

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.*

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**Free Presbyterian Magazine**  
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**A Sermon.**

Preached by Rev. J. R. ANDERSON, of Glasgow, 7th April, 1854

(Hitherto Unpublished).

*O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.—Habakkuk iii., 2.*

A MYSTERY hung around the ancient prophets which must have been very perplexing to the men amongst whom they lived and laboured. They were called to their office in the sovereign pleasure of Him who giveth not account of His matters, they themselves not knowing very well why they were so called, or what they were called unto. They were sanctified under His own hand to enter into these peculiar exercises and trials that were necessary to prepare them for the work which they were called to perform, and it was necessary that they should wait habitually upon Him whose servants they were, whose words they were to receive, and whose will they were to make known to the children of men. We have in the Old Testament Scriptures, ample records of this remarkable class of men—we are permitted occasionally to look into something of the hidden life which they led, and to gather up hints of what it cost them to appear in public to assume an attitude of stern rebuke to the generation in which they lived, and to plead on behalf of One that men seemed agreed to despise and forget. We have an instance of this in the case of the prophet Habakkuk, part of whose exercise is recorded in the words of the text: “O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.”

We have here three things to which our attention may, with the blessing of God, be for a little while profitably turned. I. What the prophet heard. II. How he was affected by it. III. What he in consequence did.

I. The text invites us to attend to what the prophet heard. “I have heard thy speech.” It seemed meet to Infinite Wisdom to make communications to the sinful children of men, and to do so, through persons chosen from amongst themselves, men of like passions with them, and labouring under the same infirmities. In ancient times He made these communications in various ways, and to this the Apostle alludes in Hebrews i., 1. “God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets.” We do not mean to stay to notice the various ways in which divine communications were at that period made—we are anxious to push forward to what is of more importance to us, the subject matter of these communications—or what it was the Lord spake about them

when, as the prophet here informs us, he heard His speech. I remark here:—

*Firstly:* That the communications that were made by the Lord had respect to man's sin. Let it be borne in mind, that the prophets were chosen from a sinful family, a family of revolters from the Most High. Let it be borne in mind that they were chosen from a portion of that family in particular, whose whole history serves to illustrate man's sinful and fallen condition; and let it also be borne in mind that it was specially on account of the sinfulness that prevailed amongst this portion of mankind, that these communications were from time to time made to the prophets. Now, it would appear that these communications implied on the part of those who received them, a knowledge and experience of their own sinfulness. We have a testimony to this effect from the prophet Isaiah, on the occasion of his hearing the very speech of Him to whom the prophet in the text refers. Isaiah vi., 5, "Then said I, Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of Hosts." Now, it were well, if those who in every age profess to stand as prophets, or as expounders of the prophets, gave evidence of their professing this primary qualification for the work they have undertaken, for surely if it was necessary that the prophets of old should know something of their own sinfulness, to prepare them for receiving burdens respecting the sins of those to whom they were sent, it is not less necessary that those who would enter into the spirit and meaning of their words, and skilfully divide them so as they should be applied to those they address, in a way calculated to promote their spiritual interests, should also know more or less experimentally and deeply, their own sinfulness. Now, there is but one way in which any can come to a solid and experimental acquaintance with their sinfulness—and this is by their being made partakers of the spirit of wisdom and revelation. We nowhere learn anything aright about sin, but from the truth of God—and as the truth of God is all given in the form in which it is in Holy Scripture, by inspiration, so that truth is to be learned experimentally, according to revealed truth, by the inward and effectual power of the Spirit of grace. Until a man's eyes are opened by being anointed with this divine eye-salve, he cannot see sin, so as to be brought with any good understanding to confess that he and others have sinned and come short of the glory of God. Now it is plain that as many as are not partakers of the Holy Ghost in His gracious and saving operations, are ignorant of their own sinfulness, and of the sinfulness of others; and it is awful and extreme presumption in them to meddle with an office, one particular part of which is, to lay upon men's understanding and consciences, ministerially, what the Spirit of grace lays on the understanding and conscience effectually, the burden of their own sinfulness, as it is set forth in the word. We would say then that as many as give evidence of being partakers of this grace, are to be owned as ministers of Christ; and those who give no evidence of this qualification are to be disowned and rejected. We have to do with true and false ministers what Israel of old had to do with true and false prophets. That people were sometimes put to a fiery trial to distinguish between them—how were they to know false prophets? It required some acuteness, care, and deliberation—the Lord gave His people a mark whereby they were to detect the falseness of the prophet,

even when his prophecy proved true, and what he foretold came to pass. Does he exercise his office for the purpose of drawing you into idolatry? Be sure he is a false prophet however true his words appear to be. In our day, we meet with very few who seem to think they have any duty to act in this matter, that it is nothing likely to affect their soul's eternal welfare, to enquire whether men are true ministers or false. It would seem as if general custom, or almost universal consent, ruled in this matter, not a spiritual mind, and a divinely enlightened judgement. But, my friends, I should hope there is not an individual here, who does not at once see that if anyone in Israel followed him, and through following him, sank into perdition, he had his blood upon his own head, and perished justly.

It was to such men as were in this way introduced to an acquaintance with their own sinfulness, as it is opened in the Scripture of truth, that communications are made respecting the sinfulness of others—it would not have been meet to have made communications to any other—there would have been an incongruity in it. But besides, it is more than doubtful, whether they would have been able to understand communications so as to convey them faithfully, and at all events the understanding they could reach would be extremely superficial. It would stop short even at the point where it was most needed, and it would leave its possessor to handle the theme, and to set it forth with a coldness and formality altogether out of keeping with the solemn subject that was treated of. You will find that all divine communications are made with peculiar light, and knowledge, and unction. It is this that forms the peculiar charm of Scripture truth—that causes it to come upon the soul with such majesty and power—when the soul is really brought under its influence. And it is for want of this His poor people go heavily, when His word is set forth to them plainly and faithfully, but not set forth with those accompaniments wherewith it was attended when first inspired, and those accompaniments wherewith it is always attended when it comes to the soul with the unction of the Holy Ghost. How differently would we be occupied in this place were I to preach and you to hear with this unction, from what it would be, if I were left to preach and you to hear merely with the power of old rotten nature, or in the exercise of any gifts we may possess of preaching or of hearing, or with some old experience rubbed up for the occasion. Yet this is a lamentation, and ought to be for a lamentation in these days of sore desertion of power from on high.

When the prophet heard the Lord's speech making known to him the state of things in the times in which he lived, and the character of the people, to whom he was to address his messages, then he saw in others the same nature that he had been shown in himself. He saw the same corruptions breaking out and prevailing amongst them, that he found prevailing against himself—he understood what the Lord made known unto them about these matters, and entered into according to the grace given to him in a way in which it is impossible he, or any man could have done, but for the peculiar experience he had of them, by that renewal which obtained in his own soul: and but for the tender and living susceptibility of which that renewal made him the subject. Like most of the prophets Habakkuk had to deal with a degenerate people—and a people that had degenerated in the midst of very favourable circumstances, under dis-

tinguished privileges, and in the face of the most sacred and weighty obligations. We may say it is comparatively easy to exercise the prophetic office amongst avowed heathens. The fancy in our day is, that it is most laborious work, as they say, to excavate the masses. My friends, if we were allowed to use the phrase, we would say that apprentices would be quite able for that work: and if apprentices of the right stamp could be got we have no objections that they be sent to it. But it is a totally different thing to go in amongst a people that profess to be excavated, and forming Christian congregations: and the higher the profession these people wear, the loftier the language they use, and the worship they profess to render; and the more there is the appearance of what is truly divine found amongst them: the more arduous and laborious must the ministry be to them—hence you will not find those that were sent as Evangelists and Apostles to the poor Gentiles, pouring forth the sorrows of their hearts in such strains as you fall in with in reading the history of the ancient prophets. Yet it was to a people that were chosen from amongst all people on the face of the earth—they were set apart from them unto Jehovah the God of Hosts by mighty signs and wonders that He wrought, the fame of which spread far and wide carrying to distant lands the name of the God of Israel—a people that had the worship of God set up amongst them, with very beautiful and glorious magnificence of form—and a work of infinite skill. It was to such a people that the prophets were sent, and to go in to such a people would try the strength of any man, and if they had not been sustained by an Arm other than theirs, not one of them could have been able to stand—it required courage more than natural, and unless God had made good His promise that He would make their faces like brass, they would not have been able to persevere in the course marked out for them—for bear in mind, there is no sin to compare with the sin of the professing church of God—it is not in the power of others to sin as they do. And then the highest form of sin is amongst the true people of God. None on the face of the earth sin as they do. This will serve to throw light upon the speech the prophet heard from the Lord. It had respect to the sinfulness of His people Israel. But where are they in our day that are raised up prophets with this commission? Isaiah lviii, 1, "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." My friends, we learn from this that He has few people in this land, and there is scarcely to be found the house of Jacob anywhere. How? There is scarcely anywhere a prophet to show the house of Jacob their sins. Some now present would not have been under this roof if elsewhere they had found one to show them their sins, as they humbly trust they are of the house of Jacob. Go where you like. Go even where people are gathered together in such numbers in what are called churches, and see if you can find any that lifts up his voice like a trumpet, to shew his people their sins, and the house of Jacob their transgressions. No; and why? They are not prophets of the Lord. They bear no evidence of being anointed from on high, and they show very plainly that they are destitute of the first and primary qualification of true prophets of the Lord. They have not learned in the school of experience the bitterness of their own sin. How can they handle the sins of others?

*Secondly:* From the Lord's speech, the prophet heard divine judgments

against sin. Wherever there is sin, there, there is judgment. They who commit sin may not notice it, but He who sits upon the throne observes it. Transgressors may allow their own sin to pass and pronounce no particular judgment upon it—the Holy One of Israel will not allow sin to pass without passing judgment of condemnation upon it. Sins innumerable never make any impression upon sinners—and if it makes impression it soon passes away. But there is no sin committed, but God places it at once in the book of His remembrance. Yea, a vain thought beginning to form itself in these hearts, is observed by His pure heart, and is laid up before Him. Psalm xc., 8, "Thou has set our iniquities before thee, our secret sins in the light of thy countenance." I. Sam., vi., 20, "And the men of Beth-shemesh said, 'Who is able to stand before this Holy Lord God? and to whom shall He go up from us?'" What a day will be the day of days! What a sight it will be when the books are opened! What disclosures will be made when all things are opened up and made manifest! God will be satisfied in His judgment. There will be satisfaction and delight felt by all holy creatures—and on the part of His enemies there will be a conviction that will close their mouths. Now there are times when the Lord keeps silence, Psalm l., 24, "These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." This is one reason why presumptuous men flatter themselves that they will escape. They are glad when He keeps silence—but it is death to the people of God when He keeps silence. Men think it well when they are not reminded of their sin. His poor people think they will perish altogether if He keeps silent about their sins. This generation will not bear to have their sins set before them, so they are heaping up to themselves teachers, having itching ears—teachers like themselves who are as vain in their teaching as they are vain in their hearing. It is made manifest there are very few that can even bear to have their iniquities set before them—there are times when He speaks out, and speaks out His judgments. These are many and various, they assume a variety of aspects, and work in a great many different ways. Still, however many they be, however fearful their course, however disastrous the effects produced by them, they all proceed from one pure inexhaustible fountain, the judgment of the great God!

The prophet Habakkuk like all other prophets, behoved to know the judgments of God, concerning his own sin. That is more, I take it, than one minister in a hundred can say in this land. They evidence that they do not know what the judgment of God respecting their sin is—they may have got some distant scratches from it. It may have cast them for a short time into some trouble. But as to its being part of their fixed religion, their established daily experience to ascertain the judgment of God concerning their sin, that is a matter too high for them. No wonder, then, that it is too high for those blinded multitudes that follow them. How is it with you? Do you know the judgment of God concerning your sin? We read of Doeg the Edomite, he was detained before the Lord—have you ever been detained before Him? Or like the poor Pharisee do you go up into the temple to pour out a form, and then retreat as fast as you can? Surely you are no better than the generation in which you live, though your profession is higher. Surely you have mistaken

your place here instead of being in some carnal place of entertainment unless you are made to know that it is with Him you have to do as to your sin, and are led to say, Psalm xvii., 2, "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal." Nothing but grace will dispose a man to lay his soul bare to such a judgment. What grace is needed to see the beauty of holiness in that judgment. What grace is needed for the slaying of carnality fighting with the judgment of God in the matter of sin! What grace is needed to stir up the soul to this, "I must be on the side of justice against sin—it will never do for me to take part with sin against the blessed God." There is grace going back to the fountain from which it came—pure as the light from which it came, holy in its breathings, holy in its workings. I do not understand any grace that is not holy—What grace is needed to say "Amen" to His judgments—the mind requires to be occupied in this matter; it is a very weighty matter. While occupied in this matter, the blessed God is before him; like Elijah when he stood in the cave, the Lord passed by; and like Moses, Exodus xxxiii., 21, 22, "And the Lord said, Behold there is a place by me, and thou shall stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." Do you get nearness in that way? Are these some of the elements of your religion? If you do not know these elementary things how will you know other things? And what grace is needed to go further than to say "Amen" to His judgments: to have a zeal that His judgments shall go forth as the light, and His righteousness as the noon-day—Jehovah's zeal burns to let out the lovely fire of His judgment. He delights in it Himself, it is a lovely sight in His eye, and He sometimes lets poor creatures catch a sight of it too. What will heaven be when He opens Himself in the light of His judgments, when all enmity will be removed, and the soul will be perfectly sanctified—what will eternity be, when there will be an eternal opening of the everlasting Jehovah, in the purity, excellence and weight of His judgments against sin! You must not be a piece of ice—there must be fire in you. Isaiah, vi., 6, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar." I shall not be able to preach with power, you will not be able to hear to profit, unless a seraphim touch us with a live coal from off the altar. Now, my dear friends may you be constrained to lift up your hearts to God in the heavens and cry, "Rend the heavens and come down." "Let the mountains of darkness, carnality, and unbelief flow down at thy presence." That would be a visit worth the waiting for. You will remember it through all eternity, He will remember it, and you will remember it, and the unspeakable refreshing it imparted to your souls—and you may well be thankful to be in the wilderness if you only have something like this. We may be content to be cast out by the world and formal professors of religion if the Lord will take us up. This was the kind of preparation the prophet had for giving forth the word of the Lord respecting His judgments against sin. We have heard men meddling with these judgments in a way that made our very flesh creep—cold, hard, unfeeling, and no wonder, the sword had never gone through their own souls. Look at precious Habakkuk, iii., 16, "When I heard, my belly trembled; my lips quivered

at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when He cometh up to the people, He will invade them with His troops." Oh how rich this neighbourhood would be if there were a few ministers of this sort.

*Thirdly:* The prophet heard the Lord's speech as to the way in which deliverance was to be obtained from these judgments. There is no deliverance from divine judgments but by grace. We must ascend to the fountain to see His judgments in their rise, and there we will learn the lesson most simply and satisfactorily, and be able to descend to the streams with safety and profit. We must ascend to the fountain to see the deliverance. What is worthy of rescuing out of the pure hand of God but the grace of God? Nothing else will bear the glory of that but the grace of God. Hence the Lord Jesus by the grace of God tasted death for every man. That death was brought about by the grace of God, but for that grace we would never had heard of that death. It would never have been endured. The grace that brings deliverance we are instructed was to flow through righteousness—grace would not come over the back of justice, no it must carry justice along with it, and its crown upon the head of it. We are called to admire, both justice, pure and inflexible saying, "Pay me that thou owest," and grace engaging to do it. Grace found a jewel in the Godhead, the loveliest jewel that the Godhead was able to supply, and grace was so large-hearted, so tenderly yearned for the deliverance of poor sinners, and so liberal that it gave that jewel. Romans, viii., 32, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The riches of all riches is in the Godhead, and if the loveliest jewel there was given, do you think that He will stick at anything without Himself? No. We accordingly find, that the claims of justice were satisfied, and so "Grace reigns through righteousness unto eternal life," and wherever grace reigns through righteousness there grace flows through the soul in the way of heart-breaking and genuine repentance. Where is Christ? At the right hand of God. How came He there in human nature? He was exalted. In what character? As a Prince and Saviour. For what end? To give repentance. That is the Christ through whose righteousness grace reigns unto eternal life. That is the way therefore whereby grace flows through the soul, in the way of repentance and remission of sins. The prophets set that forth as the only way in which men could escape the judgments of God. Romans, iii., 25, "Whom God hath sent forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God."

*(to be continued)*

### Sleeping in Jesus.

Asleep in Jesus! blessed sleep. From which none ever wakes to weep:  
A calm and undisturbed repose, unbroken by the last of foes.  
Asleep in Jesus! Oh! how sweet, to be for such a slumber meet:  
With holy confidence to sing, that death has lost his venom'd sting!  
Asleep in Jesus! peaceful rest, whose waking is supremely blest!

No fear, no woe shall dim that hour, that manifests the Saviour's power.  
 Asleep in Jesus! Oh! for One, may such a blissful refuge be!  
 Securely shall my ashes lie, waiting the summons from on high.  
 Asleep in Jesus! time nor space, debars this precious hiding-place:  
 On Indian plains, or Lapland snows, believers find the same repose.  
 Asleep in Jesus! far from thee, thy kindred and their graves may be.  
 But thine is still a blessed sleep, from which none ever wakes to weep!

*(The above is written on a tombstone in Devonshire.)*

### Mr. John Morrison, Elder, Halkirk.

By the death, last April, of Mr. John Morrison, Elder (Braul, formerly of Harpsdale), the congregation of Halkirk lost a worthy and highly-respected office-bearer. It is written of the seed sown that it bringeth forth "first the blade, then the ear, after that the full corn in the ear." This was seen in the life of the deceased, for such "grow in grace and in the knowledge of the Lord and Saviour Jesus Christ."

He could say, "I was alive without the law once: but when the Commandment came, sin revived, and I died." The worldly delusive religion which glories in self, and is void of a living faith, is dreaded by a regenerated soul. Not what man does, but what Christ *did* is the ground of acceptance with God. They cry, "say unto my soul I am thy salvation."

For many years John Morrison lovingly performed the duties of his office, and also acted as Congregational Treasurer. His walk was in keeping with his profession, and his placid, kindly disposition endeared him to the congregation and others. He spent the 81 years of his life in his native parish, and his diligence in attending the house of God on Sabbath and weekday, was a witnessing against those who act otherwise. His wife predeceased him, but he was tenderly cared for by his daughter and sons.

In prayer he very frequently quoted, concerning the Redeemer the words uttered by the people in the case of the blind and dumb man who received sight and speech, "*He hath done all things well.*" We believe he can now say, this is the best of the all things he has done for me—taken me to be with Himself for evermore.

The end came peacefully. To the bereaved family—not forgetting his son now on a far off battlefield—we tender our sympathy, reminding them that grace is not hereditary, but seeking souls shall find. W. G.

### A Deliverance of the Outer Isles Presbytery.

The Outer Isles Presbytery of the Free Presbyterian Church of Scotland at their meeting in Tarbert, Harris, on the 23rd September last, agreed to ask the Press to publish the following statement:—

It appears to us that God is speaking loudly to every individual, to every section of the visible Church and to the whole Nation by this terrible war. His call is: "to search and try our ways and turn unto the Lord."

We have been highly privileged. God's Word in Law and in Gospel was the foundation and bulwarks of our moral, civil and ecclesiastical prosperity. We were renowned throughout the whole world for our reverence to the Divine Law, faithfully expounded by God-sent pastors. Our strict keeping of the Lord's Day, solely for the Lord's worship was a Covenant sign between God and us, just as it forms the bond of the Decalogue itself. The preaching of the Gospel as the Law fulfilled and setting forth "God so loved," was the complement of the Moral Law which enjoined: "Thou shalt love," and its teaching was, and still is: "Denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present evil world." We have sadly gone astray and have turned away from the Divine authority. We have sought to win the favour of men rather than obey and glorify God. We have given an undue and dangerous tolerance to the promoters of creeds and religions which are openly or secretly antagonistic to our Protestant faith, such as Romanism, Mahommedanism, etc., and have ceased almost altogether from possessing that zeal for Christ's Crown and Covenant for which our forefathers contended unto blood.

The fruits of our declension from the ways of God are evident on every hand. God's worship is generally neglected in public and in families. Necessity is made to cover a multitude of sins of Sabbath-breaking, while intemperance, lasciviousness and other glaring offences abound. In the professing Church, there is much gross laxity of discipline; unholy practices, it is to be feared, receive no censure from many professing Christians who recognise no law but that of expediency. There is little brotherly love; intolerance of others, and trampling on the rights of individuals characterise men's dealings, while mutual confession of faults is almost unknown. Systems of truth, tested by the evidence of centuries are replaced by creedless and puerile expositions. The truly Godly have been removed from our midst, and there is little to show that the rising generation are following the example of their pious forefathers and adorn the Gospel in heart and life. The Lord however has a remnant of true and faithful witnesses who are zealous for His Name. He calls upon them to be wise as serpents and harmless as doves. Wise, so that they may not act or speak rashly and unbecomingly so as to counteract the endeavours they put forth to serve the Lord Christ, and thus do injury to the Cause they whole-heartedly wish to serve.

The members of this Presbytery do not isolate themselves from the common declension of the times. They desire unfeignedly to be humbled before the Lord for sins of omission and commission. They would bewail their own barrenness, lukewarmness and lack of faith, and would entreat all others to join them in their desire to humble themselves before God. They freely acknowledge their own inability to will and to do that which is good and would earnestly plead for grace for themselves and for all others, not only to confess but to forsake all sin, according to that Word: "He that covereth his sin shall not prosper: but whoso confesseth and forsaketh his sin, shall find mercy." "Seek ye the Lord, all ye meek of the earth which have wrought His judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zephaniah, ii, 3.) By Authority of the Outer Isles Presbytery. D. J. Macaskill, Moderator; Malcolm Gillies, Clerk.

### **A Private Among the Padres.**

**O**FTEN I wondered and still I wonder what exactly was the work you padres set yourselves out to do. When other officers wished to teach us anything, say musketry, we knew quite well what was expected of us, but we found it difficult to know what you wanted with us.

You see our contacts were few and always at a distance. We saw each other at church parades and seldom at any other time. So there was just contact and no more. We recognised your uniform, for a short hour we saw and heard you but even that slight acquaintanceship was still further removed since it had to be maintained under the restraint of military parade. We had no handshakes, no prayers together, no confidences, no conversations about the kingdom of your Lord, no discussions about the serious questions introduced into our lives by the war. We had a "going and coming" with other officers but with the padres it was different.

It appeared to me that we were not supposed to get into any closer touch with you than that afforded by Church Parade—just to stand at ease under the watchful eye of the Sergeant Major, to look towards you with unseeing eyes, to listen with hearts already occupied with other things. We did our duty by attending a parade forced on us, and having done that, everyone seemed satisfied. That was and still is my idea of it. On your side it did not appear that you sought an interest in us different from what we had in you. So beyond these occasional looks at each other we had not many contacts had we? Now, as I see it, your work was to look after our spiritual interests and surely these were of a kind to demand more notice than that afforded by this the most formal of all religious formalities—a military Church Parade. On the authority of the book you carried, I knew that I had a soul, that I was a sinner in God's sight, that I was unfit to enter into the presence of God my Judge, I also learned from it that I was on the road to Heaven or to Hell and that death sealed my destiny for either place.

Was there a way of escape? Did you know it? Could I know it? Could you explain this blessed way to me? Could you help me to see my Saviour, my God? Somehow I thought that you came to us for the sole reason of teaching about these things.

Ah, padre, if you had but shown any indication that you knew about these things, and that you were ready to teach them to me, with what joy would I have sought your company. What encouragement you might have given to me. What periods of prayer we might have had together. What communion, what happy effort in seeking to spread this the best of knowledge among our fellow soldiers. But it did not turn out just like that did it? You never gave that long looked for hint that you really knew about these concerns of mine.

I was hungry and you cast me stones. I was, oh so thirsty, and the water you produced was always undrinkable. Am I being too bitter? Well, perhaps it is so, but the most bitter thing of your whole failure seems to have been of your own making. It was just this. Although the Book you preached from showed our needs very clearly you ignored its teaching, and although the opportunity of finding out was always open to you, you made no attempt to know what our hearts were crying after. You must have known, you could not but have known our trials, as sinful, immortal souls in danger of death. We were being tested, in our bodies, in our morals, and in our souls, and the ground of our testing was along the borderland of Eternity. Fighting for our souls along that borderline, and with Heaven and Hell in full view can you blame us if we longed for something very different from what you gave us? Can you wonder that we found your preaching worse than useless for our needs? We were patient, we were hopeful, we continued to expect. "One day the padre will understand, one day it will dawn on him, one day he will produce the real thing." But that day never came.

Oh, how we longed to hear of an "Almighty Deliverer," of an "All prevailing Intercessor," of an "All sufficient Saviour," of an "All encompassing Salvation," of "Perfect Peace," of the Power, the light, and the comfort of the Holy Spirit. To you, with no struggle against sin and the Devil these terms might have held a theological or academic interest only, but, man, man, their content; think on what their content would have meant to empty souls. And, oh some of us were so thirsty. Thirsty for communion with our Saviour—that Saviour you were expected to

tell us about. Do you wonder that I find it hard *not* to be bitter?

I do not forget that there were exceptions among you, men who seemed to understand what weak sinful men needed for their souls. There were such men, and their memory will always be among the sweetest things of my life. Neither will I forget them now. I will see some of them presently.

But let us come to particulars. We saw so little of each other that you must not complain if my opinions are based more on what you said, than on what you were. I have nothing more to go on. Why, for most, very few men knew as much as your names.

#### NO. ONE.

The sermon of yours I remember best was from the words, "He steadfastly set his face to go to Jerusalem." I can still hear you as you traced the steps of our Lord on His last visit to Jerusalem and sure death. Did He not go to die for a principle—the principle of truth? And were not all your hearers for the same reason walking the same road? Were they not soldiers? were they not willing to lay down their lives for a principle of justice, and out of love for their country? And so you went on. How much you had to say about the noble and heroic in human nature. And how you promised that all of us, treading this way of sacrifice, would in the end get the same reward as Christ. Whatever the text this was more or less your constant theme. Yes, so continually did you refer to this aspect of a soldier's life that I might be pardoned for thinking that you put a higher estimate on the doings of soldiers than on the doings of our Lord himself. Heaven by the way of patriotism was your salvation. I admit that I am putting it somewhat crudely but I do not think that you can quarrel with me for it seems to be a fair summary of your doctrine.

Did you really think that men liked talk of this kind? I don't think that they did. No man worth his salt likes to be called a hero. So for a start you were going on a bad psychology. But hold, I can find condemnation of your doctrine from the very men who listened to you. And the condemnation is all the greater just because the men were drunk when they uttered it. Taffy and George came into billets after lights out and as was

often the case both were very drunk. "Our padre tells us Taffy, that our sufferings for our country are to be compared to the sufferings of the Lord Jesus for sin. But I will never believe that Taffy. The sufferings of Jesus were unlike any other in that he was God's Son. In fact, His was the only true suffering which the world has ever seen." "I know little of these things myself George, but I know this much, you are right there." Dear padre, if this was what drunk men thought about your sermons, what were sober men to think?

Let us see this thing down to the bottom. Patriotism of itself brings men to Heaven. I have read that something like this is preached to the Japanese soldiers but of course they are heathens. I have also heard that the Turks teach something like this too, but they are Mohammedans. Now padre, we were neither heathens nor Mohammedans. By profession we were Christians and it was Christianity you professed to teach us. Will you show me from the Text Book of our faith where it is written that a patriot shall have Heaven as a reward of his patriotism? Does God say one word to encourage you in this extraordinary belief? I think not. Here is one word from the Bible on the matter, very definite word too you must admit "There shall in no wise enter into it any thing that defileth." There now, that is God's guard on glory and shall you overleap it by populating Heaven with unregenerate patriots? You may give any name you like to a place, but the place where unregenerate patriots; men who are often drunken, profane and unclean persons, go to, is called Hell in the Bible.

Such were some of us truly, but we are washed. Such were some of us truly, but we are regenerated by the Spirit of the living God. "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." Why the whole thing is so unreasonable that I doubt very much if you believed what you taught yourself. Candidly I don't think that, given the chance, you would like to spend eternity yourself with men of that sort however patriotic they might be.

Would it not have been easier, more noble and more in the line of truth and commonsense to tell the men something far different. If you wanted to speak of patriotism why not tell the truth about it. "Men, whatever you may be called on to

suffer, whatever sacrifice you may be called upon to make, yes even though you may be killed in defence of your country, your great patriotism cannot save you. Unregenerate patriots are lost just as others. But I can tell you of two things which are freely given to us by God which if received by you will infallibly bring you to Heaven. These two things are simply; the "New Birth," and your being washed in the blood of Jesus. I am sent by God to tell you the good news. God is willing and ready to bestow these blessings on every sinner of you that returns to Him by Jesus." "Repent and believe the Gospel"—surely that is the thing to preach to dying men.

Patriotism will lift a man up as high as to the arms of those he dies for, but no further. To this extent the patriot has his reward. Jesus lifts every sinner who comes to him, right up to the arms of God and that is just what every sinner needs be he a patriot or not. And there is no other name under Heaven given among men by which we must be saved, save the name of Jesus only.

Let me be cruelly straight with you padre, just as you were cruelly crooked with us. God says, "No other name but Jesus," you say, "Oh! God, you have made a mistake, there is another name—patriotism." I think that you must know that there is such a thing as God's law and that everywhere men are guilty of breaking it. Do you honestly believe that God will overlook all a man's guilt just because he goes to France or elsewhere to help in a war? Heaven is a place made holy by the special presence of God. Will you have it that God is ready to keep companionship with unregenerate thieves, drunkards, unbelievers, unclean persons just because they are patriots? Now do you see what you have let yourself in for?

If patriotism saves us then we don't need the Bible, or the Church, or Christ, or God, and seeing we were all saved already having come to help our country we did not require you to preach to us. Everything goes.

You will remember the tune played by the pipe band when we were breaking camp? "Bundle and go." At least the men used to call it by that name. "Bundle up your Gospel of patriotism padre, bundle and go." I have found a Saviour who is prophet, priest, and king, our Lord and Saviour Jesus

Christ. He has washed and forgiven me. He has given me the experience of the New Birth, and I have a promise from Him that He will be with me all my days, here, and that He will receive me to Himself when there are no more days to come. Better still. What He has done for me He can do for others. Better even than that. He waits to do it for all that come to Him. "Come unto Me all ye that labour and are heavy laden and I WILL GIVE YOU REST."

### Literary Notices.

*Peace and Truth* is the official organ of the Sovereign Grace Union. This union has for its objects: The proclamation and defence of the doctrines of free and sovereign grace; to print literature expounding such doctrines; to encourage publishers to issue such literature; to hold conferences and meetings to reaffirm the old truths. In the current issue of *Peace and Truth* there is a sermon which was preached at the May Conference of the Union and such edifying items as, *The Captain of the Host*; *The Holy War*; *Who is on the Lord's Side*; and *Martial Music*. The Union is in need of funds to carry on the good work for which it exists, and should commend itself to the liberality as well as to the prayers of our readers

*Almanacs and Diaries*.—Messrs. Pickering and Inglis, Bothwell Street, Glasgow, have issued a selection of Calendars and Diaries; *Golden Grain Meditation Block Calendar*, 2s. 5d.; *Young Folks' Calendar*, 1s. 10d.; *Grace and Truth Calendar*, 1s. 6d.; *Daily Manna Calendar*, 1s. 6d.; *The Daily Light Almanac*, 2½d.; *The Golden Grain Almanac*, 3d. The prices in every case include Purchase Tax. The calendars are finely illustrated, and have well-selected texts for daily meditation.

### Notes and Comments.

*A True Statement*.—In a recent issue of the *English Churchman*, a writer closes an article on the "Apostolic Teaching About Prayer" with the following words: "In this solemn time there is surely need for the churches to repent of grievous departure from the doctrines and precepts of God's Word. They need to search and try their ways and turn again to the Lord. The leprosy of sin and error abounds in the professing church, and the chastening hand of God seems to have no effect in leading its members to return to the great principles and precepts of the Reformation from which there is a grievous departure. The pomp and vanity and idolatry associated with the Mass need to be abandoned. Altars, crosses, crucifixes, candles, and Mass vestments need to be swept away. The Church of

England in particular needs to sound forth afresh the great doctrine of justification by faith only, abandon all worldliness and pomp in worship, and recognise fully the sanctity and perpetual obligation of the Sabbath day. Thus in larger and more perfect degree will its members be able to lift up holy hands in prayer. Added to this, prayer should be without doubting, 'For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' It is the fashion to ridicule statements like the above as "narrow-minded" and "old-fashioned," but they are the words of truth and soberness, and our firm conviction is, that until churches and individuals come to accept, and act on, the above sentiments, we will not see the dawn of more peaceful days.

*Trust in God.*—*The Watchman* (Sidney) some time ago published the following concerning China's Christian General. "A recent visitor in the home of the General and Madame Chiang tells how that when he was about to leave, the General said to him, 'Must you go immediately? We should be happy if you would stay and join us in our evening's devotions.' Such an invitation comes to very few, and he quickly acquiesced, seating himself again. With that a Bible was produced, and the General began by reading Scripture; then the three joined in prayer, the General leading. 'I never expect to hear such a prayer again in all my life,' says the visitor. 'The General began with a simple expression of thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself, and added a most earnest plea for guidance and wisdom, that he should not fail the people. But the most amazing thing in his prayer was a plea that God would help him, and help China, not to hate the Japanese people. He prayed for the Japanese Christians, and for all the suffering multitudes of Japan whose impoverishment was making war on China possible. He prayed for the people who were bombed, for forgiveness for those who dropped the bombs. In the simplest and humblest terms he placed himself at the disposal of the Almighty God, and begged that he might know the divine will, and do it on the morrow.' Here we see the secret of a man's true greatness, and of how he can be a most useful asset to his country. It is noteworthy that after four years of fighting he, in spite of inferiority of armaments, has not only been able to keep his army intact but has inflicted a crushing defeat on the enemy.

### Church Notes.

*COMMUNIONS.*—*South African Mission.*—The following are the dates of the Communions: Last Sabbath of March, June, September, and December.

*Jewish and Foreign Missions Collection.*—By the Synod's instructions this collection falls to be taken up this month. It is to be taken up by book.

*Student Licensed.*—At a meeting of the Western Presbytery in Kyle of Lochlash on 12th August, Mr. Malcolm MacSween, M.A., was licensed to preach the Gospel.

*NOTICE.*—Rev. John Talloch in his annual report, refers to a letter he sent me that a notice be put in our Magazine that parents should write him so as to get in touch with any belonging to our Church in that locality. This letter, like many others, must have been lost at sea for it never reached me. We much appreciate Mr. Tallach's concern regarding our young people, and make this appeal to parents or friends who have relatives serving in Rhodesia to write Mr. Tallach, Ingwenya, Bembesi, Rhodesia, South Africa, who will be pleased to do all in his power to help and encourage our dear young men who are away from home.

N. MACINTYRE, *Convener.*

## The Magazine.

The members of the Magazine Committee, after due deliberation, wish to state that while they hold it necessary to safeguard the testimony of the Free Presbyterian Church against attacks, regret those statements in the April, May and September Magazines where a direct application of the sin against the Holy Ghost appears, and withdraw the charges involved.

## Acknowledgments for November.

*4s. 6d. Subscriptions.*—D. MacKenzie, 7 Diabaig; Rod. Cameron, 11 Diabaig; John MacLennan, 22 Diabaig; Murdo MacKenzie, 24 Diabaig; Mrs. A. Macdonald, 14 Diabaig; Alex. Campbell, 5 Diabaig; Mrs. McIver, 4 North Tolsta; Miss MacKissack, Mains of Alves; Mrs. R. MacRae, Aultnasuth, Kyle; D. Campbell, 3 Fasach, Glendale; Miss M. Tulloch, Tomatin; Mrs. D. R. McIver, Stettler, Alberta; Mrs. S. K. Wallace, Winnipeg; Mrs. D. McLeod, North Tolsta; D. McLean, Pray, Montana, U.S.A.; Alex. McLennan, Leckmelin; Don. Gillies, 2 Fladda, Raasay.

*7s. 6d. Subscriptions for F.P. and Y.P. Magazines.*—Mrs. Campbell, Osbost, Dunvegan; Thos. Finlayson, Forsinaid; Mrs. MacDonald, Colfield, Alves; J. MacKenzie, Borreraig, Dunvegan; Ken. J. Munro, Ardcharnich; Miss I. McLean, Rowen Cottage, Kyle.

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