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**THE FREE CHURCH MODERATOR AND THE  
FREE PRESBYTERIAN CHURCH**

This year's Moderator of the General Assembly of the Free Church of Scotland, Rev. Angus Finlayson, North Tolsta, Lewis, took as the subject of his closing Address, "The Church in Scotland Today." This Address appeared in *The Monthly Record* of the Free Church for July, 1964. In his Address the Moderator ranges hither and thither among the history of the Presbyterian Churches from 1843 to the present day.

At the outset, in dealing with "The Position of the Free Church" he remarks: "The three main crises in the history of our church, the Disruption of 1843; the conflict of 1873; and the upheaval of 1900, elucidated the great principles of our Church." In this statement he deliberately omits any mention of the historical and serious event involving the late Rev. Donald Macfarlane's action in protesting and thereby separating from the then Free Church in 1893, when the Assembly refused to rescind the infamous Declaratory Act passed by the Assembly in 1892. In that separation by Protest there came into existence the Free Presbyterian Church of Scotland.

For younger readers not familiar with the terms of the above Declaratory Act, we give brief extracts as follows:—"That this Church does not teach, and does not regard *The Confession* as teaching, the foreordination of men to death irrespective of their sins." "And that while the gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is *the Confession of Faith* to be held as teaching, that any who die in infancy are lost, or that God may not extend His mercy, for Christ's sake, and by His Holy Spirit, to those who are beyond the reach of these means . . ." "That in holding and teaching, according to *the Confession of Faith*, the corruption of man's whole nature as fallen, this Church also maintains that there

remain tokens of his greatness as created in the image of God; and that he possesses a knowledge of God and of duty: . . . he is yet capable of affections and actions which in themselves are virtuous and praiseworthy." " . . . diversity of opinion is recognised in this Church on such points in *the Confession* as do not enter into the substance of the Reformed Faith . . ."

Readers may study these extracts in the light of the Word of God and find therein statements opposed to the teaching of *the Confession* of Faith and to the Holy Scriptures, upon which *the Confession* is based. And although the above attack upon the Word of God was agreed to by the Free Church Assembly of 1892 and 1893; and that in 1893, the late Rev. D. Macfarlane separated from the then Free Church, followed by divinity students and a substantial minority of the people throughout Scotland, these events are ignored completely in the initial statement made by Rev. A. Finlayson, which we quoted.

And it is of importance to note that the fathers of the Free Presbyterian Church held, as we do now, that all the ministers and office-bearers who continued in the so-called Free Church after 1893 until 1900, were under the Declaratory Act as a binding law of that Church. This has been denied by Free Church protagonists. But it is provable that they were. For example: Soon after the Act was passed, a minister when being settled over the Dornoch Free Church congregation made the following statement:—" I am to sign *the Confession of Faith simpliciter*, and wholly irrespective of the Declaratory Act passed by last Assembly, as signed at my license, and by the other members of the Presbytery." The Synod of Sutherland and Caithness ordered this minister's statement to be erased from the Presbytery Records, and later the Free Church General Assembly upheld the Synod's decision. The Assembly would not permit protests of the above kind against the Act by any remaining in the Church. The Act was indeed *binding* upon all in the Church from 1892 onwards.

Now, the ministers and office-bearers of the Declaratory Act Free Church, who would not, in 1900, enter the union between the Free Church and the United Presbyterian Church, these ministers formed in 1900 the present Free Church. But Rev. Mr Finlayson does not relate in his Address what we have very briefly stated occurred in 1893, viz.: the separation of many from the Declaratory Act Free Church, and, on the other hand, the continuance under that infamous Act of all the rest of the ministers and office-bearers including those who formed the present Free Church in 1900.

In his Address, the Moderator does refer to the Free Presbyterian Church of Scotland; and introduces his first main reference to our Church by saying, among other things, on behalf of the Free Church: "No Church is justified in allowing herself to be wrongly defamed." This statement exactly explains why we are writing this article to correct statements made by the Moderator himself, which are wholly inaccurate in reference to the Free Presbyterian Church.

Let us give our readers a little information first of all from *The History of the Free Presbyterian Church of Scotland*, pages 140-141, anent the rescinding of the aforementioned Declaratory Act by the Free Church Assembly in 1905.

In 1905, in a motion at the Free Presbyterian Synod, by two of the then ministers of the Free Presbyterian Church (who later left and returned to the Free Church) those two ministers expressed their own minds as follows: "The Synod desires to record its satisfaction with the Proceedings of the last General Assembly of the Free Church, particularly the rescinding of the Declaratory Act of 1892, the withdrawal of permission to use instrumental music and uninspired hymns, etc. . . ." But another motion, at that same Synod and in connection with the same debate, was moved by the late Rev. Neil Cameron as follows: "*This Synod*, in view of overtures anent the Declaratory Act and Formula for Deacons passed as *interim* Acts and sent down to Presbyteries by the Free Church of Scotland, declares as follows:—(1) In the preamble to the overture anent the repeal of the Declaratory Act, it is declared, whereas this Church adheres, as she has always adhered, to her subordinate standards in terms of the Act of 1846 anent Questions and Formula? By this statement the Free Church seem to justify their own actions since 1893, and by implication to condemn the separate position taken up then by the Free Presbyterian Church of Scotland. This action on their part makes it impossible for this Church to view the terms of said preamble in any other light than as fixing these Churches in their present separate positions." Mr Cameron's motion further dealt with other matters which we deem unnecessary to mention now. The first motion by the late Rev. George MacKay and Rev. Alexander Stewart was only supported by their own 2 votes. Rev. N. Cameron's motion was supported by 12 votes; another motion of a non-committal nature received 6 votes, and Mr Cameron's motion was carried. The debate centred on whether the Synod should confer with the Free Church because it had rescinded the Declaratory Act. This suggestion was rejected by the Synod.

Now, Rev. A. Finlayson in his Address proceeds to "defend" the Free Church thus: "*The Free Presbyterian Church still charges the Free Church with complicity in the Declaratory Act legislation of 1892, and as still having the Act as part of her constitution.*"

We have already pointed out our Church's considered view (and which we deem to be provable); that those ministers and office-bearers who formed the present Free Church in 1900, were in law and fact bound by the Declaratory Act from 1892 to 1900, and thence from 1900 to 1905, when it was rescinded. If it was not a binding law of their Church till 1905 and they were not implicated in it and by it — why rescind it? And when in 1905, the Free Church Assembly held to the gratuitous claim that they adhered, *as they always adhered*, to the subordinate standards of the original Free Church, then the Free Presbyterian Church just simply refuses to believe or accept this claim.

As to our still charging the Free Church as still having the Act as part of her constitution, we are at a loss to know upon what the Moderator founds this statement. To our knowledge, the Free Presbyterian Church in her Synod has never charged the Free Church with still having the Declaratory Act as part of her constitution since 1905. The official organ of the Free Presbyterian Church, the Free Presbyterian Magazine, has not to our knowledge published such a charge since 1905. We know of no minister in our Church who asserts this regarding the Free Church. It maybe that some belonging to the Free Presbyterian Church have expressed their personal opinions as to the *effects* of the Declaratory Act still being discernible in the Free Church. But having made this observation in the previous sentence, we still hold the Moderator to his own actual words against the Free Presbyterian Church that we still charge his Church "as still having the Act as part of her constitution." This simply is not true; and we feel having to write in such terms regarding a Moderator of a General Assembly.

In relation to his above charge against the Free Presbyterian Church, the Free Church Moderator has a lot to say about "ordinary courtesy and Christian charity." These references come ill from such as reveal ignorance and rashness in their utterances.

Again, the Free Church Moderator endeavours to substantiate that the Free Presbyterian Church, "*While adhering to the Westminster Confession, has added to its constitution the denominational testimony responsible for its origin.*" In the actual text of his Address, he refers to "Churches in Scotland"

having acted as above. But he immediately proceeds to say, "For instance, one of the fundamental differences between the Free Church and the Free Presbyterian Church is that, whereas the Free Church in accordance with Chapter XX, paragraph 2, of the Confession of Faith, allows full liberty of conscience in her Church Courts, the Free Presbyterian Church, by a finding of her supreme Court (Synod), has declared that any member of her courts who persists in a protest against any findings of the Supreme Court by doing so automatically shuts himself out from the communion of the Church. That is to say, any person who is not prepared to submit his conscience to the findings of men is excommunicated from her membership, should any such occasion arise. The Free Church has added nothing to her constitution nor has she taken from it."

This is a statement derived from a very large background and affects to show the Free Presbyterian Church as having added to and also taken from her constitution, which, the Moderator says, the Free Church has not done in her own case. Many readers of the *Free Church Monthly Record* and also readers of this magazine, will be at a loss to know exactly what the Moderator is referring to, apart from his specific reference to that part of the *Confession of Faith* which deals with our aspect of Liberty of Conscience.

His mention of "the denominational testimony responsible for their origin," being added by some Churches in Scotland to their constitution, seems to us a reference to the late Rev. D. Macfarlane's Protest of May, 1893, or to the *Deed of Separation* by Rev. Donald Macfarlane, Rev. Donald MacDonald, and Mr Alex. Macfarlane, elder, from the Church calling herself the Free Church of Scotland, dated 14th August, 1893. But from what the Moderator states regarding the attitude taken up by the Free Presbyterian Church to one who persists in a protest, it seems he charges us with adding to the constitution of our Church, our view of a protest persisted in and against a finding of our Supreme Court, the Synod. His observations constitute a charge of either taking from or adding to (or both), that section of the *Westminster Confession* which deals with Liberty of Conscience. The actual case the Moderator has in mind is that of the late Rev. E. MacQueen, Inverness, and in his argumentation he follows the lines adopted by others now outwith the Free Presbyterian Church who, following upon the MacQueen case, challenged the Synod's viewpoint.

We are aware that he charges the Free Presbyterian Church with violating its Constitution, having in his view departed from

or acted contrary to the subordinate Standard of the Church, *The Confession of Faith*. A man in a public position would need to be very sure of his information and the clarity of his argument before making such a charge against a Church; although we are not worried in the least by this charge.

Now, we hold as a Church that the late Rev. D. Macfarlane's Protest of 1893, *ipso facto*, separated him from the Church then calling herself the Free Church of Scotland and that that was his intention and view and Dr. Rainy's view too. In the case of the Free Church Assembly they had acted contrary to the Word of God.

In Rev. E. MacQueen's case, the Supreme Court, the Synod, had made a decision to restore a former member to full communion. This decision indeed was not an act contrary to liberty of conscience surely. Rev. E. MacQueen protested against this decision, but was not immediately told that he was separate from the Free Presbyterian Church, the moment he laid his Protest on the table. His Protest contained serious charges against the Synod, namely, that they had come to a finding which, in his opinion, was irregular, unconstitutional and unscriptural. Mr MacQueen was warned of the seriousness of his action by the Moderator. The senior ministers of the Church pleaded with Mr MacQueen to withdraw his Protest; but he persisted in his Protest and shook hands with the Moderator and senior ministers, bidding them good-bye. Thereafter he left the Court and walked out of the Church. He declared: "I protest in every sense of the term." A little more than a month following this he advertised his separate services under the heading, "Free Presbyterian Church (1893)." Mr MacQueen's Protest was recognised as an ecclesiastical instrument to effect his separation and the Synod at the time judged accordingly.

Where in all this is there a departure from the Westminster Confession on "Liberty of Conscience?" Wherein did the Free Presbyterian Church add to its Constitution? Even the late eminent Lord Cooper in the Court of Session, in the "Inverness Manse Case," stated that the Free Presbyterian Church had in no way departed from her Constitution in the MacQueen case.

The Free Church Moderator would do well to consider that the members of a Supreme Court of a truly Christian Church have consciences also which they must conserve and have liberty of conscience to come to decisions; albeit decisions which at times may issue in even the actual, positive exclusion (not necessarily excommunication) of one of their members. What must we con-

clude, if a minister appeared before the Supreme Court of his Church and was found guilty of some serious offence by the Court and was thereafter disciplined according to Scripture, if this minister persisted to protest that the Court had acted unscripturally, and in an irregular and unconstitutional manner? Surely in such a case there would be a breaking of ordination vows and a repudiation of the Authority of the Supreme Court. To consider such a person as no longer within the Church, would in our view be truly consistent with the *Confession of Faith* on "Liberty of Conscience," chapter XX, but especially paragraph 3, (which paragraph Mr Finlayson does not mention) viz., "They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty . . ."

The Moderator, as we have quoted, says of the Free Presbyterian Church ". . . any person who is not prepared to submit his conscience to the findings of men is excommunicated from her membership. . ." This is a strong and comprehensive charge.

We would remind our critic that there is such a procedure in Church Courts, and even in a Supreme Court, of a dissent with reasons against any findings of such a Court. If the Moderator does not know, we herewith inform him that there have been dissents with reason in the Courts of the Free Presbyterian Church. For instance, the late Prof. John R. MacKay, when a member of the Synod of the Free Presbyterian Church, in 1905, dissented with reasons against a decision of the Synod not to confer with the Free Church. He remained in the Church until 1917. So that liberty of conscience has been allowed all along in the history of the Free Presbyterian Church in her Courts, and still is.

Liberty of conscience may be recognised in cases, and is, in many Churches today, where in the light of God's Word the cases—or persons, are proper subjects for Scriptural Church discipline. The Moderator said, as we quoted, that the Free Church "allows full liberty of conscience in her Church Courts." This may mean that a minister or office-bearer who travels on the Lord's Day by public transport run systematically for monetary gain can successfully plead liberty of conscience if found fault with in the Courts of the Free Church. We know that liberty of conscience is allowed in certain quarters on this question and it is well known that the Free Presbyterian Church of Scotland has made its views clear, that those who are known to travel on the Lord's Day by public transport are either refused Church privileges or

have these privileges withdrawn from them. Is everything the Free Presbyterian Church does by way of exercising scriptural authority and discipline to be marked against her as a refusing to her people full liberty of conscience?

It would be well for some to think a little further before charging the Free Presbyterian Church with adding to or taking from her constitution. Contrary to the opinion of some, the Free Presbyterian Church is sensible of her imperfections and limitations in the service of her heavenly Master, the Lord Jesus Christ. Yet we know that we have a clear and goodly heritage, handed down to us by faithful Disruption fathers and then by those fathers and mothers in Israel who kept their garments clean by refusing to be under the authority and influence of a Declaratory Act Church from 1893 onwards.

Finally, we have no intention of entering further upon this subject in these pages unless we deem it absolutely necessary. And we end by again quoting the Free Church Moderator's words: "No Church is justified in allowing herself to be wrongly defamed." We agree.

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### PROFESSOR T. S. STEWART AND THE FREE CHURCH OF SCOTLAND

In our August issue we commented on the opening Address of the Moderator of the Free Church of Scotland Assembly in May. We wrote as follows:—"He exposed the dangers of the ecumenical movement, which most of the Church of Scotland leaders support. The Church of Scotland Assembly Moderator last year, Rev. Professor T. S. Stewart, who visited the Free Church Assembly last year, is a keen supporter of the talks with Anglicans and Romish priests. Professor Stewart mentioned in our hearing at his own Assembly this year that although the Free Church had castigated the Church of Scotland (a reference to Rev. Angus Finlayson's Address) he had taken part in a service with Professor Collins of the Free Church, in the Free Church across the way. Professor Stewart was speaking of Inter-Church Relations." Our statement of what Professor Stewart said is absolutely correct: and was not amplified nor qualified by him.

In reference to the above statement we have received a letter from Professor C. N. M. Collins in which he states *inter alia*: "Let me say that it is completely untrue—unless indeed, the writer means that the Professor took part as the worshipper in the pew does. On the occasion to which he referred, Dr. Stewart

merely attended a service which I took, unassisted, during the latter part of my ministry in Free St. Columba's."

Professor Collins has asked us to correct what he calls an error, by a statement in our Magazine. What we have printed above puts the matter, to a certain extent, on a factual basis. But we would point out: (1) Professor Stewart left his audience to understand his statement as intelligent hearers; (2) Professor Collins avers that what we wrote is completely untrue—unless we meant that the Professor (Stewart) took part as the worshipper in the pew does; (3) Professor Collins will need to be careful as to charging us with writing what is untrue. *All we did was to report what Professor Stewart actually said.* We did not venture to explain what he meant. But Professor Collins himself has obviously felt that a certain meaning could be placed upon Professor Stewart's words. But the only meaning, he says, they could have was that Dr. Stewart took part as the worshipper in the pew does; (4) These critical observations should have been directed, not to us, but to Dr. Stewart. And to require of us to clear ourselves of writing what is untrue—then Professor Collins will need to be careful and think again. And although we are not asking for an apology, it would not be out of place.

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## THE FIRST REVIVAL OF RELIGION IN THE ISLE OF LEWIS

By Rev. D. M. Macdonald

The Isle of Lewis, including Harris, is situated on the north-west of Scotland and is about 80 miles long by from 20 to 30 miles wide. Its west side faces the great Atlantic and is very exposed to its westerly gales. It has always been well populated, and the people at one time made their living by fishing and cultivating their small farms or crofts.

One of the first men to make the Gospel known to the people was a native of Tain, Ross-shire. It seems that he was converted through the preaching of the eminent Rev. Dr. Macintosh, and heard that there was no Gospel in Lewis, so he decided to go and see for himself. Like the Apostles he went forth without scrip or purse and in due time arrived in Ness, Lewis. He was very kindly treated by the people and they readily went to his cottage meetings. He pioneered the way for the evangelical preachers who in due course were to proclaim the glorious Gospel of Christ to the eternal benefit of many who heard them.

The following narrative is taken from a "History of Revivals in the British Isles," and shows the great change that took place in the lives of the people through the work of the Holy Spirit in them. Man-made revivals are largely artificial and are brought about by large choirs singing emotional hymns to move the feelings, appeals made for decisions which many may make on the spur of the moment without any change of heart or experience of evangelical repentance.

It is encouraging to see a number of our young people witnessing for Christ, and we trust that some who may read this may be led to seek the gracious Saviour who has given that wonderful promise, "Him that cometh unto me, I will in no wise cast out."

#### A REVIVAL OF RELIGION IN THE ISLE OF LEWIS

"The Rev. Alex. McLeod commenced his exertions as minister of Uig in 1824. The people attended public worship tolerably well from the time of his admission; but he describes his painful conviction that the fixed gaze with which they beheld him was not an intelligent, but what Wesley used to call 'a stupid attention.' This lasted but one month, when he began to observe one and another melt into tears, and a tender wistful listening, a 'living ear' substituted for the former stupid one. Presently enquirers came to obtain private instruction, and the exigencies of the people led to the extension of religious opportunities—such as a lecture on Thursdays, and many regular prayer meetings, which still exist, and are attended with avidity. In 1827, upwards of 600 pupils, of various ages, attended the schools—and in 1834, mention is made of 13 Sabbath schools in that one parish. Auxiliaries were required to aid the teachers and catechists, and everything seemed to be in a state of lively movement. When Mr McL. first entered on his office, all the people of a certain age were accustomed to flock to the table of communion. He had reason to apprehend that few of them discerned the Lord in the feast, and preached to them carefully for a year, before he ventured to celebrate that solemn ordinance; and so much had their light increased, that but a small portion of the old communicants presented themselves, and they with silent tears.—It is very remarkable, that in the course of years wherein he has acted as their pastor, he has scarcely been obliged to reject or keep back anyone from this feast of love. Indeed there are many whom their pastor would be glad to admit, who keep back perhaps from some erroneous apprehension of the nature of the ordinance. This is the case in several other Highland parishes. At the communion services of 1828, the island seemed to be moved with

one emotion, for 9,000 people flocked to Uig on that occasion. Then and subsequently, the days and nights, from the fast to the thanksgiving days, have been occupied in exhortation and prayer, by the various ministers and elders, amongst whom the name of John Macdonald of Ferintosh or Urquhart stands pre-eminent. In 1833, an immense concourse of persons attended, following and seeking the truth, from the isles of Harris and Uist, as they had done for a year or two before; and the cautious pastor, speaking of this and similar occasions, describes to a Christian friend the 'deep impression' which was then made, the 'deepening work,' the 'new and old converts,' the 'liberty of the ministers in preaching,' the 'refreshment of the people in hearing,' and the 'fervent longing for another such season.' He also speaks of 'the knowledge and experience of the people,' of 'the Gospel prospering in Lewis,' of 'many new converts being brought in during the solemnities.' It is not in our power to give much particular detail, the honourable and judicious caution of the faithful pastor, for the present, declining to bring into public view the cases of individuals in whose real devotion to God he has much comfort. General results, however, are in the possession of the public, and may be thankfully and humbly stated, to the praise of that blessed Spirit who has wrought such changes. In proof of the minister's own enjoyment of his scene of labour it is pleasing to state, that he remarks in 1834: 'Ten winters have I passed here, all wonderfully short, pleasant and delightful;' and his teachers are all so much interested in their occupation, that they would rather expend their lives in that retired region than remove to wealthier and more southern districts. We hope the faithful records preserved by him who watches for their souls as one who must give account, will, at no distant day, be published, to revive the drooping Church. In the meantime, all that we are about to relate of the general aspect of society there, we mention as detailed by witnesses much interested in stating the truth correctly:

"1. *The prayerfulness of the people.*—One gentleman, who annually visits the Lewis, mentions that he has often walked forth at eventide to have his spirit refreshed by observing the devotional temper of the people of Uig—and that at all hours, from eight o'clock at night till one in the morning, he has passed by and overheard persons engaged in prayer. Many a bush formed a shelter for a soul communing with its God; and along the brown ridges of the fallow, by stooping, so as to cast the figures between the eye and the clear margin of the horizon, dim forms might be discerned, either alone, or two and three together, kneeling

and pouring out their wants at the footstool of mercy. The captain of a king's ship, which lay for a considerable time off the island, who, in pursuing his sports, has crossed and recrossed the lands in all directions, bears witness that he never met with any intoxication, any profanity, nor indeed a single person engaged in any occupation which might tempt him to wish to shrink from public inspection, except during their frequent retirements for prayer. He mentioned, in particular, his having entered a wood-yard in the town of Stornoway, to enquire into the progress of some repairs making on his boat, when he saw two men retire behind the logs to pray together, and though their Gaelic was unintelligible to him, their occupation, and obvious abstraction from the world, and solemn impression of the divine presence, softened and subdued the man of the sea, though not given to the melting mood.

"He said, 'They are an extraordinary people here; one cannot but be struck with their honest, kindness, and sobriety. I am told they make a good deal of whisky for sale. It cannot be for home consumption, for I think I never met a drunk person out of the town. One *hears* of Religion elsewhere, but one *sees* it here in everything.'

"We have pleasure in mentioning, as another example of the devotional habits of these people, what a friend, who was rowed up the Loch Roag, witnessed. The way being long, it is customary to stop to rest and refresh the oarsman. When they had drawn their boat up into the little bay, and ceased from their toil, the men, before they tasted of their food, raised their blue bonnets, and united in prayer.

"It may be proper to state, that the cabins of the inhabitants, consisting of but one apartment, furnish no opportunity of retirement; and this explains in part the custom of praying in the open air. There is, however, another and more affecting reason. The people want to repair far more frequently to the footstool of mercy than at morning and evening; and as their occupations are in general out of doors, or on the waves, so also are their prayers.

"There are five natives of the parish of Uig who were enlisted when a regiment was raised on the island, and having gone with the army to Egypt, lost their sight by ophthalmia, and after their return have become acquainted with the doctrines of the Gospel. It is common with them to bless God for having taken away their bodily eyes, since they regard that as one of the instruments in his hand for opening the mental sight, which was before in a state of darkness. Three of them are active fellow-helpers in the extension of Christian truth and consolation. One is a most

efficient and zealous elder in the parish of Uig; of another we shall have occasion to relate a curious circumstance under the head of *liberality*; and of the third we present the following well authenticated narrative, under the head of *prayerfulness*.

“ This blind man, whose name is even unknown to us, had the affliction of losing a wife who was a very pious character. She left a daughter old enough to distinguish the excellencies of her mother. In the course of time the father took another wife, of a very feeble constitution, who, though a good woman, had not attained to the Christian advancement of the first. The girl was most exemplary in all her duties, obeying and reverencing her stepmother as if she had been her own mother. She was in all respects a most promising and pleasing character; and her father having often enjoyed spiritual conversation with her, was, from these mutual communings, fully satisfied of her happy state. On a Saturday, when the weather was tempestuous, the young people, as was customary with them, were going out a-fishing. The father urged his daughter to remain at home, but she said her mother liked a fish for her dinner, and she would try to catch one for tomorrow, as it was the only sustenance she cared for. They went to fish, when suddenly a huge billow swept the face of the rock on which they were set. The boys managed to scramble up the rock, but the beloved daughter of the blind veteran was swept into the boiling ocean. The last view her terrified comrades had of her, was sitting on the crest of a wave, with her fishing-rod in one hand, and basket in the other. They returned with the sorrowful tidings; and from the nature of the rocky coast, and the course of the tides and currents, no one entertained a hope of finding the remnants of her mangled body. The Christians around, came as they did of old to Martha and Mary, to weep with the afflicted father, and passed the mournful night in prayer. His mind, though before so satisfied, became filled with alarm and concern about her final state, now that she was gone, and his soul refused to be comforted. In the course of prayer he was led to reiterate the petition, that if she were one of the assembly of the redeemed, he might know it by this token, that the sea should give back his dead, and that he might bury her. In the morning those who passed along the shore in their way to the house of God, found the dear girl gently deposited on the sand, her limbs decently composed, as if she had been adjusted for burial, and in no way defaced or injured. Then went the weeping father, and with solemn joy took up his dead, witnessing that ‘ precious in the sight of the Lord is the death of his saints;’ that their very dust is dear to him; and also, that he is verily the hearer and the answerer of prayer.

“ Are there some who read this fact, that count it the extreme of credulous superstition, and stamp the work in Lewis as of this character for its sake? That is because they do not know the sweet intimacy and communion that subsists between the Father in heaven and his reconciled children. They cannot judge of a case in which they have no experience. Perhaps even some of those who believe in the efficacy of prayer, may say there is a want of caution in narrating this story. Why then should we be cautious to hide what God reveals? His own spirit dictated the narration of the prayers of Gideon, how he selected his tokens himself once and again, and they were granted to him. And if Gideon, who knew the Lord only by the more obscure early promises of redemption, could venture to ask so much, are those who have heard all that we have of the benignity and the compassions of Jesus, not to come boldly to the throne of grace in time of need? Is the divine character changed? Is he not the same God who filled the fleece with dew, and left the earth around dry; and again bedewed the ground, and preserved the fleece from moisture—that heard the cry of his afflicted servant in the Lewis? His mighty billow swept the lamb from the rock into the engulfing ocean. His gentle wave restored her vacated tabernacle to console her father, and answer his doubt, by an assurance that she was that day with her Saviour in paradise. If he hath done the great thing of dying for us, will he despise to do the less of consoling us, and proving that his eye is upon us still?

2. “ The *uprightness* of the people.—On occasion of a year of famine, the natives were put to great straits, and in danger of perishing for want. A vessel laden with meal was driven upon their shores by stress of weather. Did the famine-stricken natives seize on the ship, and lawlessly apply her cargo to the supply of their necessities? If they had, hunger would have formed for them a plausible excuse. Twenty years before, they would doubtless have done so, and held themselves guiltless. But now it was not so. Every portion was accurately weighed or divided, and as their necessities were so great that they had nothing then to pay, their affectionate minister gave a promissory-note for it, knowing well that the excellent lady, whose property the lands are, would not suffer him to be impoverished. The people knew this also, but none took advantage of it, all were occupied in economising to the utmost till one after another they had repaid their debt. Thus they obtained not only the great blessing of necessary food, but preserved the still greater blessing of integrity, and a spirit free from covetousness.

“ It is the rule in this and the other isles of the Hebrides, that when a man meets a stray sheep on the moor, he is entitled to

carry it home as his own, and obliged to make an equivalent offering in the collection for the poor on the Sabbath day. After the commencement of the revival in the Lewis, many came to confess to their minister the trouble of conscience they experienced by reason of having what they called a *black sheep* in their flocks—some having had them for several winters. The minister always directed them to make restitution now in the appointed way, and in one season the sum of L.16 was deposited in the plate. The number of sheep annually lost has wonderfully diminished since the commencement of the revival, leading to the conclusion that the loss imputed to accident arose from dishonesty.

3. “The *Christian liberality* of the people.—It has long been the custom to make a collection at the Thursday lecture, for the most necessitous persons in the district where the lecture is held—and thus, without poor rates, these people support their own poor. For many years they have contributed L.13 or upwards to the Gaelic School Society, sometimes L.16, and one year when the society was in difficulty, the contribution amounted to L.20. On transmitting L.16, which was the sum collected in Uig in 1830, Mr McLeod remarks—‘Considering the circumstances of the people, I bear testimony that their liberality and zeal in this case have cause to provoke very many to similar duties. It was most delightful to see the hoary head, and the young scholar of eight or nine years, joining in this contribution. The will preponderates over our purse, so that we cannot do exactly what we would.’ In 1831, Mr McLeod, while he petitions that a teacher may not be removed from his present station for another year, says, ‘A poor man in that station declared to me lately, that should the directors demand one of his cows, he would readily give one before he would part with the teacher.’

“The journal of the superintendent, in stating the examination of one of the schools in Uig, mentions the case of a man, named Norman McLeod, who is one of the many hundred of souls in the isle of Lewis that have come out of gross darkness into the sweet and blessed light of the knowledge of God, partly by means of the Gaelic schools, and partly by the ministration of the truth:— ‘Norman McLeod is a native of this parish, and at an early age enlisted into the army, went abroad, and was in several engagements.’ ‘Balls,’ says he, ‘whizzed about me in numbers, but the Lord directed them so that they did me no harm.’ He was in Egypt, and there lived in drunkenness and profligacy. ‘There,’ says he, in his native Gaelic, ‘the Lord took from me my bodily sight. I came home, and on the way was wonderfully preserved. At length I found myself in my native land. Here I found things

not as I left them. I found the Bible of God, of which I was totally ignorant, among my friends; and schools amongst them for teaching the knowledge of that blessed book. I found such a work among them with Bibles and schools as was altogether new to me. Nay, the very children would correct and reprove me, though an old man. In one of these schools, the Bible caught my ear, it sunk into my heart; it there opened an eye that sin had ever kept sealed; it read to me my deeds, it led me to trace my former ways; yea, times, places, and deeds that were quite banished from my memory, were recalled into full view. It recorded a black catalogue against me, and seemed to fix my portion amongst the damned. I thought my case altogether a hopeless one, but the same Bible brought to my ears tidings of unutterable worth—salvation through a crucified Saviour.'

"The superintendent mentions this as a preface to a little story, 'which, were the honesty and simplicity of the old man known to the reader, would be considered more interesting still.'

" 'I began,' said Norman to his minister, 'to think how these Gaelic schools came to be planted in my country. I thought on the state of my country when I knew it before in my youth, and on the blessed fruits of these schools among my kindred. I contrasted both, and wondered, and thought, and wondered again. Said I, what is this? What a change of things! Blessed God! Blessed Bible! Blessed people, that sent their schools! and blessed schools that teach the Bible of God to perishing sinners! and blessed teachers, men of Christ! I thought what would my poor country be, but for the Bible and these schools. I was led into their history, and traced them to a society in Edinburgh. They engrossed my attention, and I thought them really the schools of Christ. I thought I would pray for them, and so I did; but this, thought I, is not enough. When the Lord took away my eyesight, he gave me a pension. I thought I should give some of that to help *his* schools. A public collection was proposed by you. I felt happy at this, and prayed that the Lord might open *na sporain dhubhà* (that is, the black purses, an appellation given to the purses of greedy worldlings), and I myself gave two shillings. When a collection was proposed this year, 'I think,' said I to myself, 'I shall give this year four shillings, double what I gave last.' 'It is enough for you,' said something within me, 'to give what you gave last year, two shillings.' Here follows a long and most original debate, between Norman with the enlarged and melted heart, and the old worldly-wise Norman. Sometimes he would give double, then five, then ten, then back to five. During all this debate he was in great agitation,

having, as he felt, lifted up his hand to the Lord that he would give so much. He thought of Ananias and Sapphira, and dared not go back; while the same inward voice asked him, 'Ah, Norman, what are you about; you are now going crazy altogether; you are a poor blind man, you cannot work, you have a family of seven to support, and the money God gave you as a provision for your family, you should apply to the object for which it was given, which will be most acceptable to him.' 'I then began to ruminate on the whole process, and at length I thought my opposition might be the suggestion of Satan to keep me from giving so much to the cause of Christ. On reflecting on this for a while, I felt convinced it was he. I started upon my legs, and lifting up my hand with defiance, I said, 'Ah! you devil, I will give a score of them. I will give a pound note every year I live, so the further you follow me, the more you shall lose.' From that moment the temptation ceased.

"How interesting and encouraging it is to mark the wonderful and merciful working of God in preserving this poor blind man abroad, and in bringing him in safety home to his native land, until, by your instrumentality, he should be made acquainted with the ways and salvation of God. Thus, from Egypt all the way, a blind scholar has been brought to your schools. Thus, the Bible having been blessed to a poor blind man, in a remote hamlet of your land, has drawn forth the prayer of his heart in its own cause, and as much out of his small pittance for the cause of Christ, as out of the purses of those who have their hundreds and their thousands. Poor Norman contributed his 'score of shillings' both last year and the present, and says he means to do so while he lives, 'unless the king becomes bankrupt!' We have great pleasure in stating that Norman is not weary of his liberality, as he adds one penny to his pound for every year that God adds to his life.

"Their pastor, knowing that, by losses at sea and a bad harvest, they were one season unusually impoverished, did not call in the collection as usual; but they collected it among themselves, and carried it to him. He said he feared they could not afford it, but they would not be excused.

"In 1835, when, in addition to all their usual collections, they in one day at church gathered L.20 for church extension, they were favoured with such a successful fishing season, as enabled them to supply all the wants of the winter. The fishing had for many years failed, and the people observed that, by means of this wealth bestowed on them from the sea in 1835, they were amply repaid for all they had been enabled to give. This is another

of those facts which we note to the glory of him who is nigh unto all them that fear him. He knoweth what we have need of, and they who scatter in faith shall still increase. Let not any of those contributors shrink from this mention of the gracious dealing of God with them. The effort of their liberality was known to those interested in the church extension scheme, and the plentiful fishing was told in the newspapers. May those who see the divine hand give him the praise!

“ Dr. Chalmers, who is well acquainted with the amount usually collected in such a situation, observed that L.7 would have been a handsome contribution for the parish of Uig. The parish of Lochs must also be mentioned as rivalling its neighbour in liberality, having contributed as much as L.20 to the Gaelic School Society in one year, influenced by the same feeling of gratitude and concern for the ignorant. It is pleasing to be enabled to trace this to the only genuine source of liberality. The faithful pastor at Lochs has lately been cheered by seeing several new souls awakened, and the good work has been going on prosperously in the early months of 1836. May the spirit of the Lord cause this thing to grow! ”

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## A WORD FROM GOD

by Rev. Ralph Erskine

### A Word from God to Various Characters

But is there any word for a poor creature that is in bondage through fear of death? “ If I have run with the footmen, and they have wearied me; then, how can I contend with horses? ” And if, in the land of peace, wherein I trusted, they wearied me, then what will I do in the swelling of Jordan? ” I tremble to meet with the king of terrors. Why, He hath said (Hosea xiii: 14): “ I will ransom them from the power of the grave; I will redeem them from death; O death; I will be thy plagues; O grave; I will be thy destruction. Death shall be swallowed up in victory.” Plead then, that He would do as He hath said.

But I want assurance of all these things, may I say, Well, what mean you by that man, woman, that you want assurance? I suppose many do not understand themselves, when they say they want assurance; for, what better assurance would you have than the word of God? If you have His word and take His word, you need no better assurance. If a man of credit, whom you can depend upon, give you his word for such a thing, then you depend upon it and say you are assured of it; for you have his word. There is an assurance of sense, that is, the assurance

of the work, when you have got the thing that is promised; this is not properly assurance, it is enjoyment; but the assurance of faith is the assurance of a word. And though the assurance of sense be sweetest, yet the assurance of faith is the surest assurance, for what you get in hand from God, you may soon lose the benefit and comfort of it; but what you have upon bond in the promise is still secure. If you take God's promise, you have the best assurance in the world; but if you say you want faith, you cannot take His word, or trust His word, then this is plain dealing. I fear this indeed be the case of the most; then you want assurance indeed, because you want faith, and cannot take His word, nor give Him so much credit. But if any be saying, that is indeed my case, I cannot believe His word; doth God say nothing to me? Is there any word suited to my case? Yes, there are promises of faith as well as to it. Zeph. iii: 12, "I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord. In Him shall the Gentiles trust. Hath the Author of faith so promised? Then, O take Him at His word; cry for faith, saying 'Lord, do as thou hast said.'"

## CAUSES OF SELF-DECEIT

By Rev. John Flavel

If we seriously enquire into the grounds and causes of self-deceit among professors of religion, we shall find these four things conspiring to delude and cheat them in the great concern of their salvation:—

*First* : The natural deceitfulness of the heart, than which nothing is more treacherous and false, Jer. xvii: 9, "The heart is deceitful above all things, and desperately wicked;" the heart is the greatest supplanter, the most crafty and subtle cheat of all, that deceives us, as Jacob did his brother. It defeats us of our heavenly heritage, as Jacob supplanted him of his earthly one, while we are gone a-hunting after earthly trifles. And wherein its deceitfulness principally appears, you may see by the solemn caveat of the apostle, James i: 22, wherein he warns us to beware, that in hearing the word we deceive not ourselves by false reasonings; whereby men misconclude about their spiritual and eternal estate and condition, and befool themselves.

The time will come when a man's own heart will be found to have the chief hand in his ruin; and what Apollodorus did but fancy his heart said to him, some men's hearts will tell them in earnest, when they come to the place of misery and torment; I

have been the cause of all these, I have betrayed you into all these torments: it was my laziness, my credulity, my averseness to the ways of strict godliness, mortification and self-denial which have forever undone you; when you sat under the convincing truths of the gospel, it was I that whispered those atheistical surmises into your ear, persuading you that all you heard was but the intemperate heat of a hot-brained zealot; when the judgments of God were denounced, and the misery you now feel was forewarned and threatened, it was I that whispered what the tongue of another once spake out: I will believe it when I come thither.

Surely this is a great truth which was observed by the wisest of men, "He that trusteth in his own heart, is a fool" (Prov. xxviii: 26). And thousands of such fools are to be found among professors.

*Secondly*: Satan is a chief conspirator in the treacherous design; *we are not ignorant* (saith the apostle) *of his devices*; his sophistry and slights (2 Cor. ii: 11) his trains and methods of temptation, which are thoroughly studied and artificially moulded and ordered. Nor is it to be wondered at, considering his vast knowledge, deep malice, and long experience in this art of cheating, together with the great corruption and proneness of the heart of men to close with his devices, and believe his impostures, that so vast a number of souls are taken "captive by him at his will" (2 Tim. ii: 26).

It is the god of this world that blinds the minds of them that believe not (2 Cor. iv: 3, 4). "The god of this world," who leads a world of poor deluded wretches to destruction, having first *blinded their minds*, that is, deluded, and with his hellish art practised upon their understanding, that leading and directive faculty, which is to the soul what eyes are to the body.

I remember Basil brings in Satan, thus insulting Christ: I have them! I have them! for all thy blood and miracles, thy wooings and beseechings, thy knockings and strivings, I have cheated thee of them at the very gates of heaven: for all their illuminations, and tasting of the powers of the world to come, I have shipwrecked them in the very mouth of the haven.

*Thirdly*: The common works found in unregenerate souls deceive many, who cannot distinguish them from the special works of the Spirit in God's elect; see that startling scripture, Heb. vi: 4, where you find, among the common operations of the Spirit upon apostates, that illumination which gives perspicuity to their minds in discerning spiritual truths, and that frequently with more distinctness and depth of judgment than some gracious

souls attain unto; besides, it is the matter out of which many rare and excellent gifts are formed in admirable variety, which are singularly useful to others, as they are exercised in expounding the scriptures, defending the truths of God by solid arguments, preaching, praying, etc., and make the subject of them renowned and honoured in the church of God, whilst meantime, they are dazzled with their own splendour, and fatally ruined by them.

There you find also tasting as well as enlightening: so that they seem to abound not only in knowledge, but in sense also; i.e. in some kind of *experience* of what they know: for experience is the bringing of things to the test of spiritual sense. They do taste or experience the good that comes by the promises of the word, and discoveries of heaven and glory, though they feel not experimentally the transforming efficacy of these things upon their own souls.

Now, that illumination furnishing them with excellent gifts (as before was noted), enabling them to assent to gospel-truths, which the scripture calls faith (Acts viii: 12), and working in them conviction of sin (1 Sam. xv: 24), reformation of life (2 Pet. ii: 20) and touching their affections also with transient joy in the discovery of those truths.

And this taste, which comes so near to the experience, which the sanctified soul enjoys, seems to put their condition beyond all controversy, and lay a foundation for their ill-built confidence: nothing is more apt to beget and nourish such a confidence than the meltings and workings of our affections about spiritual things; for as a grave divine hath well observed, such a man seems to have all that is required of a Christian, and to have attained the very end of all knowledge, which is operation and influence upon the affections. When they shall find heat in their affections, as well as light in their minds, how apt are they to say they "are rich, and have need of nothing." Now of all the false signs of grace by which men cheat themselves with, none are so dangerous and destructive to souls as those that come nearest true ones: never doth Satan more effectually and securely manage his cheats than when he is transformed into an angel of light.

Among this sort of self-deceivers, how many gifted men, and, among that sort, some employed in the office of the ministry will be found, whose daily employment being about spiritual things, studying, preaching, praying, etc., do conclude themselves sanctified persons, because they are conversant about sacred employments, as if the subject must be, because the object is sacred. O! that such would seriously ponder these two scriptures, Matth. vii: 22, "Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast

out devils? and in Thy Name done many wonderful things? ” And 1 Cor. ix: 27, “. . . lest that by any means, when I have preached unto others, I myself should be a cast-away.”

*Lastly* : To add no more, this strengthens self-deceit exceedingly in many, i.e. their observations of, and comparing themselves with others. Thus the Pharisees (those gross self-deceivers) “ trusted in themselves that they were righteous, and despised others ” (Luke xviii: 9). Their low rating of others gave them that high rate and value of themselves. And thus the proverb is made good, he that hath but one eye is a king among the blind.

Thus the false apostles cheated and befooled themselves (2 Cor. x: 12), “ But they measuring themselves by themselves, and comparing themselves among themselves, are not wise.” God hath not made one man a measure or standard to another man, but His word is the common beam or scale to try all men.

These men are sharp-sighted to note other men’s evils as their own excellencies; to eye the miscarriages of others with derision, and their own performances with admiration.

They bless themselves when they behold the profane in their impieties (Luke xviii: 11), “ God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; ” O what a saint am I in comparison to these miscreants! the Pharisee’s religion you see runs all upon *nots*; a negative holiness is enough to him: and the measure he takes of it is by comparison of himself with others more externally vile than himself. A Christian may say with praise and humility, I am not as some men are; but though he knows nothing by himself, yet is he not thereby justified (1 Cor. iv: 4). He neither rakes together the enormities of the vilest, nor the infirmities of the holiest, to justify and applaud himself as these self-deceivers do. And these are the causes and occasions of that general deception, under which so great a part of the professing world bow down and perish.

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## GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 123)

6. Dean oidheirp air t-aignuidhean a ghreimeachadh agus a thogail suas gu Dia ann an dleasdanasan naomh, na’m bu mhath leat do sheacharain a bhi air an leigheas.

Sùil a tha sileadh, agus cridhe a tha leaghadh, is ainneamh a tha iad fodh thrioblaid mar a tha cuid eile air son an aobhair so.

'N uair a tha'n t-anam dùrachdach ann an obair air bith, cruinnichidh e a neart uile, agus lùbaidh e a smuaintean uile mu thimchioll; agus 'n uair a tha e air a ghluasad gu domhain, bithidh e durachdach: òrduichidh na h-aignuidhean do na smuaintean a dhol as an deigh; aobhraichidh marbhalachd seacharan, agus meudaichidh seacharan marbhalachd. Na'm b'urrair sibh ach amharc air dleasdanasan mar sheomraichean co-chomuinn anns am bheil sibh a gluasad maille ri Dia, far am faod bhur 'n anamaibh a bhi air an lionadh leis na sòlasan do-labhairt sin a tha'n a làthair, cha'n iarradh bhur 'n anam gluasad bh'uaithes sin.

Tha'n cridhe ann an dleasdanas mar a tha iadsan a tha cladhach air son òir; feuchaidh iad an so, agus air dhoibh gun nì fhaotainn, feuchaidh iad an sin; agus mar sin theid iad bho àite gu àite, agus mu dheireadh an tig iad air meinn shaoibhir, agus an sin suidhidh iad sìos. Na'n tigeadh do chridhe aon uair air a mheinn shaoibhir ann an dleasdanas ghabhadh e còmhnuidh an sin le tlachd agus a ghnàth. "O cia ionmhuinn leam do lagh-sa? gach là is e mo smuaineachadh" (Salm cxix: 97). B'urrair an t-anam còmhnuidh a ghabhail a là agus a dh'oidheche air a ghlùinnean, 'n uair a tha aon uair, a shòlasan, a ghràdhan, agus a mhiannan, air an glacadh. Ciod e'n t-aobhar gu'm bheil bhur cridheachan cho seacharanach, gu h-àraidh ann an dleasdanasan uaigneach? C'ar son a tha sibh ullamh gu bhi falbh, cha mhòr cho luath 's a thig sibh an làthair Dhé, ach do bhrìgh nach eil bhur n-aignuidhean air an glacadh?

7. Dean caoidh thairis air a ghnothuch ri Dia, agus gairm a stigh cuideachadh bho Neamh, 'n uair a tha smuaintean diamhain a toirt ionnsuidh air do chridhe ann an dleasdanas.

'N uair a bhuail teachdaire Shatain Pòl, le bhi cur a stigh air nithean aingidh, mar a tha e air a smuainteachadh, tha e dol a dh'ionnsuidh Dhé, agus a bròn thairis orra 'n a làthair, II Cor. xii: 8. Na cuiribh gu bràth an neo-shuim smuaintean seacharanach ann an dleasdanas, mar nithean beag; leanamh gach smuaint dhiamhain le osna thròm, ga bhur tionndadh fein gu Dia le briathran mar so: Thighearna, thàinig mi'n so gu labhairt Riutsa, agus an so cho-aontaich diobhal dripeil agus cridhe diamhain gu leum orm. O mo Dhia! ciod e'n cridhe thagam. An urrain mi gu bràth feitheamh Ort gun seacharan? Cuin is urrain uair de cho-chomunn saor Riut a bhi air a shealbhachadh leam? Cuidich mi, mo Dhia, an uair so; dean ach do ghlòir fhoillseachadh fodh chomhair mo shùl, agus bidh mo chridhe gu h-ealamh air aiseag air ais. Tha fios Agad gu'n d'thàinig mi an so a chum do mhealtuinn, agus an teid mi air

falbh a's t-eugais? Faic mar a tha cridhe do leinibh bochd ag oibreachadh ga'd ionnsuidh, a strigh gu bhi faotainn dlùth Dhuit, ach nach urrain mi. Tha mo chridhe air na creagaibh, "thig a ghaoth a tuath, seid a ghaoth a deas;" O air son osag ùrail a nis bho do Spiorad, gus m'aighnuidhean a chur air snàmh. Na'm b'urrair thu ach mar so gu faireachail a bhi bròn air son do sheacharain, ri Dia, dh' fhaodadh tu cuideachadh agus saorsa bh' uapa fhaotainn. Theireadh E ri Satan agus ri t-ana-miannaibh cumhachdach, Co iad so a tha leum air mo leanabh 'n am obair agus 'n am làthair?.

(8) Amhaire air buaidh agus millseachd do dhleasdanasan ann an diadhachd, mar nithean a tha gu mòr an crochadh air gleidheadh do chridhe dlùth air Dia annta.

Tha'n dà ni so, buaidh agus millseachd ann an dleasdanas, cho luachmhor do'n Chrìoduidh r'a dhà shùil; agus is eigin gu'm bi iad le cheile air an call, ma bhios an cridhe air a chall ann an dleasdanas. "Gu cinnteach cha'n eisd an Tighearna ri diomhanas, agus cha bhi meas aig an Uile-chumhachdach air" (Iob. xxxv: 13). Is ann do chridhe air a ghlacadh a tha gealladh. "Agus iarruidh sibh mì, agus gheibh sibh mì an uair a rannsaicheas sibh air mo shon le 'ur n-uile chridhe" (Ier. xxix: 13). Uime sin, 'uair a gheibh thu do chridhe fodh chumhachd bàis agus seacharan, abair ri t-anam, O ciod a tha mì call a nis le cridhe mì-chùramach! 'S e m'amaibh ùrnuigh a chuid is taghta, na h-amaibh is luachmhor de'm ùine uile. Na'm faighinn-sa an cridhe so a chumail suas ri Dia, dh'fhaotainn a nis a leithid de thròcairean fhaotainn agus a bhiodh 'n an cuspairean òrain tre'n uile shiorruidh-eachd.

(9) Amhaireibh air mar fhoillseachadh mòr air treibhidheireas na ceilg bhur cridheachan, a reir agus mar a gheibh sibh iad cùramach na mì-chùramach anns a ghnothuich so.

Cha'n eil ni a dhùisgeas cridhe treibhidheireach ni's motha na so: Ciod e! an toir mì àite do sheacharan àbhaisteach cridhe bho Dhia? Am foillsichear smal a chealgair air m'anam? Faodaidh esan dà-rìreadh slaodadh air adhart ann a bhi coilionadh dleasdanasan, gu'n a bhi idir a toirt fa'n ear fonn a chridhe, Esec. xxxiii: 31, 32, ach an dean mise mar sin? 'N uair a thig daoine do'n t-seomar-làthaireachd, agus nach eil an rìgh an sin, cromaidh iad ris a chathair fhalamh. O na leig dhomh gu bràth a bhi riarichte le rian falamh ann an dleasdanas! Na leig dhomh gu bràth cead a ghabhail de dhleasdanas "gus am faic mo shùilean an Rìgh, Tighearna nan sluagh."

(10) 'S an àite mu dheireadh. Bithidh e gu feum sònraichte a chum do chridhe a ghleidheadh dlùth do Dhia ann an

dleasdanasan naomh, a bhi toirt fa'n ear ciod e bhuaidh a th'aca air do shiorruidheachd.

'S e so bhur 'n amaibh cur sil, agus an ni chuireas sibh ann bhur dleasdanasan anns an t-saoghal so, feumaidh sibh amharc ri toraidhean na nithean sin a bhuaibh ann an saoghal eile, Gal. vi: 7, 8. Ma chuireas sibh do'n fheoil, dhe sin buainidh sibh truailidheachd; ach ma's ann do na Spiorad, buainidh sibh beatha shuthain. O m'anam, freagair gu stòlda, am bu toil leat a bhi buain toraidhean an diomhanais anns an t-saoghal ri teachd? An dàna leat a ràdh, 'n uair a tha do smuaintean a siubhal a dh'ionnsuidh crìochan na talmhuinn ann an dleasdanas, 'n uair is gann a bhios cuimhne agad ciod a tha thù 'g ràdh na cluinntean; Nis a Thighearna, tha mi cur do'n a Spiorad, nis tha mi'g ullachadh agus a tasgadh suas air son siorruidheachd; Nis tha mi sireadh air son glòir, urram, agus neo-bhàsmhorachd; nis tha mi deanamh sbàirnn gu dhol a stigh air a gheata chumhann; nis tha mi glacadh rioghachd neamh le làmhachas làidir naomh? Bu chòr a leithid so de bheachdachadh toirt air lionmhorachd nan smuaintean diomhain a tha teannadh a stigh air a chridhe ann an dleasdanas, teicheadh air seachd slighibh roimhe. Agus mar so nochd mi dhuibh cia mar a b'urrain sibh bhur cridheachabh a ghleidheadh ann an amaibh dleasdanais.

(R'a leantuinn)

## NOTES AND COMMENTS

### The Fact of Free Masonry in Church of Scotland

At the General Assembly of the Church of Scotland last May, after the report of the Panel on Doctrine had been given in, Rev. J. L. Scott, a young minister, spoke to an addendum to the report which he moved. It was: "The General Assembly instruct the Panel on Doctrine to investigate the issues involved in church members who are under vows to Christ, being members also of societies involving secret ceremonies and secret binding oaths." Mr Scott said in his speech that he had specially in mind the Masonic Lodge or the Society of Free Masons. He was not a Mason himself but had Masons among his friends and in his congregation. One man had said to him that he felt his oaths taken in the Masonic Society seemed to him to be more binding than the vows he had taken to Christ in regard to church membership. This is what influenced him to take the matter up at the Assembly. Mr Scott made a clear and revealing speech from the information he had gathered regarding the Society of Free Masons. He wished the Assembly to give

guidance to, say, a young minister who might think of joining this secret Society. The debate that followed was unique as to the facts revealed in such a public assembly regarding Free Masonry oaths and procedure. One minister read out the actual terms of an oath which involved the tearing of one's heart from his breast and casting it to the birds. As to the fact that Christ's name is not mentioned in the Lodge, it was asserted, if our memory and notes serve us rightly, that Christ's name is not mentioned in the first three degrees which a Mason may take. Several leading ministers of the Assembly came to the rostrum and declared that they were Masons and did not regret it, among them the Rev. Dr. Baxter, for many years the President of the Reformation Society of Scotland. It was obvious that the large assembly of ministers and elders were generally unwilling to speak in the debate. It is our opinion that this debate was a most unusual one in bringing to light in such a public assembly, "behind the scenes" facts regarding this secret Society. The question of guidance was referred to the Panel on Doctrine; and one Assembly member remarked that half of the members of the Panel were Masons and the other half were not. Of course the Free Presbyterian Church decided years ago that members of such a secret Society could not receive Church privileges in our Church.

### **The American Civil Rights Bill**

On the 3rd of July, 1964, the Civil Rights Bill was signed by President Johnson of the United States of America. This Bill became law on the above date, giving American negroes the same rights, in every respect, with white Americans. In the South American States it is expected that there will be a good deal of bitter opposition to negroes who take advantage of the liberty the Bill now affords them. President Johnson said he hailed this Bill as a landmark in the long struggle for freedom and that the nation must not approach the observance of the law in a vengeful spirit. The President has proved himself, so far, to be a man of understanding. The American people need a gospel, Christian and wise spirit. No doubt, in some circumstances, problems can arise with the introduction of such a law in parts of America. But it is to be hoped that old hatreds will be laid aside in a land where so many millions profess the Christian religion. The divine law requires men to love their neighbour as themselves.

### **Lord Shawcross and The Lord's Day**

Lord Shawcross, president of the British Hotels and Restaurants Association, in a recent speech on Tourism revealed

his personal disregard for the divine law of the Sabbath. He is a most eminent member of the legal profession and held in high regard as such. But the following are his words: "Let's make it clear that we take pleasure in giving pleasure to our visitors. Let's have the Continental Sunday—music, dancing, theatres and cinemas." Here is as clear an expression of opinion as could possibly be made as far as the Lord's Day is concerned, and that we should turn our backs upon it completely. Lord Shawcross has come down in our estimation. Can he have any connection with the Christian religion and express himself thus? Surely not. The outlook is, please men, make money and ignore the claims of God. This holds out the prospect of judgment here or hereafter. This eminent lawyer is not concerned in the least about the Judge of all.

### Close Brethren Chief

We have written already in these Notes about the American leader of the Close Brethren, Mr Jim Taylor. And recently we have read in the press strong criticism of Taylor's beliefs and the evil, un-Christian results of the acceptance of the same by some members of this sect both in Scotland and in England. One man who was a member of this religious sect is now gathering facts about trouble and distress caused in families and between husbands and wives by acceptance of Taylor's rules and orders. This man's wife scarcely owns him as her husband in their home because he does not follow Taylor's beliefs and orders. The latest reference to this wicked business comes from the Rev. K. G. Greet, a minister of the Methodist Conference. He referred to the "pernicious beliefs" of the Close Brethren and said: "I have had pathetic letters from Methodists whose family life has been disrupted by the pernicious beliefs and practices of the Close Brethren. I believe the time is coming when serious consideration should be given to declaring Mr Jim Taylor an undesirable alien and prohibiting his entry into the country. This man is causing great suffering. I do think there is a case to be looked at." We are of the same opinion as Rev. Mr Greet and consider Mr Jim Taylor a dangerous man, a man ignorant of the Scriptures and possessed of an anti-Christian spirit. The Lord Jesus Christ sat down with publicans and sinners. But Taylor forbids those accepting his views to sit at food even with a wife or a husband should they not accept his beliefs and practices. When Taylor does visit this country, in our opinion, he is an undesirable alien as to his religion.

### The Latest Appeal to the Base in Man

From an article in the press, we gather that the boxing craze is waning; and may it come speedily to an end, being a brutal and repugnant form of sport and especially entertainment. And now professional wrestling is said to be increasing in popularity. It is a disgusting and brutal form of sport and entertainment also. There are more than 500 professional wrestlers in Britain and many of them earn as much as £5,000 a year. In one year throughout Britain, 4 million people are said to watch wrestling tournaments and 9 million on television. Women are said to account for 40% of those who attend bouts. Recently in London, more than 1,000 of the audience were made up of girls in their teens, women in their thirties and grey-haired grandmothers. They were said to shriek with delight when a semi-conscious wrestler is thrown out of the ring. The base, corrupt and sensual nature of man is in the above manner catered for and multitudes thirst for this sort of thing, showing that they are living according to the course of this world and are under the influence of the god of this world. They have hewed out for themselves cisterns, broken cisterns that can hold no water.

### The Influences behind the United Nations Organisation

*The English Churchman* for 10th July, 1964, records that on the 1st of July, Lord Dundee warned the House of Lords that the trouble with the United Nations was that it was dominated by Roman Catholics, Communists and African States. And we would add that the Secretary General is a non-Christian. And so, what can Britain expect of out and out support from U.N.O. if at any time she shows herself to be not only a Christian, but a Protestant Nation, in her attitude to world affairs?

### Church of England Vestment and Table Measures

We publish the following from *The English Churchman* of 10th July, 1964:—

In *The Times* of July 2 appeared a report of a statement distributed to M.P.s and others by Sir John Guilleum Scott. Sir John, who is Secretary of the National Assembly of the Church of England, categorically denied the allegation of Protestant Members that the Vestment of Ministers Measure, the Prayer Book (Miscellaneous Provisions) Measure, and the Holy Table Measure represent "a definite drift towards the Roman Catholic form of service."

Sir John contends that the charge is based on "a common confusion between the aims of the Reformers and those of Puritans of Cromwellian times." In view of the inaccurate

historical statements that we have earlier noted in the other document which Sir John has had some hand in circulating, the present statement does not surprise us. We would only inform our readers that however great may have been the differences, between our Reformers of the 16th century and the Puritans of the 17th century, there was no difference as touching their attitude to the sacrifice of the Mass. Each and all of them would have heartily endorsed the statement in Article XVII—"Wherefore the sacrifices of Masses, in which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

*The Lord's Table Measure* has legalised the use of immovable Tables, which may be made of a substance other than wood; e.g. stone. In other words the stone altar has become a legal piece of furniture in the Church of England, and an altar is a structure on which a sacrifice is offered up to a god. *The Vestures of Ministers Measure* will legalise the use of vestments which throughout the largest portion of 'Christendom' for over a thousand years have been associated with the so-called sacrifice of the altar. They are the apparel for the sacrificing priest, and visibly denote his office and function as one who upon the altar offers up Christ afresh for the sins of the living and the dead. *The Prayer Book Measure* will legalise the use of wafers in this same service (and also extend the use of Latin). Wafers came into common use when it came to be believed that each piece of the bread was not bread, but Christ in His body, blood, soul and divinity, i.e. when the myth of transubstantiation was accepted.

Altars, Mass Vestments, Wafers, yet we are told there is no "drift Romeward." No, Sir John, you are woefully wrong, and we trust that our M.P.s will have their eyes open to see just how wrong you are. Let Sir John call these reversions 'primitive' rather than Roman, if he will, we care not. Whether primitive or Roman they are contrary to the Scriptures and therefore a betrayal of our Protestant and Reformed heritage.

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## CHURCH NOTES

### Communions

*January*—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie; fifth, London and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort-William and Stoer; third, Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—

First Sabbath, Lairg, Raasay and Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Thurso, Vatten; fifth, Stornoway. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; third, Halkirk; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

### Opening of Ballifeary Home of Rest, Inverness

A small gathering of friends, composed of members of the Home of Rest Committee and of the local Committee, met in the Ballifeary Home on Ness Walk, Inverness, on Tuesday, 11th August, to attend the official opening. The meeting, over which Rev. Wm. Grant, Convener, presided, was held at 7 o'clock in the evening, and took the form of a prayer meeting in which some members who have given valuable support to the movement to provide such a Home by our Church, were called upon to take part. It was considered that the most appropriate way to acknowledge the Lord's gracious help in advancing this worthy cause, the success of which, we believe, is now assured, should be to make this meeting the occasion of singing the praises of the Lord, reading suitable passages of His Word and engaging in prayer.

Prayer was offered by Revs. D. MacLean, Glasgow, and Alex. MacPherson, Dornoch; Mr J. P. H. MacKay, Edinburgh, and Dr. Tallach, London, in which acknowledgment was made of the Lord's great goodness in prospering the work of the Home and to His care and blessing all its interests, including the residents who are to live there and those who attend to their needs, were committed. The Convener, before concluding the meeting with the benediction, referred to the hard work put into the preparation of the Home by members of the local Committee, whose help, given ungrudgingly without thought of remuneration, in time and labour, had made the opening of the Home that evening possible. He thanked them for all they had done. It was a gratifying prospect, he said, to contemplate the future and to feel that the work now begun would be carried on when some of those present were in the grave.

The meeting was followed by inspection of the Home and the beautiful grounds attached to the Home. The Home is ideally situated for the purpose it is intended to serve, as it stands at a little distance back from the main road, giving ample room to move about on the wide lawn, and being the last house on the road, borders on the fields and countryside on the outskirts of the town. Permission has already been granted for the house

to be registered as a Home of Rest in accordance with the relevant requirements of the Government Act passed in 1948, and a Certificate to this effect will (D.V.) be displayed in a prominent place in the building. The firemaster's department too have satisfied themselves that adequate precautions in case of fire have been taken, a smoke door placed at the head of the stairs, fire equipment installed, and a fire escape constructed. The rooms have been adjusted and, where necessary, some of the larger partitioned to provide bedrooms for one or two people as required. The Home is now completely furnished and equipped to take the full number of 17, which was contemplated when the house was bought. The matron and one maid have taken up residence some weeks ago, and already 3 residents have been admitted. Several more applications are before the County authorities for approval, but with the holiday season interrupting normal meetings, some time may elapse before these applications are passed, but we hope, however, that the delay will not extend beyond the beginning of September. Thereafter, we expect a steady flow of applications till the Home is filled. More staff will, in the Lord's time, be engaged, such as an assistant Matron to supervise cooking and kitchen arrangements, a position still to be filled, and for which applications are requested and will be carefully considered, and with a further 2 or 3 maids the staff will be brought up to full strength considered necessary to run the Home. The Matron, Miss MacGeddie, provided tea for the company in the dining room, where they were joined by the friends living in the Home.

Many, we believe, throughout the Church will rejoice that the Church's scheme for maintaining a comfortable and well-appointed Home of Rest for the benefit of our own people has at last taken practical shape and that the Home is now in process of being occupied. The problem of making provision of this kind for our people has long been a matter of prayerful concern to many throughout the Church, as can be seen from the readiness and liberality of their support. The debt on the building still remains heavy, and substantial help is needed to clear off the outstanding sum. I am assured by Miss MacGeddie that, as so many have shown a deep interest in this work, the Home will be open to receive visitors on the first Tuesday of each month, when she will be on hand to conduct any who may so wish over the premises. In conclusion, we again wish to commend this worthy undertaking to the prayers of our loyal people, confident that the Lord will continue to prosper this very necessary work of the Church.

Rev. Wm. Grant, *Convener*.

## ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges with sincere thanks:—

**Home Mission Fund.**—Mr J. McIntosh, Elgol, 8/6, per Mr J. G.

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**Mission to the Jews Fund.**—Friend, £25.

**Home of Rest Fund.**—Mr and Mrs W. J. Campbell, Inverness, £50; C. R. T., Inverness, £5; Miss M. MacIntosh, 60 Craigpark, Glasgow, E.1, £5; Mr A. MacLeod, Inverness, £3; Anon, Harris, £1; Mrs MacLennan, Ardreaskan, £1; Miss M. MacLeod, Drumbeg, £2; Mrs Bonallo, Seattle, U.S.A., £1 15s 10d, last three per Mr J. G.; A Friend, Halkirk, £5; Mrs MacLeod, Thurso, 12/6; "In memory of a dear mother," Dalhalvaig, £5, last three per Rev. Wm. Grant.

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