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**THE LORD CRATHORNE REPORT ON THE LAW
RELATING TO THE SABBATH**

On the 15th February, 1965, in the House of Commons, the Secretary of State for the Home Department, Sir Frank Soskice, M.P., introduced before the House, the Lord Crathorne Report on the law relating to Sabbath Observance.

He stated that a Departmental Committee was set up in 1964, and, by its terms of reference, was invited "to review the law (other than the Licensing Acts) relating to Sunday entertainments, sports, pastimes and trading, in England and Wales, and to make recommendations."

We will give some quotations from Sir Frank Soskice's introductory speech so that readers will have an authentic view of what is envisaged in the recommendations of this Committee.

Sir Frank Soskice: "The law on this subject is to be found in a variety of statutes, including some of considerable antiquity, such as the Sunday Fairs Act of 1448, and the Sunday Observance Acts of 1625, 1627 and 1677. . . . It is to the later statutes, and, in particular, the Sunday Observance Act, 1780, and the modern Sunday Entertainments Act, 1932, that we should look in considering how far the existing law needs to be changed and modified."

"In 1941, 1951 and 1953, proposals for relaxation of the law on Sunday entertainments were defeated on free votes of the House. . . . In 1958 there was an inconclusive debate in the House. . . . The continued interest of the House was evidenced by further Motions and Questions." And Sir Frank Soskice pointed out that this led to the appointment of the Crathorne Committee with the terms of reference quoted above.

Sir Frank Soskice now indicated the character of some of the Acts involved. "The Sunday Observance Act of 1625 prohibited meetings, assemblies or concourses of people out of their parishes on the Lord's Day for any sport or pastime whatsoever" . . . "the Sunday Observance Acts, 1627 and 1677 . . . prohibited certain forms of travelling and working. . . ." "The 1780 Act appears to have been aimed at certain public discussions

and other activities which were thought to be in themselves undesirable and improper. It prohibits the opening on Sunday of any house, room or other place, for entertainment or amusement to which the public is admitted on payment. It is this Statute of 1780 which forbids to this day the opening of public theatres, music and dance halls and the holding of sports events when charges are made for admission."

The Home Secretary further explained that the Sunday Entertainment Act, 1932, modified the 1780 Act by allowing Sabbath cinema opening in areas where public opinion had expressed itself in favour of that course. It also permitted musical entertainment though not of the variety type. Museums, picture galleries, zoos and botanical gardens were also allowed to open. He also mentioned that attempts were made to secure further relaxation by abolishing the restrictions on stage plays and dancing, but all those attempts were unsuccessful.

In its Report, the Committee recommends a considerable relaxation of the restrictions imposed by the 1780 Act. The Home Secretary dealt with the recommendations as follows:—

"The Committee proposes that the public performance of stage plays, cinematographic exhibitions, circuses and public dancing should be allowed after 12.30 p.m. on Sunday without there being any provision for local option such as is at present requisite under the 1932 Act in the case of cinematograph shows."

"The Committee makes the same recommendation with regard to sports meetings, but in relation to sports meetings the Committee introduces a major exception to its recommendation which it defines as relating to contests where the players or participants are remunerated for taking part."

"The Committee has not proposed any change in the law relating to betting and gaming under which betting . . . on Sunday is prohibited at racecourses. And the holding of horse racing on Sunday would be prohibited under the Committee's proposal that sports in which the participants receive payment should not be allowed on Sunday."

On the law regarding trading and employment on the Sabbath, the Home Secretary summarised the Report as follows:—

"Here again, there is very old legislation. It includes the Sunday Fairs Act, 1448, and the Sunday Observance Acts of 1627 and 1677, which contain provisions restricting certain forms of Sunday work and trade. This legislation is now obsolete and no longer enforced. The modern law relating to trading is contained mainly in the Shops Act, 1950 . . . relating to shop hours both on weekdays and on Sundays."

“ The Committee had conflicting evidence about the justification for statutory restrictions on Sunday trading and came to the conclusion that it would be better to make no radical alteration in the present position. The present position is that there is a general requirement that shops should be closed on Sundays, but provision is made for a considerable number of exempted transactions, for example, meals, liquor, fruit, vegetables and newspapers, and some others.”

“ Likewise, the Committee recommends no major change in the law governing Sunday employment of shop workers. . . . It favours extension of the present statutory provision for time off in lieu of Sunday working. . . .”

What the Home Secretary calls further “far reaching recommendations” are given as follows:—

“ It is recommended that launderettes should be allowed to open on Sunday, and that the sale of coal and other domestic fuel should be allowed on Sunday. The arrangements for the sale of goods by chemists on Sunday mornings, at present restricted to medicines and medical appliances, should, the Committee thinks, be relaxed so as to permit the sale during a two-hour period of any goods. One of the problems to which the Committee turned its attention was the need in holiday resorts to provide adequate facilities for visitors on Sundays. It proposes that local authorities should be given wider powers than exist at present to allow certain shops to open in their areas. . . .”

In concluding his speech, Sir Frank Soskice made some observations. He said that he had said enough to illustrate the range of the problems involved in any consideration of the revision of the Sabbath Observance law. He also reminded Members of the House of Commons that the object of the debate to follow was to afford an opportunity to hon. Members to express their views on the issues involved.

We have refrained from making comment on the many points in the Home Secretary's speech with which we utterly disagree and to which we are opposed on the main basis of the law of God enunciated in the fourth Commandment. We thought, at this stage, that it would be well for our readers, who love the Lord's Day, to ponder seriously over what is proposed by the Crathorne Committee and which is calculated to further eliminate the precious heritage of the Lord's Day from the life of Britain.

But we give one final statement from Sir Frank's speech which reveals the outlook of the Committee upon the religious aspect of the existing laws *anent* Sabbath Observance. He refers to Chapter 3 of the Committee's Report as follows:—“ It is there stated that the present law is still largely based on principles laid

down in the seventeenth and eighteenth centuries, namely, to encourage church attendance and religious conformity by the prohibition on that day of secular activities and the restriction of employment coupled with a ban on all profane entertainment. The Committee is clearly of the opinion that in modern conditions the teaching of Christian doctrine and religious observance cannot be secured by law. It seems, indeed, that the Church itself does not desire any such direct assistance, and, moreover, activities once regarded as profane are no longer so regarded except by a small minority."

It appears that the Committee did not consult the Word of God which goes back much further than the seventeenth century in calling upon men to "Remember the Sabbath Day to keep it holy," etc. And surely in the light of the record and teaching of the Old and New Testaments, we cannot dismiss the place and obligations of the Civil Power in relation to the Christian Church, in one sentence, as the Committee does. And what is profane or not, on weekday or Sabbath, is judged accordingly by the doctrine of holy Scripture and not by majorities or minorities apart from the Scriptures.

The debate continued in the House for more than five hours and there were speeches for relaxation of the laws regarding the Sabbath and one or two good speeches by members opposed to relaxation. Mr Malcolm MacMillan, M.P. (Lab.—Western Isles), spoke in support of the retention of these laws. One thing he said was, that the Lord's Day was at present a "protective bulwark" against the inroads being made by the increasing pace of industry and life in general. He also declared: "Now there came an attempt to take away the one guaranteed day of rest." We were somewhat disappointed with what we read of Sir Cyril Black's (Con.—Wimbledon) speech, having in the past the impression that he was an out and out Sabbatarian. He stated that he and others ". . . on general grounds, oppose relaxation in the Sunday law." Further, he said: "I am not a Sabbatarian, extreme or otherwise. But I happen to belong to a not inconsiderable body of people who believe that there are sanctions that should be recognised and accepted in connection with the Christian Sunday and its observance." Sir Cyril, although speaking well against any relaxation of the laws in question, appears to base his views on a general interpretation of the fourth Commandment. Mr Tom Driberg (Lab.—Barking) made a scathing attack upon the Lord's Day Observance Society. He said the Government should not pay too much attention to the views of this Society; and "The noise it makes is out of all proportion to its real weight." When we read these words, there

came to mind how Jeremiah, the prophet of the Lord, was situated in Jerusalem and Judah. He was practically alone, except for a few friends, declaring the Word and warnings of the Lord to the backsliding Jews. The Lord of the Sabbath sent the Jews of Jeremiah's day into captivity, while Jeremiah was favoured. The Lord changes not as to jealousy for His own glory. Let men beware! The debate was poorly attended by Members of Parliament. One speaker said that this had been the poorest attended debate on Sabbath affairs in his memory and he had been a Member of the House for twenty years. In the light of this remark, it would be a pertinent question for electors to ask their respective Members of Parliament if they attended this debate.

The Government are now to take into consideration the views expressed by Members of the House to assist them in coming to decisions as to whether the recommendations of the Crathorne Committee are to be accepted or not, having in view new legislation *anent* Sabbath Observance. We strongly dissent from the view held by even some evangelical Christians that, by Acts of Parliament, men and the Nation cannot be made to observe God's law and thus are not interested in conserving such Acts on the Statute Book. But by Acts of Parliament men can be prevented from outwardly acting in certain spheres contrary to the law of the Sabbath and involving others in conduct prejudicial thereto. If, for example, the law of the land forbade the opening of shops of any kind on Sabbath, then not only masters who would open, but employees who would prefer not to work on Sabbath, are prevented from encouraging buying and selling, outwith the category of "works of necessity and mercy," in our cities, towns and villages. We understand that the Lord's Day Observance Society has been very active in informing all Members of Parliament of the nature and claims of the Lord's Day as applicable to the Government and the Nation.

The Government and all sections of our Nation have immediate need to turn to the Word of God and ponder seriously over what it has to declare, as in the following verses:—"If thou turn thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, not finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah, chapter lviii: v. 13-14).

OBITUARY**The late Roderick MacKenzie, Stornoway**

The subject of this obituary notice was a deacon of the Free Presbyterian congregation of Stornoway and a lay preacher of our Harris congregations. He was born in Point, Lewis, and from his infancy was taught in the doctrines of God's Word. Until he was twenty-five, however, he lived without God and without hope in the world.

In 1923, while still a young man of twenty-two years, he emigrated to Canada where he studied and trained for the Police Force. He was about 6 feet tall and of well-built physique and soon he was a fine handsome-looking young policeman patrolling the streets of Fortwilliam, Ontario. He was exceptionally strong and being very conscious of the fact that he possessed a fairly quick temper, which might be the means of leading him to act in a regrettable manner, if unduly provoked, he left the Police Force and sought employment elsewhere. Thereupon he moved to Prince Rupert on the west coast of Canada and joined the Fishing Industry. It was here that in Sovereign mercy he began to lay to heart that he was a lost guilty sinner before God. Consequently he began to peruse his Bible and took to secret prayer. Hoping to hear the Gospel in Vancouver, he availed himself of the first opportunity to get there. He was offered a free passage on a light motor boat. On the way across a storm arose and during the night a heavy sea was running. Our friend, unperturbed, was reading the Bible and the mariners noticing this, seriously threatened to throw him overboard. When the Coxwain, however, could no longer manage the seamanship of his boat, Roderick offered to take the wheel, so that he who was unjustly suspected of bringing on this storm was now in command of the ship. He steered and handled the boat until the storm subsided so that eventually the crew felt indebted to him for their safe arrival at Vancouver.

In this city, however, his soul's distress under an awakened conscience was truly poignant. He now fully believed through a sore and bitter experience that no flesh is justified by the works of the Law in the sight of God. He once remarked while speaking to the Question on a Friday of a Communion at Tarbert "This people were at the Judgment Seat already and they heard the sentence of death being passed upon themselves." At times he was in such agony of soul, thinking that there was no mercy for him, that he was sorely tempted by Satan (who was a murderer from the beginning) to terminate his misery by taking his own life. With humility and holy trembling Roderick used to relate

how in those days he was wonderfully preserved by the Hand of his Gracious God. While in Vancouver, he used to go to hear a minister (not of the Free Presbyterian Church) from whose preaching he received neither comfort nor instruction. Having been warned by God in a dream, he absented himself from that minister's church, but before doing so he solemnly advised the minister to give good heed to his preaching and told him, with no mincing of words, that he was not preaching the whole truth. He solemnly uttered this warning to him outside the church after the service, in the presence of many of the congregation. Some of his hearers suggested that the young man be taken and confined in a mental home, but an old lady present advised them against this, saying that she knew the young man was only under soul concern, and the matter was left at that.

It was in private, however, that the Word of God came to his soul with comforting power. Through God's Word he now had a good hope for eternity, and in those days he enjoyed much of the peace of God "which passeth all understanding." Christ was now precious to his soul. Shortly after that, he heard that the late Rev. F. Macleod, Dornoch, had come to Vancouver to stay for some time. From the first time he heard Mr Macleod he esteemed him highly as a faithful preacher of the Gospel and his soul received great comfort from his preaching. In those days when he felt so much in need of instruction he saw the loving-kindness of God to him, in granting him the privilege of meeting Mr Macleod, and he felt his departure from Vancouver again keenly.

At one time during his sojourn in Canada he found himself out of work and at that time it was not easy to find work there. One day during this period he was all day searching for a job but evening came and he was disappointed in his quest. Tired and hungry he at last lay on a bench in a park where he eventually fell asleep. Soon he was awakened by a lady who tapped him softly on the shoulder. When he sat up he recognised her and asked her who told her that he was there. She promptly answered, "The Lord revealed to me that you were tired and hungry and also where I should find you." She then produced a hot dinner from a large basket and set it in front of him. He wept with joy and gratitude of heart when he saw with wonder the love of God in sending His messenger. He saw that Elijah's God was his own Covenant God and that He cared for him as surely as He did for His servant under the juniper tree. This lady, Mrs Macdonald, whom he affectionately called Peggie, was from North Uist. We have often heard him speak with great respect and christian love of this lady. At another time in Vancouver he found himself at the end of the week without sufficient money to pay for his lodgings.

In his room he kneeled and prayed asking the Lord to send him money to pay for his lodgings. When he rose from his knees he noticed that an envelope for him had been slipped under his door. On opening it he found inside fifteen dollars which was more than ample for his needs. Answers to prayers, such as this, always had a most humbling effect on Roderick's soul. He never found out who the donor was in this case, but he knew that God was the Giver of every good and perfect gift.

He stayed in Canada for eight years and when he had saved enough money to pay for his passage he returned home again. Shortly after coming home he married Catherine Martin, a young lady like-minded with himself in spiritual matters. Some years after his marriage he desired to change his residence from Point to Stornoway. New houses were then being erected at Bennadrove outside Stornoway. One day having gone to the office in the Town Hall, to enquire if there was a possibility of getting a house, he was given no encouragement, but Roderick looked to a Higher Council. He left the office, cycled out to Bennadrove and paced back and fore in front of the buildings. While his eye was on No. 1, the Truth came to him "This is my rest here still I'll stay for I do like it well." He was then fully convinced this was to be his home. On arriving at home in Point, his wife asked him if there were any prospects of getting a house. "Yes," he answered, "We are getting No. 1, Bennadrove." "Did they tell you that in the office?" she enquired. "No," he replied, "but I asked the Lord and He told me we were getting No. 1." A few days afterwards he again called at the office and the gentleman behind the desk said to him, "You are getting a house No. 1, Bennadrove and there's the key." Soon afterwards he and his family were in their new comfortable home which was also a most hospitable home for many of the Lord's people.

The Rev. Malcolm Gillies was at the time our minister in Stornoway congregation and his preaching appealed to Roderick very much. He often told us that he had great days of the Gospel under the preaching of Mr Gillies.

The Rev. D. Campbell who was the next minister of the Stornoway congregation took special notice of Roderick's ability and gifts as well as his piety, and he earnestly solicited him to go out to vacant stations within the bounds of the Presbytery for Sabbath supply. Although very conscious of his own incompetence Roderick finally agreed and very often, after a hard week's work, loading and unloading cargo boats, he would hurry home on Saturday afternoons to be in time for the evening service bus, to get to his stations, sometimes as far away as South Harris. During his latter years North Harris stations were his sphere of labour.

According to what we have often heard from them his preaching was very much appreciated by the Lord's people. As one who knew the terrors of the Lord he earnestly persuaded souls to be reconciled to God. He comforted the Lord's people with the comfort wherewith he himself was comforted of God. Nevertheless he was not without his troubles and he was not ignorant of the fiery darts of the devil, but he knew experimentally the comforting presence of the Lord. In his own bright but humble way he used to express his experiences in English with a fine touch of Canadian accent. "Some of God's people get their share in daily allowances, I go many days without mine, but when I get my share I get it in lump sum." He was a loving father who prayed, wrestled and wept for the conversion of his family. The eminently holy MacCheyne used to warn the young thus:—"See that you do not go to hell over the prayers of a godly father and mother." A few years before his death, however, he had the joy of seeing his only daughter making a public profession of Christ.

He was an excellent leader of the praise of God and always sang prayerfully and with the understanding. He always presented the line beautifully with much spiritual life. He was a very good speaker both in English and Gaelic.

Though Roderick was loved by the Lord's people, he was persecuted for righteousness sake, like all those who live godly in Christ Jesus. Opprobrious epithets have been applied to him by some whose consciences bore testimony to his vital godliness. The devil, by his agents, more than once, tried to close his mouth, and some, smarting under his faithful denunciations of sin and full of their own self-righteousness, could not tolerate his preaching. He loved his Saviour and therefore did not endeavour to please men. Like John Bunyan he could say, "Therefore I bind these lines and slanders to me as an ornament; it belongs to my Christian profession to be vilified, slandered, reproached and reviled."

A few days before his death, he was sitting at home one evening reading the Bible when he remarked to his wife "William, Tigharry, often read in Ephesians, Would it not be good to be with William." William was an old elder in North Uist who had passed away two years previously and whom he greatly esteemed.

The following Saturday Roderick travelled on the service bus to Stockinish in order to be there on the Sabbath. He was so often travelling on the service bus between Harris and Stornoway that quite a number of people got to know him, for he was always exhorting and warning them to live in the fear of the Lord. That last Saturday on the bus he met the usual passengers. That day,

which was to be Roderick's last on the bus, some were discussing a sudden death that had occurred in the vicinity. He was listening to them and turning to the speakers, very solemnly repeated several times "Be ye also ready" — "Be ye also ready." Next day, on the Sabbath, 28th January, 1962, he held the morning service in the Stockinish mission house. He concluded by singing the 45th Psalm leading the praise himself and some present were certain they never before heard such sweet melody in his singing, as they sang:—

"They shall be brought with gladness great
and mirth on every side
Into the palace of the King
And there they shall abide."

As some of them were saying, "We might have known we would never hear him again."

That evening, on the way to the evening service, he passed away to be forever with Christ. He was sixty years of age. To those who had gathered for the service it was announced that Mr MacKenzie had passed away — a loud and solemn voice to the people of Stockinish.

He is survived by his widow and three of a family, two sons and one daughter, to whom we extend our sympathy. We truly miss Roderick from our midst. May we be given to pray that the Lord of the Harvest will raise up witnesses like him. Mr MacKenzie fought a good fight, finished his course and kept the faith. May his sons be given to seek their father's Covenant-God and Saviour and may they be enabled to love the Testimony of Truth which he, as an office-bearer and lay preacher, firmly upheld.

"The memory of the just is blessed."

With the kind permission of the Rev. D. M. Macleod, Stornoway, who was Mr MacKenzie's highly esteemed minister for the short period of one year, we send the above notice to the pages of our magazine.

—A. Mackay.

The late Murdo Cameron, Elder, Gairloch

God has been pleased to maintain His witness in our land and, in particular, in our own Church, down till the present; and He has done this, it may be said, in large measure by that band of unobtrusive, but most steadfast, Christian men and women with which all our congregations have been blessed. Among such was the subject of this short obituary.

Murdo Cameron was born at Inverasdale in the parish of Gairloch, Ross-shire on the 19th of January 1877, and it was in his native district that he was to live till the end of his days,

almost exactly 83 years later. In this environment there was to be enjoyed at that time, not only the blessing of the Public Means of Grace in its Scriptural form, but also the witness of such as were epistles, "known and read of all men," as the subjects of Divine grace. Murdo Cameron was also favoured in respect of both temporal and spiritual things that his life partner (see F.P. Mag. vol. LIX p. 181) was a daughter of the late John Macdonald (Iain na Creige) whose name was rightly honoured in these parts and Isabella came to fear the God of her father. It appears, however, that it was not until more than half of his earthly course had passed that Murdo Cameron came to possess any valid interest in the things of the Spirit. Although not without questionings in his own soul before this, the words of the Minister of the congregation in a public discourse, — "Am bheil duine idir an so a sheasas air taobh a' Chruithfhear?" (Is there anyone at all here who is to stand on the Lord's side?), made such an impression, and the Holy Spirit so directed the arrows of conviction, that he became unfit for his ordinary work, and was even confined to bed for a few days. Prayer was now a necessity and relief came as his wife read to him from the Scriptures. The best proof that this was the enduring work of the Spirit of the Lord in the soul of Murdo Cameron, is present in that consistent life of godliness which he was enabled to lead during the subsequent part of his life in this world. A particular matter of evidence, in this respect, was his undoubted concern for the Lord's Cause in his own district and parish. He began to assist the late Donald Macdonald, Cove, in keeping the church open in Inverasdale and, later, this duty was to come wholly upon himself on many occasions.

In April 1934 he was appointed a Deacon and, in January 1946, was ordained to the Eldership in the Gairloch congregation. For a number of years before his death, he enjoyed only indifferent health but this he bore in a spirit of meekness and resignation to the Lord's will. Before his end he expressed himself as being well satisfied and willing to depart and his actual death appears to have been most peaceful.

May the glorious Head of the Church graciously raise up many such humble, worthy Christians in our midst, and may the mantle of the parents fall upon the family — two sons, one daughter and two daughters-in-law, one of the latter having tenderly nursed this aged believer during the last year of his life.—A.M.

The late Mrs Isabella Macleod, Applecross

It is now almost four years since, on the 10th of March 1961, that the worthy subject of this notice passed from our midst to that higher service which the souls of the redeemed render to God in

the immediate presence of their Saviour. The passage of this time has not removed, for those who were in some little measure acquainted with Mrs Macleod, the feeling of loss, a loss which was sensibly aggravated by the fact that, within a period of just over six months, Mrs Macleod, along with her sisters, Mrs Maclellan and Mrs Maclean had gone from our midst. The "Bethany" at Milltown where friends of Jesus were regaled with spiritual refreshment was no more!

All had attained to a great age: Mrs Maclellan being only two years short of the century, while "Bella" was just three years behind her; and, therefore, to come into the company of these women, whose mental powers were acute to the end, was to be, at once, introduced to better days in the ecclesiastical history of our Scottish Highlands. It was their delight to recall the sayings and doings of the "fathers" of the Free Presbyterian Church and, in going back beyond that time, a special favourite was the Rev. Alexander MacColl, latterly of Lochalsh. While a Probationer, Mr MacColl had spent some considerable time in Applecross and, evidently, the bonds of attachment between the worthy minister and the people were mutual. His estimate, as that is still on record, was — "sluagh na Comraich, sluagh mo ghaoil," and the writer can testify to the warmth with which his name was recalled, even after so many years. In reminiscing on the early days of our own Church, it was with more than ordinary interest that these worthy women would speak of the special warmth of affection that was present as between our people at that time. This may, in considerable measure, be accounted for by the persecution, in the way of sneers and reproaches, which was encountered from many quarters, and the history of the New Testament Church witnesses to the true prosperity which it enjoyed, time and again, in such circumstances. That the Holy Spirit was given in a greater measure at that time is also evident and there is the further proof of this fact in the more than common liberty enjoyed by the ministers in preaching.

In regard to Mrs Macleod's spiritual experience the writer is in the position of only being able to record a fragment here and there; but these are sufficient to show that our late friend's godliness was such as caused her deep exercise of soul relating to the reality of the work of the Divine Spirit in her case. Satan, the unrelenting foe of the people of God, was most real to her. For instance, in the days of her conviction of sin, and when the bitterness of a lost condition was a burden on her spirit, we are told of her care not to venture near a rock or precipice, so powerful did she feel the temptations of the Adversary to be. Much later, her question to the Minister was — "Can Satan make a noise with

nothing?" This arose from the incident when, during the time of the Church prayer meeting, Mrs Macleod, alone at home, was conducting family worship, only to be disturbed by hearing the poker fall on the hearth. She continued, however, with the worship when the next sound was as if the somewhat heavy pictures on the wall had fallen on the table and the glass in them had broken all to pieces. She still continued with her exercise and when finished our friend (who was now blind, as was her lot for the latter half of her life), found all in the room to be in order. For those who have some little knowledge of spiritual things, it is not difficult to believe that this was indeed the work of the Evil Spirit in an attempt to hinder a true believer in her worship of the Lord — an activity which he so manifestly hates and fears. Another evidence of the many and continued temptations of this godly lady appears as late as the November of 1960. In conducting family worship with her, the minister read Job chapter 19 and was afterwards told that this portion of Scripture had, on several occasions, been the means of comfort; and, a little before then, in the midst of much distress, she had put her finger on verse 28. When the words were read to her, "But ye should say, Why persecute we him, seeing the root of the matter is found in me?" her temptation took wings for the present.

Christ and Him crucified was her only hope and she manifested her love to Him during a long public profession of His Name in the world. In her many trials, including the loss of bodily sight over so many years, it is evident that the precious work of the trial of her faith proceeded apace and, with Job of old, the verdict was favourable to Mrs Macleod. In August 1959 she spoke of the words of Psalm 119; 92 being constantly on her mind — "Unless in thy most perfect law my soul delights had found, I should have perished, when as my troubles did abound." In November of that same year she confessed, "Cha-n 'eil mi gun dochas air son siorruidheachd," and, if it were the Lord's will, she might depart, adding, "O thou my soul, do thou return unto thy quiet rest: For largely, lo, the Lord to thee his bounty hath exprest." At a later date she spoke to a nephew in a similar manner of her willingness to depart this life.

The attention paid to her by Satan is indirect evidence that here was one, much favoured by the Lord and this was shown positively, for instance, regarding the "truth" which she received in connection with an event in Providence — the severe illness of a nephew — "This sickness is not unto death, but for the glory of God etc." (Jn. 11:4). That this was to her an intimation from the God of Providence regarding His pleasure in this matter was vindicated by events. In a different connection another portion that was

evidently very precious to her was the last words of Psalm 34—
 “none perish that him trust,” as she used to add in repeating them
 —“No, not one!”

As stated at the outset, the congregation here have reason to
 mourn the passing from among us of these women who, by the
 grace of God were of such sterling worth in the community and
 nation. We ought not, however, to do so unduly seeing that they
 were left in the church militant till ripe old age. It remains with
 us to plead that the same Lord would raise up others of a like
 mind who would also be valiant in their day at a throne of Grace.
 In concluding this obituary it is appropriate to remember a large
 circle of relatives, alike in Vancouver, Canada as in different parts
 of this country while such special remembrance is due to Janet,
 now Mrs Cameron-Mackintosh, Beaulieu, who tenderly nursed her
 mother and aunts in their old age. May the God of those who have
 gone be their God too!—A.M.

THE FREE PRESBYTERIAN CHURCH AND THE FREE CHURCH

By Rev. John Colquhoun, Glendale, Skye

When, now and again, attacks are made in print on the Free
 Presbyterian Church by Free Church protagonists whose zeal
 outruns their discretion, questions are asked by men and women
 who were not born when the Free Presbyterian Church took up
 a separate existence in 1893, as to why we are separate from other
 Churches in Scotland. In this we may be deriving a benefit for
 it shows that inquiry is stimulated, and an opportunity is given
 to answer such questions when attacks are made on our Church
 of such a venomous nature as the recently unprovoked attack
 made by the Moderator of the Free Church Assembly in his closing
 address at last year's Assembly, together with his attack in the
Free Church Monthly Record for January. Both betray clear
 traces of ignorance or something more blameworthy, but neither
 alternative does him much credit. That the two Churches under
 consideration are as far apart as the North and South Poles goes
 without saying, and that there are no prospects of their union in
 the foreseeable future is very evident, and one of the reasons is
 that the origin of both are to be found in two different stocks.
 The Free Presbyterian Church is a continuity of the Church of
 Scotland of the First and Second Reformations and the Free
 Church of 1843, while the present Free Church stems from the
 Declaratory Act Church of 1892.

There are three views of the Declaratory Act of 1892 and its
 bearing on the ecclesiastical life of Scotland:—(1) The majority,

in presenting their case before the House of Lords, maintained that the Barrier Act empowered them to pass legislation such as the Declaratory Act, and that, in passing it, they did nothing that was *ultra vires*, that is, beyond their powers. (2) The Free Church maintained in their pleading that the Barrier Act gave no such power as the majority claimed. They held that it was *ultra vires* for the Assembly to have passed the Act, and consequently that the Act was not binding on the Church. (3) The Free Presbyterian Church agree with the Free Church in saying that the Act was *ultra vires*, but held that, having been passed into law under the Barrier Act, it became a binding rule and constitution. This leads one to consider what the Barrier Act is, and what are its functions.

Barrier Act Legislation.—The Barrier Act was passed by the General Assembly of 1697 and is entitled, “Act anent the method of passing Acts of Assembly of general concern to the Church, and for preventing of innovations.” In the Act itself it is enacted that the General Assembly “do therefore appoint, enact, and declare, that before any General Assembly of this Church shall pass any Acts which are to be binding rules and constitutions to the Church, the same Acts be first proposed as overtures to the Assembly, and being by them passed as such, be remitted to the consideration of the several Presbyteries of this Church, and their opinions and consent reported by their Commissioners to the next General Assembly following, who may then pass the same in Acts, if the more general opinion of the Church thus had agreed thereunto.” Principal Hill, in his *View of the Constitution of the Church of Scotland*, shows how this is done. When anything by way of a new law or repealing an old one is proposed, it is sent to the General Assembly as an overture. “The General Assembly may dismiss the overture, if they judge it unnecessary or improper. . . . If it is not dismissed, it is transmitted by the General Assembly in its original or its amended form to the several Presbyteries of the Church for their consideration, with an injunction to send up their opinion to the next General Assembly, who may pass it into a standing law, if the more general opinion of the Church agree thereunto; that is, if not less than forty Presbyteries approve.” We are just now considering Barrier Act legislation in its bearing on the passing of the Declaratory Act of 1892, and, as a preliminary question, it may be asked, What was the nature of the Declaratory Act of 1892?

In the preamble of that Act it is stated that “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 shall be admitted to office in this Church, the General Assembly, with consent of Presbyteries, declare as follows " :— . In the declarations which follow there are sections dealing with the following matters, that is, the love of God, in which God's purpose of grace in predestination is obscured by giving more than ordinary prominence to the love of God which is evident in His benevolence to all His creatures, and is not the discriminating love of God which is taught in the Bible. There is also a gospel call which rests on the idea of a universal atonement; the denial that man is wholly corrupt; the denial of the place which the Confession of Faith gives to the civil magistrate, which, incidentally, opens the door to the principle of Voluntaryism; and a general opening of the door to unsound doctrines. The closing section of the Act leaves it within the power of the Church to declare what may, or may not, enter into the substance of the Reformed faith. Thus the Scriptures, which ought, in every doctrine, to be the end of all controversy, are dethroned and the judgment of fallible men put in their place. This brief statement of the contents of the Declaratory Act shows what a complete revolution it brought about in the Church which adopted it, and how that Church lost all claim to represent the Free Church of 1843. To receive the Declaratory Act is to forsake the Calvinism of the Confession of Faith and to embrace Arminianism, Semi-Palagianism, Voluntaryism, Popery, and Rationalism, or, in other words, to renounce the teaching which gives God all the glory of the sinner's salvation, and to receive the teaching which robs God of that glory, and gives it to the sinner.

All who know the history of the Declaratory Act know that all the steps required by the Barrier Act were complied with in passing it, thus making the Declaratory Act " a binding rule and constitution " of the Church. It had another effect in passing it, and one that caused a good deal of anxiety to true lovers of Zion. It cut the connection between the Church which adopted it and the Church of the First and Second Reformations in Scotland, which was also the Free Church of 1843. The Church which adopted the Declaratory Act of 1892 could not rightfully claim to have the Constitution of the Free Church of 1843, because the Barrier Act was formed for the express purpose of guarding against sudden innovations in matters administrative but gave no license to touch matters which pertained to the Church's Constitution. Thus we see that the Church of 1892 altered its relationship to the Constitution of the Church of 1843 to such an extent that the subordinate standards were understood in a very different manner from what was formerly the case, and in a manner which was opposed to the Supreme Standard of the

Church. In other words the original subordinate standards of the Church was a dead letter, and standards which were verbally identical, but understood in the light of the Declaratory Act, were substituted in the very face of the fact that neither the Barrier Act nor the Constitution of the Church gave them any power to change that Constitution.

Rights of Minorities.—There is, however, one noteworthy defect in the Barrier Act, and that is that it makes no provision for the rights of minorities. When we come to consider the rights of minorities with respect to the passing of the Declaratory Act we see that they were shut in to one of two things, either to dissent or protest. These two terms are not identical, as has been maintained by some. There were a number of dissents against the passing of the Declaratory Act but all that these dissents could effect, as Sir Henry Moncrieff states in his *Practice of the Free Church of Scotland*, is that it “simply keeps the conscience clear from the responsibility of what one does not approve of.” It in no way excuses him from refusing to obey what has become “binding rules and constitutions.” Of the same view is the late Dr. Mair of Earlston in his *Digest of Church Laws*. “Dissent,” he says, “against the passing of an Act does not exempt the dissentient from obedience to it, but relieves him from responsibility for the consequences of the passing of it.” Dr. Cook in *Styles of Writs*, and Sir Henry Moncrieff in his *Practice of the Free Church of Scotland*, both make it abundantly clear that there is no room for a Protest against the Supreme Court. If, therefore, a person makes a Protest against the Supreme Court and persists in it, he must be prepared to take the inevitable consequences of separating from its communion.

Such Protests were made by various inferior courts of the Free Church against the passing of the Declaratory Act. In the Assembly of 1893 these Protests were considered, such as those of the Presbyteries of Abertarff, Lochcarron and Skye, and the Protests on the Kirk Session Records of Kilmallie and North Ballachulish, as was also the findings of the Synod of Glenelg in sustaining these Protests. In the discussions which followed, it was clearly maintained by those who supported these Protests that their Protests denied to the Declaratory Act “all force and validity in any sense whatever.” In the discussion which followed it was made amply clear that these were “Protests in the technical sense” which could not be accepted by the Assembly or tolerated on the Records of the inferior courts. The Rev. Donald Macfarlane’s Protest was of this nature and the Assembly refused to receive it, Dr. Rainy characterising it as “an express repudiation of the authority and validity of the final act of the General

Assembly in this matter, so far as the Assembly was concerned." *Free Church Assembly Blue Book, 1893* (p.183).

Rev. D. Macfarlane and the Declaratory Act.—The charge made by the Moderator of the Free Church Assembly in the *Monthly Record* for January that the Rev. Donald Macfarlane was under the Declaratory Act for a year, that he was inducted by the Free Church Presbytery of Skye to the charge of Raasay, that a Free Church minister in the same Presbytery assisted at his Communion, is only repeating a parrot-cry which has been made down through the years and, in its implications, is as false as it is ridiculous. Mr Macfarlane was covered by the Protests of the Presbytery of Abertarff while at Kilmallie and that of the Presbytery of Skye at his induction in Raasay. These Protests were "an express repudiation of the authority and validity of the final act of the General Assembly in this matter" in the same way as Mr Macfarlane's Protest at the Assembly, and these Protests which were, at the time, on the Records of these Presbyteries were an expression of the minds of the members of these Courts, and were valid before God and men. Though at the Assembly of 1893, the Protest of the Presbytery of Skye was deleted, and that of the Presbytery of Abertarff would have suffered the same fate if the documents had been before the Assembly, yet, as Rev. Angus Galbraith, Lochalsh, told the Assembly, "The Assembly might order this statement to be deleted, but they could not obliterate the fact that such a statement had been engrossed." *Assembly Blue Book, 1893* (p.62). The minister who assisted Mr Macfarlane at the Raasay Communion was the Rev. William Fraser, Sleat, who also was covered by the Protest of his Presbytery, and that Presbytery, by its Protest, was at the time outside the Declaratory Act Free Church.

What, it may be asked, became of the Protests recorded in Church Court Records against the Declaratory Act? With the deletion of these Protests the matter dropped as far as any practical action by these Presbyteries was concerned. Those who were loud in their denunciations of the Act became modern sons of Ephraim—they "turned back in the day of battle." Dr. Rainy knew very well how to manage them, and he did so with a great degree of success. Someone discovered that the questions and formula were not altered, and they swallowed the bait that because of this the Declaratory Act was not operative. The fact that the questions and formula were not altered became a main plank in the defence of those Constitutionalists who remained under the Declaratory Act. The late Prof. Kennedy Cameron says, "Free Presbyterian friends omit to note and to state that there had been sent down to Presbyteries, at the same time,

proposed alterations on the questions and formula used at the settlement of office-bearers. These also were approved of by the Presbyteries. Had they been adopted by the Assembly and passed into law, they would have made the Declaratory Act operative. To avoid, however, further division in the Church, such as was then threatening, these new questions and formula were not adopted. The old questions and formula were allowed to remain in use till 1900. These bound the subscriber, as previously, to the whole doctrine of the Confession: and so the Declaratory Act for the time was left inoperative. It was binding on nobody, and no honest man could avail himself of its provisions. It thus professed to do what it could not do, *i.e.* relieve men from what they subscribed to." *A Proposal for a Further Ecclesiastical Union in Scotland* (p.55). It is true that no honest man could sign one thing and believe another, but it is the sad experience of the Church of Christ in most ages that honest men are few and far between, and it was so in connection with the Declaratory Act. Those who are of the same mind in this matter as the late Professor should consider the words of the late Dr. John Kennedy of Dingwall in a paper written in 1872 on the Mutual Eligibility Scheme. "You insist that because you leave the formula unaltered you do not change the Constitution of your Church. You feel that you require the identity, in order to retain the property, of the Free Church of Scotland. You therefore do not propose a new formula. But if this gives you a footing in the Court of Session, can it justify you in the court of conscience? You dare not say that no Voluntary can sign your formula. If you say so, then you must declare that you make an offer which no honest United Presbyterian minister can accept; that, while professing to open your door to all ministers of that Church, you have actually done so only to those who cannot be expected to act conscientiously. If you say that one may sign it and remain a Voluntary, of what avail is your formula as the fence of your Church's Constitution? "

The fact that the questions and formula were not changed did not alter the fact that the Church of which the minority formed a part had changed its relation to the Constitution. There were no verbal changes in the Confession of Faith, but it was now to be understood in the light of the Declaratory Act, and the dissent of the minority did not save them from being forced to exercise ecclesiastical functions which were carried out where relief was sought under that Act. The questions and formula were not altered; they bound those who accepted office to the Confession of Faith, but, again, it was the Confession of Faith as understood in the light of the Declaratory Act. If Free Church

protagonists, past and present, believe that the Declaratory Act was not binding upon them, they have less intelligence than ever we gave them credit for. When we hear them saying that the Declaratory Act was not operative there are a few things that frankly puzzle us, if we are to believe them. If the Declaratory Act was a dead letter because the questions and formula were not altered, what became of the tender consciences of those who had "difficulties and scruples" about the Confession of Faith? Where was the redress of a Presbytery of Constitutionals who were met to ordain and induct a probationer who would state, in the face of the congregation, that he was accepting ordination and office under the relief afforded by the Declaratory Act? If a minister was arraigned at the bar of his Presbytery, composed of Constitutionals, for preaching something that was contrary to the Confession of Faith, and maintain that he had liberty to do so under the Declaratory Act, how would they act? These are questions for which Free Presbyterians never got a satisfactory answer from the present-day Free Church, and are left to seek an answer somewhere else. They cannot accept, in the face of all the evidence that can be brought forward, that the Declaratory Act was a dead letter, for there were some who rejoiced in the liberty which it afforded them. Carnegie Simpson, in his *Life of Principal Rainy*, says, with an unbecoming degree of exultation, that "the secession in 1892 (1893) over the Declaratory Act had relieved the Church, in part, of an element whose continuance within her made progress and improvement in any direction impossible in certain districts." Vol. ii: p.199. This would seem to indicate that the man whose Life he had been writing found the Constitutionals who remained with him willing coadjutors in the progress which his biographer was rejoicing in. Possibly he had in his mind their alacrity in depriving the Free Presbyterians of churches and manses. Be that as it may, those who remained under the Declaratory Act did not show much mercy to those who were their former friends who came out for the sake of the truth, and who preferred to suffer affliction rather than forsake Christ and a testimony on the side of His Word.

(To be continued)

LITERARY NOTICES

The following list of publications issued by the "Westminster Standard," run by office-bearers in Rev. Wm. MacLean's congregation, New Zealand, has been sent to us by Mr MacLean. All the following publications are obtainable from Mr John Grant, 4 Millburn Road, Inverness.

1. *The Drawing of the Father*, by Dr. Kennedy, Dingwall, at 9d per copy.

2. *The Exaltation of Christ*, by the late Rev. D. MacFarlane, Dingwall, preached to his congregation on Sabbath, 8th September, 1907, and taken down by a hearer. The following quotation from the review of the sermon which appeared in "The Gospel Magazine" for September, 1908, is given—"There is a solidity, gravity and dignity about the preacher's method of handling his great subject which reminds one of the style of the old Puritans, and as being quite out of touch with that of our modern, popular, and superficial orators." This sermon also costs 9d.

3. A sermon on "*Remember the Sabbath day to keep it holy*," by Rev. George Burder, a sound divine of former days, at 4d per copy.

4. In order to combat the flood of erroneous literature and house to house propaganda of the various sects, the "Westminster Standard" have issued a series of tracts exposing in the light of Scripture the tenets and practices of these sects. These tracts contain answers to the usual plausible arguments advanced by the active agents of these sects. These answers have been culled from different authoritative sources and tabulated under different headings. Reports received show that the tracts have been appreciated as they pin-point the answers necessary to stop the mouths of these gainsayers. The sects dealt with in these tracts are: *Seventh-Day Adventists*, *Jehovah's Witnesses*, *Mormons* and *Pentecostalists*—a tract on each, and each tract costing 3d.

5. *Christ or Anti Christ?* issued at 3d, exposes in the form of a questionnaire the false doctrines, the blasphemous claims and the persecuting character of the Papacy.

6. *Easter, Lent, Christmas and the Cross*. This tract clearly proves that they all belong to the ancient worship of Baal, the countenancing of which in Old Testament times so often procured the divine indignation the people of Israel. Price 3d.

7. *The Scripturalness of Infant Baptism and of Sprinkling in Baptism*—a booklet of 32 pages at 1/6 per copy.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 342)

6. 'S an àite mu dheireadh. Aig amaibh bidh Satan a misneachadh gu bhith peacachadh bho eiseimpleir dhaoine maith agus naomh; mar so, agus mar so, pheacaich iad agus bha iad air an aiseag air ais, uime sin faodaidh so a bhith co-shlinnte ri

gràs, agus thù bhi air do thearnadh a dh'aindeoin gach cùis. Tha cunnart a bhuaireadh so air a sheachnadh, agus an cridhe air a ghleidheadh, le bhi freagairt na h-argumaid anns na trì dòighean so:

(1) Ged a dh'fhaodadh duine maith an dearbh pheacadh a ghniomhachadh a tha mise air mo bhuaireadh dh'ionnsuidh, gidheadh an do ghabh duine maith air fein riamh peacachadh air a leithid de bhonn agus de mhiseach ri so?

(2) An do sgrìobh Dia sios na h-eiseimpleirean so air son mise ga'n leantuinn, na air son rabhadh a thoirt dhomh? Nach eil iad air an cur suas mar chomharraidhean mara, a chùm agus gu'n seachainean-sa na creagan air an do bhris iadsan? "A nis bha na nithean sin 'n an saimpleirean dhuine, chùm nach miannaicheamaid droch nithean, eadhon mar a mhiannaich iad-san."

(3) An bheil mi toileach a bhi faireachadh na nithean a dh'fhairich iadsan air son peacaidh? O, cha dàna leam an leantuinn ann an slighibh a pheacaidh, air eagal agus tilg Dia mì ann an doimhneachdan an uamhais anns an do thilg E iadsan.

Mar sin fòghlumaibh bhur cridheachan a ghleidheadh ann an uair a bhuaireadh gu peacadh.

Am 10. Is e'n deicheamh àm sònraichte gu bhi gleidheadh a chridhe leis an uile dhìchioll, àm dorchadas spioradail agus teagamh, 'n uair a bhitheas e do'n anam mar a bha e do Phòl 'n a thuras cuain chunnartach, cha'n fhacas grian, na gealach, na reultan, air son iomadh latha; 'n uair, a thaobh foluch gnùis Dhé, neart truailidheachd, agus cion comharraidhean air gràs, tha'n t-anam ullamh gu bhi toirt suas a dhòchasan uile agus a chomhfhurtachdan mar nithean a tha air an call; gu bhi tarraig co-dhùnaidhean duilich agus truagh dhà thaobh fein; gu bhi'g ràdh meallaidhean diamhain ris na comhfhurtachdan a bh'aige roimhe; ri a ghràs cealgaireachd; 'n uair a thà na neamhan ciùin agus soilleir air an còmhdach le neoil dhorcha, seadh, air an lionadh le tàirneanaich agus gaoth dhoinneanach, 'n uair a tha 'n t-anam bochd brònach a suidhe sios agus a gul a mach an tuireadh so, "Tha mo dhòchas air a chall bho'n Tighearn." Nis 's e th'ann a bhi cumail a chridhe bho bhi dol fodha 'n a leithid sin de latha, gu bhi ga dheanamh comasach a bhi cumail a threibhidheiris, ach gnothuch anabarrach duilich. 'S e'n deicheamh cùis uime sin so.

Cuis 10. Cia mar a dh'fhaodas sluagh Dhè, ann an amaibh dorchadais agus teagamh, an oridheachan a ghleidheadh bho bhi tighinn a dh'ionnsuidh a leithid de chodhùnaidhean duilich a thaobh an staid, agus a mhilleas an sìth, agus a ni eucomasach iad air son an dleasdanas.

Tha da cheann choitchionn ann a dh'ionnsuidh am faod sinn a bhì cruinneachadh bunaitean teagamh ar treibhidheireas. 1. Giullain Dhé thaobh an anam, aon chuid aig àm àmhghair neo-àbhaisteach, na aig àm treigsinn duilich air son ùine fhad. Na, 2. Giullain an anama a thaobh Dhé: agus an so thà e 's an àbhaist ag argumaideachadh an aghaidh firinn a ghràsan fein, a dh'aon chuid (1) Bho a thuiteam anns na dearbh pheacaidhean bho'n do dh'èirich e roimhe le nàire agus bròn. Na, (2) Bho aomadh mothachail air aignuidhean bho Dhia. Na, (3) Bho chlaonaidhean anabarrach 'n a aignuidhean a dh'ionnsuidh comhfhurtachdan agus sòlasan anns a chreutair. Na, (4) Bho a shaorsa ann an dleasdanasan anns an fhollais, agus a dhaorsa bitheanta anns an uaigneas. Na, (5) Bho bhuaireidhean gràineil bho Shatan leis am bheil an t-anam gu mòr fodh bhuaireas. Na, (6) Bho thosdachd Dhé, agus, a reir coltais, a diùltadh freagairt da thagraidhean agus da ùrnuighean a chaidh a chur suas bho cheann fada.

'S e so na bunaitean coitchionn a th'aig na co-dhùnaidhean duilich so: Nis a chum a bhì daingneachadh agus a cumail suas a chridhe anns an t-suidheachadh so, bithidh e feumail.

1. Gu'm biodh eolas agaibh air firinnean coitchionn, aig am bheil buaidh a bhì stòdachadh anam critheanach agus teagmhach.

2. Gu'm biodh sibh gu ceart air bhur teagasg mu thimchioll na nithean a chaidh ainmeachadh a cheana, a tha'n am bunaitean aig bhur teagamhan.

'S e'n a firinnean coitchionn a thà feumail do anamaibh bochd teagmhach, eolas a bhì aca orra, iad so:

(1) Nach eil gach oibreachadh agus coltas cealgaireachd gu cinnteach a dearbhadh a mhuinntir anns am bheil iad ga'm foillseachadh fein a bhì'n an cealgairean. Feumaidh sibh gu cùramach eadar-dhealachadh a chur eadar cealgaireachd a bhì'n làthair agus làmh an uachdar a bhì aig cealgaireachd air neach. Tha fuigheal cealgaireachd anns na cridheachan is fearr; Bha fein-fhiosrachadh duilich aig Daibhidh agus aig Peadar air a so; gidheadh air bhì do fhonn seasmhach agus claonadh coitchionn a chridhe ceart, cha d'rinn e iad 'n an cealgairean.

(2) Gu'm bu chòir dhuinn a cheart cho cinnteach eisdeachd ris na ghabhas a bhì air a ràdh air ar son agus na ghabhas a bhì air a ràdh ann ar 'n aghaidh. 'S e peacadh cuid de chridheachan treibhidh-eireach a bhì cleachdadh searbhadas ro-chruaidh agus an-ìochdmhor 'n an aghaidh fein. Cha'n eil iad le aon-fhillteachd a toirt fa'n ear cùisean an anamaibh fein: tha e anns a chùis so mar a tha Solamh ag ràdh ann an cùis eile, "Tha neach ann a leigeas air a bhì beartach, agus gun nì air bith aige: tha neach ann a leigeas air a bhì bochd, agus mòr-shaoibhreas aige."

Gnath. xiii: 7. Is e peacadh damanaidh a chealgair e fhein-bhrosgulach a bhi deanamh a shuidheachadh ni's fearr na tha e: agus 's e peacadh agus aimeideachd cuid de dhaoine treibhidheireach a bhi deanamh an suidheachadh ni's miosa na da-rireadh a tha e. C'ar son a bhiodh sibh cho mòr 'n ar naimhdean do bhur sith fein? A bhi leughadh thairis air dear-bhaidhean air gràdh Dhé dha 'ur 'n anamaibh mar neach a bhiodh a leughadh leabhair le rùn cur 'n a aghaidh. C'ar son a bhiodh sibh cho suidhichte gu bhi faotainn cothroman gu bhi tionndadh air falbh na comhfhurtachdan sin a bhuineas dhuibh? Tha e air a ràdh thaobh Ioseph, gu'n robh e 'n a rùn Muire a bha fodh cheangal-posaidh aige a chur air falbh, gu'n fhios aige gu'n robh a' ni naomha sin a bha air a ghinntean innte, mar sin leis an Spiorad Naomh: agus faodaidh a chùis a bhi mar sin dha 'ur taobh-se. Agus 's e so an treas firinn:

(3) Gur iomadh naomh a chuir as a leth fein, agus a dhit e fein, air son a' ni sin nach cuir Dia gu bràth as a leth, agus air son nach dit Se e. "C'ar son, a Thighearna, a thug thu oirnn dol air seacharan o d' shlighibh: agus a chruadhaich thu ar cridhe o t'eagal? Pill air sgàth do sheirbhiseach, treubhan t'oighreachd fein." Isaiah lxiii: 17. Agus gidheadh tha'n rann air thoiseach air sin a foillseachadh nach robh an cridheachan air an cruadhachadh mar sin. Sgrìobh *Bradford* diadhaidh e fein 'n a "chealgair," 'n a "uaigh ghealaichte;" gidheadh gu'n teagamh chuir Dia saor e bho sin a chur as a leth.

(4) Cha'n eil a h-uile ni a tha'n a bhonn-broin do shluagh Dhé 'n a bhonn gu leoir gu bhi cur an amharus an treibhidheireis. Tha mòran a bharrachd de nithean ann gu dragh a chur oirbh na th'ann gu bhi g'ur tilgeadh thar bhur casan. Aig na h-uile sleamhnachadh agus fàilneachadh a bhios agaibh tre anmhuineachd 'n an cuireadh sibh an amharus gach ni a bha air a dheanamh annaibh riamh, bhitheadh bhur beatha air a dheanamh suas do theagamhan agus do eagalan: cha b'urrain sibh gu bràth ruigheachd air sith shuidhichte, na bhi beo a bheatha molaidh agus taingeachd sin a tha'n soisgeul ag iarraidh.

(5) Cha'n eil an t-anam aig gach àm freagarach gu bhi toirt breith air a shuidheachadh fein. 'S cinnteach an an latha dorcha an treigsinn, 'n uair a tha oidhche aig an anam, agus ann an latha stoirmeil a bhuaireadh, 'n uair a tha'n t-anam air a chur 'n a chabhaig, tha e uile gu leir neo-fhreagarach gu bhi toirt breith air a staid; "Labhraibh r'ur cridhe air 'ur leabaidh, agus bithibh tosdach." Salm iv: 4. 'S e tha'n so ni's motha àm faire agus cur an aghaidh, na àm breith agus rùnachaidh.

(R'a leantuinn)

NOTES AND COMMENTS

Communists and Religion

In an article by a special correspondent in "The Scotsman" on 13th February last, there are references to the opposition to religion by official Communism. In Hungary, if school teachers attend church or have their children baptised or taught religion they will lose their posts. Again, "At a recent meeting of the Soviet Academy of Science, leading Soviet scientists and astronauts, including Gagarin, proposed a special space trip through the heavens to establish once and for all that God does not exist." If these wicked men believe there is no God, why do they go to such trouble to discount and eliminate all thought of God? We know that they view religion as an opiate; and there are many religions which are ruinous to men. But the name of the God and Father of our Lord Jesus Christ, the Creator of all things and the source of the religion of the gospel of salvation is what these atheists desire to banish from the minds of men. They would endeavour to prove that God does not exist! "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Ps. 2: 4).

Divorce in Scotland

According to statistics for 1964, issued in the Court of Session, Edinburgh, the divorce rate in Scotland is still rising. And adultery was the reason for nearly half the dissolved marriages. There were 1,203 cases on the ground of adultery. God says: "Thou shalt not commit adultery." This sin, as other sins, brings its own misery with it. And "The wages of sin is death."

Exhibition of Dancing at Church Services

A Miss Kirk, from St. Boswells, a student at Edinburgh College of Art, has recently with other girls been visiting churches in Edinburgh and Glasgow and putting on as "a form of worship" at evening services an exhibition of "religious" dancing. (The inverted commas are ours). Miss Kirk says, "We sometimes interpret passages of the Scripture in this way." How far can we depart from the divine ordinance of preaching the gospel and expounding the Word in the professed house of God? The above information was given, following upon a statement, that the language used in churches was that of 400 years ago and totally meaningless to modern young people. It is assumed that dancing exhibitions are an improvement upon the Authorised Version of the Bible and the exposition of the Word of God by Christ's Church in the 16th Century. Miss Kirk, referred to, is also reported in "The Scotsman" as organising a pantomime performance to gather money for a trip abroad to Israel. It is

obvious that such people worship they know not what. Sections of the professed Christian Church have become dark indeed spiritually while giving place to such practices. The report does not state which churches were involved.

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, Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; third, London and Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shieldaig; 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, Breasclete; 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.

London Communion Services

The services will be as follows (D.V.): Thursday, 15th April, 11 a.m. and 7 p.m.; Friday, 16th April, 11 a.m., 3.30 p.m. (Gaelic) and 6.30 p.m. (Fellowship Meeting); Saturday, 17th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 18th April, 11 a.m. and 6.30 p.m.; Monday, 19th April, 3.30 p.m. (Gaelic) and 7 p.m. The weekday services will be held in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1, and the Sabbath services in St. Michael's Hall (opposite Victoria Coach Station), Eccleston Place. Rev. J. A. Macdonald, Fort William, and Rev. A. MacKay, Tarbert, are expected to assist at the Communion (D.V.).

Australia and New Zealand

By the time this issue appears, Rev. D. MacLean, Glasgow, will have visited Australia and New Zealand. He intended leaving Southern Rhodesia on the 1st of March and Rev. William MacLean, New Zealand, was to meet him at Kingforth-Smith Airport, near Grafton, Australia, on Tuesday, the 2nd of March. And thereafter, Mr MacLean, Glasgow, was to hold a service in the Hall of the City Mission, on Thursday, 4th March. The two ministers were later in the month to conduct Communion services in the Grafton Congregation and then later in Gisborne Congregation in New Zealand. We trust that all these arrangements

were carried through in the kindness of the Lord. Rev. William MacLean mentions in his letter giving the aforesaid information, that his health has continued to be excellent since he went to New Zealand. He acknowledges this to "the mercy and kindness of the Lord." We trust and pray that Rev. Donald MacLean will be carried safely back home before the end of this month.

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The General Treasurer, Mr Wm. D. Fraser, 29 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges the following donations with sincere thanks:—

Sustentation Fund.—Mr C. Nicolson, Berkeley, California, £2 19s 11d; Mrs E. and J. MacKay, Bettyhill, £3, both per Mr J. Grant.

Home Mission Fund.—Mrs J. MacLeod, Muirnaig Villa, Tarbert, Harris, in loving memory of her late beloved husband, per Rev. A. MacK., £10.

Foreign Mission.—Friends, Strathcanaird, Ullapool, £2 10/-; Mrs J. MacLeod, Muirnaig Villa, Tarbert, Harris, in loving memory of her late beloved husband, per Rev. A. MacK., £10; Two Sydney Friends, £4; J. & R. MacDonald, Ardheslaig, £2 for Hospital; Friend, Inverness, £5; Mr and Mrs Livingstone, Ardheslaig, £3; Miss J. A. MacDonald, Glasgow, N.W., £5 for Hospital; W. Bruce, Bower, £5; A. & M. Finlayson, Kyle, £2 for Mission Transport; Anon, £3 10s 5d; Mrs Reid, Sheerness, Canada, £5 15s 10d; Rev. J. de Bres, Holland, £1 11/- for Mbuma Mission; Mr H. MacRae, Kelwood, Canada, £4 15s 8d; Mr N. Nicolson, Portree, £1 2s 6d for Schools; Miss C. Kersbergen, Holland, £1 11s 3d for Hospital; Mr M. MacAulay, Largo, Fife, £8 16s 3d for Zenka Development, last seven per Mr J. Grant.

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Organisation Fund.—Glasgow Adherent, £1.

Home of Rest Fund.—Inverness postmark, £2; A Friend, £5; An Inverness Friend, £5; Mrs C. MacKenzie, Leckmelm, £10, all four per Rev. A. F. MacKay; Friends, Strathcanaird, Ullapool, £2 10/-; J. & R. MacDonald, Ardheslaig, £3; A. & M. Finlayson, Kyle, £2; Mr M. Nicolson, Portree, £5; Mr G. MacKenzie, Esher, £5, last two per Mr J. Grant.

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