

THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD

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Vol. LXIX

August, 1964

No. 4

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**THE GENERAL ASSEMBLIES**

[NOTE.—The following notes on the recent General Assemblies in Edinburgh are published now, but are later than we expected owing to pressure of other work. Nevertheless, we trust they will be of interest to our readers at Home, and especially Abroad, who are not able to keep in touch with these matters.—*Editor*]

*The General Assembly of the Church of Scotland, 1964.*—This Assembly began its meetings on Tuesday, the 19th day of May. *The Lord High Commissioner*, representing Her Majesty The Queen, was General Sir Richard O'Connor, who resides in the County of Ross and Cromarty. In his address at the opening session of the Assembly, Sir Richard referred to one section of youth today as "this turbulent minority," and he seemed to think that they deserved "understanding sympathy" from their elders. Where the background is a broken marriage in the case of parents or a godless example in the home, there may be room for sympathy in such cases. But although moral laxity is publicised and often foolishly condoned, as Sir Richard said, yet the youth today have work, food, clothes, leisure, entertainment, etc., and with all this there are outbreaks of mob violence and reckless assault of innocent victims. In such cases something other than sympathy is called for, even severe discipline and proper punishment which Sir Richard did not refer to although an old soldier. He made an acceptable statement regarding the nation, viz., "If we call ourselves a Christian nation, we must remember that the world has a right to expect of us a spiritual and moral leadership equivalent to the faith that we profess." Referring in terms which are now familiar, he referred to Church unity and said divisions could not be healed in a day. But when he asserted that 'the unity of the Spirit in the bond of peace' is ours for the taking, he revealed a lack of spiritual understanding of this question. As always, as Lord High Commissioner, he gave the Queen's assurance of her determination to maintain Presbyterian Church government in Scotland. But doctrine

allied with the Presbyterian faith of our Reformers is what receives scant treatment on the floor of the Assembly from many influential members, year by year. And this year was no exception.

*The New Moderator* is Rev. Dr. Duncan Fraser, parish minister of Invergordon for over thirty years. Practically nothing was reported in the press of his opening address. He, as might be expected, mentioned that separatism had to yield to an attempt to understand differences. What the Moderator and others forget is the practical issue as to what has been the procuring cause of divisions in the Church in Scotland, especially since the Disruption, namely, departures from the teaching of the Word of God.

*The Queen's Message* to the Assembly mentioned "the impact of modern conditions on young people," and that it could not be answered by proclaiming the eternal truths of the Christian message unless they were also shown to be relevant to modern times. Whoever assisted Her Majesty to compose Her speech inserted here a modernistic outlook with the usual play on the word relevant. We maintain that the eternal truths of the Christian gospel are ever relevant and at all times apply to young and old of this sinful race of Adam. The eternal truths of the Gospel, in the light of the unchanging nature of man's sin and need of salvation, reveal their relevancy surely in modern times as at all times and in all ages. Her Majesty was mindful to commend family life as on other occasions. Her words are: "Blessed as we have been by the birth of our fourth child, we are more than ever conscious of the privileges of parenthood and grateful for the joys of family life." The Queen also stated that she gladly reaffirmed her solemn pledge to uphold the rights and privileges of the Church of Scotland. This pledge is a solemn one and runs counter to the Romish trend on the part of Church of Scotland leaders.

*The Status of Adherents* was a problem discussed by the Assembly. As far as we remember, the Presbytery of Caithness referred this matter to the Assembly some years ago, viz., the status of adherents of the Church of Scotland—non-communicant supporters. The deliverance of the General Administration Committee recommended that no steps be taken to give them a distinctive place within the constitution of the Church. Dr. John A. Fraser, Convener, gave reasons for this attitude and said the question particularly affected certain Highland parishes. He then revealed what was in his mind by stating: "Such

adherents sincerely believe that they are not worthy to come forward to the Lord's Table. This attitude can be traced to teaching which no longer obtains, but the tradition persists. To grant the crave would be to give recognition or authority to the tradition and to increase the difficulty of breaking away from it." We forbear making comment at this point. Rev. Douglas Briggs, Bower, Caithness, among other things, said: ". . . the long tradition could be got past . . . if they (adherents) were led to the point where they made a profession of faith without the obligation of taking the sacrament." The teaching which Rev. Dr. John Fraser refers to as no longer obtaining, is not explained by him. We believe this reference is to the teaching of better days in the Church of Scotland in the Highlands when people were clearly taught that only truly converted people who believed in Christ to the saving of the soul, were encouraged to become members with a view to sitting at the Lord's Table. It seems that this teaching has gone generally in the Highlands as well as the Lowlands in the Church of Scotland. Of course this we know. But, says Dr. Fraser, the tradition persists. Our view is that in very few cases in the Church of Scotland, apart from the Outer Isles, men and women refrain from the Lord's Table because they do not feel worthy. Most of the adherents in the West and North who do not become communicants, take up this attitude because they are just not prepared to be involved in religion to this extent, although they may support their Church with their money, etc. To deny adherents a special status because they persist in a tradition does not apply today to the vast majority of Church of Scotland adherents. On the other hand, to deny official Church status to those who continue to be adherents must surely be on the ground that they are not prepared to profess that they have a saving interest in the Lord Jesus Christ, the Head of the Church. Whatever the Rev. W. Roy Sanderson's doctrinal views are, he put his finger, in this debate, upon a crucial point. He asked: "To what end do we preach the gospel? Are there different kinds of commitments involved, and what sort of commitment is required by full members of the Church?" We have tried to answer this as above. The question was referred to the Panel on Doctrine.

*Temperance and Morals Committee.*—Rev. Dr. R. L. Small, Convener of this Committee, stated that they should urge the civic authorities to use their authority for the Christian good of Scotland. We agree with this point, but the powerful Church of Scotland has not made its influence felt as it might in this direction. Places for play on Sabbath have been opening all over

Scotland by permission of civic authorities. In face of public objection, gambling shops and casinos have been opened here and there, and although legal, yet if the influence of the Church of Scotland were properly and fully exercised, a limit might have been placed to their numbers. Rev. Dr. Small referred to the decline of standards of morality in every field, and said it was up to the Church to restore these standards. What he meant by saying, "We may need new standards, fresh, more relevant, not dusty and tattered . . .," is difficult to know. What we may deduct is that Dr. Small, like many others, is not very strongly attached to the old and Biblical standards respected by our forefathers and still by the god-fearing today. He also spoke of varied evils conspicuous among the young; but remarked that another danger was in setting standards that were too rigid. Here we have pin-pointed one of the ruinous attitudes of religious leaders today, to what our standards spiritually and morally should be. "Don't be rigid or too Scriptural in your standards," is the cry today.

*Moral Judgments.*—An overture from the Edinburgh Presbytery sought the Assembly to set up a Committee to examine the foundations upon which ethical judgments upon contemporary issues were based. This was prompted by the wicked "nude case" at the McEwan Hall during the Edinburgh Festival last year. It was said that the traditional views of Christian morality were being openly challenged ". . . and that members of the Church would welcome guidance in facing these challenges and changes." What a sad business it is when a body of ministers and elders as large as the said Edinburgh Presbytery need guidance on moral issues, because a godless world and unconverted professing Christians affect to defend what is manifestly immoral and wicked! "Back to the Bible" is what is here needed. But the Assembly decided, "back to the Presbytery" with their own question. Some of these men reveal in their expressed views that they do not know where they are on basic religious issues.

*Social Service.*—Rev. Donald Davidson reported that the Church last year placed 177 infants for adoption, the largest ever total. He commented, "We are concerned about this because it represents the general increase in illegitimacy in the country, and . . . many of the mothers involved are in their teens." This is but one of the witnesses against the conduct of the present generation.

*Cost of Churches and Manses.*—Rev. M. B. Shields, reporting for Church Extension Committee, mentioned the case of two Charges in Cumbernauld; the Church and Manse in one had cost

£63,000; and in the other the cost was £93,500. Of course we are of the opinion that although building costs are high, yet too much is being spent to make church buildings conform to certain styles. The public worship of God, as in private, is to be spiritual, and all that is required as to places of worship is something chaste, plain and comfortable. £93,000, even at present-day value, is a very great sum to spend to accommodate one congregation.

*Foreign Missions Committee.*—The Convener of this Committee, Rev. James Munn, was critical of the lack of support for Foreign Missions within the Church. He said, "Our Church has fallen back in its response to the Lord's call to staff and support His Church overseas. . . . It has left this arduous and sacrificial missionary service to a few." He said there was a famine of doctors although missionary hospitals were begging for them. Mr Munn asked: "Has the Foreign Mission Committee no right to be distressed when the Church is unwilling, not unable, to meet 61 requests of immediate urgency?"

*Attitude to All Religions.*—We took particular note of references to religions, other than the Christian religion, during the debate on Foreign Missions; and were glad at statements made critical of a modern attitude which is creeping into some sections of the professed Christian Church favourable to other religions. Rev. Mr Munn said, "Has it (the Committee) no right to be anxious when its approaches are met by a vague, shallow approval for all religions and an airy dismissal of Christ's command to carry the Gospel to the world?" These words of Mr Munn contain the revelation of a new and serious trend in religious things of an increasing number of those connected with the Christian Church even in Britain. Mr Munn further asked if the Church was sure of its doctrines, if it faced the implications of its own faith. It was heresy and fallacy, he said, to state that all religions were equal. Our readers cannot fail to discern that the outlook which Mr Munn seeks to combat and expose is a serious threat to the whole Christian attitude to Missions for people in pagan and heathen darkness. Satan is indeed opposed to the gospel today as when Paul went to Ephesus. The Rev. E. O. Shaw, Madras, said in regard to the attitude of an *increasing number* (italics ours) in our own land who think of all religions as being of equal value, that this was a serious disease in the Church. Mr Shaw also has put his finger upon this very serious anti-Christian thinking.

*Manpower in the Church.*—The General Assembly agreed to set up a Special Committee to study the question of manpower

in the Church of Scotland and to discuss the problems involved in the direction of ministers. It will suggest proposals as to how full-time personnel might be more effectively used in the Church. The Committee will have power to consult a professional sociologist. It was reported also that there are over 140 vacancies in the ministry, and this was given as a reason for improved deployment of the Church's manpower. The great need in the Christian Church for true and faithful ministers of the gospel of Jesus Christ is known and felt by those who fear God and have a love to His Cause and the souls of men. Whatever may be done as to directing ministers here and there in their work under present circumstances, prayer especially is called for in face of this dearth. The Lord Jesus said, "Pray ye the Lord of the harvest that He would send forth labourers into His harvest." We are not sure what purpose the sociologist will serve, with his knowledge of human society and culture, in the matter of the lack of Gospel ministers. The hundreds of ministers and experts of all kinds within the Church of Scotland ought surely to have a competent knowledge of human society from some aspects at anyrate. The Church needs to come back to the Bible to know that human society, however cultured outwardly, is sinful and morally and spiritually ruined and needs not merely sufficient manpower in the professed gospel ministry, but the power of God's Holy Spirit with the true gospel.

*Plan to Raise Money.*—The Church of Scotland needs £1,250,000 a year if its work is to be properly developed, the Rev. Ronald H. G. Budge, convener of the Stewardship and Budget Committee, said when he presented his report. He outlined a three-year plan to raise money which included visitations of congregations by deputies from Presbyteries and Stewardship Committees. It was stated that the great gap between congregational givings and the real need of the Committees was still unbridged. One minister gave as his opinion that people were uncertain about how much to give. This to us seems a peculiar frame of mind for professed Christians. The Bible is clear in its guidance as to how people should give and to what extent, in meeting the needs of the Christian Church's work. This same minister suggested that a statement be drawn up giving specific guidance to members. The guidance is surely in the Bible and the practical duty of the Church is to state its needs. As to giving, a purse opened by a genuine Christian, cheerful spirit, is what is needed. The Assembly adopted the proposal to consider the work of professional fund raising consultants for guidance. So here we have a worldly-wise policy: to "extract" money from

a million and a quarter Church of Scotland people, among whom are wealthy and many very prosperous people. But "the Lord loveth a cheerful giver."

*The Church and Education Committees.*—The General Assembly were urged to make sure that the Church of Scotland was adequately represented on Education Committees throughout Scotland. The Rev. W. G. Bisset pointed out that while the Roman Catholic Church and the Scottish Episcopal Church were entitled to representation in their own right, the national Church of Scotland was "lumped in" with other denominations. With our knowledge of this subject, we do not understand Mr Bisset's statement in the light of statutory procedure obtaining *re* County Education Committees with which we are conversant. In the South of Scotland maybe Mr Bisset's remarks apply to Committees there. Other denominations in the North have representatives on Education Committees by courtesy of the Church of Scotland refraining from using their majority of votes to appoint the quota of representatives from their own Church. Certainly the Church of Scotland have a claim upon the vast majority of the children in schools. We always deemed it proper to recognise this fact, so that there may be justification for some form of complaint in certain areas with which we are not conversant. Mr Bisset suggested taking up the matter at Government level.

*Losing Sabbath School Pupils.*—Dr. Whitley said he was disturbed that the Church was losing Sabbath School pupils from the age of seven upwards. Before there was a complaint that the Church was losing people from 14 upwards. Of course, in any denomination where pupils in Sabbath schools do not attend the regular Church services (and this is widespread) they soon disappear outwith the Church's influence. The old-fashioned family pew was invaluable. Where children are brought to the house of God with their parents, conveniently with attendance at Sabbath school, the influence of this can be substantial with the blessing of God. Dr. Whitley also stated that the Roman Catholic Church have time with the school curriculum, and with first-class text books, to instruct children in their own faith. "In schools," said Dr. Whitley, we are no longer seen as the National Church wholly responsible for what happens in the education of our children." Rev. James H. Duncan, Earlston, said that Sabbath schools were failing because "father wants to take the children to the seaside." This being so, Mr Duncan has a plain duty to oppose the modern Church attitude to the Sabbath.

*Ministers' Petitions for Admittance.*—Petitions from ministers of other Churches to be admitted into the Church of Scotland

included three from the Baptist Church and one from the Free Church of Scotland. The Free Church minister, we understand, was Rev. J. Perrie, Helmsdale, Sutherland. No real evangelical minister, of another denomination, could enter the Church of Scotland in its present state, in our opinion.

*Church of Scotland and Roman Catholics.*—The report of the Inter-Church Relations Committee was presented to the Assembly on Monday, the 25th May, and called for approval of the deliverance welcoming the talks between members of the Church of Scotland and Roman Catholics. The lively and heated debate (which we heard) was very fully reported in "The Scotsman," and this report we print here for the information of our readers who may not have read it:—

After a heated discussion, during the debate on the report of the Inter-Church Relations Committee, in which the immediate past Moderator, the Very Rev. Professor J. S. Stewart, accused Dr. Whitley of "soft-peddling" on the question of the discussions, the Assembly approved the deliverance welcoming the talks which had the aim of "clearing away misunderstandings and establishing personal links of friendship."

Moving his counter-motion which asked that the Assembly "note" the continuance of the meetings, Dr. Whitley said he thought it was time that a non-theological word was spoken against the torrents of theology which had flooded in on that subject.

He was moving the counter-motion for two reasons. One was that a great number of ordinary people were confused and disturbed about what was going on in the realm of unity and ecumenism. "They are all expecting a word of reassurance from this Assembly." The other point was that he did not believe that in this urgent day the methods and the implements being used and indeed the foresight the Church claimed, was enough. He also wanted to underline most emphatically that there was an under-current—indeed a torrent—among people to throw out the clichés of the spirit of unity and ecumenism.

Dr. Whitley said he had spent many years going backwards and forwards to England for the commission which was looking into Anglican-Presbyterian relations. "There are many times when I am sorry over what I have said. I am more sorry for the occasions when I have been silent, and this is one occasion I will always regret.

"At the end of the conversations in Lambeth, I did not think that the people of Scotland would accept Bishops in Presbytery.

I went on protesting that I did not think this was the line of approach, and right up to the last day I was protesting that I did not want to sign the document."

Dr. Whitley said he was persuaded to do so, "and I have never forgiven myself for signing it because I did not believe many of its fundamental points."

A great number of people were disturbed and bewildered about the talks. They might mislead their people and come very near to dividing the Church. Thousands of people in Scotland wanted direction from the Church, and wanted to feel that they still believed in the kirk and were being pointed to a way they could accept. The Assembly was being asked to welcome talks which it did not know anything about until they suddenly read about them in the Press. Were we to welcome the talks with the aim of removing misunderstanding? he asked. "The Reformation," said Dr. Whitley, "did not happen on a misunderstanding. It happened on basic central truth, and we are misleading our people when we say that we are going into the discussions to deal with misunderstanding."

Dr. Whitley, who urged the Assembly not to get "sentimental" over the question, said that when he was a minister in Glasgow 30 years ago one of his ministerial friends was a parish priest. But we never came within an inch of accepting that on basic essentials we should ever agree."

He asked that the Assembly should simply "note" the work of the committee, and he recalled the words of John Knox—"that if ever it should please God to bring the Kirk of Rome to her original purity, she should not be ashamed to reverence the Kirk of Scotland as her dearest sister."

What the above report omits is the statement by Dr. Whitley that at the end of conversations in England, Sir Randall Philip, Q.C., asked him to sign the Bishop-in-Presbytery report at 2 a.m. one morning, pleading with him to do so. He said that he signed against his better judgment and regretted it ever since. His speech was obviously unwelcome to the leaders of his Church and surprising as coming from the minister of present-day St. Gile's. His final reference to John Knox should have made the Assembly blush.

*The Rev. Professor J. S. Stewart.*—Supporting the deliverance, the Rev. Professor J. S. Stewart, the immediate past Moderator, said he felt "rather astonished" at Dr. Whitley's words and that he should now be "soft-peddalling" the notes of faith, hope and love in the deliverance. To ask the Assembly to note the work

of the committee seemed to be "the apotheosis of triviality" and seemed to denote a certain lack of trust in the judgment of those who had been talking with their Roman Catholic friends.

He wanted to see closer relations with the Free Church of Scotland and the Roman Catholic Church. "Let us put faith, hope and love into this welcoming. Let us follow this even if it means initiative, daring and originality."

Mr J. McCreath, Glasgow, said the Assembly had had a confession from Dr. Whitley that he signed the Bishops' Report against his better judgment. Amid hisses and cries of "Shame!" he asked: "I wonder how many guilty men signed that report?"

Professor Stewart, whom some hailed as an evangelical at the time he was asked to visit the Free Church Assembly in 1963, reveals in his speech (which we heard) a lack of appreciation of all that the Reformation stood for in Scotland. It appears that he is prepared to embrace both the Free Church of Scotland and the Roman Catholic Church at one and the same time. Where indeed does he, like others of the same mind, stand? No wonder people are confused and led astray in their thinking.

*Rev. J. Welsh, Wemyss.*—The Rev. J. Welsh, Wemyss, said that while he had no doubt about the essential humanity of Roman Catholics, he objected to giving the conversations the least semblance of an official character. "I know it will be said that these conversations are informal, unofficial, and committed the Kirk to nothing at all, but the mere fact of giving them this blessing would put the official seal upon them."

Some people, he said, had become bemused by the word "unity." "I do not desire unity with people many of whose doctrines seem to be fabrication and plain lies."

The only charity which they could exhibit to the Roman Church was a missionary zeal to enlighten their ignorance and bring them to an appreciation of the truth and duty of our doctrine and Reformed practice. "That is what we should be doing instead of suggesting that we go hand-in-hand backwards with them into the darkness and ignorance of the Middle Ages."

Rev. Mr Welsh made a similar forthright speech at a former Assembly and reveals that he has no dubiety about the character of the Roman Catholic Church. But men like Mr Welsh are a very small remnant in his Church and her Assembly.

As reported, Rev. Dr. Nevile Davidson, Glasgow Cathedral, was saddened and astonished by Dr. Whitley's speech. He thought talks with the Roman Catholics was the minimum possible in an approach to a "new climate of friendship."

*Rev. Professor J. K. S. Reid*, vice-convenor of the Committee, said that in 1962 the Assembly had approved a statement of the Committee that while there were wide doctrinal differences between the Roman Catholic Church and the Church of Scotland, the Assembly were desirous of providing better relations.

Despite the stern warning by the Rev. Dr. H. C. Whitley, minister of St. Giles' Cathedral, that the informal meetings between the Roman Catholics and members of the Church of Scotland had disturbed and confused many ordinary people, the General Assembly agreed to continue the meetings.

Dr. Whitley's counter-motion was defeated by an overwhelming majority of the Assembly. Thus the Church of Scotland Assembly, ministers and elders, revealed that they favoured the Romeward trend.

*Scottish Churches' Council.*—A new Council for Scottish Churches was proposed to establish a Church unity structure. This was opposed by Dr. Whitley and Rev. John R. Gray. This Council was supposed to give expression to united Christian opinion on important issues. The proposal was carried by 346 votes to 272. In supporting this proposal Rev. Professor Reid, Aberdeen, made a speech in which it was clear that he has come to the forefront as an enthusiastic supporter of conversations with Rome. He accepted statements coming from the Vatican Council as showing greater friendliness on the Roman side. What Professor Reid does not seem to see is the long-range purpose of that apparent friendliness—a return to Rome of former "heretics."

*Anglo-Presbyterian Relations.*—Discussions are still going on between the Church of England and the Church of Scotland. Little prominence was given at the Assembly to the report on these. Little information is to be had as to what is happening. We think little indeed is taking place as far as any change on the Anglican side is concerned.

*Book of Praise.*—The work of publishing a new hymn book has been thought very necessary by the Church of Scotland and other Churches. Rev. T. Keir, convenor of the Committee on Public Worship and Aids to Devotion, referred to difficulties encountered in the preparation of a new Book of Praise. He said it was agreed that they must find new hymns and music, to supplement the old, not to supplant. We who have as our manual of praise the Book of Psalms, need never think of a new manual, as the Word of God endureth for ever, and living believers never grow weary of the Psalms, the inspired Book of Praise.

*Iona Community.*—The report on the buildings at Iona, which constituted the report by the Secretary of the Board, was as “empty” a report as we ever heard. It was said the buildings on Iona are ready for use and that there was need for new forms of training for the clerical and lay members of the Church. What new forms of training will provide Scotland with faithful preachers of the Gospel of Christ and members who will fear and serve the Lord?

*Talks with Congregational Church.*—Rev. Dr. Hugh Watt reported on six years of conversations with the Congregational Union of Scotland. These, to our mind, according to reports, have not been very successful as far as the Church of Scotland is concerned. The Congregationalists want the talks to include all the Scottish Churches willing to participate. The Congregational Union are no better and no worse, doctrinally and in practice, than the Church of Scotland. Church government is where any difference arises as far as we know.

*Report on the Christian Use of the Sabbath.*—The following account of the debate is an accurate report from the press:—

Despite an attack by two minister brothers—one from Edinburgh and the other from Glasgow—the General Assembly of the Church of Scotland overwhelmingly accepted the Church and Nation Committee’s report on the Christian Use of Sunday.

The acceptance of the report means that the Church has been authorised to publish a booklet along the lines of the report, which breaks from the “rigid Sabbatarian view” of Sunday and allows people to “exercise freedom of conscience and judgment” and decide for themselves how best to use the day.

The Assembly, however, also accepted an amendment by the Rev. A. M. Gibson, Rutherglen, urging Church members to observe Sunday with stricter care, and in particular to give priority to the worship of God. The amendment condemned as grievously sinful all careless neglect of that duty, which was solemnly promised by members on their admission to the Church.

The amendment rejected both a legalistic and libertarian interpretation of Lord’s Day observance, and commended as a true guide, the “wholesome, constructive activities” outlined in the report, so that Sunday might be used for worship, service and recreation.

*Rev. J. R. Gray.*—Presenting the report, the convener, Mr Gray, recalled that the last Assembly suggested that the committee should consult with the presbyteries and the Panel on

Doctrine. "From this consultation, it became perfectly clear that the vast majority of presbyteries desired the 1962 report to stand."

They had tried to clear away one or two misunderstandings and one or two phrases they had felt to be offensive, but the report was substantially the same.

No report had ever been so grossly misrepresented. It did not advocate a brighter Sunday, or a Continental one, or one accommodated to the desire of the age, or "a Lord's half-day."

"All of this is attributed to us by those who should have known better and would have known better if they had read the report. We do not claim any finality or infallibility for the report," said Mr Gray. "We do not seek to revise the Westminster Confession of Faith. We have no desire to interfere in the traditional Lord's Day in the Highlands and Islands. We made what we believe to be a few helpful suggestions to ministers, kirk sessions, parents and children, but these are no more than they claim to be—suggestions."

Mr Gray said that all in the Church were at one in wanting to see Sunday a quiet and healthful day, with ample opportunities for worship, family life, works of mercy and serious reading. "We are at one in our demand for a reduction in Sunday work, Sunday trading, Sunday commercialised entertainment and professional sport."

*Rev. James Martin.*—The Rev. James Martin, High Carntyne, said he was in no doubt that the report was constructive and helpful. It was also clear, reasonable and true to the Scriptures of the word of God. He also welcomed the proposal that it should be published. It would give much-needed and long-overdue guidance. The report, he said, would relieve some people of a false sense of guilt.

There was a school of theology which would diminish or abolish the use of the word "sin." He had no sympathy with that school whatsoever. Nonetheless, it was true that sometimes the Church and its representatives had tended to inculcate a sense of guilt where none was necessary, because no sin had been committed, and this was particularly the case with regard to Sunday.

Our comment on Mr Martin's views, and especially as to his references to "sin": he should know from the Scriptures "That sin is the transgression of the law," and that the fourth commandment is part of that law.

The Rev. R. R. Hogg, Dundee, described the report as an entirely realistic appraisal of the meaning of Sunday. "I am

absolutely certain that the need of our people to have freedom to enjoy a game is very necessary indeed."

Mr Hogg surely knows that the people long ago took the so-called freedom to play games, etc., on the Lord's Day and that they need no Church guidance on this matter. The Church guidance offered now is, in our opinion, just an effort to pacify the guilty consciences of any of the office-bearers or members who happen to feel a measure of guilt when confronted with the fact of Scriptural Sabbath-keeping. The Assembly has a solemn weight of responsibility and guilt in what they are doing in this matter.

Moving his counter-motion, the Rev. James Philip said that he was conscious of being the spokesman for a very considerable and widespread volume of protest against the report, and that he was giving expression to the great uneasiness and dismay to which its publication had given rise—"an uneasiness that is shared by men of widely differing viewpoints"—because of the highly unsatisfactory nature of its doctrinal content and approach and the question it dealt with.

The report, he said, was indefensible on doctrinal grounds. It was basically unsound in its theology, and it was because this was so that its practical proposals would be so detrimental to the wellbeing of the Church and nation.

He looked in vain for any proper understanding or appreciation of the relationship set forth in the Scriptures between Law and Grace or the function of the Law in relation to Grace. "Puritanism and Pharisaism are almost smear words today," he said, "and it is easy to brand this or that attitude that challenges the laxity of our time with them. But some of the things that are being despised as puritanical and legalistic today are nothing more or less than historic New Testament Christianity, and it is about time this was said and that we called things by their proper names. It is not legalism to be strict about our standards and beliefs, it is Christian."

He continued: "There is a crying need in Scotland today, and there is a crying need in the Church today for some strictures in our corporate life, and some discipline to brace the flabby spirits of those that are at ease in Zion, and awaken us all to some sense of the urgent need of the hour. The report does not encourage this or give a lead to our confused people, and for this reason I ask the Assembly to express its disapproval of it."

The Rev. G. M. Philip, seconding his brother's counter-motion, said that the report had caused widespread distress and was in danger of splitting the Church, not merely the Highlands versus

the Lowlands but throughout the whole country. Such a division would not be on sentimental or legalistic grounds, but on the grounds of both doctrine and practice.

One of the glaring defects of the report was that it addressed itself to a situation that did not exist. The committee, he said, were at pains to reject a strict legalistic Sabbath, but such a thing did not obtain in the nation as a whole. "It is manifest that whatever the Church and nation are suffering from, and there are many ills, it is not a rigid sabbatarianism that is strangling true religious life."

The committee, he said, painted a picture of the population slaving day after day and being denied a breath of air and a moment of ease at the weekends. "But there has never been so much leisure time. There has never been so much money or opportunity to enjoy it. In fact, in the name of pleasure, Sunday, with all its spiritual and moral significance, necessity and blessing, was disappearing from the lives of many church members, let alone the common life of the citizens of Scotland."

In such a context there could be no doubt that this particular report would be construed and interpreted, with justification, as a concession to, and sanction for, an increase in the desecration of Sunday.

"A church called to abstain from all appearance of evil and to give a clear trumpet call unto obedience to God cannot be party to this kind of report which makes inadmissible distinctions between private and public sport on Sundays. We may be called square and old-fashioned and spoil-sports, but we must speak as God commands," he said.

"We dare not give the impression that it is permissible for any man to sit lightly to Sunday. We declare the Law, for it is the appointed schoolmaster to lead men to a sense of guilt and need and thence lead them to Christ."

Rev. Mr Alexander, Glasgow, in supporting Rev. James Philip and his brother, said that the trumpet must not give an uncertain sound and that the Church must call men back "to the old ways" and to the law of God.

*Reply.*—Replying to the debate, Mr Gray told the Assembly that none of the speakers had brought forward any warrant for the prohibition of healthful exercise on the Lord's Day. "We do not suggest that people should do as they like on Sunday. We suggest that they should do what Christ commands."

When Rev. James Philip's counter-motion was put against the Deliverance about 50 voted for it, and the rest of the Assembly

voted for the new outlook on the Lord's Day, that is, at least 600 ministers and elders. And this ended the debate which brought once more guilt upon the Assembly and its members. But it was good that a remnant raised their voices on the side of truth.

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### THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND, 1964

This Assembly also began its meetings on Tuesday, the 19th day of May. *The New Moderator* is the Rev. Angus Finlayson, North Tolsta, Isle of Lewis. The title of his opening address was "The Present Day Challenge to the Church of Christ." In it he declared as to the Sabbath Day, "the Church of Scotland has shirked her duty, following the line of least resistance, capitulating to the clamour of the age and to the claims of the modern mind." But what is the official attitude of the Rev. Angus Finlayson's Church, in the south of Scotland, to the use of public transport on the Lord's Day, transport run systematically for financial gain? He rightly declared: "Moral standards are lowered . . . sentimentalism has been substituted for moral law . . . the line of demarcation between the world and the Church had been defaced . . . godlessness practically engulfed our civilisation . . . divorce courts bore testimony to the dishonour cast upon the marriage bond . . . the desecration of the Lord's Day went on apace," etc. The Moderator also dealt with Church or religious unity at some length and put the question, "Is religious unity, however, as desirable as it is made to appear today?" He exposed the dangers of the ecumenical movement which most of the Church of Scotland leaders heartily support. (The Church of Scotland Assembly Moderator last year, Rev. Professor T. S. Stewart, who visited the Free Church Assembly last year, is a keen supporter of the talks with Anglicans and Romish priests. Professor Stewart mentioned in our hearing at his own Assembly this year that although the Free Church had castigated the Church of Scotland (a reference to Rev. Angus Finlayson's address) he had taken part in a service with Professor Collins of the Free Church, in the Free Church across the way. Professor Stewart was speaking of Inter-Church Relations).

*Welfare of Youth.*—Rev. H. G. Mackay, of Aberdeen, in seconding the report of the Welfare of Youth and Publications Committee, spoke of the tales of delinquency and outbursts of hooliganism reported in the press. He said that the festivals of Easter and Whitsun had both been defaced by these outbursts.

Surely Free Church ministers are not so concerned about these Anglican festivals! We agree with Mr Mackay so far, when he stated that "The blame rested with the older generation who had allowed young people to grow up without instruction in the Christian faith." But when he declared that "Youth was not entirely, not even mainly, to blame," we feel that any tendency to relieve young hooligans of blame for wicked conduct must be guarded against. He said further: "Our attitude should be one not of condemnation but compassion because those who are affected by whatever mania is on at the time are victims of a disease of dissatisfaction." Well, our first reaction here is to refer our readers to the case in the Bible where the children mocked the prophet Elisha. Must there be no firm condemnation of wickedness on the part of the young? As to "a disease of dissatisfaction" suffered by this generation of young boys and girls, who have plenty of money, food, clothes, dance halls, worldly entertainments of all kinds, etc.—it certainly is not dissatisfaction with sin and it most certainly is not dissatisfaction because of a sense of their being without an interest in God. Satan, the spirit that now worketh in the children of disobedience, is wielding his power in and through these young hooligans and their wicked hearts are responding. Prayer and much secret prayer is called for.

*Lecturers in Religious Instruction.*—In Colleges of Education, the Free Church have lecturers in Religious Instruction, who instruct students in training to be teachers in our schools in this all-important subject. It was reported to the Assembly that some students who do not belong to the Free Church prefer to attend the instruction given by Free Church lecturers, because of unsound teaching given by other lecturers. There was strong disagreement in the Assembly over which Committee of the Church should pay for maintaining these appointments. Major Mackay held that such payment was the responsibility of the Welfare of Youth Committee and that the General Purpose Fund should cease to shoulder this expenditure. When reading this report we found that we were under a misapprehension as we formerly thought that the Scottish Education Department (or the Government) paid the salaries of all these lecturers. And we now wonder why that is not so. We think that Major Mackay is on right lines in arguing that the Welfare of Youth Committee should pay these lecturers. Youth is being served.

*London and the Young.*—Rev. Murdo MacLeod, London, referred to the evil influences brought to bear upon young people who went to London, and that only those who lived in London

knew about such influences. He emphasised the need of immediate contact with young people coming to London for the first time to work, so that they would be guided to attend Church services.

*The Lord High Commissioner Visits the Assembly.*—As has been customary, the Lord High Commissioner to the Church of Scotland General Assembly visited the Free Church of Scotland Assembly. General Sir Richard O'Connor, in his address, quoted words from an address by Rev. Professor W. T. Cameron, now Assembly Clerk of the Free Church Assembly. The quotation included the words “. . . it is our duty to recognise the spiritual unity in Christ of all true believers, even when they differ on certain matters of doctrine and worship . . .” He conveyed what are called “the traditional greetings” of the General Assembly of the Church of Scotland to the Free Church.

*Public Questions : Religion and Morals.*—Under the report of the Committee on Public Questions, the following amendment was discussed and rejected: “The General Assembly commend the Committee for their special report on Church relations and instruct the Committee to continue their work in this direction. They direct the Committee to attempt an assessment of the present ecumenical situation and generally to illustrate the duties and difficulties of inter-church fellowship today, with particular reference to Great Britain.” The Assembly declined an invitation from the World Alliance of Reformed Presbyterian Churches to send a fraternal delegate to the next general council, to be held in Frankfurt in August. It was stated that the Presbyterian Alliance was becoming more and more involved in the ecumenical movement and it was understood that there was to be an observer from the Roman Catholic Church at the meeting. It appears from this information that any Church which is really concerned to retain its Protestant witness today must be prepared to stand apart from many religious organisations and movements. Discernment, we consider, was never more needed than today if God's people are to see clearly the subtle movements of enemies of the faith. Rev. Murdo A. MacLeod, London, convener of Public Questions Committee, said: “We are today living very largely in a pagan society, one which has rejected the standards of the Christian faith and is largely materialistic and humanistic in its values.” The root cause of this, he said, was the theological landslide from Holy Scripture to theological specialisation. We do agree that this is so.

*Depopulation in the Highlands.*—Rev. M. J. Nicolson, Urray, touched on this problem and asserted, we think rightly, that there

had been no real effort on the Government's part to bring industry to the Highlands. The result was that young people were "being swept away to the South." We would add to these observations the point that many Churches now in the North and North-East of Scotland have comparatively small congregations, contributed to by the "drift South" of young and old, although indifference to the worship of God is largely the cause. Yet, however few in number, sinners and believers in Christ may be in the North, they need the ordinances of the gospel like others elsewhere.

*Tourism and the Lord's Day.*—The Rev. John MacLeod, Shawbost, referred to the influence that tourists might have in the Outer Isles regarding the observance of the Lord's Day. The temptation may arise to depart from the standards observed. Mr MacLeod certainly reported what has been said before of this real danger, and the warning needs to be repeated. Where is the 'god' tourism today in Aberdeen? That city has become increasingly covetous to benefit from tourism. This year the income of the city will be down by millions of pounds. If people depend on tourists to the disregard of God's law and day, God can cause their idol to fall.

*Moderator's Closing Address.*—The Rev. Angus Finlayson, North Tolsta, the Moderator, devoted his closing address to "The Church in Scotland To-day." The brief report of it in the press revealed that the Moderator dealt critically with his subject. For instance, he referred to the Church of Scotland's trend toward the Roman Catholic Church; and that the Church of Scotland was now "destroying the faith they once preached." The Moderator made references to the Free Presbyterian Church of Scotland in regard to the Declaratory Act. He also mentioned *The Confession of Faith* regarding liberty of conscience, his reference being critical of the Free Presbyterian Church of Scotland. The Moderator's Address appeared in the July issue of *The Monthly Record* of the Free Church. We shall have a reply to the Moderator in the *Free Presbyterian Magazine* for September.

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## OF THE CIVIL MAGISTRATE

Exposition of *The Confession of Faith*, by Robert Shaw, D.D.

(Continued from page 78)

After stating that the Magistrate had power to call Synods it is added, "To be present at them and to provide that whatsoever is transacted in them be according to the mind of God." "Not to insist here," to use the language of Dr. McCrie, "that these words ought, in fair construction, to be understood of such synods

as have been convoked by the magistrate, what reasonable objection can be made to his being present? May he not claim a right to be present at any public meeting within his dominions?—may he not be present in a synod to witness their proceedings, to preserve their external peace, to redress their grievances, or (why not?) to receive their advice or admonitions? But, if it be supposed that his presence is necessary to give validity to their proceedings, and that he sits as preses of their meeting, or as director of their deliberations and votes, I shall only say, that the words of the Confession give not the slightest countenance to such claims, which are utterly inconsistent with the common principles of Presbyterians, and, in particular, with the well-known and avowed principles of the Church of Scotland. A similar answer may be given to the objection against the last clause of the paragraph. May not any Christian, whatever his station be, “provide that whatsoever is transacted,” even in synods, “be according to the mind of God”? If the legislature or government of a nation have a special care about religion, or if there is any particular duty at all which they have to discharge respecting it, and particularly, if they have power in any case to call synods, must it not in a special manner be incumbent on them to see to this? Now does this imply that they are in possession of any ecclesiastical powers, or that they pass a public judgment on true and false religion. Their private judgment is sufficient to regulate them in their public managements in this as well as on many other subjects about which they exercise their authority, without sustaining themselves as the proper judges of them, as in the case of many arts and sciences which they patronise and encourage. Must not Christian rulers, judges and magistrates, provide that “whatsoever is transacted” by themselves “be according to the mind of God”? Is it not highly fit that they should be satisfied, and that they should, by every proper means, provide that the determinations of synods be according to the mind of God, if they are afterwards to legalise them, or if they are to use their authority for removing all external obstructions out of the way of their being carried into effect; both of which they may do without imposing them on the consciences of their subjects? And, in fine, are there not various ways in which they may provide, as here stated, without assuming a power foreign to their office, or intruding on the proper business of synods or ecclesiastical courts? But if it be supposed that the magistrate, as the proper judge in such matters, is to control the deliberations of the ecclesiastical assembly—to prescribe and dictate to them what their decisions shall be; or that, when they have deliberated and decided, he may receive appeals from their decisions, or may bring the whole

before his tribunal, and review, alter, and reverse their sentences, I have only to say, as formerly, that the words of the Confession give not the slightest countenance to such claims, which are utterly inconsistent with the common principles of Presbyterians, and, in particular, with the well-known and avowed principles and contendings of the Church of Scotland.”\*

*Section IV*—It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience’ sake. Infidelity, or difference in religion, doth not make void the magistrate’s just and legal authority, nor free the people from their due obedience to him: from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

*Exposition*—

1. This section, in the first place, states the duty of subjects towards their rulers; and the proofs adduced by the compilers of our Confession clearly show that it is their duty to pray for the divine blessing upon them, to honour their persons, to pay them tribute, and to yield them a conscientious subjection and obedience in all their lawful commands.

2. It is affirmed, in opposition to a Popish tenet, that “infidelity, or difference in religion, doth not make void the magistrate’s just and legal authority, nor free the people from their due obedience to him.” Christ himself paid tribute to Cæsar, and his apostles inculcated upon Christians subjection to “the higher powers” then existing, although all these powers were heathen. It must be admitted, however, that nations favoured with supernatural revelation ought, in choosing their rulers, to have a respect to religious qualifications. And nations that have made great attainments in reformation, and pledged themselves, by national vows to the Most High, to hold fast their attainments, certainly ought, in setting up magistrates, to look out for those who will concur with them in the maintenance of the true religion, and rule them by laws subservient to its advancement. On this principle our reformers acted; for they provided, by their deed of civil constitution, that the sovereign over these realms should be of the same religion with the people, and co-operate with them in prosecuting the ends of the national covenants. But where a magistrate has authority, by the will

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\* McCrie’s Appendix, pages 142, 143.

and consent of the body politic, or majority of a nation (this being what renders his authority "just and legal," according to the Word of God), "infidelity, or difference in religion, does not make void his authority," nor release individuals, or a minority, from subjection and obedience to him in all lawful commands. With this principle, so clearly laid down in our Confession, accords the practice of "our reforming fathers in Scotland under Queen Mary, and of their successors during the first establishment of Episcopacy, and after the Restoration, down to the time at which the government degenerated into an open and avowed tyranny."

3. It is affirmed that "ecclesiastical persons are not exempted" from due obedience to the civil magistrate. This is an explicit denial of the Popish doctrine of the exemption of the persons and property of ecclesiastics from the jurisdiction of the ordinary criminal and civil tribunals. Our Confession decidedly maintains that the civil magistrate may not claim authority to control or overrule the office-bearers of the church in the discharge of their proper functions; but it no less clearly teaches that ecclesiastical persons are not exempted from his authority in matters that fall under his rightful jurisdiction, as being of a civil nature. The apostolic injunction is general, and extends to all sorts of persons: "Let every soul be subject unto the higher powers" (Rom. xiii: 1). The expression *every soul* is very emphatical, and seems intended to bring the idea of the universality of the obligation more strongly out than the use of the ordinary phrase *every one* would have done. The civil and ecclesiastical authorities have separate and distinct jurisdictions. In ecclesiastical matters, civil rulers have no rightful jurisdiction; and in civil matters, ecclesiastical persons, as they are members of the commonwealth, are equally bound with others to be subject to the ruling authorities.

4. It is further affirmed that the Pope hath no power or jurisdiction over magistrates in their dominions, or over any of their people. The Popes, when in the plenitude of their power, usurped a supremacy over the whole earth, in temporals as well as in spirituals. They pretended to have authority, by divine right, over kings and their dominions, and claimed a power to dispose of crowns and kingdoms at their pleasure. This arrogant claim they have, in innumerable instances, reduced to practice. They have deposed and excommunicated kings, on the ground of pretended heresy or schism—absolved their subjects from their allegiance, and transferred their dominions to others. Since the Reformation, however, the exorbitant power of the Pope has been

greatly restrained. Protestants disclaim his authority, not only in temporal but also in spiritual matters; and even in the most of those countries where his spiritual authority is still acknowledged, his temporal supremacy is disowned; but since Papists boast of the unchangeableness of their church, and since the Roman pontiffs lay claim to infallibility, it cannot be supposed that they have renounced their right to universal dominion; and should they again attain to power, it may be presumed that their ancient extravagant principles would be openly avowed, and their universal supremacy enforced as rigorously as in the darker ages. Every friend of civil and religious liberty ought, therefore, strenuously to resist every encroachment of "the man of sin, who opposeth and exalteth himself above all that is called God."

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### PATRICK HAMILTON AT THE STAKE

Archbishop Beaton being afraid to proceed openly against Hamilton, advised that he should be decoyed to St. Andrews, on the pretext of a friendly conference with him about his doctrine. The open-hearted young man eagerly embraced the proposal, and fell into the snare. It is needless to dwell on the revolting consequences. He was easily induced by some insidious priests to declare his sentiments. At the dead hour of night he was dragged from his bed, taken to the castle, and, after confessing his faith before the Archbishop, was condemned to be burned at the stake as an obstinate heretic. On the afternoon of Friday, February 28, 1528, this gentle and gracious youth was led to the place of execution, where a stake was fastened, with wood, coals, powder, and other inflammable materials piled round it. When he came to the place, he stripped himself of his gown, coat, and bonnet, and gave them to a favourite servant. "These," said he, "will not profit in the fire; they will profit thee. After this, of me thou can'st receive no commodity except the example of my death, which I pray thee to bear in mind; for albeit it be bitter to the flesh, yet is it the entrance into eternal life, which none shall possess that deny Christ before this wicked generation." When bound to the stake, he exhibited no symptom of fear, but commended his soul to God, and kept his eyes stedfastly directed towards heaven. The executioner set fire to the train of powder, which, however, did not kindle the pile, but severely scorched the side of the martyr. In this situation he remained unmoved, till a new supply of powder was brought from the castle. Meanwhile, the friars who stood around him, cruelly molested him, crying out, "Convert, heretic, call upon our Lady—say *Salve regina*." "Depart and trouble me not," he said, "ye messengers

of Satan." One of them in particular, called Friar Campbell, rendered himself conspicuous for his rudeness in disturbing the last moments of the martyr. "Thou wicked man," said Hamilton, addressing him, "thou knowest that I am not a heretic, and that it is the truth of God for which I now suffer; so much didst thou confess unto me in private—and thereupon I appeal unto thee to answer before the judgment seat of Christ." At length the fire was kindled, and, amidst the fire and fury of the flames, he was distinctly heard pronouncing these last words—"How long, O Lord, shall darkness cover this realm? How long wilt thou suffer this tyranny of men? Lord Jesus, receive my spirit."—Extracted.

### GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 89)

2. Air dhuibh an cridhe a shuidheachadh an toiseach le beachd-smuainteachadh, a nis cuiribh gleidheadh air 'ur ceud-fàthan. Cia cho tric 's a tha Criosduidhean bochd ann an cunnart a bhi call sùilean an inntinnean le sùilean an cuirp. Air son so rinn Iob cùmhnant r'a cheud-fàthan, caib. xxxi: 1; air son so bha Daibhidh ag ùrnuigh, "Tionndaidh mo shùilean o amharc air diomhanas: ann a d' shlighibh beothaich mi." Salm cxix: 37. Faodaidh gu minich so an seann-fhocal Arabianach a tha comhairleachadh a "bhi dùnadh 'n an uinneagan a chùm 's gu'm bi solus anns an tigh." B' oirdheire an ni e n'am b' urrain sibh a ràdh ann a bhi toiseachadh dleasdanas, "Bithibh dùinte, O mo shùilean, bithibh dùinte: oir tha e eu-comasach gu'm faiceadh sibh gu bràth a leithid de mhaise agus de ghloir ann an creutair air bith, agus a chunnaic mise a nis ann an Dia." Feumaidh sibh an aire a thoirt gu bhi seachnadh gach uile aobhar seacharain bho'n leth a muigh, oir bithibh cinnteach gu'n coinnich sibh gu leoir bho'n leth a stigh. Tha bhi dian ann an spiorad ann an oibre Dhé, a glasadh suas na sùl agus na cluaise ann an aghaidh diomhanas. 'N uair a chaidh *Marcellus* a stigh air geataibh *Syracuse*, bha *Archimedes* cho dian a gabhail beachd air eolas-tomhais, agus nach do ghabh e suim air bith dheth na saighdearan 'n uair a chaidh iad a steach do'n t-seomar beachd-smuainteachaidh aige le claidhean ruisgte; cha'n urrain cridhe dùrachdach a bhi'n a chridhe seacharanach.

3. Tagair ri Dia air son mac-meanmhuinn a bhi air a cheusadh. Is e mac-mheanmhuinn a tha'g oibreachadh, tha aon ag radh, a dh'aindeoin agus mar a bhitheas e air a mholadh a measg dhaoine, ribe mòr dha'n anam; mar a bi e'g oibreachadh ann an

co-chomunn ri reusan ceart, agus cridhe air a naomhachadh. Is e th'anns a mhac-mheanmhuinn ach cumhachd anns an anam air a shuidheachadh eadar na ceud-fàthan agus an tuigse; is e ghluaiseas e fein an toiseach anns an anam, agus le a ghluasadan tha na cumhachdan eile air an gluasad; is e a bhùth choitchionn anns am bheil na smuaintean an toiseach air an gintinn agus air an deilbh, agus mar a tha'n t-àite so, 's ann mar sin a tha iadsan; mar a bi mac-meanmhuinn an toiseach air a thilgeadh sìos, tha e eu-comasach gu'm biodh gach uile smuaint anns a chridhe air an toirt an ùmhlachd do Chrìosd. II Cor. x: 5. Is e a' mac-mheanmhuinn gu nàdurra an cumhachd is fiadhaiche agus is do-cheannsaichte anns an anam. Tha aig cuid de Chrìosduidhean, gu h-àraidh iadsan a tha de nàdur teth agus tioram, gu leoir ri dheanamh leis.

Agus gu firinneach, mar is spioradaile an cridhe, 's ann is motha tha de thrioblaid aige mu thimchioll cho diamhain agus cho fiadhaich 's a tha e. O ciod e'n ni duilich a th'ann! gu'm feum t-anam a tha ni's uaisle, a bhi 'n a thràill, sìos agus suas, an deigh mac-meanmhuinn diamhain agus seacharanach, gu marcaicheadh a leithid de dhiol-deirc air each, agus a leithid de phrionnsa a ruith dha chois; gu'n gairmeadh e'n t-anam bho bhi feitheamh air Dia 'n uair a tha e cho milis a seilbheachadh ch-chomunn Ris, gu bhi leantuinn a leithid de dhiamhanasan agus a chuireas e aig a leithid sin a dh' amaibh fodh chomhair. Tagair gu dùrachdach ri Dia gu'n tigeadh cumhachd naomhachaidh gu h-obunn air. Rainig cuid de Chrìosduidhean air a leithid de thomas de naomhachadh air a' mac-mheanmhuinn agus gu'm bheil mòran de mhilseachd air fhagail air an cridheachan leis na h-oibreachaidhean spioradail aige, ann an àm na h-oidhche. 'N uair is motha tha do mhac-mheanmhuinn air a cheusadh, bithidh do smuaintean ni's òrdaile agus ni's suidhichte.

4. Ma bu mhath leat do chridhe a chumail bho'n a turasan diamhain so, gabh gu do chridhe fein le creidimh, làthaireachd naomh agus uamhasach Dhé ann an dleasdanasan naomh.

Ma shocraicheas làthaireachd duine stòlda sinn gu bhi ciallach, cia ni's motha a ni làthaireachd Dhé naomh sin. An saoil thu am bu dàna le t-anam a bhi cho sùgrach agus cho eutrom, na'm biodh mothachadh aige air sùil Dhé a bhi air. Cuimhnich gu'r e'n t-àite anns am bheil thu, ionad a chos (Isaiah lx: 13); cleachd creidimh air uile-leirsinneachd Dhé. " Bidh fios aig na h-eaglaisean uile gur a mise an Ti sin a sgrùdas na h-àirnean agus na cridheachan " (Tais. ii: 23). " Agus cha'n eil creutair sam bith nach eil follaiseach 'n a làthair-san: ach thà na h-uile nithean lomnochd, agus fosgailte do shùilean an Ti da'm feum sinn

cùntas a thabhairt ” (Eabh. iv: 13). Gabh gu cridhe a naomhachd neo-chriochnach; ciod e'n suidheachadh stòlda, faiceallach, anns an do chuir sealladh air Dia 'n a naomhachd, spiorad an fhaidh (Isaiah vi: 5). Dean saothair mar an ceudna gu bhì faotainn air do chridhe mothachadh air mòrachd Dhé mar a bh'aig Abraham, “ Feuch a nis, ghabh mi orm fein labhairt ri m' Thighearna, agus gun annam ach duslach agus luathre ” (Gen. xviii: 27). Agus anns an àite mu dheireadh, cuimhnich eud Dhé, cho cùramach 's a tha E thaobh aoradh Fein, “ An sin thubhairt Maois ri Aaron, Is e so a' nì a labhair an Tighearna, ag ràdh, Annta-san a thig am fagus dhomh naomhaichear mise, agus an làthair an t-sluaigh uile glòraichear mi, Agus dh'fhan Aaron 'n a thosd ” (Lebh. x: 3).

“ Bu chòr do neach a tha'g ùrnuigh,” tha *Bernard* ag ràdh, “ e fein a ghiullain mar gu'm biodh e dol a stigh do chùirt neamh, far am bheil e faicinn an Tighearna air a rìgh-chathair, air a chuartachadh le deich mille de ainglean agus de naoimh a frithealadh Dhà.” 'N uair a thig thù bho sheirbhis anns an robh do chridhe a cluich agus a dol air seacharan, faodaidh tu ràdh, “ Gu deimhin bha Dia anns an ionad so, agus cha robh fhios agam air.” Smuaintich na'm biodh na h-uile nì mì-fhreagarach agus gach diamhanas a chaidh tre do chridhe ann an dleasdanas, air an sgrìobhadh a mach, agus air an comharachadh a mach maille ri t-athchuingean, am b'urrain dhuit de dhànachd a bhì agad an cur an làthair Dhé? Na'n cuireadh do theanga an ceill uile smuaintean do chridhe ann an ùrnuigh, nach gabhadh daoine gràin dhiot? cuimhnich gu'm bheil do smuaintean mar bhriathran do Dhia (Salm cxxxiii: 2). Na'm biodh tù cur suas t-athchuing ri rìgh air son do bheatha, nach cuireadh e corruich air a bhì ga d'fhaicinn a cluich ri do thrusgan, na 'g oidheirpeachadh a bhì deanamh greim air gach culag a bhìodh air t-aodach, am feadh a bha thù labhairt ris mu ghnòthuichean cho cudthromach? O smuaintich gu muldach air an Sgrìobtur sin, “ Is aobhar eagail Dia gu mòr ann an coimhthional nan naomh; agus is còir urram a thabhairt dà os an ceann-san uile a tha mu'n cuairt dà.” C'ar son a thàinig Dia a nuas ann an tàirneanaich 's an dealanaich, agus neoil dhorcha air Sinai? (Ecsodus xix: 16-18). C'ar son a bha deatach bho na beanntan fodha? An sluaigh a luasgadh agus a criothnachadh mu'n cuairt Air, seadh, cha robh Maois fein air fhàgail a mach as an t-suidheachadh so. Ach gu bhì teagasg do'n t-sluaigh an fhirinn mhòr so, “ Biodh againn gràs, leis an dean sinn seirbhis gu taitneach do Dhia, le urram agus eagail diadhaidh: oir thà ar Dia-ne 'n a theine dian-loisgeach ” (Eabh. xii: 28, 29). Cuir Dia mar so fodh d'chomhair, agus bithidh do chridhe diamhain gu luath air a thoirt gu suidheachadh nì's stòlda.

5. Cùm suas fonn cridhe anns am bheil ùrnuigh eadar dleasdanasan naomh. Ciod e'n t-aobhar gu'm bheil ar cridheachan cho neo-fhaireachail, mì-chùramach, agus seacharanach, 'n uair a thig sinn a dh'eisdeachd na a dh'ùrnuigh, ach do bhrìgh gu'n robh a leithid de bhrisidhean fada 'n a ar co-chomunn ri Dia; ni tha'g aobhrachadh gu'm bheil an cridhe a mach a fonn ùrnuigh? Na'm biodh am blàthas spioradail sin, na òrgaibh naomh sin a tha sinn a giùlain bho Dhia ann an aon dleasdanas, air an gleidheadh gu bhì fadadh dleasdanas eile, bhiodh e 'n a chothrom iongantach gu bhì gleidheadh a chridhe suidhichte agus stòlda maille ri Dia.

A chùm na crìche so tha na tagraidhean obunn so eadar dleasdanasan suidhichte agus sòlaimte, a chùm feum ro mhìlis agus oirdheirc. Leo so tha son dleasdanas mar gu'm b'eadh air a shnaim ri aon eile, agus mar sin tha'n t-anam, mar gu'm b'eadh, ga cheangal fein suas ann an slabhraidh de dhleasdanasan. 'S ann ainneamh a thig an Crìosduidh sin gearr air a chomharadh ann an dleasdanas sòlaimte, a tha tilgeadh suas mòran de na saighdean sin eadar na dleasdanasan. Is e moladh oirdheirc a tha Crìosd a deanamh air a cheile, "Mar a chìr-mheala silidh do bhìlean a cheile: tha mìl agus baine fodh d'theangaidh; agus tha fàile do thrusgain, mar fhàile cùbhraidh Lebanoin" (Dan. iv: 11). Air an earrann so tha aon ag ràdh, "Cha'n eil a chìr-mheala a silleadh gu h-achdaidh ach aig amaibh, ach tha i ghnàth an crochadh làn de bhoinnean mìlis ullamh gu tuiteam." Na'm biodh ar tograidhean nì bu tric, bhiodh ar tuiridhean air an aobhar so nì b'ainneamh.

(R'a leantuinn)

## NOTES AND COMMENTS

### Young Offenders Need An Example

The Home Secretary, Mr Henry Brooke, recently spoke in the House of Commons about the disciplinary treatment being given to young troublemakers in detention centres. They are up early in the morning, work hard all day and are taught good behaviour. But Mr Brooke ended by saying, "The moral outlook in the society in which young people grow up is something for which each one of us must answer. The whole nation should ask itself whether we grown-ups are setting the best example. Those of us who are parents must recognise the directness of our responsibility." These words touch upon the serious aspect of the older generation having really abandoned the Word of God as the guide for parents and children as to the true Christian religion and the

whole duty of man which is to fear God and keep His commandments. It appears to us that the help this young generation needs must come from God, who alone can heal our backslidings in all sections of the nation.

### Scotland's Crime Rate Up

Mr Thomas Renfrew, Inspector for Constabulary for Scotland, in his annual Report has stated that Scotland's crime rate has risen by nearly 9 per cent. last year. This may not surprise many who feared the results from new drinking laws and the great increase in legal betting facilities throughout the country. There are betting shops in places where they are detested by the generality of people, but the law is on the side of those who apply for licences to open such premises. Drink and gambling soon deprive fools of their money, and in many cases there is a turning to criminal conduct to replenish empty pockets. Crime is the theme for television and other entertainment by which crime is made to appear not so criminal after all by reason of the fact that many being "entertained" thus become less and less shocked. And when temptation arises, in cases, the immorality of crime is not a consideration. The divine law is not extolled but its transgression made subject matter for entertainment. The argument used by those behind such entertainment that we must to-day have "real life" portrayed is supposed to be clever and up-to-date. But the fact is that sinful human nature is being satisfied by sensation of an evil kind.

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## CHURCH NOTES

### Communions

*January*—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie; fifth, London and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort-William and Stoer; third, Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Thurso, Vatten; fifth, Stornoway. *September*—First Sabbath, Ullapool, Breasclate; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; third, Halkirk; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

### Reception of Student

At Stornoway, on Tuesday, the 16th day of June, 1964, Mr John MacLeod, 24 James Street, Stornoway, was received by the Outer Isles Presbytery of the Free Presbyterian Church of Scotland as a student in training for the ministry of the Free Presbyterian Church of Scotland.

FRASER MACDONALD, Clerk of Presbytery.

### Strath Congregation, Skye, Manse Appeal

At the last meeting of Synod Elgol, Broadford, and the surrounding districts became a new pastoral charge in our Church. If the congregation will fail in their efforts to obtain a building suitable for a Manse in the district, they will have to build a new Manse. The congregation have proved their loyalty to the Free Presbyterian Church of Scotland and are thus worthy of support from friends throughout the Church. Donations will be gratefully acknowledged and may be sent to the Elders of the congregation: Mr Donald MacKay, 19 Harrapool, Broadford, Isle of Skye, or Mr Lachlan MacKinnon, 21 Elgol, Broadford, Isle of Skye.

The above Appeal is cordially endorsed by the Western Presbytery.

Rev. D. A. MACLEAN (Moderator).

Rev. JOHN COLQUHOUN (Clerk).

### Binding of Magazines

It has been decided to proceed with the binding of our Church Magazines and all who may have this work to be done should carefully comply with the following instructions:—

1. Each volume, comprised of twelve issues from May to April (e.g. May 1963 to April 1964), should be tied separately. Synod Proceedings for the year should NOT be included.

2. Volumes of the "Free Presbyterian Magazine" and "Young People's Magazine" up to any number will be accepted for binding.

3. Parcels of volumes for binding should be forwarded to: Mr A. E. Alexander, St. Jude's F.P. Church of Scotland, 278 West George Street, Glasgow, C.2, from 13th August until 18th September (not later).

4. A letter with name and address of sender should be enclosed in each parcel, along with Cheque or Postal Order for correct amount at the rate of Three Shillings (3/-) per volume. This price covers postal charge for returning completed work.

5. Parcels to be wrapped in good brown paper and securely tied.

ALEXANDER MURRAY, Convener,  
Publications Committee.

### New Publication

The book "Inspiration of Scripture" by Hugh Martin, D.D., and Rev. R. Bremner, M.A., is now on sale and may be obtained from Mr John Grant, the Publications Treasurer, 4 Millburn Road, Inverness, at 21/- per copy (including postage).

ALEXANDER MURRAY, Convener,  
Publications Committee.

### Jewish and Foreign Missions Fund Collection

The Synod appointed this Collection to be taken by book in August, and we approach our loyal people confident that as they had been doing in the past they will do on this occasion. As will be seen from the Synod Reports, the Gospel is preached to the natives of Southern Rhodesia, and some come under its influence. It will be pleasing to our people to know that a native has been received recently as a student studying for the ministry of our Church. This would indicate the purpose of the Most High to preserve a native Church there, should the Europeans have to leave. The Foreign Mission Fund showed a deficit on last year's working of £1,071, leaving the Committee with a small balance of £692 to commence the new year with. We bring this item before our people just to show how the funds stand, confident that they will contribute as liberally as the Lord will lay to their hand.

JOHN COLQUHOUN, Convener.

### Brushgrove-Grafton Communion.

Rev. William MacLean, M.A., is at present in Australia; and wishes it to be known that another Communion Season will be held, the Lord willing, in the Brushgrove-Grafton Congregation, on the 5th Sabbath of August, that is, this month. He expects the Lord's people in the Home Country to be praying for them in Australia.

### Reply to Moderator of Free Church Assembly

In his closing address to the General Assembly of the Free Church of Scotland in May, the Moderator referred to the Free Presbyterian Church. A considered reply will appear in our September issue (D.V.). The Moderator's Address appeared in the July issue of *The Monthly Record* of the Free Church of Scotland.

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### ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges the following donations with sincere thanks:—

**Sustentation Fund.**—F. Campbell, Bearsden, £3 ; Miss S. A. MacLeod, Inverness, £1 ; Passer-by, £1 ; K.M.L.D., £5 ; Friend, Lochcarron, per Rev. D. MacL., £5 ; M.S.K.D., £3 ; Argyll Friends, £50 ; Anon, California, 30 dollars.

**Home Mission Fund.**—Door Collection at Farr, Bettyhill, £2 ; F. Campbell, Bearsden, 10/- ; M.S.K.D., £3 ; Argyll Friends, £50.

**Foreign Mission Fund.**—Sister MacLeod, Edinburgh, 4, £1 ; Mrs MacKenzie, Grosse Ile, £35 9s 3d ; Miss I. MacDonald, Eston, £8 4/- ; Two Friends in N.S.W., £4 ; Anon, Argyll, £6 ; Miss Cameron, Drimnin, £1 ; A Glasgow Friend, £205 5s 3d War Loan Stock ; Argyll Friends, £200 ; Anon, Lewis, £3 ; Anon, Ireland, £5 ; Anon, U.S.A., £5, last three per Mr J. G.

The following for Zenka Development Fund.—Tolsta Friend, £2 ; Anon, Struan postmark, £3 10/- ; Anon, California, 60 dollars.

The following for Mbuma Hospital.—Mr Kitchen, Winnipeg, £170 ; Miss Okker, Rotterdam, £10 ; London Congregation, £25 ; London Friend, per J. C., £3, all four per Mr J. Van Woerden ; Miss I. MacDonald, Eston, £8 4/- ; Plockton Congregation, £22 for Hospital Equipment ; Mrs R. A. MacIntyre, Canada, per Mr J. G., £3.

**Aged and Infirm Ministers, etc., Fund.**—"James," £20 ; M.S.K.D., £3.

**College and Library Fund.**—M.S.K.D., £3.

**Organisation Fund.**—M.S.K.D., £3.

**Mission to the Jews Fund.**—Anon, U.S.A., per Mr J. G., £2.

**Home of Rest Fund.**—A Friend, Dingwall, £25 ; A. Gillies, St. Vincent Street, Glasgow, £4 ; Mrs MacDonald, Strathcanaird, £1 ; Mr H. Kitchen, per Rev. A. F. M., £78 10/- ; D. J. Gillanders, per C. G., £5 ; Anon, Struan postmark, £3 10/- ; Miss Macleod, Kylestrome, Scourie, £3 ; Mrs MacRae, Shieldaig, £4, and "Interested," Diabeg, £2, both per Rev. A. F. M. ; A Friend, Lewis, £5, and "Anon," Inverness, £5, both per Rev. W. G. ; Mrs Mackenzie, Airdrie, per Rev. A. F. M., £5 ; Anonymous interest free loan, per Rev. A. F. M., £400 ; Mr R. Gillanders, Applecross, £7 ; Friend, Evanton, £1 2s 6d ; A. Young, F.P., North Tolsta, £2 ; Mrs J. Macaskill, Inverkirkaig, £2 ; Inverness Friend, £5 ; Anon, Ross-shire postmark, £10, last six per Mr J. G.

**Legacy.**—From the estate of the late Mr Donald MacKenzie, Balnain, Conon Bridge, the sum of £4,000, per Messrs Middleton, Ross & Arnot, Solicitors, Dingwall.

The Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness, acknowledges with many thanks:—

**Publications Fund.**—Mrs R. A. McIntyre, Oxenden, Canada, £2 13s 8d, for books to hospitals, libraries, etc.

**On behalf of the Trinitarian Bible Society.**—Gisborne Congregation, £25.

**Welfare of Youth Fund.**—Glasgow Friend, per Rev. L. MacLeod, £2.

**Free Distribution and Magazine Fund.**—Anon, U.S.A., £1 18s 8d ; Anon, Lewis, £2 2s 6d ; Miss M. McF., Larbert, 8/6 ; Mr R. McL., Keose, 2/6 ; Mr J. D. McA., Inverness, £1 2s 6d ; Mr D. A. McA., Stornoway, 2/6 ; Mr I. McL., Strathcroy, 4/3 ; Mr N. McL., Watford, 19/-

The following lists sent in for publication:—

**Bracadale Manse Building Fund.**—Mr D. Morrison, Treasurer, acknowledges with sincere thanks : Interested, per Mr D. MacC., £5 ; Mr and Mrs MacKinnon and family, Struan, £15 (2nd donation), per Rev. D. A. MacL. ; Friend, Struan, per Mrs MacKinnon, £1 1/- ; A Friend from Doune, per Rev. J. Colquhoun, £1 ; Collecting Card (Carbost), per Mr D. MacC., £20. For Car Fund : £3 from Friend, Portnalong, and £5 from A. Campbell, Ebost, both per Rev. D. A. MacL.

**Halkirk Congregation.**—Rev. W. Grant gratefully acknowledges £1 from "South Friend," for Congregational purposes.

**Raasay Congregation.**—Mr N. MacLeod, Treasurer, acknowledges with sincere thanks: S. MacLeod, Skelmorlie, £1 10/-; R. MacLeod, Glasgow, £3, both for Sustentation Fund, and Friend, Stornoway, £5 for Car Maintenance Fund, all per Rev. D. J. MacA.

**Applecross Congregation.**—Mr C. Gillies, Treasurer, acknowledges with sincere thanks: £5 from Mr W. Livingstone, Lochcarron, in memory of his loving parents, Mr and Mrs Duncan Livingstone, late of Applecross, and £5 from a staunch Free Presbyterian, Applecross, also Friend of the Congregation, £2, all for Car Park at Church.

**Glendale Congregation.**—Mr A. MacLean, Treasurer, acknowledges with grateful thanks, £3 from Skye Friend for Home of Rest Fund.

**Lochcarron Congregation.**—Mr R. MacRae, Treasurer, acknowledges with sincere thanks: £4 from Mrs Mackenzie, Balnacra, £2 for Sustentation Fund, £1 for Home Mission and £1 for Foreign Mission; Friend, Lochcarron, in fond memory, £5 for Sustentation Fund; Mrs Mackenzie, Red Bank, £1 for Home Mission; Dr. Ferguson, per K. MacRae, £2 for Upkeep of Manse.

**Hilton, Fearn, Church Building Fund.**—Mr W. MacDonald, Treasurer, acknowledges with sincere thanks: Interested Friend, Dingwall, £3; A Friend, £1; Psalm 60, v. 4, per Mr J. G., £5; Mr W. Maclearen, Inverness, per Mr W. B., £1; Friend, Dingwall, £2; Friend, Daviot, £2; Stornoway Friend, £2; Anon, Inverness, £5; last four per Mrs Wm. MacKenzie, Inverness; Friends in the Stornoway Congregation, per the Deacons' Court, £100.

**St. Jude's Congregation.**—Mr J. Gillies, Treasurer, acknowledges with sincere thanks: A Friend, per A. G., Glasgow, £10, and Mrs J. Forsyth, Glasgow, 10/-, both for Foreign Mission Fund; Anon, 10/-; M. D. MacKay, Clydebank, £1; Mrs Walker, Inchinnan, £1, all three for General Building Fund; Anon, £2, for T.B.S. Building Fund.

**St. Jude's Ladies South African Clothing Fund.**—The Treasurer, Miss C. Sinclair, wishes to acknowledge with thanks: Collection at Meeting, £22 5/-, also Donations, £2.

**Stornoway Church Hall Building Fund.**—Mr D. J. MacLeod, Treasurer, acknowledges with warmest thanks, a donation of £50 stg., from Anon, Stornoway Congregation, Proverbs, Ch. 3, v. 9.

**Fort-William Manse Building Fund.**—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: Friend, £12 10/-; F. F., Glasgow, £1, both per Rev. J. A. MacDonald; J. Nicolson, Ardgour, £1; Psalm 115, v. 12, £2; Friend, Oban, £2.

**Northton Congregation.**—Mr S. Morrison, Treasurer, acknowledges with sincere thanks: £15 from a Friend, £8 for Sustentation Fund and £7 for Home Mission Fund; £5 from Miss R. M. L., Northton, for Foreign Mission Fund.

**Broadford Congregation.**—Mr John MacLean, Treasurer, acknowledges with sincere thanks, £2 from Friend, Lochcarron, per Mr R. MacLeod, for Congregational purposes.

**Shieldaig Congregation.**—Mr N. MacPherson, Treasurer, acknowledges with sincere thanks: £2 from K. MacDonald, Inverness, £2 from Anonymous, £1 from a Friend in memory of Rev. D. R. MacDonald, £1 from Capt. Tonner, all for Maintenance Fund.

**London Church Building and Manse Purchase Fund.**—Mr J. Campbell, Treasurer, acknowledges with grateful thanks: £4 from Miss Mary MacDonald, Knebworth; £3 from a Harris Friend, per Mrs J. M. MacLean; £5 from Anon; £5 from Mr Murdo Macaskill, late of London; £10 from Adherent, Glasgow; £10 from Mr and Mrs K. E., Edinburgh; £5 from Mr D. MacDonald, Coventry; £3 from Proverbs 3, v. 6, Edinburgh. Also for Congregational Fund, 10/- from Miss Mary MacDonald, Knebworth.