

The
Free Presbyterian Magazine
and Monthly Record

Vol. 77

October 1972

No. 10

Day of Humiliation and Prayer

The Synod each year appoints a day of humiliation and prayer to be observed in all the congregations of the Church. Besides this yearly Synod appointment, each congregation of the Church appoints a congregational fast day on the Thursday before each communion season as a day of humiliation and prayer.

What are the dangers connected with the appointment of such a day? Its regular appointment may make it become a common-place occurrence to us. If its significance becomes lost to us and we forget the purpose of its appointment we will, as a consequence, treat it lightly and observe it half-heartedly. The perfunctory observance of a fast day may be more God-dishonouring than not having one at all. All religious worship is solemn and weighty and ought to be engaged in seriously. Surely, then, it is particularly solemn when our purpose, as a congregation or Church or nation, in coming before God, is to confess our sins before Him. If we do this in an insincere or light way we not only make a mock of sin—a particularly serious offence before God—but we mock God Himself. What need we have to bear in mind that exhortation of God's Word—"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Eccles. 5: 1. Unless we are duly sensible of the weightiness of a day of humiliation and prayer, we may run great hazard in negligently observing it. As is true in the case of vows—"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay"—so it is in the case of fast days too. Better to have no fast day than to set a day apart and then fail to observe it or not observe it aright.

What is a fast day? The prophet had to ask of old—Is it a day for a man to bow down his head as a bulrush, and to spread sackcloth

and ashes under him? Isaiah 58: 5. It is very clear that it does not consist in mere outward postures or observances or mere lip confession of sin. It is a day for sinners to humble themselves in the dust before the Majesty of heaven. It is a day for open acknowledgment of personal sins of heart and life as well as confession of national sin and backsliding in the presence of God. If there is to be true confession of sin there must be also a forsaking of sin, and there can be neither apart from the power and blessing of the Holy Spirit. It is the Spirit of God which begets in the heart true grief and sorrow for sin and which wrings from a soul truly sensible of sin and guilt those groanings which cannot be uttered. We need the Holy Spirit in this as in all other exercises of acceptable worship for He is the Spirit of grace and of supplication.

What advantage is to be derived from the right, that is, the spiritual observance of such a day? Though there was no blessing promised as a reward, it would be our reasonable duty to acknowledge our sins at special times and particularly in times of gross backsliding. Yet many blessings are held out in God's Word as an encouragement to engage in this duty—such as, for example, the averting of temporal calamities and the reviving of the Lord's Cause. How often has the fierce anger of the Lord been turned away through the intercession of His people. His ear is open to hear their cry. On how many occasions have seasons of reviving come to the Church through God's people humbling themselves in the dust before Him. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7: 14. Let us keep these things clearly before our minds as we approach another day of humiliation and prayer.

This may be our last opportunity to gather together as a Church to plead with the Lord to intervene in the affairs of our nation and prevent, if that is His holy will, our projected entry into the European Common Market on 1st January, 1973. Should that alliance be finally consummated, who can venture to predict the extent of the adverse effects upon us as a people through its ensnaring entanglements. Such an alliance could well be the precursor of darker days than our land has ever seen. Let us be thankful, then, that we have this renewed opportunity of publicly appearing before God in His Courts to plead with Him at this time. Let us

ask Him to appear for us, for His great Name's sake. Such a day of humiliation and prayer might well mark a turning point in the history of our nation, and even in the history of the nations of the world. If we gain the ear of the Most High then we have the ear of Him who controls the universe—and with Him nothing is impossible.

Britain's Peril

O Britain! thou privileged nation!
How greatly thy Land hath been blest!
Thou hast, since the great Reformation,
Had liberty, riches and rest.

The Bible laid firm thy foundations,
The Sabbath Day gave thee thy rest;
Though envied by all other nations,
Thy land by no foe was oppressed.

These blessings were not of thy making,
Thy God is the giver of all;
But, if Divine laws thou art breaking,
Like Babylon, thou too shalt fall.

What spirit can now have seduced thee?
What means all this unrest within?
Hath conscience e'en now not accused thee
Of Godless indulgence in sin?

The Bible—God's great revelation—
Thy people neglect and despise;
While doctrines of man's commendation,
Are "highly esteemed" in thine eyes.

Thy Sabbaths—no longer kept holy—
Are given to pleasure and gain;
And thus, with gross, impious folly,
God's rest day thy people profane!

Thy Church, once reformed from Rome's errors,
Is learning those errors again;
Though Rome, 'mid unspeakable horrors,
An Army of martyrs has slain!

The Preachers—how few preach God's Message!
The services "pleasant" are made;
And "Sunday" amusements, all presage
Thy glory beginning to fade.

Thy Leaders—for "party" contending—
Seem blind to the country's true weal;
On human devices depending,
They promise thy troubles to heal.

Thy people—some drunken with pleasure,
While others with cares are engrossed;
For God—oh! how few can find leisure!
And soon, alas! all will be lost!

Thy army and navy will fail thee,
If thus the Lord God thou forsake;
Political schemes won't avail thee,
If sacred commandments thou break.

For God has His eyes on this nation;
O, Britain! to thee will be sent
The doom of thy just condemnation,
Except, ah! "except thou repent"

Then humble thee, proud British nation,
Give diligent heed to God's Word,
Appoint now a Day of Confession,
And turn from thy sins to the Lord.

For God is a God of compassion,
So, if thou His mercy implore,
He'll stay thy deserved retribution,
And favour Great Britain once more.

Sidney Collett.

Sermon (1)

by Rev. J. Colquhoun, D.D.

Text—"The Word was made flesh, and dwelt among us." John 1:14.

Some of the ancients inform us, that John wrote this gospel in Ephesus, at the request of the ministers of the several churches in Asia, in opposition to the heresy of Ebion and Cerinthus, who

maintained that Christ was only a mere man. In the beginning of this first chapter, the evangelist, inspired by the Spirit of truth, asserts in the strongest and most sublime manner, the eternal existence, the personal co-existence, and the divine essence of our Lord Jesus. He then demonstrates the truth of his assertion concerning the divinity and divine perfections of our Lord, by observing, that "all things were made by him, and that without him was not any thing made that was made"; and also, that he was the Proprietor and Fountain of life. "In him was life, and the life was the light of men." Having thus asserted and demonstrated the truth of Christ's supreme Godhead, in opposition to such as in every age would deny it, and said some things in further confirmation of it, he proceeds, in the words of my text, to introduce the great and fundamental doctrine of his incarnation, in opposition to them who, he foresaw, would afterwards deny the truth of his humanity. "The Word," says he, "was made flesh, and dwelt among us": the WORD, that is, the Eternal Word, the only-begotten Son of the Father, did in the fulness of time become man, or assume human nature, with all its sinless infirmities, into a personal union with himself. Thus, in human nature, he for a time condescended to tabernacle among men upon earth.

In elucidating this delightful subject, it is proposed, in the first place, to discourse a little of Christ as the Eternal Word; secondly, to speak of his Incarnation, or having been made flesh; thirdly, to assign some reasons of this; and, lastly, to unfold the import of this assertion, He "dwelt among us".

First, it is proposed, then, in dependence on the Spirit of truth, to discourse a little of the Lord Jesus as the Eternal Word.

1. He may be so denominated, because he is the *only begotten Son* of the Father. The term intimates his ineffable generation: for, as words are as it were begotten in our thoughts, and are the express image of them, as they are only our thoughts expressed; so, the second Person of the glorious Trinity is very properly styled the Word, because he is the only begotten of the Eternal Father,—that eternal and personal Wisdom which the Lord possessed in the beginning of his way, Prov. 8: 22. There is nothing of which we are more certain than that we think, and nothing of which we are more ignorant, than HOW we think. None can declare the generation of thought, or tell how thoughts are conceived in the soul. Who, then, can declare His generation who is the eternal and only-

begotten Son of the Father?

2. Christ may be called the Word, because he is the *great Revealer* of the secrets of Heaven.—“No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him,” John 1:18. By him, God expressed and declares his thoughts to the Church, as men express their thoughts by their words. He “hath in these last days spoken unto us by his Son”, Heb. 1: 2; By him, God in the beginning spoke all things into existence—“By the Word of the Lord were the heavens made.” By him, God spake to the ancient patriarchs and prophets. By him was the Gospel preached in the days of his flesh: at the first it began to be spoken by the Lord. It is by him that God speaketh to the hearts of sinners in the day of his power.

3. As it is by him that God *declares* his thoughts or will to his people, so it is by him that they *express* their thoughts and desires to God. The Man Christ Jesus “is the only Mediator between God and men”. It is by him, therefore, that believers offer the sacrifice of praise and thanks to God continually. He spake for his people in the council of peace, and covenanted to pay the price of their redemption. He speaks for them in his intercession, and presents their prayers and performances acceptable to his eternal Father.

4. He is in the text, and also in the first verse of the chapter, called the *Word*, because, being the second Person in the Trinity, it was customary among the Jews to call him by his name; and since the evangelist is here speaking of the constitution of his Person, what he says concerning him would consequently be better understood by them than if he had called him by any other name. Messiah was better known by that name among the ancient Jews than by any other; for he was so denominated, not only in several passages of the Old Testament, but in multitudes of places in the Chaldee paraphrase. Besides, it has been observed, that this term was more acceptable to both Jews and heathens, than the terms *Christ* or *Son* would be. Heathen writers made much use of this term to express the power of God; and nothing was more abhorred by the Jews than the phrase, Son of God. Since, therefore, our evangelist was treating of the constitution of Christ’s adorable Person, it was requisite that he should style him THE WORD.

5. Once more; He may be so named, because he is the great and glorious SUBJECT of divine revelation. The oracles of God are full of him. Moses and all the prophets testified of him: they testified

of his sufferings, and of the glory that should follow. The evangelists and apostles build all their doctrines upon him, as the foundation laid in Zion: "And other foundation can no man lay than that is laid, which is Jesus Christ." He is the centre in which all the lines of divine revelation meet. The Gospel cannot exist without him. There we read, that "he was clothed with a vesture dipped in blood," and that his name is called "The Word of God", Rev. 19: 13. On these accounts, the only-begotten of the Father may be styled the Word.

The second thing proposed was,—to speak of Christ's INCARNATION, or his having been made flesh.

1. The eternal Word, the only begotten Son of the Father, "was made flesh"; that is, he, in the fulness of time, actually assumed human nature, with all its sinless infirmities, into a personal union with the Divine nature in his adorable Person—"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law", Gal. 4: 4. "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same." Heb. 2: 14. The Word was made or *became* flesh. He became man, or began to be man, not by alteration, but by assumption; not by changing the Godhead into man, but by taking the manhood unto God; so as to constitute a personal and indissoluble union between the Divine and human nature. In consequence of this union, the human nature does not exist of itself, but subsists in the person of the eternal Son.

2. The evangelist does not say that the Word was made MAN, but that the Word was made FLESH: intimating that astonishing *love* of Christ to his people, in humbling himself so low for their redemption as to assume flesh, the meanest part of human nature. Besides, the term FLESH expresses more fully the truth of Christ's humanity, and shows, that though he did not assume the person of ANY man, yet he assumed the nature of EVERY man. Moreover, the distinction of the two natures in the person of Christ was hereby rendered more clear, especially to the Jews, who used to set flesh and blood in opposition to the nature of God.

3. The expression intimates, that CHRIST EXISTED BEFORE HIS INCARNATION—"The Word was made flesh", which implies, that he was the Word before he assumed flesh. He was the Word from all eternity; he was with his eternal Father, as one brought up with him; he was daily his delight, rejoicing always before him; but

he was made flesh only in time.

4. So great was the love of Christ to his people, and so much did he long to assume their nature, that he is represented in the Old Testament as **OFTEN TRYING IT ON** before he actually assumed it. He sometimes appeared in human form to saints under the Old Testament. I shall cite only two passages in proof of this:— “It came to pass, when Joshua was in Jericho, that he lifted up his eyes and looked, and, behold, there stood a **MAN** over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us or for our adversaries? And he said, Nay, but as Captain of the host of the Lord am I now come,” Josh. v. 13, 14. “He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God,” Dan. 3: 25. The love of Christ to his spiritual seed was so ardent, so immense, that he longed to resemble them as nearly as it was possible for him, consistently with his infinite holiness, to do. Hence, he was styled, long before his incarnation, “the Son of *Man*”, Psal. 80: 17; Dan. 7: 13.

5. Each of the persons in the adorable Trinity had a *peculiar agency* in the incarnation of Christ. The Father prepared a body of human nature for him, Heb. 10: 5; the Holy Spirit, by his overshadowing power, formed it out of the substance of the virgin, Luke 1: 35; and the Son, or second Person, assumed the entire human nature to the Divine nature in his person. Heb. 11: 14.

6. The human nature of Christ **HAS NO PERSONALITY OF ITS OWN**. In the moment it was formed by the Holy Spirit, it was assumed by the Son; so that, instead of existing for a moment by itself, or having a distinct personality of its own, it subsists in the person of the Son of God. This human nature is so far from being less perfect than that in a mere man, because it has not a distinct personality of its own, that it is much more perfect and excellent than to subsist by itself. A human nature differs from a human person in this, that a human person subsists by itself, but a human nature can subsist in the person of another.

7. The Divine and the human nature in the person of Christ, though united together, **ARE STILL DISTINCT**,—each nature possessing its own peculiar properties. The human nature, though united to the Divine, is not dignified with Divine perfections; nor is the Divine nature made finite or dependent. The human nature

is not, in consequence of this union, omnipotent, for Christ was crucified in weakness; nor is it omniscient, Mark 13: 32; nor omnipresent, John 11: 15. And that these two natures are DISTINCT in the person of Christ, is evident also from this, that the Scripture ascribes two WILLS to him, a human and a Divine, Luke 22: 42. Though the two natures are distinct in the Lord Jesus, yet he hath not two persons, but one; as the soul and body, though very distinct, form but one person. It was necessary that the Divine and human natures should be entirely distinct; because otherwise his Divine nature would have advanced his human nature above the capacity of obeying and suffering; and his human would have depressed his Divine nature below the capacity of meriting and satisfying. Notwithstanding this personal union, the two natures are not confused nor changed into each other, which was the error of the Eutychians of old, who maintained that there was no distinction of natures in the person of Christ, but that the human was entirely absorbed in the Divine nature. This union is such, that the properties of both natures are preserved entire; each nature retaining its own essential properties. A change, indeed, is made in the human nature by its being united to the Divine, and yet no change is produced in the Divine by its union with the human; just as a change is made in the air by its being brightened by the sun, and yet no change in the sun by communicating of its brightness to it. One of the Christian fathers considers the burning bush as a type of this union. He makes the fire in the bush a type of the Divine, and the bush itself a type of the human nature. As the bush was united to the fire, and yet was not hurt by it, but remained entire, was not converted into it, but retained its own properties; so the human nature is united to the Divine, and yet, instead of being converted into it, remains entire. The two natures are so united in one person, as to continue two still.

8. There is a great difference between this union and the union among the DIVINE PERSONS IN THE ADORABLE TRINITY. Whereas the hypostatical union of which I have been speaking, is an union of two natures in one person; the union in the Trinity is the union of the three persons in one nature, in one numerical nature, or essence. It differs also from the mystical union that subsists between Christ and believers; for although Christ be said, in consequence of this mystical union, to be in believers and they in him, yet they are not one person with him; they are one mystical

body with him, but not one person. It likewise differs from the union that takes place between the soul and the body; death dissolves the union between the soul and body; but though the soul had been separated from the body of our Lord before it was laid in the grave, yet both his soul and his body were then united to the Divine nature in his person as firmly as ever.

9. In consequence of this personal union, there is a COMMUNICATION OF THE PROPERTIES OF EACH NATURE TO THE WHOLE PERSON; so that all the acts of Christ, both those which are performed immediately by his Divine nature, and those which are done immediately by his human, are *personal acts*, or acts of Christ considered as a person. Accordingly, the scripture ascribes that to his person which belongs properly to one of his natures. For instance, it was the human nature only that suffered and bled; and yet, in virtue of this union, the Church is said to have been purchased with the blood of God, Acts 20: 28. Though it was the human nature only that ascended to heaven, yet, in consequence of this personal union, we read, "that God hath gone up with a shout," Psal. 47: 5. And though Christ Jesus is called the Son of man, only in respect of his human nature, and though, as to his human nature, he, during his humiliation, was only upon earth; yet, in consequence of this union, he could say, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which *is in heaven*", John 3: 13.

10. Once more: The union between the divine and human natures, in the person of our glorious Immanuel, is THE FOUNDATION OF THE MYSTICAL UNION between his Person and the persons of his redeemed: and since the former shall continue forever, so shall the latter.

1. From what has been said, we may infer, how WONDERFUL REDEEMING LOVE IS. God so loved the world as to send his only-begotten Son to assume our nature, after it had been debased by sin. He laid help for us upon One who is mighty; and said concerning us, "Deliver them from going down to the pit; I have found a ransom." Consider who it was whom God the Father sent to redeem us. It was not an angel nor archangel; it was none of the flaming seraphim around his celestial throne. Had he spared one of his own retinue from attending him, and given such a glorious servant as an angel for the redemption of such a sinful and despicable creature as fallen man, it would have been a bright

display of love. But how immense, how astonishing his loving-kindness! He gave not an angel, but the Lord of angels; not a servant, but a Son, a dearly beloved, and only-begotten Son! And how marvellous is the love of the dear Redeemer himself in condescending to assume to himself our nature, with all its sinless infirmities, that he might be capable of obeying and suffering for us! How amazing, that he who was in the form of God took upon him the form of a servant; that he condescended to be "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons"! Should not this love of Christ to us fill us with great admiration, and constrain us to love him, and God in him, with supreme affection?

2. Hence see *how great a mystery* is the incarnation of Christ. Two natures, infinitely distant from each other, are hereby united in one Person, in order that sinners, who were at an infinite moral distance from God, might be admitted to the closest communion with him. How wonderful is it, that he whom the heaven of heavens cannot contain, should be contained in a virgin's womb; that he who is the mighty Thunderer, whose voice divides the flames of fire, and makes the wilderness to quake, should become a poor weeping infant; that he who is adored by angels should be despised by men; and that he who is the Fountain of life should be brought into the dust of death!

3. We may also see *how suitable* a Mediator the Lord Jesus Christ is. He is both God and man in one Person. How suitable, that he who is the Son of God should become the Son of man! that he who is the middle Person in the Trinity should be the Mediator between God and men! How fit that he who is the Son of God by nature should make us the sons of God by grace! How agreeable that he should become a partaker of our nature, in order to make us partakers of a Divine nature in union with him!

4. From what has been said, it is evident that the redemption of the soul is precious. It is ransomed at no less a price than the infinitely precious blood and meritorious obedience of Him who is God as well as man. With what assured confidence may we trust in Him, and rely on his consummate righteousness for a title to plentiful redemption, to everlasting salvation!

5. Let lost sinners be persuaded, without delay, to believe the record of God concerning his incarnate Son, with application to themselves, and in virtue of his being clothed with our nature, to

say in faith, "Unto us A SON IS GIVEN", Isa. 9: 6. And let all who attempt believing the gracious offer trust in him for all his salvation to themselves; and in confidence that he will save them, let them love him, and love his commandments.

John Knox and Mary, Queen of Scots

by Thomas McCrie, D.D.

The infant reformation had scarcely been established, when its safety was endangered by the arrival in Scotland of Mary, Queen of Scots. This princess having been married in early life to the French dauphin, was educated in the court of France, under the auspices of her uncle, the cardinal of Lorraine, and nursed up in a blind attachment to popery and arbitrary power. Every means had been employed, before she left France, to prejudice her mind against the reformers, and the religion which had been embraced by her subjects. The willing tool of an artful and deep-laid policy, she was taught that it would be the glory of her reign to bring back her kingdom to the obedience of Rome, and to co-operate with the popish princes of the continent, who had formed a plan for the universal extirpation of heresy. She arrived at Leith in August 1561, and was received by the good people of Edinburgh and Leith with every demonstration of joyous loyalty. She had hardly landed, however, when orders were issued for the celebration of the mass in her private chapel. The ministers regarded this direct breach of the law passed by the parliament, as a sure sign of the queen's resolution to set at defiance all that had been done against popery and on behalf of the reformed religion. Many, however, of the common people, animated by the sudden fervour of loyalty inspired by the presence of their young and lovely queen, began to justify her, and declare their resolution to defend her in the enjoyment of her own religion. Even the lords of the congregation, though at first highly incensed at her conduct, were no sooner admitted into her presence, than, soothed and flattered by the fair speeches of this insinuating princess, they began to cool in their religious zeal. The effects of this transformation on the nobility are thus curiously described by an old historian of the period:—"Every man, as he came up to the court, accused them that were before him; but after they had remained a certain space, they came out as quiet as the former. On perceiving this, Campbell of

Kinyeancleuch, a man of some humour, and zealous in the cause, said to Lord Ochiltree, whom he met on his way to court, 'My lord, now ye are come last of all: and I perceive that the fire edge is not yet off you; but I fear that, after the holy water of the court be sprinkled upon you, ye shall become as temperate as the rest. For I have been here now five days, and at first nothing was heard but—Down with the mass, hang the priest; but after they had been twice or thrice at the abbey, all that fervency passed. I think there be some enchantment, whereby men are bewitched'."

There was one man, however, whom neither the blandishments of the court, nor the defection of his friends, could induce to desert his principles, or cool in his attachment to the cause of the reformation. Knox, the intrepid reformer, perceiving that the queen was determined on prosecuting her designs, and that preparations were making for the celebration of mass in a more public and pompous manner than she had ventured on at first, took occasion to denounce the evils of idolatry from the pulpit, concluding his sermon with these remarkable words: "One mass is more fearful to me, than if ten thousand armed enemies were landed in any part of the realm, of purpose to suppress the whole religion." On hearing of this sermon, the queen sent for Knox, and held a long conference with him. She charged him with having taught the people to receive a religion different from that which was allowed by their princes. He replied, that true religion derived its origin and authority, not from princes, but from God; that princes were often most ignorant on this point; and referred to David, and to the primitive Christians. "Yea," said the queen: "but none of those men raised the sword against their princes." "Yet, you cannot deny," said Knox, "that they resisted; for those that do not obey the commandment, do in some sort resist." "But they resisted not with the sword." "God, madam, had not given to them the power and the means." "Think you, then," said the queen, "that subjects, having the power, may resist their princes!" "If princes exceed their bounds, madam," replied the reformer, "no doubt they may be resisted, even by power. For no greater honour is to be given to kings than God has commanded to be given to father and mother. But the father may be struck with a frenzy, in which he would slay his children. Now, madam, if the children arise, join together, apprehend the father, take the sword from him, bind his hands, and keep him in prison till the frenzy is over, think you,

madam, that the children do any wrong? Even so, madam, it is with princes that would murder the children of God that are subject unto them."

On hearing these bold sentiments, so different from anything that she had been accustomed to, Mary stood, for nearly a quarter of an hour, silent and amazed. At length, addressing the reformer, she said, "Weel, then, I perceive that my subjects shall obey you, and not me." "God, forbid," answered he; "but my travail is that both princes and subjects obey God. And think not, madam, that wrong is done to you when ye are willed to be subject to God; for He it is that subjects the people under princes: yea, God craves of kings that they be, as it were, foster-fathers to his kirk, and commands queens to be nurses unto His people." "Yea," quoth she, "but ye are not the kirk that I will nourish. I will defend the kirk of Rome; for it is, I think, the true kirk of God." "Your will, madam, is no reason; neither doth your thought make the Roman harlot to be the true and immaculate spouse of Jesus Christ." He added, he was ready to prove that the Roman church had, within five hundred years, degenerated farther from the purity of religion taught by the apostles than the Jewish church, which crucified Christ, had degenerated from the ordinances God gave them by Moses. "My conscience is not so," said the queen. "Conscience, madam, requires knowledge; and I fear that right knowledge ye have nane." "But I have both heard and read." "So, madam, did the Jews, who crucified Christ Jesus; they read the law and the prophets, and heard them interpreted after their manner. Have you heard any teach but such as the pope and cardinals have allowed? and you may be assured that such will speak nothing to offend their own estate." The queen, after some further reasoning, told him, that although she was unable to contend with him in argument, she knew some who would answer him. "Madam," replied Knox, fervently, "would to God that the learnedest papist in Europe were present with your grace to sustain the argument, and that you would wait patiently to hear the matter reasoned to an end!" "Well," said she, "you may get that sooner that you believe." "Assuredly," said Knox, "if ever I get that in my life, I get it sooner than I believe; for the ignorant papist cannot patiently reason; and the learned and crafty papist will never come to your presence, madam, to have the ground of their religion searched out. When you shall let me see the contrary, I shall grant myself to have

been deceived in that point." Thus ended this extraordinary conference. On taking his leave of her majesty, the reformer said, "I pray God, madam, that you may be as blessed within the commonwealth of Scotland as ever Deborah was in the commonwealth of Israel."

Some time after this, the queen, although she had obtained intelligence of the massacre of Vassy in France, where her uncle, the Duke of Guise, had attacked a congregation of protestants peaceably assembled for worship, and butchered a number of them, gave a splendid ball to her foreign servants, at which the dancing was prolonged to a late hour. Against this conduct Knox had inveighed in severe terms from the pulpit, and he was again summoned before her majesty. In his defence, he declared that he had been misrepresented, which he would show the queen, provided she would be pleased to hear him repeat, as exactly as he could, what he had preached the day before. Mary was obliged, for once, to listen to a protestant sermon. When he had finished, she told him, that if he heard anything about her conduct which displeased him, he ought to come to herself privately, and she would willingly listen to his admonitions. Knox easily saw through this proposal, which was evidently intended to prevent him from saying anything in public that might be displeasing to the court. He excused himself on the ground of his office; and, retiring, he jocularly observed, "Albeit at your grace's commandment I am heir now, yit can I not tell what uther men shall judge of me, that at this time of day am absent from my buke, and waiting upon the court." "Ye will not always be at your buke," said the queen, in a pet, and turning her back upon him. As he left the room, "with a reasonable merry countenance", he overheard one of the popish attendants saying, "He is not afraid!" "Why should the pleasing face of a gentilwoman afray me?" said he, regarding them with a sarcastic scowl; "I have luiked in the face of money angry men, and yit have not been affrayed above measure."

At this time Knox was the only minister of Edinburgh, and there was only one place of worship—St Giles'—which, however, was capable of accommodating no fewer than three thousand persons. We may conceive the effect produced on this immense multitude by the eloquent declamations, the fervent appeals, and the overwhelming invectives, of such a preacher as Knox. And we need not wonder that the proud, the self-willed queen of Scots, who

had lived amidst the flatteries and pleasures of a licentious court, and who would not listen to the advices of her most sage and favourite counsellors, should have ill brooked the unsparing rebukes of the Scottish reformer. Their last interview was more stormy than the preceding, and presents so characteristic a view of Knox, that, familiar as it may be to many of you, we cannot avoid noticing it. He had deeply offended her majesty by protesting against her marriage with Darnley. "Never had prince been handled," she passionately exclaimed, "as she was; she had borne with him in all his rigorous speeches; she had sought his favour by all means; and yet," said she, "I cannot be quit of you. I vow to God I shall be once revenged!" On pronouncing these words, she burst into a flood of tears. When she had composed herself, Knox proceeded calmly to make his defence. "Out of the pulpit," he said, "few had occasion to complain of him; but there he was not his own master, but was bound to obey Him who commanded him to speak plainly, and to flatter no flesh on the face of the earth." Mary again burst into tears. Her courtiers tried to mitigate her grief and indignation by all the arts of blandishments; but during this scene the stern and inflexible mind of the reformer displayed itself. He continued silent, with unaltered countenance, until the queen had given vent to her feelings. He then protested, "that he never took delight in the distress of any creature. that it was with great difficulty he could see his own boys weep when he corrected them, and far less could he rejoice in her majesty's tears; but seeing he had given her no just cause of offence, and had only discharged his duty, he was constrained, though unwillingly, to sustain her tears, rather than hurt his conscience and betray the commonwealth by his silence."

This apology inflamed the queen even more than the offence; she ordered him instantly to leave her presence, and await the signification of her pleasure in an adjoining room. There he stood alone, none of his friends venturing to show him the slightest countenance. In this situation he addressed himself to the ladies of the court who were sitting in their rich dresses in the chamber: "O fair ladies, how pleasing were this lyfe of yours, if it sould always abyde, and then, in the end, that we might pass to heiven with all this gay gear! But fye upon that knave Death, that will come, whether we will or not!"

The subsequent history of the unfortunate Mary is too well-

known to require notice. For a short time, a dark cloud hung over the reformed church. The queen, by her alluring manners, gained over a party of the nobles. The Earl of Murray and other protestant noblemen were compelled to take shelter in England; mass was openly celebrated, and Knox, for his fidelity in warning the people against the consequences, was accused of high treason, and placed in such imminent hazard of his life, that his friends advised him to quit Edinburgh for a season. To crown all, Mary joined the league which had been planned by Catherine de Medicis and the Duke of Alva, those bloodiest of all persecutors, and which bound her to join with them in the extermination of all heretics—in other words, she signed the death-warrant of the great mass of her own subjects, nobility, gentry, ministers, and commons. But these gloomy appearances were soon dispelled by her own infatuated conduct. Disgusted with Darnley, and irritated by the assassination of David Rizzio, an Italian musician, whom she had made her secretary, she abandoned herself to the counsels of the Earl of Bothwell, who, to gain his own ambitious ends, plotted the murder of the king. The unfortunate Darnley, was decoyed to Edinburgh, and lodged in a house in the outskirts of the town. On the morning of the 10th February, 1567, the whole city was awakened by a tremendous explosion, which was found to proceed from the house in which the king was lodged having been blown up with gunpowder. His dead body was found lying in the neighbourhood. The whole kingdom was thrown into a ferment; the murder was traced to Bothwell, the queen's favourite; and the suspicions of all fell upon the queen as an accomplice in the barbarous deed. These suspicions were soon confirmed by her marriage with the murderer of her husband, and led to a complete change of government. The protestant noblemen were restored, the queen was obliged to abdicate the throne, and ultimately to flee into England, and her infant son was proclaimed king of Scotland, by the title of James VI.

Poor Mary might have lived and reigned happily, had she not been a devoted papist. But she died the victim of foreign intrigues more than of her private vices. The latter might have been tolerated by her subjects; but she dealt in larger crimes, and lent herself to traffic with the religion, liberties, and lives of her countrymen. Her memory has shared a similar fate; for her injudicious admirers have sought to vindicate her at the expense of the reformers and

the reformation. In defence of these, again, others have been compelled to tell the truth; and the reputation of the beautiful but frail princess, which was too tender to admit of handling, has been fairly crushed in the collision.

Posadh an Anama ri Croisd

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

(Air a leantuinn bht t.d. 285)

4. Bithibh cinnteach gu'n roghnaich sibh Criosd, agus gu'n gabh sibh Ris mar bhur fois agus bhur sonus, agus cha'n amn a mhainn mar neach a tha dha'r toirt gu fois agus gu sonus. Cha'n e Criosd, a luchd mo ghraidh, a mhainn an aon slighe agus a meadhon gu bhi toirt dhaoine gu sonus ach 's e mar an ceudna an sonas; agus anns an doigh so tha E air a thairgse dhuinn, agus bu chor Dha bhi air a roghnachadh agus air gabhail Ris leinne: "Is mise an t-slighe, agus an fhirinn, agus a bheatha: cha tig aon neach chum an Athar ach tromham-sa," tha E'g radh, Eoin 14: 6. 'S e sin, mar a tha neach ag radh, Is mise toiseach, adhartas, agus iomlamachd sonas a Chriosduidh. Is cinnteach mi, mar a tha Criosd, air a thoirt fa'n ear mar an t-slighe, gur E a meadhon agus an Ti tha dha'r treorachadh gu sonus, mar sin tha Criosd, air a thoirt fa'n ear mar a bheatha, gu'r E 'ur sonus, 'ur n'ard shonus. Agus gu dearbh, tha sinn a tighinn a dh' ionnsuidh Chriosd, mar a bheatha, tre Chriosd mar an t-slighe. Is milis na briathran sin a leubh mi amn an aon dhe na diadhairean bho shean, air an aite so. Tha sinne, do shluagh, tha e'g radh, a labhairt ri Criosd, a tighinn dha t' ionnsuidh, a chionn gu'r tusa an t-slighe, an fhirinn, agus a bheatha: an t-slighe ann a t-eisempleir, an fhirinn ann a'd'ghealladh;" 's e sin, mar a tha neach eile dha mhineachadh, is mi a mhainn an t-slighe cheart, an ard fhirinn, a bheatha fhior, a bheatha bheannaichte, a bheatha neo-chruthaichte. Agus freagarach dha sin tha beachd *Chalvin* air na briathran so. 'S e suim, tha e'g radh, na'm foclaibh sin, so—esan, ge b'e e, a gheibh, agus a shealbhaicheas Criosd, cha bhi uireasbhuidh na di air. Ge b'e, uime sin, nach bi toilleichte Leis a mhainn, tha e'g iarraidh a dh'ionnsuidh ni a tha seachad air an ni a tha taobh an iomlanachd is airde. Agus an sin, tha e co-dhunadh le so, Ma thionndaidheas neach air bith bho Chriosd, cha'n urrain e ni a dheanamh ach a dhol air seacharan: mar a gabh neach air bith fois Ann, cha'n urrain e air dhoigh air bith ach a bhi beathachadh air

gaoith agus diomhamas: ma dh'fheuchas neach air bith ri ni air bith taobh thall Dheth-san, cha'n fhaigh e ach bas an aite beatha. Oh! tha maisean, tlachdan, agus iomlanachdan neo-chrionnach ann an Criosd, leis am bheil E comasach air ar lionadh, agus ar sasachadh, agus ar deanamh toillichte. Agus, air mo shon fein dheth, mar nach eil iartas agam a bhi sona, mar eil Criosd comasach mu thoirt gu sonas, mar sin cha'n eil miann agam sonus is motha na is fearr, na th'ann an Criosd, na's urrainn E bhi dhomh. Oh! tha na h-uile Ann-san, na h-uile gu lionadh, na h-uile gu comhfhurtachadh, na h-uile gu tlachd agus eigneachadh, na h-uile gu solas agus sasuchadh agus gu sasuchadh na h-anamaibh is farsuinn agus is siorruidh. Na'm biodh agam Criosd deir *Rutherford*, smuaintichidh mi mi-fein cho neamhaidh ri neach air bith. Gu cinnteach is Esan, agus Esan a mhain samhchair agus ionad-fois an anama. Agus mar sin tha'n Salmadair ag innse dhuinn ann an Salm 116: 7. Gu cinnteach, tha Esan na laithearachd, agus ar sealbheachadh air, na neamh agus na shonas. 'S e'n sonas is airde tha Criosd a gealltainn dha shluagh ann an so, Eoin 14: 21. Agus is e'n sonas is airde a tha shluagh a meas, na ris am bheil dochas aca an deigh so, Phil. 1: 23. Freagarach dha sin tha briathran neach air cainte Chriosd ris a ghadaich air a chrann. "An diugh bithidh tu maille riumsa ann am paras", Luc. 23: 43. Riumsa! tha e'g radh, Oh! maitheas iongantach! Cha'n eil e'g radh a mhainn, Bithidh tu ann am paras, na, bithidh tu maille ri ainglean, ach, Bithidh tu maille rium-sa, bithidh tu air do shasuchadh Leis-san a tha thu miannachadh. Mar sin 's e Criosd fois agus ard-aoibhneas anamaibh; agus a reir sin bu chor do ar creidimh a roghnachadh agus gabhail Ris. Cha cha'n mi nach eil fìor chreidimh far nach eil anam a tithinn suas ris an roghainn so de Chriosd; ach their mi, ged nach eil creidimh an toiseach a roghnachadh Chriosd, gidheadh an deigh sin, mar a dh'fhasas e dh'ionnsuidh iomlanachd, tha e tighinn gu bhi roghnachadh Chriosd anns am t-seadh so. Agus mar is soilleir tha e roghnachadh Chriosd mar fhois agus a shonas is motha dha na anam, is ann is iomlaine agus is coimhlionta tha e. Is cainnt creidimh do'n anam 'n uair a thig e ann an gne do lanachd, mar ann an so; Thighearn, mar a tha mo bheatha uile ann a d' bhas, mo shlanuchadh uile ann a d' lotan, m'fhìreantachd uile ann a d'umhlachd, mar sin tha mo shonus uile ann a d' lathaireachd, mo neamh uile ann am broilleach agus ann an glacaibh do ghraidh. Ni motha tha neach agam air neamh ach thu, ni motha tha neach agam air thalamh ach thusa." Salm 73: 25. O mar so roghnaich

Criosd! Roghnaichibh E mar an fhois, an solas, an sonas, dha bhur 'n anamaibh, agus na smuaintichibh ni air bith eile, a ni is lugha dhe ar sonas ach Chriosd.

(R'a leantuinn.)

Synod Resolutions and Findings

Proposals for Concerted Prayer

In view of the fact that the Saviour teaches us that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them," the Synod agrees on the following proposals to be viewed in the light of concerts for prayer referred to in the May issue of the F.P. magazine.

- A That believers be requested to set aside time on Saturday and Sabbath evenings for prayer, and that at such times they be exercised regarding the following:—
 - 1. The confession of sin
 - 2. The acknowledgement of our helplessness to better any aspect of circumstances of God's cause
 - 3. The imploring of divine mercy and grace —
 - (a) To effect a revival of the graces of the Spirit in the hearts of the godly.
 - (b) To visit the Christless in the power of His Spirit, blessing His word to the conviction and conversion of their souls.
- B That the first Sabbath of January, April, July and October be given over in a special way to prayer for revival, and that those conducting public worship on these days keep this in view.
- C That in the issues of the F.P. Magazine for the months previous to those above mentioned space be given to provide our people with information on matters to be remembered in prayer. This would specially respect our mission in Rhodesia, but other aspects of Church work could be included at the discretion of the magazine editor.

NOTE: 1 In recommending the setting aside of time for prayer, it is especially secret prayer which is intended. The hour or duration of prayer is left to the circumstances and the conscience of the individual.

- 2 This appeal is addressed to believers among us: we expect that in their prayers they will especially seek the our-pouring of the Holy Spirit on our own congregations to the conversion of sinners among ourselves. This solemn matter, however, might not be approached in any exclusive spirit. Rather we would set before our people the example of David when he prayed: "Let the whole earth be filled with His glory."

Northern Ireland

The Synod of the Free Presbyterian Church of Scotland met at Glasgow this 26th day of May, 1972 expresses its sympathy with the people of Northern Ireland in their present troubles. We express also our admiration for the restraint shown by the Protestant majority in the face of great provocation while on the other hand we deplore the murderous attacks made by the I.R.A. not only against the security forces, but against innocent civilians as well.

The action by the British Government in suspending the Northern Ireland freely elected Parliament has conceded in part one of the aims of the I.R.A. This has encouraged the dissident elements; while at the same time it has alarmed the loyal Protestant majority. Some positive action by our Government is necessary to reassure the Protestant majority that it is indeed their intention to maintain the constitutional position of Northern Ireland, and preserve the dearly bought civil and religious liberties of the people there.

We would remind the Government of the part which the R.C. Church has played in the history of past generations as a formenter of trouble and an enemy of true liberty. We believe that she bears this character still. We would ask the Government not to receive at face value the platitudinous statements issued by the Vatican and the Northern Ireland Roman Catholic hierarchy on the trouble in that land. We do not believe that the R.C. Church occupies a neutral position in the present struggle. Her ultimate aim is the re-unification of Ireland as an R.C. State. The present attack on lawfully constituted authority in Northern Ireland could not have been mounted without the tacit support of the R.C. Church. Nor are we of the view that the power of the Papacy has so diminished or the ardent devotion of Irish Roman Catholics so declined that papal intervention would fail to curb if not to bring to an end the present bloodshed.

We would urge our people to pray earnestly for the re-establishment of peace, righteousness and the truth in Northern Ireland and for the liberation of Roman Catholics throughout the whole of Ireland from the galling yoke of Popery.

(Copies of this resolution were sent to:— Mr. Whitelaw, Minister for Northern Ireland; Mr. Faulkner, Former Prime Minister of Northern Ireland; and Rev Ian Paisley, M.P.)

Population Limitation

In recent times great prominence has been given to the subject of population limitation. Prophets of doom declare that we cannot sustain a continuing rise in population. We are in danger of pollution. "To act irresponsibly . . . in overpopulating the globe with our own species, is as sinful a form of human selfishness as one can imagine" it is said. "Unless some present trends are halted life on earth might eventually come to an end" — "Until mankind begins to show the self-control, which his power and dominance require, the future for all life on earth is still in the balance" — "If current trends continued then continued demand will irreversibly disrupt the vital life-supporting natural resources, possibly by the end of the century but certainly within the life time of our children" — are other statements designed to highlight the dangers of over-population. The need of stabilising the population is again and again emphasised.

The question we have to face is whether these warnings are justified and if so whether the means suggested for combating these dangers are legitimate.

1. Are the warnings justified?

That the population of the world is rapidly expanding cannot be denied. An estimate by a U.N. Group suggests that the world population will have doubled to 6,500 million people by the year 2000. This represents a fantastic increase in a short period of time. However, does even this large number justify the alarm which is felt in some quarters that the world will not be able to bear such a population? If we believe in an atheistic or humanistic philosophy which makes man the guide of his own destiny then we have reason indeed for alarm. If, however, we believe in the over-ruling power of God operative in the universe, then there is no cause for alarm. The God of eternity, the providential Governor of the universe has not let go His control of the world nor His

superintendence of its affairs. "The Lord reigns; let the earth be glad." Psalm 97: 1. The outlook which lays such stress today on population limitation is blind to a number of important factors e.g. that the world has potential capacity for increased food production able to meet the needs of a greatly increased human population — that the world has hidden natural resources which still lie undiscovered — that God has power as providential Ruler to meet the needs of all His creatures.

2. What are we to say about the means for combating the danger of over-population? Are they legitimate if the circumstances are as pressing as the prophets of doom aver?

Let us ask what are these means? They include contraception, abortion, sterilisation — to extend no doubt eventually to euthanasia. This is the 'civilisation' to which the twentieth century has brought us! — a society so lacking in human compassion — or so full of compassion in their own estimation — that they regard as legitimate practices which a past generation regarded with revulsion. "The tender mercies of the wicked are cruel". Prov. 12:10. If this is the 'new' society, then surely it is a Godless society and one under God's wrath.

We would urge our people to give no heed to the virulent propaganda which is spread abroad at the present time suggesting that the greatest service which fathers and mothers can show society is to cease to have children. We would remind them that one of the main ends of marriage is the bringing forth a seed for the Church of God. Let us give heed only to the voice of God in His Word. "Lo, children are an heritage of the Lord: and the fruit of the womb is His reward." Psalm 127:3.

Freemasonry

The Synod of the Free Presbyterian Church of Scotland met this 24th day of May, 1972, resolve as follows:

The Church restates its opposition to Free Masonry. It regards this Craft as a work of darkness which has no part in, but is contrary, to the light of the Christian Faith. In Masonry there is no place for the Lord Jesus Christ as the One Way to God the Father and as the co-equal with the Father. Masonry would place Jesus Christ alongside the mythical Egyptian Osiris, the Grecian Bacchus or Hiram Abiff. The Craft cannot be harmonized with Christianity.

Mention is made of God among them and the Bible is promi-

nently displayed in their ritual. But whom do they mean by the term "God"? Is it intended to be a compound of Jehovah the God of the Bible with Baal the false god of the heathen and On (Osiris) of Egypt? Is this the secret name of God — JAOBULON?

The brotherhood which it professes to foster is quite alienated from the brotherhood which the gospel sets before us.

Whatever "feelings of holiness" some may have imagined in connection with their ritual these are not the feelings flowing from the presence of the Triune God through the Lord Jesus Christ, by the Holy Spirit.

The Church declares that it is in the understanding that Free Masonry is completely renounced, along with all the other works of darkness, that the ordinances of baptism and the Lord's Supper are given to any within its pale.

Review of Moral and Religious Education Report*

We welcome the thorough investigation which the Scottish Secretary of State's Committee made into the actual practice at present obtaining in Scottish schools with regard to Moral and Religious education. This investigation confirms what has long been suspected — the utter inadequacy of the present set-up in the teaching of Moral and Religious education. So far as moral education is concerned the investigation has elicited the information that this is only given in a general way and that very little explicit moral teaching is given in schools. The Committee also confirm what was generally thought to be the case — that there are a considerable number of teachers, particularly of younger teachers in secondary departments, who would prefer not to teach religious education. This was only to be expected in view of the small percentage of church goers in the community. We are glad to see that the Committee have found the charge of indoctrination so often levelled at schools in connection with the teaching of religious education, to be false. A sad aspect of the Committee's findings during its investigation of matters as they stand at present is that few children read the Bible in home or in school. The conclusion the Committee arrives at in view of its findings is that religious education must change in some fundamental ways if it is to reach young people effectively, particularly in view of their alienation from Christian beliefs. We wholeheartedly agree that a

* The Secretary of State for Scotland set up a Committee to enquire into Moral and Religious Education in Scottish Schools. The Committee recently published its findings.

radical improvement in the teaching of religious education is called for. The question is whether the Committee's recommendations will produce this improvement. It is our view that they will not do so.

With a number of the Committee's recommendations we can agree. For instance on the need to regulate the content of R.E. teaching according to the capacity of the child and also on the need for objectivity in the presentation of religious belief etc. The Report however appears to require a posture of neutrality of the schools with regard to Christianity. This is not merely neutral with regard to the differing interpretations of the Christian faith but neutral as to whether or not the Christian faith is true. The Committee stress the open-ended nature of the type of religious education which they are aiming at. From their point of view, the school in the field of R.E. is not concerned to advocate Christian religious beliefs as the ones to be accepted. Perhaps a quotation from the section on Chaplains will make clear where this outlook leads the Committee:—

“Chaplains

R.E.'s concern is to increase awareness and understanding in the field of ethics and religion without the weight of authority being thrown behind any one set of beliefs with the implication that that is the one that is normally to be accepted. It could therefore be regarded as something of an anomaly to have someone coming into the School and accorded a special position there whose whole function is to represent and recommend the Christian faith. If the Chaplain takes up an authoritarian attitude this could destroy completely any attempt in the school to show religion as an open attempt to study issues and test various kinds of approach. But quite apart from that the very fact that a Christian minister — and necessarily of one demonination or another — is given a special position in the school implies that officially the school is committed to supporting and commending the Christian religion.” (The Committee are trying to avoid any suggestion that the school should be committed to supporting and commending the Christian religion.) “Nevertheless” the Committee goes on to say, “we do think that there can be an important role for the Chaplain in the school but it will vary in different situations and the traditional role of the Chaplain may often not be possible or desirable.”

The Committee are attempting to establish R.E. in such a way that no pupil and perhaps no teacher would wish to opt out of it. They do not think that teachers should be forced to take part in religious activities if they object to them. The question is raised — What if too many teachers opt out while at the same time the Education Authorities are legally obliged to provide R.E.? The Committee's answer to that drastic situation is — that the obligations on the Education Authorities to provide it should be revised. The reasons they give for recommending abolition of R.E. in schools in such a situation are as follows:—

“Not only is freedom of conscience important (for the teachers, they mean) but R.E. is unlikely to be given in the imaginative and openminded way that we recommend if it is taken by teachers who do it only because they must.” Our view, of course, is that if ordinary teachers opt out then let persons be found who will teach it.

We do not accept the view that R.E. is no longer aimed at producing assent to any particular set of propositions or commitment to one particular faith. We advocate with others that it is the Christian faith that should be positively taught. We welcome the reservation of Mr Ronald Macdonald, Director of Education for Inverness-shire and a signatory to the Report.

We express our deep disappointment with the general trend of the recommendations. If these are adopted religious education will no longer be synonymous with Christian education. This will result in the schools becoming more positively secular than ever, which can only be regarded as a retrograde step in the history of education in Scotland.

Convener's Committee Report

At Inverness and within 1 View Place there on Tuesday the 5th day of October, 1971 the Conveners' Committee appointed by the Synod met at 11 a.m. and was opened by the Moderator with prayer.

There were present Revs. A. Morrison, Moderator and Convener, R.R. Sinclair, J. Colquhoun, A.F. Mackay, J.A. MacDonald, A. Murray and D. MacLean, Clerk.

Apologies for absence were intimated from Revs. D. Campbell, F. MacDonald, L. MacLeod and A. MacDonald.

The Committee discussed the question of having fixed dates for

meetings of Committees and agreed that the best dates for such a purpose would be the last Tuesday and Wednesday of March and the first Tuesday and Wednesday of October.

It was to be understood that meetings could be called on other dates should opportunity arise and that the regular meeting could be cancelled if there was no business at these particular times.

It was further agreed that the scheme should be tried out in March to test its feasibility before submitting a report to the Synod in due course. It was noted that the scheme would not apply to the following Committees:— Training of the Ministry, Sabbath Observance, Bible Training of Youth and Library.

It was further agreed that a circular should be sent to the Conveners of all Committees with the following timetable for March 1972 (D.V.):—

Tuesday, 28th March

10 – 11.30 a.m.	Publications
11.30 – 13.00	Religion and Morals
14.30 – 16.30	Finance
16.30 – 17.30	Dominions and Overseas
19.30 – 21.00	Jewish and Foreign Missions
21.00 – 22.00	Home of Rest

Wednesday, 29th March

10.00 – 11.30	Church Extension
11.30 – 12.30	Church Magazines

Place of Meeting:— Free Presbyterian Church, Inverness.

Synod Motion

The following motion was passed at the Synod in connection with the above report:— “that the Synod approve the Report of the Conveners’ Committee and agree that Committees meet on the last Tuesday and Wednesday of March, and the first Tuesday and Wednesday of October in the order and at the times and places indicated in the Report.”

True humiliation is ever accompanied with hearty reformation

Thos. Shepard.

Notes and Comments

Death of Prince William of Gloucester

The tragic death in an air crash of Prince William of Gloucester and of his co-pilot, Commander Vyrell Mitchell, is a solemn reminder that death may come suddenly and unexpectedly to any of us. It brings before us, too, that death is no respecter of persons. Kings and Queens, Princes and Princesses—all must go hence when that solemn messenger comes. In this loud voice there is a call to high and low, to rich and poor, to seek preparation for death, judgment and eternity while the day of mercy lasts. "Be wise now therefore, O ye kings: be instructed he judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Ps, 2: 10-12.

The sympathy of the whole nation goes out to their Royal Highnesses, the Duke and Duchess of Gloucester, Prince Richard, and all the Royal Family in their sad loss, as well as to the family and relatives of Commander Mitchell.

Uganda Asians

General Amin of Uganda is to expel from his country all Asians holding British passports. Our Government has accepted responsibility for them and is preparing to receive a considerable number of them into this country. The action of the Ugandan Government in forcing such an exodus of Asians is to be deplored. Britain has ever been noted for her hospitable attitude to persecuted peoples and we would not wish the Government to be unsympathetic to the plight of these Asians. We cannot, however, but express our alarm at the spate of immigration into this country in recent years. This influx of people of alien faiths is, in our view, a real threat to the maintenance of the Christian institutions of our land. The blessings we have enjoyed as a nation over a long period of our history are the fruit of the Gospel and Christianity and are being put in jeopardy through the de-christianisation of the land. That word—"your land, strangers devour it in your presence"—is being fulfilled in our case as a judgment from the Most High. What a call to repentance this is to us as a nation for our gross backslidings from the living and true God.

Knox Commemorative Cover

To try to make some amends for their failure to produce a stamp to commemorate the 400th anniversary of the death of John Knox, the Post Office have produced 50,000 commemorative covers. On the insert Knox is described as: "To some, the founder of a great intolerance, and to others a divinely inspired reformer." Surely this description of the Reformer only adds insult to injury. What need was there to give currency to the prejudices of Knox's enemies while ostensibly attempting to commemorate his death? Even the description "divinely inspired reformer" is open to misconstruction. One wonders who it is behind the scenes that is responsible for these blunders. One would not be surprised though the hand of a Romanist was in it. Notwithstanding the enmity of men to Knox and all he stood for, the day is coming when he will receive his rightful and honoured place as one to whom Scotland owes a debt of gratitude. Under God's hand he was instrumental in bringing the Church in Scotland out of the dark night of Popery into the noon-day light of Gospel liberty.

Aberdeen University and Drugs

It is really alarming when a judge of Lord Cameron's standing has to express himself so strongly regarding drug-taking in the North of Scotland. During a recent case he said: "I am appalled by what has been said here about drug-taking amongst children, because they are no more than children, in the country districts of Ross-shire, and still more appalled about the conditions in the University of Aberdeen." A first-year Aberdeen University student was charged with supplying LSD to eight boys aged from 15 to 19.

From this and similar reports it is clear that not only those attending Universities, but children anywhere throughout the Highlands are exposed to the danger of drug-taking. Parents ought to warn their children of this danger and the authorities ought to do all in their power to prevent this dangerous evil spreading.

Little sins—It is as much treason to "coin" a penny, as a twenty-shilling piece; because the royal authority is as much violated in the one as the other. The authority of God is as truly despised in the breach of the least commandments, (as some are called) as in the breach of the greatest.

Christian Treasury

Church Notes

Day of Humiliation and Prayer

The Synod agreed that a day of humiliation and prayer be held throughout the Church on Wednesday 11th or Thursday 12th October, 1972 (D.V.) to confess our fearful national sins in Church and State and implore the Lord to intervene according to His promise "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him". Isaiah 59: 19.

Ordination and Induction at Aberdeen

The Northern Presbytery have agreed that the ordination and induction of Rev. Edward Rayner, B.A., to the pastoral charge of the Aberdeen congregation will take place at Aberdeen on Friday, 6th October at 7 p.m. (D.V.). The moderator of Presbytery, Rev. R.R. Sinclair, Wick, will preach and preside (D.V.).

Synod Proceedings 1972

These are now available, selling price 23p, post free 28p from the Publications Treasurer.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 OHE, acknowledges the following donations with sincere thanks:—

Sustention Fund: Mrs MacLeod, Brora, £3; Friend, Psalm 74, v. 3, £3; Mrs J. Fogg, West Wickham, Kent, £10; E.M. Robertson, Leven, £2; Passer-by, Muir of Ord, £6.

Jewish and Foreign Mission Fund: Mrs MacLeod, Brora, £2; Friend, Psalm 74, v. 3, £1; R., Kinlochbervie, £42.80; A. Forgie, Redding, £25; E.M. Robertson, Leven, £2.

Aged and Infirm Ministers', etc. Fund: Miss M.A. MacLeod, Edinbane, £154.80 per Rev. J. MacD.; James, £70; A. Forgie, Redding, £25.

Home of Rest: London Friend, £5 per Rev. A.F.M.; Anon. for petrol, in appreciation, £2; Visitor, £1; Resident for petrol, £1.

The treasurers of the following congregations acknowledge with sincere thanks the following donations:-

Aberdeen: Anon., £20; Two Sisters, Inverness, £20; A.C., Inverness, £10, all for Manse Fund.

Beaully: Friend, £5 per Rev. D.A. MacFarlane; Two Sisters, Inverness, £10 per Mr S. MacFarlane; Mr J. Stewart, Fortrose, £5; Mr Livingstone, Muir of Ord, £15; Mr and Mrs A.R. Macdonald, Kiltarlity, £15, all for New Church Building Fund.

Daviot: A Friend, £3 per Wm. MacQueen, for Sustentation Fund.

Flashadder: Balgowan, Struan, In memory of my brother R. McKinnon and my brother-in-law Ian McLeod, £5 per D. McKay, for church repairs.

Fort William: Friend, Stornoway, £5 for church funds; Friend, £2; Friends, Caol, £15; all per J.A. McDonald; Friends, England, £40 per Treasurer; last three for Sustentation Fund.

Glasgow: Mrs Walker, £1 for bus expenses; Helen Walker, £5 for bus fund; "In memory of Andrew P. Walker," £10 for Jewish and Foreign Mission.

Glendale: An Absent Subscriber, £2 per Treasurer for church door collection; A Friend, £2 for Sustentation Fund per Rev. J.C. Colquhoun; Mrs E. Kirkham, Leeds, £5 for Sustentation Fund, £3 for Home Mission Fund, £2 for Foreign Mission Fund, per Treasurer.

Ingwenya: Dutch friends, £5 per Miss M.R. Mackenzie for mission use; Timothy Mission Fund, US \$100 for Mbuma Mission Hospital.

Kames: R.D. Kames, £2.50 and £5 per Rev. D.A. McDonald for Sustentation Fund; Anon, Kames, £5; J. & M.M., Perth, £5; D. & C.M., Kames, £15 per Rev. D.A. McDonald for Trinitarian Bible Society; From estate of late Miss A. Lamont, £1931 per D. Macpherson for Congregational purposes.

Lochcarron: Stornoway Friend, £5; Friend, Whitstable, £5; Pray for the people in Northern Ireland, £1; all per Rev. J.W.R.

Ness: Ness Congregation Book Collection, £419; Friends, U.S.A., £114; Miss C.C. Lionel, £1; Mrs MacG. Lionel, £1; Mrs M.C. Corodale, £2; Mr and Mrs D.M., 61X Skig, £2; M.M., 7 Eoropie, £5, Friend, N. Tolsta, £5; Miss C.M. Dun, Berisay, £10; Mr and Mrs MacL., Helensburgh, £4; Miss A.M. late of Ness, £1.10 per Rev. J.M.; Bank cheque in plate £20; Mackenzie, Inverasdale, £2; Mr and Mrs MacL., Byres Road, Gl., £2; Miss M.R., Glasgow, £5; Mr and Mrs A.M., H.S. Skig, £5; Miss C. McL., H.S. Skig, £2; Mr and Mrs Morrison, Laxdale, £3; Envelope in plate, £3; Mr and Mrs MacL., Sty, £5, and Miss M.M., N. Tolsta, £5, both per N.M.K.; Mrs MacD., 16 Skig, £2; Anon, Inverness postmark, £20 cheque; Mrs MacKillop, Harris, £5; Envelope in plate £5; Friends, Skig, £10; A Friend, £1; Miss C. MacA., Achmore, in memory of late brother, £10; Friends, Sty, £5; J.M. Raasay, £2; Mrs MacL. Sy, £5 per Miss C.T.; M.G., Dunoon postmark, £2; Mrs MacLachlan, Inverness, £10; Friend, Sy, £20 cheque; W. MacBeath, S/Carron, £5; Mr M. MacL., 28 Breasclete, £1; all for Vestry Fund.

Oban: Miss Dewar, Chest Hospital Oban, £3 per J. Martin, for Foreign Mission Fund.

Portree: Friend of the Cause, £1 for Jewish and Foreign Mission in collection plate;

Tunbridge Wells: Friend, £5 per F.M. for congregational purposes.

Scourie: Friends, London, £5 per Rev. J. Tallach for church repair.

Shieldaig: Mrs Munro, Shieldaig, £1 per D. Gordon for Foreign Mission.

Staffin: Anon., Uig, £1 per Rev. J. MacDonald in appreciation of Annie Gordon's obituary; Mrs F. MacLean, Garafad, £1 per M. MacRaid for communion expenses.

Stornoway: Friend of the Cause, £1 per Dr N.G. for running expenses of mini-bus; Two Friends, Inverness, £10 for Sandwich Meeting Place and £10 for Congregational purposes; Friend, Stornoway, £1 for mini-bus.

Strath: Miss A. MacDonald, £5 per Mr R. MacLeod for Broadford Manse Building Fund.

Stratherrick: Mr and Mrs D.J. MacKintosh, Lethbridge, Alberta, £3 per treasurer for communion expenses.

Tain and Fearn: Anon., Beaulay, £2; Anon., Glasgow, £5; Anon., Lairg, £2; all per Rev. J.N.; A helping hand, Ayrshire, £50 per K.R., all for manse fund.

Uig, Isle of Lewis: Harris Friend, £5 per Rev. D.J. MacAskill for communion expenses; Miss Morrison, Kneep, £3 per M.S., for congregational purposes.

Ullapool: Mrs M., Glasgow, £3 per Rev. M. MacInnes for communion expenses.

Inverness: Friend, Inverness, £50 per Rev. A.F.M.

Bracadale: D. MacCush, Inverness, £5 per D.Y.M.; No. 2 Balgown, Struan, £6 per envelope in plate, both for church renovation.

Applecross: Friend, Cuaig, £2 per Rev. A. Murray for motor cycle fund; Friend in hospital, £10 per C. Gillies for Sustentation Fund.