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**IS THE CHURCH OUT OF TOUCH WITH THE  
NEEDS OF THE WORLD**

This article may not follow an ordered line of thought or pattern, but what we have written has been suggested to us by what the Episcopal Bishop of Aberdeen and Orkney, Rev. Dr. E. F. Easson, recently said, that while there was a great longing in many hearts today for the things provided by religion, people tended to by-pass the Church in their search. He added that it seemed to them that the Church was out of touch with the needs of the world. He made further statements much to the same point. But it is at times difficult to know exactly what some present-day ecclesiastics really mean by what they say.

The true Church is the Christian Church which holds to the Bible as the Word of God from Genesis to Revelation, from whence is preached the whole counsel of God and the gospel of Christ and Him crucified for lost, sinful and hell-deserving men, and wherein the sacraments are administered according to the teaching of the New Testament; and it is the Church which teaches that the Lord will have His people to live holily, etc. The many who may have a true, spiritual longing in their hearts for the things provided in the true and full gospel of the Lord Jesus Christ, may be by-passing some Churches because they have learned that there is no true gospel there.

On the other hand, we are well aware of the deplorable fact that where there are Churches holding forth the Word of life and the one Saviour for lost sinners, that the majority of the people in our land today are by-passing such Churches. The chief longing today in the hearts of the most is for pleasure, sport, drama, gambling, dancing and so on. Bishop Easson mentioned that outside the Church there existed such as Alcoholics Anonymous, the Samaritans and the Marriage Guidance Councils and that this meant that to some extent the Church's mission must be failing.

Christ Jesus and the Apostles concerned themselves with preaching and teaching the Word of God primarily—law, gospel

and the practice which is according to godliness. And the Church which is faithful to the divine Head follows also in the steps of Paul, and speaks to all men, who have ears to hear, of righteousness, temperance and judgment to come. Do the people today, young or old, married or single, come to hear sound teaching from the Word of God for their spiritual, moral and social good and benefit? In the most of cases, verily no! The fact is that there permeates the 'world' in Britain today the judgment of utter spiritual indifference to divine things.

The modern Church of today in our land is in point of fact very much in touch with the 'world' that is, the world of earthly-minded people, and is catering for them with great application to the end of pleasing the 'world.' Preaching is suited to please and satisfy the minds and outlook of unconverted men and women. Vain and worldly activities are organised within the realm of such Churches, such as dances, concerts, drama, Burns' nights, etc. The sacraments are given, not in all cases, but generally with the minimum of requirements as to Christian belief and conduct. Comfortable church buildings, in most communities, are provided for public worship and other meetings; and ministers are inducted to congregations who, whatever their views, are prepared to visit and give some kind of pastoral care to all classes of people and families. The Church in the wide sense and Nationally is in very many aspects of its activities in touch with the 'world' and not cut off from the world by an attitude of aloofness to men and women, young and old, around it.

Yet, for all this, maybe about 12 per cent. out of over 50 million of a population in Britain ever enter any place of worship regularly.

And of course this indifference, practical heathenism and drift away from the professed Christian Church affects also, as we have already indicated, the Church which is faithful to the Word of God and to her divine Head, the Lord Jesus Christ and His gospel and moral claims. Many, young and old, who were brought up under the influence of truly Christian parents and the pure gospel from their childhood, after coming of age have abandoned all attendance upon the public worship of God and interest in religion; and this is specially true of multitudes who have gone to work and reside in the large cities of our land and in other smaller communities away from their homes. If examined as to their conduct, some might affect to find fault with the Church in some particular, but it is really to cover over their irreligious life; and others, as we know, answer that they have nothing against the Church itself, but offer various and empty

excuses for living without the Word and worship of God in private and public. And then there are those who have become positively antagonistic to sound doctrine and Biblical teaching and are wise in their own conceits and have come to scorn and ignore the faith of god-fearing fathers and mothers.

And so the answer to the widespread irreligion in our Nation today is not that even the modern Churches are out of touch with the world; but partly that the professing Christian Church generally, in our land, has for many years now failed to hold to and proclaim the whole counsel of God and the gospel of the crucified Saviour, *to meet the needs* of a sinful, guilty, dark and hopeless world. And on the other hand, the masses of the people in all sections of society are in a backsliding condition to an extent not fully realised even by the most knowledgeable and discerning of God's people. We, like Capernaum, have been exalted to heaven by reason of great and inestimable gospel and spiritual privileges afforded us by God. But recent generations have undervalued and despised these privileges for themselves and their children and their children's children; and we are largely today an impenitent and unbelieving people, given over to evil, vanity and gross and abominable sins. And thus we do not like to retain God in our knowledge.

It is not revival we need as a people, as some evangelicals repeatedly declare in these days. Revival implies spiritual life already there, but at a low ebb. What our Nation needs is a time of awakening from spiritual death by the mighty power of the Holy Spirit operating by means of the Word of God and the gospel as on the day of Pentecost. That day was not a day of revival, but of awakening, when sinners dead in trespasses and sins, were convinced of their sins and brought to repentance toward God and to faith in the Lord Jesus Christ, unto their tasting of the forgiveness of sins. Then there was added to the true Christian Church such as were saved.

In all these observations, we are not unmindful of the fact that God's believing people in our midst do need a revival in their souls' experience by the fresh and abundant anointing of the Spirit of grace and power from time to time; that their light shall so shine before men that men shall behold their good works and glorify their Father which is in heaven. Thus, exercised Christians are continually concerned about this, and their prayer frequently is: "Wilt thou not revive us again: that thy people may rejoice in thee?" (Ps. lxxxv: v.6). And for the Nation generally, their prayer is: "Turn us again, O God, and cause Thy face to shine; and we shall be saved" (Ps. lxxx: v.3).

## SERMON

By Rev. D. N. MacLeod, Ullapool

*"Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."*

—Ezekiel iii: 16.

(1) Introduction.

(2) The past and present condition of those here signified.

(3) The promise of the Lord God to abide "as a little sanctuary to them" in their dispersion and distress.

(1) Ezekiel, the son of Buzi who was of priestly descent and himself also a priest, was carried away captive during Nebuchadnezzar's second attack on Jerusalem; and settled with a Jewish colony on the banks of the Chebar, to the north of Babylon. As he dwelt there among the captives by the river Chebar, it so happened in the fifth year of the captivity the heavens were opened; the word of the Lord came expressly unto him; the hand of the Lord was upon him, and there was revealed to him a series of remarkable visions of God.

The second of these visions was one of the glory of God, which consisted in the likeness of a throne with the dazzling transparent brilliancy of a sapphire stone; and upon the likeness of the throne the likeness as the appearance of a man upon it above, clothed in the deep yellow beautiful colour of amber, enveloped in glowing fire and surrounded with the vivid brightness of the rainbow. "This was the appearance of the likeness of the glory of God," which when Ezekiel saw he fell upon his face like his renowned fellow servant, John, the Apostle, in the island of Patmos; and like him also he heard a voice of one that spake, and he was made to stand upright to receive divine communications relating to the deepest mysteries of God's purposes and human destiny; but especially referring to the immediate vicissitudes, future fortunes and misfortunes of his own nation and kindred.

He was told that his mission as a sent messenger of God was to a rebellious nation, impudent and stiff-hearted children. That no smooth path bestrewn with roses was his, but one covered over with thorns and briers; and that his work was by no means easy, pleasant, and always crowned with success, was made known to him by the fact that as they had not hearkened unto God neither would they hearken unto him. Thus he would be no stranger to the scorpion's sting.

Assured of the presence and the never-failing help of the Almighty God he was commanded to speak the word of God

faithfully, whether they would hear, or whether they would forbear, and exhorted not to be afraid of their words nor dismayed at their looks. He was warned against imbibing, harbouring and cultivating the same spirit of rebellion against God which characterised the people to whom he was sent, and thus become a partaker with them in their sin and guilt. He was next asked to open his mouth and eat that which was given to him, and from a hand stretched out to him he received "a roll of a book" with the command repeated to eat the roll and go and speak to the house of Israel.

Thus called, chosen, equipped and set apart as a watchman on Zion's walls—by the vision of the glory of God to humble him and show him his need of personal holiness, and that all his actions would need to bear the stamp of justice and equity; and to give him right, exalted, and becoming views of God's infinite greatness and holiness and the great reverence, holy fear, and gravity which should always characterise him in divine things—by the knowledge received of the wicked and treacherous character of the people among whom his lot was now cast as an ambassador from heaven—by the warnings given of the reception his message was most likely to receive, and the disappointments, difficulties, and hardships of the way and the work, and how much he must suffer for God's sake—by the eating of the roll symbolical of inspiration, and having the word of God written on his heart, it should be in him "a well of water springing up unto everlasting life" so that out of his belly should flow rivers of living waters—by God's express command not to fear them, and above all by the promise of life as the reward of faithfulness, and the threatening of death as the wages of unfaithfulness and disobedience he went forth to declare to the impenitent in Israel: "O wicked man thou shalt surely die," and to the penitent "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

(2) We have now seen that those here spoken of are first of all the children of Israel, that very generation to whom the prophet Ezekiel was sent, and among whom he lived, laboured and died. As I know you are well acquainted with the history of Israel, I shall not weary you with lengthy details more than what is necessary for my present purpose.

But we may here again inquire, Who are they? What were their special privileges? To the first question the answer is, They were the seed of Abraham, and the chosen people of God. To the second, They were the recipients and custodians of divine

revelation in all the stages of its gradual development, not only from Abraham and Moses, but from Adam himself. To them only of all the families of the earth were thus committed the oracles of God. They had circumcision, the Passover types and sacrifices, and were the heirs of all the promises. They had a knowledge of the One Living and True God who was in covenant with them. They received the Moral Law, the Ceremonial Law, divine statutes and precepts of such comprehensiveness and yet minute exactness as embodied and regulated everything in their existence for the Glory of God and the wellbeing of the nation, communities, families and individuals, whether of a national, religious or temporal nature. From the highest problems of the State, to the awesome and majestic ritual of the "Holy" and "Holy of Holies" down to the common and seeming trivialities of meat and drink for them as for us it was "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

They also possessed the records of the many severe and lengthened chastisements inflicted upon their forefathers by a righteous God for their sins; and the equally many merciful deliverances the same God vouchsafed to them; and the innumerable instances of His mercy, love and care over them, erring and unworthy though they were, which should have made them more jealous, watchful, and steadfast in their adherence to their covenant obligations. But like their ancestors "They despised the pleasant land, they believed not His word." They allowed their idolatrous hearts to go after "gods which were no gods," and "they mingled with the heathen and learned their works," "And they served their idols which were a snare unto them." The ox knew his owner, and the ass his master's crib, but Israel did not know neither did they consider. The whole head had become sick and the whole heart faint, and the children of Israel were once more fallen by their iniquities, needing to be put once again into the furnace of affliction to purely purge away their dross and take away all their tin.

This furnace the Lord found for them in Babylon, where the process of purifying them from their proneness to idolatry occupied the long space of seventy years. It seemed so difficult a task to eradicate their besetting sin of idolatry that was woven into their very being that no less a period of time would suffice.

But in their being thus "cast off among the heathen, and scattered among the countries," do we not see a replica of that which befell the whole human race in the fall of our first parents. For no sooner did they sin than a feeling of dread, a fear of punishment, and a desire to flee from God, arising from the loud voice of a violated and guilty conscience within, drove them to

covet the scanty and miserable shelter of the trees of the garden, which desire to flee and hide themselves, still characterises their children. In the roaming spirit inherent in every human breast that delights in the width of the broad way of infidelity, and in the windings of every crooked and bypath of vice which converge and end in eternal woe. Loving every filthy stream and stagnant pool of carnal and worldly pleasures which are but for a season. Hating the very thought of returning unto God, the fountain of living waters, of submitting to Him, and of walking in the paths of righteousness. To whom the holy law of God is an unbearable yoke of bondage, fetters of iron which none ever was able to bear, whose cords and bands they break and cast from them to be free to wallow in the mire of sin. But especially in the readiness of fallen humanity to commit crime under the cover of darkness and in solitude which could never be committed in the light of day and in the open. "Choosing darkness rather than light because their deeds are evil," and flattering themselves with the thought that the thin veil of darkness and solitude is sufficient to hide and cover them from the Omniscient One, whose eyes as are a flame of fire, and like the lightning which shines from the east even unto the west run to and fro through the whole earth. To Whom darkness and light are alike, and the midnight as the noonday; who searches the heart and tries the reins, and being no respecter of persons will reward every man according to the deeds done in the body whether these were good or evil. But if Adam wished to flee and hide himself from God, he was soon made to know and feel that flee he must, but hide himself he cannot; that sin had fixed a deep and impassable gulf between him and God, which could never be crossed unless God condescended to find a way. And as "He cast off Israel among the heathen, and scattered them among the countries," so He drove Adam out of the garden of Eden, and setting a flaming sword at the east end of it to prevent his return, ordered him to till the ground from whence he was taken, and in sorrow to eat of it all the days of his life: and having pronounced the sentence of death upon him—"For dust thou art, and unto dust shalt thou return"—scattered his posterity then in his loins, groaning under the weighty load of sin, guilt and death, among all the countries of the world. "The wicked shall be driven away in his wickedness." But to return to the children of Israel. What was their condition now as captives in Babylon? They were exiles deprived of their personal rights and civil liberties, lying prostrate under a foreign yoke, no more their own, no longer free, but bondslaves and a prey to the caprice of a tyrannical king and the whims of a heathen people. Spoiled of their earthly all, and with the bitter remem-

brance of their beloved Zion in a wilderness, Jerusalem a desolation; the holy and beautiful temple wherein their fathers worshipped reduced to ashes, and all their pleasant things laid waste, they were left to hang their harps upon the willows, to endure the taunts and jeers of their captors, and to shed by the rivers of Babylon those tears of sorrow that come too late, and flow copiously at the remembrance of opportunities forever lost, of time misused which should have been well spent, of neglected privileges, and abused mercies, of wilful acts of folly and crimes of crimson hue, and a fear that their latter end may be like Esau who, "when he would have inherited the blessing he was rejected; for he found no place of repentance though he sought it carefully with tears."

But is not this a mirror into which we would do well to look, and not forget the true likeness it presents to us of ourselves as ruined by the fall, and our actual transgressions: deprived of all that was really worth having, knowledge, righteousness and true holiness, and brought into the captivity of sin and death, and the tyranny of Satan, which I cannot hope to present to you in better form than by here repeating the words of our Shorter Catechism: "All mankind by their fall, lost communion with God, are under His wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever."

But woeful as this condition was in itself, its misery was increased tenfold by our having put to death the Holy and Just One, and having raised our voices against Him, loudly exclaiming "Away with Him, away with Him, Crucify Him, Crucify Him," and release unto us that thief and murderer Barabbas, for being murderers already at heart, and soon in practice, he is better fitted and a more amiable companion for us than this fellow, who according to our judgment ought to die because He being a man maketh Himself God.

But this deplorable condition is still more intensified by our wilful neglect and rejection of God's infinite remedy in the gift of eternal life freely offered to us in the Gospel of grace in the Name and for the sake of God's Only Begotten Son, the Lord Jesus Christ, who died the just for the unjust that He might bring sinners unto God. By our utter disregard of the claims and threatenings of God's word, and our vain conceits and airy bubbles that the Lord will not do good neither will He do evil—that since the fathers fell asleep all things continue as they were—that tomorrow will be as today and much more abundant, and therefore let us eat, drink and be merry. But if Esau was punished sevenfold because he despised his birthright, truly we seventy and seven fold if we neglect so great salvation. "It

shall be more tolerable for Sodom and Gomorrah in the day of judgment than for us." "There shall remain to us no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." "It is a fearful thing to fall into the hands of the living God."

(3) The promise of the Lord God to abide "as a little sanctuary to them" in their dispersion and distress.

Ezekiel, alarmed at the dire calamity which threatened to sweep them from off the face of the earth as with a besom of destruction, hastened to inquire of the Lord, and falling on his face cried with a loud voice, "Ah Lord God, wilt thou make a full end of the remnant of Israel?" It was an evil, cloudy and dark day in truth wherein Ezekiel's vision could not penetrate beyond the apparent inevitable doom of Israel's last remnant. But he took the only course likely to furnish him with a true knowledge of the real facts of their case, and adopted the only means likely to avert the impending and dreadful disaster when he carried their whole case, hopeless though it seemed, and laid it all before the Lord. And Ezekiel himself, lying on his face before the Lord and with loud cries beseeching Him to spare and not make an end, was the bow in that thick cloud which hid the firmament of Israel.

God informed him that His purpose was not to destroy but to save them; that those who sought evil among them, and provoked Him to threaten the withdrawal of His presence, and the removal of His protection would have no better reward for their scheming, plotting and labour than to fall and be engulfed in the pits which they themselves had dug. "For the Lord will not cast off for ever. But though he cause grief yet will he have compassion according to the multitude of his mercies. For he does not afflict willingly or grieve the children of men." So He commanded Ezekiel to tell the remnant of Israel in His name that though He cast them far off among the heathen, and scattered them among the countries yet He was to abide as a little sanctuary to them in all their habitations. The sanctuary, strictly speaking, was the Holy of Holies, but in a general sense it was sometimes applied to the whole Temple, so in that general sense I understand and use it here with its kindred meanings of refuge and rest as Moses says of God in the 90th Psalm, "Lord thou hast been our dwelling place in all generations."

Although Solomon's Temple with all its glory had passed away, and the peculiar joy felt by every true heart in Israel when gathering to Jerusalem to worship God and sacrifice to Him was no longer theirs, and that now in captivity their laughter was turned to mourning and their joy to heaviness, yet to know and

be assured that God was not to utterly forsake them, but that He was to abide with them, as He afterwards proved and manifested in His loving care over the three children in the fiery furnace, and Daniel in the den of lions—that He had a purpose of mercy to them—that He was to maintain a knowledge of His name and the true worship among them, and was not to leave Himself without a witness even in Babylon—that He gave distinct intimations regarding a time to come when He purposed to restore to them largely what they had forfeited and lost, and was to bring them back again to their own land to build the old wastes, raise up the former desolations, and repair the waste cities where, with the winter passed the rain over and gone, they with raptures of joy would listen to the voice of the turtle as in the days of old and as in former years, was indeed a little reviving in their bondage, and a sweetening and alleviating of their sufferings by which their hopes were revived and patience confirmed, making it easier for them to bear the hardships of their lot.

But these words had a wider range of comfort than the boundaries of Babylon, and may be taken as applying to all the Israel of God in every age and in every clime. They are re-echoed in the words of Jesus of Nazareth “That where two or three are gathered together in my name there am I in the midst of them.” “Fear not little flock for it is your Father’s good pleasure to give you the kingdom.” “And lo I am with you alway even unto the end of the world.” “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

Our eyes are directed towards a more glorious, more permanent and true sanctuary not made with hands, the Lord Jesus Christ who in two distinct natures one person for ever is the only and true sanctuary of His people. As approach to God was by the sanctuary, so Christ is the new and living way unto the Father by which all afar off must come unto God the Father. “No man can come unto the Father but by me.” “Look unto me and be ye saved all ye ends of the earth for I am God and there is none else.” “Besides me there is no Saviour.” “For there is no other name given under heaven among men whereby sinners must be saved.”

As worshipping God acceptably was by the sanctuary so Christ in His three-fold offices of Prophet, Priest and King and as the Mediator between God and man is the only way by which our worship can be glorifying and acceptable unto God the Father, and that we can worship Him in spirit and in truth.

As the sanctuary was the place where sacrifices were offered up and an atonement made for sin; so Christ in our nature offered up Himself once for all as a sacrifice of a sweet smelling savour

unto God, by which He magnified the law of God, satisfied the holy justice of God and perfected for ever all them that believe.

As the sanctuary was the place where incense was burned, in the smoke of which the High Priest entered into the Holiest of all so Christ's intercession is our incense by which we can enter within the veil into the very Presence of God Himself.

As the sanctuary was the place where the glory of God was seen on the mercy seat between the two cherubims, so in Christ alone can the true glory of God be seen; for He is the brightness of the Father's glory and the express image of His person. "And we beheld his glory the glory as of the only begotten of the Father full of grace and truth."

As in the sanctuary the blood of the beasts slain was sprinkled on the book, the people, the vessels of the ministry, and almost all things were by the law purged with blood, and without the shedding of blood there was no remission, so Christ shed His Blood for the remission of the sins of many and His Blood which speaketh better things than that of Abel, and affords greater safety than the blood of the paschal lamb sprinkled on the lintel and the two side posts of the houses of Israel in Egypt (for the blood of the paschal lamb saved only from temporal death, but this Blood from eternal death) cleanseth us from all sins, and is the only means by which those afar off are brought nigh, and the prisoners of hope set free out of the pit in which there is no water.

As in the sanctuary was the ark, containing the two tables of the law, and having for its covering the mercy seat, a solid plate of pure gold, which formed the lid of the ark, so Christ is the ark of the covenant who had the law of God within His heart, and is Himself the throne of mercy. This ark affords greater safety than Noah's, for Noah's ark saved only from a flood of waters, but this ark, from a flood of divine eternal wrath.

As in the sanctuary was the golden pot that had manna which signified the inexhaustible fullness of grace, so in Christ all the fullness of the godhead dwells bodily, and He is the living Bread of Life which came down from heaven that a man may eat thereof and not die. "Who so eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed."

As in the sanctuary was Aaron's rod that budded, which although it more particularly typified the choice of Christ by the Father to the office of priesthood, for He was called of God as was Aaron, yet I think we may understand it of Christ cut off from the land of the living, and lying under the power of death for a time and arising again on the third day; but especially it

may be applied to His Cause in the world, for though Christ's Cause become so low as that it is as dry and sapless as that rod, once the tender twig on the trunk of some lofty tree, but now carried for so many years in Aaron's hand and yet made to bud, so Christ's Cause will yet bud, blossom, flourish, and triumph until it will fill with its fragrance all lands from sea to sea and from the river unto the ends of the earth. And if the children of Israel looked forward to the end of their captivity and their return to Zion as the ransomed of the Lord, with songs and everlasting joy upon their heads, obtaining joy and gladness and sorrow and sighing fleeing away; so likewise the whole true Israel of God look forward to the heavenly Zion where they shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

"God doth build up Jerusalem and he it is alone that the dispersed of Israel doth gather into one."

### THE FREE PRESBYTERIAN CHURCH AND THE FREE CHURCH

By Rev. John Colquhoun, Glendale, Skye

(Continued from page 372)

*Declaratory Act not a Dead Letter.*—The truth, however, is that the Declaratory Act was, by no means, a dead letter. That was clearly revealed by what has been referred to already in the deletion by the Assembly of 1893 of the Protests against the Declaratory Act on the Records of inferior courts, and passing from overtures craving that it should be rescinded. Further proof may be brought forward that the Declaratory Act was not a dead letter from the very men who held out to their people that it was so. In *Condescendence* 20 on page 11 of the published Report of the Appeal to the House of Lords it is said, "that those who were licensed or ordained to office in the Church should thereby be entitled to accept the questions and formula of the Free Church in view of the said Declaratory Act, that is, to accept and subscribe the same under reservation." What, it may be asked, can be thought of men who would state to their congregations, and to the Free Presbyterian Church when seeking Union with it, that the Declaratory Act was not operative because the questions and formula were not changed, and who, through their representatives, would state the very opposite to the highest legal tribunal in the land? Mr Salvesen, the Free Church Counsel,

in arguing against the Declaratory Act, says, "The old formula made the whole doctrine of the Confession the substance of the Reformed faith, and in this Declaratory Act, we contend, and it is the view of those who left the Church at the time, that the Free Church had substituted an absolutely elastic creed for the rigid creed that formerly they made their office-bearers subscribe to." *Appeal to the House of Lords*, p. 325. We find here, from an unexpected source, an unqualified testimony, to the soundness of the Free Presbyterian position, and an outstanding contradiction of what has been said, in season and out of season, by Free Church protagonists down through the years, about the inoperativeness of the Declaratory Act, and the claims of the Free Presbyterian Church of Scotland to have preserved without a break the continuity of the Free Church of 1843. We find the same testimony to the operativeness of the Declaratory Act in a statement of the other Free Church Counsel, Mr Johnston, when he said, "The Declaratory Act of 1892 with a sequel of 1894, we maintain were Acts which really abolish the authority of the Westminster Confession." *Appeal to House of Lords*, p. 180.

*Minority under the Declaratory Act.*—The minority, who remained under the Declaratory Act, cannot, truthfully, claim that, during that period, they preserved the continuity of the Free Church of 1843, because that, whatever their profession may have been, their practice was inconsistent with their profession. The majority had accepted the Declaratory Act, rejoiced in the relief it afforded, and in all their deliberations bearing on doctrine, they understood the Confession of Faith in the light of that Act, and the minority were part of that Church. They had no separate Church Courts, their Supreme and Subordinate Courts were Courts of a Church which had adopted the Declaratory Act, and the minority were members of these Courts, bound by their ruling in all matters, and, therefore, as far as the minority were concerned, in common with the majority, Christ had not a Church of Scotland which maintained His truth in purity. Truly, they vowed in accepting office, that they would "assert, maintain, and defend" His truth, but inasmuch as they were part of the whole which forsook that truth, how could they do it? They might, as individuals, preach the doctrines of the Confession of Faith, but as members of Church Courts they were ruled by the Declaratory Act, which sheltered those who preached heresy. Therefore there was no way in which they could preserve the truths of the Bible to coming generations, but by separation from a Church that had an unsound creed, as was done by the Free Presbyterian Church of Scotland. This is brought out clearly by

Dr. Kennedy, Dingwall, in a speech delivered at an anti-union meeting in Inverness, when he said, in referring to the position of the civil magistrate and spiritual independence, "That, to my mind, is as clear as the light of noon-day, and I am now persuaded that if the Free Church drops her testimony in behalf of Christ as King of nations, and ceases to tell the civil magistrate that it is his duty to recognise and sanction the Church of Christ in the land, she will have dropped her whole testimony. I am so persuaded of this now that I am free from all hesitation as to what the path of duty is. I know that it hath been said that while this is made an open question, there is no pressure brought to bear on my conscience, or on the consciences of any other in the United Church, but I must be careful not only about my own consistency, my own peace of conscience, my own good name and usefulness, I must be careful also about the testimony of my Church, and I cannot in my Church position emit any testimony to any truth which my Church has abandoned." *Inverness Courier*, 6th October, 1870. These weighty words of Dr. Kennedy ought to have been considered by the minority who remained under the Declaratory Act as they were acted upon by those who separated.

Another matter which shows up the inconsistency of the present Free Church is to be found in what took place in her Assembly some years ago. In 1935 an Act, known as Act IV, was passed by the General Assembly, by which the supervision of students was taken out of the hands of the Presbyteries and given to the Training of the Ministry Committee. We take nothing to do with the case which caused such an Act to be passed, but it was a binding law and constitution of the Free Church till it was rescinded two years afterwards. The questions and formula, however, were not changed. Those who took shelter in the position that the questions and formula were not changed in 1892 were loud in their cries that Act IV of 1935 was contrary to the Constitution but never said a word about the questions and formula. Surely what holds good in the one case should hold good in the other.

*The Significance of the Declaratory Act of 1892.*—Much has been written of the Declaratory Act of 1892 and that of 1894 as "relieving" Acts, and the Constitutionals who remained under both Acts have taken refuge in this, especially in the Declaratory Act of 1894. This raises a very important question, that is, in what sense was the Declaratory Act of 1892 a relieving Act? It was a relieving Act to suit the ultra-tender consciences of men who could not accept the Confession of Faith as the confession

of their faith. As the Confession of Faith is based four-square on the Bible, and the Word of God clearly points out the path of duty with respect to such. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." II John, verses 9-11. The change of doctrine which was introduced by the Declaratory Act of 1892 was a casting away of "the doctrine of Christ" and according to the passage just quoted, those who loved the Cause of Christ ought to have no further fellowship with those who accepted relief from these doctrines. It was on this that the Free Presbyterian Church acted, a matter which was acknowledged by Mr Salvesen, the Free Church Counsel before the Law Lords, in referring to the passing of the Declaratory Act: "I may say that so strongly was this felt at the time that there was a disruption from the Free Church and the Free Presbyterian Church, which exists to this day, and which was the only Church, I think, that has separated on doctrinal grounds, was formed, and it was formed because it said, 'We can never allow ministers to be ordained and to preach to us if they are to be entitled to preach anything they please, or that the Church may declare to be the substance of the faith' . . . In 1892 (1893) the Free Presbyterian Church was formed immediately after this Act was passed, and as a Protest against it; they went out and formed their own congregations, but the patrimonial rights had not been affected, and to a certain extent, so far as the Free Church was concerned, this Declaratory Act of 1892—a new Declaratory Act was passed to save the consciences of those who remained . . . "*Free Church Appeal*, p. 327-328. Mr Salvesen here gives the position substantially as it was except that he gave the wrong year for the formation of the Free Presbyterian Church.

This other Act to which Mr Salvesen referred was the Declaratory Act of 1894, but the question may be asked, If the Declaratory Act of 1892 did not affect the Constitution because the questions and formula were not changed, what was the necessity of passing the relieving Declaratory Act of 1894? From what did it afford relief? Surely not from the Declaratory Act of 1892 if it was not operative? The truth seems to be that the Act of 1894 was passed only to keep quiet those pseudo-Constitutionalists who remained under the Act of 1892. It served its purpose well but those who accepted it found, in practice, that the Act of 1892 was

binding on them in the same way as those who had "difficulties and scruples" about the Confession of Faith. They found that they were part of a Church which had unfurled a banner not for truth but for error, and they had to open a door of admission to the ministry to men of unsound views, thus proving to the world, that as far as any power they had to conserve the truth was concerned, that power had ceased to exist.

Such would do well to consider the solemn and serious words of C. H. Spurgeon uttered in a sermon delivered about 1889. "I am responsible as a member of a Church for all that is taught and all that is done by that Church in its Church capacity, and if I am protesting in my heart, and yet in my proper person continue part and parcel of that Church, I am not acting truthfully to God. We want, in this century, a class of men who are endowed with a double portion of conscience to what is generally exhibited by professors: for there are many of them who have got enough conscience to make them miserable and disagreeable but not enough to make them honestly quit their positions. They have enough conscience to make them uncomfortable, but not enough to force them to act bravely for what they believe. Who wants to have a conscience that will only be quiet by being drugged? Trifling with conscience, though common enough, is one of the most deadly sins against a man's self, of which he can be guilty." The pseudo-Constitutionalists remained in a Church which, in a Church capacity, by making the Declaratory Act of 1892 part of its Constitution, ceased to believe in the doctrines of the Confession of Faith, and anyone who cares can ask, What had become of their consciences? Were they drugged by their anxiety about the funds and property, and their want of faith in the God who was able to give them all these temporalities along with a good conscience as He had done to those who for the sake of conscience forsook all, and were turned out of their churches and manses by the combined efforts of Voluntaries and pseudo-Constitutionalists. To those who were thus turned out the Lord gave, along with a good conscience, churches and manses, and the people who cast in their lot with the Free Presbyterian Church could never say that they were poorer than their neighbours. The Lord fulfilled to them His word: "And every one who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Matt. xix, 29. It was, however, humiliating, as an illustration of the depth to which fallen human nature can go, to see men who spoke so strongly against the Declaratory Act joining with those who were

out and out in favour of it, in depriving the men who took practical action against it, of their churches and manse, and turning congregations on to the hill-side who adhered wholly to the Confession of Faith. In the Presbyteries which had been affected by the Free Presbyterian stand, and which had Protests against the Declaratory Act on their Records, References were sent to the Commission of Assembly asking for directions. The result was that the Commission of Assembly for November gave permission for an action to be raised in the civil Courts against Rev. D. Macfarlane and Rev. D. MacDonald. This action was undefended; these godly men taking joyfully to the spoiling of their goods, knowing that they had a better and a more durable inheritance.

The case of Rev. Donald MacDonald, Shiel-daig, sheds a rather lurid light on the actings of the Constitutionalists who remained under the Act. We take the liberty of quoting from a Free Church source: "When he came to Shiel-daig there was neither church nor manse awaiting him; the sites had been refused. For five years he laboured amidst circumstances of peculiar difficulty, preaching on the hill-side in all kinds of weather, exposed to summer heat and winter cold within sound of the Atlantic breakers. Sometimes he had to brush the snow-flakes off his Bible before he could see his text. And after twenty-one years of faithful service this was his reward; he was turned adrift from church and home once more to face the rigours of that inhospitable climate. By far the greater number of his congregation adhered to him; but it was only to share his privations; the fact had no weight with the authorities in Edinburgh." *Free Church of Scotland, 1843-1910*, p. 81. It must not be forgotten that it was the Presbytery of Lochcarron, composed almost wholly of Constitutionalists, and to which Mr MacDonald had been attached, that took the initiative and consummated the final act of depriving Mr MacDonald of church and manse. It may be asked, What had they for it? After 1905 the Royal Commission allocated the church and manse of which Mr MacDonald and his congregation were deprived to the United Free Church, and for want of a congregation it stood empty for years, except for its population of rats and birds, until the manse was sold as a boarding-house and the church became a work-shop. This was by no means an isolated example of Free Church charity to the Free Presbyterian Church. In 1905 the Free Presbyterian minister in Edinburgh, and joint author of the book above quoted, decided to join the Free Church with about half of his congregation, and took with him the church building through a flaw in the title-deeds. Those

who remained faithful to the Free Presbyterian Church and friends throughout the denomination had contributed handsomely to the church building, but, taking advantage of the flaw referred to, the Free Church took it over without a demur. Who can be blamed, in this connection, for repeating the words of Dr. Kennedy, "If this gives you a footing in the Court of Session, can it justify you in the court of conscience?" The spirit of hostility to the Free Presbyterian Church is not dead yet in the Free Church. It is not much more than ten years ago since a Free Church minister in Skye did his utmost to take from a Free Presbyterian congregation in the same parish a meeting-house to which neither he nor the Free Church had a shred of a title. It was a dwelling-house that had been bequeathed to the Free Presbyterian congregation shortly after 1893, and which, at their own expense, they converted into a meeting-house. That this attempt did not succeed reflects no credit on the minister concerned.

*Training of Free Presbyterian Students.*—The assertion made recently in the *Free Church Monthly Record* that the Free Presbyterian Church sends students to study in the Church of Scotland is without the slightest vestige of truth. As one who has taken a keen interest in the Free Presbyterian Church for over fifty years the present writer can say that not one such instance occurred. There are cases where individual students take classes to prepare them for the University, in the same way as Free Church students do, and the Colleges where they take these classes are no more under the auspices of the Church of Scotland than the Universities themselves, and surely such a matter requires a wonderful stretch of the imagination to fix it as a charge against the Church, and anyone doing it must be at his wits end for weapons to discredit a Church for which he has no love. The fact that the assertion is without the slightest foundation bears, on the face of it, the source of its origin. It, however, provokes the question, Where do the Free Church ministers study for the degree of B.D., seeing that the Free Church College has no power to confer it? If the answer is that it is in the Universities, then it must be in the Faculty of Divinity, which is under the supervision of the Church of Scotland. As far as the secular instruction given to Free Presbyterian students is concerned it is now under the control of the Church and the course is approved by the Education Department for Scotland, and is, at least, on a par with any system of education which the Free Church may have. With respect to the training of students in Divinity this has always been under the care of the Church, and

classes have been arranged for them under very competent tutors, except for the first year after the Church took up a separate stand, when our students studied under the justly renowned Prof. Watts in the Assembly's College, Belfast. This ensures that no Higher Critical views are taught to our students as was the danger of being the case with Free Church students under Dr. Alexander, whose book, *Demonic Possession*, showed where he stood with regard to the Bible. It should not be forgotten that some exponents of conservative theology living to-day, whom the Free Church professes to think so highly of, received their first training under the theological tutors of the Free Presbyterian Church, but it may be hazarded as a safe guess that if they had continued in fellowship with that Church they would not be even mentioned in Free Church circles.

(To be continued)

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## THE CHRISTIAN USE OF THE LORD'S DAY

By Rev. D. Campbell, M.A.

Last May the General Assembly of the Church of Scotland adopted a deliverance presented by the Church and Nation Committee on the "Christian use of Sunday." This deliverance purports to be a statement for guidance to the people of the church on Sabbath Observance and is given pride of place in the Committee's annual report for 1964.

The report traces the steps which led the Committee to present these proposals to the Assembly for adoption and points out that statements were published in 1933, 1946, and 1947. These were subsequently issued in booklet form, entitled "The Lord's Day." The 1959 Assembly ordered the Church and Nation Committee to revise this pamphlet because of the confusion it was alleged to have caused among church members. Accordingly the Committee submitted a prepared statement to the 1960 Assembly. The statement caused considerable controversy and the matter was referred to the Panel on Doctrine as the statement was considered a departure from the position of the Westminster Standard. A revised statement was submitted to the Assembly in 1962 and was accepted by an overwhelming majority. In 1963, however, the Assembly recalled the 1962 decision and ordered the Committee to prepare a revised report in conference with the Presbyteries of the Church and the Panel on Doctrine. Accordingly the Committee proceeded once more with the work of revising and its recommendations are probably the final statement on the subject.

On page 269 of the report, the Committee draws attention to certain important consideration:—

(1) "Substantially the report of 1962 must stand and is reprinted with minor emendations."

(2) "The matter is not one which affects the substance of the faith and on it liberty of opinion is to be recognised. The General Administration Committee agreed with this view in 1962 and the Panel on Doctrine is *understood* to concur." Is there not room for doubt here?

(3) "While due regard was had to the Scriptural and historical background, the Committee's chief purpose was to prepare a statement on the 'Christian Use of Sunday,' relevant to the need of people in the modern world, and to offer guidance regarding the worthy observance of the Lord's Day."

(4) "There is no suggestion that legislation or compulsion should be laid on members regarding the views contained in the statement. The Committee pleads for the widest tolerance on the views expressed in the deliverance."

The report is divided into sections. The first section deals with the Scriptural and historical background of the institution of the Sabbath. In dealing with "the Sabbath in the Old Testament" it is acknowledged that the doctrine of the Sabbath is to be found in the Fourth Commandment which enjoins the hallowing of the Seventh Day but it goes on to say that the Commandment makes no *specific* reference to the duty and delight of worship. Does not the word "Remember" impose a duty and surely what we are to remember in terms of the Fourth Commandment is of the essence of Divine worship?

In the part of the statement entitled, "The Sabbath in the New Testament," the following is said of Christ, "certainly there is no record of Him having said one word in support of Sabbatarianism." While this statement is made in reference to the Pharisees' criticism of His attitude towards the Sabbath, we consider it a dangerous statement as it could mean that Christ did not positively teach the observance of the Fourth Commandment. It is further said that Christ "no longer kept it (the Sabbath) slavishly as a thing valuable in and for itself." We think this statement unwarranted, having regard to the fact that of the law, of which the Fourth Commandment is an integral part, Christ said that He came not to destroy it.

The Committee would seem to confuse the idea of reverence with slavish fear, when they say that the first Christians no longer observed the Sabbath in fear.

On page 198 of the Report it is said that Paul refused to make the observance of the Sabbath binding on his converts and the passage in Galatians 4: 10 is given as a Scripture proof. Evidently the Committee would regard Sabbath observance as belonging "to the weak and beggarly elements," which the Gospel dispensation eliminated. After establishing, with quotations from the New Testament and early church documents, that the Lord's Day was observed as the Sabbath from the beginning of the Christian church down to Reformation times, this startling statement appears on page 299 of the Report: "Both Luther and Calvin denied the permanent obligation of the Fourth Commandment." This charge against the Reformers is based on quotations. One is from Luther's Larger Catechism which states: "Serving men and maids who spend the whole week at work, need a day for rest and refreshment on which people can gather together to hear God's Word and praise and pray." To infer from the foregoing quotations that Luther denied the permanent obligation of the Fourth Commandment could be a gross misrepresentation of the man who, with the Bible alone, discomfited the Papal delegates of the Diet of Worms.

The Committee bases its contention that Calvin denied the permanent obligation of the Fourth Commandment on a statement in his Institutes, Vol. 2, p. 32. Calvin, in that passage, had in view the unscriptural practice in the Roman Church of appointing Holy Days for highly questionable purposes. In the quotations referred to Calvin said of "public prayers" and giving our servants relaxation from labour, "It cannot be doubted but that the Lord provided for both in the Commandment on the Sabbath." A quotation embodying the foregoing could hardly be cited in support of the view that Calvin denied the permanent obligation of the Fourth Commandment.

The Committee in its report, p. 301, acknowledges that the Scot owes his intellectual, moral and religious standing in the world to Sabbath observance in terms of the Confession of Faith. We agree, but why should the Committee now advocate a departure from that practice to one fraught with religious and moral dangers? To speak of the Scot in pious platitudes will not exonerate men who, yielding to worldly pressures, betray the Sabbath to the mammon of unrighteousness in the form of pleasure and vested interest.

The Free Presbyterian Church of Scotland solemnly warns the people of Scotland against recommendations which would relieve men of this permanent obligation under the Fourth Commandment.

## GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 376)

(6) Cha'n e h-uile briseadh air sith ri Dia, briseadh air cùmhnanta ri Dia. Faodaidh iomadh laigse agus fàilneachadh a bhi aig bean, agus iomadh doilgheas a chur, agus mi-thoileachas a thoirt da' fear-posda; gidheadh anns a chunnabhalas a bhi dileas, agus fìor ghràdh a bhi aice dhà. Faodaidh na fàilneachaidhean toirt air a ghiullain atharrachadh dha taobh, ach cha toir iad air a ghràdh a tharruig air ais, na a dhaimh àicheadh. Tha Dia ag ràdh, " Pillibh, O Israel chùl-sleamhnach, oir tha mise pòsda ribh."

(7) Ge 'be air bith cìod e 'ur peacadh, na 'ur trioblaid, bu chòir dha 'ur fuadach a dh'ionnsuidh Dhé, agus cha'n ann bho Dhia. " Air sgàth t-ainme, a Thighearna, lagh mo chionta: oir tha e mòr. Salm xi: 11. Smuaintich gu'm biodh e fìor gu'n do pheacaich thu mar so agus mar so, gu'm bheil thu mar so gu fada agus gu duilich air do threigsinn: gidheadh 's e co-dhùnadh meallta a th'ann gu'm bu chòir dhuit, uime sin, a bhi fodh mhi-mhisneachd, mar nach biodh cuideachadh air do shon 'n a d'Dhia.

2. 'N uair a mheoiricheas sibh gu maith air na seachd firinnean steidhichte sin, ma tha fathas an teagamh a fuireach, an sin thughaibh fa'n ear cìod a dh'fhaodas a bhi air a fhreagairt do bhunaitean sònraichte 'n an teagamhan sin. Mar,

(1) Tha sibh ann an teagamh, agus ullamh gu co-dhùnadh, nach eil suim na gràdh aig Dia dh'ur 'n anamaibh do-bhrìgh trioblaid neo-àbhaisteach àraidh a thainig oirbh: ach cha bu mhaith leam gu'n tigeadh t-anam a dh'ionnsuidh a cho-dhùnaidh sin gus am biodh tù comasach, ann an dòigh a bheireadh riarachadh, na trì ceisdean so a fhreagairt.

*Ceisd 1.* Ma tha trioblaidean agus àmhghairean mòr 'n an comharraidhean air fuath Dhé, c'ar son nach biodh saorsa bho thrioblaidean agus soirbheachadh a ghnàth 'n an comharraidhean air a ghràdh? Oir a thaobh nithean a tha'n aghaidh a cheile tha aobhar agus toradh a tha'n aghaidh a cheile. Ach am bheil so mar so dà-rìreadh? na nach eil na Sgrìobtur an ag ràdh na tha calg-dhireach an aghaidh sin? " Agus sgriosaidh soirbheachadh nan amadan iad fein." Gnath i: 32. Mar sin, mar an ceudna, tha Salm xxxvii: 15.

*Ceisd 2.* An dàna leam an co-dhùnadh ceudna a tharruig a thaobh na h-uile neach eile a bha cho mòr, seadh, ni's motha fodh àmhghair na mi fein? Ma tha'n argumaid so a co-dhùnadh 'n

a d'aghaidh, tha i mar sin a thaobh gach neach ann ad shuidheachadh; seadh, mar is motha bha àmhghair aon air bith do chloinn Dhé, 's ann is treise a tha'n argumaid a co-dhùnadh: agus an sin, mo thruaighe Daibhidh, Iob, Heman, Pòl, agus gach neach a tha fodh àmhghair mar a bha iadsan.

*Ceisd 3.* Na'n robh Dia air thusa a mhàin a shaoradh bho'n a trioblaidean sin a tha h-uile neach eile dhe shluagh a faireachadh, nach biodh sin 'n a bhunait ni's motha gu teagamh a thoirt dhuit na sin? Gu h-àraidh 'n uair a tha'n a Sgrìobturan ag radh, "Ach ma tha sibh as eugmhais smachdachaidh, d'am bheil na h-uile 'n an luchd-comhphairt, an sin is clann diolain sibh, agus cha chlann dligheach." Eabh. xii: 8.

O, ciod e mar a tha ar 'n Athair air a chur thuige le clann cheannairceach. Ma bheir E àmhghair seachad, an sin eighidh aon, Cha'n eil gràdh Aige dhomh: ma shaoras E bho àmhghairean, bithidh cuid eile fodh amharus a thaobh a ghràidh dhoibh air a bhunait sin. Is cinnteach gu'm bheil obair eile agaibh ri dheanamh, fodh'n t-slaith na so.

(2) Na'm bheil sibh gu ladurna a co-dhùnadh, nach eil gràdh air bith aig an Tighearna dhuibh, do bhrìgh gu'm bheil e foluch a ghnùis 'uaibh: gu'm bheil bhur suidheachadh truagh, do bhrìgh gu'm bheil e dorch agus mi-chomhfhurtail? Ma's tig sibh a dh'ionnsuidh na'n co-dhùnaidhean ladurna sin faicibh ciod na freagairtean a bheir sibh do'n a ceithir cheisdean a leanas.

*Ceisd 1.* Ma tha gnìomh air bith a nì Dia a thaobh a shluaigh a giulain ciall fàbharach, cho math ri ciall geur agus searbh, c'ar son naoh tuigeadh a shluagh e anns an t-seadh is fearr? Agus nach bu chòir e bhi mar so 's a chùis so? Nach fhaod E rùn gràidh, cho math ri rùn fuath, a bhi Aige 's an fhiosrachadh so? Nach fhaod E falbh air son seal, agus cha'n ann gu bràth? Seadh, a chum agus nach fhalbhadh E gu bràth. Cha sibhse a oheud fheadhan a rinn iomral a thaobh crìochan Dhé ann an treigsinn. "Ach thubhairt Sion. Threig an Tighearna mi, agus rinn mo Thighearna mo dhi-chuimhneachadh." Isaiah xlix: 14. An robh e mar so dà-rìreadh? Am b'urrain an còr a bhi ann? "An di-chuimhnich màthair a leanabh-cìche, gun iochd a dheanamh air mac a cuim? Faodaidh eadhon iadsan di-chuimhneachadh, ach cha di-chuimhnich mise thusa." rann 15.

*Ceisd 2.* Am bheil sibh a faotainn comharraidhean treigsinn gu h-iomlan, agus gu tur, agus gu'n leigheas air bhur spioradan fein, agus gu'm bheil sibh cho ullamh air a bhi co-dhùnadh gur e so bhur cùis? Am bheil sibh a faotainn bhur cridheachan buailteach air a bhi treigsinn Dhé? An do chaill sibh bhur maothermalachd mhothachail a thaobh peacaidh? Ma tha e mar sin,

tha cliuthan duilich dà-rìreadh ga'n nochdadh fein oirbh; ach ma tha sibh 's an àm dhorch so cho maoth a thaobh peacaidh 's a bha sibh riamh, cho mòr a rùnachadh a bhi leantuinn ri Dia 's a bha sibh riamh; ag ràdh an taobh a stigh dhibh fein, cha'n urrain mi, cha treig mi Dia, deanadh E rium mar is àill Leis: O, ni-h-eadh cha'n urrain dhomh—ma's e so bhur 'n obair cridhe, cha'n urrain a bhi ann ach treigsinn ann an tomhas, crìochnach, agus 'n a nì a ghabhas seachad. Le so tha e soilleir gu'm bheil E fathasd a cumail àite ann bhur cridheachan, comharradh cinnteach gu'm pill E, agus gu'n taghail E oirbh a ris.

*Ceisd 3.* Am bheil mothachadh agus faireachadh 'n am breithean cinnteach air gnìomharan agus rùintean Dhé? Na am faod duine gu tearuinte earbsa 'n a fhianuis an deigh a liuthad foillseachadh air a thuiteamachd? An e argumaid shallain a tha 'n so? Na'm biodh gràdh air bith aig Dia dha'm anam, mar a robh E air falbh gu tur, dh'fhairichinn a nis, cho math ri amaibh roimh so: ach cha'n urrain dhomh fhaireachadh, uime sin tha E gu tur air falbh. An e nach eil fios agaibh gu'm bheil a ghrian fathasd a cumail a cùrsa anns na neamhan, eadhon ann an aimsir dhorch agus dhùmhail, 'n uair nach fhaic sibh i? Agus nach fhaod e bhi mar sin a thaobh gràdh Dhé? Leugh Isaiah i: 10. Nach faod mise cho maith tighinn a dh'ionnsuidh a cho-dhùnaidh anns a gheamhradh, 'n uair a tha na blàthan a foluch an cinn mhaiseach fodh'n talamh, gu'm bheil iad gu tur marbh agus air falbh, do bhrìgh nach faigh mi iad ann a' mìos meadhonach a gheamhraidh far am faca mi iad ann an ceud mhios a t-samhraidh?

An saoil thu nach eil suim aig an Tighearna a thaobh briseadh cridheachan a chloinne, agus a ghealladh Fein mar an ceudna? Am bheil an còr suim Aige do aon air bith dhiubh? Mar a pill E ni's motha, feumaidh na toraidhean a bhi ann, Isaiah lvii: 16, 17. Eabh. xiii: 5.

Uime sin, bho ghiulain Dhé dha bhur taobh, aon chuid ann an àmhghair, 'n a ann an treigsinn, cha'n urrain a leithid sin de cho-dhùnaidhean mi-mhisneachdail, a tha cur fodha a chridhe, a bhi air an tarruig. Nis faiceadh-maid an gabh iad a bhi air an tarruig bho ar giulan a thaobh Dhé; agus an so tha na bunaitean sònraichte air son teagamh, mar a leanas;

(1) Thuit mi a ris anns an dearbh pheacadh bho'n a dh' eirich mi roimhe le aithreachas, agus a rùnachadh 'n a aghaidh; uime sin, 's e th'ann am pheacadh ach peacarr gnàthaicht'; smal nach e smal cloinne Dhé. Uime sin tha'n t-anam treibhidheireach air chrith: air a so tha e ullamh gu bhi'g ràdh gu'n robh ioraslachaidhean anns an àm a chaidh seachad air son, agus a cur an

aghaidh peacaidh, 'n an gnìomharan cealgach. Ach stad a chridhe bho chd chritheanach.

*Ceisd 1.* Ma tha so mar so, cionnas a chuir Criosd a leithid de chruth fàbharach air na deisciobuil a bha 'n an codal an treas uair, an deigh Dha'n cronachadh cho tric air a shon? Mata xxvi: 40, 41. Agus cia mar a gheibh sinn anns na Sgrìobhturan a liuthad de gheallaidhean air an toirt do shluagh Dhé, cha'n e mhàin a thaobh an ceud pheacaidhean, ach a thaobh an cùl-sleamhnachaidhean mar an ceudna? Ier. iii: 22. Hos. xiv: 4.

(R'a leantuinn)

## NOTES AND COMMENTS

### Feed the Minds of Millions

"Feed the Minds of Millions" campaign has as its aim to treble the output of the Scriptures within the next three years from 50 million to 150 million copies annually. Recently, in connection with this campaign there was an all-day session of Bible readings in the Merchants' Hall, Edinburgh. About thirty-six readers took part, among them, Lord Provost Duncan M. Weatherstone; the Lord Justice-Clerk, Lord Grant and Dr. George Reith, Director of Education. We are not concerned in this comment, with the religious affiliations of these gentlemen who read publicly parts of the Word of God; but with the fact that in this day and age of irreligion and indifference to the Word of God, that the Word of God was given such a place — which it is worthy of — publicly and that men of standing in the City of Edinburgh contributed to this. The least indication of regard for the Word of God cannot be ignored by those who truly love that Word.

### The Place of Women in the Church

A supplementary Report of the Panel on Doctrine, of the Church of Scotland, was sent down to Presbyteries by last year's General Assembly, for discussion and expression of opinion on the admission of women to the eldership and the ministry. Press reports of Presbytery meetings from all over Scotland, reveal a strong body of opinion favourable to admitting women to the eldership. But there appears to be a measure of opposition to this. There is also quite a considerable number of ministers and elders prepared to admit women to the office of the ministry. But this proposal has met more general opposition; and we believe it will be, in fact, unacceptable to the leaders of the Church of Scotland

and the majority of the General Assembly in May, one more year at anyrate. The Church of England and the Episcopalians, with whom the Church of Scotland still hold Conversations, will undoubtedly look with the greatest disfavour upon any trend towards women holding the office of the ministry of the Word and Sacraments. When the Church turns its back upon the Word of God, then expediency is the rule of the day. The generality of the people seem to be indifferent to the above issues.

### **A Merciful Mission**

In the autumn of last year, a British sponsored project was set up to show that leprosy can be wiped out in selected areas. Those behind the scheme are directors of the British Leprosy Relief Association. They appealed for funds in support of a £100,000 a year scheme. Specialist in leprosy, Dr. Currie, African born son of Scottish missionaries, was being released from Government service in Malawi—formerly Nyasaland—by the Premier, Dr. H. Banda. Under Dr. Currie a specialised team of medical experts will concentrate on 10,000 lepers in Malawi and they hope to eliminate the disease in ten years. Such work, undoubtedly, is under the merciful guidance of God in providence for the relief of much human suffering. We would expect that Christian mission work would go hand in hand with the medical labours among these poor lepers. We regret we haven't the address of the above Association.

### **Church of England Layman Denounces Bishops**

During a debate in the Church of England Church Assembly, last February, Mr Bulmer-Thomas, layman, said of the diocese of Southwark, "The spiritual state of the diocese of Southwark is a matter of disgrace." Dr. Stockford, the Bishop, rose to his feet in angry protest and asked the Archbishop of Canterbury for protection. But Mr Bulmer-Thomas proceeded further and declared, "Then we heard the Bishop of Woolwich—I heard him myself—putting up a perfectly splendid defence of atheism. It is not from that quarter we can look for guidance if we wish to proceed and if the people of England are to turn again to the gospel." These words are a heavy condemnation, and are true, of the Bishop of Woolwich, the author of the infamous book, theologically, "Honest to God." Mr Bulmer-Thomas was asked to withdraw what he stated regarding the diocese of Southwark; but not what he asserted regarding the Bishop of Woolwich. Things indeed are difficult for those who love the Word of God in the Church of England.

## Evangelical Ministers Leaving the Church of England

“Commenting on the recent secession of several ministers from the Church of England, the minister of Danby Wiske, North-allerton, the Rev. R. S. Werrell, tells his people: ‘One of the reasons they have left the Church of England has been the trends towards Rome in the legislation, and utterances of Bishops . . . Another is the lack of discipline in the Church of England, and a revolt against the fact that children of parents who do not come near Church are to be baptised.’ ” This note is from the *English Churchman*, February 26th, 1965. And what is the doctrinal and practical outlook of Presbyterians in the Church of Scotland, when their ministers and laymen are not only engaged in conversations with the Church of England but have regular meetings now with priests of Rome? And ministers are leaving the Church of England for sound Scriptural reasons. The Scottish National Church is apparently being led by men with no fixed doctrinal beliefs or attachment to Reformation principles. The question of discipline is rarely heard of from the larger Churches in our land. The lack of it permits much in the conduct of professing Christians and in Church government which is obviously contrary to the Word of God.

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## CHURCH NOTES

### Communions

*January*—Fifth 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, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; 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.

### The Annual Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland, will meet, the Lord Willing, on Tuesday, the 18th day of May, 1965,

in the Church, Inverness, at 6.30 p.m. The retiring Moderator, Rev. Lachlan MacLeod, Greenock, will then conduct public worship.—Robert R. Sinclair, Clerk of Synod.

### **Induction at Greenock**

In connection with the Induction of the Rev. L. MacLeod, Uig, Lewis, to the pastoral charge of Greenock Free Presbyterian Congregation, the Southern Presbytery met in the Greenock Church on Wednesday, 3rd March, 1965, at 6.45 p.m., and was constituted by the Moderator, Rev. D. Campbell, M.A., Edinburgh.

After the usual preliminaries, the Moderator went to the pulpit and proceeded to conduct public worship, his text being I Timothy, 4:16:—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Mr Campbell preached on this portion under two heads:—

1. The Duties Here Laid Upon Timothy.
2. The Promise Consequent Upon The Proper Discharge Of These Duties.

The Moderator having delivered a most appropriate discourse to a large Congregation, and public worship being ended, the Clerk then read a Narrative of the steps taken relative to the Call with a view to filling up the vacancy caused by the lamented death of the late Rev. James MacLeod, on January 8th, 1963. The Clerk then read out the Questions usually put to ministers on such an occasion, and, the Rev. L. MacLeod having returned satisfactory answers to each Question, the Clerk then read the Formula, which was then signed by Rev. L. MacLeod in the presence of the Congregation. The Moderator did then after solemn prayer suitably Induct and Admit Mr MacLeod to the pastoral charge of the Greenock Congregation, giving him the right hand of fellowship, in which he was followed by the other members of the Court and Rev. D. M. MacLeod, Stornoway, who was associated with the Presbytery.

The newly-inducted minister was then addressed by the Moderator in suitable and solemn terms. The Congregation was then addressed by the Clerk, who explained that he was deputising for Rev. J. A. MacDonald, the latter being absent owing to stress of weather while on his way to attend the Induction Service.

The new pastor of our Greenock Congregation was ordained on 29th July, 1953, at Uig, Lewis, his first and only charge previous to his translation to Greenock. A native of Skye, he had many associations with Greenock in his earlier years, and his brethren

in the Southern Presbytery and his many friends in the South extend to him a warm welcome.

Our desire is that Mr MacLeod's ministry in Greenock be greatly owned of the Lord in the building up of the Lord's people in their most holy faith and in the conversion of poor sinners to God through the glorious Gospel of the Lord Jesus Christ being savingly applied to their souls by the Holy Spirit.

Malcolm Macsween,  
Clerk of the Southern Presbytery.

### **Presbytery Tribute to the late Rev. John Martin**

The Western Presbytery of the Free Presbyterian Church of Scotland, met at Kyle of Lochalsh on the 16th day of March, 1965, note with profound sorrow the passing away of the Rev. John Martin, Minister of Staffin, Isle of Skye, which sad event took place on 25th December, 1964. Mr Martin attended the Conference of members of Synod and others, which took place at Inverness on 23rd and 24th December, 1964, and left for home, by car, on the latter date. Owing to the treacherous condition of the roads, with snow and ice, travelling conditions were difficult, and he broke his journey for the night at Breakish, Isle of Skye. On Friday he left by car for home, but passed away in his car within a mile or two of his destination.

Mr Martin passed through the usual curriculum of Arts and Divinity, having taken the former in Glasgow University and the latter under the recognised tutors of the Free Presbyterian Church of Scotland. He was a diligent student, laying up a good stock of knowledge which enabled him to be a very edifying preacher. His sermons, which showed marks of very careful preparation, were doctrinally sound and richly experimental, showed him to be deeply taught of the Spirit of God.

He was ordained and inducted in our Staffin Congregation on 13th September, 1960, and during his brief ministry he made for himself a place in the hearts of his congregation, and they recognised in him a true friend. He was often away assisting at Communion, and thus became known to the most of the people of our Church, and was also diligent in his attendance at meetings of the Courts of the Church. He took an active part in the deliberations of the Presbytery, manifesting an increasing knowledge of Church Law, and an uncommon stock of common sense. His brethren, who highly respected him, miss his presence, and mourn his absence, but would draw comfort from the assurance that their loss is his great gain, and, therefore, "sorrow not, even as others which have no hope. For if we believe that Jesus died

and rose again, even so them also which sleep in Jesus will God bring with Him." To his bereaved widow and two infants, and his sorrowing congregation we extend our profound sympathy, and pray that the truths which he proclaimed during his short ministry will bring forth much fruit, and we also extend our sympathy to his other sorrowing relatives.—John Colquhoun (Clerk).

### **Trinitarian Bible Society's Thanks**

Rev. Terence Brown, Secretary of The Trinitarian Bible Society, London, states in a letter that he has received contributions to the amount of £427 0s 5d, from Free Presbyterian congregations and individuals, through Mr John Grant, Inverness. He wishes to express very warm appreciation of the encouraging support so freely given by our many friends among the Presbyterian congregations. He states that many other gifts have been received by the Society during the year and that the total will be published in the Annual Report. We may state that one Congregation in the North of Scotland sent over £100, directly to the Society during the past year.

### **Appeal — Lairg Church Renovation Fund**

The Deacons' Court of the Lairg and Creich joint congregation desire to acknowledge the favour of the Most High in putting it into the hearts of subscribers to contribute so generously to the above fund. The work is in progress. A sum of approximately £250 is still required. The congregation, which is numerically small, has contributed exceptionally well to this fund.

We wish to bring this appeal before the notice of friends throughout the Church who may wish to help. Further donations will be gratefully received and acknowledged by me, the Treasurer, at Benavon, Station Road, Lairg, Sutherland.

WM. B. SIM, Clerk of Deacons' Court.

Passed by Northern Presbytery:

A. F. MACKAY, Clerk of Presbytery.

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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.**—J. Graham, Muir of Ord, £5; R. S. Matheson, Achintec, £10; E. M. Robertson, Leven, £2; Miss S. A. MacLeod, Inverness, £1; M.S.K.D., £3; J. Fraser, Stontian, £5; Mrs J. Ross, Inverness, in memory of her parents, Mr and Mrs S. Clark, £3 2s 6d; Miss M. MacKenzie, Inverness, £1, last three per Mr J. G.

**Home Mission Fund.**—Friend, Inverness postmark, £2; J. Graham, Muir of Ord, £1; R. S. Matheson, Achintee, £4; M.S.K.D., £3; Miss M. MacKenzie, Inverness, per Mr J. G., £1.

**Foreign Mission Fund.**—Miss M. MacLeod, Kylestrome, £3; R. S. Matheson, Achintee, £6; Miss M. E. Thompson, Tunbridge Wells, £100; Anon, £1 10/-; Collection at Aberdeen Service per C. T., £2; Miss I. MacDonald, Eston, £8 3s 11d for Hospital; "Lovers of the Cause," per M. F., £5 for Hospital; Miss M. MacKenzie, Inverness, per Mr J. G., £1.

**College and Library Fund.**—Anon, Inverness postmark, 5/-; A Friend, Inverness postmark, £1; Mrs R. S. MacKenzie, Grosse Ile, £35 14s 3d; Miss I. MacDonald, Eston, £8 3s 11d; Skye Friend, £500 loan, interest-free, for three years.

**Jewish Mission Fund.**—Anon, £50; Anon, U.S.A., £3 8s 7d; Mrs E. Kirkham, Leeds, 10/-, last two per Mr J. G.

**China Mission Fund.**—Anon, £50.

**Home of Rest Fund.**—Miss M. MacLeod, Kylestrome, £3; O.A.P., Harris, £3; Friend, Harris, £2; Mrs Catherine MacKenzie, Leckmelm, £10; A Friend, per Rev. A. F. M., £5; Inverness Friend, per Rev. A. F. M., £5; Friend, Inverness postmark, £2; Miss MacDonald, North Uist, per Rev. A. F. M., £1; A Friend, per Rev. A. F. M., £5; Mrs E. Kirkham, Leeds, £1; Anon, £2, last two per Mr J. G.

**Correction.**—In March issue, in tabular view of Special Collections, under Home Mission Fund, Broadford Congregation should read £29 17s 6d and Elgol Congregation should read £37 8/-.

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

**Publications Fund.**—Psalm 63, v. 3, £4; Mr M. McL., Snizort, £2; the following for sending books to hostels, libraries, etc.: Psalm 63, v. 3, £4; Mr T. McD., Eston, £2 10/-.

**On Behalf of the Trinitarian Bible Society.**—Mrs E. K., Leeds, £1; J. F., Inverness, £5; Gift from Grand Rapids, Mich., 100 dollars.

**Welfare of Youth Fund.**—Psalm 63, v. 3, £4.

**Free Distribution Magazine Fund.**—Anon, 10/-; Miss C. N. Dunvegan, 8/6; Rev. A. McK., Tarbert, 12/6; Mr A. McK., Glasgow, £1 17s 6d; Mr J. P., Ullapool, 12/6; Mrs R. McL., Cove, £2 6s 6d; Mr R. McL., Nigg, 2/6; Interested, Halkirk, 10/-; Mr I. McL., Lochinver, 5/-; Psalm 63, v. 3, £6 16/-; Mrs E. K., Leeds, 13/3; Mr T. McD., Eston, £6 8s 11d.

The following lists sent in for publication:—

**Lochbroom Congregation.**—Mr A. Corbett acknowledges with sincere thanks, £6 from Mr and Mrs D. Macleod, Achiltibuie, and £3 3/- from Mr Murdo MacLeod, Polbain, Achiltibuie, both for Sustentation Fund.

**Inverness Ladies' South African Clothing Fund.**—Mrs MacKay, F.P. Manse, Inverness, acknowledges with sincere thanks, £5 from "Inverness Friend" and 4/9 from "A Friend."

**Staffin Congregation.**—Mr D. Gordon, Treasurer, acknowledges with sincere thanks, £5 from Harris Friend for Congregational purposes, per M. M.

**London Church Building and Manse Purchase Fund.**—Mr J. Campbell, Treasurer, acknowledges with grateful thanks: Margaret MacLeod, Kylestrome, £3; England, Skye Friend, £5; I. McA., Glendaruel postmark, £2; Anon, £2.

**Gairloch Congregation.**—Mr H. MacLeod, Treasurer, acknowledges with sincere thanks: £2 from Mrs Duncan, Brooklyn, and £2 from Mr J. Polson, Elgin, both for Home Mission; £5 from Mrs Duncan, Brooklyn,

and 10 dollars from R. MacLeod, California, "in memory of my late brother," both for Sustentation Fund.

**Lochcarron Congregation.**—Mr R. Macrae, Treasurer, acknowledges with sincere thanks, £5 from Mr Gollan, Attadale, for Sustentation Fund.

**St. Jude's Congregation.**—Mr J. Gillies, Treasurer, acknowledges with sincere thanks: Anon, Glasgow, £1 for College and Library Fund; Anon, Glasgow, £2, and Anon, Glasgow, 10/-, both for T.B.S. New Building.

**Laide Congregation.**—Mr J. W. MacKenzie, Treasurer, acknowledges with grateful thanks, £5 from Nurse MacKintosh and £2 from A Friend, both for Church renovation.

**Gairloch Congregation Car Maintenance Fund.**—Mr A. MacLean, Treasurer, acknowledges with grateful thanks: £5 from Alex. MacKenzie, Park Cottage, Badachro; £1 from Mrs MacRae, Aultnagrishan; £1 from Mr K. Grant, Melvaig.

**Kinlochbervie & Scourie Manse Building Fund.**—Mr D. A. MacLeod, Treasurer, Tarbert, Lairg, acknowledges with sincere thanks, £100 from "Interested," Kinlochbervie.

**Lochinver Congregation.**—Rev. A. Macaskill acknowledges with sincere thanks, £20 for Sustentation Fund from Mrs MacKenzie, Ardmail, Ullapool, £10 for Lochinver and £10 for Stoer.

**Stornoway Congregation.**—Mr D. J. MacLeod, Treasurer, acknowledges with grateful thanks, £3 from "A Friend" for Sustentation Fund and £6 from C. MacKay for Communion expenses.

**Applecross Congregation.**—Mr C. Gillies, Treasurer, acknowledges with sincere thanks: £2 from Mrs C. Macdonald, Street, Applecross, £1 for Car Park and £1 for New Heaters in Church; £2 from Stauch Free Presbyterian, Applecross, for Heaters.

**Greenock Manse Purchase Fund.**—Mr A. Y. Cameron, Treasurer, acknowledges with sincere thanks: Friend, Skye, £3; Miss A. C., Tolsta, £2; Mrs MacKenzie, Airdrie, £2; Psalm 103, v. 2, £1; Miss M. S., Glasgow, £2; Anon, Ardgay postmark, £20; Friend, London, £10; M.S.K.D., £3; Friend, Inverness, £5; Friend, £10; Friend, Greenock, £5; M. L., Lochcarron, £5; C. A. M., Portree, £5.

**North Harris Congregation.**—Mr J. Ferguson, Treasurer, acknowledges with sincere thanks, £94 left over after payment of Communion Expenses, from Communion Collection (Sustentation Fund £57 and Home Mission Fund £37).

**St. Jude's Ladies' South African Clothing Fund.**—Miss C. Sinclair, Treasurer, acknowledges with sincere thanks, Collection at Meeting, £23 10/-.

**Bracadale Manse Building Fund.**—Mr D. Morrison, Treasurer, thankfully acknowledges £2 from Capt. Beaton, Waternish, per Mr D. Y. MacKinnon, also £1 from Friend for Congregational purposes per Rev. D. A. MacL., and £2 from Friend for decorating Manse.

**Plockton Congregation.**—The Treasurer intimates the addition of £2 sent to the College and Library Fund.

**Broadford Manse Building Fund.**—Mr J. MacLean, Treasurer, acknowledges with grateful thanks: Mrs Grant, Luib, £50; Mr R. MacLeod, Broadford, £20; A Friend, Inverness, £3; Anon. Friend, per Mr D. MacKay, £3. Correction of entry in February issue: Mrs Faolin should have read Mrs MacLean, Faolin.

**Ness Congregation.**—Mr M. Finlayson, Treasurer, acknowledges with sincere thanks: 110 dollars from Mr and Mrs D. MacKay, New York, for Church or Manse repairs; £5 from Capt. MacLeod, Ness, for Church Funds; £7 10/- from Miss Mary Morrison, Edgemoor, Ness, for Foreign Mission.

**Waternish Congregation.**—Mr A. Campbell, Treasurer, acknowledges with sincere thanks, £10 from Anon, Argyll, for Sustentation Fund.