

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

*(Issued by a Committee of the Free Presbyterian Synod.)*

*"Thou hast given a banner to them that fear Thee, that it may be  
 displayed because of the truth"—Ps. lx. 4.*

**C O N T E N T S**

	page
<b>Presbyterians or Priests</b> ...     ...     ...     ...	<b>33</b>
<b>Half-day Hearers</b> ...     ...     ...     ...	<b>35</b>
<b>A Sermon: Thy Way is in the Sea</b> ...     ...     ...	<b>42</b>
<b>The Waldensian Church: Its Lessons For To-day</b>	<b>46</b>
<b>Some Anecdotes</b> ...     ...     ...     ...	<b>50</b>
<b>Arminianism</b> ...     ...     ...     ...	<b>52</b>
<b>The Kelvin Hall Crusade, 1955</b> ...     ...     ...	<b>54</b>
<b>The late Mr. Alexander Kidd, Ballina, N.S. Wales</b>	<b>55</b>
<b>Searmonan</b> ...     ...     ...     ...	<b>57</b>
<b>Notes and Comments</b> ...     ...     ...     ...	<b>59</b>
<b>Church Notes</b> ...     ...     ...     ...	<b>62</b>
<b>Acknowledgment of Donations</b> ...     ...     ...	<b>63</b>

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THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD.

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**Presbyterians or Priests.**

WE are reprinting below a letter which we wrote to the Editor of *The Scotsman*, Edinburgh, and which appeared in that paper on the 14th April, 1955. Our reasons for doing so are that our Church people at home, and other readers, should be informed of the subtle ways in which Roman Catholic propaganda is insinuated into even publications of anything but a religious character, and also we take it for granted that only a percentage of our people have perused this letter, the terms of which are as follows:—

Sir,—There appeared in your issue of April 8 a review of the *West Highland Survey*, edited by Dr. F. Fraser Darling. Associated with him in this work were several specialists and four field survey officers, the latter bearing Highland names. The review is informative and lucid, and readers are told that this volume devotes much space to the modern problems of crofting, such as the decline and change in population in the crofting counties in the West Highlands.

It appears that this panel of experts on mundane matters entered the realm of religion in their *Survey*. The review informs us that in dealing with the effect of religion on the vitality of crofting townships they comment on the hostility of the stricter Presbyterian sects to music, song and dance, and the unwillingness of ministers to interest themselves in secular affairs. Obviously this stricture is pointed at the Free Presbyterian Church of Scotland at anyrate.

As a Free Presbyterian minister, I am familiar with conditions in the West Highlands. As a Church and as ministers we are interested in the educational, economic, and general wellbeing of our Highland people, but we are obliged to concern ourselves primarily with the souls of those under our charge, and with their spiritual welfare, having in view the world to come. We conscientiously consider that the dance band, songs, and the all-night dance, and the characteristic atmosphere operate against the influence of the holy truths of the Gospel of Christ and salvation, and are inconsistent with that practice which is after godliness.

destiny. Faith begins thus, and thus commonly it springs up towards perfection. It is they only "that be planted in the house of the Lord" that "shall flourish like the palm-tree," that "shall grow like a cedar in Lebanon." The most eminent servants of God in every age have understood this. Their language has been, like that of David—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

There is, however, a class of persons in our religious congregations—some of them even within the pale of the membership of the Church—whose temper is obviously of quite an opposite sort. The terms of my statement intimate that they do not utterly forsake the sanctuary; nay, they ordinarily suffer no Sabbath to pass without resorting to it. But their thirst for its privileges seems to be easily slaked; a single service is apt to suffice. They may be properly characterised as *half-day hearers*. Their goodness is too literally "as a *morning* cloud and as the *early* dew," or *vice versa*. In respect to either the afternoon or the morning service, they do but illustrate, negatively, the precept of our text. It is of these HALF-DAY HEARERS I propose to discourse.

Yet let me not be supposed to speak without discrimination. Far be it from me to ignore providential hinderances. There are aged persons whose infirmity makes even a single visit to the house of God a great Sabbath labour. Persons of all classes are liable to assaults of disease. It is, however, somewhat remarkable that attacks of this sort should happen so often upon the Sabbath. How are we to account for these hebdomadal visitations? To what occult influence shall we ascribe it, that just as holy time begins, cruel rheumatisms tighten their grasp and hoarse colds clog the channels of respiration and crushing headaches settle down upon the brain? Can it be that the god of this world has still some partial power over the bodies of men, and, by a natural exercise of his malignity, makes this the time of his sorest afflictions? Or is the cause to be found in some hidden physical force, some mysterious working of the law of periodicity? If the inquiry is to take this direction, it may well call into exercise the keenest sagacity of the medical faculty. Nor should they overlook the question, to what peculiar atmospheric or other influence it is owing, that a malady, neglected during the week, is found to be most advantageously treated on the Sabbath Day—that just that day is discovered to be most favourable to the operations of the pills or powders, the tinctures or decoctions, which a particular care is judged to require. We cannot but suspect, however, that the cause sought for lies below the sphere of merely physical agencies; its seat, we fear, is in the province of the spiritual. Yet there are visitations of disease, we know, neither fancied nor welcomed, which must needs keep their subjects from the sanctuary. Some, too, must attend upon the sick, and others must watch over helpless infancy. We utter, in regard to this subject, no sweeping condemnation; nay, we are slow to judge of particular cases;

we would ever exercise, in regard to them, that charity which "thinketh no evil," and which "hopeth all things." We would be guilty of no rude or impertinent meddling with men's private affairs; least of all would we trench upon the rights which pertain in this matter to the individual conscience. We speak not of those whose justification is in the limitations of Providence, or in the imperative claims of duty. Let none who on such grounds stand absolved from censure regard this discourse as intended for them: it touches the case of those only who err in heart, who are defaulters from the lack, not of good opportunities, but of right affections. We pass, then, to present, in various aspects, the case of him who, both in heart and habit, merits the appellation of a *half-day hearer*.

I. The half-day hearer *incurs great loss*. The loss is all the greater from the fact that the course he takes is quite in accordance with his inclinations. He who is reluctantly detained from the house of God is, indeed, deprived of a most valuable privilege; yet if his heart be there, He whose service he delights in will not leave him unblessed. Partial amends, at least, may be made, in the joys and advantages of private devotion, and in his fervent communion in spirit with the assembled worshippers. No such compensation has the man who is willingly absent from the ministration of the Word. Rather than curtail the means of grace, he should give them enlargement. Instead of half a Sabbath a week, he needs the sunshine of two Sabbaths, to warm his frozen heart, to tempt upward the drooping pinions of his faith. Little enough for anyone are all the ordinary services of holy time. It is a long eternity, filled with momentous scenes, for which the Sabbath is a preparation. A fearful host of outward enemies have we to contend with—a still more terrible array of inward foes. Often, then, should we resort to that great spiritual armoury, the sanctuary. If the half-day hearer is an unconverted man, our argument assumes a special urgency. In the simple language of one who was always in his place in Church, he knows not "when the *saving word* will be preached." The very sermon he fails to hear may be just that which was particularly suited to his case, which might have removed, under God, the only remaining barrier to his conversion. God dispenses His Spirit as a Sovereign, it is true; but not without regard to the relations and fitnesses of things. Much depends, too, in impressing the heart, upon the repetition of influences—upon keeping the truth continuously before the mind. There must be a succession of drops to wear away the rock; there must be precept upon precept to save the soul. Many a man, we cannot doubt, to whom the afternoon's discourse would have been as the clinching of the already driven nail, has been kept out of heaven by being kept out of Church. The god of this world understands this matter, and has a fiendish delight, unquestionably, in empty seats. The Christian, too, may lose by absence just what he peculiarly needs. It may be the resolving of some obstinate perplexity; or the removal of some overshadowing



doubt; or the soothing of some deep wound of sorrow; or the detection of some latent sin; or the guarding of the soul against some specious temptation; or the shedding down of light upon some dimly-discerned path of duty or point of doctrine; or the opening up of a broad vista into the glories of heaven. Every wise pastor has his plans of discourse. He cannot be always preaching on the same theme; and just the service from which you are needlessly absent, may be the predetermined one, and the only one for a long period, in which he may lay himself out to meet exactly your case. There are, besides, connections between different discourses, and that often when no formal series is either announced or undertaken. As the absence of a pupil at a single lesson unfits him for those that succeed, so he who loses a single sermon may lack a very desirable preparation, both of mind and heart, for whatever is to follow. For thine own sake, then, my brother—to make the most of the priceless privileges of the sanctuary—to guard against losses for which no earthly gains can be equivalent, and which the future can never retrieve—give to God not only a half, but a whole day's service.

II. The man who is willingly a half-day hearer *proclaims the Sabbath a weariness*. The estimation in which a man holds this day of God and its services is an unequivocal indication of his own state and prospects. "A day in thy courts," said David—not *half* a day, observe—"is better than a thousand." A like judgment, as we have already intimated, have holy men of all ages pronounced. Differing widely in other points, they have had little difference in this. By another class, however, quite an opposite view has been taken. It was boldly uttered by some of old. "When will the new moon be gone," they said, "that we may sell corn; and the Sabbath, that we may set forth wheat?" Few now would express themselves so frankly, especially under a profession of piety. Yet does not conduct speak? The Sabbath is not a private but a public affair. Public worship is its chief and most characteristic service. He who is habitually done with that service when the sun has reached the meridian—who ignores whatever may remain of it—who spends the rest of the day, so far at least as the ministry of the Word is concerned, as if holy time were ended, looks he not coldly on the whole sabbatical ordinance? What can he be understood to mean but that it is irksome to him—that he would have as little of it as possible—that he is well pleased when it is over? How unlike is he to the man in whose view all its moments are more precious than the sands of old Pactolus, or of the modern land of gold; and its last sands the most precious of all!

In this weariness of the Sabbath, it is worthy of special note, men declare themselves weary of the gospel message that comes with it. In this direction the example of the half-day attendant is specially eloquent. All over his vacant seat, as the neglected service opens, is written, in most visible characters, "No more of the old pulpit routine—of sin, of ruin, of atonement, of faith, of salvation! Enough, for

one day, of Gethsemane, of Calvary, of 'the Lamb as it had been slain!' Discourse as the preacher may of the woes of perdition, of the bliss of heaven, of the glory of God in the face of Jesus Christ, it shall have no attraction for me. Let the task of the morning purchase me a welcome release for the rest of the day." Instead of being "swift to hear," such an one, even when he sits in the sanctuary, is little better than a deaf man.

III. Men of this class declare by their conduct *that mere earthly gratifications are superior to heavenly*. It is the joy which perishes that lures them from the joy divine. I will not speak of those who, having done penance by sitting through the morning sermon, dash by us on a ride of pleasure, not only breaking the Sabbath themselves, but disregarding God's benevolent ordinance touching the brute creation. Some leave their places in God's house vacant, that they may make pleasant calls of friendship; that they may take their fill, while the pressure of business is intermitted, of multifarious gossip. The ruddy glow of the cheerful coal fire, or the gentle warmth of the summer air, the luxurious lounge, and the pleasant faces of the family group or friendly circle—powerful pleas these last, nay, all these, properly considered, for faithful Church-going—may yet, in many cases, be prevalent inducements to an abridgment of that duty. Nor are inferior competitions wanting. The Sabbath, it is alleged, is not a fast-day; it is a joyful occasion, it is a high festival. A festival for the soul it truly is; but some, keeping a brute's Sabbath, make it a feast-day for the body. On other days, perhaps, such gratifications are omitted, or the time allotted to them curtailed, for all-potent business hinders; but less potent religion does not forbid it on this. The sermon can hardly be too laconic; but for the spreading of the cloth, and the despatching of the several courses, there must be ample time. The Church bell cannot compete with the bell that summons waiting epicureans to their groaning altar. The viands are savoury; it may not be so with the preaching. The material condiments are good; it may possibly be otherwise with the rhetorical. Of the carnal feast, so temptingly spread out, there can be no question; but there is more than a doubt in regard to the gospel feast. It could hardly be expected that swiftness to hear should characterise persons of this description.

IV. The half-day hearer *puts the business of this world above the things of religion*. No half-day work is there, commonly, in the prosecution of secular schemes. The service done for Mammon is no easy forenoon's diversion. It would be a strange thing to see our mechanics leaving their workshops, and our merchants their counting-rooms, and our professional men their offices, just as the sun begins his daily declination, saying, "The morning hours must suffice for toil and gain." Whole-day workers are the great mass of our citizens. It is no marvel if the evening shades find them still at their post. It is no strange thing if business, in some of its forms, makes long strides

towards the "noon of night." We say not this in the way of reprehension. There may, it is true, be excess in secular labours; but there must be diligence. In an age, and especially in a city like this, thrift, we are sure, is not for the man of slack hand. We only insist that the measure of devotedness to religion shall not fall below the prevailing type and standard of worldly efficiency. We only ask that if the secular market day is to be wholly kept, there should be a like keeping of the market-day of the soul. We only aver that he who improves most faithfully every hour of the former, while a moiety of the latter quite satisfies him—a moiety at least of its most important privileges—gives but too clear an indication of his preference for the things of earth, and most sadly under-rates the great realities of eternity.

Sickness, as we have said, may cut short Sabbath opportunities. But what if this be the effect of sickness that would not restrain from business? A noble rule is that of some godly men—to be kept from public worship by no ailment which would not keep them from their ordinary employments. There are fierce storms, I know. But what if through them all you make your way to the place of trade, or of amusement, or of social enjoyment? Are storms harder to meet with your faces Churchward? Distance may try your fidelity. But does it forbid your stated visits to the scene of worldly occupation? In that regard, as prudent men, you make calculations beforehand. You tolerate no distance which you may not regularly overcome. If we would not by our example disparage divine things, if, in the Scripture sense, we would be "swift to hear," we must put our Sabbath-keeping, in all these relations, on at least as high a platform as the keeping of our week-days.

V. The conduct of the half-day hearer *has a strong tendency to hinder the cause of Christ*. He harms not himself alone, but many others. He injures those who copy, as some will, the pattern he holds forth. He pours a chilling and discouraging influence on the heart of the preacher. I would you could understand how the spirit of the pastor faints within him, at times, as he gazes upon empty seats—especially if they be seats which he knows have holders, but which are apt to lack occupants. Weary hours, perhaps midnight hours, he has toiled in his study. He has sought, like the "Preacher" of old, "to find out acceptable words," which shall be "as goads and as nails fastened by the master of assemblies, which are given from one shepherd"—even the gracious Shepherd divine. Hoping for the blessing of God on his message, he enters the pulpit. But, lo, the persons for whose conversion, or for whose growth in grace, he has been led peculiarly to long—persons of the very class to which his discourse is specially suited—are many of them not in their places. He would not think uncharitably of the absent, yet he cannot but think of them sorrowfully. So far as they are concerned he has laboured in vain; and it is no marvel if the depressing conviction of it should impair somewhat his usefulness to others. Ministers ought, indeed, to be

raised by faith above all disheartening influences. Yet they are but men; at the best they have not a seraph's fire. They need the influence of concurrent and enlivening ardours around them. Nothing is so great a help to them, short of the grace of God, as swiftness to hear. Scarcely anything is so like mountains of ice upon them as vacant seats.

Nor is the unhappy influence upon the preacher alone. It is matter of common observation, that feeling, other things being equal, is likely to be deepest when the greatest number of persons are present. The reason of this fact it is not difficult to state; it comes of the natural play and interchange of human sympathies. Fully and felicitously has Archbishop Whately elucidated this point. "Almost anyone," he says, "is aware of the *infectious* nature of any emotion excited in a large assembly. It may be compared to the increase of sounds by a number of echoes, or of light by a number of mirrors, or to the blaze of a heap of firebrands, each of which would speedily have gone out if kindled separately, but which, when thrown together, help to kindle each other." What then, I ask, if half the echoing crags are taken away, or a large part of the mirrors are wanting, or a considerable number of the firebrands are removed? Of sound, light, heat, there must be a proportional diminution. Just so must feeling be diminished if, while the case in other respects remains the same, you diminish the number of those who are expected to feel. Especially is this the fact if hearers are absent whose presence was looked for. The heart is chilled the more by force of contrast and the feeling of disappointment. Let it never be forgotten, then, by him who is needlessly away from his place in the sanctuary, that as surely as the abstraction of fuel from the furnace below us tends to throw a wintry influence over our physical frames, so surely does his lack of attendance conduce to a moral frigidity in those who are present. The laws of mind in this regard are settled and immutable. I need only suggest, in addition to all this, the reproach cast upon a particular congregation, in the eyes of strangers at least, by empty pews and a sparse audience—the reproach upon its ministry, its brotherhood, its office-bearers, its private members—upon all that pertains to it.

VI. I remark, finally, it is the saddest fact in the history of the half-day hearer, that *he dishonours God*. It is the temple of the Most High from which he turns away. It is the ministry of the divine Redeemer he so lightly esteems. It is the blessed day of God, the day which commemorated at first the work of creation, and which commemorates now the greater work of redemption, he so grudgingly regards. Of all days the Sabbath is fullest of God—it is ever, in a spiritual sense, "The bridal of the earth and sky." It is the grand audience-day of the King of kings. Of all its privileges, none bear more clearly the seal of Jehovah, none are more fragrant with the love of Immanuel, than the services of the sanctuary. It is not merely because the half-day attendant harms his own soul, and the souls of the people, while he fills with sadness the heart of his pastor, that we

would urge upon him the injunction of our text. It is because his Maker calls for his homage, and will not hold him guiltless if he but sparingly renders it. "I am a great King, saith the Lord of hosts." "Them that honour me, I will honour, and they that despise me shall be lightly esteemed."

It is a matter of thankfulness that there are so many to whom these words will serve no other purpose than that of cautioning them against a bad habit which they have not contracted. Even in their case, however, it will be no lost labour to magnify, as we have now done, the blessed ordinances of the Sabbath. Let the young, in this respect, form their habits aright. Let us all see to it that ours be no half-hearted or half-completed observance of those ordinances. As, on the day of God, the New Jerusalem cometh down to us, its pearly gates glittering in our view, its seraphic symphonies floating around us, let us be eager to gaze, let us be "swift to hear." Instead of wishing to shorten holy time, or to abridge its privileges, let us be waiting and longing, rather, for its lapse into the everlasting Sabbath.

### A Sermon: Thy Way is in the Sea.

By REV. JOHN COLQUHOUN, Glendale, Skye. Preached at  
Glendale, 19th December, 1954.

*"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known"* (Psalm lxxvii. 19).

(Continued from page 19.)

II. We come now to notice the glorious truth contained in our text, *That God's way is in the sea and in the great waters.*

(a) God's way in the sea and in the great waters is the unfolding of these purposes which He purposed from all eternity. We read that His counsels are "of old," and they shall be unfolded in God's own time, for "the counsel of the Lord standeth for ever, and the thoughts of his heart to all generations." As far as His people are concerned, there was in His counsel a love that is infinite and eternal, and that love was exercised in this world towards His people, collectively, as we read, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8), and towards each individual of them, as we read, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. xxxi. 3).

These counsels are "faithfulness and truth." Balaam, though a false prophet, expresses the faithfulness and truth of God's counsels when he says, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. xxiii. 19). When the Apostle was referring to Him as "God that cannot lie"

(Tit. i. 2), he was basing his statement on God's revelation of Himself, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isaiah xlv. 9, 10).

(b) No event takes place without His knowledge and permission, for, to use the language of the Shorter Catechism, "for His own glory, He hath foreordained whatsoever comes to pass." He has foreordained, from all eternity, that a definite, though countless number, of Adam's ruined race should be saved, by the means which He has appointed and placed at their disposal, and that He should have the glory of His grace in their salvation, while He shall have the glory of His Justice in the condemnation of such as have not been foreordained to life. Those who have been foreordained to life may have many a raging sea to pass through in this world, but, yet, our text assures us that His way is in the sea and his path in the great waters. The eye of sense does not see the way and the footsteps of God under these conditions, but the true Christian walks by faith and not by sight, and while the eye of sense says, "Thy footsteps are not known," the eye of faith discerns that God's way is in the sea, and gives an account of what it sees of God's way in the sea. "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Thou hast broken Rahab (Egypt) in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm" (Ps. lxxxix. 9, 10). Thus He is glorified in the destruction of His and His people's enemies.

He permits, in accordance with His foreordination, things to come to pass, among nations, in the Church, and in the lives of individuals, which are not easy for flesh and blood, and which are hard for grace itself, yea, which will require special grace to bear them. This will lead, even the Lord's people, at times, to misread the providences of God. We have a notable example of this in the case of Jacob when his cry was, "Me have ye bereaved of my children; Joseph is not, and Simeon is not; and ye will take Benjamin away: all these things are against me." Were these things against him? No. The godly man was trying to read the providences of God with the eye of sense, and he could see nothing but a vast, overwhelming sea, in which he failed to see God's way, though it was there all the time.

Very often the Lord permits these trying things in providence in order to prevent greater evils. From another point of view let us take another glance at Jacob's misery, and see how the cause of it prevented a greater evil. Humanly speaking, if Joseph had not been sold as a slave, sent down to Egypt, and gone through all the vicissitudes through which he went there, there would have been no provision made for the seven years of famine. Many of the people of Egypt would have been swept away by the famine and Jacob and

his whole tribe might have been utterly exterminated, but this was not God's purpose. Through the posterity of Jacob the Seed was to come in whom all the families of the earth were to be blessed, and, therefore, Jacob and his posterity would have to be preserved, and God, from all eternity, appointed the means for that end. Their extermination would have been a greater evil than all that Joseph suffered in Egypt, or that Jacob suffered of mental anguish as a consequence. This wide field, of God permitting evil in order to prevent a greater evil, and turning the evil to good, provides very instructive teaching, and shows the way and the footsteps of God in the darkest providences.

(c) It is a way of Justice. Thus we see that God's way, in the darkest and most inscrutable of His providential dealings with His creatures, is perfectly in accordance with His character. "The Lord is righteous in all his ways, and holy in all his works." When He gives His own "to drink wine of astonishment," feeds them with "bread of sorrows," causes men to ride over their heads, and brings them "through fire and through water," He does nothing but what is just, and they themselves will acknowledge that it was their sins which occasioned these things, yea, further, they will say, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." In all His dealings with them they see how true the language of the Psalmist is, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face" (Ps. lxxxix. 14).

This way, which is in the sea, is also a way of mercy, and that mercy, strictly in accordance with Justice. Justice could never allow mercy to flow forth to hell-deserving sinners without complete satisfaction. The Saviour cried on the Cross, "It is finished," and then gave up the ghost. What is it that was finished? Much could be said on that cry as it relates to the Plan of Salvation as a whole, but for our immediate purpose it can be said that all that the Son of God engaged to do with respect to the Justice of God, was finished. He atoned for the sins of His people, paid with His own blood, their debt to the uttermost farthing, and nailed the account to His Cross. By this He opened mercy's way to poor sinners, so that, when He graciously invites the weary and heavy-laden to come to Him, His mercy mysteriously flows out to them so that they are enabled to see that they are weary and heavy laden, and they are made willing and able to embrace this rest.

III. Let us now notice how the fact that the Lord's way is in the sea and His paths in the great waters ought to encourage His own.

(a) In this there is matter for encouragement, for it shows that God has not forsaken the earth. We have times without number provoked Him by our sins, and every one of these sins deserve His wrath and curse both in this life and in that which is to come, but He has not dealt with us according to our sins. He leads and directs us by

His providences, and when these providences are so contrary to our desires, and to our conception of how things should be, we fret and we are apt to find fault with God. Thus we show how we ignore the fact that God is the God of providence, and that we ought to seek that He would lead us.

We ought to be encouraged by the fact that His way is in the sea, for when He plunges His own into trials and afflictions, He, by these very trials and afflictions, causes them to have a close walk with Himself, for the path of affliction which they frequently tread in this world is a path which is side by side with His way which is in the sea. By this we see that He has no delight in the death of sinners, but that, by putting them in the way of affliction, He reveals that His delight is in their salvation, and that judgment is His strange work, for by affliction He cleanses them and makes them fit for heaven. In all this His Word and Providence are in complete harmony and both proclaim, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

(b) The fact that God is near His people in these great afflictions is of great encouragement to them. It is true that when a child is in affliction his parents appear more anxious for his welfare than for the rest of their family. This does not show that their love to the other members has abated, but the afflictions of a child draws forth pity in the parents, and so it is with God. "Like as a father pitieth his children, so the Lord pitieth them that fear him." He will not permit them to be tried above what they are able to bear, but with the temptation will make a way of escape. In the way in which they are led Satan may lay snares for their feet, and they may often be "much discouraged because of the way." He is not only near them in present afflictions but He has promised to be near them always. He has said, "I will never leave thee, nor forsake thee," and therefore, in all their afflictions they can say with boldness, "The Lord is my helper, and I will not fear what man shall do unto me." He has also said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

(c) There is encouragement for the Lord's people in the fact that their Lord Himself walked in this way of affliction before them. "In all their affliction he was afflicted." Are they tempted? So was He, for forty days and forty nights in the wilderness, and the temptations were well suited to the circumstances. Are they poor? So was He, for it was true of Him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Do they feel themselves forsaken of God? So was He, but in their



case it is only in appearance, while in His case it was the reality of that forsaking which made Him cry, "My God, my God, why hast thou forsaken me?" Because of these things, along with much more, His people can say, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

(d) We must be careful that we will not endeavour to run in front of the providence of God. It is always, as Thomas Boston puts it, "safer to follow the leadings of providence." If we run ahead of God's providence, we are sure to make mistakes, and to be found in places where we should not be found. Not only so but we shall have the painful experience of being brought back and forced to follow God's providence, and follow His leadings in them. It is thus that He deals with His own in all ages, for we read, "And he led them forth by the right way, that they might go to a city of habitation." It is impossible for them, however, to see that way when they are in the midst of the raging of the sea, and in the flowing of the great waters, but the Lord brings "the blind by a way that they knew not." They are enabled, however, to see it when they look back, and, therefore, it is profitable for them to look back upon their lives at times. They are counselled, like the children of Israel, to do so. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

### **The Waldensian Church: Its Lessons for To-day.**

By REV. J. P. MACQUEEN.

THOUGH articles on, and references to, the Waldensian Church have appeared, from time to time, in the *Free Presbyterian Magazine*, other young generations come on the scene so quickly that the older readers are readily apt to forget that these young people are not acquainted with the history of these worthy witnesses for the truth throughout the centuries. Doubtless millions of others are similarly uninformed. It is as well, therefore, at the outset to remark that the Waldensians live in the Cottian Alps, about 35 miles from Turin. The Cottians are named after a pagan king, called Cottius, who lived there in Roman times. Though possessing all the beauty and grandeur for which the Alps are world-famous, these particular Cottian mountains are off the beaten track of tourism. The French called the Waldensians, Vaudois (from *vaux*—valley), and in these deep and shady valleys, branching out from Luserna, a little town on the Pellice River, and running high up into the mountains, on the frontier between Italy and France, life is the same as it has always been for centuries. This is in marked contrast to its neighbouring modern city, Turin, famous for its motor industry.

In these valleys, from time immemorial, there has existed an evangelical community, truly Protestant, long before that word was heard of, to distinguish Biblical Christianity from its satanic caricature, Popery. The history of the Waldensian Church is written in blood and tears. Many books have been written about them, and many pamphlets and articles, and many otherwise trustworthy and competent Church historians have declared that the Waldensians first received the Gospel from the early missionaries of the first century of the Christian era. The probability, however, is that this part of their history has been lost in the mists of antiquity. One thing, however, is certain, as historical records prove, and that is that they have had the Gospel, in unbroken continuity, from the twelfth century till the present day, in its pristine apostolic simplicity and purity. Since the twelfth century they have been several times decimated and massacred by nations and forces in the employment of the Vatican and the devil, and yet a remnant on each occasion survived, to pass on the Gospel unimpaired to posterity—a veritable fulfilment of the truth of the emblem of the bush burning but not consumed. The Waldensian Church is also a fulfilment of the Divine promise that God would not leave Himself without witness somewhere in the world, while sun and moon endure. The story of their heroism and of their faithfulness and grim tenacity is unique in history, the Scottish Covenanters not excepted. Notwithstanding unparalleled suffering and fiendish torture, they kept the light of their historic Faith shining through the dark middle ages of superstition, idolatry, and criminal immorality. Milton's well-known Ode regarding them was written after the massacre of "Easter," 1655, about which also Carlyle wrote, relative to the action taken at that time on their behalf. Every town, village, and place has its tale of persecution, and every prominent rock points to a romantic episode, and every hill to its hero or heroine. At one time they had to flee for refuge to Switzerland, but returned shortly afterwards, and they were never finally dislodged, despite 36 separate wars waged by their neighbours for their extinction, at the instigation of the wicked Pope of Rome.

It is right and proper to say that if the Waldensians are in possession of their immemorial home to-day, it is due, under God, mainly to the unflinching fidelity of William of Orange, who financed the expedition of Waldensians from Switzerland, and was thus successful in resettling them in their native valleys.

No country in the world has stood by the Waldensians with such unflinching steadfastness and fidelity as the British nation. After the Napoleonic wars, in the year 1821, Rev. Canon Gilly visited the Waldensian Valleys and wrote and published a book on their condition and circumstances, which fell into the hands of General Beckwith, who lost a leg at the Battle of Waterloo, and, after its perusal, he devoted his life and fortune to ameliorating the hard lot of these brave and magnanimous people. Observing the almost insurmountable difficulties

of the Waldensians, scattered among almost inaccessible mountains, regarding the education of their children, he built 100 rural schools. Thus were obviated the difficulties and dangers inseparable from the children's descent to school at Torre Pellice in winter. He also built the still well-preserved row of houses for the professors at the college, and was instrumental in providing funds for the erection of Churches in Torre Pellice, Turin, and other parts of Italy.

Centuries before the Reformation the evangelical Waldensians were sending missionaries, variously disguised for safety, all over Europe, to preach the Gospel to every rational creature, high, low, rich, poor, educated or uneducated. The preachers committed most of the New Testament to memory, as well as large portions of the Old, as it was dangerous to carry manuscripts. These students and preachers were trained in a very inaccessible spot in the mountains, called Pra del Torno, where to this day may be seen the Collegium, containing the old stone table around which the students sat six hundred years ago. In this country the Lollards received the Gospel from the Waldensians. In France, Spain, and the Netherlands they were everywhere active in the proclamation of the Truth, and to-day there are colonies and communities of them in South America and the U.S.A.

The late Mr. J. Forbes Moncrieff, C.A., Edinburgh, the author of many books, pamphlets, and articles in evangelical magazines, including the *Free Presbyterian Magazine*, and especially booklets for the young, visited the Waldensian Valleys and stayed among the people there for a considerable time. Afterwards he wrote an excellent detailed history of the Waldensians and their evangelical Church, but I suppose now it is out of print, like many other history books written on this most interesting and instructive subject.

To-day there still exists the English Committee, with a branch in Scotland (Edinburgh) in aid of the Waldensian Church, thus carrying on the good work begun by Canon Gilly and General Beckwith, but I regret to say that I am not ardent in advocating support for it, for, since the present century opened, students from the Waldensian Church have come to be trained in the Modernist New College (Church of Scotland), Edinburgh. These have returned to Italy contaminated with the blasphemous poison of Modernism, which, I deeply regret to say, they are disseminating from Waldensian pulpits in many towns of Italy, as one of their own pastors told me recently in London, while paying his annual visit to this city. The Methodist Church in Italy is also co-operating with the Waldensian Church, with a Modernist virus no less deadly than that of the Church of Scotland. To make matters still worse, the World Council of Churches, a Modernist conglomerate movement of Satan, has become deeply interested in the Waldensian Church. The Waldensians thought their students would be safe in the land of John Knox and the Covenanters, and in the falsely so-called Church of Scotland, but, alas, it was a fatal mistake.

From the history of the Waldensian Church there are many lessons to learn for the benefit of the Christian Church to-day, and in all times future. For instance, its history proves that the Church of Christ is in far greater danger from Satan, through his human agents, when he comes disguised as an angel of light than when he appears without any disguise as a veritable roaring lion. Centuries of unprejudiced, unremitting ruthlessness did not succeed in undermining or corrupting the Waldensian Church relative to the purity and simplicity of the Gospel, but what sword and fire could not accomplish in centuries the Modernist theological professors of the Church of Scotland and the Methodist Church have accomplished in one generation. This is a lesson we should all take seriously to heart. It also proves that the enemy within the Church is far more treacherous and dangerous than the enemy without. Those who come under solemn ordination vows to uphold the Scriptural doctrines of an evangelically orthodox Church, while not wholeheartedly in agreement with the testimony of that denomination, but secretly disguising mental reservations, are the most dangerous and subtle enemy that a true Church has to contend with.

The Free Presbyterian Church of Scotland has not, in the course of its history, been a stranger to this type of danger on the part of some students, ministers, and office-bearers. They became fugitives from a Scriptural Church discipline, and treated with contempt the authority of the Church courts they vowed to submit to, seeing only their frail commonplace fellow-mortals constituting these courts, sinfully indifferent to, and forgetful of the fact, that these Church courts are the Scriptural appointment of Christ, the great and glorious Head of the Church, to whom we shall all yet render our account for all the things done in the body, whether it be good or bad.

Another very important lesson to be derived from the history of the Waldensian Church is the noting emphatically of the fact that at the time of the blessed Reformation it was not necessary for the Waldensian Church to reform for, under God, they kept the true faith, worship, discipline, and government of the Church of Christ, pure, primitive, simple, and undefiled throughout the centuries. If the Free Presbyterian Church of Scotland will continue till the end, as hitherto, maintaining the Scriptural doctrines, discipline, government, and worship of the apostles and reformers, it will not be necessary for our Church when the Millennium comes, to roll up its sleeves, figuratively speaking, as the Reformers had to do at the Reformation, to clear out of the professing Church of Christ the unauthorised accumulated rubbish of centuries. For a long time now Churches that have accumulated uninspired hymns and organs are perpetually quarrelling as to whose collections of hymns should be authorised in the worship of God, but owing to their different tastes in music and sentiments they never seem to agree. They had no authority from Heaven ever to introduce any of them, and the sooner they clear them out the less work they shall have

to do in cleansing the Church—a herculean task—of all its carnal accumulations when God shall arise to build again Zion. It will ever remain true, for the Scriptures cannot be broken, “Them that honour Me, I will honour.” Let, therefore, the Free Presbyterian Church of Scotland continue uncompromisingly faithful to its trust, and God will honour it yet, even in this world!

### **Some Anecdotes.**

#### **HEARING THE WORD.**

An innkeeper addicted to intemperance, on hearing of the particularly pleasing mode of singing at a Church some miles distant, went to gratify his curiosity, but with a resolution not to hear a word of the sermon. Having with difficulty found admission into a narrow and open pew, as soon as the praise before sermon was sung, which he heard with great attention, he secured both his ears against the sermon with his forefingers. He had not been in this position many minutes before the prayer finished and the sermon commenced with an awful appeal to the consciences of the hearers, of the necessity of attending to the things which belonged to their everlasting peace, and the minister, addressing them solemnly said, “He that hath ears to hear, let him hear.” Just the moment before these words were pronounced a fly had fastened on the face of the innkeeper, and, stinging him sharply, he drew one of his fingers from his ears and struck off the painful visitant. At that very moment the words, “He that hath ears to hear, let him hear,” pronounced with great solemnity, entered the ear that was opened, as a clap of thunder. It struck him with irresistible force: he kept his hand from returning to his ear and, feeling an impression he had never known before, he presently withdrew the other finger, and hearkened with deep attention to the discourse which followed. A salutary change was produced on him. He abandoned his former wicked practices, became truly serious, and for many years went, during all weathers, six miles to the Church where he first received the knowledge of divine things. After about 18 years’ faithful and close walk with the Lord, he died rejoicing in the hope of that glory which he now enjoys.

#### **MANTON’S PREACHING NOT UNDERSTOOD.**

Dr. Harris relates that while Dr. Manton was minister at Covent Garden, London, he was called on to preach before the Lord Mayor, and the companies of the City, at St. Paul’s. He studied for the occasion an elaborate discourse, and was heard by the most intelligent part of his congregation with great admiration. But as he was returning home in the evening a poor man pulled the sleeve of his gown and asked if he was the gentleman who had preached before the Lord Mayor in the morning. On the doctor’s replying in the affirmative,

the man added, "Sir, I came with the hope of getting some good for my soul, but I was greatly disappointed, for I could not understand a great deal of what you said; you were quite above me." The doctor wept and replied, "Friend, if I did not give you a sermon, you have given me one; and, by the grace of God, I will never again play the fool in preaching before my Lord Mayor in such a manner."

#### THE RAGGED BOY AND THE VICTORY.

A minister in the County of Tyrone, Ireland, had for some weeks observed a little ragged boy come every Sabbath to Church and place himself in the centre of the aisle, directly opposite the pulpit, where he seemed astonishingly attentive and eating, as it were, his words. He was desirous of knowing who the child was, but could obtain no information concerning him. At length the boy was missed from his usual place for several weeks. In a little time a man called on the minister, and told him that a boy, very ill, was desirous of seeing him, but added, "I am really ashamed to ask you to go so far, but it is a child of mine, and he refused to have anyone but you. He is altogether an extraordinary boy and talks a great deal about things that I do not understand." The minister promised to go, and kept his promise. The rain poured down in torrents, and he had six miles of rugged mountain to pass. On arriving where he was directed, he saw a most wretched cabin indeed; and the man he had seen in the morning was waiting at the door. He was shown in, and found the inside of the hovel as miserable as the outside. In a corner on a little straw he beheld one whom he recognised as the little boy who had so regularly attended his Church. As he approached the wretched bed, the child raised himself up and, stretching forth his arms, said, "His right hand, and his holy arm, hath gotten Him the victory" (Ps. xlviii. 1), and shortly after expired.

#### WAITING THE LORD'S TIME.

WHEN the Rev. George Whitefield was in America, the Rev. W. Tennent paid him a visit as he was passing through New Jersey, and one day dined with him and other ministers at a gentleman's house. After dinner Mr. Whitfield adverted to the difficulties attending the Gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burden of the day; and declared the great consolation, that in a short time his work would be done when he should depart and be with Christ. He then appealed to the ministers if it was that which was their great comfort that they should soon go to rest. They generally assented, except Mr. Tennent, who sat next to Mr. Whitefield, in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr. Whitefield, tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us: do you not rejoice to think that your time is so near at hand, you will be called home?" Mr. Tennent bluntly answered, "I have no wish about it." Mr. Whitefield pressed him again. Mr. Tennent again and

again answered, "No, sir, it is no pleasure to me at all; and if you know your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, as well as I can, and to serve my Master as faithfully as I can, until He shall think proper to call me home." Mr. Whitefield still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant and have engaged to do His business as long as He pleases to continue me therein. But now, brother, let me ask you a question. What do you think I should say if I were to send my man into the field to plough; and if at noon I should go to the field and find him lounging under a tree and complaining, 'Master, the sun is very hot, and the ploughing hard. I am weary of the work you have appointed me and am overdone with the heat and burden of the day. Do, master, let me return home, and be discharged from this hard service.' What should I say? Why, that he was a lazy fellow, and that it was his business to do the work that I had appointed him until I should think fit to call him home."

### THE GOOD PREACHER AND GOOD PREACHING.

By REV. JOHN LIVINGSTONE, of Kirk-O'-Shotts Fame.

"Earnest faith and prayer, a single aim at the glory of God, and the good of people, a sanctified heart and carriage, shall avail much for good and right preaching. There is sometimes somewhat in preaching that cannot be ascribed either to the matter or expression, and cannot be described; what it is or from whence it cometh; but with a sweet violence it pierceth into the heart and affections, and comes immediately from the Lord. But if there be any way to attain to any such thing, it is by a heavenly disposition of the speaker."

### Arminianism.

We give in the following notes some extracts from Volume I. of Dr. Charles Hodge's *Systematic Theology*, and from those sections which deal with what is called Arminian doctrine:—

"In the early part of the seventeenth century Arminius introduced a new system of doctrine in the Reformed Churches of Holland, which was formally condemned by the Synod of Dort which sat from November, 1618, to May, 1619. Against the decisions of that Synod the advocates of the new doctrine presented a Remonstrance, and hence they were first called Remonstrants, but in after years their more common designation has been Arminians. The Arminians taught:—

"1. That all men derive from Adam a corrupt nature by which they are inclined to sin, but *they deny that this corruption is of the nature of sin*. Men are responsible only for their own voluntary acts and the consequence of such acts.

"2. They deny *that man by his fall has lost his ability to good*. Such ability, or liberty as they call it, is essential to our nature, and cannot be lost without the loss of humanity.

"3. This ability, however, *is not of itself sufficient* to secure the return of the soul to God. Men need the preventing, exciting, and assisting grace of God in order to their conversion and holy living.

"4. This divine *grace is afforded to all men in sufficient measure* to enable them to repent, believe, and keep all the commandments of God.

"5. Those who of *their own free will* and in the exercise of *that ability which belongs to them since the fall* co-operate with this divine grace, are converted and saved.

"6. *Those who thus believe are predestinated* to eternal life, not however as individuals, but as a class. The decree of *election does not concern persons*, it is simply the purpose of God to save believers" (Dr. C. Hodge).

We have underlined, or printed in italics, certain phrases to draw the attention of our readers to particular points in Arminian doctrines which are dangerously erroneous and completely out of harmony with Holy Scripture and the doctrinal statements of the *Confession of Faith*.

In a further section of his *Systematic Theology*, Dr. Hodge deals with what he calls "Wesleyan Arminianism." He writes:—"The Arminian system received such modification in the hands of Wesley and his associates and followers that they gave it the designation of Evangelical Arminianism."

Among other statements from the Wesleyan point of view, Dr. Hodge gives the following, viz., Wesley says, "No man living is without some preventing grace, and every degree of grace is a degree of life. I assert that there is a measure of free will supernaturally restored to every man, together with that supernatural light which enlightens every man that cometh into the world."

In reviewing these and other points of Wesleyan Arminianism, Dr. Hodge asserts, and rightly and scripturally so, that the difference between the Arminian schemes and that of Augustinians is, that according to the Augustinians, God determines who are to be saved, but according to Arminians man determines who are to be saved.

And let our readers study carefully, and with the help of the Bible, the aforesaid statements regarding Arminianism, and be fitted to discover and discern these dangerous doctrines to be more or less the doctrinal background to, and basis of, present-day revival crusades.

And in conclusion read what Dr. Hodge has written so concisely respecting the wholesome teaching of Augustine—"Augustine taught that out of the fallen family of men, all of whom might have been justly left to perish in their apostacy, God, out of His mere good pleasure, elected some to everlasting life, sent His Son for their redemption, and gives to them the Holy Spirit to secure their repentance, faith, and holy living unto the end."



## **The Kelvin Hall Crusade, 1955.**

### **RESOLUTION OF SYNOD.**

THE Synod of the Free Presbyterian Church of Scotland, convened in Glasgow on the 17th day of May, 1955, resolved to inform our people at home and abroad (and all concerned) that our Church took no part whatever in the recent so-called "All-Scotland Crusade" by Pastor William Graham and his "Team" from the United States of America. First, because we had no previous knowledge of Pastor William Graham and his Team and their attitude to and beliefs re the Word of God.

Second: from reading and paying careful attention to Mr. Graham's practice and methods in requesting his hearers to decide for Christ we are now convinced that our cautious attitude was correct and in strict accordance with our Ordination vows in not associating ourselves, and our people, with that movement or any similar movement.

It seems to us that the preaching was similar with the Wesleyan and D. L. Moody's Arminianism, which the conservative divines rejected and condemned as contrary to the doctrines of free and sovereign grace. We accept the trenchant exposure and condemnation of Arminianism as preached by John Wesley, Moody, and others by such eminent divines as Rev. Augustus Toplady and Dr. John Kennedy of Dingwall, Ross-shire. We believe that the doctrines preached in Kelvin Hall were from the same school as Wesley and Moody. We reject the soul-destroying teaching of Arminians.

Young and old were requested to make a "decision for Christ" as if it were in the power of the lost sinner to believe in Christ without the regenerating power of the Holy Spirit. "The Spirit quickeneth, the flesh profiteth nothing."

As far as we know Pastor William Graham's belief in the Inspiration and Infallibility of the Bible is unknown.

While we earnestly desire and pray that God, for the sake of our Lord Jesus Christ, would graciously favour our nation, and all nations, with a day of saving repentance by an outpouring of the Holy Spirit to turn the people to the Word of God as recorded in Zeph: "For then I will turn to the people a pure language, that they may all call upon the name of the LORD, to serve Him with one consent"; until this happens we need not look, or expect, that sinners will turn to the Word of God and to the true religion and to the practice of true godliness.

We are thankful to the Lord Jesus for His gracious care over us and our people in these perilous times, when false teaching and doctrines like a deadly plague have eaten into the very vitals of our holy religion, Reformation attainments, and the practice of true godliness.

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the LORD" (Ps. cvii. 43).

**The late Mr. Alexander Kidd, Ballina, N.S. Wales.**

Alexander Kidd was born at Woodford Leigh, Clarence River, in the year 1871. He was the sixth of a large family and remained at his native place for the first 15 years of his life. He was favoured in that he had a godly father and mother whose lives and conversation made an abiding impression upon his mind. His father was one who never forgot the vows that he had taken when admitted to membership, and also when he received baptism for his children. When visitors were at the home who had no relish for family worship Alexander's father would remind them that the "vows of God" were upon him, and at no time did he neglect his duty. There was at that time a settled minister in the district and regular services were held in the Church, which was not far from the home. Alexander told the writer that at that early period of his life he was not without concern about his state as a sinner, but it proved to be as the "morning cloud and early dew" that soon passed away.

At the age of 15 years the family removed to the Richmond River district, where Church services were held once a fortnight only. Removing later to another part of the district, only occasional services from their own ministers could be obtained. All these years the subject of this notice was walking "according to the course of this world according to the prince of the power of the air," and was by nature "a child of wrath" even as others. But rich mercy and great love began to manifest themselves and the hand of God could also be seen operating in Providence. About the same time a brother and sister were brought "out of darkness into light and from the power of Satan unto God." This event exercised a restraint upon Alexander. The operation of God's hand in Providence removed the changed brother from where he then was and settled him again at the Clarence, where he enjoyed the ministry of the late Rev. W. Scott. Not long after that brother's return to Grafton there was a communion season, and he for the first time confessed Christ before men. Alexander also attended this service. What he saw, together with the Word read and preached, made such an impression on his mind and heart that it continued till the day of his death. The word which most affected him was I Peter ii. 9: "But ye are a chosen generation," etc. He felt that he was outside the circle of that happy company who were that day showing forth the praises of Him who had called them out of darkness into His marvellous light. He returned home resolved to seek the Lord more earnestly than ever.

It was about this time also that a brother and sister agreed together to plead a promise on his behalf. The promise is that contained in Matthew xviii. 19. Faith and patience were tried, and for a time they were like Elijah looking in vain for a cloud. But the answer came at last. Grace was given and in goodly measure so that none who knew him could doubt that it was a work of God. Shortly after this

God, by the operation of His hand in providence, made it possible for Mr. Kidd to return to the Clarence, and for a time he was settled at Grafton. While residing there he used his influence to start prayer meetings where there was none. Before Rev. W. Scott left Australia there was an election of elders, and Mr. A. Kidd was chosen as one of the two returned. The remnant of the congregation, finding themselves without ministerial supply, sought a connection with the Free Presbyterian Church of Scotland. This was granted and supply promised. The Church's first deputy, Rev. Duncan McKenzie, then of Gairloch, arrived in Australia in the year 1914 and received a hearty welcome from our departed one. Before leaving Australia, Mr. McKenzie advised us "to go further afield." Shortly after this Mr. A. Kidd went to Ballina, Richmond River, where there was a number who were willing to cast in their lot with the F.P. Church. The services were at first intermittent, but after a time regular services were started and continued for four years, when the services were taken over by another elder. Mr. A. Kidd continued to reside at Ballina but came regularly to Grafton to assist at communion seasons in his capacity as an elder of the congregation.—*J. Kidd.*

The foregoing narrative of the late Alexander Kidd was written, at my request, by his brother, Mr. James Kidd.

It was to attend the communion services at Grafton that Alexander left his home at Ballina on Tuesday, the 18th day of January this year. He engaged in prayer the following evening at the prayer meeting. Although he was not strong, we did not anticipate that we were hearing him for the last time pleading with the Lord for a blessing in connection with solemn communion services.

He attended services on the Thursday and Friday, but owing to the weakness of the heart he had to keep his bed on the Saturday, and the Sabbath. He was much exercised as to the Lord's dealings with him, but he acknowledged the Lord's loving kindness towards him all his days. Death did not find him unprepared for he was resting upon the finished work of the Lord and Saviour Jesus Christ.

The doctor advised that hospital treatment was necessary, and he was taken there on the Sabbath evening.

All that medical skill could do on his behalf was done, but the time of his departure had come. He passed away on the Wednesday afternoon, we believe, to be forever with his Saviour, the Lord Jesus Christ.

He is greatly missed in this part of the Vineyard, and the prayer is heard among us—

“Help, Lord, because the godly man  
Doth daily fade away;  
And from among the sons of men  
The faithful do decay” (Psalm xii.).

His remains were laid to rest in the Presbyterian section of the Grafton Cemetery. "Jesus saith unto her, Thy brother shall rise again."

We extend our sympathy to his widow and to his brothers and sisters, and all relatives who mourn their loss, which is his great gain.

He was greatly attached to the Free Presbyterian Church of Scotland because he found in her the gospel by which sinners are saved. He earnestly prayed for better days on behalf of Sion, even the time promised when God shall arise and have mercy on Sion.—  
*Rev. F. MacLeod.*

### Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

#### SEARMON II.

(*Air a leantuinn bho t.d. page 27.*)

#### 3. Tha E maitheadh gu toileach.

O! Cia cho cearr agus neo-airidh a tha ar smuaintean air Dia. Tha sinn ga mheas mar fhear-riaghlaidh eudmhor agus an-iochdmhor—Esan a tha ga'r leantuinn làtha an deigh làtha le fhad-fhoghaidean, gu'n toil aige gu'm bitheadh-mid air ar call. Ma tha ar coguisibh air an dùsgadh as an cadal, agus ar peacaidhean air an cur fodh ur comhair, òlaidh a chorrùich suas ar spioradan—agus cha'n urrainn i fàilneachadh ann a bhi deanamh so 'n uair a ghabhas sinn a stigh i mar a gabhail còmhnuidh òirne; ach na'm bitheadh-mid air ar fàgail anns an t-suidheachadh so cha'n aidicheadh ar cridheachan de-labhairt ole gu bràth a ghloir agus òirdheirceas ann a bhi peanasachadh peacaidh. Agus, cadhon ged bhitheadh, tre uile-chùmhadh agus tre bhuaidh-ceannsachaidh an Spioraid Naoimh, an t-anam air isleachadh na làthair, balbh agus fein-sgrios-te 'n a fhaireachadh fein, gidheadh, na'm bitheadh e air fhàgail anns an t-suidheachadh so, cia cho tur agus a dh'fhàilnicheadh e ann a bhi ruigheachd air colas air gràs-mhorachd Dhé. Tha sinn ullaigh air a bhi smuainteachadh gu'm bheil Dia ni's ullaigh air a bhi peanasachadh na a bhi maitheadh; tha sinn a smuainteachadh ma gheibh sinn gu bràth maitheanas gu'm feum e bhi air a tharruig bho Dhia; gu'm bheil E ga thoirt seachad an aghaidh a thoil, a roghnachadh a bhi cleachdadh claidheamh an dioghaltais air thoiseach air slat-rioghail a thròcair. O! nach bi sinn gu minic a tighinn 'n a làthair mar gu'm bitheadh-mid a dol a ghoid maitheanas bh'uaithe, an àite a bhi cur urram air le maitheanas a ghabhail bh'uaithe? Cia lionmhor iad a tha gabhail seallaidh air mar air a dheanamh réidh agus tròcaireach le iobairt-réirich a Mhic. Agus,

gidheadh, cha'n aithne dhuinn ni air bith dhe fhior chliu gus am faic sinn an tobar tròcair a tha 'n a chridhe, a taomadh a mach ann an tiodhlac a Mhic, agus a tha nis ullamh gu ar sàsachadh le uisgeachabh beo. Tha'n Tighearna fein ag innseadh dhuinn gur e breitheanas obair choimheach, agus gu'm bheil a thlachd ann an tròcair. Is ann gu bhi foillseachadh a thròcair a chuir E suas an righ-chathair mu thiomchull am bheil am foillseachadh is soilleir air a ghloir air a thoirt; is ann mar Dhia na'n gràs a dh'fhoillsich se E fein, agus is àill leis gu'm b'aithne dhuinn E; is ann air son tròcair is àill leis a bhi air iarruidh; is ann a' deanamh tròcair is àill leis a bhi air a ghlòrachadh; agus is ann a mhàin orra-san a dhiultas agus a ni dìmeas air a thròcair air am bheil slat a dhioghaltais a tuiteam.

Tha an Tighearna mall a chum feirg, gun toil aige bhi peanasachadh, gus am bi a ghlòir ga agradh; ach tha E luath gu bhi noedadh tròcair; a fosgladh a ghàirdeanan gu farsuinn do'n anam, 'n uair a tha e fad as, gus a mhisneachadh gu tighinn na ghlacaibh. Cha'n eil ni ann an cridhe Dhé a theid a mach cho iomlan ri bhi a nochdadh tròcair do'n anam air son na bhàsaich a Mhac gràdhach, agus a thug an Spiorad Naomha dlùth. Ged a luigh e measg phoitean agus air a thilgeadh a mach anns a mhachair sgaoilte a chum gràin da phearsa—'n a chuspair truailte, salach, gu fìor-ghloine neo-chrìochnach a ghabhail còmhnuidh air; gidheadh, 'n uair a thig e, uile gu leir salach agus gràineil ged a tha e, ag iarruidh tròcair, theid fìor chridhe Dhé a mach da ionnsuidh; tha E ga ghabhail, cha'n ann le muigheadh ach le fàillte di-bheath-ta. Tha E sgaoladh thairis air sgiathan fasgaidh a thròcair, agus a deanamh gairdeachas ann a bhi beachdachadh air a thearuinnteachd. Tha E toirt dheth aodach salach, agus a cur air le a làimh fein trusgan maiseach; tha E cur fàinne air a làimh, agus a deanamh gairdeachas os a cheann gu bhi deanamh maith dha, a gairm air na neamhan uile gu aonadh ann an òranaibh molaidd gu'n d'thuair a thròcair aon eil' dhe na comharraidhean buaidh a bha i miannachadh.

Am bheil sinn a labhairt ri cuid a tha faireachadh am feum air tròcair? Dh'iarradh-mid orra amhare suas, agus Esan fhaicinn a tha na shuidh air righ-chathair a thròcair, a giullain slat-rioghail a thròcair, agus a Mhac na shuidh aig a làimh dheis, agus so uile air son a bhi'g àrdachadh a thròcair. An e tròcair a tha sigh ag iarruidh? An cuireadh sibh barrachd luach air a phronnag a bu lugha dhith, air a thilgeadh g'ar 'n ionnsuidh leis an Tighearn, na chuireadh sibh air an t-saoghal agus air beatha? An sin thigibh dlùth do chathair na'p gràs ann an ainm an Ti a th'aig a dheas Iaimh, agus cho cinnteach 's a tha chathair sin air a cur suas, cho cinnteach sin bithidh sibh air ar sàsachadh le tròcair.

*(R'a leantuinn.)*

## **Notes and Comments.**

### **Spanish Protestants in Prison.**

The following notes have been sent to us recently, and tell their own tale of conditions in present-day Spain.

On the 29th of June, 1954, Pastor Tornadijo and 14 of his congregation were discovered by the police reading the Bible together and each was heavily fined. On February 22, 1955, Pastor Tornadijo was imprisoned because he refused to pay the fine. This is the second time he has suffered imprisonment for the same offence.

These believers were led to think that they could claim to be included in the Amnesty for Minor Faults declared by General Franco last July, but on January 15th the Governor of Valencia refused their appeal.

Last November the same Governor imposed fines amounting to 16,500 pesetas (about £150) on members of the Baptist Church of Jativa for arranging to celebrate a baptismal service in a secluded spot in the country. The Governor sent a squadron of the Civil Guard to prevent the ceremony. Three women and two men were imprisoned on the 16th February for refusing to pay the fine for attending a meeting that never took place! About 20 more believers from Jativa and Sagunto are to be imprisoned for the same reason.

These evangelicals have applied for permission to meet for worship and have been refused, so they feel they must worship, whatever the cost. There are still a number of Evangelical Chapels in Spain that are closed by the authorities.

### **The Argentine Government and Roman Catholic Church.**

The conflict between President Peron, himself an R.C., and the Roman Catholic Church in Argentina, continues and increases in intensity. From reports at the end of April the Argentine Government suspended religious and moral teaching in schools as the latest and most drastic step in its feud with the Roman Catholic Church. It is said that Peron's Government intends to introduce constitutional reforms designed to separate Church and State. And we, in this country, must remember that the State in Argentina officially supported Roman Catholicism and that the President of that country must be a Roman Catholic. The root of all this trouble, in which the priests of Rome are being put in their own place, is once more reported to be interference in Government affairs. This is the background policy of the Romish Church in every country where such political interference and influence can at all be carried on. Whatever the motives and designs of Peron are people in our own and other countries should recognise from these events that the Pope still claims temporal as well as spiritual authority and power over rulers and nations. But we should be thankful to say that Papal power is receiving one undermining blow after

another from quite unexpected quarters in these days. And should we not, in Protestant Britain, take warning from the action of Roman Catholics against their own Church, as in the case of Peron, that there is something wrong somewhere with the character of the official activities of the said Church in matters of State.

#### **The Gateway Theatre Comes to Perth Church.**

An article written by a journalist, Eileen Travis, and which appeared in the press in the late spring describes a visit to Perth. The attraction which delighted the writer in Perth included the performance of a play called "The Death of Adam." This play was enacted in St. John's Kirk, where John Knox is said to have preached a fiery sermon in 1599. The players, or actors, were from the Church of Scotland Gateway Theatre, Edinburgh. The time of this vain and carnal performance was a Sabbath evening, and was part of the evening service, which was certainly not divine service. After the play the players walked down the aisle out of the Church. The lights went up and the congregation sat up and the service continued, but in what manner we are not told. Indeed, a better title could not be given to any such performance in the midst of a professed Christian congregation. The death of the first Adam by the Fall in the garden of Eden was evidenced by the spiritual death apparent in this Perth congregation and in their conduct as fallen, sinful, spiritually dead children of Adam. What need there is to tell the Church of Scotland that a movement is needed to purge the Church of the world before the Rev. Tom Allan continues any longer to "Tell Scotland," we know not what.

#### **The Church of England and the Call of the Cloister.**

An unknown friend of Protestantism has sent us an original copy of a circular which takes the form of an advertising and detailed review of a book entitled, *The Call of the Cloister*, by Peter F. Anson, containing 655 pages. The review begins: "This book is of special interest to all concerned with the cause of Christian unity because it is a story without parallel—the rebirth of religious communities in the Church of England after an interval of three centuries." There is reference to the formation of the first brotherhood and sisterhood just over 100 years ago. The author is said to refer to the fact that most Englishmen 100 years ago regarded these brotherhoods and sisterhoods with contemptuous suspicion. And we may interject here, and no wonder! The review proceeds: "The amazing development of liturgical worship . . . will be of special interest to readers in communion with the Holy See." This, of course, is the Vatican. Then further we are informed that 16 illustrations in the book are from photographs of the interiors of the chapels of monasteries and convents.

And our final quotation from this review will suffice to reveal what is going on in the Church of England. It is: "He (the author) has visited many of the communities and his knowledge of Anglican monasticism is also based on his experience as one of the members of the Benedictine Community at Caldeg who made their submission to the Roman Church in 1913 . . ." And so it appears that this book is an open and bold revelation that Rome and the practices of the dark ages have come to stay and grow apace in the professed National Protestant Church of England. Those who have any authority and concern for the Protestant faith in the Church of England have lost control. And to this Church the Church of Scotland seeks officially to draw closer. The day is indeed dark, and the minds of ecclesiastical leaders are dark in the land of Knox and the Covenanters. Is the Free Presbyterian Church of Scotland infected with a separatist spirit? Not at all. We are endeavouring, in a difficult time, to avoid at all costs being involved in the widespread downward trend in which Scottish Churches are entangled.

#### **The General Election.**

The General Election throughout Britain will have taken place just after our time of going to press. So, as we write, the political parties are just commencing their activities with a view to influencing the people of our country to vote for their respective policies. The Conservatives have been in power these recent years under the leadership of Sir Winston Churchill. They now face the country asking for support under the political leadership of Sir A. Eden, who received the office of Prime Minister just before the dissolution of Parliament on the 6th of May, and on the retirement from high office of Sir Winston Churchill. The Labour Party are eager and anxious to win this election also, and to return to power at Westminster to effect by legislation the continuance of those policies which they enacted when last governing the country. It remains to be seen whether Mr. A. Bevan will, as a result of this election, challenge the leadership of Mr. Attlee in the Labour Party as a whole. Mr. Bevan, able man as he is, is not a man we would like to see in power in our nation. The Liberal Party also seeks to return members of Parliament to the House of Commons. But what we need is that God, who rules in the Kingdom of Men, will so order matters in His divine and all-wise providence that men of honour and integrity who will have regard to His claims and glory will be raised up to rule in the affairs of State in Britain. The election day appointed is the 26th day of May, 1955. The Church of Christ is required by Holy Scripture to pray for rulers and all in authority in the State. This should not be neglected, if we graciously desire to lead a quiet and peaceable life in all godliness, in the mercy and kindness of God.



## Church Notes.

### Communions.

*January*—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breascleite and Portnalong; second, Fort William and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Seourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breascleite; second, Strathy; third, Tarbert and Stoer; fourth, Kinlochbervie. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver; and fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

### Special Notice.

We have published above all the Communion dates for the year 1955. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

### Former Issues of "F.P. Magazine" for Sale.

A number of odd copies of the *F.P. Magazine* from 1924 to 1948 are available from Mr. J. Grant, 4 Millburn Road, Inverness, at 3½d. each or 3/- per dozen (post free). These magazines contain instructive reading matter.

### Binding of Magazines.

Subscribers who wish to have magazines bound into volumes by the publishers, Messrs. N. Adshead & Son, Ltd., should have them sent there before the end of August. The publishers do binding only when they have a sufficiently large number, and it may be some time again before they will be binding our magazines into volumes. This explains the delay in binding some magazines they hold at present.

The following rules should be observed as formerly:—

1. Please have each year's magazines from number 1 to 12 carefully put together (Synod Proceedings for that year may be added).

2. Give distinctly your name and address, with instructions on the parcel, saying if you wish the magazines bound in yearly or two-yearly volumes.

3. The *Young People's Magazine* should be kept separate from the ordinary monthly, and note that they are to be three years to one volume.

4. The contract price is to be paid to Messrs. N. Adshead & Son, Ltd., as follows:—2/6d. for yearly volume; 2/8d. for two-year in one volume; 2/8d. for three years of *Young People's Magazine* in one volume.

### Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following:—

*Sustentation Fund.*—Mr. and Mrs. D. McLennan, 1117-33 St. Cedar Rapids, U.S.A., £8; M. C. M., Achanalt, £2; Dr. E. C., Finchley, London, £3; Miss I. McD., Box 428, Eston, Sask., £10; Mr. E. M. R., National Bank House, St. Monance, Fife, £3; A Friend, Edinburgh, £1; Mrs. M. C., Gatehouse, Gledfield, Ardgay, £1; Miss A. McL., Westend, Saltburn, £1; Mrs. W. M., Dalhalvaig, Forsinard, £1.

*Home Mission Fund.*—Miss I. McD., Eston, Sask., £5; Mr. and Mrs. D. McL., Cedar Rapids, U.S.A., £5; Mr. J. Stafford, Belfast, £1; Miss A. McL., Saltburn, £1.

*Dominions and Colonial Missions.*—Miss I. McD., Eston, Sask., £10; Mr. and Mrs. D. McL., Cedar Rapids, £5.

*Home of Rest Fund.*—Mr. and Mrs. D. McL., Cedar Rapids, £4; A Friend in Glasgow per Mr. Wm. Sim, £1 10/-.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Mr. and Mrs. D. McL., Cedar Rapids, £5.

*Organisation Fund.*—Mr. and Mrs. D. McL., Cedar Rapids, £5.

*Jewish and Foreign Missions.*—A Sojourner, Argyllshire, £3; Mr. and Mrs. D. McL., Cedar Rapids, Iowa, £12; Friend, Fort William Communion, per Rev. J. Tallach, £5; Friend of a Good Cause, Calgary, Canada, £18; Miss I. McD., Box 428, Eston, Sask., £10; Mr. E. M. R., National Bank House, St. Monance, Fife, £1; Mrs. W. M., Dalhalvaig, Forsinard, £5; Mrs. R. A. McL., Tillsonburg, Ontario, £1 11/11; Anon., Inverness postmark, £6.

*Publication Fund.*—Mrs. C., 11 Diabaig, Achnasheen, 10/-; Mr. and Mrs. D. McL., Cedar Rapids, £5. The following received on behalf of the Trinitarian Bible Society:—Mrs. I. Munro, Myrtle Cottage, Dalchreichart, £1; Anonymous, Inverness postmark, £1; North Uist Congregation per Miss Harriet McIsaac, Kyles, North Uist, £17 14/-.

*Free Distribution Fund.*—Mr. D. M., Altavaig, Tarbert, 10/-; Mrs. J. M., Elphin, £1; M. G., Skye, £1; Mr. J. C., Inverness, £1.

Lists sent in for publication:—

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*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks £1 from Friend, Portree, and £1 from Mr. and Mrs. McL., Troon.

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*Ullapool Church Building Fund.*—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks the following:—From the family of the late Mr. Alex. Ross, Braes, Ullapool, in memory of their father, £20; Mr. and Mrs. J. McLean, Campbelltown, Leckmelin, £5; A Friend, Dingwall, £2.

*Winnipeg Church Repairs Fund.*—Mr. H. A. Kitchen, Treasurer, acknowledges with grateful thanks the following donations:—Miss J. McDonald, Rosetown, Sask., \$20.00; Mr. T. M., Box 428, Eston, Sask., \$5.00; A Friend, Maple Creek, \$5.00; Miss N. Mackenzie, Grosse Ile, Mich., \$5.21; Lover of the Cause—Psalm 27-1, \$25.00; Mrs. M. D. Reid, Sheerness, Alta., \$10.00.