

A  
CATECHISM  
— *of the* —  
History and Principles  
— *of the* —  
Free Presbyterian  
Church of Scotland



**A CATECHISM  
OF THE  
HISTORY AND PRINCIPLES  
OF THE  
FREE PRESBYTERIAN CHURCH  
OF SCOTLAND**

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# Preface

THE use of catechisms for teaching doctrine is well established in the history of the Reformed Churches. The Scottish Church has preserved in use the Westminster Larger and Shorter Catechisms as constitutional documents of primary importance in disseminating her teaching. Catechisms explaining historical and constitutional principles have been less common, but this present one is not the first. In 1847 the Free Church General Assembly published a *Catechism on the Principles and Constitution of the Free Church of Scotland* prepared by Rev. Andrew Gray of Perth. In 1876, in the preface to a second edition of this extensive work, Rev. James Begg lamented the fact that it had “fallen into comparative obscurity and neglect”. Endorsing the Assembly’s recommendation of the *Catechism* as “a valuable summary of this Church’s history and exhibition of her distinctive principles”, Dr Begg considered the necessity of such a document to be every bit as urgent in his own day as when it had first appeared.

It is with similar sentiments that this new edition of the *Catechism of the History and Principles of the Free Presbyterian Church of Scotland* is published. At the 1937 Free Presbyterian Synod, Rev. James Macleod strongly urged “the necessity of instructing our young people in the principles of our Church.” He argued that “our young people have had the Free Presbyterian Church held up to ridicule before them in certain quarters and that it was needful that the young would know the history of our Church and the reasons which justified our position.” This desire was realised in the preparation of a catechism which originally appeared in the *Young People’s Magazine* during 1942-3.

The catechism was to be the work of many hands and there was a considerable delay in its appearance. The first Committee, appointed in 1937, consisted of Rev. Donald Beaton and Rev. James Macleod, and it was they who undertook the main bulk of the composition. In 1938 the Committee was enlarged to include Revs Donald Beaton, D.A. Macfarlane, D.M. Macleod, D.M. Macdonald, and Mr James Fraser. The following year Rev. Donald Beaton left the Committee on account of an intended overseas visit and was replaced by Dr John M. Johnston. In 1940, a fresh Committee consisting of Rev. D.J. Matheson, Rev. R.R. Sinclair, and Mr Finlay Beaton was appointed to prepare the catechism for the *Young People’s Magazine*. After a further delay at the 1941 Synod, the *Catechism* finally appeared in serialised form between August 1942 and October 1943 under the title *Catechism of the Free Presbyterian Church Principles for Young People*.

The present edition of the *Catechism* has arisen from a similar desire on the part of the Religion and Morals Committee to provide younger people with full and clear teaching on the distinctive testimony of the Free Presbyterian Church. The *Catechism* has been revised and updated in several respects. Some of the original questions have been joined together, while others have been divided so that the answers can stand by themselves as statements of truth. Additional questions have been introduced to explain important

points more fully. Several issues covered in the original, such as religious movements which have become defunct, are no longer relevant; while modern errors which had not arisen at the time of the original are now addressed – for example, the Charismatic movement. The questions have been grouped in sections for quick reference and for ease of use. The original notes and scripture proofs have largely been retained but many additional references have been included.

Several appendices have been added to assist in understanding the constitution and principles referred to in the questions. These include the ‘Deed of Separation of the Free Presbyterian Church’ in 1893; the ‘Declaratory Act of the Free Church’ of 1892 which gave rise to the Church’s separate position; the ‘Questions and Formula’ signed by office-bearers; and various Resolutions of the Synod bearing on the constitution and principles of the Church. Most of these Resolutions were published in the 1923 booklet *Church Documents: Resolutions of Synod and Practice of Church Courts, Authorised by the Synod of the Free Presbyterian Church, May 1923*. It is believed that these documents will illustrate the continued need for the distinctive testimony of the Free Presbyterian Church of Scotland today.

Not everything that makes the Free Presbyterian Church distinctive is included in this *Catechism*. The aim has been to address matters relating to the constitution and principles of the Church without extending the treatment of these matters beyond what was originally intended.

It is the fervent hope of the Committee that this new edition of the *Catechism* will receive wide circulation and that many in the present generation, and in future generations, will come to value the principles that it embodies. “We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done,” Psalm 78:4.

REV. DAVID CAMPBELL  
*Convener of Religion and  
Morals Committee*  
March 2013

## **(I) Origins of the Free Presbyterian Church (1-13)**

1 *Question. What is the name of your Church?*

Answer. The Free Presbyterian Church of Scotland.

2 *Q. Can you tell anything about its history?*

A. The Free Presbyterian Church of Scotland was formed in 1893 when the Revs D. Macfarlane, Raasay, and D. Macdonald, Shieldaig, left the Declaratory Act Free Church of Scotland.

3 *Q. Why did they leave that Church?*

A. The founders of the Free Presbyterian Church separated from the Free Church because an Act regarding the Westminster Confession of Faith, called the Declaratory Act, was passed in 1892 by its General Assembly.

4 *Q. What was purpose of the Declaratory Act?*

A. The stated purpose of the Act was ‘to remove difficulties and scruples’ which some office-bearers had in relation to the solemn vow they had taken to uphold the doctrines of the Confession of Faith.

5 *Q. Why did they leave because of the passing of this Act?*

A. The Declaratory Act changed the Free Church’s relation to the Confession of Faith. In practice it allowed men to state dishonestly that they believed the whole doctrine of the Confession although in fact they did not.

6 *Q. How did the Act change the Free Church’s relation to the Confession of Faith?*

A. The Church’s relation to the Confession of Faith changed from entire acceptance to modified acceptance; moreover the Act declared that the Church maintained and held doctrines which were subversive of the Confession while it also disclaimed certain crucial confessional doctrines.

- 7 *Q. Why did Revs D. Macfarlane and D. Macdonald not separate from the Free Church before 1893?*
- A. The constitution of the Free Church had not been impaired until 1892, though innovations which grieved the Lord's people had been introduced into the Free Church before then. Mr Macfarlane and Mr Macdonald remained a year in the Church after the passing of the Declaratory Act in the hope that it would be repealed by the General Assembly of 1893.
- 8 *Q. How did the Declaratory Act become law in the Free Church?*
- A. The Declaratory Act was passed under the Barrier Act of 1697, which ensured that no proposal of the Assembly could be passed as a binding law and constitution of the Church without the consent of the majority of Presbyteries.
- 9 *Q. How did the Act being passed under the Barrier Act change the constitution of the Free Church?*
- A. The Declaratory Act itself added to and took from the Confession, and these changes became a binding law and constitution by virtue of the Barrier Act; thus the constitution was changed.
- 10 *Q. What did Mr Macfarlane state in his protest in the Assembly of the Free Church in 1893 against the passing of the Declaratory Act?*
- A. Mr Macfarlane stated in his protest that since the Act was now retained in the constitution of the Free Church, the Church 'ceases to be the true representative of the Free Church of Scotland' and therefore he could no longer be a minister of the Declaratory Act Church.
- 11 *Q. Was Mr Macfarlane's protest accepted?*
- A. No, it was described by Principal Rainy as 'an express repudiation of the authority and validity of the final act of the General Assembly in the matter' and so was not received, showing that no individual was free from the operation of the Declaratory Act.



12 **Q. *Did Mr Macfarlane and Mr Macdonald publish any document setting forth their position?***

A. Yes, the Church's position is to be found in the Deed of Separation.<sup>1</sup>

13 **Q. *What does the Deed of Separation say about the Declaratory Act?***

A. The Deed of Separation affirms that the Declaratory Act destroyed the integrity of the Confession of Faith (see Deed of Separation sect. 4).<sup>2</sup>

## **(II) The Westminster Confession of Faith (14-22)**

14 **Q. *What is the Westminster Confession of Faith?***

A. The Westminster Confession of Faith is a document which was drawn up by the Westminster Assembly of Divines in 1646.

15 **Q. *What is the importance of the Westminster Confession of Faith?***

A. The Westminster Confession of Faith was accepted by the General Assembly of the Church of Scotland in 1647 and the Scottish Parliament in 1649. It was the creed of the Free Church in 1843, and continued to be until the Declaratory Act was passed.

16 **Q. *What matters does the Confession deal with?***

A. The Confession has 33 chapters on the Bible, God and the Trinity, God's Decrees, Creation, Providence, the Fall of Man, the Covenant of Grace, the Mediator, Free Will, Effectual Calling, Justification, Adoption, Sanctification, Saving Faith, Repentance unto Life, Good Works, Perseverance of the Saints, Assurance of Grace and Salvation, the Law of God, Christian Liberty and Liberty of Conscience, Religious Worship and the Sabbath Day, Lawful Oaths and Vows, the Civil Magistrate,<sup>3</sup> Marriage

1. For the Deed of Separation, see Appendix I on page 39.

2. For the Declaratory Act, see Appendix II on page 43. Rev J.S. Sinclair's criticisms of the Declaratory Act were published in the *Free Presbyterian Magazine*, vol. 1 (1896) pp. 121-5, 161-7, and are available on the Free Presbyterian website. A fuller version is in *History of the Free Presbyterian Church of Scotland, 1893-1970*, Appendix IV pp. 385-427. See also the Free Presbyterian Synod Resolution on Current Misrepresentations of Doctrine, Appendix III.3 on page 47.

3. 'Magistrate' here means 'ruler'.

and Divorce, the Church, Communion of Saints, the Sacraments, Baptism, the Lord's Supper, Church Censures, Synods and Councils, the State of Men after Death and the Resurrection of the Dead, and the Last Judgement.

17 *Q. Is the teaching of the Confession in accordance with Scripture?*

A. Yes. The Westminster Confession is an accurate summary of the Bible's teaching and is established by Scripture references.

18 *Q. Were the doctrines of the Confession believed by all the ministers, elders and deacons of the Free Church?*

A. Yes, to begin with all office-bearers in the Free Church believed the doctrines of the Confession. All ministers, elders and deacons signed the Formula<sup>4</sup> at their ordination and thus publicly professed to accept 'the whole doctrine' of the Confession.

19 *Q. Did all the office-bearers continue to accept the whole doctrine of the Confession?*

A. No, latterly a majority of office-bearers in the Free Church began to deny some of the doctrines in the Confession.

20 *Q. Was the Declaratory Act passed because office-bearers did not accept the Confession?*

A. Yes, the Declaratory Act was passed in order to ease the consciences of men who had signed the Formula but no longer believed what they had signed.

21 *Q. Was it wrong of the Free Church to pass the Declaratory Act?*

A. Yes, it was wrong to pass the Declaratory Act for two reasons: (1) it entailed affirming false doctrines and giving up doctrines which were scriptural; (2) the office-bearers of the Free Church had all solemnly vowed before God that the whole doctrine of the Confession was the confession of their own faith.

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4. The Formula is a paper signed by all the office-bearers (ministers, elders, and deacons) at their ordination, see Appendix IV, Section IV on page 58.

22 *Q. Was it wrong for office-bearers to subscribe to what they did not believe?*

A. Yes, it is deceitful and dishonourable to make vows in which we claim to believe what in fact we do not believe.<sup>5</sup>

### **(III) The Declaratory Act and the Free Church (23–42)**

23 *Q. Did all the Free Church people accept the Declaratory Act?*

A. No, those who adhered to the Confession of Faith and opposed the new departures in doctrine and worship (the Constitutionalists) opposed the Declaratory Act.

24 *Q. Why were those who opposed the Declaratory Act called Constitutionalists?*

A. Those who opposed the Declaratory Act were called Constitutionalists because they adhered to the original Creed and Constitution of the Free Church.

25 *Q. Did all the Constitutionalists join the Free Presbyterian Church?*

A. No, a number of the Constitutionalists remained behind in the Declaratory Act Free Church.

26 *Q. Were the Constitutionalists right to remain in the Declaratory Act Free Church?*

A. No, the Constitutionalists should have followed the course of separation which their speeches indicated and promised.

27 *Q. What reason did these Constitutionalists give for acting as they did?*

A. The Constitutionalists who remained in the Free Church said that they were not under the Declaratory Act because they had dissented against it.

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5. See Free Presbyterian Synod Resolution on Creed Subscription, Appendix III.2 on page 46.

- 28 *Q. Did their dissent free them from the operation of the Act?*  
A. No, dissent simply relieved them from any complicity in passing it.
- 29 *Q. What was the effect of remaining under the operation of the Act?*  
A. All office-bearers in the Declaratory Act Free Church were compelled to allow others to accept and preach the doctrines of the Declaratory Act, which for such office-bearers was a sinful breach of their ordination vows; therefore protesting and separating was the only principled, consistent and safe option.
- 30 *Q. What reason did the Constitutionalists give for remaining in the Declaratory Act Free Church?*  
A. They affirmed that because the Questions and Formula were not changed, therefore the law was not changed.
- 31 *Q. Did the fact that the Questions and Formula remained unchanged justify the Constitutionalists' continuing in the Declaratory Act Free Church?*  
A. No; because the original Creed and Constitution of the Church itself was changed, the unchanged nature of the Questions and Formula was irrelevant. The Constitutionalists could no longer fulfil their avowed commitments to exercise discipline over office-bearers who preached doctrines contrary to the Confession of Faith, such as those within the Declaratory Act.
- 32 *Q. Why were the Questions and Formula left unchanged?*  
A. The Questions and Formula were unchanged because of a lack of honesty. This was a political ploy to achieve the desired outcome without upsetting the minority.
- 33 *Q. Where did this leave the constitution of the Free Church as expressed in the Formula to be subscribed by office-bearers?*  
A. The Declaratory Act emptied the Formula of all meaning and it was a dead letter while the Declaratory Act was in operation.

- 34 *Q. What became of the Constitutionalists that remained in the Declaratory Act Free Church?*
- A. A number of the Constitutionalist ministers (25 in number) refused to enter the Union between the Free Church and the United Presbyterian Church in 1900, and continued under the name of the Free Church of Scotland.
- 35 *Q. Would those who refused to enter the Union of 1900 have remained in the Declaratory Act Free Church if there had been no Union?*
- A. Had there been no Union in 1900 there is no evidence that the Constitutionalists would have left the Declaratory Act Free Church at a later stage.
- 36 *Q. Did the Constitutionalists not repeal the Declaratory Act in 1906?*
- A. Yes; this action proved that they were under its operation for thirteen years; yet they erred in stating within the repeal Act that the Free Church had 'always adhered' to the Confession of Faith, for this was manifestly false.
- 37 *Q. What inferences can be drawn from the manner in which they repealed the Declaratory Act in 1906?*
- A. The preamble to the Act repealing the Declaratory Act condemns the position of the Free Presbyterian Church in 1893 as schismatic and masks unfaithfulness in those who remained. Until this is repealed the Churches are fixed in their separate positions by an untruth that is contrary to the constitution of the Free Presbyterian Church.
- 38 *Q. Did these courses indicate a different outlook on the doctrinal and ecclesiastical situation?*
- A. Yes, the Free Presbyterian Church considered that the Constitutionalists were too weak in their doctrinal and ecclesiastical stance, and owing to this the Free Presbyterian Church was no nearer seeing eye to eye with the Free Church in 1906 than in 1900.

- 39 *Q. Why did the Free Presbyterian Church never repeal the Declaratory Act?*  
 A. The Free Presbyterian Church made a complete break with the Declaratory Act Free Church in taking a separate position and never had this Act as part of its constitution, so there was no need to repeal it.
- 40 *Q. What became of the majority of the Declaratory Act Church?*  
 A. The majority Free Church joined the United Presbyterian Church<sup>6</sup> to form the United Free Church of Scotland.
- 41 *Q. Is this Church still in existence?*  
 A. No, the United Free Church joined the Church of Scotland in 1929, but a minority which refused to enter that union still exists.
- 42 *Q. When did the Free Church of Scotland come into existence?*  
 A. The Free Church came into existence in 1843 in what is commonly called the Disruption.
- 43 *Q. Why did the Disruption of 1843 take place?*  
 A. The Disruption took place because the State was interfering with the liberties of the Church.
- 44 *Q. In what way was the State interfering with the Church?*  
 A. The State interfered with the Church Courts by insisting on ministers being intruded into congregations against the will of the people.
- 45 *Q. What is Erastianism?*  
 A. Erastianism is to place the Churches of Christ, and the affairs necessarily and peculiarly belonging to them as such, under the laws or the administration of the civil magistrate.<sup>7</sup>

6. This Church had been formed by the union of the Relief and United Secession Churches in 1847.

7. *Catechism of the Principles and Constitution of the Free Church of Scotland*, 1847, Q. 225.

- 46 *Q. What was the course of events that led to the Disruption?*
- A. After ten years of conflict in the Church Courts and the Civil Courts, a great number of the ablest and most pious of the ministers and people left the Church of Scotland in May 1843.
- 47 *Q. What chief claim did the Free Church make?*
- A. The Free Church in 1843 claimed to be the Church of Scotland free, which meant that she claimed historical continuity with the true Reformed Church of Scotland.
- 48 *Q. Does the Free Presbyterian Church make this claim?*
- A. Yes, the Free Presbyterian Church claims to represent the Free Church of 1843 and the Reformed Church of Scotland.
- 49 *Q. Has the State ever recognised the claim of the Free Church?*
- A. No, the claim of the Free Church of 1843 was never recognised by the State but this does not render the claim invalid by any means.
- 50 *Q. When did the Reformed Church of Scotland come into existence?*
- A. After several years of struggle, Scotland renounced Popery in 1560 and the Reformed Church of Scotland was established by Parliament that year.
- 51 *Q. Was the Established Church in Scotland always Presbyterian?*
- A. Originally the Reformed Church of Scotland was Presbyterian but there were times when Episcopacy was in the ascendancy under the Stuart kings. The best of the Scottish people, however, did not submit to Episcopacy.
- 52 *Q. Give some instances of the refusal of the Scottish Church to submit to Episcopacy?*
- A. There was a notable national rising against Episcopacy at the signing of the National Covenant in 1638, and in the Glasgow Assembly of the same year (which period has come to be known as the Second Reformation), and again at the Revolution Settlement in 1690.

53 *Q. What is the relation of the Free Presbyterian Church to the Second Reformation?*

A. Both the Free Church of 1843, and with it the Free Presbyterian Church, heartily acknowledge the attainments of the Second Reformation.<sup>8</sup>

#### **(IV) The Infallibility of Scripture (54–67)**

54 *Q. What were the other reasons for the Free Presbyterians leaving the Declaratory Act Free Church?*

A. The other reasons were (1) the infallibility of God's Word was called into question; (2) erroneous doctrines were taught; (3) unscriptural innovations were permitted in worship; (4) Voluntary principles were avowed.<sup>9</sup>

55 *Q. By whom was the infallibility of God's Word denied?*

A. Professors in the theological Colleges of the Free Church who entertained Higher Critical views, ministers and others, all denied the infallibility of the Word of God.

56 *Q. Were all the scholars of the day in favour of these new views?*

A. By no means; some of the most distinguished scholars stood in defence of God's Word and opposed the Higher Critics.

57 *Q. Give an example of blunders made by the Higher Critics.*

A. The Higher Critics alleged that Moses could not have written the Books of Moses because writing was not then known, but archaeology has since shown that writing was in use long before the time of Moses.

58 *Q. Did the Critics call in question the authority of the Lord Jesus Christ?*

A. Yes; the Critics alleged that when Christ spoke of David being the author of the 110th Psalm, this could not be true.

8. See the Free Church Act of 1851 in the *Authorised Standards of the Free Church*, and the Free Presbyterian Synod Resolution on Reformation Attainments, Appendix III.7 on page 48.

9. See Question 83 for details of Voluntaryism and also Appendix I – Deed of Separation.



- 59 *Q. What was the response of the Critics when challenged that their principles led them to deny what the Lord Jesus affirmed?*
- A. The Critics, when challenged, expressed no regret and were unabashed, daringly asserting that the Lord might err on a question of the authorship of the Old Testament books.
- 60 *Q. Can you name the scholars within the Free Church who were favourable to the new views on the Bible?*
- A. Professors William Robertson Smith, Marcus Dods (junior), Alexander B. Bruce, and Andrew B. Davidson were the chief among the Higher Critics in the Free Church.
- 61 *Q. How did the Free Church deal with these Higher Critics?*
- A. Robertson Smith was deprived of his Chair in Aberdeen in 1881, but others continued to teach their dangerous doctrines, despite attempts by faithful men to have them disciplined.
- 62 *Q. Did the Higher Critics in the Free Church meet with opposition?*
- A. Yes, initially the Critics met with opposition but gradually the opposition became weaker and weaker.
- 63 *Q. How were the lovers of God's Word affected by the new views about the Word of God?*
- A. The Lord's people were deeply grieved at the views being entertained and taught by the Higher Critics and a few left the Free Church before 1893.
- 64 *Q. Is it a serious thing to call in question the truthfulness of God's Word?*
- A. It is most serious to question the Bible, for (1) it calls in question the truthfulness of God, who cannot lie; (2) it challenges the authority of the Lord Jesus Christ; and (3) it does grievous dishonour to the Holy Spirit who inspired the Scriptures.

65 **Q. *Did the Lord Jesus honour God's Word?***

A. Yes, Christ honoured the Word of God in remarkable ways, for example: (1) he said, 'the Scripture cannot be broken' (John 10:35); (2) he said, 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?' (Matt. 26:53, 54); (3) when hanging on the Cross it is recorded that Jesus, 'knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, "I thirst"' (John 19:28); (4) when he rose from the dead, he made the Old Testament Scriptures the basis of his address to the two disciples on the way to Emmaus: 'And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself' (Luke 24:27); (5) and, again, in addressing his disciples he says, 'These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me' (Luke 24:44).

66 **Q. *Where may we find Christ's testimony to God's Word set forth?***

A. Christ's own testimony to God's Word is set forth particularly in the Gospels according to Matthew, Mark, Luke, and John.

67 **Q. *Should all who love the Lord Jesus be concerned about the testimony given to God's Word by the Church to which they belong?***

A. Most assuredly, and we should cleave to the Church which honours God's Word in doctrine and practice; such the Free Presbyterian Church has done in the past and by God's grace will do in the future.<sup>10</sup>

## **(V) Erroneous Doctrines (68-77)**

68 **Q. *Were erroneous doctrines creeping into the Free Church before 1893?***

A. Yes. Errors such as (1) that God is the universal Father of mankind; (2) that natural men are capable of winning God's favour by their own good works; (3) that Christ loved and died for all men alike; had found acceptance in the Free Church before 1893.

10. See Free Presbyterian Synod Resolution on the Bible and Higher Criticism, Appendix III.1 on page 45.

69 ***Q. Is God the universal Father of mankind?***

A. God is not the Father of mankind, for Christ said to the unbelieving Jews, ‘Ye are of your father the devil’ (John 8:44).<sup>11</sup>

70 ***Q. Is it true that the Fall left some spiritual good thing in us toward God?***

A. No, man’s fall into a state of sin utterly ruined all mankind.<sup>12</sup>

71 ***Q. Can we not think good thoughts and perform good works?***

A. No, while the matter of our thoughts and actions may be commanded by God and of good use to ourselves and others, coming from a heart not purified by faith and not done in a right manner, or to a right end, they are therefore sinful and cannot please God,<sup>13</sup> in proof of which Christ says, ‘Without me ye can do nothing’ (John 15:5, see also Rom. 7:18 and Rom. 8:7).

72 ***Q. May we not get to heaven by our own good works?***

A. No; it is only through Christ’s merits and believing in his name that we can ever get to heaven; ‘We conclude that a man is justified by faith without the deeds of the law’ (Rom. 3:28).

73 ***Q. Is it true that Christ died for all men?***

A. No, the view that Christ died for all men is contrary to the teaching of God’s Word which expressly tells us that Christ died for his sheep and for such as the Father gave him (John 10:11, 15).

74 ***Q. Does Christ save all those for whom he died?***

A. Yes, Christ will infallibly save all those for whom he died and those only,<sup>14</sup> so that it is a serious error to teach that Christ loved Peter and Judas alike and died for them both.

11. See *Westminster Confession of Faith*, Chapters 7 and 12.

12. See *Larger Catechism*, Question 25 and Romans 3: 10–12.

13. See *Westminster Confession of Faith*, Chapter 16, section 7.

14. See *Westminster Confession of Faith*, Chapter 8, section 8.

75 *Q. Is it important for a Church to teach sound doctrine?*

A. It is very important that the Church teaches only sound doctrine (Titus 2:1; 2 Timothy 1:13), for false doctrine is like a deadly poison.

76 *Q. How does Christ warn us against false teaching?*

A. Christ compares false teaching to leaven and warns us to take heed what we hear (Mark 4:24), so that it is unsafe and very dangerous to sit under false teaching.

77 *Q. What should we do if we have to live in a place where we cannot get sound teaching?*

A. If we cannot move our home or find a place of worship nearby where sound doctrine is preached, we should worship God at home and pray that God, in his providence, would bring us to a place where we will hear his truth preached.

## **(VI) Innovations in Worship (78-93)**

78 *Q. Were unscriptural innovations in worship introduced into the old Free Church?*

A. Yes; at first divine worship was conducted without instrumental music, and the Psalms only were sung in praise, but hymns were introduced in 1872 and instrumental music was first allowed in the Free Church in 1883.

79 *Q. Did these innovations meet with much opposition?*

A. Yes, the innovations of hymns and instrumental music met with a great deal of opposition; most of the godly people in the Free Church opposed them.

80 *Q. Is there any authority for instrumental music in the services of the New Testament worship?*

A. No, there is no authority for the use of musical instruments in worship, neither from God's Word nor from the practice of the Early Church.

- 81 *Q. What was the attitude of the Scottish Reformers and the Westminster Divines to instrumental music?*
- A. The Scottish Reformers and the Westminster Divines were opposed to musical accompaniment in worship and gave no sanction to it in any of their writings or documents.
- 82 *Q. Is it not true that instrumental music was used in the temple service by God's command?*
- A. Yes, but the worship of the temple was temporary and gave place to a more spiritual dispensation. The sacrifices, priesthood, and furniture of the temple were all done away with, as was instrumental music since the instruments were part of the temple furniture.
- 83 *Q. But it is said that instrumental music improves the singing.*
- A. This is highly questionable, but even if it did improve the singing, we have no right to make use of musical accompaniment if we do not have the authority of God's Word, which we do not have, for its use in New Testament worship.
- 84 *Q. May that which is not condemned be allowed in worship?*
- A. No; the Reformed principle is that what is not commanded is not allowed in divine worship (Deut. 12:32 and Matt. 28:20).
- 85 *Q. Would the services not be brighter and the praise improved by the use of an organ?*
- A. The aim of true worshippers is to please God and not themselves, and so only what he expressly requires should be offered to him in praise (Matt. 15:8, 9).
- 86 *Q. What is to be sung in the praise of God in worship?*
- A. The divine, inspired manual of praise in worship is the Book of Psalms.

- 87 *Q. May hymns of human composition be permitted in God's worship?*
- A. No, hymns of human composition may not be used in God's worship because they are not commanded to be used.
- 88 *Q. Did not Christ and his disciples sing a hymn?*
- A. Yes, Christ sang a hymn, but it is generally agreed that this was the Great Hallel (Pss. 113-118) or part of it.
- 89 *Q. Does not the Apostle refer to psalms, and hymns, and spiritual songs as all to be used in singing praise to God (Eph. 5:19; Col. 3:16)?*
- A. Yes, but the threefold division mentioned by Paul in Ephesians and Colossians is exactly what is used in the Greek translation of the Old Testament (the Septuagint) as titles to the Psalms in the Book of Psalms; for example the title of Psalm 76 has all three.
- 90 *Q. Are there not many hymns of fine Christian experience and sound teaching?*
- A. Yes, many of John Newton's and William Cowper's hymns, for example, have sound teaching.
- 91 *Q. Should the fact that such hymns are rich in Christian experience and sound in doctrine move God's people to use them in divine worship?*
- A. No; God's people should have no desire to displace any of God's Word by the work of a human author, however excellent.
- 92 *Q. What posture should be adopted in singing?*
- A. In the Free Presbyterian Church the recognised posture for singing is sitting, but standing is also scriptural.
- 93 *Q. Is the posture in prayer immaterial?*
- A. No; the scriptural posture for prayer is either standing or kneeling. The Free Presbyterian Church, following the custom of the Reformed Church of Scotland, observes the standing posture, and moreover we learn from Scripture that the publican stood praying (Luke 18:13) and the Lord Jesus said, 'And when ye stand praying' (Mark 11:25).

**(VII) Church and State (94-104)**

94. *Q. Who were the Voluntaries?*

A. The Voluntaries were those who held that it was no duty of the State to own or support the Church of Christ.

95. *Q. Is the view of the Voluntaries scriptural?*

A. No; the State should serve God by owning and supporting the Church of Christ, for the nation and kingdom that will not serve his Church shall perish (Isa. 60:12). In view of New Testament times the Psalmist also warned rulers: 'Be wise therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son' (Ps. 2:10-12).

96. *Q. Do we believe that our own nation as well as other nations should serve the Lord Jesus Christ?*

A. Yes, all nations should serve the Lord Jesus Christ as nations, for all power in heaven and earth is given to him (Matt. 28:18).

97. *Q. Did the Free Church of 1843 adopt Voluntary principles?*

A. No, the Free Church did not adopt Voluntary principles in 1843 for at the Disruption Dr Thomas Chalmers, the Moderator, declared publicly that, while they were leaving a vitiated establishment, they were not Voluntaries.

98. *Q. Did the Free Church of 1843 hold that it was the State's duty to recognise and support the Church of Christ?*

A. Yes, the Free Church of 1843, in her Claim of Right and in her teaching, held to the principle of the National Establishment of Religion firmly until Voluntary principles became the predominant view within the Church.

99. *Q. Does the Free Presbyterian Church condemn Voluntary principles?*

A. Yes, the Free Presbyterian Church in the Deed of Separation, Section 5, expressly condemns Voluntary principles.

100 ***Q. Which Church in Scotland is recognised by the State as the National Church of Scotland?***

A. The Church of Scotland which claims to represent the historic Church of the Reformation receives formal State recognition as the National Church but does not receive financial support.

101 ***Q. Does the Free Presbyterian Church allow this claim?***

A. The Free Presbyterian Church and several other Presbyterian Churches do not allow the claim of the Church of Scotland to represent the historic Church of the Scottish Reformation.<sup>15</sup>

102 ***Q. Is the attitude of the modern Church of Scotland to God's Word what it should be?***

A. No; in the Church of Scotland the inerrancy of God's Word is denied by many theological professors and ministers; the official standards of the Church of Scotland also include the 1892 Declaratory Act and virtually reject the infallibility and authority of Scripture. The Church of Scotland has also added various Articles to her constitution undermining the Word of God, has changed the terms of the Westminster Confession of Faith in certain places and now allows women and sodomites to hold office in the Church, contrary to Scripture.

103 ***Q. Is scriptural discipline exercised within the Church of Scotland?***

A. No. Many ministers and office-bearers in the Church of Scotland live in ungodliness, and some in open sins which are expressly allowed, and the Lord's Table is open to anyone in most of her congregations.

104 ***Q. What practices, which were cast out at the Second Reformation, have been restored in Presbyterian Churches in Scotland?***

A. Those which our Reformers described as 'the dregs of Rome', such as the observance of Christmas and Easter and the so-called Christian Calendar

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15. See Free Presbyterian Memorandum on the Church of Scotland Enabling Bill 1920, Appendix V on page 60.



days, are now observed in the Church of Scotland and to some extent within the Free Church. Many Church of Scotland ministers wear the cross in worship; the blessing of buildings and particular places is common; and prayers at the grave are also allowed.<sup>16</sup> Carol-singing and nativity and passion plays are practised in many Churches, besides other unscriptural practices in worship.

## **(VIII) Church Office-bearers (105–130)**

105 *Q. What descriptions should be given to Christ's Church?*

A. Christ's Church should be described as Catholic, visible, and invisible (1 Cor. 12:12, 13).

106 *Q. What is meant by Christ's Church being Catholic?*

A. The word Catholic means Universal, which teaches us that the Church of Christ is one in all nations.

107 *Q. Is it correct to speak of the Church of Rome as the Catholic Church?*

A. No; it is not correct to speak of the Roman Catholic Church as the Catholic Church, because it is not the Universal Church in any sense.

108 *Q. What do we mean by the term 'the visible Church'?*

A. The visible Church is made up of all those throughout the world that profess the true religion, together with their children (Acts 2:39).

109 *Q. What do we mean by the term 'the invisible Church'?*

A. By the term 'the invisible Church' we mean the whole number of the elect that have been, are, or shall be gathered into one under Christ the Head (Eph. 1:10, 22, 23; Eph. 5:23, 27).

110 *Q. In what sense is Christ the head of the Church*

A. Christ has a universal headship as God which is his natural right to rule and dispose of all his creatures. As Mediator he has a universal headship

16. See Free Presbyterian Synod Resolution on Prayer at the Grave, Appendix III.6 on page 48.

donated from the Father over all things to the Church (Eph. 1:22). To the visible Church, Christ is a head of government and direction (Isa. 9:6; Psa. 2:6). To the invisible Church, he is also a head of vital spiritual power and influence (Eph. 5:23; Col. 2:19).

111 *Q. Does the Church have any human head?*

A. No. In opposition to Romanists and Erastians the Confession of Faith affirms that ‘there is no other head of the Church but the Lord Jesus Christ,’ and goes on to say, ‘nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God’ (Westminster Confession of Faith, 25.6, cf. 2 Thess. 2:3-9).

112 *Q. How should we describe the Free Presbyterian Church?*

A. The Free Presbyterian Church of Scotland should be described as a branch of the visible Church in the world.

113 *Q. Why do we call our Church the Free Presbyterian Church?*

A. The Free Presbyterian Church is so named to indicate: (1) its connection with the Disruption Free Church of 1843; and (2) that its government is Presbyterian as distinct from Independency or Episcopacy.

114 *Q. What are the other Presbyterian Churches in Scotland?*

A. The other Presbyterian Churches in Scotland today are the Church of Scotland, the United Free Church, the Free Church, the Free Church (Continuing), the Reformed Presbyterian Church, the Free Presbyterian Church of Ulster, the Associated Presbyterian Churches and the International Presbyterian Church.<sup>17</sup>

115 *Q. What is the meaning of the term ‘Presbyterian’?*

A. The term ‘Presbyterian’ refers to the rule of presbyters and means that the church government is by elders.

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17. The historic differences between some of these Churches and the Free Presbyterian Church are set out in the *History of the Free Presbyterian Church of Scotland, 1893-1970*, Appendix III, pp. 365-84; this dates from 1962 but many of the issues remain current.

- 116 **Q. *Are all elders in a Presbyterian Church of the same kind?***  
A. No, in a Presbyterian Church there are teaching elders and ruling elders.
- 117 **Q. *What is the difference between a teaching and a ruling elder?***  
A. The teaching elder is the minister or pastor, whose calling is to preach and teach as well as to rule; the ruling elder's primary work is in ruling and oversight.
- 118 **Q. *Is there any Scripture authority for this distinction between teaching and ruling elders?***  
A. Yes, the distinction between teaching and ruling elders is expressed in 1 Timothy 5:17, where it is written: 'Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine' (see also Eph. 4:11 and 1 Cor. 12:28).
- 119 **Q. *Are presbyters or elders the only office-bearers in a Presbyterian Church?***  
A. No, in a Presbyterian Church there are also deacons; but there are no other permanent office-bearers identified in the New Testament.
- 120 **Q. *What is the nature of the office and what are the qualifications of a deacon?***  
A. The main function of a deacon is to look after the temporal and financial affairs of the congregation, as in Acts 6:2-3 where they are authorised to 'serve tables'. The deacons are to be 'grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience' (1 Tim. 3:8-9).<sup>18</sup>
- 121 **Q. *Are not bishops mentioned in the New Testament?***  
A. Yes, the word 'bishop' appears in a number of places in the New Testament, but not in the Episcopalian sense of one man ruling over inferior clergy.
- 122 **Q. *What is the meaning of 'bishop' in the New Testament?***  
A. In the New Testament a bishop is one who superintends or oversees the flock, and is the same in office as a presbyter or elder (Acts 20:28; Heb. 13:17).

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18. See Free Presbyterian Synod Resolution on the Formula for Deacons, Appendix III.4 on page 47.

123 *Q. Give examples of this usage of the word 'bishop' in the New Testament?*

A. In Acts 20:17, we read that Paul called the elders or presbyters of the Ephesian Church together and then addressed the elders by the name of bishops – “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers’ (*episkopoi*, i.e. bishops). In 1 Peter 5:1 the Apostle exhorts elders or presbyters, and in verse 2 he charges these elders to feed the flock of God, taking the oversight thereof (*episkopountes*, i.e. the bishopric thereof).

124 *Q. In the Apostolic Church were there more bishops than one in particular cities and churches?*

A. Yes, there was more than one bishop in some places in the Apostolic Church, for Paul in writing to the Church at Philippi addresses the bishops; there were a number of bishops in Ephesus, as appears from Acts 20:17-28; and Titus was instructed to ordain elders in every city and these elders are named bishops in Titus 1:7.

125 *Q. What is the necessary conclusion from the Scripture evidence regarding presbyters and bishops?*

A. We may learn from Scripture that in the New Testament Church bishops did not have the oversight of ministers or elders but were themselves ordinary presbyters and that therefore Presbyterian ministers and elders are bishops in the New Testament sense.

126 *Q. What is Episcopacy?*

A. Episcopacy is the system of Church government in which there is an hierarchy of bishops exercising rule.

127 *Q. What Churches are ruled by Episcopal bishops?*

A. The Roman Catholic Church, the Greek and Russian Orthodox Churches, and the Church of England are all Episcopal Churches in government.

128. *Q. Are there other forms of Church government adopted by men professing to follow the New Testament?*

A. Yes, there is the Independent or Congregational form of government in which congregations are not in subjection to superior courts, and frequently no distinction is made between teaching and ruling elders.

129 *Q. What Churches hold the Independent form?*

A. There are now many Independent Churches in Britain, including Baptists, Congregationalists, and many Charismatic groups.

130 *Q. Which form of Church government is to be regarded as Scriptural?*

A. Our Scottish Reformers maintained that Presbyterianism is the only government sanctioned by the Word of God, the other forms being more or less the inventions of men; and with this we agree.

## **(IX) Church Courts (131–140)**

131 *Q. What is the name given to the governing court over a congregation?*

A. The governing court over a congregation is called a Kirk Session.

132 *Q. Who are the members of a Kirk Session?*

A. The members of the Kirk Session are the minister with the ruling elders (elected by members of the congregation in full communion).

133 *Q. What is a representative elder?*

A. A ruling elder who represents the Kirk Session in the Presbytery and Synod is called a representative elder and requires a commission from his Kirk Session in order to attend these courts.

134 *Q. What other courts besides Kirk Sessions are recognised in a Presbyterian Church?*

A. Apart from Kirk Sessions, most Presbyterian Churches have Presbyteries, Synods, and General Assemblies.

135 *Q. Who are the members of Presbytery?*

A. All the ministers in charges, with a representative elder from each congregation within the bounds of jurisdiction set by the higher courts, are members of Presbytery (Acts 15:2, 4, 6; 1 Tim. 4:14).

136 **Q. *Who are members of Synod in the Free Presbyterian Church?***

A. In the Free Presbyterian Church all members of each Presbytery – the ministers with all the representative elders of Kirk Sessions – are members of Synod (Acts 15:22, 23).

137 **Q. *What is a General Assembly?***

A. A General Assembly is the supreme court of the larger Presbyterian Churches.

138 **Q. *Who are members of a General Assembly?***

A. A General Assembly is made up only of a certain proportion of ministers and elders from Presbyteries whose number is regulated by laws passed by the General Assembly.

139 **Q. *Has the Free Presbyterian Church a General Assembly?***

A. Up to the present date the Free Presbyterian Church has not had a General Assembly, one Synodical Court being sufficient for Church business.

140 **Q. *What is its Supreme Court of the Free Presbyterian Church?***

A. The Synod is the Supreme Court of the Free Presbyterian Church and regulations for its affairs, and those of all the other Church courts, are to be found in the Church's *Manual of Practice*.

## **(X) Church Unity (141–149)**

141 **Q. *Is the Free Presbyterian Church opposed to union with other Churches?***

A. No, the Free Presbyterian Church encourages biblical union with any Church in Scotland or overseas provided that there is a unity in doctrine, worship, government, discipline, and practice.<sup>19</sup>

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19. See Free Presbyterian Synod Resolution on Union with other Churches, Appendix III.5 on page 47.

- 142 *Q. But should we not for the sake of brotherliness overlook differences and join with other Churches?*
- A. No, it is not brotherly to overlook important principles in doctrine, worship, government, discipline, and practice and so unless there is common ground on all these, any union would be at the expense of truth (Rom. 16:17, 18; 2 Thess. 3:6).
- 143 *Q. Can Christ's prayer "that they all may be one" (John 17:21, 23) justify creating a single Church from every Church that professes to be Christian, irrespective of its doctrine?*
- A. No, because this would make it contradict the clear testimony of Scripture that Church unity can only be in the truth (Eph. 5:11; 1 Cor. 1:10; Eph. 4:13-16; 1 Tim. 3:15).
- 144 *Q. Are there any in the visible Church who are not true believers?*
- A. In every Church that professes Christ there will be a mixed company of true believers and others who are not true believers.
- 145 *Q. May there be such declension in a professing Christian Church that it becomes no longer Christian?*
- A. The Scriptures speak of a 'synagogue of Satan' in spite of its profession (Rev. 2:9 and 3:9). Christ calls his people to come out of Babylon, which is the name given to the apostate Church of Rome in Scripture (Rev. 18:4).
- 146 *Q. When should individual believers separate from the fellowship of others?*
- A. The Scriptures enjoin believers to withdraw themselves from those who are professed brethren and who walk disorderly (2 Thess. 3:6), so when men have so rejected sound doctrine, right government, and discipline, or have introduced superstitious worship, or are maintaining a schismatic position, and when an orderly correction of these evils fails, then believers are to separate from such.
- 147 *Q. When is it lawful to break ecclesiastical union through separation?*
- A. Unity is an absolute duty and therefore the only lawful reason for separation is when one is compelled unavoidably to sin in order to maintain the bond

of union. In this case the sin of schism is made by those compelling to sin. Up until this point any separation would be unjust schism since one may still testify against corruptions in the Church and use all lawful means to have them removed.

148 **Q. *What is schism?***

A. Schism is a breach of the union and communion that ought to exist within the visible Church in doctrine, government and worship (1 Cor. 12:25; Rom. 16:17).

149 **Q. *What is the duty of Churches in Scotland who profess to represent the Reformed Church?***

A. All Presbyterian Churches in Scotland claiming to represent the Reformed Church and who have caused or who maintain schisms contrary to the avowed Westminster Standards are bound to repent and to return to purity in doctrine, worship, government and discipline. The Free Presbyterian Church of Scotland is not guilty of schism and claims to be the true heir of the Reformed Church of Scotland in doctrine, worship, government and discipline. While she certainly does not claim perfection, she maintains that all Churches in Scotland should unite around her constitution and testimony.

## **(XI) Modern Religious Cults (150-159)**

150 **Q. *What attitude should we adopt towards cults not recognised as branches of the Christian Church?***

A. Cults, such as the Mormons, the Watchtower Society, and the Seventh Day Adventists, and many others teach dangerous unscriptural doctrine and should be entirely avoided.

151 **Q. *Who are the Mormons?***

A. Mormonism is a worldwide religious cult which claims to be the only true Church and describes itself as the Church of Jesus Christ of the Latter Day Saints. It was founded by Joseph Smith in the USA in the early 19th century.



152 **Q. *What heresies are held by the Mormons?***

- A. Contrary to Rev. 22:18-19, Mormons believe that their books *The Book of Mormon* and *Doctrine and Covenants* are the authoritative Word of God, equal to the Bible, which they have also altered and undermined in *The Pearl of Great Price*. They deny the Trinity, the Spirituality of God and the equal Deity of the Eternal Son with the Father. Mormons believe in a plurality of gods and that men may become gods. The Mormon Church denies original sin and teaches salvation by works as well as faith through ordinances such as baptism and celestial marriage. It practises baptism for the dead in order to 'save' the departed.

153 **Q. *Are the views of the Mormons scriptural?***

- A. No. Mormonism is a dangerous cult which cannot be regarded as Christian in even the loosest of senses and while its adherents should be pitied and if possible instructed in the truth, its doctrines should be detested and avoided and their endeavours to promote them strongly opposed.

154 **Q. *What is the Watchtower Society?***

- A. The adherents of the Watchtower Society, falsely called Jehovah's Witnesses, are the followers of a self-proclaimed Pastor Russell who died in 1916 in America, leaving behind a large organisation which uses its own corrupted version of the Bible called the New World Translation. They gather for meetings in Kingdom Halls all over the world, drawing away many after them. They believe that they alone are God's true people and that the Watchtower Society is God's only channel of correct teaching and that all Churches are part of the devil's organisation.

155 **Q. *What other views are held by the Watchtower Society?***

- A. They deny the Trinity, the true Deity of the Lord Jesus Christ, that the Holy Spirit is a Person and that God's justice is satisfied by the atonement. The Society also denies justification, the new birth, and sanctification for most converts, and rejects the office of the ministry. While they deny eternal punishment and the existence and immortality of the soul, they teach that after death men who die impenitent will receive a second opportunity of salvation.

156 *Q. Are the doctrines of the Watchtower Society biblical?*

- A. No, the teaching of the Watchtower Society is heretical, blasphemous, grossly unscriptural, and dangerous and ought to be avoided as deadly poison. The adherents of the Society should, however, be pitied in their spiritual blindness and where possible shown their errors from the Word of God.

157 *Q. Who are the Seventh Day Adventists?*

- A. The Seventh Day Adventists are a worldwide group who believe that they are the remnant Church. They originated in the USA over 150 years ago and give particular emphasis to the so-called prophetic visions of Ellen G. White.

158 *Q. What do Seventh Day Adventists believe?*

- A. The Seventh Day Adventists hold that the Fourth Commandment is still binding, but that the seventh day of the week should be observed as the Sabbath, instead of the first day. They deny the existence and immortality of the soul and they believe in a second opportunity of salvation after death. Adventists believe that we are saved by grace but that we keep our salvation through works.

159 *Q. Are these views about the Sabbath scriptural?*

- A. The binding obligation of the Fourth Commandment is a scriptural doctrine, but the first day of the week is the Christian Sabbath as is seen in the example of the apostles in the New Testament (Acts 20:7; 1 Cor. 16:2; Rev. 1:10).

## **(XII) Modern Errors (160-170)**

160 *Q. What other doctrinal errors prevail in professing Christian Churches?*

- A. Many now deny the inerrancy of the Bible, the Virgin birth, the miracles and the bodily resurrection of Christ; others deny the existence of hell and reject the doctrine of eternal punishment. Generally speaking, many deny the supernatural and judge spiritual things by human standards rather than by the light of God's Word. Many also reject the biblical doctrine of creation and accept Evolution.

- 161 *Q. What ritualistic errors are held in connection with the worship of God?*
- A. Many professing Christian Churches lay great stress on ritual in divine worship and have strong sympathies towards the practice of the Church of Rome including such things as liturgies, vestments, processions, candles, crosses, incense, and choral singing.
- 162 *Q. What errors are held in connection with the Sabbath?*
- A. Many hold the unscriptural view that the Fourth Commandment is not obligatory for Christians, while others in practice and discipline fail to observe the Fourth Commandment and thus undermine the continuing obligation of the moral law.<sup>20</sup>
- 163 *Q. What do Antinomians believe?*
- A. Antinomians hold that for those under grace, the Ten Commandments are no longer binding unless sanctioned by New Testament precepts. This view encourages worldliness among professing Christians.
- 164 *Q. Because the believer is under grace, does it follow that the Commandments are no longer obligatory?*
- A. No. Believers, being under grace, love the law of God after the inner man; and while they are not under the law as a Covenant of Works to merit life, they are under it as a rule of life (Rom. 6:1, 2; Rom. 8:1).
- 165 *Q. What are the errors of the Charismatic Movement?*
- A. Pentecostals and Charismatics generally teach the necessity of an experience of the Holy Spirit subsequent to conversion which bestows the same revelatory and miraculous sign gifts possessed by the apostles, prophets and others in the early New Testament Church. Some believe that apostles and prophets have been restored to the Church together with gifts of healing and other miracles called signs and wonders. Many Charismatics also believe in the need to engage in spiritual warfare with territorial demons or those controlling individuals, including Christians.

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20. See Free Presbyterian Synod Resolution on Church Privileges, Appendix III.8 on page 54.

166 *Q. Can it be proved from Scripture that Charismatic claims are erroneous?*

A. Yes. There is no evidence of the necessity of a subsequent work of the Spirit for believers and Scripture identifies the baptism of the Holy Spirit with the new birth (Titus 3:5). It also tells us that the apostles and prophets were a foundation for the time of establishing the New Testament Church (Eph. 2:20), together with healings, exorcism and miracles as the signs of an apostle (2 Cor. 12:12; Heb. 2:3-4; Mark 16:17-20), and that the temporary gifts of tongues and prophecy would cease (1 Cor. 13:8-10; 1 Cor. 14:21-22). It is notable that while Scripture warns of false apostles, false spirits and counterfeit signs and wonders, the Charismatic movement does not.

167 *Q. Are the gifts claimed by Charismatics the same as those that we read of in the New Testament?*

A. So-called Charismatic phenomena do not really resemble the manifestations of the Holy Spirit in the early New Testament Church, and in the earthly ministry of our Lord Jesus Christ. New Testament prophecy was infallible revelation that was always fulfilled, sometimes spoken in real earthly languages of which the speakers had no previous knowledge. Healings were truly miraculous, physical and lasting and the dead were literally raised again. These things are not true of Charismatic claims today.

168 *Q. Could modern Charismatic phenomena come from God?*

A. Scripture gives us no reason to think that modern Charismatic phenomena are from God. It may be that they are from the person's own mind and imagination, induced and influenced by his leaders and other practitioners using various techniques of persuasion. If there is a spiritual power involved, we have no justification for regarding it as divine.

169 *Q. What aspects of modern entertainment should be removed from Churches professing to follow Christ?*

A. Many modern Churches have drama, dancing, and music bands in their worship and use sport and social entertainment to attract and retain young people; but these things are of the world and should not be countenanced by the Church of Christ for promoting the interests of his Kingdom.

170. **Q. *Should the Church make use of funding endeavours other than charitable giving?***

A. The Reformed Church of Scotland has always maintained the biblical doctrine that the State should give financial support to the Church, but there is no warrant in Scripture for the Church funding her own work in any other way than by the free-will offerings of the people; and so sales of work, raffles and all lotteries and suchlike activities should have no part in the maintenance of the Church or its activity; some of these practices being in themselves harmless, but others harmful to souls.

### **(XIII) Evolution (171-175)**

171 **Q. *What do Atheistic Evolutionists believe?***

A. Atheistic Evolutionists reject the biblical doctrine of creation and providence and believe that the world came into existence without the power of God, and that its present form does not depend on him but has evolved by supposed 'chance'.

172 **Q. *What do Theistic Evolutionists believe?***

A. Theistic Evolutionists profess to believe in the existence and power of God but contend that the Scripture account of creation is unreliable or figurative, and that the history of the natural world is in accordance with evolutionary theory.

173 **Q. *Have modern scientists proved the theory of Evolution?***

A. No, Evolution is a theory and has not been proven nor can be proven.

174 **Q. *What biblical doctrines does the theory of Evolution undermine?***

A. The theory of Evolution inevitably undermines the biblical doctrines of the inerrancy of Scripture, the Creation, the Fall of Adam, the nature of Original Sin, the nature of Man, the Incarnation and Redemption of Christ, and the Resurrection of the body, as also many other related truths.

- 175 **Q.** *Is belief in the theory of Evolution consistent with honest subscription to the terms of the Westminster Confession of Faith?*
- A. The Confession, in accordance with Scripture, plainly teaches that God made the world out of nothing in the space of six natural days and all very good, and so subscribing to this teaching is inconsistent with belief in the theory of Evolution.

#### **(XIV) Christ's Second Coming (176-179)**

- 176 **Q.** *Do you believe in the second coming of Christ?*
- A. Yes, the New Testament plainly teaches the doctrine of Christ's second coming when Christ shall raise the dead and judge the world in righteousness.
- 177 **Q.** *What are the different views held regarding the glory of Christ's Kingdom on earth?*
- A. There are three different views concerning Christ's second coming and the glory of his Kingdom on earth:
- (1) Pre-millennialists believe that after his second coming Christ will reign physically on earth for 1000 years before the last judgement.
  - (2) Post-millennialists believe that for a prolonged period Christ's gospel will prevail over the whole earth, and his spiritual kingdom will be established in its gospel fullness before he returns to judge the world,
  - (3) A-millennialists do not believe that Christ's kingdom will thus prevail for a prolonged period over the whole earth before he returns to judge the world.
- 178 **Q.** *Does the Bible promise a time when the Kingdom of Christ will be established in all nations by the power of the gospel?*
- A. Yes, there is no cause in the world that has such a bright future promised as the Church or Kingdom of Christ (Rom. 11:25, 26).
- 179 **Q.** *What is our duty in view of the promises regarding Christ's Kingdom on earth?*
- A. We should pray that the kingdoms of the world would become the kingdoms of the Lord and his Anointed, and that his Kingdom may come in its fullness and that the whole earth may be filled with his glory (Ps. 72:17-19).

# Appendices

## APPENDIX I

### **FREE PRESBYTERIAN CHURCH OF SCOTLAND DEED OF SEPARATION OF 14<sup>TH</sup> AUGUST 1893**

#### **Deed of Separation by Ministers and Elders from the Church Calling Herself the Free Church of Scotland**

WE, the undersigned Ministers and Elders of the Free Church of Scotland, considering that the constitution of said Church as settled in 1843 is contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland in 1647, the First and Second Books of Discipline, the Larger and Shorter Catechisms, the Claim Declaration and Protest of 1842, the Protest of 1843, the Act of Separation and Deed of Demission executed in the last mentioned year, the Formula appointed to be subscribed by probationers before receiving license, and by all office-bearers at the time of their admission, together with the Questions appointed to be put to the same parties at Ordination and Admission, and the Acts of Assembly of the Church of Scotland prior to 1843; and, further considering that the Establishment Principle – that is the national recognition and encouragement of religion and the Church of Christ by the State as such – is part of the Constitution of the Free Church of Scotland as settled in 1843, and since repeatedly affirmed in Acts and Proceedings of her General Assemblies, and that the maintenance of said Principle is binding and obligatory on all Ministers and Office-bearers of said Church; and now seeing:

(1st) That the present subsisting Church now calling herself the Free Church of Scotland, through majorities of her Commissioners in General Assembly met, has, in violation of one of the fundamental principles embodied in the Constitution of the Free Church of Scotland, of late years repeatedly passed resolutions having for their object the separation of Church and State, and the abandonment of the distinctive testimony of the Free Church of Scotland in favour of a national recognition of religion, and that without any declaration in favour of any Scheme for the Reconstruction of a National Church on the basis claimed by the Church of Scotland in 1842;

(2nd) That the present subsisting Church, calling herself the Free Church of Scotland, by sanctioning the use of uninspired hymns, has departed from the original Standards of the Free Church of Scotland; and by the authorisation of instrumental music in the public worship of God has altered the ancient and uni-



versal practice of the Church of Scotland, and violated the purity of worship as understood by the Free Church of Scotland in 1846;

(3rd) That the said present subsisting Church, calling herself the Free Church of Scotland, through judgments of her General Assemblies, now not only tolerates but supports office-bearers who do not hold the “whole doctrine” of the Confession of Faith – especially the doctrine of the Divine Authorship and entire perfection of all the Scriptures of the Old and New Testaments, which “whole doctrine” by their ordination vows said office-bearers vowed and declared to be the true doctrine which they would constantly adhere to;

(4th) That by passing the Declaratory Act of (1892) the said present subsisting Church, calling herself the Free Church of Scotland, through her General Assemblies, has, in so far as said Church is concerned, destroyed the integrity of the Confession of Faith as understood and accepted by the Disruption Fathers and their predecessors, and instead of the Westminster Confession of Faith as the recognised Standard of orthodoxy in the Church, in all its heads and articles, has substituted what is called “the Substance of the Reformed Faith therein set forth”, the Church, through the majorities of the Members of her Courts, being by the said Declaratory Act made the sole judge of the particular points that are to be included under this category of doctrines – a provision which overthrows the fixed Doctrinal Constitution of the Free Church of Scotland, and lays its Creed at the feet of an irresponsible majority to determine the same as it will; and

(5th) That the majority of the Ministers and Elders who for the present rule and guide the said present subsisting Church, calling herself the Free Church of Scotland, have, in the instances above set forth, abandoned one of the most vital principles of the Free Church of Scotland; have practically embraced Voluntarism; and have passed Acts and Resolutions under which the Standards of the Free Church of Scotland can be, and are violated; whereby they have ceased to represent the Church of Scotland as settled in 1843.

In consequence whereof we resolved to separate from the said present subsisting Church calling herself the Free Church of Scotland; therefore, and in order the more formally and effectually to carry out said resolution, we, the Ministers and Elders, hereto subscribing for ourselves and all who may now or hereafter adhere to us – under the solemn declaration that we and they now adhere as we and they have heretofore done to the Constitution and Standards of the Free Church of Scotland as settled in 1843, and set forth in the several documents above named and to the whole principles therein embodied – and in humble dependence on the Grace of God, the help of our Lord and Saviour and the presence and blessing of the Holy Spirit have separated, as we do hereby separate, from the present subsisting Church,



calling herself the Free Church of Scotland; declaring, however, as we hereby specially provide and declare that we for ourselves, and all who may now or hereafter adhere to us in no degree abandon or impair the rights belonging to us as Ministers of Christ's Gospel and Pastors and Elders of particular congregations, to perform freely and fully the functions of our offices towards our respective congregations or such portion thereof as may adhere to us;

That signature or adherence to this Deed of Separation shall in no way prejudice our right to maintain the Doctrines and Principles of the Free Church of Scotland as set forth in her Authorised Standards and authoritative documents as recognised and understood in 1843, and to take all steps that may be necessary to vindicate said Doctrines and Principles;

That we are and shall be free to exercise government and discipline in our several judicatories separate from the said Church, according to God's Word and the Constitution and Standards of the Free Church of Scotland as understood in 1843;

That henceforth we are not and shall not be subject in any respect to the ecclesiastical judicatories of the said present subsisting Church calling herself the Free Church of Scotland;

That the rights and benefits accruing to the Ministers subscribing or who may hereafter adhere hereto in connection with the Free Church of Scotland Ministers' and Missionaries' Widows' and Orphans' Fund are hereby reserved;

That this Deed of Separation shall no ways be held as a renunciation on the part of such of said Ministers as are Ministers of Churches or occupants of Manses built by private contribution, or of any rights which may be found to belong to such Ministers or to their congregations or to the office-bearers of such congregations, or to existing or future Trustees on behalf of such congregations or their Kirk-Sessions in regard to the same, by virtue of the intentions and destination of the contributors to the erection of said Churches or Manses, and to the acquisition of any lands thereto attached or otherwise according to law; and that there is hereby specially reserved to us, the subscribers hereto, and to all who may now or hereafter adhere to us, power and authority to take all steps that may be necessary to vindicate our or their status, and all advantages, rights and privileges, both sacred and civil, of whatever nature and description whatsoever, which may righteously be found to belong to us and to those who, by adhering to her Constitution and Standards as settled in 1843, claim to represent the Free Church of Scotland, and we consent to the registration hereof for preservation.

In testimony whereof, these presents, written on stamped paper by Æneas Fraser, Clerk to Innes & Mackay, Solicitors, Inverness, are subscribed by Mr

Donald MacFarlane, Minister at Raasay; Mr Donald MacDonald, Minister at Shildaig; and Alex. MacFarlane, Teacher of the Public School at Raasay, Elder, all at Portree on the fourteenth day of August, 1893, before these witnesses – John Robertson MacKay, Preacher of the Gospel at Gairloch, and Allan MacKenzie, Student of Divinity, residing at Inverness.

*(Signed)* DONALD MACFARLANE, Minister.

*(Signed)* DONALD MACDONALD, Minister.

*(Signed)* ALEX. MACFARLANE, Elder.

*(Signed)* JOHN R. MACKAY, Witness.

*(Signed)* ALLAN MACKENZIE, Witness.

**APPENDIX II**  
**FREE CHURCH OF SCOTLAND**  
**DECLARATORY ACT (1892)**

**ACT. XII. 1892 - ANENT CONFESSION OF FAITH**

WHEREAS it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive licence or are admitted to office in this Church, the General Assembly, with consent of Presbyteries, declare as follows:-

That, in holding and teaching, according to the Confession, the Divine purpose of grace towards those who are saved, and the execution of that purpose in time, this Church most earnestly proclaims, as standing in the forefront of the revelation of Grace, the love of God, Father, Son, and Holy Spirit, to sinners of mankind, manifested especially in the Father's gift of the Son to be the Saviour of the world, in the coming of the Son to offer Himself a propitiation for sin, and in the striving of the Holy Spirit with men to bring them to repentance.

That this Church also holds that all who hear the Gospel are warranted and required to believe to the saving of their souls; and that in the case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the Gospel call. That this Church does not teach, and does not regard the Confession as teaching, the foreordination of men to death irrespective of their own sin.

That it is the duty of those who believe, and one end of their calling by God to make known the Gospel to all men everywhere for the obedience of faith. And that while the Gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost, or that God may not extend His mercy, for Christ's sake, and by His Holy Spirit, to those who are beyond the reach of these means, as it may seem good to Him, according to the riches of His grace.

That, in holding and teaching, according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God; that he possesses a knowledge of God and of duty; that he is responsible for compliance with the moral law and with the Gospel; and that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy.

That this Church disclaims intolerant or persecuting principles, and does not consider her office-bearers, in subscribing the Confession, committed to any principles inconsistent with liberty of conscience and the right of private judgment.

That while diversity of opinion is recognised in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine, in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace.

(FOR CRITICISM OF THIS ACT, SEE QUESTION 13 AND FOOTNOTE 2.)

## APPENDIX III

### FREE PRESBYTERIAN SYNOD RESOLUTIONS

#### **1. The Bible and Higher Criticism (November 1904)**

“The Synod viewing with alarm the infidel and rationalistic teaching promulgated at the present time from theological colleges, pulpits, and the press, concerning the inspiration and infallibility of the Old and New Testaments, feels it its duty to reaffirm what it believes to be the undeniable truth concerning the infallibility and Divine Authorship of the Scriptures, to protest against the treatment which the Bible is receiving at the hands of rationalistic writers, and to press upon all to whom its word may come the soul ruining effects which are certain to follow from the rationalistic view of Scripture, so far as this view finds footing anywhere. For even as to the Church of God under the Old Testament dispensation were committed the Old Testament Scriptures (Rom. 3:2), so to His Church under the New Testament dispensation are committed the Scriptures of the Old and New Testaments, and it is the duty of the Church of Christ now, whatever suffering it may entail, to preserve its integrity for the present generation, and to hand down unimpaired to future generations the sacred deposit. The Lord Jesus Christ is that Prophet of whom it is written that whosoever hears Him not, shall be destroyed from among the people (Acts 3:22-23), and He most unmistakably and very frequently testifies that the Scriptures of the Old Testament are, not only as to their matter, but also as to their words, of Divine Authorship and authority. He promised to His apostles under the New Testament that the Holy Spirit should be their infallible guide into all truth, and the New Testament Scriptures, being themselves, as the result, the best demonstration of the fulfilment of this and similar promises, are certainly and equally with the Old Testament Scriptures to be received by His Church as of Divine Authorship and authority.

“The Synod therefore emphasises anew in accordance with the Confession of Faith, its firm belief in the infallibility and inerrancy of the Scriptures of the Old and New Testaments, both as to matter and form, and declares also that it cannot recognise as members those that do not endorse this belief. The Synod would point out in regard to the teaching of the Higher Critics that under the influence of a rationalistic bias it subverts the history of the Church of God as that is given in the Scriptures; that it denies to a large extent the testimony of the Scriptures themselves as to the human instruments through whom the sacred writings have come to us; and that it strikes a blow at the infallible authority of our blessed Lord; and, notwithstanding the extent to which this rationalistic teaching has found acceptance in professing Christian Churches, it is a view of the Scriptures that has its spring in the unbelief of the unrenewed heart, and the arguments with

which it is supported are in the main a mere begging of the question; or, in so far as they have any appearance of solidity, they have been over and over again sufficiently refuted by believing students of the Word not less renowned for scholarship than its unbelieving assailants.

“Now, to men who profess that the light of nature affords all knowledge of God that is necessary unto men’s happiness, all this may seem of little consequence, but the Christian people ought to bear in mind that in order to the happiness – that is the eternal Salvation of sinners – we need the light of the knowledge of the Glory of God in the face of Jesus Christ, that that knowledge is not available to sinners save through the medium of the inspired Word, and therefore so far as the efforts of Rationalists are successful and the inspiration and authority of Scripture are discredited, Satan, the ‘father of lies’, has his wish, and precious immortal souls reap the consequence in being deprived of that Word, which is able to make them wise unto eternal life.” (1923 *Church Documents*, No. II)

## **2. Resolution on Creed Subscription (November 1904)**

“The Synod also, considering the dishonest and degrading manner in which the most solemn promises and engagements relative to subordinate standards are violated by many that hold office in Presbyterian Churches, the great reproach brought thereby on the name of Christ, and the reflection cast upon all office-bearers, feels bound to restate what is the real nature and implication of these engagements, and what is expected of all office-bearers of this Church in this connection. The solemn promises and declarations made at ordination – commonly called ordination vows – are made not so much unto men as unto God, and are therefore of the like binding obligation with an oath, and ought to be made with the like seriousness and religious care.

“The Synod, therefore believing that the Westminster Confession of Faith, as received by the Church of Scotland in 1647, is founded upon the Word of God, and agreeable thereto, cannot accept the view that this Church will at any time be at liberty to depart from the doctrine, government, mode of worship, and discipline which the said Confession sets forth, and which all office-bearers have solemnly engaged to assert, maintain and defend. The Synod expects of its office-bearers, as honourable men, that whensoever they are conscious of having ceased to believe in any of these doctrines and principles, or to approve of the mode of worship, which they have vowed to maintain, they should lay down their office and not help to deprive the Church of its peace and purity; and finally it expects of the Church itself, through its courts, to see that in this connection its discipline is observed wheresoever in any case such honourable dealing does not appear to characterise any office-bearer whatsoever.” (1923 *Church Documents*, No. III)

### 3. Current Misrepresentation of Doctrine (November 1904)

“The Synod in view of the misrepresentations which at the present time are gaining currency, would take occasion, (1) to repudiate as baseless calumnies the assertions that the teaching of the Confession of Faith is inconsistent with a free gospel call – that that call cannot be preached by those who object to the statements of the Declaratory Act of 1892 – and that a simple acceptance of the Confession of Faith implies the subordinating of the Word of God to the Confession; and (2) to declare that, in taking grave exception to the words of the said Declaratory Act, which deny the foreordination of men to death irrespective of their own sin as words lending themselves to a Pelagian interpretation, the Synod reasserts their adherence to the Confessional doctrine as set forth in the Scripture as to foreordination.” (1923 *Church Documents*, No. IV)

### 4. Formula for Deacons (November 1904)

Prior to 1884, Deacons had subscribed the same Formula as elders (see Appendix IV), but in 1884 the Free Church introduced a greatly weakened subscription for Deacons. In place of owning the Westminster Confession to be the confession of their faith, they were merely required to own ‘the system of Evangelical Truth taught in this Church, and set forth in the Westminster Shorter Catechism’.

“The Synod declares that the new formula for deacons passed by the Free Church of Scotland in 1884, forms no part of the constitution of the Free Presbyterian Church of Scotland.” (1923 *Church Documents*, No. XVII)

### 5. Union with other Churches (December 1905)

In moving the motion, Rev Neil Cameron stated that “he was not opposed to union, and as soon as a Church could be found fulfilling the requirements of the motion he had submitted he would consider it his duty to consider the matter of union with it” (*Free Presbyterian Magazine*, vol. 10, p. 283):

“The Synod refuses to consider any motion for union with any Church which does not hold the absolute infallibility of the Scriptures of the Old and New Testaments, and the whole doctrine of the Confession of Faith, both in her profession and practice; and it warns the office-bearers of this Church of the danger of following divisive courses contrary to the solemn engagements under which they came at their ordination, and, further, it instructs the Presbyteries and Kirk-Sessions to maintain order and discipline in the several congregations under their charge, in accordance with the constitution of this Church, as necessity may arise.” (1923 *Church Documents*, No. XIII)

## 6. Prayer at the Grave (July 1909)

“Seeing there appears to be uncertainty in some places as to our attitude as regards praying at the grave, the Synod resolve to make it plain to all their people that, as it is not the practice of this Church to engage in prayer at the grave, the Synod advise them not to ask or allow others to do so, but to adhere to the Directory for Public Worship (bound up with the Confession of Faith) on that point.” (1923 *Church Documents*, No. XV)

## 7. Reformation Attainments, and the Church’s Relation thereto (August 1910)

“This Synod would humbly record, with gratitude to Almighty God, the great goodness and mercy with which He graciously visited Scotland in the sixteenth and seventeenth centuries by the Reformations from Popery and Prelacy, the spirit of wisdom and understanding He bestowed on the men who were instrumentally used in accomplishing His will during those memorable periods, whereby they were led to grasp, with eminent light and ability, the great doctrines and principles of religious, social, and civil liberty contained in the Bible, and the magnanimity, fortitude, and patriotism wherewith He enabled them to uphold and vindicate the same against inveterate enemies. The Synod feel under special obligation at the present time to set up this stone of gratitude and testimony in view of the attacks, more or less open, that are now being made by Papists, Ritualists, and others upon the attainments of Reformation times.

Scotland had been for centuries sunk in ignorance, superstition, physical degradation, and spiritual slavery (a state of things which always obtains in nations under the baneful yoke of the Papacy), till set free from that galling bondage by the First Reformation. Efforts were made from time to time by one person or another who had become more enlightened than his neighbours, to spread rays of Gospel light among the people, but the Papists, who had supreme power in civil and religious matters, cut off, by the most cruel death, everyone who had the courage to speak a word against the idolatrous faith and worship of the Church of Rome. This absolute power which she possessed was used with a vengeance to keep the light of God’s truth from the people. When John Knox appeared and declared that the Papacy was not the Church of Christ but the antichrist depicted in the Word of God, he had to contend against the powers of the Royal House of Stuart and the Papacy combined. His preservation, the readiness with which the people – high and low – received the light of the truth, and the wonderful reformation wrought by it upon the hearts and conduct of men, must be attributed to the presence and power of the Holy Ghost.

No sooner did our fathers taste the Gospel of the grace of God, and the peace and freedom it brought to their souls, than they determined to abide by its life-



giving doctrines, whatever loss or sufferings that might entail. When their enemies endeavoured to deprive them of it, they bound themselves by a solemn oath that, by the grace of God, they would stand faithfully by each other in upholding it for themselves and for their posterity, and that – even should they lose all their worldly goods and their life in the attempt – they would joyfully suffer the loss of all things rather than part with the Gospel of Christ. This was the beginning of covenanting in Scotland. The oath annexed to the Confession of Faith of 1581 was known ever after as the ‘National Covenant of Scotland’.

The Royal House, assisted by inimical Papists and men of no religion, did their utmost, by passing and enforcing tyrannical laws, to annihilate both the Reformers and the Reformation; but the work was of God, and therefore they were not able to bring it to nought. On the contrary, God, in His holy providence, helped the Reformers, so that the Protestant and Presbyterian Church of Scotland was, by an Act of the Scottish Parliament, established as the National Church, and her spiritual independence ratified in 1592. This period of its history is generally called the First Reformation.

The most determined efforts were made during the next forty-six years to change the Church into a Prelatic or Episcopal one. Our fathers found the renewing of the National Covenant repeatedly during this period a source of much strength in their opposition to their enemies and of maintaining unity among themselves. At last the infatuated and despotic King Charles I, backed by the Romish intrigues of Archbishop Laud, made a desperate effort to force a semi-popish liturgy on the Church of Scotland; but the greater bulk of the people rose up and swore by the ‘Great Name of the Lord our God’, to abide by the profession of the faith, as settled by Statute, in the Presbyterian Church of Scotland. This was done in the year 1638. They had immediately to grasp the sword in defence of their lives, property, and religion. The Lord prospered them so that, without shedding of blood, they got the King’s reluctant and feigned consent to hold a General Assembly at Glasgow that year. In this Assembly, notwithstanding the King’s opposition thereto, the incubus of Prelacy was thrown off the neck of the Church, and she became the Presbyterian Church of Scotland (Free), The last words spoken by Alexander Henderson, Moderator of that Assembly, are well worth recording: “We have now cast down the walls of Jericho. Let him that rebuildeth them beware of the curse of Hiel, the Bethelite.” The National Presbyterian Church of Scotland in that Assembly nobly, fearlessly, and piously vindicated the sole sovereignty of the Lord Jesus Christ, her only divine Head and King. This is historically denominated the Second Reformation.

The King, determined to reduce the Church and people of Scotland into compliance with Prelacy, declared:- "That covenant of theirs! They have treacherously induced many of our people to swear to a band against us; which band and covenant, or rather conspiracy of theirs, could not be with God, being against us, the Lord's anointed over them. But it was and is a band and covenant pretended to be with God, that they may, with the better countenance, do the work of the devil, such as all treasons and rebellions are." But the Covenanters of Scotland were more enlightened than to sacrifice their civil and religious liberty on the altar of the so-called divine right of Kings. After a period of many incriminations and threatenings, and an appeal to the sword on the King's part, and self-defence on the part of our fathers, God prospered their efforts, so that, by an Act of a Parliament convened at Edinburgh by the King's authority in 1641, all the laws passed against the Presbyterian Church of Scotland since 1592 were abrogated, and the Act of that year, called 'The Magna Charta of Presbytery', was restored to its place and honour on the Statute Book.

The Lord manifested His approval of the faithfulness of our fathers also by awakening the English Parliament, with a very numerous following, to a realisation of the designs of the King and the Prelatic faction to overthrow the Reformed religion in Great Britain, so that they sent Commissioners to the Estates and General Assembly of the Scottish nation, craving their assistance. To this appeal the Presbyterians of Scotland listened, and drafted the Solemn League and Covenant as the basis of mutual agreement. The direct purpose of the Solemn League and Covenant was to secure a basis upon which the Churches of Christ in Scotland, England, and Ireland might be united in the truth, and might secure 'the preservation of the Reformed religion in the Church of Scotland, the Reformation of religion in England and Ireland, and the extirpation of Popery and Prelacy.' The immediate result of the Solemn League and Covenant was the Westminster Assembly. That Assembly's work consisted mainly in producing (1) a Directory for Public Worship, (2) a Presbyterian Form of Church Government, (3) a Confession of Faith, (4) a Larger Catechism, (5) a Shorter Catechism. These documents, which were meant to be the basis of a covenanted uniformity in religion between the Churches of Christ in the three kingdoms, were received and adopted by the General Assembly of the Church of Scotland in the years 1645, 1647, and 1648. Readers are referred to any ordinary copy of the Westminster Standards for the Acts of the General Assembly of the Church of Scotland adopting those five documents. The Synod accept and adhere to those documents in the sense in which they were received by the Church of Scotland in the years specified.

England proved untrue to her solemn oath and turned back to Episcopacy with results which proved very distressing to the Church of Scotland, and the baneful fruits of which that nation reaps to the present day. Whether these documents be considered as an expression of the real face of the Apostolic Church as set forth in the New Testament, or as a masterpiece of the sagacity of our fathers in an honest effort to bring the British nation into unity in the truth, their guileless aim and wisdom are clearly seen and bear witness that they were moved by the Spirit of Christ. Had they succeeded in their noble efforts, much blood and floods of the tears of widows and fatherless would have been spared in the three kingdoms, and the House of Stuart would have continued till this day on the British throne.

King Charles II swore with the utmost solemnity when he ascended the British throne that he would uphold the Reformed Presbyterian faith thus happily established in Scotland, England, and Ireland, but his intention was quite the reverse as he very soon proved. The British nation had to learn by the most painful and sad experience that no faith can be placed in the oath of a Jesuit. In the years 1650 and 1660, Charles swore that he would uphold the cause and Covenants of Scotland, England and Ireland, and in 1661 he caused the Covenants to be burnt by the hand of the common hangman in London; and at Linlithgow, in 1662, the same proceedings were repeated with fiendish profanity. A parliament was called together in Edinburgh, known in history as 'Middleton's Drinking Parliament', which framed an oath of allegiance to ensnare those for whom it was intended, forbade the Covenants, and passed the infamous Rescissory Act. This Act cut off from the Statute Book all the Acts of the preceding twenty years in favour of the Presbyterian Church, thereby annihilating with a single blow the civil and religious liberties of the people. The Presbyterian Church of Scotland was not only disestablished, but outlawed, and a semi-Popish one set up in its place as the future Church of the Scottish Nation! The Presbyterian Church of England fared nothing better. This Parliament passed the Abjuration Oath in 1661. The design of this Act was, by abjuring and condemning the Presbyterian practice, to force adherence to the semi-Popish system. Both the National Covenant and the Solemn League and Covenant were to be abjured as unlawful oaths. This oath of abjuration had to be taken by all persons holding public office in the kingdom. The Privy Council met in October of that year, and passed an Act declaring all who had not complied with these oaths to have forfeited their livings, interdicting them from preaching, and charging them to remove from their parishes on the first of November. The last Sabbath of that October was long remembered in Scotland as the day on which the Presbyterian ministers of Scotland warned, exhorted, and comforted their congregations for the last time.

The tears of our fathers and mothers, both ministers and people, bedewed the floors of our sanctuaries that day. Wodrow writes:- 'Scotland was never witness to such a day as the last on which those ministers preached; I know no parallel to it save the 17th of August, 1662, to the Presbyterians in England.' The pulpits of these godly men were filled with profane, ignorant, and openly vicious curates, but the people would not attend their ministrations. Acts were passed to compel the people to comply, but they magnanimously and courageously refused, with the consequences that open and violent persecution began. The history of Scotland's sufferings during the following twenty-six years is that of men, women, and even children hunted and killed by a brutal soldiery, like wild beasts on the mountains and in the valleys of this land. They were hanged as traitors, burned at the stake, drowned in the sea, slain with the sword, shot dead in the presence of their wives and children, banished out of the kingdom; they wandered in caves and dens of the earth clothed in sheepskins and goatskins. Why was all this inhuman cruelty? Was it because our fathers refused to obey lawful authority? No, but because they held the privileges of the freedom, wherewith the truth made them free, more precious than to surrender them at the caprice of a profligate and perjured king and his sycophants. These were the men and women that made the history of Scotland ever since the repository out of which men have been drawing examples of heroism, patriotism, and genuine piety. What the poor Presbyterians suffered during twenty-eight years of horrid cruelty surpasses any man's power of description. It ought to serve as a sufficient warning to the British nation, in all time coming, of the great danger of allowing a Papist to occupy our throne, or of allowing the barriers still left us, to prevent such a calamity, from being removed. No man can look at the knife by which his father has been assassinated without horror, neither can any man, possessed of human feelings, think of the atrocities of the Papacy without shuddering. The present apathy about that bloodthirsty system among Protestants springs either from ignorance of its past history, or from irreligion. But it was proved up to the hilt in Scotland that liberty of conscience, according to God's Word, in civil and religious concerns must suffer under such a system, in other words, that none but absolute slaves can live under it. We are the children of men and women who refused to become slaves; therefore let us value the inheritance they left us.

When God, of His infinite mercy, awoke the British nation in 1688 to realise the absolute necessity that lay upon them to deliver themselves from such inhuman barbarity and tyranny they rose like one man (Papists excepted), and drove the House of Stuart from the British Throne. It was high time. By this act, this nation proved that the disposal of the throne is in the hands of the subjects,

and that dream – the divine right of Kings, as held by our sovereigns for centuries – perished. The British Nation called William and Mary to the throne, and what is known in our history as ‘The Revolution’, took place. We take the following long quotation from the Act and Declaration, Free Church, 1851:- ‘Passing over the dark period of the closing years of the Stuart dynasty, and descending along the line of history to the era of the glorious Revolution, we find the Church, which had been twice before brought out of great troubles in her contendings against Popery and Prelacy, once again rescued from the oppression of arbitrary power, and lifting her head as the Free Presbyterian Church of Scotland. The bloody acts of the preceding time were repealed; on the petition of the ministers and professors of the Church of Scotland, the civil sanction was given to the Confession of Faith; Presbyterial Church Government was re-established in the hands of those who had been ejected by Prelacy in 1661; and to the wonder of many, and the confusion of her enemies, this Church rose from her ashes, and was recognised as the same Church which, whether in freedom, or in bondage – whether under the shade of royal favour, or hunted as a partridge on the mountains – could trace its unbroken identity downwards from the very beginning of the Reformation.

‘That the ‘Revolution Settlement’, by which the liberties of the Church were secured, under the reign of William and Mary, was in all respects satisfactory, has never been maintained by this Church. On the contrary, various circumstances may be pointed out as hindering the Church from realising fully the attainments that had been reached during the Second Reformation. Not only were the three kingdoms of England, Scotland, and Ireland unprepared for prosecuting the work of reformation and uniformity in religion, to which they had pledged themselves, but even in Scotland itself the reluctant concessions of statesmen were limited to what a people, worn out by a heavy tribulation, were barely willing to accept as a relief, and did not thoroughly undo the mischief of an age of misrule. Thus, for instance, in the civil sanction then given to Presbytery, the Parliament of 1690, overlooking altogether the higher attainments of the Second Reformation, went back at once to the Act of 1592, and based its legislation upon that Act alone as being the original charter of the Presbyterian Establishment. Accordingly, it left unrepealed the infamous ‘Act Rescissory’ of King Charles, by which all that the Church had done, and all that the State had done for her, in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious. Thus the Revolution Settlement failed in adequately acknowledging the Lord’s work done formerly in the land; and it was, besides, in several matters of practical legislation very generally considered by our fathers at time to be defective and

unsatisfactory. Some, and these not the least worthy, even went so far as to refuse all submission to it. But for the most part, our fathers, smarting from the fresh wounds of anti-Christian oppression, weary of strife, and anxious for rest and peace, either thankfully accepted or at least acquiesced in it, in the hope of being able practically to effect under it the great ends which the Church had all along, in all her former contendings, regarded as indispensable. For it would be in a high degree ungrateful to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church, as well as upon the nation. Not only did it put an end to the cruel persecution by which the best blood of Scotland had been shed in the field, on the hillside, and on the scaffold; not only did it reinstate in their several parishes the pastors who had been unrighteously cast out in the reign of the second Charles, and set up again the platform of the Presbyterian government; but, by reviving and re-enacting the Statute of 1592, the original charter and foundation of Presbytery, it recognised as an inalienable part of the constitution of this country the establishment of the Presbyterian Church. It secured also effectually, as was then universally believed, the exclusive spiritual jurisdiction of the Church and her independence in spiritual matters of all civil control. And by the arrangements which it sanctioned for the filling up of vacant charges, it abolished those rights of patronage which had been reserved in 1592, and made provision for enforcing the fundamental principle of this Church – that no pastor shall be intruded into a congregation contrary to the will of the people.’

The Synod heartily concur in the above statement of the Church in 1851, and they declare that, in their humble judgment, the fact that the ‘Rescissory Act’ has been left unrepealed on the Statute Book leaves the Presbyterians of Scotland in a dangerous position, and that effective steps should be taken for its repeal along with all the other pernicious cognate Acts of that period of our history.” (*Free Presbyterian Magazine*, vol. 15, pp. 147-153)

## **8. Church Privileges (May 1921)**

“The Synod declare, in accordance with former resolutions, that Church privileges, such as admission to the Lord’s Table and baptism, are not to be given to any who engage in Sabbath work (other than works of necessity and mercy), or who travel by any form of transport run in systematic disregard of the Lord’s Day.” (1923 *Church Documents*, No. XIV)



**APPENDIX IV**  
**FREE PRESBYTERIAN CHURCH OF SCOTLAND**  
**QUESTIONS PUT TO OFFICE-BEARERS AND**  
**FORMULA TO BE SIGNED BY THEM**

**I – ELDERS AND DEACONS**

**Questions to be put before Ordination**

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?
2. Do you sincerely own and declare the Confession of Faith, approved by former General Assemblies of this Church, to be the confession of your faith; and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?
3. Do you own and acknowledge the Presbyterian Church Government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, to be the only government of this Church; and do you engage to submit thereto, concur therewith, and not to endeavour, directly or indirectly, the prejudice or subversion thereof?
4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head and to His Word as her only standard?
5. Do you promise to observe uniformity of worship and of the administration of all public ordinances within this Church, as the same are at present performed and allowed?
6. Do you approve of the Deed of Separation of the Free Presbyterian Church of Scotland, adopted by its first Presbytery at Portree on the 14th day of August, 1893?

7. Do you accept the office of an Elder (Deacon) of this Congregation, and promise, through grace, faithfully, diligently, and cheerfully, to discharge all the duties thereof?

## II – PROBATIONERS

### Questions to be put to Probationers before they are licensed to preach the Gospel

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?
2. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approved by the General Assemblies of this Church, to be the truths of God, contained in the Scriptures of the Old and New Testaments; and do you own the whole doctrine therein contained as the confession of your faith?
3. Do you sincerely own the purity of worship presently authorized and practised in this Church, and also own the Presbyterian government and discipline; and are you persuaded that the said doctrine, worship, and discipline, and Church government are founded upon the Holy Scriptures, and agreeable thereto?
4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard?
5. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station, to the utmost of your power, assert, maintain, and defend, the said doctrine, worship, and discipline, and the government of this Church by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies?
6. Do you approve of the Deed of Separation of the Free Presbyterian Church of Scotland adopted by its first Presbytery at Portree on the 14th day of August, 1893?



7. Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government of this Church, and not endeavour, directly or indirectly, the prejudice or subversion of the same?
8. Do you promise that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?
9. Do you renounce all doctrines, tenets, or opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, and government of this Church?
10. Do you promise that you shall subject yourself to the several judicatories of this Church?

### **III – PROBATIONERS AFTER BEING CALLED BY A CONGREGATION**

#### **Questions to be put to Probationers before Ordination (and also to a Minister already ordained, at his admission to a Pastoral Charge)**

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?
2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by former General Assemblies of this Church, to be founded upon the Word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this Church?
3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the foresaid Confession of Faith?
4. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the Word of God, and agreeable thereto; and do you promise to submit to the said government and discipline, and to concur with the same, and not to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies?
5. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the

affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head and to His Word as her only standard?

6. Do you approve of the Deed of Separation of the Free Presbyterian Church of Scotland adopted by its first Presbytery at Portree on the 14th day of August, 1893?
7. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries and superior judicatories of this Church, where God in his providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise, and that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?
8. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?
9. Have you used any undue methods, either by yourself or others, in procuring this call?
10. Do you engage, in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?
11. Do you accept of and close with the call to be pastor of this congregation, and promise, through grace, to perform all the duties of a faithful minister of the gospel among this people?

#### IV – FORMULA

**(To be subscribed by Probationers before receiving licence, and by all Ministers, Elders and Deacons, at the time of their admission, in the presence of the congregation)**

I, \_\_\_\_\_ do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by former General Assemblies of this Church to be the truths of God; and I do own the same

as the confession of my faith; as likewise I do own the purity of worship presently authorized and practised in the Free Presbyterian Church of Scotland, and also the Presbyterian government and discipline thereof; which doctrine, worship, and Church government, I am persuaded, are founded on the Word of God, and agreeable thereto; I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right and in the Protest referred to in the questions already put to me; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, together with the liberty and exclusive jurisdiction thereof; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline, government, and exclusive jurisdiction, and not endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the doctrine, worship, discipline, government, and exclusive jurisdiction of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, government, or jurisdiction of the same.

## APPENDIX V

### FREE PRESBYTERIAN CHURCH OF SCOTLAND MEMORANDUM ON THE CHURCH OF SCOTLAND ENABLING BILL 1920

#### *I. Statement re the Free Presbyterian Church, and its History and Constitution.*

1. This Church represents the Free Church of Scotland as settled in 1843.
2. This Church represents said Free Church of Scotland in direct historical and constitutional continuity.
3. This Church's constitution is the same as that of said original Free Church of Scotland, embodying the Westminster Confession of Faith, the First and Second Books of Discipline, the Larger and Shorter Catechisms, the Claim, Declaration and Protest of the Church of Scotland in 1842, the Protest of 1843, and the other recognised standard documents.
4. This Church (the Free Presbyterian Church of Scotland) entered upon its distinctive existence in 1893 by a Deed of Separation (herewith appended) from the then Church, calling herself the Free Church of Scotland.
5. This Church entered upon said distinctive existence, not because its representatives had adopted any new belief or principle whatsoever, but because the majority of the then Free Church had adopted a new Declaratory Act (1892), which seriously altered the Church's relation to the Confession of Faith and original standards, and which those who now form the Free Presbyterian Church strongly protested against.
6. This Church, by its separation in 1893, continued the existence of the Free Church of Scotland, as settled in 1843, in a distinct, corporate body, without change in constitution or general practice.
7. This Church holds the position enunciated in the Claim, Declaration and Protest of the Church of Scotland in 1842, and the Protest of 1843, and at the same time has always held, and continues to hold, in entire accordance with said documents, the principle of the National Recognition of Religion in opposition to what is known as Voluntaryism.
8. This Church is the legitimate and consistent successor of the ancient Church of Scotland, which accepted the Confession of Faith as its Confession in 1647;

a Confession which was acknowledged by the State as “the public and avowed Confession of this Church” in 1690 and at subsequent dates.

9. This Church requires of all her office-bearers by her Formula and Questions, personal and unqualified adherence to the Confession of Faith, and the other standards of the Church.

*II. Statement re the proposed ‘Enabling Bill’ with regard to the  
Established Church of Scotland and the United  
Free Church.*

The Free Presbyterian Church would point out:

1. That the larger Presbyterian Churches, notably the present Established Church and the United Free Church, do not adhere to the Confession of Faith, and the standards of the Church of Scotland, according to the original terms, but by Declaratory Acts have altered to a grave extent the original relation, and have modified the Formula of subscription, so that ministerial and other subscribers stand in a very indefinite relation to said standards.
2. That the Articles presently put forward to Parliament provide no definition of fundamental doctrines, and propose a basis of Union with the United Free Church of the most latitudinarian description, which makes it competent for the united body to depart almost completely from the Protestant and Presbyterian principles and doctrines of the true Church of Scotland.
3. That there have been for years a considerable party in the Established Church who favour Episcopacy, and even wish for re-union with the Roman Catholic Church, and that the United Free Church is not free from elements of this kind, so that, if the present proposal is adopted, it is hard to say what grave departures from “the faith” in connection with the united body may take place in the future.
4. This Church therefore **STRONGLY PROTESTS** against the proposed “Enabling Bill” and the further serious loosening of the Established Church of Scotland from her subordinate standards, which is plainly involved therein.

*III. Statement re the Ecclesiastical Endowments.*

The Free Presbyterian Church would point out:

1. That the Endowments now in possession of the Established Church are the common property of the Presbyterians of Scotland, and should not be considered as belonging to the present Established Church alone.

2. That these Endowments cannot be consistently and legitimately held by any who do not adhere to the constitution and standards of the Church of Scotland, and that the present movement for relaxation of the standards with consent of the State, involves in all justice forfeiture of the Endowments.
3. That if the Endowments are transferred to a united body (consisting of the Established Church and the United Free Church) on the proposed basis, they are given to parties who have forfeited all claim thereto, and the rightful heirs are kept out of their inheritance.
4. That the proposed procedure is marked with extraordinary inconsistency in its relation to the United Free Church, inasmuch as the majority of the members of that body have been for many years professed 'Voluntaries', and have been protesting against Ecclesiastical Endowments as un-Scriptural.
5. That the rightful heirs are those who assert and maintain the Creed and Principles of the Presbyterian Church of Scotland in their integrity, and that such persons, especially in the Highlands, are chiefly to be found outside the larger Presbyterian bodies.
6. That the Government is justly bound, if the new proposal is carried through, to consider the valid claims of the people in many parishes, who are outside the pale of the present Established Church.

#### *IV. Presentation of the Claim of Right, etc.*

This Church, in conclusion, submits to Parliament the Claim, Declaration and Protest of the Church of Scotland in 1842, and the Protest of 1843 (hereby appended), and humbly appeals to the Legislature to do justice to the claims of truth and righteousness in connection with the various interests involved.

[Two documents were appended – (1) The Claim of Right of 1843, and (2) The Deed of Separation of the Free Presbyterian Church of Scotland, 1893.] (*Free Presbyterian Magazine*, vol. 25, pp. 175-7).

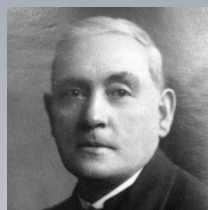


*Raasay Free Church where Rev. Donald Macfarlane ministered at the time of the separation in 1893. The first presbytery meeting of the Free Presbyterian Church of Scotland was constituted in Raasay on 28th July 1893.* Photo © DAVID CARSLAW

This timely publication bears witness to some of the important principles for which the Free Presbyterian Church of Scotland stands. It outlines the historical and doctrinal reasons for her separate position and seeks to provide basic teaching in relation to certain errors that are common in the Christian Church today. Important constitutional documents and resolutions of Synod are included as appendices. The Catechism is issued in the prayerful hope that it will receive wide circulation so that many both within the Church and beyond will come to value these principles in the present and future generations.



*Rev. James Macleod*



*Rev. Donald Beaton*

*Cover photo: View over Raasay Forest*  
COURTESY RICHARD DORRELL, ISLE OF SKYE

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