

**VII.**  
**REPORT**  
**OF THE**  
**COMMITTEE ON PUBLIC QUESTIONS, RELIGION & MORALS**

(A) Introduction

The 2001 census in Scotland shows that the Scottish population declined over the previous 20 years by around 117,000 to 5,062,000 (0.2% lower than in 1995). The Registrar General's Annual Review in 2005 makes the following observation: "Current projections suggest that Scotland's population will rise to 5.13 million in 2019 before falling below 5 million in 2036, reaching 4.86 million by 2044. This projected long-term decline is mostly the result of fewer births and more deaths."

The total fertility rate (TFR) is the number of children per adult woman within the population. The TFR required for a population to replace itself is 2.1. Scotland's TFR in 2005 was 1.62. This effectively means that Scotland, along with every other country in Europe, is a nation that is dying.

Politicians recognise the problem. The Government has sought financially to encourage parents with children by giving tax incentives, child benefit payments, maternity and paternity payments (and leave), as well as introducing schemes to help with the cost of child care. It is also happy to encourage an influx of eastern block refugees, many of whom are either Roman Catholic or Muslim, to make up the numbers. While this political strategy may appear reasonable, there are two issues that prove this approach to be utterly nonsensical.

Firstly, 12,448 abortions were carried out in Scotland in 2004 i.e. about one abortion for every four live births, and in some regions one abortion for every three successful pregnancies. And the rate is rising every year. Less than one percent of abortions have been performed in an emergency (to save the mother's life or to prevent grave permanent injury to her health) so that in practice, we have abortion on demand. Thus, not only for biblical reasons, but also for very practical reasons, it is time for abortion to be outlawed in Scotland.

Secondly, homosexual behaviour is, by its very nature, unproductive so far as generating offspring is concerned. It is practised for one purpose, and for one purpose alone; to satisfy personal lusts. It serves no useful function within society. Indeed, rather than helping society address the problem of population decline, it actually hinders any efforts to that effect. Thus, for not only biblical reasons, but also for very practical reasons, it is time for homosexual behaviour to be outlawed in Scotland.

The acceptance of homosexuality over the past few years represents one of the greatest threats to the United Kingdom; not only to Christian moral standards but also to the liberties and freedoms that our forefathers gave their lives to defend. Its advocates are vociferous in their opposition to evangelical Christianity. It is for this reason that this Report will concentrate primarily on addressing this one subject.

(B) Homosexuality and the Bible

The Bible makes no uncertain sound when it comes to addressing the question of homosexuality. This is the reason why some years ago one particular homosexual actor stood before an audience and ripped Leviticus and Romans out of a Bible. By doing so, he was effectively recognising that these books of the Bible condemned him and his practice. However, he would need to decimate more than these two books to

avoid God's clear condemnation of this particular sin.

**Creation**– God's verdict on the creation is unequivocal: "And God saw every thing that he had made, and, behold, it was very good" (Genesis 1:31). This includes the creation of mankind, which is described thus; "So God created man in his own image, in the image of God created he him; male and female created he them, And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" (Genesis 1:27 - 28). We note the following:

- i. The creation account differentiates between the male and the female;
- ii. God first created Adam, and then Eve was presented to him as his wife. Further, a man is to "...leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24).
- iii. God blessed the marriage state of a man and a woman. He has blessed no other alternative lifestyle. This, therefore, is the God-ordained order of relationship.
- iv. God, who is Himself the ultimate creator, gave Adam and Eve – who were created in His image – instruction to be fruitful and to produce children. Indeed, from the introduction of light (verse 3) to the introduction of Adam, everything proceeds with the specific object that the creation would be fruitful.

God has a purpose to everything. Why then did He create the world in the manner in which He did? The prophet Isaiah tells us: "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else" (Isaiah 45:18). It is obvious that homosexuality, being not only an unnatural but also a fruitless lifestyle, would have resulted in the creation being abortive: God's purpose of an inhabited world would have miscarried.

**Noahic Covenant**– in the Covenant made with Noah recorded in Genesis 9, the instruction to be fruitful and to multiply and "bring forth abundantly in the earth, and multiply therein" (verse 7) is almost seen in contrast to the command not to murder (verse 6). Murder is unfruitful and cursed; child-rearing is fruitful and blessed. Once again we see how contrary to the commands of God homosexual behaviour is in that the terms of the Covenant simply cannot be fulfilled on man's part by homosexual relationships.

**Sodom & Gomorrah**– the account of Sodom and Gomorrah gives the clearest indication of God's utter abhorrence of homosexual behaviour. There are a number of points of interest to note:

- i. The men of Sodom were described as "wicked and sinners before the LORD exceedingly" (Genesis 13:13). Their sin was "very grievous" (Genesis 18:20). When examination was made, there were not even ten righteous in Sodom. God is unchangeable; what was predicated of homosexuality then, is equally predicated of it today.
- ii. The picture in Sodom is one where those afflicted with this condition were utterly addicted to it. This is exactly what we see today.
- iii. They were unashamed of their sin. Isaiah uses the shamelessness of Sodom and Gomorrah when speaking of the sins of Jerusalem: "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (Isaiah 3:9). So today, the sin of sodomy is unashamedly accepted; indeed, it is promoted in most quarters.
- iv. Young and old were involved in the sin: "...the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter" (Genesis 19:4). So today, organisations like Stonewall are not content at privately practising sodomy, but are determined to involve as many as possible in their evil ways, even proselytising among vulnerable young children.
- v. The sodomites hated the two men (angels) that came to Sodom that night, even though these men had done nothing to provoke their anger – they were simply there. And when Lot tried to defend them, he was also viciously maligned: "This one fellow came in to sojourn, and he will needs be a judge: now

will we deal worse with thee, than with them” (Genesis 19:9). Stonewall and similar organisations hate any person who seeks to stand against them. Anyone who speaks out is likely to become the subject of their vicious hatred in the same manner as Lot. Sadly, they now have leading politicians aiding them in this hatred. ‘Gay Rights’ activists have succeeded in having laws passed that will remove liberty of conscience for the believer. Thus, the demand to accept such practices is brought right to the Christian’s doorstep, just as it was in Sodom. In this respect, our nation has become like Sodom and Gomorrah.

**Leviticus** – the law of God as set out in the Book of Leviticus is clear: “Thou shalt not lie with mankind, as with womankind: it is abomination” (Leviticus 18:22). It is noticeable that this verse not only calls this sin an abomination, it places it in the same category as offering children up in fire to idols (verse 21), and bestiality (verse 23). It is highly significant and relevant that in verse 26 of the same chapter the Lord’s people are commanded to keep God’s statutes by not themselves committing any of these abominations, “... neither any of your own nation, nor any stranger that sojourneth among you.” The Sexual Orientation Regulations (SORS) recently introduced by the Government demand that owners of Christian guesthouses, hotels, and Bed and Breakfast establishments violate this law of God by allowing “those that sojourn among them” to freely practise such abominations. Two chapters later (Leviticus 20:13), the penalty for sodomy is once again indicative of God’s judgement: “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death...”.

**Deuteronomy** – who was, and who was not, permitted to be associated with the Lord’s people in the Old Testament was of paramount importance. God did not leave His people ignorant so far as this question is concerned. One group specifically excluded is recorded in Deuteronomy 23:17: “There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel...” There is little doubt this is why King Josiah “...brake down the houses of the sodomites, that were by the house of the LORD...” (2 Kings 23:7) during the time of his national reformation. He would not even tolerate their houses in close proximity to the Lord’s house. How this puts into sharp perspective the Church of Scotland’s recent debate concerning the possibility of the Church blessing ‘gay’ marriages, and other so-called Christian denominations that endorse sodomy.

**Judges** – in Judges Chapter 19 there is a fearful incident where a Levite, making his way to the house of the Lord at Mount Ephraim, lodged in the house of an old man in the city of Gibeah. Then we are told: “... behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him” (verse 22). These circumstances are reminiscent of those in Sodom and Gomorrah. Indeed, the wording used by the men is exactly the same.

Again, we see unprovoked and brazen rage against the old man of the house simply because he would not countenance sodomy. The demand today that this evil practice be spread to innocent homes is not new. Interestingly, we also witness just how easy it was for these men to subsequently abuse the Levite’s wife (verse 25). As will be shown later, the proclivity of homosexuals and lesbians to cross back and forth between genders for sexual gratification proves that their lifestyle has little to do with either homosexuality or heterosexuality, but has more to do with simple promiscuity and licentiousness. And we are told that those particularly responsible for this unspeakable behaviour were “certain sons of Belial”. The term ‘Belial’ is a Hebrew word meaning wicked or evil, a person under the influence of their own lusts, and one who is good for nothing. It is only once used in the New Testament where the Apostle Paul asks; “And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?” (2 Corinthians 6:15). This rhetorical question demands the answer given two verses later; “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing...”. Again, this should be sufficient for any Church to reject the idea of blessing such relationships, and is sufficient to condemn any that do. Indeed, the Christian in all good conscience – and with biblical warrant – cannot permit sodomy

within his Church, his business, or his home.

**Romans** – when the Apostle Paul searches for the one sin that demonstrates God’s judgement on a nation, he opts for the sin of sodomy. In Romans chapter one – in common with the Old Testament – he describes this behaviour in the most uncompromising way. It is described as ‘uncleanness’ (v.24). By it, men and women ‘dishonour their own bodies’(v.24). It has its genesis in ‘vile affections’ and a ‘reprobate mind’ (v.26, 28). It is against nature and is ‘unseemly’ (v.27). Paul describes the open acceptance of such practices by a nation as divine punishment for wilfully forsaking the true God and worshipping idols. This divine punishment is the more severe, in that they are given over to a reprobate condition, and not simply to evil desires. Thus, the fact that sodomy is given such prominence in Britain today is not so much a sign that God’s judgement will come upon us as a nation, but is rather a sign that His judgement is already upon us.

Once again we notice a pattern. Firstly, it is not just men to whom the apostle refers – men and women are involved in this evil behaviour (v.26). Secondly, their lusts burned within them with a powerful but unnatural passion, just as in Sodom (v.27). Thirdly, and in similar manner to that of the Old Testament, they thrust God out of their circle of acquaintances by a deliberate refusal to acknowledge Him (v.25, 32). Fourthly, the result is not only that they which commit such things are worthy of death, but they also take pleasure in seeing others doing the same (v.32). In other words, not content with vice in themselves, they actively encourage it in others. Thus, organisations like Stonewall are not content in damning themselves, but congratulate and encourage even young people in the doing of those things that issue in damnation. Fifthly, this sin is associated with all manner of other sins: “...being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful...” (v.29-31).

**I Corinthians** – can a practising homosexual be accepted by the Church, and will such enter heaven? The apostle answers this very question in his first epistle to the Church at Corinth: “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind...shall inherit the kingdom of God” (6:9). The practice of sodomy precludes one from inheriting the Kingdom of God. Men deceive themselves into imagining that they may live in sin and yet die in Christ; may lead the life of the devil’s children and yet go to heaven with the children of God. In this epistle to the Corinthians, the apostle makes it clear that such is not the case.

**Jude** – while the first epistle to the Corinthians makes it clear that a sodomite will not enter into heaven, the epistle of Jude opens up to us their final end. “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (1:7). Sodom and Gomorrah had enjoyed many privileges. They were places of great beauty and were fruitful. They had kings and a proper government. They had recently been delivered out of the hands of their enemy. Righteous Lot was among them, and Abraham interceded for the city. Yet, suddenly destruction came. Fire from the Lord brought total and everlasting destruction. Jude uses this as a representation of hell fire, and as a warning as to the end of all who practise such abominations.

**Ephesians** – while the New Testament lays much stress on the sinfulness of any form of departure from the seventh commandment, it also describes the beauty of the marriage state. In Ephesians 5:32, we are told that the institution and law of marriage is a figure and emblem of the union between Christ and his people. Just as the man and the woman become one flesh, so Christ and his Church become one spirit. This union is not lustful and unprofitable as sodomy is; it is a union that is most pure and involves intimate love which bears healthy spiritual fruit. The Bible can approve of no other form of lifestyle simply because no other

form of union bears healthy spiritual fruit. Every other unbiblical form of union is of the devil, and will only bring forth death.

**Conclusions** – having considered what the Bible has to say about sodomy, it follows that the term ‘Christian Gay Association’ is an oxymoron. The term ‘Christian’ and the term ‘Gay’ are like oil and water: two opposite and contradictory terms which cannot be mixed. Thus, the question as to whether homosexuality is hereditary (which we do not accept) or learned behaviour (which we do accept)\* is totally irrelevant. The practice of homosexuality is clearly condemned by God just as much as, say, adultery; regardless of whether it is learned behaviour or whether it is in the genes at conception. The clear fact is that homosexual behaviour is an abomination before God, and that should be an end of all disputation.

[\* **Note:** the Bearman study in America sampled 20,000 young people. They were asked, “have you ever been attracted to someone of the same sex?” 8-9% answered yes. The same result (i.e. 8-9%) was achieved regardless of how related those questioned were. Even when identical twins were asked the same question, 8-9% of their opposites gave a positive answer. This statistic destroys any notion that the reason for someone being homosexual is genetic (or psychological for that matter). On the other hand, studies consistently show that 62% of young boys whose first sexual experience is a same-sex relationship will go on to adopt a homosexual lifestyle. The evidence is therefore clear that this is learned behaviour emanating from sinful human nature].

For all that the Bible condemns homosexuality and those who practise it, and the Church cannot condone it as an acceptable way of life, there is also the wonder of the love of God in Christ which brings forgiveness to every repentant sinner – even a repentant homosexual. Homosexuality is not the unforgivable sin. Christ came into this world to save sinners. He sat with publicans and sinners. Any homosexual who repents of his sin and comes to Christ in faith will find a Saviour who is able to meet his every need. We do not bring the Law of God before Britain today because we hate people. We do so because we love souls. We wish to see homosexuals saved, turning away from their sins and coming to the Lord Jesus Christ with tears of repentance, because only the Gospel of the Lord Jesus Christ holds out any hope for such people. This is why we pray weekly in public – and daily in private — for Scotland and the United Kingdom and for the conversion of sinners such as homosexuals.

### (C) Homosexuality and Britain Today

**Historical Context** – how has a lifestyle that is so utterly immoral, which contributes nothing to the economy of the country, which has no useful function within society, gained such acceptance in Britain? It has gained sympathy from politicians, the media, and even within certain sections of the professing church. The answer is principally to be found in one issue – the emergence of a corrupted human rights agenda.

The Human Rights Convention was set up after World War II to protect individuals from totalitarianism. The initial aims were therefore very commendable. However, these aims have mutated into something quite different. What is now being propagated as human rights is, in fact, no more than a hyper-individualism which respects no values, and which leaves society with no normative rules of behaviour. Indeed, British society with its Christian-based legal system and moral outlook is seen as the enemy. Society must change – the individual is supreme. His ‘rights’ must be safeguarded at all costs. Any religious constraints which Christianity may have imposed in the past must be overturned by Government in order to safeguard the ‘rights’ of the individual. Thus, age-old laws are being reversed. Indeed, the only taboo within society now is the expression of support for society itself, as this is seen as an attack upon the individual. At the same time, the gay community has successfully portrayed itself as a ‘victim group’ to be defended and championed. It is portrayed – along with militant Islam – as a victim to the Christian culture of Britain. The result is a nation of individuals demanding rights, with a vacuum of spiritual and moral values, a vacuum ominously begging to be filled. The question is, what is going to fill the vacuum?

The seriousness of the situation was expressed in October 2006 by General Sir Richard Dannatt, Chief of the General Staff of the British Army. In an interview given by Sir Richard, he said that failure to support Christian values in Britain was allowing a predatory Islamic vision to take hold: “When I see the Islamist threat in this country I hope it doesn’t make undue progress because there is a moral and spiritual vacuum in this country.” This moral and spiritual vacuum is amply demonstrated by the unashamed support for the sexual perversions of the day.

**Social Issues** – the acceptance of homosexuality has social consequences for our nation, not least for the up-and-coming generation. For example, one Christian school in England was condemned for daring to teach creation as an alternative to evolution. Yet homosexuality, by its very nature, contradicts the theory of evolution. Evolution teaches the survival of the fittest – the weak are ultimately excluded and the strong survive. How then can a lifestyle – which by its very nature is unproductive and therefore weak – survive? Evolution and Homosexuality are mutually exclusive. Yet, both are now accepted within Britain’s elite.

The Scottish Parliament banned smoking in public places. In one respect this legislation is very commendable, yet in another sense it is futile. While it does give comfort to people in the vicinity of smokers and is from that point of view correct, how many lives are actually saved by this law? The answer is very few. Passive smoking reduces the life expectancy of the nation by an infinitesimal amount, if any. This cannot be said for homosexuality. Statistics on the AIDS epidemic provided by the World Health Organisation in its UN Aids Report in December 2006 make grim reading. The following summary is given:

Global summary of the AIDS epidemic – December 2006

Total number of people with HIV = 39.5 million (34.1–47.1 million)  
 Adults living with HIV in 2006 = 37.2 million (32.1–44.5 million)  
 Women living with HIV in 2006 = 17.7 million (15.1–20.9 million)  
 Children under 15 years with HIV = 2.3 million ( 1.7–3.5 million)

People newly infected with HIV in 2006 = 4.3 million (3.6–6.6million)  
 Adults newly infected = 3.8 million ( 3.2–5.7 million)  
 Children under 15 years newly infected = 530 000 (410 000–660 000)

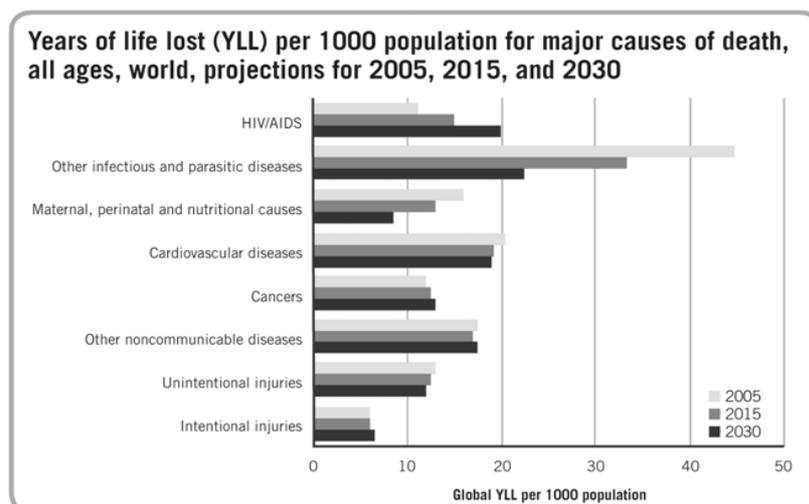
AIDS deaths in 2006 = 2.9 million (2.5–3.5 million)  
 Adults = 2.6 million (2.2–3.0 million)  
 Children under 15 years = 380 000 (290 000–500 000)

While it is apparent that not every case recorded above is due to the practice of homosexuality, there is no doubt that it and its associated lifestyle places one in extreme peril. Professor Paul Cameron’s study in America argues that homosexuality is one of the most dangerous lifestyles conceivable – far outweighing, for example, the dangers of being a heroin addict. He argues that the evidence suggests that one living a homosexual lifestyle has the life expectancy of around 50 years of age. Whether this is true or not, and while we may agree with the legislation to ban smoking in public places, the whole rationale behind such legislation is brought into question when one considers the support that is then given to homosexuality. To suggest to our children that homosexuality is simply an alternative (safe) lifestyle, with equal validity to marriage, is wrong. If we love our children, we should, as a nation, be giving our children the strongest warning possible against such a dangerous way of life. And it is unlikely that the above figures will improve over the next few years.

According to the World Health Organisation’s yearly statistics on all diseases published at the end of 2006, the outlook is bleak. The following chart projects the global cause of death per 1000 of population. It

should be noted that so far as the statistics are concerned, HIV/AIDS is accounted one of the major causes of death in the world. And this position is projected to get worse and not better over the next 25 years.

## 10. Health forecast: projecting causes of death to 2030



While almost every other cause of death within the forecast is projected to decrease – or to at least remain relatively static – HIV/AIDS is the one exception. The global loss due to HIV/AIDS is projected to almost double during the next 25 years. While the greatest killer at present is ‘Other infectious and parasitic diseases’ HIV/AIDS is projected to be almost equal with this group by the year 2030. By that year, HIV/AIDS will be the second major cause of life loss in the world.

The United Nations Department of Economics and Social Affairs / Population Division *World Population Prospects: 2004 Volume III, Analytical Report*, states; “...it is important to underscore that all available evidence points to the same conclusion: the disease is already widespread in many countries, and shows few signs of being controlled in others.”

This means that a homosexual existence will continue for years to come to place many of our people in serious peril as they continue to live in this high-risk environment.

Another question is raised concerning the political support given to homosexuality when one considers the low percentage of the population that are truly homosexual, and their social behaviour. Survey after survey has shown that the vast majority of so-called homosexuals are not, in fact, restricted to a single gender relationship. Indeed, of all those who claim to be homosexual, only about 5-6% of males and 2-3% of females confirm that they are truly so. The vast majority cross between genders, and many are actually living in a heterosexual relationship while practising homosexuality. This calls into question the very term homosexual. It further calls into question the support given to ‘gay’ and ‘lesbian’ relationships by David Cameron, leader of the Conservative Party, who said that he believed ‘faithfulness’ was the all important issue. Even on this criterion, he should be denouncing Stonewall and other similar organisations. Further, the biggest study in this area was carried out in Canada where 121,000 people were surveyed. That survey showed that only around 4-5% of those aged 20-35 have engaged in homosexual activity of any kind. This figure drops to less than 1% in those over 60. If these figures be anywhere near true, why is the Government giving so small a minority such rights and privileges as are contained within the Sexual Orientation Regulations – rights that supersede the rights of the Christian community?

Some of these figures may, of course, be called into question. Are people when asked giving an honest answer? Do they want to admit to either being homosexual, or to having had some sort of same-gender experience? This then begs the question as to why – in a day of acceptance – should people be so reticent to admit to homosexuality? It cannot simply be due to the possibility of victimisation as there is little of that

now. Indeed, the Christian is more likely today to be victimised than the homosexual. There may be two reasons for this reluctance. Firstly, to hide the fact from an existing partner. Secondly, conscience. Man has the work of the law written on his heart (Romans 2:15). While it is accepted that the conscience may be seared with a hot iron and thereby cauterised, and that their thoughts may accuse or else excuse, many homosexuals nevertheless know in their conscience that what they are doing is wrong before God. This is surely why they are very often so vociferous against Christians who seek to bring the claims of Christ and the law of God before them.

A survey of all cases of child abuse reported within the national press in the United Kingdom and the United States indicates that 40% of cases involved homosexuality. Indeed, 60% of victims proved to be homosexual. These figures are quite startling when one considers – as has just been stated – the low percentage of homosexuals within the community at large. It does not, of course, indicate nor imply that every homosexual is a predator of children. Indeed, there are many heterosexuals who abuse children. It does, however, indicate the dangers to young children of being introduced into such a social environment, be it by adoption or by any other door. It also condemns the Government's recent Sexual Orientation Regulations. For months the Government gave the impression that no court case could ensue because of the curriculum in schools. However, minutes before the end of the debate in the House of Lords, Baroness Andrews on behalf of the Government was forced to admit this was not the case. Thus, there are already groups calling for primary schools to be forced to use pro-gay storybooks in teaching our children.

***Contemporary Issues*** – the Committee has a duty on behalf of the Church to write expressing our concerns. The following issues were addressed in one form or another by the Committee during the year:

(i) Sexual Orientation Regulations (SORS) – these regulations were rushed through both houses of Parliament to become law on 30th April 2007. Baroness O'Cathain made an excellent speech in which she made it clear that our opposition to these regulations was not because Christians rejected homosexuals as people, but because they would force religious people to endorse or promote immorality against their conscience. Some small concessions gained mean that the regulations will not force the Church to accept homosexual ministers, but it does elevate gay rights over religious freedom. It will force Christians supplying goods and services to have to make a choice between their faith and their business. We must pray that the Lord will overturn this legislation.

(ii) Edinburgh University – following pressure from a group of students, Edinburgh University banned the University Christian Union from running a course called PURE on University premises. Pressure principally came from the Gay & Lesbian Society at the University. The banned event apparently presents the Biblical basis of personal relationships. The University's decision is based on its belief that PURE is in breach of its equality and diversity policy because it claims that any sexual activity outside heterosexual marriage is not God-ordained. A letter was sent to the Principal of Edinburgh University expressing our denomination's disapproval of, and astonishment at, such a decision and our support for the Christian Union's right of free speech.

(iii) Rt Hon. David Cameron M.P. – following David Cameron's speech to the Conservative Party Conference in October, a letter was sent to him seeking clarification of his and his Party's views on gay and lesbian behaviour. Mr Cameron had stated, "Marriage is not about religion, it's not about morality, it's about commitment...it means something whether you're a man and a woman, a woman and a woman, or a man and a man...That's why we were right to support civil partnerships, and I'm proud of it." In the letter to Mr Cameron, six specific questions were asked, including one that sought to establish the basis upon which he had arbitrarily redefined the concept of morality, and one that sought to establish what place the Bible now had within the Conservative Party. He was also asked if he intended making his own views on homosexuality a matter of official party policy or, as has been the case in the past within the Conservative Party, would each Member of Parliament continue to have a free vote on such issues. We are appreciative

of the fact that Mr Cameron did take the time to reply to the letter but, unfortunately, he did not answer any of the questions asked. Indeed, he proceeded to answer a question that had not been asked. In January, a further letter was sent to Mr Cameron inviting him to answer the original questions. To date, Mr Cameron has not replied. This is unfortunate, as Mr. Cameron appears very willing to answer questions put to him by Stonewall, a zealous pro-homosexual organisation. The Conservative Party are now endorsed by Stonewall.

(D) Other Issues

(i) *The BBC* — a report appeared in the press in which it was stated that reporters Sarah Harris and transport correspondent Andrew Winstanley were questioned by BBC bosses for taking part in a spoof video of the Middle East conflict and Osama bin Laden. This was compounded by the fact that the lyrics of the song ‘This is the way to Amarillo’ were reworded in such a way as to joke about the wearing of the traditional Islamic jilbab, and the Palestinian intifada. It was stated that the video – which involved the journalists wearing fake beards and headdresses made from towels, shown privately at a leaving party for assistant editor Simon Torkington was tasteless and could offend muslims. It was reported that BBC controller Andy Griffes described the video as ill-judged and demanded a report from the Head of the BBC London. A letter was sent to the BBC to ask why it was that the BBC felt able to broadcast a spoof programme offensive to Christians (Jerry Springer the Opera), while at the same time be so sensitive to the feelings of muslims over a video shown privately in which Muhammad was not even mentioned? The BBC answered our letter, and suggested that the mode of production was what was really the problem with the video. This was obviously not the case, and the BBC have been written to again to object to the anti-Christian bias that prevails within the Corporation.

(ii) *Sabbath Observance* — the Free Presbyterian Church of Scotland submitted a Petition to the Scottish Parliament regarding Sabbath observance, which was discussed by the Public Petitions Committee on Wednesday, 15th November 2006. Rev. Hugh Cartwright (minister) and Mr Alexander MacLean (elder) spoke on behalf of the Petition. The Petition was forwarded to the next stage. The Committee wrote to the Clerk of the Petitions Committee lending the Church’s support to the Petition, and asking that at the next stage the Petition be considered for debate within the Parliament itself; which, sadly, the Public Petitions Committee did not itself conclude when it adjudged the Petition.

(iii) *Scottish Christian Party* — as indicated above, the political situation is becoming very difficult for Christians today. All the major political parties appear to have succumbed to the policy of situation ethics. Political correctness is what is considered necessary if one is to gain power; and gaining power is seen as the ultimate goal. The result is that Christian moral values go unrepresented. One political party that has come out openly in condemnation of immoral behaviour and in support of Christian moral values is the Scottish Christian Party. Indeed, George Hargreaves, the leader of the Party, is one of the most outspoken critics of the Sexual Orientation Regulations and of homosexual behaviour.

When the Scottish Christian Party was formed as a political force in 2006, our denomination was asked to scrutinise and contribute to its manifesto. Of all the parties that contended for the Scottish Parliament, the Scottish Christian Party was the ONLY party to approach our Church to ask us for our views. At its invitation, the Convener of the PQRM Committee attended the First Annual Conference of the Scottish Christian Party at the Parliament Hall, St. Andrews on 18th November 2006.

The emergence of a Christian Party in Scotland is a most exciting development. The List System in operation at the Scottish Parliamentary elections means that individuals can vote for the Scottish Christian Party as their first choice or, alternatively, their second choice. It further means that there is a chance that by the time of our General Assembly there could be a member of the Scottish Parliament elected on a manifesto with the sole object of defending the Christian faith. Our denomination already has a direct line

of communication to the party and its leader. This can be nothing but helpful to us in days to come. The Committee does not believe that it is the duty of the Church to openly endorse any political party or to tell our people how to vote. A person's right to vote is a part of democracy. How a person votes is a very personal thing. However, the emergence of the Scottish Christian Party will afford Christians the opportunity to vote for a party endorsing Christian principles. While we may not agree with everything the party does, and we will have to wait to see developments in the future, it is encouraging to see Christians willing to enter the political arena to further the cause of Christ within the Scottish Parliament.

The Committee would like to thank the Rev. James Frew who was the original Convener of the Committee but who had to resign at the October meeting of the Committee due to other commitments. The Committee would also like to thank Mr Callum Thomson who acted as Vice-convener for a time but who had to resign due to ill health. We pray that Mr Thomson will enjoy a measure of restored health in the days ahead. The Committee would also express appreciation to their clerk, Mr Callum MacLean.

JAMES I. GRACIE, *Convener*

### **PROPOSED DELIVERANCE**

1. The General Assembly receive and adopt the report and thank the Committee;
2. The General Assembly commend to the prayers of the Church the moral and spiritual vacuum that prevails within our nation;
3. The General Assembly express concern at the projected population decline in Scotland, and reaffirm the desire to see abortion and homosexual practices outlawed in the United Kingdom;
4. The General Assembly reaffirm that all sexual activity outwith the relationship of heterosexual marriage is sin, and urge all married couples to be faithful to one another;
5. The General Assembly reaffirm the Biblical position as expressed both within the Old Testament and the New Testament that all homosexual activity is an abomination in the sight of God;
6. The General Assembly reaffirm the Biblical position that abusers of themselves with mankind will not inherit the Kingdom of God, but apart from repentance and faith will suffer eternal damnation;
7. The General Assembly deplore the prospect of any Christian Church endorsing same-sex marriages;
8. The General Assembly express concern at the place given to human rights at the expense of established Christian values within our nation;
9. The General Assembly express concern at the social consequences for the up-and-coming generation that the acceptance of homosexual behaviour poses;
10. The General Assembly call the Church to be vigilant with regard to our children being taught in schools the equality of a homosexual lifestyle with that of heterosexual marriage, especially in the light of Biblical truth and the dangers posed by HIV/AIDS;
11. The General Assembly deplore the adoption into law of the Sexual Orientation Regulations which elevate gay rights over religious freedom, and implore Her Majesty's Government to reverse this decision;
12. The General Assembly express support for the Christian Union's right of free speech in Edinburgh

University and in all other similar establishments of education;

13. The General Assembly express concern at the anti-Christian bias prevalent within the British Broadcasting Corporation;
14. The General Assembly deplore the fact that political parties formulate policy according to political correctness, rather than on sound Biblical principles;
15. The General Assembly once again thank the Christian Institute for the valuable function it performs in providing information and help regarding Christian issues affecting the nation;
16. The General Assembly note with interest the formation of the Scottish Christian Party, and pray the Lord will bless our nation with many faithful Christians serving in politics;
17. The General Assembly call on the Scottish Executive to make time within Parliamentary business to debate the place of the Lord's Day within the nation.