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The Confession of Faith and The Church of Scotland

by Rev. John Colquhoun, Glendale, Skye

The Assembly of the Church of Scotland decided to ascertain the mind of the various Presbyteries within its bounds as to their attitude to the Westminster Confession of Faith, and last November the Glasgow Presbytery of that Church, which is the largest Presbytery of the Church of Scotland, decided by an overwhelming majority to do away with that document which has been the creed of the Presbyterian Church in this land and in other lands for over three hundred years. It is rather significant that they did not substitute any other document in its place, an omission which, if a majority of Presbyteries agree with this decision, renders that Church creedless.

Many attempts were made during the past eighty years to change the Church's attitude to that historic subordinate standard, but the present attempt in the Glasgow Presbytery has gone further than any of its predecessors. The infamous Declaratory Act of 1892 in the Free Church changed the attitude of the subscribers to the Constitution so that the Confession of Faith was to be understood in a manner different from that in which it was formerly understood; but the present attack is the most glaring one that has ever been made on it. We have every right to ask why office-bearers in the Presbyterian Church should want to do away with a document which was compiled with such meticulous care, based four-square on the Bible, not having one statement out of harmony with that infallible rule, and has stood the test of friend and foe for over three hundred years. After having examined this clamour to do away with the Confession of Faith from every conceivable angle, the only rational conclusion that one can come to is that the objections are not to the Confession alone but to the Bible upon which it is based.

It does sound strange that there should appear such a desire to do away with the Confession of Faith on the part of such stout

protagonists of ecumenism as the modern office-bearers of the Church of Scotland appear to be, when one considers that the Confession of Faith arose out of a desire to bring about harmony of belief and worship "in all the Churches of His Majesty's dominions." Two and a half years before the calling of the Westminster Assembly, a document, supposed to be the work of Alexander Henderson, was drawn up and laid before the English Lords of the Treaty of London, in which there is the explicit and emphatic statement that "It is to be wished that there were one Confession of Faith, one form of Catechism, one directory for all parts of the public worship of God . . . in all the Churches of His Majesty's dominions." This clearly shows that the first motion for a uniform Confession of Faith came from the Church of Scotland. After several years of laborious work the documents which form the subordinate standards of the Church of Scotland were produced. The Confession was approved by the General Assembly which met at Edinburgh on 27th August, 1647, by an Act of Assembly in which they say, "and the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk. And lastly, it being so necessary, and so much longed for, that the said Confession be, with all possible diligence and expedition, approved and established in both kingdoms, as a principal part of the intended uniformity in religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times; the General Assembly doth therefore, after mature deliberation, agree unto, and approve the said Confession, as to the truth of the matter; (judging it to be most orthodox and grounded upon the Word of God;) and also, as to the point of uniformity, agreeing for our part, that it be a common Confession of Faith for the three kingdoms." These subordinate standards were ratified by the Scottish Parliament at Edinburgh on 7th February, 1649, and again on 7th June, 1690, in the reign of William and Mary.

We have seen how the Westminster Confession of Faith was accepted by the General Assembly of the Church of Scotland and ratified by the Scottish Parliament. This leads us to further difficulties which materially affected the Church of Scotland. These were in connection with the Union of England and Scotland which took place in 1707. This Union was to end the Scottish Parliament; Scotland was to be ruled by an English Parliament in which mitred bishops were to sit and vote. However, the Act of Security was passed in which the Acts confirming the Confession of Faith and the Presbyterian form of church government were ratified and established, "to continue without any alteration to the people of

this land in all succeeding generations;" and it was further declared, that this Act of Security, "with the establishment therein contained, shall be held and observed **in all time coming**, as a fundamental and essential condition of any treaty of union to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto, in any sort forever."

From this Act of Union, and the inclusion of the Act of Security in it, we can see that when the Church of Scotland casts overboard the Confession of Faith, she no longer represents the Church of the Reformation in Scotland. Her Confession and her Presbyterian Church Government are gone, and, therefore, her right to the property and funds of the Church of Scotland are gone, and can lawfully be claimed by such as can show a better right to them. An analogy to this may be seen in the Free Church House of Lords Case. The Constitution of the Free Church did not make any provision for a change, and, therefore, the prevailing party who made the change were declared to have no right or title to the funds or property. The Act of Security, which is embodied in the Act of Union, makes no provision for a change, but is "for all time coming," and therefore those who cast out the Confession of Faith flout the Act of Security, and may be treated as having alienated from themselves the material benefits which accrued to them through being covered by that Act. It is probable that most of the Presbyteries of the Church of Scotland will act in the same way as the Presbyteries of Glasgow and Edinburgh and cease to look upon the Confession of Faith, even in the form in which they now accept it, modified by Declaratory Acts, as their subordinate standard. Thus they will not only cast away the Scriptural doctrine of the Confession, but they will cease to uphold the Presbyterian form of church government which our ancestors prized so much that they embodied it in the Act of Security which became part and parcel of the Treaty of Union of 1707. Should such a catastrophe take place, and a catastrophe it indeed would be, the way would be opened for union with, or rather absorption by, the Episcopal Church, and the ministers of the Church of Scotland would have to submit to the most humiliating farce ever recorded in the annals of history, that is, re-ordination by a bishop.

One of the duties of the people of the Church of Scotland under these circumstances is to refuse to follow the religious guides, who are indeed blind guides. If these want to go to Canterbury or Rome let them do so. The Church of Scotland is poor enough with them, and cannot be poorer without them. Perhaps it would be much richer without them. We judge by the voting in the various Presbyteries that there is a considerable number in the Church of Scotland who are not prepared to throw away the Confession of Faith; let these bond themselves together and set up the

Church of Scotland on its original basis, purging it of all the excrescences of the flesh, with which it has been overloaded by those men who are seeking to do away with the Confession of Faith, and let them return to the simplicity of Scripture, as that is systematised in the Confession of Faith, in doctrine, worship, and practice. Let them go forth trusting in the Lord, and there is no doubt but that their way will prosper. The Church of Scotland prospered at the time of the Reformation when the vast majority were against it, as well as the power of those in authority. Its leaders came through fire and water, but the Lord took them to a wealthy place. He is the same God yet, without variableness or shadow of turning, and is able to help the few as well as the many, and no power can stand against Him. Let those people who are for the old paths adhere to the Bible as their Supreme Standard, and to the Westminster Documents as their subordinate standards. Let the Confession of Faith be the confession of their faith, not as it is understood in the Declaratory Act of the United Free Church and the Declaratory Act of 1892 of the Free Church, but as it was understood by those who framed the Act of Security which was embodied in the Act of Union of 1707, and we have no doubt but that they will succeed.

Thoughts on the Psalms

by Rev. Alex. McPherson

PSALM ONE HUNDRED AND THREE

If any Psalm ought to be familiar to us, it is this, for we sing it at every communion and on many other occasions too. It is a favourite with every child of God, for it expresses exactly how he feels towards the gracious God who redeemed him, besides describing many of the features of the great salvation known to him experimentally. The first five verses are a summons on the part of a believer to his whole heart and mind to give thankful and loving acknowledgment of the Lord's great goodness in saving him.

Verse 1. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

In saying "my soul," David just means the higher part of his being, that spiritual substance mysteriously joined to his body, which is the real person. Apart from the soul, the body is dead. So what David is saying is, "Let David, a living soul by the grace of God, bless the Lord who gave him spiritual life."

"Bless Jehovah," he urges himself. Bless Him who has life in Himself and is thus eternal and unchangeable, and who also has

been pleased to incorporate these glorious attributes in his name as the covenant God of Israel. Jehovah is his name, the self-existent, eternal, unchanging, covenant-keeping God of Israel. "And all that is within me" — not just the words produced by my mouth, but all the fervour of thought and feeling proceeding from my heart and finding sincere expression in these words. "Bless his holy name" — as his name is his revealed character, so this is just another way of saying "Bless the Lord." Except that the word "holy" emphasises something which all who know the Lord's grace also realise. The Lord is pre-eminently a holy God, as the men of Beth-shemesh learned. (1 Sam. 6, v. 20). Grace has in no way lessened the perfect holiness of God. On the contrary, Calvary has only brought it more clearly to view. "O my God, I cry in the daytime, but thou hearest not: and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel." (Ps. 22, v. 2, 3).

But what is it to bless God? To bless is to bestow good. We speak of God blessing us with temporal gifts, meaning that He gives us good things in providence. In blessing spiritually He gives us good things in grace. We cannot, however, bestow good on God. All we can do is acknowledge that God has bestowed good on us, and that is what blessing God means.

Verse 2. "Bless the Lord, O my soul, and forget not all his benefits:"

David repeats the summons; he thinks it possible that he could forget God. Alas! it occurs only too frequently, and is one of the features of our own day. The beasts are not so senseless as to be unaware of the hand that feeds them, but only too often men in a Christian land forget Him in whom they live and move and have their being. God receives no thanks for the food they eat, daily preservation is ignored, harvests are brought in without the least acknowledgment of divine agency anywhere in the whole agricultural process. It is just the same situation as prevailed in Judah in Isaiah's time: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Along with ingratitude for temporal mercies goes the callous rejection of God's unspeakable gift. Ingratitude is a revolting sin for which none can produce an excuse. Why then is it so natural to man to forget God's benefits?

On the other hand, gratitude is one of the earliest planted of the Christian graces, and one which speedily and often flowers. The unspeakable gift which calls it forth is so excellent that the saved soul cannot but be grateful; and it is an indication of the power of indwelling sin that it can curb Christian gratitude and produce temporary forgetfulness. David wishes gratitude to have its full

sway and reminds himself that he has received many favours. "All thy benefits" — who can count them? The least effort will bring them to mind where they will act as stimulants to the heart's praises.

Verse 3. "Who forgiveth all thine iniquities; who healeth all thy diseases."

The first benefit he recalls is the forgiveness of sins, forgiveness being put here for all that is entailed in the putting away of sins, pardon, justification, reconciliation and restoration to favour. It is perfectly natural that forgiveness should be the first blessing to spring to mind, for there cannot be spiritual life, or health, or the enjoyment of the Lord's loving-kindness so long as we remain unforgiven. The divine wrath which lies on us all by nature interposes between our souls and these blessings.

Do we know this as a matter of personal experience? Have we ever confessed ourselves to be vile, and all our righteousnesses as filthy rags, saying, "Mine iniquities are gone over my head; as a heavy burden they are too heavy for me?" We cannot say that we have experienced the favour of God to our souls until we have pleaded, "Hide thy face from my sins, and blot out all mine iniquities," and heard, more or less distinctly, in answer to that, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Now, what every forgiven sinner knows is that he has been pardoned for Christ's sake. In whatever other ways his knowledge may be defective, he does understand that only the blood of Jesus Christ cleanses from all sin. Even those whom John addressed as "little children" had this knowledge, that their sins were forgiven for Christ's name's sake. (1 John 2, v. 12). The shedding of the blood of Jesus Christ has always been the only ground of forgiveness. When no other substitute for hell-deserving sinners could be found, "God spared not his own Son, but delivered him up for us all." In that way God remained holy and just even while He forgave sinful men. But what a sacrifice! "God himself shall provide a lamb for a burnt offering." Today men profess to be of so fine a fibre that they cannot accept the view that Christ's death was a substitutionary sacrifice. They know neither the Scriptures, nor the power of God, nor indeed their own case as sinners. God has throughout his Word testified to the why and wherefore of the cross. Christ's own witness is, "This is my blood of the new covenant which was shed for many for the remission of sins." If you and I have had "redemption through his blood, the forgiveness of sins according to the riches of his grace," then we shall put foremost among the things for which we bless the Lord, the forgiveness of all our iniquities.

Doctrines of the Christian Faith

by Rev. Donald MacLean, Glasgow

2. The Source of Theology

Man by searching cannot find out God. He dwells in light which is unapproachable and full of glory. "No man," said the Saviour, "hath seen God at any time; the Son which dwelleth in the bosom of the Father, He hath revealed Him." It is clear that our knowledge of God must come from God's revelation of Himself to us and that such a revelation alone can be the true source of the "science of God," which we call theology. Unless God be pleased to reveal Himself, He cannot be known; and the extent to which He is known depends on the degree to which He is pleased to reveal Himself.

To those to whom He has not given the Bible, God has not left Himself without a witness. His power, wisdom and Godhead have been revealed in the works of creation, while in His works of providence He has given them rain and fruitful seasons and filled their hearts with food and gladness. He thus continues to testify that He is not very far from any of them.

This revelation of God is sometimes called **General Revelation**, and it is mentioned in Psalm 19: "The heavens declare the glory of God." Such a revelation is to man **as man**, but man **as a sinner** resists this and refuses the knowledge of God. He prefers to worship the creature rather than the Creator Who is blessed for ever. Thus, while men of science may be highly gifted and wonderfully qualified in many respects, in only too many cases their eyes are blind to the glory of the Creator while they investigate the wonders of the universe. Although these discoveries within the realm of creation cry out with united witness to the fact of a glorious supreme Being Who is the source of its existence and laws, yet these men resist this witness, not because of any intellectual capacities they may possess, but because of the carnal mind which reigns within them as sinners.

This General Revelation, however, does not meet the case of man as a sinner. There is nothing there to speak peace to a guilty conscience or to show a sinner the way of reconciliation to the God against whom he has so grievously sinned. Another revelation of God was necessary for this particular purpose, and this again we find in Psalm 19, where we read: "The law of Jehovah is perfect, restoring the soul." Here, in the Word of God alone, is the divine revelation which can bring the sinful soul to the saving knowledge of God, giving him to say with David, "He restoreth my soul." (Ps. 23, v. 3). The Word of God, being that place where

the Lord makes himself known, is, therefore, the true source of theology, and the only place where the doctrines of Truth are to be found.

As already indicated, revelation is one of the outstanding aspects of the Word of God. When Man fell in the Garden of Eden, it pleased God to begin to reveal Himself as One Who had a purpose of mercy towards multitudes of the human family. In thus making Himself known, God worked by a process, as He so often does. For instance, He could, had He so been pleased, have created the world immediately, but He rather chose to do this in a process lasting six days. So, with the revelation of Himself as a just God and a Saviour, He was pleased to begin with individuals, then proceed to a family, then to a nation, until finally, in the fulness of the times, the revelation became the possession of the whole world. "God who at sundry times and in divers manners spake in times past to the fathers by the prophets has in these last days spoken to us by His Son." (Heb. 1, v. 1, 2).

We shall not wait, at present, to make a detailed examination of the "divers manners" in which the Lord was pleased to reveal himself to certain persons chosen by Him to be visited in these wonderful and gracious ways. It will suffice to say at present that to some He spoke directly, as to Abraham in the plains of Mamre; to others he spoke by visions and dreams as to the prophets and others; and finally appeared in Jesus of Nazareth as the Personal Word made flesh Who dwelt among us full of grace and truth. It further needs to be said that it is plain that many revelations were given of which we have no record, as the following words indicate: "And there are also many other things which Jesus did, the which if they could be written every one, I suppose the world itself could not contain the books that should be written. Amen." (John 21, 25). The revelations considered necessary by God have been recorded in the Scriptures of the Old and New Testaments with a particular end in view: "But these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing, ye might have life through His name." (John 20, v. 30).

The recording of these revelations in the words which the Holy Spirit teaches is the real meaning of the **Inspiration** of the Scriptures. Inspiration, therefore, secures the trustworthiness of the Scriptures, because it refers to the special influence of the Spirit of God by which He is the author of Scripture, although men were used as instruments. Thus the phrase, "All scripture is inspired of God" means that all scripture is "God-breathed" in the sense of being the product of the creative breath of God. As the Scriptures are the product of the Holy Spirit, we are told that the men who were the instruments used by Him were "moved by the Holy Spirit". This movement of the Holy Spirit on the souls of these

men of God secured that the Word of God would be given free from error. The Scriptures are, therefore, infallible and inerrant because they are inspired. Such inspiration is absolutely necessary, so that the children of men may have God's revelation completely free from taint or error. It is absurd to think that God would reveal Himself down through the ages, and leave the recording of these revelations in the unaided hands of sinful men. This doctrine of scripture is a fundamental part of the abiding faith of the Church of God.

It is maintained by many today that the Bible is full of errors and that it is adversely affected by the customs and cultures of the writers of its books. If this be the case, the Scripture is untrustworthy, and is of no value to sinful men. They can have no assurance that what they read is true and according to the mind of God. Nor are they very likely to get much assurance from the critics of the Bible who are very ready to tell them what parts they should accept and what parts they should reject. But these critics cannot agree among themselves on this very point. Like the "unanimous consent of the fathers" so beloved of the Church of Rome, the "consensus of scholarly opinion" is a complete fable. Like the unbelieving scientist, the infidel professing Christianity rejects God's Word because he is carnal and an enemy to God in his heart.

The Lord does not leave His Church to be carried about with the winds of the doctrines of men. He has given, in His word, the revelation of His mind to which a soul may trust his all in the light of death, judgment, and eternity. By the inward testimony of the Holy Spirit, God's people are given to receive and rest in the Bible as the Word of God and to find a fulfilment of the passage already quoted: "But these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name."

In the Bible alone, therefore, is to be found the doctrines of the Christian faith, and here alone is the source of true theology. By the rule of the Word must every tenet and opinion be tested. "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest can be no other but the Holy Spirit speaking in the Scripture." (Westminster Confession, Chap. I, Sec. X.)

Bible Reading

by the late Bishop Ryle

(continued from page 233)

"Search the Scriptures" — John 5, 39. "How readest thou?" —

3. In the third place, no book in existence contains such important matter as the Bible.

The time would fail me if I were to enter fully into all the great things which are to be found in the Bible, and only in the Bible. It is not by any sketch or outline that the treasure of the Bible can be displayed. It would be easy to fill this volume with a list of the peculiar truths it reveals, and yet the half of its riches would be left untold.

How glorious and soul-satisfying is the description it gives us of God's plan of salvation, and the way by which our sins can be forgiven! The coming into the world of Jesus Christ, the God-man, to save sinners — the atonement He has made by suffering in our stead, the just for the unjust — the complete payment he has made for our sins by His own blood — the justification of every sinner who simply believes on Jesus — the readiness of Father, Son, and Holy Ghost, to receive, pardon, and save to the uttermost — how unspeakably grand and cheering are all these truths! We should know nothing of them without the Bible.

How comforting is the account it gives us of the great Mediator of the New Testament — the man Christ Jesus! Four times over His picture is graciously drawn before our eyes. Four separate witnesses tell us of His miracles and His ministry — His sayings and His doings — His life and His death — His power and His love — His kindness and His patience — His ways, His works, His words, His thoughts, His heart. Blessed be God, there is one thing in the Bible which the most prejudiced reader can hardly fail to understand, and that is the character of Jesus Christ!

How encouraging are the examples the Bible gives us of good people! It tells us of many who were of like passions with ourselves — men and women who had cares, crosses, families, temptations, afflictions, diseases, like ourselves — and yet "by faith and patience inherited the promises", and got safe home. (Heb. 6, 12). It keeps back nothing in the history of these people. Their mistakes, their infirmities, their conflicts, their experience, their prayers, their praise, their useful lives, their happy deaths — all are fully recorded. And it tells us the God and Saviour of these men and women still waits to be gracious, and is altogether unchanged.

How instructive are the examples the Bible gives us of bad people! It tells us of men and women who had light, and knowledge, and opportunities, like ourselves, and yet hardened their hearts, loved the world, clung to their sins, would have their own way, despised reproof, and ruined their own souls for ever. And it warns us that the God who punished Pharaoh, and Saul, and Ahab, and Jezebel, and Judas, and Ananias and

Sapphira, is a God who never alters, and that there is a hell.

How precious are the promises which the Bible contains for the use of those who love God! There is hardly any possible emergency or condition for which it has not some "word in season". And it tells men that God loves to be put in remembrance of these promises, and that if He has said He will do a thing, His promise shall certainly be performed.

How blessed are the hopes which the Bible holds out to the believer in Christ Jesus! Peace in the hour of death — rest and happiness on the other side of the grave — a glorious body in the morning of the resurrection — a full and triumphant acquittal in the day of judgment — an everlasting reward in the kingdom of Christ — a joyful meeting with the Lord's people in the day of gathering together; — these, these are the future prospects of every true Christian. They are all written in the book — in the book which is all true.

How striking is the light which the Bible throws on the character of man! It teaches us what men may be expected to be and do in every position and station of life. It gives us the deepest insight into the secret springs and motives of human actions, and the ordinary course of events under the control of human agents. It is the true "discerner of the thoughts and intents of the heart". (Heb. iv. 12). How deep is the wisdom contained in the books of Proverbs and Ecclesiastes! I can well understand an old divine saying, "Give me a candle and a Bible, and shut me up in a dark dungeon, and I will tell you all that the whole world is doing."

All these are things which men could find nowhere except in the Bible. We have probably not the least idea how little we should know about these things if we had not the Bible. We hardly know the value of the air we breathe, and the sun which shines on us, because we have never known what it is to be without them. We do not value truths on which I have been just now dwelling, because we do not realize the darkness of men to whom these truths have not been revealed. Surely no tongue can fully tell the value of the treasures this one volume contains. Well might old John Newton say that some books were copper books in his estimation, some were silver, and some few were gold; — but the Bible alone was like a book all made up of bank notes.

This is the Book about which I address the reader of this paper this day. Surely it is no light matter what you are doing with the Bible. It is no light matter in what way you are using this treasure. I charge you, I summon you to give an honest answer to my question — What art thou doing with the Bible? — Dost thou read it? — How Readest Thou?

Gospel Privileges and Responsibilities

Dearly Beloved in Our Lord,

Grace, mercy and peace from God our Father, and from our Lord Jesus Christ, be multiplied unto you.

I long exceedingly to hear of your ongoing and advancement in your journey to the Kingdom of God. My only joy, out of heaven, is to hear that the seed of God sown among you is growing and coming to a harvest. For I ceased not, while I was among you, in season and out of season (according to the measure of grace given unto me), to warn and stir up your minds: and I am free from the blood of all men, for I have communicated to you the whole counsel of God. And I now again charge and warn you, in the great and dreadful name, and in the sovereign authority of the King of kings, and Lord of lords, and I beseech you also by the mercies of God, and by the bowels of Christ, by your appearance before Christ Jesus our Lord, by all the plagues that are written in God's Book, by your part in the holy city, the New Jerusalem, that ye keep the truth of God, as I delivered it to you, before many witnesses, in the sight of God and His holy angels. For now the last days are come and coming, when many forsake Christ Jesus: and He saith to you, Will ye also leave Me?

Remember that I forewarned you to forbear the dishonouring of the Lord's blessed name, in swearing, blaspheming, cursing, and the profaning of the Lord's Sabbath; willing you to give that Day, from morning to night, to praying, praising, hearing of the Word, conferring, and speaking, not your own words but God's words, thinking and meditating on God's nature, word, and work; and that every day, at morning and at night (at least), ye should sanctify the Lord by praying in your houses, publicly in the hearing of all. That ye should in any sort forbear the receiving of the Lord's Supper but after the form that I delivered it to you, according to the example of Christ our Lord, that is, that ye should sit as banqueters at one table with our King, and eat, and drink, and divide the elements, one to another. (The timber and stones of the church-wall shall bear witness, that my soul was refreshed with the comforts of God in that supper!) And that crossing in baptism was unlawful, and against Christ's ordinance. And that no day besides the Sabbath (which is of his own appointment) should be kept holy, and sanctified with preaching and the public worship of God, for the memory of Christ's birth, death, resurrection, and ascension; seeing such days

so observed are unlawful, will-worship, and not warranted in Christ's word. And that everything, in God's worship, not warranted by Christ's Testament and word, was unlawful. Also, that Idolatry, worshipping of God before hallowed creatures, and adoring of Christ by kneeling before bread and wine, was unlawful. And that ye should be humble, sober, modest, forbearing pride, envy, malice, wrath, hatred, contention, debate, lying, slandering, stealing and defrauding your neighbours in grass, corn or cattle, in buying or selling, borrowing or lending, taking or giving, in bargains or covenants; that ye should work with your own hands, and be content with that which God hath given you. That ye should study to know God and His will, and keep in mind the doctrine of the Catechism, which I taught you carefully, and speak of it in your houses, and in the fields, when ye lie down at night, and when ye rise in the morning; and that ye should believe in the Son of God, and obey His commandments, and learn to make your accounts in time with your Judge, because death and judgment are before you.

And if ye have now penury and want of that word, which I delivered to you in abundance (yea to God's honour I speak it, without arrogating anything to myself, who am but a poor empty man, ye had as much of the word in nine years, while I was among you, as some others have had in many), mourn for your loss of time and repent. My soul pitieth you, that ye should suck dry breasts, and be put to draw at dry wells. Oh that ye would esteem highly the Lamb of God, your well-beloved Christ Jesus, whose virtues and praises I preached unto you with joy, and which He did countenance and accompany with some power; and that ye would call to mind the many fair days, and glorious feasts in our Lord's house-of-wine, that ye and I have had with Christ Jesus!

But if there be any among you that take liberty to sin because I am removed from amongst you, and forget that word of truth which ye heard, and turn the grace of God into wantonness, I here under my hand, in the name of Christ my Lord, write to such persons all the plagues of God, and the curses that ever I preached in the pulpit of Anwoth, against the children of disobedience! And, as the Lord liveth, the Lord Jesus shall make good what I write unto you. Therefore, dearly beloved, fulfill my joy. Fear the great and dreadful name of the Lord. Seek God with me. Scotland's judgment sleepeth not: awake and repent. The sword of the Lord shall go from the north to the south, from the east to the west, and through all the corners of the land, and that sword shall be drunk with your blood amongst the first; and I shall stand up as witness against you if you do not amend your ways and your doings, and turn to the Lord with all your heart.

I beseech you also, my beloved in the Lord, my joy, and my crown, be not offended at the sufferings of me, the prisoner of Jesus Christ, I am filled with joy and with the comforts of God. Upon my salvation, I know and am persuaded it is for God's truth, and the honour of my King and royal prince Jesus, I now suffer. And howbeit this town be my prison, yet Christ hath made it my palace, a garden of pleasures, a field and orchard of delights. I know likewise, albeit I be in bonds, that yet the word of God is not in bonds. My spirit also is in free ward. Sweet, sweet, have His comforts been to my soul: my pen, tongue, and heart have not words to express the kindness, love, and mercy of my Well-beloved to me, in this house of my pilgrimage.

I charge you to fear and love Christ, and to seek a house not made with hands, but your Father's house above. This laughing and white-skinned world beguileth you; and if ye seek it more than God, it shall play you a slip, to the endless sorrow of your heart. Alas! I could not make many of you fall in love with Christ, howbeit I endeavoured to speak much good of Him and to commend Him to you; which as it was your sin, so it is my sorrow! Yet, once again suffer me to exhort, beseech, and obtest you in the Lord, to think of His love, and to be delighted with Him, who is altogether lovely. I give ye the word of a King, that ye shall not repent it.

Ye are in my prayers night and day. I cannot forget you: I do not eat, I do not drink, but I pray for you all. I entreat you all and every one of you, to pray for me. Grace, grace be with you.

Your lawful and loving pastor,

SAMUEL RUTHERFORD.

Aberdeen, Sept. 23, 1637.

Posadh an Anama ri Crìosd

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 313)

2. Tha'm peachadh so a bhi diùltadh Chrìosd, 'n a nì a tha calg-dhìreach an aghaidh na h-innleachd is àirde a rinn Dia a chùm a ghlòir Fein, agus dha chreachadh dhe'n a ghlòir sin a tha cho gràdhach 'n a shealladh, Cìod, a mhuinntir mo ghràidh, an innleachd a b'airde a dheilbh Dia riamh agus a ghiùlain e mach a chùm a ghlòir Fein? Gu deimhinn, b'e Crìosd, agus slàinte pheacach tre Chrìosd. Dheilbh E dha Fein teachd a steach de ghlòir ann a bhi deanamh an t-saoghail, agus tha E deilbh dha Fein teachd a steach

de ghlòir anns na h-uile nì a tha E deanamh ann a bhi riaghladh an t-saoghail; ach 's e nì anns an do dheilbh E dha Fein an teachd a steach bu mhotha de ghlòir, diomhaireachd Chrìosd, agus slàinte tre Chrìosd. Tha so soilleir bho Ephes. i. 11, 12, 14. "Anns an d'thuair sinne," deir an t-Abstol, "mar an ceudna oighreachd air dhuinn a bhi air ar roimh-òrduchadh a reir rùin an tì a tha-g oibreachadh nan uile nithean a reir comhairle a thoile fein: ionnas gu'm bitheamaid-ne, a chuir air tùs dòchas ann an Crìosd, chùm cliù a ghlòire-san. . . ." Agus a ris ann ann rann 14, "Neach is e geall-daingnich ar n-oighreachd-ne, gu teachd saorsa na seilbhe a cheannaicheadh chùm cliù a ghlòire." 'S e sùim so, Gur e glòir Dhé a chrìoch mhòr ann a bhi cur Chrìosd agus 'ur slàinte-ne troimhe-san air thoiseach; agus mar an ceudna ann agus troimhe an fhoillseachadh sin dheilbh E dha Fein an teachd a steach bu mhotha de ghlòir dha Fein. Oir, guidheam oirbh, thugaibh fa'n ear, tha E'g ràdh ris, "cliù a ghlòir," maise agus am foillseachadh is àirde air a ghlòir. Mar an ceudna, tha e'g aithris a ris an rùn so aig Dia a chùm cliù a ghlòir; agus a ris a chùm cliù a ghlòir, nì a tha comharrachadh a mach deilbh innleachd mhòr a chùm a ghlòir. Agus a ris, ciod e a ghlòir a tha cho dlùth do Dhia? Gu deimhinn is e glòir a ghràis. Tha glòir a ghràis ro-dhlùth Dhà; uime sin, is e so air mhodh sònraichte a rùn ann an uile dhiomhaireachd Chrìosd. Mar a tha'n t-Abstol ceudna ag innse dhùinn, Ephes. i. 6, air dha roimh sin labhairt air diomhaireachdan mòr roimh-òrduchadh agus saorsa tre Chrìosd, ann an so, ann an rann 6, tha e'g innse dhuibh ciod e rùn mòr Dhé annta uile, 's e sin, cliù glòir a ghràis. Is e crùnadh gràis, agus a cur gràs air an rìgh-chathair, anns am bheil Dia, air mhodh sònraichte a gabhail tlachd. Nis, ma's e'n rùn is àirde th'aig Dia air son a ghlòir Fein, a bhi le diomhaireachd Chrìosd agus ar slàinte tre Chrìosd, agus glòir a ghràis a bhi ro-ghràdhach Dhà, an sin tha e soilleir gu'm bheil ar diùltadh air Crìosd calg-dhìreach an aghaidh an rùn is àirde a ghiùlain Dia air adhart riamh air son a ghlòir Fein, agus dha chreachadh dhe'n a ghlòir a tha ro-ghràdhach Dhà. Oir, mo thruaigh! 'S e th' ann so, ann an suspainn, a ràdh nach do dh'ullaich Dia gràs air son pheacach ann a' bhi foillseachadh Chrìosd, agus nach eil E airidh air glòir do bhrìgh a fhrithealadh ann an Crìosd: 's e th'ann an so, ann an suspainn, ach a ràdh Ris nach eil ann na Chrìosd na a ghràs nì a tha airidh air suim a ghabhail dhiubh, nach eil iad airidh air an gabhail, agus nach eil sinn, ann an dòigh air bith, fodh fhiachaibh Dhà thaobh an aon ud na'n aon ud eile dhiubh. Agus oh ciod e'n tarcuis a dh'fheumas so a thilgeadh air Dia, agus cia'n dorchachadh a dh'fheumas e dheanamh air a ghlòir! agus, a reir sin, anam, biodh thusa agus mise a criothnachadh dha thaobh, agus do thaobh dorchadas agus uamhas a pheacaidh sin, aig am bheil buaidh cho uamhasach.

5. Thugaibh fa'n ear gu'r e th'ann a bhi deanamh dimeas agus a diùltadh Chrìosd ach peacadh a tha gu dìreach agus gu dlùth a mort an anama, agus a tha dha dhamanadh gu sìorruidh, agus, uime sin, feumaidh e bhi'n a pheacadh mòr. Feumaidh am peacadh sin a tha gu ro-dhìreach agus gu dlùth a mort an anama agus dha sgrios gu sìorruidh a bhi'n a pheacadh mòr, agus bu chòr dhuinn eagal mòr a bhi againn roimhe. Agus ciod e'm peacadh a nì sin ach a bhi deanamh dimeas agus a diùltadh Chrìosd? Agus, anam, a chùm gu'm biodh so nì bu mhotha air a dhearbhadh ort, beachdaich gu suidhnichte air na nithean a leanas.

(1) Gur e th'ann a bhi deanamh dimeas agus a diùltadh Chrìosd ach peacadh a tha diùltadh an aon ullachadh air son anamaibh peacadh. Tha peacaich bhochd, annta fein, marbh, cailte, sgriosta, agus a dol a dhìth gu sìorruidh. Tha iad tinn, agus tinn a chùm bàis; tha iad peacach, agus peacach a chùm damanaidh; agus tha aon ullachadh, agus cha'n eil ach a h-aon, agus 's e sin Chrìosd; Chrìosd agus fhuil; Chrìosd agus a ghràs, Chrìosd agus a lànachd; dealaichte ri so, cha'n eil ioc-shlàinte ann an Gilead, cha'n eil leigh ann an sin air an son; "Agus cha'n eil slàinte ann an neach air bith eile: oir cha'n eil ainm air bith eile fo neamh air a thabhairt am measg dhaoine, tre am faod sinn a bhi air ar tearnadh." Gnìomh. iv. 12. Uime sin, le bhi Dha dhiùltadh agus a deanamh dimeas Air, tha iad a diùltadh agus a deanamh dimeas air an aon ullachadh air an son. Is esan gu dearbh an t-ullachadh iomlan cho maith ris an aon ullachadh; Tha E comasach, agus cho toileach 's a tha E comasach, air a bhi tearnadh a dh'ionnsuidh a cheum is fhaide a mach, mar a tha'n a Sgriobtur an ag innse dhùinn; ach tha iadsan, le bhi dha dhiùltadh, dha'n dùnadh fein a mach bho a chomas eufachdach gu bhi tearnadh, agus mar sin tha iad gu ball-dìreach a mort an anamaibh fein.

(2) 'S e bhi deanamh dimeas agus a diùltadh Chrìosd ach peacadh a tha ceangal gach uile pheacadh eile dhe'm bheil an duine ciontach gu teann air. 'S e ràdh mòr agus cudthromach a th'aig diadhaire urramach, 'n uair a tha e'g ràdh, "Tha'n t-eas-creidimh, nì is e gu sònraichte a bhi deanamh dimeas agus a diùltadh Chrìosd, a tha ceangal uile pheacaidhean an duine gu teann air anam, agus damanadh gu teann air a pheacaidhean." Is e gu dearbh a tha ceangal ar 'n uile chionta agus ar 'n uile thruaighean; a nì a tha toirt air a mhallachd a bhi leantuinn gu dlùth oirne gu bràth. Agus am feadh 's a dh'fhanas duine anns a pheacadh so, tha e eu-comasach gu'm biodh e air a chur saor, agus air a ghairm saor bho chionta aon dhe pheacaidhean uile. Is e, mar is cuimhne leam, briathran **Austin** air an àite sin, Eoin xvi. 8, 9, far am bheil Chrìosd ag innse dhùinn gu'n d'thoir an Spiorad dearbh-shoilleireachd do'n t-saoghal mu pheacadh, do bhrìgh nach eil iad a creidsinn Ann: "Tha Chrìosd," tha e'g ràdh,

“a togail peacadh an eas-creideamh ann an dòigh shònraichte do-bhrìgh am feadh a tha'm peacadh sin a fantuinn, tha ar peacaidhean uile a fantuinn; ach air dha sin a bhi air a troirt air falbh tha càch uile air a' maitheadh.” “Tha creidimh,” mar a tha aon dhe'n a seann diadhairean dha chur, “a dubhadh a mach ar peacaidhean uile; ach tha'n t-eas-creidimh dha'n ceangal uile gu teann oirne!” Do-bhrìgh sin tha briathran Chrìosd, “Mur a creid sibh gur mise e, gheibh sibh bàs ann 'ur peacaidhean.” 'S e sin, leanaidh bhur peacaidhean gu dlùth ribh a dh'ionnsuidh a bhàis, Eoin viii. 24. Bi so air a dheanamh ni's soilleir anns an ath nì a bheir sinn air adhart.

(R'a leantuinn.)

Flight from the Churches

by Rev. Donald Maclean, Glasgow

A Question of Conscience, by Charles Davis. Hodder & Stoughton, Pbk. 8/-.

The Roman Catholic Church at the present time is having serious internal trouble due to conflicts arising between those who wish to hold to the **status quo** and those who wish to introduce reforms of one description or another. When Charles Davis, one of the most prominent theologians of the Roman Catholic Church in Britain, intimated his break with his Church on Wednesday, 21st December 1966, the event caused considerable comment both in the religious and secular press.

When a priest of the Roman Church leaves that body, the reason very often is that he has been awakened by the Spirit of God to a sense of his sins and has fled to Christ for salvation through that faith which is the gift of God. To such an one, the Word of God has become inexpressibly precious. In the light of the doctrines of that Word, he sees the errors and blasphemies of Rome and leaves that Church to seek the truth elsewhere.

When people leave the Church in which they were brought up and nurtured, they often feel compelled to write a book to explain why they have taken this step. Many of the priests referred to above have done this. Their accounts have sought to display the wonderful grace of God in bringing them out of darkness into His marvellous light.

This book gives in considerable detail the reasons which caused Charles Davis to break with the Church in which he had been such a prominent and well-respected figure. The method adopted by

him has been to give an account of his pilgrimage from the time when he began to entertain doubts as to the credibility of the Roman Catholic Church being classified "Christian" until he finally separated. The disadvantage of this method is that it does not present a systematic refutation of Roman Catholic errors but only deals with the particular points which impinged upon the conscience of the writer. The advantages, on the other hand, are many, as every point is based upon the personal experience of this priest and has been thoroughly thought out by him as affecting him personally.

Charles Davis, who is evidently a scholar of considerable ability, writes with clarity and conviction, and he disposes with considerable ease of the accusation that his real reason for leaving the Roman church was to get married.

His arguments against accepting the credibility of that Church as a Christian body are weighty from the point of view from which he writes. He rejects the papacy and now regards the attempts to make out that the authority of the Pope is being reduced by the Bishops, as dishonest. The whole institution he regards as contrary to freedom in any true sense of the term. It seems his views are widely shared among educated Romanists who do not find the courage to break away as he has done. His whole treatment of the subject shows a state of affairs in the church which can afford no comfort to Pope Paul, and dispels the idea of unity which is so often claimed as such a distinctive feature of this Church.

There is, however, a fly in this particular apothecary's ointment. As one reads and appreciates the intellectual struggles, one realises that there is a spiritual lack. This is the great tragedy with many educated Roman Catholics. While they know from the obvious inconsistencies that many of the views of their church are wrong, they lack the spiritual light and understanding to detect the real errors. Despite his scholarly abilities, his theological knowledge, his persuasive method of presentation, and his courage in taking the step of separation, it is to be feared that this is the case with Charles Davis.

For instance, he obviously does not see anything wrong with the blasphemy of the mass. He says "after celebrating mass for years as a priest I have not been able to cease to do so without a painful wrench and a sense of spiritual denudation." (Page 230). He also accepts the modern conception of the relation between the Visible Church and the World, by which the church is no longer an enclosed sacred area within a profane world. The new Theology calls for the abolition of the distinctions between the secular and the sacred, but this is not scriptural. Christ himself declares of His people in union to himself, "They are not of the world, even as I am not of the world." (John, Ch. 17, 16).

While Charles Davis seeks freedom from the ecclesiastical tyranny of Rome, he does not possess the freedom with which Christ Himself makes free. Those who are his disciples indeed begin with the Word of God by which they were born again and hear His voice saying to them, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." (John 8, v. 31-32). Here we come to the crux of the whole matter, for we read that Charles Davis says, "The Bible is a unique and indispensable witness to God's revelation, which culminated in Christ. It is not, however, free from the limitations of its cultural context, or rather contexts, nor is it entirely without error. . . . At the same time, it (the Bible) is a human and historical document subject as such to inevitable imperfections and limitations." (Page 215). This false view of Scripture gives the clue as to why in this book there is an absence of a sense of sin and a failure to realise that the so-called dynamic freedom of the human spirit working in humanity as such, is blind to the glory of God.

Charles Davis has not joined any other church since he left the Roman Church. He is an instance of one who feels that, because of his liberal views, he can no longer endure the frustrations or the falsity of Roman Catholic teachings and practices. He has accordingly severed his connection but has still a long way to go before he spiritually embraces the truth as it is in Jesus.

Farewell to Anglicanism, by H. M. Carson. Pbk. 8/-. (Obtainable from Free Presbyterian Bookroom).

Rev. Herbert Carson, B.A., B.D., seceded from the Church of England in 1965 along with other Evangelicals who thought the time had come when they could no longer remain in that body and retain a clear conscience. Mr Carson has given an account of his views in this book. Like Charles Davis, he has adopted the method of personal history with its consequent advantages and disadvantages. Unlike him, however, there is every sign that Mr Carson is a man of truly pious principles. He writes well and evidently regards the Word of God as the true touchstone to which all opinions in matters of doctrine and experience must be brought and tested. In the main, we are in sympathy with Mr Carson's position in leaving the Church of England. Indeed, in a recent letter one of their leaders wrote to the present reviewer, "And if you, yourself, were an Anglican now I should expect to see you out of the Church in five minutes!" We are not at all happy, however, with the direction in which Mr Carson has gone since he left the Church of England. As many Evangelicals in that Church will have read his book and as many of them are undoubtedly exercised over the

question of secession, it would be a grave mistake to think the only alternative to Anglicanism is to become an Anabaptist and an Independent. There is a much better way, and, with this in view, we would like to deal with some points raised by Mr Carson.

Mr Carson found the principle of the Establishment one to which he could no longer subscribe. He writes with deep feeling on the issue because he "links that concept with the most heart-breaking experiences of my ministry". The Anglican Establishment being Erastian, we would agree with much that Mr Carson writes on the matter but there is no sign that he grasps that there is a scripturally-grounded doctrine of Establishment which avoids the errors of Erastianism. This principle, which is clearly taught in the Westminster Confession, insists indeed that the Civil Magistrate has no authority in the administration of the Word, Sacraments and Church Discipline, but equally insists that he has the authority and duty to support the cause of Christ in his position of authority and influence. In other words, he should acknowledge Christ as the King of Nations as well as King of Zion. Mr Carson appears to take the position of Voluntaryism, which virtually denies the obligation of Civil Governments to uphold, defend and advance the Cause of Christ in the world. This leads to the conclusion that the only relation which should exist between the Church and the State is that of entire separation. About one of the passages quoted by Mr Carson (1 Tim. 2, 1-2), he says "Paul is directing that earnest prayer should be offered for those in authority, that Christians may lead a quiet and peaceable life". He then goes on to say that Paul's encouragement to prayer is rooted in his contention that God desires all men to be saved and to come to the knowledge of the truth. Mr Carson passes by the nature of the peaceable life desired by the Christian according to Paul's prayer. It is to be "in all **godliness** and honesty". In other words, the prayer for the Civil Magistrate has in view not only matters of **honesty** but also **godliness** both of which the Civil Magistrate is to countenance and promote. On this matter Mr Carson betrays the anabaptism which runs through his whole book and departs from the Reformed Confessions.

Mr Carson has become an anti-Paedobaptist. He denies the right of baptism to children of those who are members of the Visible Church. His arguments are the usual ones expressed by such as hold this error, and he has also been obviously influenced by the unscriptural principle of indiscriminate baptism practised in the Church of England. His arguments will seem very weak to any Paedobaptist who administers the sacrament in a Church which observes scriptural discipline.

"Significantly," he writes, "the question (i.e. of child baptism) was burning in my mind at the very time I was facing the funda-

mental problem of the Church. It was the Biblical doctrine of the Church, as I understood it, that ultimately forced me out of the Church of England." This then is the core of the whole matter. Mr Carson swings away from the Episcopal conception of the Church to the other extreme of Independency. He shows no evidence of making any attempt to consider the Presbyterian view of the Church as outlined in the Westminster Confession. It is possible that the low spiritual state of Presbyterianism in England prevented him giving this aspect of the subject the consideration it deserves.

There seems to be a general weakness amongst Evangelicals in England on the nature of the Church. That Mr Carson is not the only one in this category is shown by a recent publication of the British Evangelical Council, from the pen of Dr D. Martin Lloyd-Jones, called "What is the Church?" In his most unsatisfactory handling of this essential subject, he commences by saying that he is "not going to deal with the question of the visible and invisible Church". Having evaded this elementary but most necessary distinction he proceeds to deal with the Church in the sense of the Church invisible in terms of the above-named distinction. The failure to observe this distinction leads to a lot of absurdities. For instance, he says, "So the whole notion of a State Church is a complete contradiction of the basic statement of the New Testament about the nature of the Church". Naturally, if you are speaking of the invisible nature of the Church and say that the true citizenship of the Lord's people is in heaven, the conception of a nation recognising Christ as head of the nation as well as Head of the Church does not arise. If on the other hand, you are considering the relationship between State and Church from the point of view of the visible Church, the matter is a completely different one, as we have already indicated. A similar and more serious state of confusion arises in his remarks about confessions.

His ignoring of the distinction between the Church visible and invisible leads him to denigrate the value of creeds. He states that even when people profess to believe in these creeds, such as the Westminster Confession, there is no guarantee that they are Christians, etc. He maintains that when you are looking at the Church you are looking at a body of people and not paper declarations. If, however, we find a body of people claiming to be Christians then we are seeing the Church visible. In order to test that this collection of people is truly the Church surely we must discover whether or not they believe the Christian Faith? How are we going to discover this unless they have a creed stating exactly what they believe? Later on in this booklet he has a great deal to say about the necessity for sound doctrine. "Look at the false teaching round about us. How can I be safe with regard to these unless I have got an **objective** Standard?" (Page 2.) What then is

to be the objective standard? Is it to be the Bible? Thousands claim to have the Bible as their objective standard, and the authority of the Bible has been claimed for all kinds of error. A creed informs all of the way the particular branch of the visible Church views the teachings of Scripture. Such a creed can be examined and a firm conclusion drawn as to the purity or otherwise of the Church. Bound up with this, creeds are absolutely necessary for the proper administration of Church discipline, especially in the case of office-bearers. Independency, with its jealous regard for the autonomy of the local congregation, is not conducive to the scriptural administration of Church discipline. The absence of any forms of appeal, with the subsequent objective review of decisions by parties outside the congregation, has a tendency to allow local prejudices to have too big a say in matters of discipline. Dr Martin Lloyd-Jones' particular handling of the doctrine of the Church raises many problems and solves none.

To return to Mr Carson. One of his strangest ideas is the notion that Independency and Anabaptism form the best basis for union between Evangelicals. The jealous regard for autonomy already referred to in Independent circles, however, seems to militate completely against the idea of unity. The bonds of fellowship outside the congregation generally take the form of Councils or Fellowships, loose in structure, and without any real authority either to correct abuses or to encourage the activities of true piety. The scriptural concept of Presbytery being ignored, one can hardly expect another system to succeed. The Anabaptist position, too, militates against true unity. A system whose views of Baptism would exclude from its communion Luther, Calvin, Knox, all the Reformers and Westminster Divines as well as a vast number of professing Christians can hardly have strong claims to form the basis of true unity. It was extremely sad to read of Mr Carson, himself, being re-baptized in Welwyn Evangelical Church shortly after the announcement of his resignation from the Church of England.

As was mentioned at the outset, we are in the main in agreement with Mr Carson leaving the Church of England. It would be a sad mistake, however, if Anglican Evangelicals thought that Independency and Anabaptism form the only alternative to Anglicanism. We recommend to such as are considering the question of secession a prayerful study of the Westminster Confession of Faith. Let them remember that the majority of the Westminster Divines were Englishmen. They will find in the Confession the true view of the Establishment Principle; a sound definition of the Church visible and invisible, in which the visible church includes those who profess the true religion together with their children; a scripturally-based doctrine of the sacraments; and the most com-

prehensive declaration of scriptural doctrine drawn up since the days of the Apostles. They should also recall that this Confession is an ecumenical document and was intended to be the basis for a British Church. If there is to be an ecumenism of the true kind, where is there a better document upon which to base such an expectation?

Notes and Comments

The Church of Scotland and Sex Films

As might have been anticipated, the representatives from the Moral Welfare Board of the Church of Scotland have come out in favour of showing the BBC Primary School sex films to eight-year-old children. There seems to be little concern for moral welfare among these clergymen, and we have no doubt but that Church of Scotland parents, however careless, have been shocked at the news.

The usual excuse for exhibiting harmful and objectionable material on films is made: they can be left out if the school wishes. Parents should, therefore, make it abundantly plain to Headmasters that they do not wish their children to be exposed to these films. As the films are to appear at the end of a nature series, it is evident that the matter is treated from a biological point of view, without setting it in its proper context of love and marriage, and without respect to moral principles. The leading idea behind these films is based on the false evolutionary hypothesis that man is some kind of Number One animal. Consequently, his offspring should be treated accordingly. This degrading view of man leaves out of account the inevitable harm done to a child, who is a human being and not a young animal, by exposure to a film dealing with this subject at such an early stage in his or her development.

We are glad to see that the Glasgow Education Committee is against these films, and their attitude is a rebuke to so-called ministers.

If there is a sincere desire to resist the rising tide of immorality and its attendant alarming increase in venereal disease, the proper course for ministers is not to support educational programmes of no moral value, but to preach the clear doctrines of the moral Law of God. Until the consciences of men and women, young and old, are convicted by the realisation that fornication and adultery are sins against the God of Eternity, there will be no improvement in the present state of moral degradation. The notion that education in biological facts will secure an improve-

ment is naive, and shows a complete misunderstanding of sinful human nature. "By the law is the knowledge of sin." "Whoremongers and adulterers, God will judge." —D.M.

An Unsafe Guide

Professor William Barclay is Professor of Divinity and Biblical Criticism at Glasgow University. He has recently published the second volume of his translation of the New Testament, which is supposed to meet some demand for a more readable version of the Bible.

In a recent interview given to William Foster of the *Weekly Scotsman*, Dr Barclay indicated some of his religious views. His popular appeal as a writer and broadcaster is based on his profession to be able to talk to the plain man, and one of his most widely-read books is entitled "**The Plain Man's Book of Prayers**". It is only too evident, however, that Dr Barclay is a very unsafe guide to both the "plain" man and the "educated" man as far as teaching Christianity is concerned. Says William Foster, "He disbelieves in the miracles and has severe doubts about the life hereafter, without letting it cramp his style." In referring to the miracle of Christ stilling the storm, Dr Barclay says, "I don't think He stopped the storm. I think He stopped the storm in their minds, calmed their fears." The teaching of Scripture is that Christ did calm the fears in the minds of His disciples but He did this by manifesting His power in stilling the storm. Those who were eye-witnesses on the occasion said one to another, "What manner of man is this, that even the wind and the sea obey Him?" But Dr Barclay says the Saviour never stilled the storm! Surely he must have got this idea, like many of the others he mentions, in the realm of imagination and not from Scriptural data. If Dr Barclay does not believe in miracles, does he believe in the miracle of the Virgin Birth and the Resurrection of the Saviour? If he believes in these miracles, upon what ground in reason can he reject the other miracles? If he does not believe in the Virgin Birth and the bodily resurrection of the Saviour, then he is not a Christian and should cease writing about the subject.

How can a man who has doubts about the life hereafter instruct sinners how to prepare for death, judgment and eternity? Surely the teaching of Christ on the hereafter is plain enough, in language which cannot be misunderstood. The rich man who lifted up his eyes in Hell, being in torment, knew where he was, as surely as he realised the blessed state of Lazarus, whom he so despised when he was in this world. It is surely perfectly simple for the "plain" man to understand the "plain" truth that he is either on the broad way to a lost eternity or on the narrow

way which leads to life. Nothing could be plainer, and if Dr Barclay does not understand this, there are plenty plain men who could teach him about it.

Dr Barclay, according to this interview, has a "devastating" effect on the unfortunate young men who sit at his feet in Glasgow University. "I do not know why it is," he says, "that all ordinands arrive with the most fundamentalist notions in their heads and then mellow and become more liberal." There are two reasons for this. The first is the theological poison instilled into their minds by a man who does not believe the fundamental doctrines of the historic Christian Faith, as revealed in an inspired and therefore infallible Bible, and set down with crystal clarity in the Westminster Confession of Faith. The second reason is that the said students never really believed these doctrines, because they lack that principle of vital godliness which is absolutely necessary for the ministry of the Church and which arises from the regenerating and illuminating work of the Holy Spirit. Such as are taught from heaven have an unction from the Holy One and know all things necessary for salvation. They are not likely to be deceived by the notions of liberal theologians. On the other hand, where this divine unction is missing the Scripture is fulfilled in a devastating way: "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15: 14).

Dr Barclay is to give the James Reid Memorial Lecture in Cambridge on the subject, "Pelagius or Paul?" He says, "I am to answer the question how much has man to do with his own salvation? I think I'll come down in half on that one." This would appear to mean that he will support Pelagius against Paul at least to the extent of adopting semi-pelagianism. The positions held by Pelagius were opposed and refuted by the eminent Augustine, and have been held by all denominations, apart from Socinians, to be fatal heresy. They were condemned by two Councils held at Carthage in A.D. 407 and 416 and by the Ecumenical Council of Ephesus, A.D. 431. Semi-pelagianism is, in its essential principles, one with the system now called Arminianism. In both the Pelagian and semi-pelagian positions man does have a hand in his salvation to some degree or another. The Pauline and Scriptural position is that man is dead in trespasses and sins and must be wholly saved by God's grace. Both the Old and New Testaments speak with one voice on this matter: "Salvation is of the Lord" (Jonah 2: 9); "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast." (Eph. 2: 8, 9). The very title of the lecture which sets up a choice between a condemned heretic and an inspired Apostle makes one shudder.

— D.M.

A Cardinal's Address

Cardinal Gordon Gray, Archbishop of St. Andrews and Edinburgh, according to press reports, will address Church of Scotland elders and office-bearers on the subject "The Role of the Christian in Today's World", in New College, Edinburgh, on 11th March. The leaders of the Church of Scotland are busily engaged in betraying the Protestant Church into the hands of Rome. Their task is made very much easier by the widespread ignorance and appalling lack of discernment among office-bearers and people of that church, who are blind to the perils of Romanism. Cardinal Gray will not scruple to make full use of the opportunity which has been given to him of spreading Romanist doctrines throughout the Church of Scotland. Rome never makes concessions of any importance, but demands submission to her doctrines and claims, as becomes a church whose boast is that she never changes. At present she is using the ecumenical movement in her own interests, and accordingly, it needs no great stretch of the imagination to conceive what his interpretation of the Christian's role in the world today may be. We may rest assured that Rome's conception of a Christian's main work in the world is the promotion of Romanism in doctrine, practice, claims and prestige. In attaining this ambition, if she can enlist the aid of uninstructed, thoughtless, although perhaps amiable Protestants, she will gladly avail herself of any help they may be able to give. It is deplorable to see Church of Scotland officials doing the work of Rome by bringing this high-ranking, experienced papal churchman into one of their Divinity Halls to lecture to their office-bearers on Roman Catholic doctrine.

—C.

Condign Punishment

The riotous conduct and violence of modern youth often make the headlines of our daily newspapers. The most recent example, which is now too often becoming associated with student activities, occurred in the High Court, London, when an important case was interrupted by a group of Welsh University students, who marched into the High Court, filled the place with uproar, and brought the processes of law to a halt. They occupied the seats of court officials and for half an hour sang Welsh national songs, made speeches and distributed literature. They explained that "our loyalty to our country is more important than our loyalty to the British Constitution". Up in the gallery more Welsh enthusiasts took up the singing and threw English and Welsh leaflets into the body of the court. The judge announced that the court was adjourned and withdrew until the police arrived and cleared the room by carrying out the demonstrators bodily by their arms and legs into the

Strand, before lodging them in the cells. Such conduct as this, if law and order are to be preserved in our country, is quite intolerable. It is gratifying to read that, when calm was restored, those responsible for this outrageous conduct were brought, individually, before the presiding judge, and asked for an explanation. Mr Justice Lawton then sentenced fourteen of their number, both men and women, to three months in jail, and a further eight, who apologised to the court, were let off with a fine of £50 each. Reckless demonstrations, destroying public property, endangering the lives of policemen, and interrupting the orderly conduct of the nation's affairs are now getting out of hand. Such swift and summary justice as was handed out to these thoughtless youths by this London High Court judge may deter others who may have ideas of doing the same thing, and might with great benefit to the orderly lives of our people be carried out elsewhere, when protests go beyond the limits of peaceful demonstrations.

—C.

Churchman's Untimely End

The reported disappearance of Bishop James A. Pike, one time bishop of California, America, at the end of last year, in the deserts of Palestine, and his presumed death, recalls the stormy career of one of the most controversial figures in modern times. Born a Roman Catholic, Pike as a young man rejected the Christian faith and lapsed into atheism. During this period he engaged in a successful legal career, recovered his religious beliefs, and joined the Episcopal Church of America. During his life he was involved in controversies on a variety of subjects, and on three occasions was before his church on charges of heresy. He denied the fundamental doctrines of the deity of our Lord, the physical resurrection of Christ from the dead, miracles, and in general might be said to have renounced every supernatural element in the Bible. He was acquitted, however, on each charge. For a time he was dean of the Cathedral of St. John the Divine in New York, which is the second largest church in the world, and while there used his position to grant communion to members, including students of the nearby Columbia University, who openly declared themselves to be atheists. He was greatly dejected over the suicide of his son, and turned to the doubtful consolations of spiritualism, claiming to be able to enter into communication with the spirit world. One of his last interests was the pursuit of the historic Christ, which made him decide to visit the scenes of our Lord's earthly life. Here he met his untimely end.

It is a sad fact that such an infidel as Bishop Pike and other like minded churchmen appeared frequently on the platform supporting Dr Billy Graham's so-called evangelistic campaigns. This is not

to say that Bishop Pike, however, renounced his heretical views, but is a clear indication that Dr Billy Graham had succumbed to the ecumenical craze, so popular in the religious world today. There are many such blind leaders of the blind in the modern church today, from whom we are warned to turn aside.

—C.

Church Notes

London Communion Services

The London communion services will be as follows (D.V.): — Thursday, 26th March, 11 a.m. and 7 p.m.; Friday, 27th March, 11 a.m. and 7 p.m. (Fellowship Meeting); Saturday, 28th March, 2.30 p.m. (Gaelic), 3.30 p.m. (English), and 6.30 p.m. (Prayer Meeting); Sabbath, 29th March, 11 a.m. and 6.30 p.m.; Monday, 30th March, 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, S.W.1. Rev. R. R. Sinclair, Wick, and Rev. L. MacLeod, Greenock, are expected to assist at the communion (D.V.).

Presbytery Meetings (D.V.)

Northern Presbytery: At Dingwall on Tuesday, 7th April, at 3.30 p.m.

Southern Presbytery: At Glasgow on Tuesday, 28th April, at 6 p.m.

Aberdeen Congregation

The affairs of our Aberdeen congregation in the Lord's providence continue to prosper. The numbers of our students and people who meet, Sabbath and weekday, for the Lord's worship at Summerfield Terrace are maintained, and the signs are that they are likely to grow. The Northern Presbytery at its last meeting were extremely gratified, as we know our people throughout the Church, who showed such practical interest in the congregation and gave prompt and liberal financial aid, will also be gratified, to learn that the Financial Statement of the Aberdeen congregation for the past year showed a small balance of £30, after all claims were settled, and these amounted to over £2,000. The Lord has always given proof, as we believe He has done once more in this particular instance, that where the cause is His own, He will not fail to give His blessing.

The Northern Presbytery, at its last meeting, decided to grant the Aberdeen congregation the status of a Mission Station of the Free Presbyterian Church, and have appointed Rev. A. F. MacKay

as Interim Moderator, with the Inverness elders as assessor elders to form with him the Kirk Session of the Aberdeen congregation. May this move strengthen the congregation. May our people at Aberdeen enjoy much of the Lord's presence, and particularly our young people discover for themselves the happy experience of bearing the yoke of the Gospel in their youth, and upon their assemblies may there descend from the Hills of Sion, the Blessing of the Lord which brings with it life that will never end.

A.F.M., Clerk of Presbytery.

Tain and Fearn Manse Fund Appeal

This joint-congregation has decided to attempt to procure a manse. Despite the scarcity of suitable houses and the high cost of building a new one, there is the possibility that a suitable manse may be obtained at a very moderate cost. But even should that prove to be as low as £5,000, this is still a very large sum. It is hoped, therefore, that this appeal, which has been endorsed by the Northern Presbytery, may result in interested friends throughout the Church, doing what they can to assist our people in Tain and Fearn achieve their object. Contributions may be sent to the congregational treasurers: — Mr Kenneth Robertson, 2 Munro Place, Tain, and Mr Wm. MacDonald, 3 Shore Street, Balintore, and will be gratefully received.

A. McPherson, Interim Moderator.

Ordination and Induction at Stornoway

On the evening of Tuesday, 30th December, 1969, at 7 p.m., the Outer Isles Presbytery met in the Church at Stornoway, for the purpose of ordaining Rev. J. Macleod, M.A., Probationer, to the Ministry of the Gospel, and inducting him to the Pastoral Charge of the Stornoway Congregation. Rev. M. Macinnes, M.A., Ullapool, who had travelled specially for the service, was associated with the Presbytery. There was a large and representative congregation present, when the Moderator, pro. tem. of Presbytery, Rev. D. J. Macaskill, M.A., Uig, rose to conduct public worship. He preached an appropriate sermon from the words of the sweet singer of Israel in Psalm 132, v. 17: "I have ordained a lamp for mine anointed."

At the close of public worship, the Clerk of Presbytery read a brief narrative of the steps which had been taken to fill the vacancy in the congregation, since the translation of their last minister, Rev. D. M. Macleod, to Auckland, New Zealand. The Moderator pro. tem. then asked the pastor-elect to stand, after which he addressed to him the Questions usually put to Probationers at their Ordination, which Mr Macleod satisfactorily answered. The

Formula having been read to him, Mr Macleod then signed the same in the presence of the congregation. Thereafter Rev. John Macleod, Probationer, was ordained to the office of the holy ministry, with solemn prayer by the Moderator pro. tem., and the laying on of hands of the ministerial brethren in the Presbytery.

The newly ordained minister was then formally inducted to the pastoral charge of the Stornoway Congregation, and suitably addressed by the Clerk, from the words of the Apostle Paul to young Timothy, in his first Epistle, chapter 4, verse 13, "Till I come, give attendance to reading, to exhortation, to doctrine."

The congregation were then appropriately exhorted as to their duties by Rev. A. Mackay, Tarbert, who based his remarks on the words of the spouse in Song of Solomon, chapter 3, verse 3, "The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?"

The solemn service was brought to an end by the singing of Psalm 133. After the Benediction, the congregation had an opportunity of shaking hands with the newly inducted pastor. It is the prayer of the Presbytery that the ministry thus begun may be owned and acknowledged by God, to the ingathering of precious souls, and the building up of the Israel of God in their most holy faith.

A. M. CATTANACH, Clerk of Presbytery.

Book Review

Industry and 'Sunday', by the Lord's Day Observance Society.
Price 2/-.

This 19-page booklet issued by the Lord's Day Observance Society reports on, and in a realistic manner attempts to assess the relative difficulties, dangers, and prospects, which arise from the ever-increasing encroachment of Industry upon the sanctity of the Sabbath and the freedom of the "conscientious" individual. The hazards relative to the thorny problem of Industry and the Sabbath are possibly more insidious and damaging than those relative to the Sabbath and recreational activities. When the question of a man's livelihood is in jeopardy because of the lines on which Industry is run, the situation is serious indeed. Whatever slender rights and safeguards exist at present, the position in the light of present day trends may well deteriorate and cause no little embarrassment and hardship to those who refuse to work on the Lord's Day.

In this booklet we have the result of a survey conducted by the Lord's Day Observance Society in the form of a questionnaire sent

to a representative number of large industrial concerns, with a letter of enquiry addressed to the Trade Unions involved in those industries. These questions are pertinent and simple, and relate mainly to the nature and measure of employment on the Sabbath. As might be expected, the responses to these questions range from apathy to obvious interest. The most common reason advanced for the necessity for Sabbath work is the need to ensure maximum output in a competitive society. In other words, as the writer points out, in a predominantly materialistic age, economic considerations take precedence over moral and spiritual obligations.

The conclusions arrived at by Mr Legerton are in accordance with the Word of God, and his final recommendations are well worthy of most serious consideration.

In fine, the booklet makes interesting, revealing, and thought-provoking reading, and should not only alert us, but stir us up to assist one another to our utmost in our contendings for the preservation of our priceless heritage — the Christian Sabbath.

We would commend all our readers to purchase immediately a copy of this little booklet, at the modest price of 2/-, from the Lord's Day Observance Society, 55 Fleet Street, London, E.C. 4.

FRASER MACDONALD.

Acknowledgment of Donations

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

Sustentation Fund — Anon., £25; Mrs Jean Ross, "In memory of my dear parents", £3; Hearrach, North Uist, £5; A Friend, Brora, £1.

Home Mission Fund — Anon., £25.

Aged and Infirm Ministers' etc Fund — Anon., £25; "James", £65.

China Mission Fund — Anon., £25.

Dominions & Overseas Fund — Spanish Evangelical Mission, Holland, £230 for Mission work in Italy.

Home of Rest Fund — Anon., £10 (per Rev. Wm. Grant); Dingwall Friend, £10; Tomatin Congregation (Harvest Thanksgiving Collection), £18.10/-; Mrs M. H. MacK., Deiraclete, £2.16/- (last three per R.W.M.M.).

On behalf of the Trinitarian Bible Society — Lochinver, Stoer & Drum-beg Congregation, £40.10/-; Bracadale Congregation, £12.10.6.

Foreign Mission Fund — Two Glendale Friends, "In memory of Rev. J. Tallach", £5 for Mboma Hospital; A. Van Baalen, Brakel, Holland, 18/-; A Friend, Brora, 13/-; D. MacK., Stornoway, £3 (all per R.W.M.M.).

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FREE PRESBYTERIAN CHURCH OF SCOTLAND **SPECIAL COLLECTIONS—YEAR ENDED 31st DECEMBER, 1969**

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Infirm Ministers' etc. Fund	College and Library Fund	Organisa- tion Fund	General Building Fund	Dominions and Overseas Fund	TOTAL	
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Northern Presbytery—											
1 Bonar-Bridge	D. A. MacFarlane, Minister	80 0 0	63 0 0	22 10 0	10 16 6	10 14 6	6 8 6	4 14 6	8 4 0	206 8 0	
2 Lairg		191 11 0	46 6 0	20 15 0	10 13 6	13 10 0	12 0 6	13 10 0	16 10 0	324 16 0	
3 Beaully		500 0 0	130 13 2	256 7 3	36 9 10	30 12 7	38 14 10	3 8 1	39 7 3	1,035 13 0	
4 Dingwall		513 12 4	181 16 2	150 0 0	30 0 0	40 0 0	50 0 0	—	30 0 0	995 8 6	
5 Dornoch	D. MacLennan, Missionary	84 10 0	22 3 6	11 9 0	5 9 4	8 0 0	7 10 6	6 13 9	20 7 9	166 3 10	
6 Rogart		70 0 0	24 0 0	12 10 0	2 10 0	5 0 0	4 0 0	4 0 0	5 10 0	127 10 0	
7 Fearn	D. A. MacLean, Minister	123 10 3	51 8 1	42 2 2	20 0 0	15 0 0	15 0 0	30 0 0	10 0 0	307 0 6	
8 Halkirk		334 0 0	57 10 0	84 0 0	16 0 0	20 17 6	19 17 9	14 17 0	13 0 0	560 2 3	
9 Helmsdale		—	—	—	20 0 0	—	—	7 0 0	—	27 0 0	
10 Inverness	A. F. MacKay, Minister	2,083 9 5	392 13 4	289 1 3	167 16 4	146 17 7	182 12 4	124 15 11	121 9 6	3,508 15 3	
11 Kinlochbervie		164 10 0	248 10 0	131 0 0	26 1 3	25 6 0	25 14 9	24 0 0	26 12 3	671 14 8	
12 Scourie	A. MacPherson, Minister	—	—	—	—	—	—	—	—	—	
13 Daviot		250 0 0	72 17 6	64 0 0	24 6 0	21 7 0	22 5 6	20 5 0	20 0 0	495 1 0	
14 Tomatin		250 0 0	65 10 0	33 0 0	32 0 0	28 10 0	25 10 0	30 0 0	32 10 0	497 0 0	
15 Stratherrick		260 0 0	76 15 0	41 16 0	29 7 6	23 19 3	20 18 3	23 10 6	24 2 0	500 8 6	
16 Strathay	Jas. MacLeod, Missionary	66 0 5	91 10 0	49 2 6	22 0 0	20 11 0	19 0 0	21 1 0	16 10 6	305 15 5	
17 Tain	A. Robertson, Missionary	200 0 0	100 0 0	50 0 0	25 0 0	22 0 0	15 0 0	23 10 0	9 0 0	444 10 0	
18 Thurso	R. R. Sinclair, Minister	98 0 0	—	5 0 0	—	—	—	—	—	103 0 0	
19 Wick		550 0 11	125 15 0	148 12 0	60 11 0	59 0 0	58 0 0	70 0 0	52 0 0	1,123 18 11	
		5,819 4 4	1,750 7 9	1,411 5 2	539 1 3	491 5 5	522 12 11	421 5 9	445 3 3	11,400 5 10	
Southern Presbytery—											
20 Dumbarton	D. Campbell, Minister	255 4 10	36 16 5	19 2 3	15 15 6	12 4 6	12 7 0	15 9 6	6 14 6	372 14 6	
21 Edinburgh		1,000 0 0	100 0 0	165 12 10	45 2 1	50 0 0	30 0 0	30 0 0	55 0 0	1,475 14 11	
22 Fort William	J. A. MacDonald, Minister	730 0 0	108 13 8	82 13 10	29 17 0	33 12 3	26 5 0	31 12 7	26 14 6	1,069 8 10	
23 Glasgow, St. Jude's	D. MacLean, Minister	1,964 15 6	507 18 1	427 19 0	130 16 0	129 3 6	113 0 9	99 13 3	117 16 0	3,491 2 1	
24 Dunoon	L. MacLeod, Minister	—	10 0 0	—	—	—	—	—	—	10 0 0	
25 Greenock		350 0 0	50 0 0	49 0 0	20 10 0	24 10 0	13 10 0	13 10 0	43 10 0	564 10 0	
26 Kames		242 0 0	30 9 6	47 6 0	15 17 6	12 7 6	26 3 6	16 12 0	19 16 6	410 12 6	
27 Lochgilphead	D. B. MacLeod, Minister	25 0 0	6 15 0	14 0 0	2 10 0	4 15 0	1 10 0	2 0 0	6 5 0	62 15 0	
28 London		487 16 5	65 0 6	79 14 0	48 10 10	10 0 0	5 0 0	15 0 0	25 0 0	736 1 9	
29 Oban	M. MacSween, Minister	520 0 0	59 5 0	56 12 0	35 2 0	22 13 0	35 8 9	10 15 6	21 3 9	761 0 0	
30 Vancouver, Canada	R. MacDonald, Minister	—	—	—	19 6 8	—	—	—	90 1 6	109 8 2	
31 Winnipeg, Canada		—	—	—	—	—	—	—	154 0 0	154 0 0	
32 Calgary, Canada	Wm. MacLean, Minister	—	—	—	—	—	—	—	62 8 1	62 8 1	
33 Grafton, Australia		—	—	50 0 0	—	—	—	—	50 0 0	100 0 0	
34 Gisborne, New Zealand		—	—	200 1 6	50 0 0	—	—	—	100 0 0	350 1 6	
35 Auckland, New Zealand		D. M. MacLeod, Minister	—	—	—	25 0 0	—	—	—	25 0 0	50 0 0
36 Wellington, New Zealand		—	—	9 6 1	—	—	—	—	—	23 5 3	32 11 4
		5,574 16 9	974 18 2	1,201 7 6	438 7 7	299 5 9	263 5 0	233 12 10	826 15 1	9,812 8 8	

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and infirm Ministers' etc., Fund	College and Library Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	TOTAL
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Outer Isles Presbytery—										
37 Achmore	J. MacLeod, Minister	95 4 0	26 0 0	25 0 10	—	—	—	—	—	146 4 0
38 Stornoway		939 12 6	200 2 3	159 12 3	75 0 10	70 0 0	75 0 0	80 0 0	92 2 0	1,691 9 0
39 Bayhead, North Uist	A. Morrison, Minister	535 0 0	81 8 0	41 6 10	17 17 6	18 1 0	20 12 0	17 11 6	20 9 0	752 5 0
40 Breasclete		140 11 9	38 11 2	23 5 1	10 0 0	5 0 0	10 0 0	5 0 0	13 0 0	245 8 0
41 North Tolsta	A. MacKay, Minister	510 0 0	72 0 0	140 0 0	40 0 0	—	50 0 0	30 0 0	—	842 0 0
42 North Harris		763 17 0	255 9 0	116 5 0	27 6 0	30 9 6	38 10 3	32 6 9	29 11 10	1,293 15 4
43 Northton	A. M. Cattanach, Minister	243 17 1	113 0 5	58 4 3	24 4 2	35 10 3	25 10 2	23 10 2	—	523 16 6
44 South Strond		157 16 6	69 9 0	20 0 0	11 3 6	11 8 9	16 10 0	—	—	286 7 9
45 Harris Finsbay		231 12 6	61 16 0	29 10 0	13 10 0	16 0 0	17 2 0	14 5 0	17 3 0	400 18 6
46 Harris Seilabost		83 0 0	34 12 6	12 0 0	7 6 6	8 0 0	7 0 0	—	—	151 19 0
47 Ness, Lewis	J. Nicolson, Minister	650 0 0	70 0 0	130 0 0	20 0 0	12 0 0	12 0 0	12 0 0	—	906 0 0
48 Uig, Lewis	D. J. Macaskill, Minister	700 0 0	42 0 0	124 5 0	30 0 0	20 0 0	25 0 0	—	23 0 0	964 5 0
		5,050 11 4	1,064 8 4	879 7 7	276 7 8	226 9 6	297 4 5	214 13 5	195 5 10	8,204 8 1
Western Presbytery—										
49 Applecross	A. Murray, Minister	403 0 0	135 0 0	100 0 0	28 7 0	15 0 0	17 14 6	22 10 0	20 6 0	741 17 6
50 Bracadale		348 15 0	132 12 6	42 16 0	22 12 0	39 10 9	17 2 6	19 11 0	22 6 3	645 6 0
51 Strath	A. Chaplin, Missionary	276 16 0	95 5 0	73 10 0	10 17 0	11 4 0	15 10 0	15 16 0	12 13 6	511 11 6
52 Flashadder		46 19 0	25 11 6	4 14 0	2 0 0	2 0 0	2 0 0	3 0 0	2 10 0	88 14 6
53 Gairloch	A. MacDonald, Minister	1,135 1 6	229 10 6	194 15 0	48 6 6	48 8 9	46 1 3	53 14 3	49 10 9	1,805 8 6
54 Glendale		367 15 0	91 1 0	38 17 3	28 18 6	27 16 0	31 0 9	35 19 0	22 10 3	643 17 9
55 Vatten	J. Colquhoun, Minister	175 0 0	68 0 0	45 0 0	15 0 0	20 0 0	18 0 0	15 0 0	15 0 0	371 0 0
56 Waternish		83 0 0	18 10 0	18 0 0	13 0 0	5 0 0	12 0 0	13 0 0	10 0 0	172 10 0
57 Laide	A. MacLean, Missionary	318 16 6	107 7 0	70 0 0	18 0 0	18 9 6	19 8 6	18 15 0	19 13 6	590 10 0
58 Kyle of Lochalsh		82 10 0	59 10 0	38 0 0	13 0 6	18 14 9	12 18 9	15 10 3	15 12 0	255 16 3
59 Plockton	D. Campbell, Missionary	56 6 0	48 0 0	20 0 0	7 6 6	6 10 3	8 6 0	8 0 0	6 3 5	160 12 2
60 Lochbroom		937 11 2	169 4 3	121 6 2	45 0 0	80 0 0	50 0 0	50 0 0	50 0 0	1,503 1 7
61 Lochcarron	M. MacInnes, Minister	—	87 3 6	64 2 0	11 3 3	8 11 6	7 12 0	8 13 6	11 10 0	198 15 9
62 Lochinver		286 12 0	108 2 0	85 0 0	24 10 0	31 5 0	30 0 0	24 0 0	27 5 0	616 14 0
63 Stoer Drumheg	A. Macaskill, Minister	267 10 0	95 10 0	55 5 6	29 0 0	40 0 0	25 2 9	26 12 6	31 7 0	570 7 9
64 Portree		1,129 19 2	282 6 8	282 7 9	71 19 9	93 12 7	58 10 6	60 17 10	69 3 1	2,048 17 4
65 Raasay	F. MacDonald, Minister	327 15 6	148 19 0	67 9 0	19 18 3	18 6 0	20 4 9	24 5 3	25 13 0	652 10 9
66 Shildaig		—	81 0 0	37 10 0	13 7 6	19 0 0	21 0 0	14 0 0	17 0 0	202 17 6
67 Stallin	J. MacDonald, Minister	418 15 10	86 3 7	42 15 6	23 10 3	25 10 0	18 5 0	14 5 0	23 10 0	652 15 2
		6,662 2 8	2,068 16 6	1,401 8 2	445 17 0	528 19 1	430 17 3	443 9 7	451 13 9	12,433 4 0
SUMMARY										
Northern Presbytery	...	5,819 4 4	1,750 7 9	1,411 5 2	539 1 3	491 5 5	522 12 11	421 5 9	445 3 3	11,400 5 10
Southern Presbytery	...	5,574 16 9	974 18 2	1,201 7 6	438 7 7	299 5 9	263 5 0	233 12 10	826 15 1	9,812 8 8
Outer Isles Presbytery	...	5,050 11 4	1,064 8 4	879 7 7	276 7 8	226 9 6	297 4 5	214 13 5	195 5 10	8,204 8 1
Western Presbytery	...	6,662 2 8	2,068 16 6	1,401 8 2	445 17 0	528 19 1	430 17 3	443 9 7	451 13 9	12,433 4 0
		23,106 15 1	5,858 10 9	4,893 8 5	1,699 13 6	1,545 19 9	1,513 19 7	1,313 1 7	1,918 17 11	41,850 6 7

(Continued from Page 353)

Lobban. Bonar Bridge. £5; Mrs John Campbell, Vatten, £5; Mr J. Campbell, Oykell, £1 (per Mr Wm. Campbell); Collected in Struan, £190 (per D. Y. Mackinnon).

Broadford — Manse Building Fund: K. and M. Mackinnon, Struan, £3 (per Mr L. MacKinnon); Mrs M. Robertson, Moorlands, £5 (5th don.); Mr R. MacLeod, "Assynt", Broadford, £20; Mantelpiece Box, £3.1/-.

Glendale — A Glendale Friend, £10 (for Sustentation Fund); Friend of the Cause, £2 (for Church Repair Fund) (both per Rev. J.C.).

Greenock — Church Interior Decorating: A Friend, Greenock, £20.

Portree — Envelope in Church plate, £3; "Penitent", Glasgow postmark, £1 for Sustentation Fund (per Rev. F. McD.); Mrs Maclean, Sconser, Skye, £5 for Sustentation Fund (per Treasurer); Church Plate envelope, £1 for Aged and Infirm Ministers', Widows' and Orphans' Fund.

Raasay — Raasay Friends, £5; Raasay Friend, £4; Raasay Friend, £2; M. McL., Raasay, £1; D.N., Raasay, £2; Portree-Raasay Friend, £1 (2nd donation) (all for Church carpet); J.N., Raasay, £5 for Manse extension (all per J. M. McL., elder); Mrs and C. Finlayson, £2 for Raasay Church improvements (per Treasurer).

Scourie — Church Renovation Fund: Anon., Lairg, £5 (per W. Sim); A.M., £5, Stratherrick Friend, £5 (both per Rev. A. Macpherson); Mr G. Murray, 52 Lower Barvas, £4.6/-, M. H. McK., Inverness, £2 (both per R. W. M. Mackenzie); Mrs W. H. Macleod, Scourie, £2.10/-; Friend, London, £7; In memory of the late Mr and Mrs James Mackay, Edinburgh, £10.10/- (both per Mr W. D. Fraser).

South Harris — Congregational Purposes: Friend, Finsbay, £2; Mrs M., Tarbert, £5; Friend, North Harris, £2; Two Sisters, £2; Mrs MacAulay, Grosebay, £1.

London — Anon., "Australia", £10 for London Church and Manse Building Fund (per Mr Wm. Frazer); Anon., "Scotland", £10 for London Congregational Funds (per Miss Ishbel Grant).

Thurso — In memory of Mrs Finlayson, Janetstown, £100.

Wick — Mrs H. T. Edwards, Ontario, Canada, £1.18.4 for Jewish and Foreign Mission Fund (per Rev. R. R. Sinclair); Three Friends, Halkirk, £1.3/- for Manse Kitchen renovation; Mrs Faulds, £1; Mrs Weir, £2 for Congregational Funds (per Rev. R. R. Sinclair).

The Librarian gratefully acknowledges the following donations: — The Book Room: Anon., Argyll, £6.6/-; A Friend, 17/1; H. McIsaac, Lochmaddy, 7/4. Publications Fund: A Friend, Helmsdale, 14/-; D. MacCuish, 3/6.