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Conformity to the World

True Christians have many enemies in this world and many influences are at work seeking to mar their witness for Christ and to diminish their usefulness. Sometimes these influences work so secretly and so insidiously that they are not noticed at all until, after perhaps quite a time, the believing soul has to face up to the fact that things are not with him as before, indeed that grey hairs are here and there upon him.

One of the very potent forces at work against the children of God is the world itself. The world exerts in many ways a disabling and retarding effect upon their life and witness. On occasions the world exerts its influence blatantly by its carnal allurements which finds a response in the old nature, the remnants of which are still found in the renewed soul. Through unwatchfulness or as a result of self-confidence or self-conceit, professed followers of Christ can be ensnared by the vain attractions of this world and, for a season, until recovered by divine mercy and grace, fall into gross worldliness.

However, there is another way by which the world more slowly, but just as effectively, mars the witness of the people of God. This is through believers becoming conformed to the world. This takes place when, by degrees, the believer concedes a place in his mind and heart to the principles and ways of the world. Its end result is such conformity to the world in speech, dress and behaviour that the professed follower of Christ cannot be distinguished outwardly from the world lying in the wicked one. When this happens what was said of the disciple of Christ cannot then be said of them, "Thy speech betrayeth thee," nor can it be said of them like the disciples that "men took note of them that they had been with Jesus."

How does this conformity to the world in speech, dress and behaviour come about? No doubt it flows from too intimate association with the world, that is, with worldly men and women, and, on the other hand,

through too little intimate association with the people of God. Both these dangers are to be guarded against. Too intimate association with the world will mean that we will become like the world. The influence of worldly associates will soon tell on us, and eventually their likeness will be impressed upon us. The influence of the world is a deadening one spiritually. Close association with the world must mean increasing deadness of spirit. On the other hand, close association with the people of God has an enervating and enlivening influence. The more we associate with God's children, the more we will become like them. The phrase — 'Tell me his company and I will tell you his character' — has not lost its significance. Worldly company drags the soul down to the earth: godly company lifts the soul up to heaven. In our rejection of worldly company we are not to affect singularity. We are to be in the world but not of it. Nor does it mean that we are to retire into a monastery or nunnery to escape from the world.

It is an awful thing for one of the children of God to become like one of the children of the world. For one of God's redeemed ones to lose his lustre and brightness and become immersed in the worldliness of the worldly is hardly the vocation that God has chosen for him. They were called to be saints and also to be witnesses. "Ye are my witnesses, saith the Lord, that I am God." But how is this possible if we are conformed to this world? Of course it is not possible. We cease to be the shining lights which we were intended to be — "Ye are the lights of the world." We cease to be the salt of the earth which we were intended to be — "Ye are the salt of the earth." Instead our lights are hidden under a bushel and our influence as salt to the earth is lost. How can we help to keep the earth from decaying when we are in such a state of decay ourselves?

Conformity to the world is a calamity from which all the people of God should recoil. Has the Lord brought me out from the world lying in the wicked one, each child of God should say; has He lifted me up from the dust and from the dunghill to set me with the princes, even with the princes of His people, and shall I consort with the world again? Shall I embrace the dunghill again? Let none be secure in this matter. The first question we ought to ask in examining ourselves is — Has this already overtaken me? If our honest answer has to be 'Yes', then our second question must be: How can I be delivered out of it? The answer to this last question is to be found in Hosea, chapter 14. Also, "in returning and rest ye shall be saved." Is. 30:15.

It was desire for conformity to the world that made Israel reject the Lord as their King and desire a king like the other nations. God gave

them such a king, Saul, in His anger, as a punishment for their rebellion, and at length He took him away in His wrath. Whatever benefits we think are to accrue to us through conformity to the world, these are short-lived. The supposed advantages soon fade away. Worldly advantage anyway could never compensate for spiritual loss. This is the effect of conformity to the world in speech, dress, manner of life, views or principles. We lose spiritually, whatever we may gain from worldly applause or approval. Indeed the world has no respect for professors of religion who are conformed to the world. Their Christianity is necessarily of such a spineless sort that it is neither worthy of emulation or detestation. The Christianity that can accommodate itself to the world is a Christianity that has lost its vitality. True Christianity bears witness against the worldliness of the world and condemns the ungodliness of the ungodly.

How are we to escape this danger ourselves? The first thing we must realise is how weak and unstable we are and how ready we are to fall into every pit that is dug for us. A consciousness of our own weakness and helplessness would incline us not to trust in ourselves but to look to the Lord in order that His keeping power might be put forth on our behalf. Our dangers are manifold, but His power is infinite. Let us seek to guard against occasions of falling into this sin. It is through unwatchfulness very often that we are ensnared. Let us not be self-confident and boastful, thinking that we will never succumb here. Let us not begin to admire worldly persons and worldly things, and then we will never try to emulate their manner of life or seek what they possess. Above all else, let us seek to be transformed by the renewing of our mind. If our affections are set on things above where Christ sits at the right hand of power, and rest not on the things of this world, then the power of the world will lose its effect upon us. The more heavenly-minded we become by divine grace, the less lustre we will see on earthly things. We will view them but dross and dung that we might win Christ. If we are taken up with being conformed more and more to the image of Him who has redeemed us from death, the less we will seek to be conformed to the world. The more our minds are set on heavenly things, the more they will be taken off earthly things. If we are spiritually exercised in our minds, we will never think of conforming ourselves in dress or in any other way to this world. We will seek rather to be clothed with the unspotted garment of Christ's wrought out righteousness so that we may stand perfect and entire before God in the day of account.

Christ is All

by Dean Henry Law

21. THE JUBILEE

"Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof. It shall be a Jubilee unto you and ye shall return every man unto his possession, and ye shall return every man unto his family." Lev. xxv. 10.

Who can return too often to the truth, that Jewish services are framed with closest reference to Christ? This is their wondrous worth. Hence day by day the victims bleed, and constant rites portray the scheme of grace. He, who is Spirit-taught, distinctly reads the Gospel in this page of types.

But one recurring season is as the sun in the bright firmament of signs. It is the year of Jubilee. Faith here delights to revel with especial joy. It is the richest antepast of Gospel-truth. May we gain wisdom from its various parts!

In Israel's land each fiftieth year is universal rest. No toiling hand may move. The sickle and the spade are laid aside. Tillage and harvest sleep. No seed may now be sown. No crop may now be reaped. The grape, the olive, wave their treasures, but no gatherer collects. Repose is the one law for man — for beast — for soil. A year-long Sabbath reigns. Here God asserts His sovereign right to earth. No fields are to be tilled or used, except as He is pleased to grant.

This is a lesson, which man slowly learns. His pride is prone to call the lower world his own. He thinks — he acts — as if he were creation's lord. His fancy builds a throne, and crowns himself the king. But this decree establishes God's rule. We are dependent tenants of His field. When He permits, we occupy. When He forbids, we pause. And never is the gift enjoyed, but when we meekly bow before the glorious Giver. Happy the man, whose grateful heart oft sings, "The earth is the Lord's, and the fulness thereof." Ps. xxiv. 1. This is the Jubilee's first note.

We next are taught God's power to provide. Plenty depends not solely on our prudent thought. He wills, and crops abound. He speaks, and garners hold enough. Thus through this year of rest want never came. This marvel is more marvellous, because the Jubilee succeeds a Sabbath-

year. In that, too, seeding and reaping had not stirred. In that no grain had been collected with precautionary care. But God gave forth a treble harvest in each forty-eighth year. Thus through the long response previous abundance ministered full food. As the poor widow's meal and oil, it proved an unexhausted feast. As Joseph's well-replenished store, it fed the hungry, and never failed.

When God provides, need disappears. The unbelieving heart will sometimes strive, by undue means, to heap up wealth. Alas! what madness and what sin! None can succeed, without the Lord; and none shall want, who truly follow Him. Faith has the richest board. It works, when God says, Work. It rests, when God says, Rest, and in obedience thrives.

Next mark, this year is emblem of soul-rest in Christ. The soul is the real man. There is no gain, except the soul get benefit.

Before the refuge of the cross is seen, the awakened mind frets like the troubled sea. It has intense desire to flee the coming wrath. It trembles at the prospect of unending woe. Heaven seems an height beyond all reach. Hell gapes before the feet. Can there be peace? All efforts must be made. Each nerve is strained to form anew the inner man — to bring to God the offering of a better life — to blot out guilt by tears, and sighs, and prayers, and pious forms, and self-inflicted pains, and a long train of doings and undoings. Such striving is in vain. Wrath is not thus appeased, nor heaven thus won. But when the Spirit shows Christ's finished work, then toil for reconciliation ends. Christ's blood atones. What more can be required? Christ's righteousness completely covers. What can be added to it? The soul sees this, and sits content beneath the sheltering shadow of the cross. Its Jubilee is come. It rests in Christ, and only lives in exercise of grateful love. Reader, reflect, that man can never be self-saved. Jesus is all for sin's remission, and repose of heart.

Observe the entrance to this consecrated year. It instantly begins, when the Atonement-day has ceased. When penitence has deeply mourned — when the Scape-goat has borne sins out of sight — when the High-Priest has sprinkled the mercy-seat — this holy season dawns.

A light here shines upon the path, which leads to rest. It lies through penitence and sense of pardon given. How many live, with little knowledge of their state! They feel no burden pressing them to hell! They smite not on the breast with penitential shame. Their life may be a drowsy dream, but it is far from Gospel-peace. To them no Jubilee is come.

Others, with consciousness of soul disease, see not the precious remedy.

They lay not the hand upon a Saviour's head. They tell not out to him their miserable need. They do not thus transfer the overwhelming weight. To them the Scape-goat is an idle tale. Therefore to them no Jubilee is come.

Others rejoice not in a risen Lord. They see Him not within the veil. Darkness conceals His great transactions there. To them no Jubilee is come. Reader, forget not, it is acquaintance with atonement made, and Jesus sprinkling the throne above, which introduces Jubilee-repose.

And now the day arrives. The trumpet sounds throughout the land. In every place — by every ear — the long-expected notes are heard. They tell no doubtful tale. They speak, and Israel knows, that Jubilee's great joys are theirs. They speak, and universal happiness prevails.

Such is your work, ye ministers of Christ. The gladdest tidings are your theme. Angels might covet your employ. Oh! see, that your lips publish rest in Christ. Then hearts will joy in your report. "Comfort ye, comfort ye My people, saith your God." Is. xl. 1.

There was much cause for Israel's delight. The downcast debtor now was free. The bondman cast away the yoke. All forfeited estates returned. The oppressor might no more oppress. No servant trembled at a lord's stern voice. The former owner claimed his father's fields. The ancient landmarks were rebuilt, and liberty resumed its sway. In every house — in every heart — there was a consciousness of relief. Sorrow and mourning fled away.

So there is all-deliverance in Christ. The Gospel is true Jubilee in every sense. We are poor debtors. But our Lord brings help. We owe obedience to our Maker's will. Our time — our strength — our means — our opportunities — our every faculty — our minds — our frames — are His. We hold a trust: and stewards must be faithful. But is it so? Conscience turns pale. Each hour bears witness to a misused gift. God has been robbed. His own has not been paid. His goods have been misspent. Denial is in vain. Our debts exceed the moments of our lives. But justice must have reckoning. There is no trifling with God. Sinner, look onward to the day, when you must face each charge. What can you bring to wipe away your score? Self gives no hope. Your best at every moment fails to meet that moment's dues. If you this day did all, the service leaves past duties unfulfilled. Your state, then, is insolvency. What can you say, why justice should not now arrest you?

But hark! Your Jubilee is come. Christ has sought earth with treasure in His hands. He cries, Tell me what justice needs. The amount is vast. But He avails to pay. The scales are heavy. But He pours in His

reconciling death. Its value mightily outweighs. The roll of strict demand is long and dark. His blood obliterates each charge. He touches, and the page is whiter than the whitest snow. Thus all His ransomed ones are free. Let the believer then rejoice in his glad Jubilee. No debt remains. No creditor affrights. Without man's money and self's aid, the payment is all paid by the grand Surety, Christ.

The Jubilee relaxed the ties of bondage. So, too, Christ liberates from fetters. "If the Son shall make you free, ye shall be freed indeed." John viii. 36. Each soul, apart from Him, is a poor slave. Tyrants are many, and their yoke is hard.

First, Satan enchains the heart, and drags His vassals to vile service. There is no will — no power — to resist. By nature all lie prostrate at His feet. But Jesus wrestles with this cruel foe, and hurls him from his throne, and breaks his sceptre, and gives him a death-wound. He can no more detain the freed-men of the Lord. He may — he will — assail, affright, and tempt. He may gain some success. But it is brief. All, who are Christ's, abhor his sway, and breathe the air of liberty. The Gospel-Jubilee sets free from Satan's power.

Then, too, sin rules the captive race of men. It subjugates each soul, and it must reign, until expelled by Christ. All moral principle — all sense of shame — all longings to be pure — are weak as feathers to withstay the flood. But when Christ shows His dying love, and His blood streaming to atone, then a new passion gains the throne. The yoke is burst. The Gospel-Jubilee sets free from sin.

Next, this vile world is a foul tyrant. Its smile allures. Its frown deters. Its fashions force compliance. Its laws exact submission. It drives its millions to a slavish toil. But when Jesus unmasks the monster's hideous filth — when He reveals the beauties of the Gospel-walk — then the chain snaps, the enemy is loathed, and its debasing ways are shunned. The Gospel-Jubilee sets free from the world's snares.

Death, too, is a fearful tyrant. Its chilly features terrify. It points to a near grave — it stretches forth an icy hand, strong to bear hence. The stoutest quail. The fear of dying often makes it misery to live. None can relieve, but Christ. He promises to meet His people in their hour of need — to give His arm, as their support — to brighten all the darkness with His smile. Death's dread thus dies. Its coming is a welcome car to carry to a better home. The Gospel-Jubilee sets free from death's affrights.

The Jubilee restores inheritance. Here Christ again appears. Sin wrought a cruel work. It drove man from a fair abode. It forced him to a wilderness of weeds and woe. God's present smile was lost. The blessing

of communion ceased. Life was an outcast drudgery. Death led to outcast anguish. But Christ instates in more than Eden-heritage. He places in a land of peace, where God is our near God for ever. Here more is found, than was destroyed by sin. They have a sure estate, who realise this property in God. All that He is — all that He has — is theirs.

Reader, would you possess this heritage? Clasp the cross, and all is yours. Christ came — He lived — He died — He reigns — to grant this Jubilee to souls. Hear His own words, and may the Spirit bless them! "The Spirit of the Lord is upon me: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv, 18, 19.

Blessed Jesu, Thy people praise Thee — as their life, their liberty, their ransom, their peace, their joy, their hope, their heaven, their glory. Faith lifts its hands, held by no chains, to bless Thee. Love wings its way, checked by no bands, to serve Thee. Praise sings aloud, awed by no tyrant's frown, to adore Thee. The whole soul, free as air, reposes in a Jubilee of joy.

The Decline of the Disruption Free Church

by Rev. Donald MacLean, Glasgow

(Continued from page 175)

The desire for Church Union did not at first meet with much enthusiasm from other churches although, in 1852, a section of the Original Secession Church did join the Free Church. A platform, however, was provided outside the churches to promote the spirit of union and co-operation. A conference was called to meet in Liverpool on 1st October, 1845, which led to the organisation in the summer of 1846 of the *Evangelical Alliance* in which ministers of all churches joined. Free Church ministers took a prominent part in this Alliance and none were more enthusiastic than Dr Chalmers, although he did not live to take much active part in it. It was stressed that all the Free Church ministers in the Alliance were to maintain the Church's testimony uncompromisingly, and that the Alliance was an alliance of individuals only and not of Churches.

There were a few in the Free Church who were not very happy about this movement, and the position of Free Church ministers in the Alliance was discussed in the Assembly in 1846. Dr Candlish, as would be expected, supported the actions of the ministers and was seconded in this by Dr Begg. Dr Cunningham and others lent their support to Dr Candlish. Dr Gibson opposed the Evangelical Alliance and Free Church ministers taking part in it. He mentioned that the Church is the scriptural instrument for promoting unity, and not individuals. The Evangelical Alliance had representatives of 20 denominations, some of them who held dangerous errors. Union, maintained Dr Gibson, must be founded on the Word of God through which the Holy Spirit sanctifies the people of God. Rev. H. MacGillivray seconded Dr Gibson in an able speech, in which he stressed the importance of ordination vows. The tide towards co-operation with other Churches was too strong, however, and Dr Gibson's motion was overwhelmingly defeated, the voting being 311 to 7.

The foregoing events have been briefly sketched to show how the Free Church was being led along a certain path. There can be little doubt but that the "fellowship" of ministers of different denominations in the Evangelical Alliance gradually led to a spirit of compromise. The desire to be considered broadminded and charitable easily led to the stage of not seeing the errors held by "Christian brethren" in the light of Divine Truth, and a consequent minimising of these divergencies from the Word of God. The men who had now become the acknowledged leaders of the Free Church were Dr Buchanan and Dr Candlish. Both these men were ministers at the time of the Disruption and Dr Buchanan had written a standard work called *The Ten Years' Conflict*. Dr Candlish was the real leader of the Free Church Assembly. He lacked the impressive presence of Dr Chalmers and the theological acumen of Dr Cunningham, but he had a real flair for leadership. His mind was both acute and astute and he had the boldness which makes it easy for men of more pedestrian qualities to follow his lead. There was no reason outwardly either to doubt his whole-hearted attachment to the Free Church testimony. As late as 1855, he delivered a speech in Glasgow in which he expressed the following sentiments: "The date of the existence of the present Established Church of Scotland is 1843. The date of our existence is 1560 . . . I am prepared to maintain that these views are entirely consistent with the purest and widest exercise of Christian charity; but be that as it may, they are views which in consistence the Free Church must hold, maintain and avow in the face of all the world. They may be branded as fanatical,

called sectarian, abused as uncharitable. I cannot help that; it is the truth as I hold it and as the Free Church holds it . . . But important as our position is, especially as viewed historically and in a national or Scottish point of view, the principles which our Church is called upon to maintain, and for which she is called to testify, are tenfold more important still. . . . And if we shall ever be tempted, in the exercise of any spurious charity, or to gain any temporary end, to do anything that implies the relinquishment of that principle, we shall be false to ourselves, stultifying all that we said and did in Disruption times — false to the great and sainted men who led us on at the Disruption and are now passed into glory . . . We shall be false not only to them, but false to our Great Head." It may be remarked in passing that the position outlined by Dr Candlish here in respect to the Free Church, is the same position as taken by the Free Presbyterian Church and, consequently, the latter body is in danger of suffering the same abuse.

Despite these fine sentiments, Dr Candlish, in the next decade, was to spearhead a movement for unity with the United Presbyterian Church, which involved an abandonment of certain Free Church principles. The U.P.s were voluntaries and did not hold to the principle that the Civil Ruler was to support the Cause of Christ. To them, all religions were equal before the law and Christianity should not be favoured more than other religions. This view is shot through with infidelistic ideas and is a denial of Christ's Headship over the Nations. It is consequently abhorrent to the Church of Christ. The sad state of religious education in our schools today is an outworking of this spirit, while the success of an atheistical woman in preventing the Lord's prayer being said in schools in the U.S.A. shows what happens when the same error is written into that Nation's Constitution. The U.P. Church also held what is called the Double Reference Theory of the atonement. This teaches that Christ died for all men but that the benefits of the atonement are only applied to the elect. This is a half-way house to Arminianism and expresses one aspect of the very fear mentioned by Dr Duncan, as referred to earlier in this article. The U.P. Church also allowed hymns of human composition as well as the use of instrumental music in some, at least, of its congregations.

It seems almost incredible that two "Disruption worthies" would take part in seeking union with such a body and would be prepared to compromise on such serious matters. The tremendous change in the views of Dr Candlish is one of the saddest aspects of the whole affair. As he was the leading man in the Free Church Assembly, the effect on the

Church was catastrophic. Those who were most keenly aware of this change were his own contemporaries and one of them, writing in the *Watchword* in November 1867, says: "There is something deeply painful and humiliating in the present, as contrasted with the former, position of Dr Candlish. His change of mind is so great, sweeping and, we may say, unprecedented that one is almost forced to think that he is determined to make the second part of his life a complete answer to the first." Even on the question of hymns in public worship, Dr Candlish wrote to Dr Buchanan to the following effect: "I very much agree with you as to the psalmody movement. It must not be allowed to bulk too much. I want some hymns; but not so much as to distract the Church." He later said, "I thoroughly out and out deny that the Book of Psalms is a directory for praise, more than it is a directory for prayer. There is as much prayer as praise in the Psalms. I can see no room whatever for saying that the Book of Psalms is a psalmodical book . . . **And I cannot understand how we should be more hampered and fettered as regards the use of our words in the one part of Divine worship than the other.**" Here was this Disruption father belying one of the principles of the purity of worship for which he professed to stand in 1843.

This movement for union with the U.P. Church was powerfully resisted by men such as Dr Begg, Dr Nixon, Dr Gibson and Dr Kennedy, with the result that it became obvious that it would need to be abandoned for the present. In 1873, the attempt was given up. In October of that year, Dr Buchanan gives an account of a visit he paid to his old friend and colleague, Dr Candlish, who was now drawing near the end of life's journey. The dying man spoke of his approaching end "which he did with the most perfect calmness, but with deep and solemn feelings. He would fain have had a more vivid and realising sense of eternal things — of sin and salvation — and of the great coming change; but he was resting on the Word, which was sure and unfailing — resting wholly on Christ and on His finished work." When Dr Candlish alluded to Church affairs, he made it quite plain that, although their work was done, he had great hopes that it would be carried on by another. There was no question as to whom this new leader was to be, as far as Dr Candlish was concerned: "In connection with that future, Dr Rainy seemed to come up before his mind, and of him he proceeded to speak with the warmest affection and highest esteem. His voice trembled with emotion as he gave utterance to the feelings of love and admiration with which he regarded him; and he fervently blessed God that He had given such a man at such a time to the Church."

Dr Buchanan's biographer was Rev. N. L. Walker. In this book, he refers to various explanations for the failure of the union negotiations. The first one he gives throws a flood of light upon the whole matter and is really the key to the decline of the Free Church. Walker says that **from the beginning** there were really two parties in the Free Church. One, which he favours, and to which both Candlish and Buchanan belonged, he designated "generously evangelical." He sums up Dr Buchanan's ecclesiastical position as "a Modern Evangelical Churchman — a Churchman to the core but an evangelical — an evangelical of the most pronounced cast, but one whose mind was open to the best influences of his age." The other party he calls "the ecclesiastico-traditional." These were the ones who held to the Church position and were just as evangelical, in the proper sense of the term, as their opponents — a fact which Walker does not deny. They certainly were not so open to the influences of the age, just because they were open to the influence of the Word of God above all things. Drs Gibson, Begg, Kennedy and others belonged to this party and they were successful in resisting, in their day, the proposed union with the U.P. Church. "One can feel no surprise," says Walker, "that against a drift so distinctly liberal (as the Union movement) the instincts of a hard conservatism rebelled."

Dr Rainy, as Dr Candlish wished, did in fact become the leader of the Liberal Evangelicals and with the death of solid, serious men like Gibson, Begg and others, this party became increasingly strong. Like Rainy, himself, they were keen on making matters "an open question" or "a subject not confessionally settled." It was under the cloke of the Liberal Evangelicals that Higher Criticism came into the Free Church and was not dealt with by disciplinary action of a decisive kind, which would cut out the cancer. Note how Robertson Smith calls himself **evangelical** at the very time he is advocating infidelistic views. To meet with the scruples of these Liberal Evangelicals, who could not abide either the doctrine of the inspiration and consequent infallibility of the Scripture or the Calvinism of the Westminster Confession of Faith, the Declaratory Act was prepared and passed by the Free Church Assembly in 1892 as a binding law in that Church. The Free Church was now in ruins and bore no resemblance to the Church of the Disruption in its testimony. The way was now opened up for union with the U.P. Church which, in fact, took place in 1900. The blame for this disaster must be laid four-square at the door of the Liberal Evangelical party, formerly led by Drs. Candlish and Buchanan and latterly by Dr Rainy, Dr Gibson and his few supporters had been heavily defeated in 1846, but 1892

proved that they had the proper view of the only safe and salutary course for the Free Church to follow.

The Church party, which took up the cudgels against the Declaratory Act movement, was called the Constitutional Party because they stood for the constitution of the Church. They were the heirs to the party of Drs. Gibson, Begg and Kennedy. At first, they fought well, and many able and illuminating speeches were made, demonstrating the dangerous course upon which the Free Church had embarked and the serious nature of the unscriptural errors of the Act. When it became clear that Dr Rainy and his party did not intend to give in as Dr Candlish had done nearly 20 years before, the leaders of the Constitutionalists, like Candlish and Buchanan of old, suddenly turned their back upon their former speeches. The Rev. M. MacAskill did not pronounce his funeral oration when the Declaratory Act became part of the Free Church constitution, in virtue of which the Church ceased to be what she was previously. In the 1893 Assembly, there was only one minister prepared to act according to his convictions. Rev. Donald MacFarlane protested and thereby left the Declaratory Act Free Church and conserved for himself and for all who followed him in his own generation and in generations to come, the testimony of the Church of the Reformation, unimpaired. In 1843, there had been the Church of Scotland **Established** and the Church of Scotland **Free**, with the testimony of the Church of the Reformation in the Free Church of Scotland. So, 50 years later, in 1893 there was the **Declaratory Act** Free Church and the Church of Scotland **Free and Presbyterian**, and the same noble testimony retained in the latter body. No amount of tinkering about with legal technicalities or any number of specious excuses can obscure this obvious and indisputable fact.

The record of the decline of the Disruption Free Church shows the wisdom of the fathers of the Free Presbyterian Church in setting their faces against union with any Church which does not clearly in her profession and practice hold the absolute infallibility of the Scriptures of the Old and the New Testaments and the whole doctrine of the Confession of Faith. In this ecumenical age, it is absolutely necessary that we hold this principle clearly and do not let our minds be dimmed by any outward attraction of Church Union. Only by holding a high view of the value both of the Word and of the Church of God can we escape this snare. This was one of the outstanding features of the Rev. Neil Cameron, of whom the Synod tribute to his memory says, “. . . in 1893 and onwards he whole-heartedly accepted the testimony raised at that time by the Free Presbyterian Church. Whoever would waver, our

departed brother remained true through all the years to that testimony, maintaining it with a fidelity that arose from a deep conviction in his mind that it was a noble testimony to God's truth. Nothing grieved or pained him more than to see some of his brethren, whom he loved, turning their backs on what was so dear to him. While his public utterances in denouncing their backslidings may have appeared to outsiders as those of a man who had no feelings, we, who knew him more intimately, knew what grief these defections caused him."

Like Drs. Begg and Kennedy, Mr Cameron had a wonderfully enlightened grasp of the importance of the witness of the Church. The late Rev. F. MacLeod related to the present writer an experience through which Mr Cameron had passed and which he told to Mr MacLeod. During the time he was under conviction of sin, Mr Cameron passed through great darkness and grief of mind. But he said that the darkness and grief he felt between the Free Church Assembly of 1892 and that of 1893 exceeded all he had felt before. The reason for this was that during the year after the Declaratory Act had been passed until Rev. D. MacFarlane made his protest, there was no full and consistent witness for Christ in Scotland. We wonder how many there are alive today who know anything approaching such an experience or can even understand it. Some would look upon this as "denominationalism", but we pity from the bottom of our hearts the sad victims of such anaemic piety. It was through soul experience that Mr Cameron came to love Christ, and it was through soul experience that he got the love to the Church of Christ which made him such a faithful witness.

It is now nearly 84 years since the Free Presbyterian Church took its separate stand on the side of Christ and His Cause in Scotland. In Rhodesia, Holland, Australia, New Zealand, Canada, as well as in this land, there are those who rejoice that such a testimony still exists in a day of apostacy and spiritual darkness. The Church has met with many trials and buffetings, both from within and without, and we can be assured that, if we remain faithful to Christ, these will not get less. But let us not lose sight of His promise, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." (John. 16:33).

To render evil for evil is brutish; to render evil for good is devilish; to render good for evil is Christian.

Thos. Watson.

Baptism: Its Subjects and Mode

by Rev. E. A. Rayner B.A.

(continued from page 180)

The mode of baptism is the second great area of controversy between Baptists and other Christians. The Scriptures most often referred to by Baptists in support of immersion rather than sprinkling or pouring are Rom. 6:4 and Col. 2:12. "Therefore we are buried with him by baptism into death, " etc. The Baptists think that the manner of baptism is implied when the Apostle speaks of being buried with Him. Thereby they conclude that immersion is referred to in those words. It may first of all be observed that in the East during New Testament days that the burial of a corpse was not put into a hole in the ground, but in a cavern hewn from rock on a cliff-side or bank. So that rather than a body being lowered into the ground and covered over, the dead was lifted into the cavern. Therefore going down into the waters would not be a proper figure of burial, and it would not be the mode of baptism that the Apostle refers to here.

Peter Edwards on Infant Baptism analyses this text in Romans and logically concludes that it could not refer to baptism. From those words, "Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism," he makes the following observations, — "We have here three things: (1) a baptising into Jesus Christ; (2) into His death; (3) into His burial, and the last is made a consequence of the first. We are brought by baptism into His life, into His death and into His burial. Now, if baptism brings us into each of these and one of them, as Baptists say, is an allusion to the mode of baptising, then for the same reason, so must the other two. That is His life must allude to the mode, so must His death, so must His burial, and the reason is, because baptism unites us to Him in each of these. And if all of these are to allude to the mode, I should be glad to know what kind of mode it must be at last, which is to bear resemblance to every one. The life of Christ was action, His death crucifixion, His burial the enclosing of His body in a cavity of a rock." p.130. The matter referred to in Romans by the Apostle is surely one of identification of the believer with Christ in His life, death, burial and resurrection, and has nothing to do with the **mode** of baptism.

The next point to make clear about the mode of baptism is the meaning of baptism. Baptists say that baptism is a command to immerse

in water in order to symbolise the death, burial and resurrection of the believer with Christ. But as Hodge in the *Confession of Faith*, p.340 says, "the true position is that baptism is a simple, single command to wash with water to symbolise the purification wrought by the Holy Ghost." Hence the mode has nothing to do with it." The baptism of the Holy Ghost is never set forth in Scripture as an immersion but always as a pouring and sprinkling. Such Scriptures as these testify to this where it is stated that the Holy Spirit was "poured out", "shed forth", or "fell on them", (see Acts 2:1-4, 32, 33; 10:44-48; 11:15-16). Is. 44:3 says "I will pour my Spirit upon thy seed, Is. 52:15, "So shall he sprinkle many nations," and Joel 2:28 and 29, "I will pour out my spirit upon all flesh." Thus baptism with water symbolises the baptism of the Holy Ghost, the purpose of which is spiritual cleansing. Since this baptism of the Spirit was by falling upon, pouring out, sprinkling, it would be appropriate that water baptism should be in the same manner.

Furthermore the meaning of the word 'baptise' and its use in Scripture does not imply immersion. The Greek word for 'to baptise' in classical usage means not only to dip but also to wash, wet or purify. Let two Scripture references suffice to illustrate. In Mark 7:4 we read "and many other things there be, which they hold, as the washing (Greek, baptism) of cups, brazen vessels and tables" and Luke 11:38 "and when the Pharisees saw it, he marvelled that He had not washed (Greek, 'baptised') before dinner." It would be ridiculous to suggest that the Jews immersed tables or beds, or bathed themselves before each meal. This points to the fact that the general and accepted manner of ceremonial purification among the Jews was by sprinkling or pouring. The hands and the feet of the priests, were, for example, washed (baptised) at a brazen laver from which water poured out through spouts.

Furthermore the examples of baptism in the New Testament may be referred to briefly. It will be noticed that immersion is unlikely in many instances because baptism did not occur, it would appear, at or in any river e.g. that of Paul, the Philippian jailer, Cornelius and the three thousand at Pentecost. It would not have been possible for the Apostles after preaching the gospel to the three thousand, to go and baptise so many in the Jordan which was a considerable distance away. In the instance of Paul we are told that he had fasted three days. When baptised, "he arose and was baptised. And when he had received meat he was strengthened." If Paul was so weak after three days fasting it is unlikely he would be taken out in his weak condition and baptised in a river at some distance. In the case of Cornelius' household, Peter

exclaimed, "can any man forbid water," indicating that water should be brought. Nor is it likely that the jailor should leave his duty to go out into the night to be baptised in a river. The house of the jailer was simply another part of the building. John also baptised in Aenon near to Salim, "because there was much water there," Jn. 3:23. It is interesting to note some margin readings are "many waters", rather than "much water". T. S. Swan in *Water Baptism*, p.17, says, "The name Aenon appears to be derived from the Hebrew meaning, "springs of water." The reference is therefore to the many streams of waters issuing from the springs, rather than to indicate the amount and depth of water."

While Baptists dogmatise that baptism always means immersion, never pouring or sprinkling, other Christians have never denied that immersion is a proper mode of baptism. Yet it would seem that the more Scriptural mode is rather sprinkling or pouring if the types and analogy are to be complied with in Scripture.

Dearbhaidhean an aghaidh Teagasgan nam Baisteach

2. A rìs tha na soisgeulaich ag radh "An sin thugadh clann bheag d'a ionnsuidh, chum gu cuireadh e a làmhnan orra, agus gu'n deanamh e urnuigh; agus chronuich na deisciobuil iad. Ach thubhairt Iosa, fulain-gaibh do na leanabanaibh, agus na bacaidh dhoibh teachd a m'ionnsuidh: oir is ann d'an leithidibh sin, a ta rioghachd nèimhe. Agus an deigh dha a lamhan a chuir orra, dh-imich e as sin." (Matt. xix. 13-15). "Agus ghlac e 'na uchd iad, agus chuir e a lamhan orra, agus bheannuich se iad." (Marc. x. 16).

The againn ri shocruchadh ma ta, co aca a labhair Crìosd 's na briathraibh so mu-n rioghachd air an talamh, — 'se sin an eaglais fhaicsinneach, na mu-n rioghachd shiorruidh — 'se sin rioghachd na glòir.

Nis tha mi a' deanamh dhe gu-m b'ann mu-n eaglais fhaicsinneach a labhair ar Fear saoruidh, o aon aobhar sonruichte — agus 'se sin, gu-m bitheadh atharach so an aghaidh Scriobtuir eile.

Cha choltach gu-m do labhair è mu rioghachd na glòir', oir cha bhuin leanabana gu h-iomlan, do'n rioghachd so, do bhri' 's nam buineadh gu-m bitheamaid uile 'nar n' oighreachan air neamh — a chionn gu-n robh sinn aon uair uile 'n ar leanabana. Ach tha an Scriobtuir ag radh gu

bheil sinn uile “a thaobh naduir ’nar cloinn na feirge,” agus ann an àite eile, nach ’eil an t-aireamh ach beag a ta dol a stigh air geata cumhan slighe aithlean na beatha. Nan d’thugadh naoidheanachd dhuinn còir air rioghachd spioraidail shiorruidh Dhè, cha rachadh a chòir air cùl, agus mar so, bhitheadh na h-uile air an sabhaladh. Ach ’si an fhìrinn mhuladach gu bheil teaghlach spioradail an Tighearn’ nan treud ro-bheag — air an deanamh suas dhe neach an sud is dhe neach an so — seadh gur ginnealach thaghta iad. Uime sin, tha e so-thuigsinn, ’nuair a labhair Criosd, mu na leanabanaibh a bha lathair — gu b’ann d’an leithide sin a ta rioghachd nèimhe — nach do labhair e mu rioghachd shiorruith Dhè, ’se sin mu fhlaithheanas.

’Se am baisteach, comharadh co-cheangail nan gràs — comharadh air a bheannachdadh sin a thug Criosd a steach — comharadh air a bheannuchadh sin a ta e gach là a’ buileachadh — agus air an aobhar so tha mi a co-dhunadh, iadsan a ta a’ bacadh frithealadh na h-orduigh so do leanabanaibh, gu bheil iad a’ deanamh a cheart ni sin air-son an robh Criosd ro-dhiombach r’a chuid dheisciobul.

Tha mi a’ co-dhùnadh gu bheil ar Slanuighfhear anns an dà earrann so a’ dearbhadh gu soilleir gur coir naoidheana a ghabhail mar bhuill do’n eaglais fhaicsinnich — agus uime sin gu’m bheil — so a dhuiltadh dhoibh, a’ cur an aghaidh toil agus aithn’ an Ti uile bheannuichte. — Thaisbean Esan a ghradh do naoidheanaibh ’nuair a chuir e air chois ordugh an Timchioll ghearraidh, oir shuidhich e an t-ochdamh là chum an t-ordugh so a fhrithealadh. Thaisbean e a ris’ an gradh ceudna le bhi togail na leansbana maoth na uchd, agus le bhi ’gam beannachadh; agus, o na nithe so uile — cha chreid mi nach ann la suil dhiombach a sheallas e orrasan a ta cumail naoidheana air an ais uaidh — agus air an luchd teagaisg, d’ am bheil e mar chleachdadh a bhi bacadh do pharantaibh an toirt ’s a bhaisteadh, chum, gu-n cuireach esan, mar gu-m b’ann, a lamhan orra.

O! nach soilleir a dh-fheudas, an t-eadar dhealachadh eadar briathraibh agus cleachdadh Chriosd, agus briathraibh agus cleachdadh nam Baisteach, a bhi do na h-uile? Nach feud gach duine fhaicinn, nach ann le an leithide so do dheisciobuil a bhitheadh an Slanuighfhear toilichte? Nach iongantach nach deanadh eadhon gradh nadurra parantan a bhrosnuchadh gu cul a chuir ris an teagasg mhi-scriobturail so? Agus nach muladach, gu-m bitheadh cuireadh cosmhuil ri son, a ta air fhilleadh anns na briathraibh a dh’ainmich sinn, air a thoirt seachad le Criosd, ach gu-n deanadh mealltearachd air bith muinntir a chumail o bhi ’gabhail ris’.

Book Reviews

The Tender Blade and an Early Harvest. Price 55p postage paid.

This 50 page small hardback book gives an account of Mary Banfield of Hove who died in 1943 at the age of 13. Though young in years Mary Banfield gave evidences of the working of God's Spirit in her and that the Word of God was precious to her. Mary's parents, who have republished this account of their daughter trust that, with God's blessing, it will be especially useful to young people. The book also contains addresses by Mr F. Foster given at her funeral and a sermon preached by him at Galeed Chapel, Brighton, on the following Lord's Day. May the account given here be used of God to stir up the hearts of the young to seek the Saviour who says: "I love them that love me and those that seek me early shall find me."

Obtainable from Mr Norman Roe, 44 Queen's Drive, Ossett, West Yorkshire WF5 0ND. D.B.M.

Alphabetical Index of the Scottish Metrical Psalms. Price 50p.

Miss E. Hainy, Glasgow, has compiled this 56 page alphabetical index of the Scottish Metrical Psalms. The first line of every 4-line verse of the Psalms in metre is contained in it. Altogether there are over 2,000 references including second versions. Copies are obtainable from the Free Presbyterian Church Bookroom, 133 Woodlands Road, Glasgow G3 6LE.

Notes and Comments

Air Disaster

On the last Sabbath of March, 574 people died when two jumbo jet aircraft crashed on the runway of the airport at Santa Cruz in Tenerife. One of the planes had started to take off before the other plane was clear of the runway. All the people aboard the plane which was taking off died in the crash.

Whatever was the cause of this awful tragedy, it is a reminder to us of the uncertainty of life. Few, if any, of these 574 passengers, no doubt, had any thought that in a short time they would be ushered into eternity. We do not know the day nor the hour when we may be called to our account. A particularly sad aspect of this tragic accident is that it happened on a Sabbath. How slow men are to give obedience to the divine law. The Sabbath law — "Remember the Sabbath day to keep it

holy" — is an integral part of that law. Men provoke the Most High when they violate the law of God. May we be preserved from provoking Him to destroy us.

President Carter and Russian Evangelicals

President Carter's stand on civil rights has encouraged a group of Evangelicals in Russia to approach him seeking his help in their quest for the right to emigrate. They wish to emigrate because the Soviet authorities have made it impossible for them to practise their religion in Russia. There is no doubt that the Russian authorities have made determined efforts to stamp out religion in their own land. However, as it was with the Hebrews in Egypt — the more Pharaoh persecuted them the more they multiplied — so it is in Russia. The blood of the martyrs has always proved to be the seed of the Church.

The Russian leaders are already showing their resentment at what they take to be President Carter's interference in their internal affairs. Let President Carter, however, stand firm as the Soviet leaders do not find it any easier to be unresponsive to world opinion than other national leaders do. Who can tell but, through firmness in this matter and by the Lord's blessing with it, a wind of change will begin to sweep through Russia which will turn into such a gale that the leaders of that nation will not be able to resist it. Into what a beautiful land would the Gospel turn Russia. May that day be hastened.

Blasphemous Films

A spate of blasphemous films seems to have invaded the cinema screens lately. Film producers appear to vie with one another in trying to outdo one another in the blasphemous nature of their films. The dishonouring of Christ's Name is viewed as a very minor matter by men who are blind to the glory of the divine Redeemer. That they can get people to watch these production is one sad aspect of the matter. To be catering for the depraved appetites of poor fallen sinners will be a costly matter when it comes to the day of account. Little do these purveyors of blasphemy realise what it will mean in that day to face the Saviour whose glory they have demeaned.

Dr Packer in Glasgow

On Monday, March 21st, in the Central Halls, Bath St., Glasgow, the Reformed Faith Fellowship, an interdenominational body professedly seeking to apply Scriptural principles to modern life, held its annual one-day conference. The guest speaker was Dr James I. Packer, associate

principal of Trinity Theological College, Bristol. Three sessions occupied the day: the first was a lecture on 'The Interpretation of Scripture'; the second was a seminar on 'Evangelism'; the third was another lecture, on 'The Authority of Scripture.' All three sessions were well attended, especially by young men and women.

In the lecture on how to interpret the Scriptures, several points of value were mentioned: in studying the Bible, we were told, we must seek to understand what God was saying to the original hearers, what He is saying to us today, and how His revelation relates to our knowledge of Christ as the only Saviour of sinners; we were also reminded that God can and does speak to men through the Scriptures because man was made in the image of God, and was fitted for communion with his Maker, though now the Holy Spirit is needed to open our blind eyes that we may see both God's testimony to His Son and the Son Himself presented and offered to us in Scripture. The plenary inspiration of the Scriptures was also insisted on, as was their canonicity as the rule of faith and life. We were also exhorted to interpret the Bible literally, i.e. discover just what the Author meant and said when the Truth was penned, and not impose on it allegorical senses which it was never meant to convey; and to interpret it organically, as the product of a single mind — thus, Scripture must never be set against Scripture, but rather Scripture must interpret Scripture. There were, however, several notable departures from the true Reformed view of Scripture: at one point, Dr Packer said that Genesis I is not to be read as a scientific statement of the stages in creation; elsewhere, he claimed that much fruitful application of the Truth has sprung up from the waste land of the Bultmann legacy', as if good fruit could ever come from a bad tree; he also remarked that for the exegesis of Scripture we need the commentaries, but for application we need the Holy Spirit — according to the Saviour, we need the Holy Spirit for everything (John 16:13). It was also disappointing to notice the complete absence of reference to the inerrancy and infallibility of Scripture, and while referring to the instrumentality of Scripture as the means to our knowing God, Dr Packer failed to make it clear that the Word of God is the exclusive means of our knowledge of God unto salvation. Such an omission leaves the door wide open for the charismatic movement etc.

The seminar on evangelism was the most unscriptural presentation we have witnessed for some years. Dr Packer despatched the content of the 'evangelistic message' — God, man, Christ, faith and repentance, the Holy Spirit — in less than 5 minutes. Concentrating his remarks on

method, he proceeded to advocate songs, drama, films, entertainments, skits, pictures, and the use of the ungodly's language, as useful ways of creating interest in spiritual things before preaching the Gospel. Tent missions, D. L. Moody and Billy Graham were all mentioned, but not condemned, though 'leaving the spiritual ministry to the minister' was condemned, and the two-by-two, door-to-door kind of evangelism (not necessarily by converted persons) was highly recommended. No Scriptural proof was attempted on behalf of these counsels of error. The only valuable points to emerge from this travesty of Biblical method were Dr Packer's condemnation of 'ghastly dull' preaching and his timely exhortation to Christians to make the Word of God visible by their lives. As Dr Packer's 'introductory' remarks occupied almost all the time allotted for the session, little room was left for the intended seminar.

The evening lecture on the authority of Scripture was the best part of the day's proceedings. Basing his remarks on Jer. 36:23-24, Dr Packer spoke of King Jehoiakim's 4 fundamental mistakes in relation to the Word of God, and applied them to the present situation. First, he said, Jehoiakim rejected the Truth because he regarded it as a merely human product; it is, however, God's words in man's mouth. Because the Bible is inspired or God-breathed, it is one Book, not many; it is powerful; and it is authoritative for us all. In making reference to the now defunct Doctrinal Commission of the Church of England, of which he was a member, Dr Packer observed that the three views of authority represented on the commission are the only three views open to professing Christians: either we submit our minds and consciences to the Word of God, or we submit them to Church tradition, like the Anglo-Catholics, or we choose our own kind of Christianity. All of us are committed to one of these positions, but the true disciple of Christ will receive the whole Bible out of His hand as the rule of his faith and life.

Jehoiakim's second mistake, Dr Packer continued, was to think that because he regarded the Scripture as a merely human product, it need not be believed. The root of his trouble, however, as with so many in the present day, was not any intellectual difficulties preventing his acceptance of it, but its holy moral demands, which condemned him as a lost and guilty sinner, warned him of the wrath to come, and urged him to flee to Christ for salvation. Men today, in every segment of society, are unwilling to be both rebuked and changed; they choose darkness rather than light, and in righteousness God will give them what they choose.

The King's third error was that he thought the Word of God could be destroyed. That is why he cut up the prophet's scroll. So also today, men

would like to destroy not only the Word of God, but God Himself; because He crosses their carnal interests. But they cannot. Rather, God will destroy them. Within 10 years, Jehoiakim himself was struck down in judgment, according to the Lord's own prediction. 'Forever, O Lord, Thy Word is settled in heaven.' And as we as a nation turn our backs with increasing explicitness on God and His Word, we can expect no better treatment than Jehoiakim, unless we return to the Lord and learn wisdom.

Jehoiakim's final mistake was that he regarded the Word of God as no secure basis for human society; rather, he put his trust in forbidden alliances with Egypt and Assyria. So today, men rush to destruction as they run away from God, whereas in fact the only safe course of action for any sinner is to return unto Him. Though Jeremiah was alone, he had joy and peace in believing; and though we may be alone, God is a promise-keeping God, and because He has said to His people: 'I will never leave thee nor forsake thee', they may boldly say: 'The Lord is my helper; and I will not fear what man shall do unto me.' (Heb. 13:5-6).

It may appear petty to some to offer adverse criticism on the Conference in view of such an excellent lecture as the foregoing, but it is very inconsistent in those professing the Reformed faith to use a pianoforte accompaniment to the singing of the Psalms, as was done on this occasion; also, the prayers of the ministers who chaired each meeting were conspicuous by their complete absence of all confession of sin; also, it is unseemly in a Christian scholar of Dr Packer's reputation to address a promiscuous gathering as 'brothers and sisters', and to use slang terminology to explain Christian ideas. As a scholar, Dr Packer is held in high esteem amongst true lovers of the Word of God; as a prominent professor of the Reformed Faith, he would be held in even higher esteem were he to make a firm and uncompromising stand for the authority of Scripture, not merely in doctrine, but also in worship, discipline and practice.

J.M.B.

Christ by His death, gave to the Father a foundation on which to display His wisdom, in the highest perfection; His justice, in the deepest severity; His mercy in the clearest lustre; and His veracity, in the firmest stability.

John Jefferson.

Church Notes

Student Received by Southern Presbytery

At a meeting of the Southern Presbytery held at Glasgow on Tuesday, 19th April 1977, Dr James R. Tallach was accepted as a student studying for the ministry. Dr Tallach mentioned that he hoped eventually to do Mission work in Rhodesia, the medical side always being subservient to the ministerial.

Presbytery Meetings (D.V.)

Skye: At Portree on 21st June at 11 a.m.

Western: At Laide on 21st June at 12 noon.

Northern: At Dingwall on 21st June at 2.30 p.m.

Southern: At Glasgow on 28th June at 6 p.m.

Outer Isles: At Stornoway on 7th July at 11.30 a.m.

Resolution re the Dismissal of Mr D. C. C. Watson

The Southern Presbytery of the Free Presbyterian Church of Scotland met at Glasgow on Tuesday the 19th day of April, 1977, views with grave concern the report that Mr David C. C. Watson of 9 Pinetree Close, Chalfont Street, Peter., Bucks., was dismissed from his post as teacher in Religious Education by the Hertfordshire County Council because he taught the historicity of the Genesis account of Creation instead of the conception that this account is a collection of myths, legends, etc.

The Presbytery would make the following observations:—

1. The historicity of the Genesis account of creation is fully confirmed by the doctrine of the Creatorship of God, which pervades the whole of Scripture. That it is the clear doctrine of Christianity is asserted in Hebrews. Chap. 11 v. 3. where we read "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear," and confirmed by the creeds of the Churches of Christ down through the centuries.
2. The conception that the Genesis account is non-historical is of comparatively recent origin and springs from the fundamentally atheistic evolutionary hypothesis. Such an hypothesis should have no place in religious instruction and should certainly not be introduced into Christianity, which has the Bible as its text-book.
3. It is a well-known fact that the evolutionary hypothesis is both

unproved and unprovable, even using the commonly accepted principles of scientific methodology. Consequently, many scientists who hold Professorial Chairs and Readerships in Science Faculties in Universities and Colleges, both at Home and Abroad, accept the historicity of Genesis I.

4. It must be clear, therefore, that those who deny the historicity of Genesis only do so because of their **faith** in the evolutionary hypothesis with all its unproved data. Mr Watson, on the other hand, has **faith** in the Word of God in which is given a divinely-revealed account of creation. Mr Watson's faith on this particular point is that of Christians down through the centuries, while the faith of the evolutionist is something which has only begun to have an existence in the past century. It is faith in an hypothesis which many believe is well on the way to being demolished.

The Presbytery are convinced that the children and young people of this Nation have an unalienable right to be taught divinely-revealed Truth, which is the only truth which will be beneficial to them. They therefore, have a right to be taught the truth about Creation and the historicity of the Genesis account. The dismissal of Mr Watson is an attempt to prevent the teaching of one of the fundamental doctrines of Christianity and to put in its place an unproved hypothesis as the only explanation of the origin of the world in which we live.

The Presbytery protests most emphatically against this outrage and hopes that the Industrial Tribunal will not only vindicate Mr Watson, but will do so in a way that will ensure that no Educational Authorities will make similar attempts to deprive the youth of Britain of the right to sound Christian teaching. **"Remember now thy Creator in the days of thy youth."**

Donald Maclean
Clerk to the Southern Presbytery

Chesley Communion

The communion in Chesley, Ontario, Canada, will be held this year on the 1st Sabbath of July, D.V.

Synod Clerk's Resignation

At the recent meeting of Synod, Rev. R. R. Sinclair resigned as Synod Clerk and Rev. D. MacLean, Glasgow, was appointed to succeed him. A fuller notice will appear next month, D.V.