

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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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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Message of Goodwill and Sympathy.

THE Synod of the Free Presbyterian Church of Scotland, met at Glasgow, on the 18th day of May, 1943, renew their message of Goodwill of November, 1942, to all those men and women who have gone forth from our midst at the call of war. This is the fifth year of the most terrible struggle in the history of the world, a time of common tribulation in defending liberty against aggression. It is a solemn call to each and all to hear what God the Lord doth say.

Those that carry their lives in their hands, exposed to imminent danger and death, need to carry the grace of God in their hearts. May the Lord cover your heads in the day of battle and bring you home safely; above all, we pray that your heads may be covered with the helmet of salvation in that battle from which there is no discharge (Ephesians chapter 6 verse 12). We lovingly direct you to the necessity of seeking the "one thing needful." "Seek ye the Lord while He may be found; call ye upon Him while He is near." Your distractions are many, environment painful at times, careless associates hinder, but may "the Captain of the Lord's hosts" lead you to victory over sin, death and hell, as well as over paganised earthly foes.

Our deepest Sympathy is extended to the Bereaved who mourn the loss of beloved ones. We commend such, and also the Wounded, to the Good Physician, who can tenderly upbraid and succour. He who sitteth on the "floods" can alone effectually uphold and comfort those that are cast down and grieved in their minds. The voice of death is a call to all, "Prepare to meet thy God."

Many carry a Burden of Anxiety night and day, as in thought they follow their absent ones. We pray that God in the riches of His grace will sustain such and enable them to "cast their burden on the Lord," at the throne of grace.

We desire specially to remember those who are Prisoners of War. In their captivity, may they seek liberty of soul through the Lord Jesus Christ that like Paul and Silas, prisoners of old, their song will be that of the Spiritually Free.

We assure you all, men of the Navy, and of the Merchant Navy, soldiers, airmen, and all others, women and men, called up in the services of your country, of our continual remembrance of you in private and public prayer. Search the Scriptures prayerfully, is our advice to all.

"The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." Numbers vi. 24-26.

The Lord hasten the day of a righteous peace.

J. P. MacQueen, *Moderator*.

Privileges the Measure of Responsibility.

THE history of our native land may be said to be largely a history of contentings for civil and religious liberty, and though for shorter or longer periods our forefathers groaned under the heel of the tyrant and the oppressor, yet, on the whole we had a longer period and a larger measure of both civil and religious liberty than any other country in Europe, or perhaps in the whole world. In these struggles the Church figured conspicuously and God honoured her contentings by granting to the people of this nation great and precious privileges, and the professing church used to remember that to the honour and glory of her great Head. It is not the purpose of this article to dwell on these contentings, but rather to notice part of the fruit of them in the form of great privileges which we enjoy, and that should impress us with a sense of our responsibility.

We have the privilege of having the Bible translated into our own language. In this Book the water of life has been brought near to poor perishing sinners, and that in the face of great opposition. Part of the creed of the Church of Rome is that "ignorance is the mother of devotion" and in perfect harmony with the creed, she not only kept the Bible locked up in dead languages but hurled her anathemas against any attempts to translate it, and preach its life-giving doctrines to the people. Thus for centuries the pure river of the water of life was walled up so that no one ignorant of these dead languages could have access to it. However, when God's time came He raised up men to translate and to preach His Word to poor sinners. What a great boon God conferred upon our poor world when He made men like Tyndale in England, Luther in Germany and Knox in Scotland, instrumental in breaking down the wall of Rome, causing them to stand on its ruins, and to give the Scripture invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price?" Many in Scotland and England heard that invitation and as a result are on Mount Zion above singing the praises of redeeming love, and although the Lord's people were persecuted, and the persecution was so close that to be in possession of a Bible was enough to condemn a man to death, yet the Bible has never been banished from our shores, and permission to preach a full-orbed gospel is one of the great and precious privileges of our beloved land in our own day.

The proclamation of a full-orbed gospel is in a special manner the privilege of Free Presbyterians. The great majority of the people of Scotland have despised this privilege, and have proved beyond doubt that the judgment has come upon them to which the Apostle refers in writing to Timothy, "For the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers,

having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," II. Tim. iv. 3, 4. However little the effect the gospel message has upon our people yet God has preserved us as a church so that there is no general desire among us to go after those fables to which many have turned, and therefore there is yet among us a declaration of the whole counsel of God. Let us not think lightly of this privilege but let us seek to improve it, and let our prayer to God be that He would give us a lasting benefit from it. In this proclamation of a full-orbed gospel there is faithfulness to immortal souls, both in rebuking sin, and directing to God's great and glorious remedy. This is done without fear of frowns and without desiring to court favours. One outstanding example of faithfulness in rebuking sin may be seen on a comparison being made between the Loyal Address to the King, annually sent by the supreme court of our Church, and the addresses sent by the supreme courts of other religious bodies in Scotland. In the address sent by the Free Presbyterian Church of Scotland, His Majesty's attention is faithfully and respectfully drawn to glaring instances of national sin, and to any share which he, and our rulers may have in these things, together with warnings as to the consequences of not repenting of them. These are matters which are conspicuous by their absence in the addresses of others who make great professions of their faithfulness and their orthodoxy.

There are also the privileges of a Christian home, wherever such a home is to be found. Such homes were once the glory of Scotland; for God was acknowledged in them. The day was begun with family worship, where God's Word was read and sung and the family and all its concerns committed to God reverently and trustingly for the day. At the close of the day the family altar was again encompassed by the inmates of the home, thankfulness expressed to God for His gracious preserving during the day, and a committing of themselves afresh to Him during the silent watches of the night. Happy is the family who thus worship God in sincerity, for to them is the promise, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii. 6. Great is the privilege of the children who are brought up in such homes. This, however, is not their only privilege. Pains are taken by their parents or guardians to instruct them as to their lost and ruined condition by nature, their need of a Saviour, the suitableness and sufficiency of the Lord Jesus Christ as a Saviour, and the absolute necessity of the work of the Holy Spirit. These are privileges which some have, even in our dark and cloudy day.

These privileges which we have, and many more which are not mentioned, are the measure of our responsibility, and the mention of them ought to make us think seriously of our position, for more is expected of us than of such as have not these privileges. "For unto whomsoever much is given, of him shall be much required." Luke, xii. 48. Let us take the man or woman, who was brought up with liberty to read the Bible, who heard a faithful declaration of the whole counsel of God, who was brought up in a religious home, and who was carefully and prayerfully instructed in the doctrines of God's Word, and who will dare say that much is not required of such a one. Sad is the condition of any such who has entered on, and continued in a course of sin after receiving such privileges. Miserable is his condition in time, and if his conduct is not repented of,

immeasurably more miserable shall his condition be in eternity. Again let us take one who may not have run "to the same excess of riot," whose life was orderly and who might have been blameless in the eyes of his fellow-creatures, yet who is a stranger to vital godliness. In the enjoyment of privileges he was surrounded by God's mercy, and salvation came very near him, but in his heart he rejected Christ, and chose rather to make a saviour of his own orderly life. How terrible must be the gnawings of the "worm that dieth not" in the conscience of such a one when he realises that the privileges of which he lightly thought are the measure of his responsibility. Let this be a lesson to all of us who have great privileges for if we do not put them to a right use it were better for us that we never had them.

As this is true of individuals it is equally true of nations who, like our own, had great privileges. God singled us out from other notions, and was pleased to deliver us from the darkness and power of Popery. Our rulers were possessed of such a wholesome fear of the pretensions of the Man of Sin that laws were made having as their object the curbing of his power, in order to make sure that he would never again be able to enslave us. Thus we made sure that the Bible would have the highest place in our midst, making it the foundation of our Constitution and our Throne. To all who love our native land it is a source of grief to see the Bible despised and the emissaries of the Man of Sin received with open arms, and in the measure in which that is done a corresponding weakening of our Constitution and Throne. Oh! when will rulers and ruled in Britain realise that our privileges which are great are the measure of our responsibility? Let us remember the words of the Lord Jesus, "And thou, Capernaum, which art exalted unto heaven shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Matt. xi. 23, 24.—J.C.

"The Radio Padre."

ON the title page of one of his books this broadcasting chaplain, Rev. Ronald Selby Wright, is described as the "Radio Padre"; Senior Chaplain to the Forces 52nd (Lowland) Division; Minister of the Canon-gate (The Kirk of Holyroodhouse), Edinburgh. Those of our readers who have at any time listened in to Mr. Wright's talks will have a good idea of the kind of teaching that comes from him. It is evident that Mr. Wright has attained to a fairly high degree of popularity judging from the number of books issued in his name by various publishers containing his talks to members of the Forces over the radio. We purpose giving our readers samples of his teaching as culled from one of those books—*Let's Ask the Padre: Some Broadcast Talks*. At the outset it may be said Mr. Wright has certainly the knack of catching the ear of his audience, he speaks to the men as one of themselves, and does not hesitate to introduce a slang phrase here and there, and an occasional swear word. Some of the advice he gives is pointed and admirable for its

commonsense but it is when he enters the domain of the Christian religion as set forth in the New Testament that we feel we are listening to a language that is half in the speech of Ashdod (Neh. xiii, 24). Here is a sentence that speaks for itself:—"This is not the finished world we are in to-day. The universe—I think that's a better word than world—is always growing, and as a part of it, man must be growing too, always looking towards and striving to reach the perfect pattern." Here we have boldly asserted a theory, while we are in the midst of an upheaval which has struck with resounding force a blow at it, which had doped the minds of thousands of the intellectuals of the world and which we had fondly hoped had received its deathblow on the seven seas and the blood-stained battle-fields of the world, to say nothing of the persecutions and horrors of the concentration camps carried out by men whose minds were energised by Satanic power. "Striving to reach the perfect pattern" indeed! This is the kind of teaching which captured the minds of "the superior race" who are arrayed against us in deadly conflict.

As was to be expected the universal Fatherhood of God is taught though not on the basis of New Testament teaching but probably on the principle that so many are doing it. "We are *all* the children of the Father God" so says Mr. Wright.

The following extract indicates that some chaplains are found at times in places where they should not be—"It is by no means an easy question. Do you remember how you first put it to me? It was at a dance (incidentally, it is perfectly astonishing the number of questions or requests for New Testaments or to come for confirmation that padres get at places like dances—however, that is by the way)—well, this was at a dance, and you came up to me, you will remember and said: 'Why are we here?' and I at the time, not thinking of what you were getting at, gave what I thought was the most sensible answer: 'I suppose because we've both got tickets'; and you laughed and said: 'No, no, I mean why are we here on earth, what are we here on this earth for?'"

In connection with Sabbath keeping, while advising men to remember that some have consciences in this matter, he nevertheless says: "It ought to be the most joyful day of all, and if you begin by worshipping our Risen Lord, *there won't be much wrong with the way you spend the remaining hours* (the italics are ours). Very well, then; secondly, *after* we have been to worship God with the community, we can go out into the fields. Now that can be interpreted in anyway you like, so long as it is in a Christian way. 'You mean play games?' Why not? But don't annoy those folk who want to rest, older folk and tired folk, and don't look down on other people who don't like to play games on 'Sunday.' They have a conscience as well as you, and they include some pretty fine people—men like Jack Hobbs and Eric Liddell, the Olympic runner" (p. 76).

Mr. Wright's teaching on Heaven and Hell leaves very much to be desired. There are certain sentences that seem to indicate that he is a believer in the Mohammedan doctrine that those who die in battle go to heaven. Mr. and Mrs. Jones receive the sad news that their boy is killed in action—the boy's all right is Mr. Wright's comment. But how does he know? Our author says 'there is an awful lot of rubbish written

about both Heaven and Hell' but Mr. Wright has done his own part to adding to the heap. "Frankly," he says, if I took some of the pictorial pictures of Heaven as literally true, as some people do, I'd rather neither be nor go there—you, know, streets paved with gold trumpets, harps and all the rest. Heaven indeed! It's just about as near a picture of Hell as I can imagine. The literal pictures of Hell are just as absurd—you know, a furnace using up enough coal to give the Minister of Fuel the most excellent reason for prosecution and imprisonment, only unfortunately you can't imprison the devil" (p. 68). This is probably meant to be smart but there are some subjects that are beyond the legitimate sphere of wit and smartness and one of these is Hell as set before us in the figurative language of Scripture. "Now, if we look at the Christian picture of Heaven and Hell" says Mr. Wright, "we see that what is meant is not a geographical setting, but a present state, which very much according to our present state continues into a future state. To put it quite shortly, in other words, Heaven is where God is, as much when we're alive as when dead. We can be in Heaven here and now, in Hell here and now, so when Fred Astaire—was it?—sang: 'Heaven, I'm in Heaven' or somebody else sang 'I'm in Heaven when I see you smile,' they were expressing Christian truth—though perhaps not consciously and not for quite the best reasons—in a much more real way than some one who says, 'If you're good, when you die you'll go to Heaven'" p. 68). In his attempt to avoid one misrepresentation of Heaven and Hell Mr. Wright has presented us with a greater. If we understand the Bible teaching aright, Heaven and Hell are something very much beyond what has been experienced in any present state or condition and it is only robbing Heaven of its endless glory and happiness and Hell of its awfulness to say that they can be experienced here in our present state.

In the talk about prayer Mr Wright tells us that prayer is just getting down on our knees and asking for God's help; "its getting down on our knees to give God worship and get up off them again to help God and help Him win His victory which we pray may be ours too" (p. 95). Helpless impotence helping almighty Omnipotence! This is something quite different from what the Apostle means when he speaks of believers being workers together with God (II. Cor vi. 1).

If we are reading the following paragraph aright Mr. Wright is evidently a confirmed believer in prayers for the dead—not simply the blessed dead but the dead generally. Here is what he says: "And then lastly, I always feel we should remember in our prayers all those who have passed over, for in the eyes of God the dead and the living are as one. And I like to feel that they are near me when I'm praying, so I like especially to remember them at this time each day" (p. 99). Let it not be forgotten that Mr. Wright, according to the title page of his book is a minister of the Church of Scotland. Will the courts of that Church turn a blind eye to such teaching or will they allow it to pass unchallenged. If so, what has become of discipline in that Church. We have by no means touched on all the objectionable statements in this book of Mr. Wright's talks and in looking over what we have written we cannot but sincerely regret that teaching of the kind criticised should be given by a chaplain to our troops.

Thomas Shepard of Cambridge.*

I.

MORE than three centuries ago, in the very year and upon the very day and hour when the Gunpowder Plot for blowing up the English Parliament was to have been executed, there was born, near the village of Towcester, in Northamptonshire, one who was destined half a century later to become one of the "shining lights" of the New England pulpit. His early years gave little promise of his subsequent distinction. At Fossecut, "a most blind town and corner," he was put by his grandparents, to whom he was sent on his mother's death, "to keep geese and other such country worke." With his uncle at Aldthrope, "a little blind town adjoining," he learned to "sing, and sport, and dance, at Whitson Ades." Returning to his father's house he was so harshly dealt with by the Welsh school-master, under whose tuition he was placed, that he often-times wished himself "in any condition to keep hogs or beasts rather than goe to school and learne." At ten years of age he was left an orphan. The charge of him now devolved upon an older brother, through whose kindness he was sent at fifteen years of age to the University of Cambridge. Here he fell "into loose and bad company, to lust and pride, and gaming, and bowling, and drinking.

With some serious interruptions, this course continued until one Saturday night he was carried "dead drunk" to a classmates room. When he awoke to consciousness, he was overwhelmed with shame and remorse. He went out, and during the Sabbath lay "hid in the cornfields." And now he began to reflect upon his course. His convictions of sin were overwhelming. His doubts were terrible. His experience was well-nigh a counterpart of Bunyan's, at almost the same time. He questioned whether the Scriptures were of God, whether Christ was the Messiah and even whether there was a God. He could not read the Bible, or hear it read, without "secret and hellish blaspheming," calling all in question. Sometimes he was inclined to think education had made him a Christian, as it might have made him a Turk or a Papist. He fell to doubt whether he had not committed the unpardonable sin. The terrors of the Lord began to break "like floods of fire into his soul." He was tempted to dash his head against the wall, and brain and kill himself. Thoughts of eternal reprobation and torment amazed his spirit.

For nine long months the agony endured. But peace came at last. The storm blew over, and a sweet clear light beamed upon his soul. He was a new man. His University course closed, and he began his labours as a preacher at Earles-cologne, three miles from Essex. Here he continued for three years. But he was not a man of the Laudian stamp, and the Archbishop—that fierce enemy to all righteousness—as Shepard calls him—was soon upon his track. He sent for him to London, and without asking whether he would subscribe, demanded what he had to do to preach in his diocese. After many "rayling speeches" he forbade him to preach, and told him if he went anywhere else to preach, his (Laud's) hand would reach him.

* Author of the *Parable of the Ten Virgins*.

Such treatment opened Shepard's eyes. He saw "into the evil of the English ceremonies, cross, surplice, and kneelings." At this juncture, Laud on his visitation cited him to his court at Reldon. "What are you doing?" asked the Archbishop. "Studying," replied Shepard. "Studying what?" asked Laud. "The Fathers," replied Shepard. "You may thank me for that, but I charge you to depart the place," said the Archbishop. "Where shall I go?" asked Shepard. "To the University," answered Laud. Shepard told him he had not the means to subsist there; but in any case Laud insisted that he should leave the place.

Shepard subsequently, by the advice of others, prepared to expostulate with Laud. In doing so he narrowly escaped, for on his presence being known, his arrest was ordered. He was now at a loss whither to direct his steps. Sometimes he thought of going to Ireland, at others to Scotland, or New England. In his own land, it seemed to him that he had nothing more to do. But at this juncture he was invited to reside as chaplain with Sir Richard Darly in Yorkshire. Here he remained one year, when the visitation of Bishop Neale forced him to remove. At Northumberland, near Newcastle, he laboured for twelve months more, part of the time in private—Bishop Merton not venturing to "give him liberty," because Laud had taken notice of him.

Thus Shepard felt himself to be fairly hunted out of England. Some of his friends who had crossed the ocean, urged him to come over and preach to them. This invitation opened the only prospect of future usefulness, and he resolved to go. But the same intolerance that would not permit him to remain, would not allow him to leave. Repeatedly was the attempt made, and repeatedly it failed. Several times he ran great risk of being arrested. He dared not go abroad openly. Even after he had set sail the vessel was driven back by a tempest, and came near being wrecked. At last the voyage was safely accomplished, and on the 3rd October, 1635, the vessel with Shepard's family on board, cast anchor in Boston Harbour.

And now the exiled Puritan commenced his labours in the New World. Cambridge, then known as Newton, had been settled for several years. Houses had been built, the land had been laid out, and a church formed. But the limits were too narrow for the colonists. The church, with its pastor, Stone, had resolved to remove to Hartford, and Shepard's friends bought their property. A new church—the first permanent organization—was formed, and Shepard was chosen pastor. For nearly fourteen years he occupied the post, and through all the troubles of the Hutchinson controversy he maintained his own steadfastness, and guarded the peace and purity of his Church. When the first institution of Christian learning was to be planted on the shores of the New World, no locality seemed more inviting than the one which enjoyed the pastoral supervision of Shepard. To his ability, sound judgment, and devoted piety, all looked with a confidence that was never misplaced. In the memorable Synod of 1637, he was a leading member. Its first session was opened by him "with one of his "heavenly prayers." In the organization of new churches in the colony, his advice and assistance were often sought. Distressed himself for the lack of sufficient support, he yet bestowed his care upon securing provision for the indigent students at Cambridge, and at his suggestion, the plan was adopted of procuring voluntary contributions of corn from

all parts of New England. To secure its adoption he met the Commissioners of the united Colonies at Hartford in 1644, and urged the claims of the College. At this meeting steps were taken for convoking the Synod which produced the Cambridge platform, and Shepard was doubtless the master-spirit behind the scenes. In the missionary labours of Eliot, the Indian Apostle, he took the deepest interest. He zealously promoted the erection of a College building at Cambridge, for the education of Indian youth. He watched with parental solicitude over Eliot's first missionary station, which lay within the limits of Cambridge. While he neglected no parish duty, his heart was large enough to embrace in its sympathies every project for the extension of Christ's kingdom.

In the midst of his usefulness, and in the meridian of his years, he was suddenly cut down by an acute disease. He died August 25th, 1649, in the 44th year of his age. His last hours were in keeping with his whole ministerial life. "O love the Lord very much," he said to those standing by his bedside, "that little part which I have in Him, is very precious to me now." To several young ministers gathered about his dying bed, he remarked with deep solemnity, "Your work is great, and calls for great seriousness. As to myself, I can say three things—that the study of every sermon cost me tears; that before I preached a sermon I got good by it myself; and that I always went up into the pulpit as if I were to give my account to my Master."

Few men have ever won such testimonies to their fidelity, ability, and usefulness, as Shepard. His judgment was sound, his perceptions clear, his discrimination accurate, and his force of thought and reasoning almost irresistible. He was a master in theology, and no man understood better how to draw the line between the doctrines of the gospel and the errors of his times. Nor was he a man to keep back his convictions. Although discreet in his utterance, he was singularly independent in judgment, and he knew not the fear of man. A most devoted piety and a well-regulated zeal added to the effect of his ministrations. He never wanders in the mazes of speculation. He never utters a single sentence for display. All is instructive, practical, pungent, or strengthening. President Edwards has styled him "that famous experimental divine." Prince says, "I have been told that he scarce ever preached a sermon but some one or other of his congregation were struck with great distress, and cried out in agony, 'What shall I do to be saved?'" Morton calls him "a soul-searching minister." It is reported that among his congregation it was always asked upon the Sabbath, by those who had not attended worship "Who was wrought upon to-day?"

(To be Continued).

What Rome Wants.

ON many occasions, as our readers know, says the *Evangelical Christian*, we had to point out some of the errors of Romanism, and to call attention to the desperate efforts of the Church of Rome to make herself supreme in the world and suppress every form of religious belief but her own. The strange thing is that Protestants for the most part seem to

be utterly blind to what is going on. One can only hope and pray that they may awake before it is too late. The trouble is that Protestants are deceived by the sham pretensions of Rome and whenever some platitudes are uttered by the Pope or another Papal dignitary some Protestants seem to feel it necessary to applaud their words as heaven-sent revelations. On November 14th, 1942, the hierarchy of the Roman Catholic Church issued a "Statement on Victory and Peace." It is, as so many of these Romanist utterances are, a high social and moral Document. That is, if one does not look too closely at it, or examine it too critically. It speaks about "human freedom" and "religious liberty," and commands the high principles expressed by the President of the United States. There is one paper in the United States, however, that was not deceived by these Romanist pretensions and that is *The Independent Board Bulletin* in which we were glad to read the following:—"Earnestly the statement calls for sacrifice and for prayers to achieve these ends. It denounces secularism, exploitation, and totalitarianism. It purports to defend liberties hardly won, to speak for childhood, for motherhood, for minorities, for racial tolerance, and for a free world. But in this statement these high principles break down. The 'freedom' Rome desires is but that in which she has always believed, the freedom to keep all other faiths out of any land where she thinks she has the ascendancy, coupled with a real freedom where she is not yet strong enough to demand the kind of 'freedom' in which she really believes. In this widely publicised statement, after professing world-wide principles, these bishops proceed, in the name of understanding and brotherhood, to ask for a complete closing of every door to religious freedom in Latin America, which Rome has already kept idolatrous, pagan, and ignorant, for four hundred years. As to that portion of the world their bishops plead not for liberty but for a perpetual slavery. 'They say these countries are bound to us by the closest bonds of religion. They are not merely our neighbours. They are our brothers professing the same faith. Every effort made to rob them of their 'Catholic' religion, or to ridicule it, or to offer them a substitute for it, is deeply resented by the peoples of these countries and by American 'Catholics.' These efforts prove to be a disturbing factor in our international relations. The traditions, the spirit, the background, the culture of these countries are Catholic. We express the hope that the mistakes of the past which were offensive to the dignity of our Southern brothers, their culture, and their religion, will not continue.' Had the principles which really underlie the bishops' plea for a Latin America closed to the true gospel, been applied by our American Republic to Roman Catholicism there would not now be enough Romanist bishops in the United States to make their voices heard in a plea of this kind. Their plea is not what it purports to be. It is based upon principles intolerant, grasping, partism, and even pagan in nature. It subtly asks for freedom for Rome and for suppression for Protestants. That is not a plea against a slave world but for the continued enslavement of lands where Rome now rules. We have had to ask in recent years, 'Shall the modernist win?' This statement asking for a Romanist victory and a peace of spiritual death makes it necessary now to ask again 'Shall the Romanist win?'"

We pass on these words, adds the *Evangelical Christian* (Toronto) to

our American and Canadian readers with our own word of commendation and warning. The freedom Rome wants for herself she will never, never grant to others. Get hold of that fact. Write it on the tables of your heart. Keep it always before your eyes, lest having won this war despite the opposition of Rome we lose the peace to her machinations—*Evangelical Christian* (Toronto).

Christ's Second Coming.

By JOHN BUNYAN.

“**T**HEY shall see the Son of man coming in the clouds of heaven, with power and great glory” (Matt. xxiv. 30). That that man born of the Virgin Mary shall come again to judge the quick and the dead, read II. Tim. iv. 1 (I saith Paul) charge thee therefore before God (speaking to him, even to Timothy, and so to all believers) and the Lord Jesus Christ, who will judge the quick and the dead at His appearing and kingdom.” Now, if you would know who this Lord Jesus is, look into Acts, x. 38, and you shall see it was Jesus of Nazareth. Would you know who that was? read Matthew, ii. towards the end, and you shall see it was the Son of Mary the Virgin, who was espoused to Joseph the carpenter. But read Acts, x. 38-43, you shall find these words, “God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things that He did both in Jerusalem and in the land of the Jews; whom they slew and hanged on a tree (even Jesus of Nazareth) Him God raised up the third day, and showed Him openly, not to all the people, but unto witnesses;—chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded to us to preach unto the people (that is, to be bold in our preaching) that it is He (namely, Jesus of Nazareth, whom the Jews did thus crucify) which was ordained of God to be judge of quick and dead.” This is he also that is spoken of in Acts, xvii. 30, 31, “The times of this ignorance God winked at, (meaning men’s being without the gospel), but now commandeth all men everywhere to repent, because He hath appointed a day (which day is the day of judgement, Matt. xii. 36), in the which He will judge the world in righteousness, by that man (namely, Jesus of Nazareth) whom He hath ordained (compare this with that in Acts, x. 38-42), whereof He hath given assurance to all men (that is, hath given a sure sign unto all men), in that He hath raised Him (that is, in that He hath raised Jesus of Nazareth) from the dead.” This also is Christ’s own meaning, Matt. xxiv. where, speaking of His second coming, He styleth himself the Son of Man, saying, “and then shall appear the sign of the Son of Man,” and “So shall the coming of the Son of Man be, verse 37; “so shall also the coming of the Son of Man be,” verse 39; where by the way, it is observable to see how the Lord of life and glory doth in this chapter, where He speaketh of His second coming, for the most part style Himself the Son of Man. Sure He doth it to this end, because He will not have His humanity, and the doctrine thereof, to be razed out from under

heaven; for he knew that in the last days there would come mockers, walking after their own lusts, and saying, "Where is the promise of His coming?" II. Peter, iii. 3. I could multiply scriptures to prove this doctrine of His second coming, as Heb. ix. 28, II. Peter iii., II. Thess. i. 6-8, Luke, xxi., Matt. xxiv. and xxv., Rev. xxii. 7, 12, II. Cor. v. 10; Rom. xiv. 10; Acts, xxiv. 25.

Nadur an Duine 'na Staid Cheithir Fillte.

IFRINN.

Mata xxv. 41.

An sin a deir e mar an ceudna riansan air an làmh chù, "Imichibh uam a shluagh mail uichte, dh' ionnsuidh an teine shiorruidh, a dh' ulluicheadh do 'n niabhul agus d' a aingibh."

MUR bitheadh ionad-còmhnuidh sìorruidh eile ann ach nèamh, chuirinn crìoch an so air mo theagasg mu said shìorruidh an duine: ach do bhrìgh anns an t-saoghal eile gu bheil prìosan air son nan aingidh, cho maith as lùchaist air son nan naomh, 's eigin duinn mar an ceudna feòrachadh mu staid na truaighe sìorruidh sin: Ni a dh' fheudas a' chuid as miosa de dhaoine éisdeachd gu maith, gun ghlaodhaich, "An d' thàinig thu g' ar pianadh roimh an àm?" a chionn gu bheil fathast cothrom air teicheadh o 'n fheirg ri teachd; agus thig gach ni dh' fheudar a ràdh ma thimechioll, goirid air na mhothaicheas a' mhuinntir a thèid a dhamnadh: oir, "Cò d' an aithne neart feirge Dhé?"

B'e an ni mu dheireadh a rinn ar Tighearna mu 'n d'fhag e an saoghal: "Thog e suas a làmhan agus bheannaich e" a dheisciobuil, *Luc.* xxiv. 50, 51. Ach is e an ni mu dheireadh a ni e, mu 'm fàg e an rìgh-chaitir, a naimhde a mhallachadh agus a dhiteadh; mar a tha sinn ag ionnsachadh o'n bhonn-teagaisg, anns am bheil a' bhinne uamhasach air acur sìos, 'sam bheil truaighe shìorruidh nan aingidh air fhilleadh suas! Anns am feudar trì nithe a thoirt fa'near: *Air tùs*, Cliù na muinntir dhìte, *Sibhse ta malluichte*. Tha 'm Breitheamh a' faotainn mallachd an lagha orra, mar chiontaich, agus cuiridh e air falbh iad, o' làthair, do ifrinn; ann an sin gu bhi air a làn chur an gnìomh orra. *'San dara àite*, Am peanas gus am bheil am breitheanas thèid a thoirt orra g'an cur; agus gus an robh iad a ghnàth air an ceangal thairis, do bhrìgh a' mhallachd. Agus tha 'm peanas so dà fhilleadh; peanais càldaich, ann an sgarachdainn o Dhia agus Chrìosd, "Imichibh uam!" Agus peanas mothachaidh; ann am piantaibh ro gheur agus ro mhòr, "Imichibh uam do theine!"

San treas àite, Nithe tha tromachadh am pianta. (1.) Tha iad ullamh air an son; cha 'n fheud iad dùil a bhi aca ri mionaid saorsa. Tha 'n teine air ullachadh, agus ullamh gu greim a ghlacadh dhiubh san a ta air an tilgeadh ann! (2.) Bithidh comunn dhiabhul aca 'nam piantaibh, air dhoibh a bhi air an druideadh suas maille riu ann an ifrinn! 'S éigin doibh imeachd do'n cheart teine a dh' ulluicheadh air son Bheelsebub, prionnsa nan diabhul, agus 'aingle; eadhon, na droch aingle eile a thuit maille ris, agus a dh' fhàs 'nan diabhail. Tha e air a ràdh gu bheil e air ullachadh air an son; a chionn gu 'n do pheacaich iad, agus gu'n robh iad air an dìteadh gu dol do ifrinn, mu 'n do pheacaich an duine. Tha

so a' labhairt tuilleadh uamhais ris a' mhuinntir dhìte, do bhrìgh gur éiginn doibh dol gus na ceart phianntaibh, agus do'n àite pian cheudna ris an diabhuil agus r' a ainglibh! Dh' éisd iad r'a bhuairidhean, agus is éiginn doibh comhpàirteachadh 'na phianntaibh; b' àill leò 'oibre a dhèanamh, agus is éibinn doibh a thuarasdál fhaotainn, ni a 's e bàs. Anns a' bheatha so, cheangail siad iad féin ri diabhuil, ann an naimhdeas an aghaidh Dhé agus Chrìosd, agus slighe na naomhachd: agus anns an t-saoghal eile, is éiginn doibh còmhnuidh ghabhail maille riu! Mar so bithidh na gabhair uile air an druideadh suas le chéile; oir tha 'n t-ainm sin cumanta do dhiabhuilibh agus do dhroch dhaoine, san Sgrìobtuir, *Lebh.* xvii. 7. far am bheil am focal diabhuil a' ciallachadh gu ceart muinntir mholach, no gabhair; an an cruth nan creutairean sin, bha tlachd mor aig na diabhuil taisbeanadh d' an luchd-aoraidh. (3.) 'Se tromachadh mu dheireadh am pian, gu 'm mair i gu sìorruidh; is éiginn doibh imeachd gu teine sìorruidh! 'Se so a chuireas a' chloch-mhulluaich air an truaighe, eadhon, nach bi crìoch gu bràth oirre!

An déidh dhomh dhéarbhadh gu soilleir gu 'm bi aiseirigh cuirp, agus breitheanas follaiseach ann, cha'n 'eil mi smuaineachadh gu bheil e feumail firinn peanas ri teachd a dhearbhadh. Tha cheart choguis a ta ann an daoine mu bhreitheanas ri teachd, a' tabhairt fianuis mar an ceudna mu fhìrinn peanas ri teachd. (Agus ni sinn soilleir mar théid sinn air ar n-aghaidh 'san t-searmon so, nach e neonieachd, no bhi 'gan cur gu staid n-aghaidh 'san t-searmon so, nach e neo-nieachd, no bhi 'gan cur gu staid an neo-ni peanas na muinntir dhìte). Ann an labhairt mu 'n teagasg uamhasach so, feòraichidh mi na ceithir nithe a leanas: (1.) Am mallachd fuidh am bi a' mhuinntir dhìte air an druideadh suas. (2.) An truaighe fuidh an mhallachd sin. (3.) An comh-chomunn ri diabhuilibh 'san staid thruaigh so. (4.) Sìor-ruidheachd an iomlain.

(*Ri leantuinn*).

Literary Notices.

The Papacy: Its History and Dogmas by Leopold D. E. Smith. London: Protestant Truth Society. 28 Queen Victoria Street, London, E.C.4. Price 4d.

This is an excellent pamphlet showing the pagan origin of many of the beliefs of Romanism and bringing within a narrow compass that which was so ably accomplished in Hislop's *Two Babylons*. The pamphlet covers a wide field and is an effective exposure of the dangerous deceits of Popery. It is well illustrated and contains a photograph of the Vatican City which is so much in the news in these turbulent times.

Everyday Work of the Westminster Assembly by S. W. Carruthers, M.D.,; Ph.D. Presbyterian Historical Society of England. Price, 12/6.

Dr. Carruthers following in the footsteps of his father has devoted much of his spare time to the work of the Westminster Assembly. His *Westminster Confession of Faith* dealing with the text of the Confession is a standard work and the book under review is one of the most im-

portant that has appeared since Dr. Mitchell's Baird Lectures though with Dr. Warfield's *The Westminster Assembly and It's Work* before our mind we cannot go the length of Rev. T. C. Pears of saying in his Foreword that it is "by all odds the most important on the Westminster Assembly since the publication of the Baird Lectures by Alexander F. Mitchell in 1882." Dr. Carruthers follows the official minutes and contemporary writers such as Lightfoot and Gillespie and has produced a most valuable book on the work of the distinguished and pious men who drew up the Confession of Faith. It should be explained that the field explored by Dr. Carruthers is not that of their great theological undertakings but more particularly their doings in other directions and which brought the Divines into contact with the stirring events of their times. He is a genuine student of the period he deals with and has given a very vivid picture of the Divines at work. The author as a true student avoids that condescending air which characterises too many of the historical writings of professed unbiased historians with a modernistic outlook. It is impossible in a short review like this to give anything like an adequate view of the contents of the book but, if opportunity offers, we may at a later date give our readers an idea of its contents. We conclude this notice with quoting the words of the last paragraph of Dr. Carruthers' Introduction:—"The writer has risen from his studies with a greater esteem for the men, and a wider understanding of the part they played in the history of those strenuous years; and he hopes that a perusal of the following chapters may have a similar effect on the readers."

Notes and Comments.

Mussolini's Twenty Millions to the Pope.—Some are wondering what the Pope has done or is doing with the twenty million pounds handed to him by Mussolini by way of compensation. Perhaps the Pope's "dear children" in Italy could be doing with some of these millions in the day of their distress.

Open Letter to Mr. Churchill.—The Rev. David Kyles, the Editor of the *British Messenger* (Stirling) has written this Open Letter to Mr. Churchill (Drummond Tract Depot, Stirling, price 6d.) in which he calls the attention of the Prime Minister to the great need of Repentance on the part of the British people. There are statements here and there in the Letter with which we do not agree—especially those with an Arminian colouring. Mr. Kyles devotes a section to the Fall of France and quotes from writers of standing that it was due to the moral rottenness of the underlying structure of the national life. He calls upon British leaders to be on their guard against the same world danger. The whited sepulchre was seemly enough from the outside but within there was a mass of corruption. It is this present danger that our leaders in Church and State must be on their guard against.

Does it Mean Revision of the Confession.—The Presbyterian Church of Canada which refused to enter into that non-descript body known as the United Church, we are afraid, is drifting from the old moorings. At its last General Assembly a Committee was appointed with the primary purpose

of modernizing the language of the Confession. This may not mean, of course revision of Confessional doctrine but it may be a pointer in that direction. The drift from the faith of our Presbyterian fathers as far as the Confession is concerned, sad as to say began in Scotland and of all Churches, the once noble Free Church was to feel the first deadening effect of the virus. Since those days the larger Presbyterian denominations in Scotland, America, Canada, Ireland, etc., seem to be getting more and more restive in their relation to the Confession and seeking to get away from its sound doctrinal teaching.

The Tragedy of the Jews.—The National Committee for Rescue from Nazi Terror (30 Maiden Lane, London, W.C.2) has sent us *Terror in Europe: The Fate of the Jews* by Alexei Tolstoy and *The Fall of the European Jews* by Thomas Mann also *The Jews in Europa*, a broadcast by Watson Thomson, University of Manitoba. Surely there never was a people who had to drink the cup of suffering comparable to this people. Who could believe that they would have to pass through such scorching fires in this so-called enlightened century and to suffer such incredible things at the hands of a nation professing, and accorded by many, to be one of the most cultured nations of the world. Surely the terrible curse invoked upon them by their fathers—"Let His blood be on us and our children"—has not been exhausted yet. These booklets give a vivid, if blood-curdling, story of what the Jews are passing through. Their persecutors have yet to stand the assize when the Judge of all will deal with them.

Free Presbyterian Church Principles.—With the October issue of the *Young People's Magazine* the Catechism of the Free Presbyterian Church Principles was concluded. This Catechism was approved by the Synod and sets forth the Church's view on the matters it deals with. We take this opportunity of calling our readers' attention to another Synod statement in which the differences between the other Presbyterian Churches in Scotland and our Church are set forth. This Statement was reprinted in the *History of the Free Presbyterian Church of Scotland* which may be had from Mr. John Grant, 4 Millburn Road, Inverness, price 2/10 (post free). With these documents before him no Free Presbyterian can say that the Synod has failed in its duty in presenting the position of the Church to her people. It may be pointed out that these documents are not the statements of individuals only but are issued with the approval of the Supreme Court and have, therefore, an authority which no statement coming from an individual could have. We intend, for the sake of the young principally, to reprint articles on the Declaratory Act from the *Magazine* in the *Young People's Magazine* at an early date.

Church Notes.

Communion.—November, first Sabbath, Ohan; second, St. Jude's and Halkirk; third, Edinburgh and Dornoch. *South African Mission.*—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. NOTE—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Correction.—Our attention has been called to a misprint in the *Synod Proceedings* p. 35, line 4 from foot of page, where £10 should read £101.

Acknowledgment of Donations.

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

Sustentation Fund.—Proverbs 3-27, £2; S. C., Span Bridge postmark, £1; Miss M. G., Bridge of Allan, £1/10/-; Miss J. C., Pine View, Carr Bridge, £1; Mr. J. G. Stocknish o/a Tarbert Congregation, £1.

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