

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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No. 12.

The Veto Act.

IN this year when the centenary of the Disruption is to be commemorated this Act which had such an important place in the controversy which ended in that notable event deserves some notice. The Moderates who had long been in the ascendancy in the General Assembly of the Church of Scotland under their able leaders, Principals Robertson and George Hill, were gradually but surely losing ground. Under the leadership of such notable men as Dr. John Erskine, Sir Henry Wellwood Moncrieff, Bart., Dr. Thomson and Dr. Chalmers the Evangelical party were gaining ground. Dr. McCrie, though an outsider was also a tower of strength to the Evangelicals. Patronage which was restored in 1712 proved to be an arsenal of Scotland's ecclesiastical woes. The Evangelical Party maintained that it was the right of the people to elect their ministers, a privilege which was denied them under the 1712 Act. Evangelicals were not quite united to begin with as to what course should be adopted. Dr. Chalmers who was soon to be acknowledged as the leader of the Evangelicals suggested a course that would minimise the evils of patronage rather than remove patronage at one legislative sweep. The out-and-out anti-patronists at length agreed to adopt this course. The two sections thus united decided to bring before the Assembly what is known as the Veto Act. Dr. Chalmers brought forward the measure in the form of a Declaratory Law. The motion was seconded by Lord Moncrieff. An amendment was moved by Dr. Cook, now leader of the Moderates. This amendment was carried by a narrow majority of 12—the vote being 149 against 137. Next year (1834) the rejected measure was again brought before the Assembly. In the absence of Dr. Chalmers it was introduced by Lord Moncrieff. Dr. Mearns moved an amendment similar to that moved by Dr. Cook in 1833 or to state it more correctly the report of the Committee which by the passing of that amendment had been formed. The Evangelicals carried the day, the voting being 184 to 138 a majority of 36 for them. It was then decided to send it

down to Presbyteries under the Barrier Act while in the meantime it was passed as an interim Act. The Assembly of 1835 passed the measure as a standing law of the Church. As the Act was, by and bye, to face the Judges of the Court of Session and be condemned by them as *ultra vires* it may be stated at this stage that the law officers of the Crown had expressed their opinion that it was competent for the Assembly to pass such a law.

It is not necessary in an article like this to quote the Act at length. Let it suffice to say that the Act provided where a majority of the male heads of families, resident in the parish, being members of the congregation, and at least two years in communion with the Church, had the right, unless corrupt and malicious purposes could be proved, to set aside the presentee to the charge made by the heritor. It will be seen that the Act did not strike at the real root of the evil of patronage. Besides, it was defective in that it gave the right of veto only to *male heads of families*. Women* and unmarried male members were denied the right of veto. Yet this Act was to be the indirect cause of one of the most shattering upheavals that the Church of Scotland ever experienced. How this came about may now be briefly told. In 1834 the Earl of Kinnoul had presented Mr. Robert Young to the living of Auchterarder parish. When the call was moderated in only two communicants and the Earl's factor, who was not a communicant, voted for him while 287 male heads of families who were communicants declared they would have none of him. The Presbytery, refused to take him on trials. Lord Kinnoul with Mr. Young took the case to the Court of Session. Eight of the Judges declared against the legality of the Veto Act and five for it, viz. Lord Glenlee, Jeffrey, Moncrieff, Cockburn, and Fullerton. The Judgment of the Court of Session was appealed to the House of Lords and affirmed by them. When the matter came before the Assembly in 1838 it declared by a majority that it would offer no objection to Mr. Young enjoying the living of Auchterarder but it asserted the civil courts had no right to compel the Church to ordain a minister as this was a purely spiritual function outwith the sphere of the civil courts. Lord Kinnoul and Mr. Young went back to the Court of Session and got a decree requiring the Presbytery of Auchterarder to take Mr. Young on trials and if found qualified ordain him, and in case of failing to do so they were to pay £10,000 to Mr. Young. The House of Lords again affirmed this decision. Another case that of Marnoch (Banffshire) in the Presbytery of Strathbogie now came to the front. Mr. John Edwards, who had been schoolmaster of Marnoch, and who was well-known to the people was presented to the parish. One parishioner, Mr. Peter Taylor, the innkeeper, was the only person who signed the call. 261 male heads of families signed the veto against Edwards. The majority of the ministers of Strathbogie Presbytery were Moderates. They naturally had no objection to the Court of Session's decision stated above. When Mr. Edwards obtained an order from the Court of Session he had no difficulty

* Female Communicants at this date had no voice in the election of office-bearers. After the Disruption the privilege of voting for the election of office-bearers was granted in the face of strong opposition from Dr. Gibson (Glasgow), etc. The matter also caused considerable controversy in the Secession Churches. See Fleming's *The Church in Scotland* (1843-74), p. 44; Small's *History of Congregations in the U. P. Church*, Vol. I. p. 711; McCrie's *Miscellaneous Writings*, p. 669.

in getting the majority of the Presbytery to take him on "trials" for his ordination. The Church now stepped in and suspended the 7 Moderate ministers and thus deprived them of power to proceed with the ordination. The battle was soon on in dead earnest between the Church and the Law Courts. The majority of the Presbytery paid no attention to the Church's suspension and on 21st January, 1741, they met, in the Church for Mr. Edward's ordination and induction. When the proceedings were about to begin a solemn protest was read on behalf of the parishioners against the right of the suspended ministers to call themselves the Presbytery of Strathbogie. When this was done all the parishioners rose and left the Church. The suspended ministers acting according to the light they had were determined to ride rough shod over the convictions of the parishioners. As they were again on the point of proceeding a tremendous din was set up by what John Knox would have called the "rascal multitude" who evidently had gathered in the expectation of some high excitement. The noise was unbearable and the services of Mr. Stronach of Ardmeallie, one of the protesters and a Justice of peace, was enlisted by the ministers. He denied that a single parishioner of Marnoch was present—they had all left the building. He then counselled the people in the church to let the ministers proceed with their business. When the searching question put to ministers at their ordination was addressed to Mr. Edwards:—"Are not zeal for the honour of God, love to Christ, and desire of saving souls your great motives and chief inducements to enter into the office of the holy ministry, and not worldly motives and inducements?"—Mr. Edwards replied:—"Yes." One wonders what his feelings were as he listened to the solemn question and what were the feelings of the Moderator were when he put it to him. Mr. Edwards then knelt, according to the recognized Presbyterian form, and with the hands of the Presbytery resting on his head he was set apart in a solemn manner to be minister of the parish of Marnoch. Mr. Peter Taylor the only person who signed his call had thus a minister all to himself.* When the General Assembly met it deposed the seven ministers. This action called forth the sympathy of the Moderates and those who sympathised with them. It was said that it was too heavy a sentence to depose men who were acting in obedience with the decisions of the highest law courts in the land. On the other hand the proceedings at Marnoch made a great impression on the country. The news spread like wild fire through the parishes. What was enacted at Marnoch was much more easily understood by the common people than the legal phraseology of the documents issued by the law courts. The people were thus being prepared more and more for the momentous decision of their Evangelical leaders of the great event that issued in the Disruption but before we come to 1843 there are still a few points to be discussed in connection with the Veto Act but these will have to be held over for a later issue. It should not be forgotten that the Chapel Act also played an important part in the "Ten Years' Conflict" but we are confining our attention to the Veto Act in this article.

* Dr. Rankin in his *Church of Scotland* (p. 267), who tries to make the best of one or two of the disputed settlements has nothing to say in justification of the ordination at Marnoch.

(To be continued).

A Short Sermon.

By Rev. JAMES MACLEOD.

"Suffer little children to come unto me, and forbid them not for such is the kingdom of God. etc. (Luke, xviii, 16, 17)."

FIRST: Taking the little children to the Lord. They did the wisest thing that could be done. The parents believed in original sin. Dr. Rainy's Declaratory Act was not in their religion. Children are born with original sin in their state and nature. We are like young serpents in this respect: The young serpent is as full of poison as the mother serpent although it cannot use it, because of its tenderness and weakness, till it grows older and stronger. That is the way with us. When we are young we cannot put sin into actual operation. As we grow older we shew what is in us. Parents who are taught of the Spirit know something of what is in the sinful human heart. Their desire is that their children might be delivered from its painful stings. They brought their infants to Jesus. Wise parents! As early as possible. We believe that godly parents pray to the Lord for their infants before they are born into this world. The godly mother knows that if her infant is born alive into this world that he or she is not to be an angel. It is not an innocent infant that he is to be. One of the seed of Adam, sinful, corrupt, and inclined to evil. She will pray for the soul of her infant. She will bring her infant to Christ by prayer and supplication. This is the great importance to have a mother who fears the Lord. A graceless mother is like one of the daughters of Moab. It is a great calamity to have a graceless mother. We read that the disciples rebuked those who brought their infants to the Lord. Silly men! Why did they rebuke the parents who brought their children to the Lord? You see, my friends, that human nature till it is thoroughly changed by grace thinks that man can do something for himself. It is obvious to all that an infant can do nothing for himself, and human pride is more or less made bare and naked when the infant appears before the Lord. The infant is as capable to save himself from hell and death as the most able and strongest man on the face of the earth. The infant has a moral nature that can be saved just the same as the lad of twenty or the man of forty. No doubt the disciples understood this at a later period of their experience. The young convert is not free of the old idea of work, work for your salvation! Alas! he must learn differently.

Secondly: The blessed Lord called them to Him. "Suffer little children to come unto me and forbid them not for such is the kingdom of God." It is very strange why they should forbid them to come to the Saviour. When we keep the children away from the means of grace we in that measure keep them away from Christ. Parents who do not endeavour to bring their children to the public worship of God are here rebuked by the Lord. The Lord is able to save to the uttermost and surely the infant has a soul when born into this world the same as the old man of seventy? Why do parents in many places make no efforts to bring their children to the means of grace. They go themselves, sit under the preaching of the Word for years derive no benefit, harden under the Word and if their child was half as often with the parent he might be saved and blessed by the Lord, while the mother or father remained as cold as stone and as dumb as the dead. It is much easier

to draw the attention of the child to the Word of God than old hardened sinners. The young mind is more alert, more active, and it is far easier to make lasting impressions on the mind of the young—"Suffer little children come unto me, and forbid them not." Parents make excuses in some cases at any rate, and say they have not proper clothes for the church. But on Monday morning they send them to school with whatever clothes they have. Why not to the church on Sabbath morning with the same clothes? Poverty is no disgrace if the parents are honest otherwise—not drinking or gambling and wasting the money that should be used to buy clothes for the poor children. We make great noise if we do not get baptism for our children when they are infants and yet we make no effort to bring them to the means of grace! The infant should be baptised and received into the visible church at the earliest possible moment if the parents were capable to instruct the infant in the truth. Why not make the same effort to bring the infant to the house of God, to hear the Word and to train the child in the ways of the Lord? It is the place where the Lord promised to meet with sinners old and young. See the Lord was present to bless the infants. Are you to keep your infant from the very place where the Lord is? Do not deal so cruelly with your child, my friend.

Thirdly: If we do not receive the kingdom as a little child we shall never enter therein. All who enter into the kingdom must be as infants—not as mighty men, giants, as successful admirals, generals, politicians, philosophers, scientists, men of letters, millionaires, as kings, dukes, or lords, nor as Pharisees either, but as little children. We must be as the tiny infants in our own sight and estimation. Thousands of grand scholars will be in hell for ever. Unconverted religious ministers, graceless elders, deacons and members will be in hell for ever. They are giants and mighty men that cannot enter into the kingdom of heaven. Christ came to save blind, dumb, deaf, leprous, devil-possessed, mad men, crippled women, maimed old, and young men, women bound by Satan for years and years, bankrupts to law and justice, infants, and the utterly helpless, naked and hell-deserving that is the kind of ruined sinners Christ came to save and that will enter into the kingdom. Poor Nicodemus was bewildered when the Lord told him that he would have to be born again—an infant, a mere child, a tiny helpless believer. What a shock to his grand attainments! The scholar, the teacher, a master of arts in Israel! We need not doubt but he knew Latin, Greek, Hebrew, and a good deal of the Platonic philosophy, Moses, and the Prophets, a smattering of science, a son of Abraham, according to the flesh, to the bargain and with all his education he was on the broad way that leadeth into hell! He was prepared to learn the true wisdom and become as a little child and to enter into the kingdom by sovereign free grace. "Learn of me for I am meek and lowly."

In Perils of the Sea.*

By A MERCHANT SERVICE CAPTAIN.

A FEW months ago my ship, a large liner, was one of a convoy of liners detailed to carry a Canadian division across the Atlantic Ocean.

After the troops had embarked, no officer or man was allowed ashore in order to preserve the secrecy of the sailing.

But, in some way, the Germans knew, and the evening before our departure "Lord Haw-Haw" announced that all was known. He even gave the very ship's name on the German wireless and announced that not one vessel would succeed in reaching Great Britain.

This news rather depressed some of the troops, but, personally, I felt it a challenge from Satan, and going to my cabin I got on my knees before God, and like Hezekiah of old, told the Lord all about it.

The next day we started, and at noon the line of stately ships packed with troops steamed out of harbour. As we did so we left a sunlit port for as dense a fog as one could ever get at sea. No vessel could see another. Navigation was dangerous and difficult, and this caused some murmuring on board: but, realising the safety that fog gave us from the enemy, I welcomed the fog and pointed out its protective value.

The Germans had not made this threat of sinking us without meaning it. I had the Commodore of the Convoy on board, and so was in touch with all Admiralty messages. During the days and nights taken to cross the Atlantic on the special route given us by the Admiralty (which was altered by them from time to time), submarines were again and again reported, and always on our route.

We had only left port a few hours when a U-boat was heard talking to another close to the convoy. Evidently they had been lying in wait for us and failed to find us in God's fog.

For three days and nights the fog continued. Submarines were around us, and more than once we had orders to change our route on their account.

On the fourth day the weather cleared, but in the afternoon we got reports of two submarines ahead of us, one to starboard and the other to port of our route. We held on, keeping a sharp look-out, and passed safely between them at the darkest hour of the night.

More submarines were reported, and our route was changed in consequence. The Admiralty wirelessly a drastic alteration of course, which we had just carried out, when another message came telling us that submarines had been located forty miles ahead of us on our new route; but we were told to hold on and keep a sharp look-out for them. As we were steaming about 13 knots that meant that in three hours' time we should be among them. Our own arm was weak, but we leaned on the stronger arm of God. While orders were coming through the weather began to get thick. Thicker and thicker the fog grew until just when we had arrived at the spot where the submarines were reported to be, the fog was dense. It then gradually thinned until three hours later when 40 miles beyond the danger spot, it cleared altogether.

* The above interesting cutting was sent us by Mr. Arch. Robertson, missionary, Tain. It throws some light on the dangers with which our merchant navy men are confronted with on the Seven Seas and the manner in which some at least, face them. We should never forget these noble men who are risking life itself that they may bring food and munitions of war to us. Let all our praying people give them a place in their prayers at a throne of grace.—*Editor*.

On the forenoon of the following day our last warning of danger was wirelessed to us. Enemy aeroplanes were 170 miles to the west of us. I afterwards learnt that they had been sent specially to find us and bomb us. But they failed also, and that evening, as "Lord Haw-Haw" announced that the Germans had carried out their threat and every ship in the convoy had been sunk, about 200 officers and men attended a voluntary Thanksgiving Service on board my ship, and together publicly thanked God for keeping them safe.

At 6 a.m. the convoy reached port without one casualty to man or vessel during the whole voyage! Once again we were convinced that God had been our refuge and strength.

Sabbath-Breaking by High Officials.

By Rev. JAMES MACLEOD, Greenock.

GENERAL Sir William Dobbie on the 7th March, the Lord's Day, addressed a meeting in this town (Greenock), arranged by the Ministry of Information. He talked of his experience in Malta from 1940 till 1942. We have no doubt whatever the General, Army, and the people of Malta passed through the severest test that any of the British possessions were called upon to face, and endure. The General said.—"I, also, acknowledge with humbleness the divine guidance of Almighty God, who by His help saved Malta during its darkest days. . . . I, personally, have no doubt whatever about it." He then went on, as reported in the press, to describe the efforts of Italy to "rub out Malta" in the words of Mussolini. We say at once that we were painfully disappointed, that Sir William Dobbie, came on the Lord's Day to this Town for such a purpose and on such an errand. The main burden of his mission and address was to the workers in the shipyards of Greenock for more ships "to keep our sea lanes open throughout the seven seas." The Sabbath Day is not for Generals, Admirals nor Politicians to be speechifying on, the day which God set apart by divine wisdom for His service, glory, and the benefit of His people. Men, and women, fathers, mothers, and sisters are daily sick, and constantly worried hearing, seeing, and knowing far too much about war, and its ravishing results. We had our "Malta" in this very town, no one need come on Sabbath days, or week days to tell us nor to the workers of our busy shipyards what it is to face death, see, hear, and know what bombing is like! What pains us is that General Dobbie, who is reputed to be a deeply religious gentleman, should come on the Lord's Day, and repeat what the school boys know. The excuse of course is the people must be constantly reminded of our national dangers. If the General had addressed the "workers in our shipyards" about their need of Christ, His gospel, grace to repent, and told them of the fact that all unregenerated sinners whether they die in Malta, Greenock, or on the field of battle, in the air, on the water, or under the water will be lost for all eternity if they are not born again according to the truth of the gospel that would be in keeping with the day, occasion, place, and circumstances. What the people of Greenock, and Britain need is the gospel of the grace of God, power to quicken the dead, and a

Scriptural conception of what they are fighting for. Members of His Majesty's Government, High Officials of the Forces, think that they have a proprietary right because the Nation is at war to utilize the Sabbath as if it were an ordinary week day. Their conduct will not bring peace nearer to the poor people!

For our part we cannot reconcile true piety, genuine humility, and steadfastness in the faith with Sabbath desecration. These are occasions, and there will be occasions such as the present when men will have to do works of necessity, and mercy on the field of battle, or nursing a helpless infant on the Lord's Day; but political speeches are not in that category. In this connection, we would highly recommend a pamphlet written by Rev. Thomas Houghton, on *Sabbath Observance* to be had from Mr. B. S. Taylor, *Gospel Magazine* Office, 69 Fleet Street, London, E.C.4. It is one of the best we have seen in recent times on this subject—Scriptural, suitable, and practical. Price 3d (4d post free) or 50 copies 12/- post free. Congregations should be supplied with copies of this pamphlet. The author, Mr. Houghton, is a living witness on the side of Christ, against the flesh, the world, and the devil. May God hasten the day when the Day of Rest will be honoured by Governments, and governed alike! We need not doubt for a moment when the power of the gospel will take effect on the heart, and consciences of men that they will willingly, and lovingly observe the Lord's Day in heart, and life.

Nadur an Duine 'na Staid Cheithir Fille.

(Air a leantuinn bho leab. xlv., t-d 266.)

2.Mealaidh na naoimh, ann an nèamh, Dia ann an Criosd le eòlas fair-eachdain; nì a ta tachairt, 'nuair a ta 'n cuspair féin air a thabhairt agus air shealbhachadh. 'Se so comh-pàirteachadh a mhaithéis diadhaidh ann an làn-tomhas; nì a's e làn-iomlaineachd na toil, agus a' chrìoch a's fhaide mach dheth: "Treòraichidh an t-Uan iad gu tobraichibh de uisge na beatha," *Taisb.* vii. 17. Cha nì 'sam bith iad sin ach Dia féin, tobar uisge na beatha, a nì gu h-iomlan, gu saor e féin a chomh-pàirteachadh riu. Dòrtaidh e mach d' a mhaithéas gu sìorruidh 'nan anamaibh; agus an sin bithidh mothachadh beòthail aca, 'sa' chuid a's faide steach d' an anama, air a' maitheas sin uile mu 'n eula iad, agus a chreid iad a bhi annsan; agus mu na tha iad a' faicinn annsan le solus na glòire. Bithidh so 'na mhìneachadh sìorruidh 'nam faireachdain air an fhocal sin, nach urrainn daoine agus aingle a leòir fhuasgladh, eadhon, "Bithidh Dia féin 'na Dhia dhoibh," comhpàirtichidh Dia e féin riu gu h-iomlan: Cha bhi iad nì's mò air an eur a bhlasda do shruthain maitheis Dhé ann an òrduighean, mar bu ghnàth leò; ach òlaidh iad aig ceann an tobair. Cha bhi iad nì's mò air am beathachadh le blasda agus boinneachan, ach bithidh iad air an lionadh le uile lànachd Dhé. Agus is i so uidheachd gach uile naoimh: Oir, annan nithibh cruthaichte, ged tha na tha air a thoirt do aon neach, air a chumail o neach eile; gidheadh, is urrainn do mhaithéas neo-chrìoch-nach e féin a làn chomhpàirteachadh ris gach uile, agus na h-uile a lionadh. Théid iadsan a ta nan oighreachan air Dia, an oighreachd mhor, annan sin a steach gu làn-sheilbh an oighreachdan; agus fosgailidh

an Tighearna uile ionmhasan a mhaitheis dhoibh, chum gu 'm bi an sonas làn. Cha bhi iad air an cumail goirid annan tombhs 'sam bith, ach meallaidh iad cho fada 'sa dh' fheudas an comasan farsuinn ruigheachd. Mar nach urrainn soitheach cumhann an cuan a ghabhail steach, mar sin cha mhò is urrainn do chreutair crìochnaichte maith neo-crìochnaichte a ghabhail a steach; ach cha bhi tomhas air a chur ris an t-sonas, ach sin a ta 'g éirigh o chomas a' chreutair: Air chor, as ged bhitheas ceuma de ghloir, gidheadh bithidh iad uile air an lìonadh, agus bithidh aca urrad 's is urrainn doibh a chumail: ge d' bhios cuid na 's comasaiche air tuilleadh a chumail no mhuinntir eile, cha bhi uireasbhuidh air aon diubh, bithidh gach uile làn-shàsichte, agus làn-bheannaichte ann an làn-mhealtuinn maitheas Dhé, a réir an comasan air an cur am farsuinneachd: Mar a tha buideil de mheudachd fa leth air an lìonadh, cuid a chumas na 's mò, cuid na 's lugha; gidheadh bithidh ac' uile na 's urrainn doibh a chumail. Bithidh aig na naoimh gach uile nì, ann an Dia, air son an iarrtuis uile shàsachdh! Cha'n 'eil nì cruthaichte a's urrainn ar n-iarrtuis uile shàsachadh: feudaidh éididh ar cumail blàth, ach cha'n urrainn i ar beathachadh; tha 'n solus taitneach, ach cha'n urrainn da ar n-àrach: Ach ann an Dia, gheibh sinn ar n-uile iarrtuis, agus cha'n iarr sinn nì an taobh a mach dheth-san. Bithidh iad 'nam muinntir shona, nach iarr nì ach sin a ta gu fìrinneach luachmhor; agus leis a sin aig am bi gach nì a dh' iarras iad! Bithidh Dia 'na uile anns gach uile do naoimh: Bithidh e 'na bheatha 'na shlàinte, 'na shaoibhreas, 'na urram, 'na shìth, agus 'na uile nì maith dhoibh: Comhpairtichidh se e féin gu saor riu; cha bhi dorus teachd am fagus da gu bràth air a dhruideadh a ris car aon mhionaid: Feudaidh iad 'nuair as àill leo, gabhail de mheasan craoibh na beatha, oir gheibh iad i air gach taobh de 'n abhainn, *Taisb.* xxii. 2. Cha bhi sgàile eadar Dia agus iadsan, gu bhi air a tarruing a thaobh; ach seasaidh a lànachd gu bràth fosgailte dhoibh. Cha bhi dorus gu bualadh aige ann an nèamh, cha'n iarrar mu 'm faighear; fulaingidh an Tighearna d' a shluagh comunn gun bhacadh bhi aca ris ann an sin.

(Rì leantuinne).

Literary Notice.

The Inheritance of our Fathers.—The Inheritance Publishing Co. P.O. Box 334, Grand Rapids, Mich. Price 5c (3d) each. 28 copies \$1.00 (5/-).

Our friends in Grand Rapids are still able to continue their praiseworthy efforts, amidst war's alarms, to spread the truth. The latest issue of their splendid series of booklets is entitled "The Sin and Folly of Procrastination," by Rev. Jonathan Edwards and is on the text:—"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth (Prov. xxvii. 1). The publication of these booklets is not undertaken for profit but for the dissemination of the truth as it is expounded in the works of such men as Durham, E. Erskine, R. Erskine, Gurnall, Boston, Bunyan, Romaine, Scott, MacCheyne, Philpot, etc.

"Let my People go."—Victor Gollanz, Ltd., 14 Henrietta Street, Covent Garden, London, W.C.2. Price 3d.

Our readers will recognize in the words which form the title of the above pamphlet those of the Lord to Pharaoh delivered through Moses and Aaron. In the iron furnace, worse than the bondage of Egypt through which the Jews are passing in Europe no deliverance as yet appears within sight. The harrowing details which have been made public and of which we have a dreadful catalogue in this pamphlet have deeply moved the Allied Nations but as yet they seem helpless to do anything but extend sympathy. The cold blooded massacres, in some cases under revolting circumstances, as narrated here fills one with a feeling of horror that human beings should perpetrate such cruelty on their fellows. The day of their deliverance we hope, is not far distant but that cannot bring to life the children, women and men, starved to death or perishing in cold, or massacred in cold blood. Those who would like to know something of what suffering the Jews in Europe are and the Satanic action of their persecutors is should read this pamphlet.

Sabbath Observance—Hatless Women in the Assemblies.—Gospel Magazine Office, 69 Fleet Street, London, E.C.4. 4d post free.

This pamphlet is a reprint of two articles from the *Gospel Magazine* by its Editor, Rev. Thomas Houghton. He begins his article on the Sabbath by quoting from the Thirty Nine Articles:—"No Christian man whatsoever is free from the obedience of the Commandments which are called Moral"—and the Confession of Faith:—"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof." Mr. Houghton is not like so many who take away with one hand what they have given with the other. It is no limping defence he offers in the defence of the Lord's Day basing his defence on the Fourth Commandment as we must do if our witness for the observance of God's Day is to be fortified by divine authority. He sounds a warning note against multiplying "works of necessity and mercy" to such an extent as to make void the Word of God. The running of trains, buses, and tramcars on the Lord's Day as also the use of the wireless on the Sabbath Day, political speeches, the "Sunday" newspaper, he condemns as Sabbath desecration of God's Holy Day and he warns Christians to set their faces against these desecrations.

In the reprint of the other article—"Hatless Women in the Assemblies"—he condemns the statement issued by the Archbishops of Canterbury and York in which permission is granted to women and girls to enter churches (i.e. Anglican) uncovered. Mr. Houghton quotes I. Cor. xi. 4, 5, in condemnation of this episcopal permission. In the pamphlet he touches on and condemns the omission of "obey" in the marriage service, the custom so common now of women wearing men's clothes, women smoking and the filthy and silly lipstick and nail painting craze. Seven million pounds, it is computed are spent on cosmetics by women annually in this country. We heartily commend the reprint of these articles to the readers of our Magazine and hope that if any of them are guilty in indulging in the practices condemned they will give heed to their ways and suffer the word of exhortation and carry it into effect.

Notes and Comments.

Attendance on The Means of Grace—

In some places there has been a noticeable declension as far as attendance on the means of grace in recent years. True, this, to a considerable extent, may be due to the call up of so many men and women whose work knows little or no Sabbath at all. The danger is that on return to civil life this will affect their attendance on the services of the sanctuary for once a non-church going habit has been established for a time it is ready to become a fixed habit. The words of Dr. Charles Hodge may fitly conclude this article. "It is," says Dr. Hodge, "undeniable that the mass of the people are indebted to the services of the sanctuary on the Lord's Day, for their religious knowledge. Any community or class of men who ignore the Sabbath and absent themselves from the sanctuary, as a general thing, become heathen. They have little more true religious knowledge than pagans. But without such knowledge morality is impossible." (*Systematic Theology*, III. 331).

Tribute to the Red Army.—It would appear that there are certain people in high places on the look-out to find an excuse for giving another knock to Sabbath observance. Last month meetings were held throughout the country when statesmen, politicians, ministers of religion and others met on the Lord's Day to pay tribute to the valiant soldiers of the Red Army. Now, whatever the men of the Red Army may be religiously, they certainly have shown that they are the bravest of the brave and we owe them a debt of gratitude for the respite we have enjoyed in that they have kept our enemies so busily engaged. But why was it necessary to desecrate the Lord's Day in holding these meetings throughout the country. Even Soviet Russia with the enemy at her gates found time on a week-day for these celebrations.

A Year of Ecclesiastical Commemorations.—During 1943 the various churches interested will commemorate (1) the meeting of the famous Westminster Assembly in 1643; (2) the formation of the Reformed Presbyterian Presbytery in 1743; (3) the Disruption in 1843 and the formation of the Free Presbyterian Church in 1893. The reader will notice that these events occurred with a hundred years between them since 1643. The last Synod appointed a Committee to arrange for the preparing of papers in connection with the Westminster Assembly, Disruption and the Free Presbyterian Church. And if the Synod decides, these papers will either appear in the *Synod Proceedings* or in the *Magazine*. It is also hoped (D.V.) that other papers dealing with various phases, other than those dealt with in the forementioned papers, of these important events will appear in our pages during 1943. It should also be remembered that the tercentenary of the signing of the Solemn League and Covenant falls in this year.

Buchmanite's Hide-out.—The Oxford Group and Jehovah's (so called) Witnesses are having a rather unpleasant time from the authorities both in Britain and America. When war broke out many Buchmanite leaders, says the *Churchman Magazine* (London), followed "Frank" to the United States for reasons best known to themselves. Now that America is right in the war they have been criticised for claiming exemption from

the fighting forces because of their essential work in Moral Rearmament—whatever that means. But after a struggle their applications have been turned down and they, including “Bunny” Austin, have been ordered to join up. Apparently America, where this latest “ism” was born, does not regard the followers of Dr. Frank Buchman as being on the same level as Christian ministers. “Frank’s” praise of Hitler has served to discredit the Group Movement in the eyes of Americans and Britons. The fact is that Frank Buchman and his Movement are being found out.

U.S. Archbishop Visits the Vatican.—The visit of the Roman Catholic Archbishop Spellman, of New York, to the Pope, says the *English Churchman* (London), which is now proceeding, has created no little interest in Roman Catholic quarters. It appears that the Archbishop has been charged with a mission from President Roosevelt with whom, The *Catholic Herald* reports as a noteworthy fact, he had two lengthy talks before flying to Lisbon. The same paper says: “There is little support for the view that Archbishop Spellman’s mission is as broad as Mr. Myron Taylor’s, though one report states that the Holy Father wanted to see Myron Taylor, but that the President asked Mgr. Spellman to go in his place” (which seems a little hard on Myron Taylor). The *Universe*, dealing with the same subject, remarks that Archbishop Spellman “seems to have become President Roosevelt’s chief Catholic consultant” and that “he is well acquainted with Vatican diplomacy, having served under the present Pope for several years in the Secretariat of State.”

The Nazis and the Vatican.—A recent issue of the *Christian* (London) has the following note on this subject: “Now that plans for the political and economic settlement of post-war Europe are being discussed on an increasing scale, Protestants need to be on guard against those who are ready to press the claims of the Vatican to a seat at the Peace Conference. Rome is too deeply compromised in its attitude toward the Axis to be trusted to speak and act impartially. Bernhard Menne, a Social Democratic opponent of Hitler, in a volume just published, entitled, *The Case of Dr. Bruening*, throws a lurid light on the part played by the German Catholic Centre Party in the conspiracy for the overthrow of the Weimar Republic and the bringing of Hitler to power. In fact, everywhere in Europe, the author declares, during the past twenty years, the Vatican ranged itself behind militarists and Fascist parties. It behoves Protestants, therefore, to scrutinize all movements which, under the plea of unity and comprehension, are designed to further the anti-democratic conspiracies of the Vatican.” In acting under the above fashion and showing its sympathy with the totalitarian powers the Papacy is acting consistently for it is in itself the most autocratic totalitarian institution in the world.

Slackening in Moral Standards.—These words were used by Sir Thomas Royden, chairman of the L.M.S. Company at the Annual General Meeting of the Company held at Euston Station, London last month. In his review Sir Thomas among other things said:—“I referred last year to the appalling dimensions which wholesale robbery and petty pilferage had reached. In spite of every possible precautions we have not been able to do more than arrest the growth of losses, and I regret that the situation still shows no absolute improvement. Every practicable step that can

be devised has been and is being taken, but the general slackening in moral standards that is an almost invariable concomitant of war persists, and until public opinion condemns dishonesty, the evil will continue." We would not desire to utter one word to belittle the seriousness of the situation. It reveals theft on a large scale but while deploring the lurid light cast on slackening in moral standards we cannot shut our eyes to the fact that the railway companies themselves were robbers in a daring way in robbing God of His holy day. They baited the public by offering cheap fares: they used the Lord's Day for work on that day, and offered more than the ordinary pay on that day to their servants. We do not mean to say that the stoppage of work and running Sabbath trains would stop the wholesale thieving that is going on on the railways but it certainly would give them a stronger position in the eyes of the Christian in their protest against thieving and their helplessness to stop it.

"Out of the same Mouth proceedeth Blessing and Cursing."—These words of James came to our mind when we read the other week extracts of a speech made by Mr. Ivor Thomas, Labour M.P. for Keighley, and who is very energetic as a propagandist for opening theatres on the Sabbath, in which he said recently:—"Cut out all this hypocrisy and allow the theatres to open freely on 'Sundays.'" "This bias," he continued against the theatres is a relic from the days when actors were regarded as rogues and vagabonds. I ask for permission to open the theatres on 'Sundays'; I desire also to open the churches on weekdays. Christianity must be positive if it is to fulfil Christ's will, and cannot flourish on a perpetual diet of 'Thou shalt not.' We wonder who made Mr. Thomas an interpreter of Christ's will? Did he ever read the Sermon on the Mount and feel as he read it the number of 'shall nots' implied in the divine teaching. Are the people who go to the theatre on the Lord's Day likely to be concerned whether they will enter a place of worship either on a week-day or Sabbath? The devil is playing with Mr. Thomas and whispering in his ear that license free and unchecked is the same as liberty. Fortunately there are people in this country who are not so easily fooled. One of the worst kinds of hypocrisy is to pretend to have interests of Christ in view when doing the work of the devil. "Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be (James, iii. 10)."

The Bible.—At the annual meeting of the National of Scotland held recently in Glasgow the Rev. Robert F. Chisholm, general secretary, said that at this annual meeting they celebrated 400 years of the "open Bible" in Scotland. In March, 1543, an Act of Parliament was passed making it lawful for every home in Scotland to possess a copy of the Holy Scriptures. The Bible, or some portion of it, was now in over 1060 languages. Already over 565,000 copies of the Service Testament had been distributed among the men and women in the Services.

"What matters is to do the Will of God."—It is reported that when Britain was hit with the whirlwind disaster in 1940 which well nigh laid her low had it not been for the Lord's marvellous deliverance that the late Lord Lothian, British Ambassador to the United States, made the remark: "A few weeks may decide the fate of our Fleet, but that is not what matters. What matters is to do the will of God and have no

fear." That is well said but we would like to add that it is only by grace from heaven that God's will can be done. It is easy to say: "Thy will be done" when all is going well with us but when our wills are crossed by the divine Will, it is only grace that will enable us not only to submit but to acquiesce in the divine Will.

Deifying Democracy.—While defending Democracy against the Totalitarianism of the Axis Powers it would be well that we safeguard ourselves against deifying Democracy. Democracy, as set before us by many of the leading statesmen of the world and politicians, is exalted to a place of dangerous pre-eminence. It requires safeguards based on the principles of eternal law and righteousness. A godless democracy may be a tremendous menace to religious liberty. While a democracy based on Christian principles would prove a great blessing to those who came under its sway. It is true, that many of the statesmen of the Democratic Nations have stressed this point and it is to be hoped that when the day comes when, if it is God's will, the Allied representatives sit around the Peace Conference table that this matter will receive serious consideration when the peace terms are agreed upon.

The Military Oath.—The Rev. Samuel Kennedy, according to instructions received from the Synod of the Reformed Presbyterian Church of Ireland wrote to Sir James Grigg, Secretary of State for War asking if the following words in the oath taken by those joining the forces, "I will be faithful and bear true allegiance to His Majesty" and also the words "faithfully defend His Majesty, in Person, Crown and Dignity," involved the swearer in obligation to own the Erastian supremacy of the King or the Crown in things ecclesiastical. Sir James replied:—"I am commanded by the Army Council to inform you that the Council have satisfied themselves that the wording of the Oath of Allegiance taken by a recruit on enlistment does not carry an interpretation involving the swearer in any obligation to own the supremacy of the King or the Crown in things ecclesiastical. It is regretted that it was not possible to send a reply earlier, owing to the fact that the point which you raised required careful research, which has necessarily taken some little time."

Church Notes.

Communion.—April, first Sabbath, Portnalong and Breasclate; second Lochgilphead (*cancelled*) and Fort William; third, Greenock; fourth, Glasgow and Wick. May, first Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. June, first Sabbath, Thurso. *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. Lochgilphead communion is not to be observed this year.

Collection for this Month.—The Collection this month is for the first (1943-4) Home Mission (Missionaries and Catechists) Fund.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacons' Courts.—Clerks of Sessions and of Deacons' Courts are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are, not later than the end of April. Sufficient to cover return postage should be included.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1943-44 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 4/6 post free. Subscribers are requested to read the instructions on p. ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions. The subscription for the two Magazines—Free Presbyterian and Young People's—is 7/6 post free.

Collection for Magazine Fund.—At last meeting of Synod a statement was presented from the Treasurer, showing the monthly increase in expenditure due to war conditions since the pre-war date. This increase showed an expenditure of over £100 in the year. Included in this are Postages and Freight Charges on Parcels. Rather than increase the price of the Magazine the Synod decided to take up a Special Collection from our Congregations and Mission Stations, in this way to tide over any deficit in the Magazine Finances until better days.

London Free Presbyterian Church of Scotland (Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1), Communion Services.—In connection with the dispensation of the Lord's Supper on Sabbath, the 25th April, the following Services have been arranged (D.V.) to be conducted by the Rev. D. A. MacFarlane, M.A., Dingwall, and Rev. James Tallach, Kames. Thursday, 22nd April, 7 p.m.; Friday, 23rd April, 3.30 p.m. (Gaelic) 7 p.m. (Fellowship Meeting); Saturday, 24th April, 3.30 p.m. and 7 p.m.; Sunday, 25th April, 11 a.m., 3.45 p.m. (Gaelic) and 5 p.m. (English); Monday, 26th April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at the same hours. Weekly Prayer Meeting, Wednesday, 7 p.m.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. J. N. M., Bayhead, Leverburgh, £5; Mrs. F. C. Iron Lodge, Killilan, Ardelve, 5/6; Miss M. M., Easter Fearn, Ardgay, 4/6; F. McL., Clydebank, o/a St. Jude's, £1/10/-; M. G., Bridge of Allan, £3/10/-; Miss N. C., The Towers, Wiltslow, £1.

Legacy Fund.—Received with grateful thanks from the Executors of the late Miss B. MacGillivray, Inverness the sum of £100 (Less Legacy Duty), bequeathed to the Jewish and Foreign Missions per Messrs. Morris & Macdonald, Solicitors.

Organisation Fund.—J. McL., Drinishader, Harris, £1/5.

R.A.F. Benevolent Fund.—Miss K. M., Easter Fearn, Ardgay, 5/-; Miss A. C. A. Worthing, St. Michael's Road, 5/6.

Prospective China Mission Fund.—Mr. J. N. M., Bayhead, Leverburgh, £5; Wellwisher, Skye, 10/-; F. McL., 16 George Crescent, Clydebank, 10/-; Mrs. C. M., 9 Swanwick Avenue, Toronto, 10/.

Colonial Mission.—Mrs. Gibson, Salvador, Sask per Rev. D. Beaton, £2/4/9.

Jewish and Foreign Missions.—"Anon" for Kraal Schools, £25; Mr. J. N. M., Bayhead, Leverburgh, £5; M. G., Bridge of Allan, £1; S. M. Olgrinmore, Scotscaidier, 12/6; Mrs. A. B., Mid Clyth, 2/6; Mrs. I. M., Dalchreichart o/a Clothing Fund, 5/-; Tpr. P. MacLeod, Durham, 12/6; "Wellwisher" per Rev. J. Colquhoun, 10/-; Miss E. R., Backles, Golspie, 12/6; Mrs. M. G. Raasay o/a Clothing Fund per Rev. N. McIntyre, 10/-.

Magazine Fund.—Received with grateful thanks the following collections.—Lochinver Congregation, £4/4; London Congregation, £3; Plockton Congregation, £2/6/8; Stratherrick Congregation, £2; Staffin Congregation, £3/3.

Free Distribution Fund.—Mr. M. Mackenzie, Ardeskan, Lochcarron, 5/-; Mrs. F. C., Iron Lodge, Ardelve, 2/6; Rod. Kerr, Clashnessie, 5/-; Murdo Mackenzie, Ardeskan, Lochcarron, 5/-; Miss MacColl, Ballachulish, 12/6; J. N. Morrison, Bayhead, Leverburgh, £2; "A Friend in appreciation of February issue," 7/6; Mrs. D. Young, Druid House, Kames, 2/6; Miss C. M. Macdonald, Rose Cottage, Kyle, 2/6; Rev. J. Colquhoun, Glendale, 12/6; "Wellwisher" per Rev. J. Colquhoun, 10/-; Miss F. A. Mackenzie, Oak Villa, Lochinver, 15/-.

H. M. Forces Free Distribution Fund.—John N. MacBeath, Arrina, 2/6; Mrs. M. MacLeod, 1 Inverarish Terrace, Raasay, 5/6; Friend, Harris, £1; Mrs. M. MacKinnon, Gillin, Hallin, Skye, 5/-; M. Stewart, Busby Creek, Kyle, 12/6; Mrs. MacKenzie, Second Coast, Laide, 10/-; Mrs. Harry L. Evans, "Tillsonburg, Ontario, £1/2/3.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Rev. A. F. Mackay, acknowledges with sincere thanks the following donations:—"Wellwisher," Glasgow per Mr. J. Grant, £10; Mrs. J. M., Arrina, 10/-; o/a Sustentation Fund, F. M., 10/-; D. F., 10/-; both of Lonbain and 10/- from Mrs. J. M., Arrina o/a S. A. Clothing Fund.

Fort William Church Purchase Fund.—Anon, £5; Uig Congregation, £10; Fort William Congregation, £25/12/6.

St. Jude's Congregation, Glasgow.—Mr. K. Mackay, Treasurer, thankfully acknowledges the following:—

Sustentation Fund.—Mr. and Mrs. M. McK., Airdrie, £1/10/-; Lt. Com., A. A. G., Culliccoats, £2; Nurse L. McL., Fairlie per Rev. R. MacKenzie, £1; Mrs. Y., Strathaven, 10/-; Anon, 6/-.

Jewish and Foreign Missions.—Nurse L. McL., Fairlie, per Rev. R. MacKenzie, £1; Miss C. McK., Manchester, 10/-; Anon, Glasgow Post Mark per D. Macdonald, £6/10/-.

Home Mission Fund.—Anon, 10/-; Anon, 5/-; Mrs. McA., North St., Glasgow per A. Nicolson, £1; Anon, 3/-.

Poor of Congregation Fund.—Rev. D. J. McAskill, Harris, £11.

Lochbroom Congregational Funds.—Rev. D. N. MacLeod, acknowledges with sincere thanks a donation of £8 from the Misses McL., Woodlands Road, Glasgow o/a Sustentation Fund and £3 o/a Foreign Mission Fund from Miss R. McL., Windermere.

Daviot Church Building Fund.—Miss I. M. Cameron, Farr acknowledges with grateful thanks a donation of 10/- from Mr. H. M., Balfourne, Daviot per Mr. J. Grant.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £5 from "A Friend," Invernessshire.

Raasay Congregational Funds.—Mr. E. Macrae, Treasurer acknowledges with sincere thanks the following donations:—Nurse L. McL., Fairlie, £2 o/a Sustentation Fund and £1 from "A Friend," Kames per Miss Tallach o/a Manse Building Fund.

Talisker Church Building Fund.—The Treasurer acknowledges with grateful thanks the following sums collected:—per Mr. M. Morrison, Portnalong, £16/3/6; per D. McAskill, Fernlea, £9; per D. Morrison, Satran, £3; per J. McIntyre, Carbost, £6/10/6.

Uig Church Building Fund.—The Treasurer acknowledges with sincere thanks the following donations:—A. F., £1; Gourie Villa, £1; Mr. A. C., £5; Miss C. £1; Mrs. J. McD., 10/-; Miss A. McD., 10/-; Mr. A. McD., £1; Two Wellwishers, £5; Friend, £5; Two Wellwishers, £2; Mrs. G., 10/-; all from Oban, Mrs. McE., Lochgilphead, 5/-; F. McL., London, 10/-; Mrs. McD., Ft. William, £1; Mr. and Mrs. McD., Ft. William, £1; Mamor Cottage, Ft. William, £1.

St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks contributions amounting to £16 and the following direct donation per Treasurer, "Two Friends," Glasgow, £2.