

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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Printed by
 N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE

Free Presbyterian Magazine

and MONTHLY RECORD.

VOL. XLVIII.

April, 1944.

No. 12.

Family Worship.

IN other days, when godliness flourished in Scotland, the regular observance of family worship was a recognised feature of Scottish home life. The practice goes back to Reformation times and is one of the many blessings we owe to that wonderful work of God. To a great extent the glory of those days is departed, but in those homes where the worship of God is still regularly conducted there is at least a golden link with a glorious past, and who can predict the glory of those latter days with which that link may yet connect? Our Reformers were wise enough to lay great stress upon the due observance of religion in the home. What the homes of a people are, so the country is—if God is neglected in the former the real well-being of the latter is impossible. By the year 1647 the regular observance of family worship had assumed such importance that the General Assembly of that year passed an Act censuring the neglect of it. The inference is that the practice was very general throughout the country, and this is borne out by an observation made by Kirkton, a contemporary historian of the time. Of the ten years 1650-60 he writes, "I have lived many years in a parish where I never heard an oath, and you might have ridden many miles before you heard any. Also you could not for a great part of the country, have lodged in a family where the Lord was not worshipped." Such testimony is all the more astonishing when we reflect that during those years Scotland, both religiously and politically, was passing through fiery trials which burned to the very soul. But we have more reason to thank God for our trials than we know, and as has often been the case, these years of bitter trial were years rich in blessing. The general prevalence of the regular worship of God in the families of these days is one proof, among many others, of that blessing.

It is interesting to note that many of the English Reformers and Puritans kept to the same order in the service as we use ourselves today. Beginning with a short prayer, they then sang a psalm, read a portion of the Scriptures and concluded at greater length with a prayer, during which all present knelt. Thus as in the days of old, when the smoke of the morning and the evening sacrifice ascended on high, each day begins with God and with God it ends. Could anything be more becoming? Philip Henry, the father of the well-known commentator,

observed this order. Of him his biographer writes, "He managed his daily family worship so as to make it a pleasure, and not a task, to his children and servants; for he was seldom long and never tedious in the service; none of those who joined with him had ever reason to say, 'Behold what a weariness it is!' such an excellent faculty he had of rendering religion the most sweet and amiable employment in the world: and so careful was he, like Jacob, 'to drive as the children could go.' If some good men who mean well, would do likewise, it might prevent many of those prejudices which young persons are apt to conceive against religion when the services of it are made a toil and a terror to them."

As a duty which we owe to God, the Great Fountain of all family life, the regular observance of family worship ought never to be neglected. Let every young man and woman going out from the homes of our people and setting up homes of their own resolve as Joshua, "As for me and my house we will serve the Lord." Let it be a matter of conscience with each one that whatever may have to be omitted the regular observance of family worship, morning and evening, will on no account be omitted. No doubt there is a danger here of falling into a self-righteous formalism. But that danger is present in all forms of worship—private, family, and public—and must at all times be guarded against. The way to guard against it, however, cannot surely be by the total neglect of it. Such neglect is sin, which God will not permit to go unpunished; the evil effects ensuing reach unto children's children.

It is a sad fact that family worship no longer holds the honoured place in Scottish home life that it once did. The neglect of it is both a sign of spiritual decadence, and a fruitful cause of it. The sad result, along with many other evils, is plainly seen in the alarming increase in juvenile crime which presents our magistrates with such a problem to-day. The responsibility for such a state of affairs must lie, to a great extent, upon those who, having had the privilege of joining in family devotions in their young days, have failed to emulate the good example thus held up to them when they came to set up house for themselves. During the past half-century the numbers guilty of this sin must run into thousands. And what of the children reared under the influence of such God-dishonouring homes? They in their turn go out into the world and many of them do not know the meaning of the phrase "family worship." The blight is one that spreads in all directions with great rapidity. Except the Lord graciously intervene, where is it going to end?

Not only is the daily worship of God in the family a solemn duty but it is also a means of precious blessing. On that account also it ought to be encouraged. David Livingstone, R. M. McCheyne, John G. Paton and many others, whose names stand high in the religious life of Scotland have testified to the benefits derived from impressions of Divine things early received around the family altar; impressions which were not only a blessing to themselves, but which went far to shape the after course of their lives, and thus resulted in blessing to others.

Moreover the concern, anxiety and responsibility inseparable from family life make constant and exacting demands upon the spirit. The strength, wisdom and patience necessary to meet these demands are derived only from God. The very act of putting every other consideration aside for a little time and deliberately bringing each member into the immediate

presence of God, conscious of His nearness and fulness of resource, becomes a means of blessing unspeakably precious. In the morning the spirit is refreshed at this fountain of living water and goes forth to the duties of the day strengthened and calmed. In the evening having again drunk at the same fountain and committed all persons and concerns to Him who slumbers not, the night's repose is doubly sweet.

In this service the various members of the family are united—those present in their persons, those absent in prayerful remembrance—in an exercise of the spirit which binds each to each and all to God, who is not only the God of Israel but God of all the families of Israel, with the strongest and tenderest bands. In a few years the various members of the household are in all probability scattered—the stern demands of life require it—but memory invests those sacred occasions with a fragrance which neither time nor distance can altogether spoil. One or other of the family, it may be, has turned his back upon his father's God; prayer is abandoned, the Bible discarded and conscience defiled; but however far the road to ruin is followed there is "something" which keeps pace with him, something precious, the memory of which he cannot shake off. Who can tell when that "something precious" may be the means by the blessing of the Holy Spirit to allure him back to seek his father's God. "I have sinned," he penitently confesses, "I have perverted that which was right, and it profited me not; I will arise, I will return to my father's God; in His house is bread enough and to spare, why should I perish with hunger." It has been so in the past, more often perhaps than we are aware, and doubtless it shall be so again.

Notes of a Sermon.

By the Rev. J. S. SINCLAIR.

(Taken down by a hearer.)

"And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away, etc." (Matt. xiv. 22-23.)

WHILE Jesus was on earth He gave many infallible proofs that He was Lord of all. He exercised a supreme control over all earthly things. In the incidents recorded in this portion of the Word His power is seen in the way in which even the winds and the waves obeyed His command. Many useful lessons may be drawn from such incidents for the comfort and encouragement of His people in their times of need. Let us take this incident step by step as recorded here and briefly consider each one.

- I. Jesus constrains His disciples to get into a ship.
- II. He departs Himself into a mountain to pray.
- III. The ship in the midst of the sea and tossed with the waves.
- IV. Christ's appearance on the waves.
- V. The impression produced on the disciples as a result of these things.

First then Jesus constrained His disciples to get into a ship. They were evidently reluctant to go for we are told He constrained them, and it was by the exercise of His constraining power that they were induced to go. Thus it is always. It is He who constrains us in a day of mercy to forsake the world, the flesh, and the devil and to enter in to God's salvation. The Apostle Paul bears this testimony,—“the love of Christ constraineth us.” Sinners do not pass naturally and freely from a state of nature into a state of grace. As fallen sinners we prefer following the world in its fellowship and ways, and only by the constraining power of the love of Christ can we be induced to enter the ship of salvation. He constrained them to go unto the other side, with a promise that they should arrive safely. Christ knew the end from the beginning. He knew all that they would pass through in going across the sea, but His word was “unto the other side.” In that word there was a promise that they would arrive, and His giving them that word sealed the promise to them. Now the promise of the Gospel is Eternal Life—“My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” (John, X, 27-28.) Whether the disciples apprehended this truth or not, the reality of it remained just the same. In the measure in which they did not apprehend it was their fear that they would never reach the other side. Such fear and dread is always the effect of unbelief.

At the same time as His disciples were constrained to enter into the ship, He sent the multitudes away. The disciples and the multitudes were separated one from the other and each went their different ways. Such separation is required “Come ye out from amongst them, and be ye separate,” is a gospel injunction which cannot be neglected. Grace makes a separation. The Lord does not take His people out of the world, but He separates them from it; it is impossible to serve God and Mammon, we cannot take the world with us when we obey His call. The Lord does not call us to leave the world altogether. If we are His people we must be separated first while we are in the world. He sent the multitudes away. If you are brought to the knowledge of the “Truth as it is in Jesus,” you do not find your fellowship in the world although it may be necessary for you in your calling to be much *with* them, yet you are not *of* them; your delight is with those who fear God.

In the Second place I observe—Jesus went up into a mountain apart to pray. Here we have Jesus holding communion with the Father. Although Jesus was indeed the Son of God, we must remember that He was very man. He is the Head of His body the Church. As man He was continually upheld by divine power and light and He never ceased to be God, the eternal Son of the Father. He was anointed by the Spirit and His fellowship with God was constant, His confidence in God was perfect. There was a continual outflowing of infinite strength into His humanity. He prayed for Himself and for His disciples. Their needs were ever present to Him and He did not forget them. He carried them and their concerns in His spirit before the Father. Though they might be in darkness He dwelt in the light and enjoyed perfect peace before the Father.

Now He is gone up into the Mount of His Intercession. "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous," and this fact is of the greatest encouragement to the Lord's people. Sin does not stop the intercession before the eternal throne. Even when the believer feels his lips to be closed the intercession on high prevails. As the Great High Priest within the veil Christ gathers up the disordered petitions of His people, purges them from all imperfections and cleanses them from all sin. Do not fail to make known all your wants, even your want of the spirit of prayer, for He hears the cry of the destitute.

In the Third place we observe that the ship was now in the midst of the sea, tossed among the waves. This circumstance must have surprised as well as frightened the disciples. They probably thought that as He had constrained them to go they would have enjoyed a calm and peaceful crossing, but how soon the waves became contrary. How true this circumstance is in the course of Providence, those who enter upon a spiritual course often find themselves in trials and difficulties they had never foreseen, and the wind and waves are contrary in respect of their circumstances. Jacob was forced to cry out "All these things are against me." The winds of providence often appear to blow contrary to the Lord's people. Temptations, trials, sufferings and sorrows often have to be faced. Christ Himself was tempted. He was "a man of sorrows." Thus does the Lord try His children. He has wise and good reasons for sending these contrary winds.

Fourthly, let us notice Jesus walking on the sea. It was night-time—the waves were threatening to come into the ship—the disciples were out in darkness and in great depths.

"At the noise of thy water-spouts
Deep unto deep doth call;
Thy breaking waves pass over me,
Yea and thy billows all."

(ps. 42, 7, metrical psalms).

But Christ appears for their deliverance. He allowed them for a season to struggle on, but He was always well aware of their position and He did not leave them in their sore predicament. He came in the night at the darkest hour, appearing for their help at the very moment when they were in all likelihood giving up hope. We have no other instance of Christ walking on the sea. He came forth in this altogether extraordinary manner, showing His mighty power on the sea and on the land—power over wind and wave. "The Father loveth the Son, and hath given all things into His hands." He is able to come to your rescue in all circumstances, even those the most threatening.

When the disciples saw Him they were afraid for they thought He was a spirit and cried out for fear. These men were still sinners—their consciences still carried a burden of sin and guilt, and when faced with circumstances which tried and tempted them they were liable to fall. Though there are times when they can say "God is our refuge and our strength," yet at other times their courage fails and they become the prey of fear and dread. The infinite majesty of God overawes them and they fear destruction at His hand. But just then Jesus speaks, in compassion and pity, He speaks, "Be not afraid, it is I." Thus He

brings them to depend more absolutely upon Himself. He alone can make a way of escape through the mighty waters.

We are all by nature on the sea of time. Christ has called, how often has He called? Have we heard from His lips "Be not afraid?" or are we like stones—hardened, unmoved? That is a solemn thing to contemplate. Such thoughts have either an awakening effect upon the mind or else they leave it more hardened than ever.

The next point in the narrative is, when Peter heard the voice of Jesus, he said, "Bid me come to thee on the water." Here is Peter in a characteristic attitude—bold and impetuous. Still he had such respect for the authority of Christ that he dare not venture without permission, "bid me come unto Thee on the water." Permission was granted and Peter stepped out on to the water. All went well until Peter, fascinated by the angry waves, allowed his eye to wander from Jesus, then he began to sink and fear gripped his heart. "Lord save me," he cried. Peter had asked liberty to walk on the waves, but not from the highest motives. The Lord often sees it fit to answer His people's prayers with chastisements, "He gave Israel what they asked, but sent leanness to their soul." Christ shows Peter, and each one of us how dangerous it is to lean upon an arm of flesh. He would have sunk beneath the mighty waters had not Christ put forth His arm—His almighty arm—to save him. In his alarm he cries, "Save me!" and immediately Christ lays hold of him, and draws him up to safety. But Christ takes advantage of the circumstances to administer a merited rebuke, "O thou of little faith wherefore didst thou doubt. Is this the man who once said boldly, 'Thou art Christ?' And now he is sharply rebuked, 'O thou of little faith.'" Peter, like each one of us, must learn that apart from the arm of Christ he and we are but as weakness itself.

Now in the last place let us notice the impression made upon the minds of the disciples, or rather the effects of the experiences they had just passed through. When the blessed Saviour came into the ship there was a great calm, for the wind ceased. Jesus had left them for a time in darkness; and He may leave you in darkness too, but it is in order that this great truth may be learned, "Without Me ye can do nothing."

Now, when those in the ship, had seen and felt all that had passed they were constrained to worship Him, "Of a truth, Thou art the Son of God." Previously their Master had wrought a wonderful miracle on the land, but their hearts had not been rightly affected, so now He sends them out to the sea's devouring depths, but His mind, his heart, his prayer goes with them; and when they are all but engulfed He Himself comes to them.

"God said, My people I will bring again from Bashan hill;
Yea, from the sea's devouring depths them bring again I will."

(Metrical Psalms: 68, 22.)

From the depths he calls forth His people's dependence upon Himself. No doubt the disciples believed before, but there was something weak and wanting in their faith, Jesus was not honoured as He should have been. Now they had unmistakable proof of their own weakness and of His strength.

Let us now examine ourselves. Paul says by the Spirit, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." II. Cor. 13, 5.

If you continue with the multitude there will be nothing for you at last but weeping, wailing and gnashing of teeth. O, how sad to be a sinner on the way to an endless eternity without Christ! Seek the teaching of the Holy Spirit, that you may be brought to a saving knowledge of Christ. If you are to be saved it must be by your being brought as a debtor to Jesus.

How happy are the Lord's people. Many a trial and temptation they may have to go through; yet can they say, "the Lord is my helper." By their own folly they may bring much sorrow of heart upon themselves, but the promise stands firm, "I will heal their backslidings." Yes, my friend, you may be cast down in soul as David often was, yet he could say to his own soul, "trust God for I shall praise Him yet."

In conclusion a word to those still without Christ. How do you think to meet God at death? Death cannot always be avoided and after death there is the Judgment. Think of this, dear friends, for we know not what a day may bring forth. Let this be your cry, "God be merciful to me a sinner."

The Fourth Commandment: A Lecture..

(Slightly abridged).

By Rev. J. KENNEDY, D.D.

Delivered at Dingwall, September, 16th 1883.

(Continued from p. 218).

And the leading newspapers of the country add their influence to all that tends to remove the authority of the Fourth Commandment from the conscience of the people. One of these is never more earnest and envenomed in its paragraphs than when it utters its ignorant sneers at all Sabbath-keeping, and pours out its abuse on those by whom the Sabbath law is defended. On some minds this must tell. The reiteration of its sceptical mockery of what is scriptural must, to some extent, affect the feeling of those who are unacquainted with the Word of God, and care not seriously to consider any subject to which their attention may be directed. And the number of such may be counted by thousands. What infatuation the conduct of our aristocracy and of our rulers indicates, when by the example of the former, and the guilty indifferentism of the latter, the peasantry of this country are induced to treat with contempt the claims of the Fourth Commandment!

But how is the Sabbath observed among, and by ourselves? This is a question which each one of us is bound to consider, for on each of us rests an obligation to do what the Fourth Commandment requires. Of this obligation you cannot by any possibility get rid. And the obligation is divinely imposed. Some may imagine they are in a position up to

which the claim of the Sabbath law does not rise—that it is something to which the vulgar alone are called to have respect. And the poor, amidst the pinching straits of their lot, may think to them Sabbath-keeping is impossible, and is therefore not required of them. Others still, found among the highest and among the lowest in rank, may imagine that, by the aid of men of advanced opinions, they have reached a conclusion which entirely disposes of the Sabbath law, and relieves them of all responsibility in connection with it. And besides all these, there are many who think that any seemly measure of outward respect for the Sabbath is a full discharge of all that is dutiful; while there are some whose official work is such that they cannot refrain from seeming to respect it. But to each one of all these classes the question is addressed, and to it an answer must be given, if not earlier, most certainly at the bar of the great court of assize at the last day.

How are you affected towards the Sabbath in your heart? do you rejoice in prospect of it, not because its rest from toil is craved by your weary body, and by your mind from worrying business, but because it is a day “holy to the Lord, and honourable?” Are you on that account really disposed to call it “a delight?” Does the prospect of enjoying communion with the Lord, and of enjoying “peace” in “His ways,” give you gladness? does your desire for this induce you to pray to God in prospect of the Sabbath for His presence and His blessing?

And when the Sabbath comes *how are you employed in your closet?* Is there any true spiritual worship there? Do you imagine that there can be any genuine worship in public if there be no true worship in secret. If you seek God at all you will seek Him in your closet. True godliness is not a bit of gaudy patchwork for the eyes of men to observe, it is a spiritual living with God in secret prayer, in which there are wrestlings for His blessing, sighings under the hiding of His face, gladness in the hope of His favour, joy in meditation on His glory and His love as revealed through Jesus Christ, and glimpses by the eye of faith of the coming glory, and foretastes of it such as cause fervent longings for the time when that glory shall be reached. What know you of such exercises as these in your closet on the day of God?

And how is it as to family worship on Sabbath? Is there an altar to God in your household? do you enjoy the service of compassing it? do you in that work seek the face and strength of the Lord? O, how sad it is to think of families that never take part in any such service! and sad too, is the case of all heads of households who regard family worship as an uninteresting routine which, if they dared, they would altogether omit!

And how is it as to household duties on the Sabbath? Is unnecessary work avoided? Are such arrangements made and observed, as will admit of as many members of the household as possible attending in the place of public worship? What is done by parents in the religious instruction of their children? This is a duty binding on every parent, and it must fare ill with every community in which this is neglected. The home is the nursery of the church and nothing else can supply the place of parental instruction of the young. The tendency in these days is to delegate this work to the teachers in our Sabbath Schools. Many parents

feel as if the opportunity of sending their children to be instructed elsewhere, had relieved them of all responsibility in connection with their being taught at home. But this is an utter mistake, and is an evil which ought to be carefully guarded against.

And what is your Sabbath reading? There never was a time when so many books for Sabbath reading issued from the press. Sunday—the heathenish name for the Lord's Day—is put on the title-page of some of these, and this is almost all that is Sabbathic about them. Tales and illustrations are mingled with singularly light religious pap, in order to gratify a taste that says of the Sabbath, "when will it be gone?" and to which searching the Scriptures is a weariness. There is nothing that ought to take the place of the prayerful study of the Word of God; and let your other reading be confined to works which have been approved by the Church and blessed by the Lord.

And what is your public worship? How are you affected towards it? Are you truly conscious of your need of grace to prepare you for engaging in it in a spiritual frame of mind? Do you feel your need of receiving instruction, and are you "more ready to hear than to offer the sacrifice of fools?" Know you what it is to feel sad in His house when the Lord with-holds His gracious presence? Has a "day in His courts" been to you, in your experience, "better than a thousand?" Or has your coming to the house of God been to you a mere matter of habit—a mere lifeless formality?

These are questions which demand the serious attention of each one of you all. Dare not to make so light of the claims of God as not to care what answers to these questions you can honestly give.

I desire, before I close, to warn you, and especially the young, against *examples* and *misrepresentations* from which you may be in danger.

I would warn you against the *example of Sabbath walking*. Such an example is presented to you, though certainly not by any who, in their practice, are entitled to your respect. Still, the very habit of seeing others doing what, in your conscience, you cannot approve, may have an evil influence, and as the observed transgression of the law of God increases, in that measure is the volume of the current which endangers your steadfastness.

I know few more excuseless things than this Sabbath walking. If the plea of health is used to justify it, how can men expect *that* to benefit their health which they dare not ask the Lord to bless! And if they can only plead that they do it for recreation, because they feel the Sabbath to be dull, how can they dare to act in a way which so plainly indicates their dislike of the day and of the Word of God? And surely what ought chiefly to be sought on the Sabbath is what would be of eternal benefit to the soul; and, if so, what possible advantage, in order to the acquisition of this, can be found in the society or the surroundings of those who go forth on His day, openly to exhibit their contempt of the Lord. This way of profaning the Sabbath has often been the beginning of a career of crime. Beware of it, my young friends.

Beware, too, of following the example of those who *cannot dispense with having their letters and newspapers on Sabbath*. No one can listen

to the plea of necessity in favour of sending for letters to the Post-office on Sabbath, or of requiring that these be delivered to them.

And be not cheated with infidel objections to careful Sabbath-keeping, however smartly and sneeringly these may be uttered. As the tide of declension is moving on, an impression is produced in the hearts of those who are adrift that all things which they are leaving behind them are but relics of darker times. Adherence to what is antiquated is all that is implied, they say, in the conservatism that cleaves to "the old paths" and the "good way" in which our fathers walked. It is characteristic of young men that they do not like to appear to be behind the age. They must be abreast of the intelligence of a century so enlightened as this is. To minds of this cast access is easy to the idea of the Sabbath and of Sabbath-keeping being things of the past, and therefore not to be respected. But, my young friends, be not led away by this affectation of progress with its contempt for what is past. There never was a time when in science there was more utterly baseless speculation; and in which more structures of lies were reared within the religious sphere than now. There never was an age of more hasty thinking and of more hazy utterances than the present in all things affecting what is divine and spiritual. But God is unchanging. On that truth firmly plant your feet in faith. The law of God is unchanging. That truth is another strong foothold. On these be "steadfast and unmovable" in the midst of all present unsettlement of thought and practice; and all influence which may be brought to bear upon you will not suffice to cause you to regard Sabbath-keeping as a thing which any generation should leave behind.

And careful Sabbath-keeping will be represented to you as a gloomy thing. And by whom? By those who always carefully refrained from trying what sort of thing it was. If you would wish to know whether Sabbath-keeping is gloomy work, ask those who have tried what it is. They will tell you that it is "a delight." They would not exchange one moment's gladness, such as they have enjoyed on the Lord's Day, in His fellowship and service, for all that the world could bestow of its dissipating pleasures. The Sabbath requiring to borrow from the world in order that it may not be a gloomy thing to observe it! Can men talk more insanely than when they speak thus? A man happier because he forsakes "the Fountain of living waters" and betakes himself to "broken cisterns!" Men gloomy, whose joy is to be enlightened with the glory, and touched by the love of God, as compared with these who have no more to make them glad than what can be won in a service whose wages is death! Neither let the enemies of God nor your own evil heart give you your estimate of the Sabbath. Take that only from the Word of God, and seek from God a heart that will love what He commands, and move you to walk as He commands, and then certain I am that you will cease to regard the Sabbath as a weariness, or the keeping of it as a thing of gloom. Then will you find as much of gladness in Sabbath-keeping as will enable you to disregard the sneers of those who would fain mock you back from the ways of righteousness, and to despise the pleasures by which they would tempt you to desecrate the day of the Lord.

"That man never saw the corruption and plague of his own heart, who dreams of working out for himself a righteousness in which he may appear faultless at the bar of judgment."—*Rev. William Romaine.*

The Declaratory Act.*

(An Extract.)

IT is therefore unmistakably clear that all throughout the Church, minority and majority, are under obligation to acknowledge the Act as a law and constitution in the Church. This fact received abundant proof immediately after the Act was passed in 1892. The Presbytery of Dingwall, in order to satisfy their consciences, recorded a protest against the Act. When the books of the Presbytery appeared before the Synod of Ross the Synod objected to the protest, and the members of the Dingwall Presbytery present agreed to delete the word "protest" in order to save their declaration from being deleted altogether. This shows that a protest is legally impossible, and had no standing ground in the Free Church. In this case it was admitted by minority and majority that the Act was a law and constitution in the Free Church. We also ask this question. If duty and conscience compelled the Presbytery of Dingwall to record a protest that had no standing ground in the Free Church how can their consciences now be satisfied without a protest? Duty and conscience ought to have led them into a position suitable to their protest, that is, outside the Free Church. But it would appear that duty lowered its standard, and conscience relaxed its demands to suit the circumstances in which they were placed. It is quite evident that the Act interfered with the discharge of their duty, and proved that all are bound to acknowledge its authority. There were also cases at Dores and Dornoch which prove that the Declaratory Act prevents the discharge of vows. At Dores the pastor-elect was not allowed to record a statement, to satisfy his conscience, that he signed the Confession without any regard to the Act. Again at Dornoch a statement of this kind was recorded, but the Assembly of 1893 declared it null and void. The same Assembly declared all such protests in the books of Presbyteries null and void, and this took effect in one or two cases. It is quite evident that such attempts on the part of ministers and Presbyteries to discharge their vows by protest utterly failed. We therefore conclude that the Declaratory Act as a law in the Free Church must be acknowledged by all as such, and that it is impossible for any one faithfully to discharge his vows in this Church.

*We print above an extract from an article in the Declaratory Act written by the Rev. J. S. Sinclair and published in the June issue of the *Free Presbyterian Magazine* of 1896. The whole article is being reprinted in the *Young People's Magazine*. This informative extract will no doubt be of interest to many of our readers at the present time.

Feuch Uan De.

Leis an Urr. AONGHAS McMHAOLAIN, a bha ann an Arain, agus a chaochail'sa' bhliadhna 1843.

Feuch Uan Dé, a ta toirt air falbh peacaidh an t-saoghail—EOIN i. 29.

ANN am fàidhdeireachd an fhàidh Esaias, bha e air a roimh-innseadh mu Eòin, gu biodh e 'na Roimh-ruithfhear aig Croisd, 'na theachdair dol roimh a ghnùis, a dh' ullachadh a shlighe; agus tha e soilleir, gu robh triall Eòin air thalamh co-fhreagarrach ris an fhàidhbeireachd a rinn

Esaias mu thimhechioll. Bha ministreileachd Eòin de nàdur geur agus dùsgaidh, a bha treòrachadh a luchd-éisdeachd gu mothachadh air an cionta 's air an truaighe mar pheacaich, agus air an fheum a bha aca air Crìosd mar Shlànuighear. Bha Eòin toileach e féin isleachadh, chum 's gu biodh Crìosd air àrdachadh, agus inntinn an tsluagh a tharruing o gach stéidh mhearachdach, a dh' ionnsuidh an "aon bhunait a shuidhich Dia ann an Sion." 'S ann chum na crìche so a ghairm e air an t-sluagh a dh' ionnsuidh Chrìosd, mar Uan Dé. Ann an labhairt o na briathraibh so, bheir mi fainear:

I. Cuid de na h-aobharan, air sgàth a bheil Crìosd air a ghairm "Uan Dé."

I. An dòigh anns a bheil e toirt air falbh peacaidh an t-saoghail.

III. An dòigh anns a bheil e iomchuidh do pheacaich a bhi sealltuinn ris an Uan so.

I. *Cuid de na h-aobharan.* 2. Anns a' cheud àite, tha e air a ghairm "Uan Dé," do bhrìgh gu robh e air ullachadh, agus air àrach le Dia, air dògh nach robh aon uan eile a bha riamh air thalamh. Bha an Tighearn Iosa Crìosd, cha'n e mhàin, maille ris an Athair o bhithbhuantachd, ach 'na Uan a bha ro-mheasal, ro-mhùirneach aig Dia—"a Mhac gràdhach." Ach bha an t-Uan so air òrdachadh 's air ullachadh gu bhi 'na iobairt réite, agus air iobradh, air costas Iehobhah an t-Athair. 2. Bha Crìosd air a choimeas ri uan, air sgàth eo fìor-ghlan, agus naomba, 's a bha e 'na ghuth, 'sna ghnìomh, 'na chridhe, 'sna chaithe-beatha. Ged a bha e a' gabhail comhnuidh am measg pheacach, ag itheadh agus ag òl maille ri peacaich, agus air a chuàirteachadh le truailidheachd an t-saoghail so o là gu là, gidheadh ann am buillsgean na truailidheachd so, bhunaich e naomha 'na ghuth, 'sna ghnìomh; choimhead se e féin gun smal o'n t-saighal. 3. Bha Crìosd air a choimeas ri uan, air sgàth a chiùneas, a mhacantachd, agus fhoighidin fo gach masladh is àmhghar a dh' fhuiling e. Ach ciod mar a ghiùlain an Tighearn Iosa Crìosd a féin fo gach masladh agus àmhghar a dh' fhuiling e o a nàimhdean! 4. Bha Crìosd air a choimeas ri uan, do bhrìgh gu robh e air a roimh-chiallachadh, agus air a shamhlachadh leis na h-uain a bha air an toirt suas mar iobairtean fo'n lagh. Bha an t-uan càisg 'na shamhladh ro-fhreagarrach air Uan Dé, a thug e féin mar iobairt airson a phobuill, agus a rinn cuiridh dhaibh de "nithibh blasda, agus làn de smior," air an iobairt a thug e suas; agus a tha cur an céill, gu bheil a' bheatha mhaireannach aig gach neach a dh' itheas de'n chuiridh so.

II. *An dòigh anns a bheil e toirt air falbh.* 1. Tha gach seòrsa dhaoine, eadar Iudhaich agus Chinnich, air an deanadh a' luchd-compairt de thoradh na h-ìobairt a' chur Crìosd suas air a' chrann-cheusaidh. Is e Crìosd Slànuighear coitcheionn an t-saoghail, agus mar shlànuighear tha e leòir fhoghainteach a leasachadh gach uireasbhuidh, agus a leigheas gach truaighe a thug am peacadh air a chinne-daonna; agus tha gach seòrsa dhaoine, tha Iudhaich agus Chinnich, saor agus daor, fàilteach gu teachd d'a ionnsuidh, agus gu bhi gabhail de uisge na beatha gu saor. 2. Bha peacaidhean pobuill thaghta Dhé gu h-iomlan air am meas do Chrìosd mar an urras, agus air an leagail air le Dia an t-Athair, chum 's gu'n d' thugadh e air falbh iad. Agus rinn e sin, mar rinn am bocgaibhre a chaidh as le lochdan chloinn Israeil gu léir air a cheann, an

giùlan air falbh do'n fhàsach, gu ionad neoàitichte, far nach cualas guth no sgeul am feasd tuilleadh mu'n tìmechioll—mar sin thug Crìosd air falbh peacaidhean a phobuill gu tìr na dìchuimhne, gu ionad anns nach cuimhnichear iad ni's mò. 3. Thug Crìosd peacaidhean a phobuill air falbh, le peanas toilteanach a' pheacaidh fhulang 'na chorp, agus 'na anam féin, air a' chrann-cheusaidh. Thug Dia air falbh peacaidh an t-saoghail, le buille thròm an smachdachaidh a thoill e, a leagail air aon ghin Mhic féin. Is ann tre'n dioladh a thug Crìosd do cheartas Dhé, le fhulangasaibh agus le bhàs, a thug e air falbh peacaidh an t-saoghail. 4. Tha peacaidhean deisciobuill Chrìosd air an toirt air falbh an uair a tha iad air am maitheadh dhaibh agus air an dubhadh a mach à leabhar cuimhne Dhé. Tha còir dhlighceach aig gach fìor iompachan air buanachd na saorsa a cheannaich Crìosd air a shon. Tha Crìosd fhathast a' toirt air falbh peacaidh an t-saoghail, a' giùlan air aghaidh obair na saorsa o linn gu linn, anns an eaglais. Tha e saoradh a phobuill o'm peacaidhean, an uair a tha iad an ionnlaid, air am fireanachadh, air an naomhachadh, agus air n toirt gu sealbh air beatha mhaireannach. Ach is ann tre'n Spioraid Naomh a tha e a' giùlan air aghaidh na cuid so de obair na saorsa.

Literary Notice.

Rome's Responsibility for Juvenile Crime.—The Protestant Truth Society, 28 Queen Victoria Street, London, E.C.4. By the Rev. H. D. Longbottom.

The menace of Roman Catholicism and the question of Juvenile Crime are two problems generally regarded as distinct and unrelated. After reading the above mentioned publication, however, it will be seen that the two are to a great extent one and the same. No doubt many other causes contribute their share to the large amount of crime among young people to-day, but the conclusion to which this pamphlet leads us is,—“Juvenile criminality facts and figures reveal Roman Catholicism to be the most prolific parent of crime.” In support of this conclusion facts and figures are given from official sources which appear to be unchallengeable. The writer is an Alderman of Liverpool and a member of the Education Committee there, and on the problem on which he writes, has a wealth of personal experience extending over many years. The book costs 6d. (7d. post paid) and should be read by all interested in this vital matter.

Notes and Comments.

Benedictine Monastery, Cassino.—The Monastery, a large building 1400 years old, has been heavily bombed by an Allied air force. The monastery has figured prominently in the news for some time. This has been due to the fact that the building occupied a commanding position on the Fifth Army front and the Germans had used it for military purposes and thereby endangered the position of the Allied troops in that quarter. A special appeal from the Vatican asked that the building should be spared the ravages of war, and it was only after some days of hesita-

tion the position was attacked. But why all this outcry against the destruction of this building? Have not many large cities, teeming with inhabitants, been razed to the ground and their destruction accepted as the inevitable necessity of war? But of course, this monastery is the cradle of Benedictine Order of Monks, and as such sacred to Roman Catholicism the world over. In this outcry Rome shows herself in her true colours. What does she care how many precious British lives are sacrificed on the altar of her superstitious veneration for so-called sacred buildings.

Every right-thinking person, whether Protestant or Roman Catholic, while deploring the necessity for such destruction, will justify the action of our commanders.

No doubt the same problem will have to be faced again as our armies near Rome. We trust, however, that neither the clamour nor the intrigues of the Romish Church will in any degree influence our leaders where even one British life is in danger.

News Item, 19th Feb.—"The King and Queen, along with Princess Elizabeth and General Montgomery attended the international football match at Wembley."—Whatever propaganda value may be attached to such news in the way of showing how "Britain is taking it," this and all news of a similar kind can only succeed in grieving the hearts of the godly in Britain. During the last war one of the popular slogans was "Business as usual." That attitude has in this war been severely criticised and, in our opinion, rightly so. But if "Business as usual" is justly open to criticism how much more lamentable is the attitude indicated by "Pleasure as usual." Is this a time to play?

"Sunday" Cinemas in Dingwall.—As reported in the *Northern Chronicle* of 16th February the Town Council of Dingwall decided, without a dissentient voice, to support a request for the opening of the cinema for the entertaining of the troops on Sabbath evenings.

It appears that the Provost was approached by the Sub-Area Commanding Officer who asked if something could not be done to entertain the troops on Sabbath evenings, and suggested the opening of the cinema.

The members of Dingwall Town Council have evidently yet to learn that there is a Higher than the Sub-Area Commanding Officer whose wishes ought first to be consulted. The command of God in this connection is explicit "Thou shalt remember the Sabbath Day to keep it holy."

The most deplorable feature of this whole matter is that the Town Council of Dingwall is only following the evil lead given by the magistrates in most of our towns where troops are stationed.

Religion in Schools.—In the Education Bill for England and Wales at present before Parliament, the teaching of "Religion" in schools figures quite prominently. This would appear to be all for good, but on closer consideration the good is only apparent, not real. This is accounted for by the very wide meaning given to the word "religion" and even to the phrase "Christian religion" in these modern times. The Bible as "God's Infallible Word" has not only been discarded by many so-called Christian leaders and teachers, but its teaching is often held up to ridicule in the interests of Higher Criticism. A letter which appeared recently in a South England newspaper makes very disquieting reading and bodes ill for the future of English youth. The writer had just returned from

attending a special Divinity course for school teachers at Oxford University. Those attending the class were confidently informed that modern scholarship had entirely altered traditional Christianity—the inspiration, infallibility and authority of the Scriptures were all denied and disproved, and the more detailed instruction given was all in line with this dangerous assumption—for assumption it certainly is. This particular course was attended by about 80 teachers from all parts of the country, a great many of whom appeared to accept this travesty of the Christian faith without question. The evil inherent in such teaching must be incalculable.

Church Notes.

Communion.—April, first Sabbath, Portnalong and Breaselete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. May, first Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *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.

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 Deacon's Courts. — Clerks of Sessions and Deacon's 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 1944-45 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 page 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.

Communion Services.—Free Presbyterian Church of Scotland, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 9th April, the following Services have been arranged (D.V.) to be conducted by the Rev. Malcolm Gillies, Stornoway, and Rev. Robert R. Sinclair, Wick. Thursday, 6th April, 7 p.m.; Friday, 7th April, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 8th April, 3.30 p.m. and 7.30 p.m.; Sabbath, 9th April, 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m.; Monday, 10th April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. and 5 p.m. 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 donations:—

Sustentation Fund.—"Widow's Mite," per "Covenanter," £10; Miss S. Kerr, 28 Chisholm Street, Greenwich, Sydney, N.S.W., £1; "C.W.," £1; "Sutherlandshire

Friend," 5/-; "A Friend," Applecross, £1; Mr. J. Weir, Glenellen, Tarbert, Argyll, £5; Mr. J. Robertson, 10 West 11th Avenue, Vancouver, £2/5/-; Miss M. McP. Lussagiven, Craighouse, Jura, £1; Miss K. McK., 39 Palmerston Place, Edinburgh, 10/-; Miss C. McL. Radnor Park, Clydebank o/a St. Jude's Congregation, £1; Miss C. R. Ridgeburn, Bonhard Road, Scone, £2; Miss A. McL., West End, Saltburn, Invergordon, £2.

Home Mission Fund.—Friend in H.M. Forces, 10/-; Miss S. K., Greenwich, Sydney, N.S.W., 10/-.

Organisation Fund.—Miss M. McP. Lussagiven, Jura, £1.

China Mission Fund.—"Widow's Mite" per "Covenantan," £10; Miss G. M. S., Halkirk, £1; "A Friend," Applecross, £1; "A Wellwisher," £1; "Wellwisher, Skye, 10/-; Wm. S., 69 St. George's Road, Charing Cross, Glasgow, 11/6.

R.A.F. Benevolent Fund.—Miss S. K., Greenwich, Sydney, N.S.W., 5/-.

Jewish and Foreign Missions.—"Widow's Mite" per Covenantan, £10; "Widow's Mite" per Covenantan, o/a Kaffir Bibles, £5; A Friend, Applecross, £1; Miss M. McPhail, Craighouse, Jura, £1; Miss S. K., Greenwich, Sydney, N.S.W., £1; "Two Skye Friends," per Rev. J. P. Macqueen, £2; Anon Friend, Halkirk, per Mr. F. Beaton, £1/10/-; From "Wee Margaret," 10/-; Mrs. T. M., 60 Blossom Street, Lowell, Mass., £1/9/8; Miss A. McL., West End, Saltburn, Invergordon, £1; "Friend," Halkirk, per Rev. Wm. Grant, £1.

Literature to H.M. Forces Fund.—"Widow's Mite" per Mr. James Fraser, £5; Friend, Applecross, 5/-; Miss S. Kerr, Greenwich, Sydney, N.S.W., 5/-; Friend in H.M. Forces, 10/-; Mrs. A. MacBeth, Corran House, Shieldaig, 5/-; M. M., Inverness, £1; Anon per Mr. M. Campbell for Bibles, £1; Mr. McL., Inverness, per Mr. F. Beaton, for Bibles, 10/-; Mrs. M. Mackinnon, Gillin, Hallin, Skye, 5/-.

Magazine Free Distribution Fund.—Rev. Jas. A. Tallach, Kames, 2/6; Wellwisher, 2/6; Miss Ross, Bonhard Road, Scone, Perth, 12/6; Miss Sarah Kerr, Greenwich, Sydney, N.S.W., 12/6.

The following lists have been sent in for publication:—

Lochbroom Congregational Funds.—Rev. D. N. MacLeod acknowledges with grateful thanks the following donations:—Misses MacLennan, 226 Woodlands Road, Glasgow, o/a Sustentation Fund, £8; Mrs. J. Marshall, Memus, Forfar, £2; o/a Sustentation Fund; Miss R. MacLennan, Windermere, Westmorland, £3, o/a Foreign Mission Fund.

London Congregational Funds.—Rev. J. P. Macqueen, acknowledges with sincere thanks the following donations:—"A Friend," Laggan, Invernesshire, £5; "A Skye Friend," £1; Mr. J. Keith, Halkirk, Caithness, £10; "A Friend," Wendover, Bucks, £6; Miss M. McL., Palmers Green, London, £3/2/6.

Fort William Church Repairs' Fund.—The Treasurer acknowledges with grateful thanks the following donations:—"Friend," Fort William, 10/-; "Friend," Oban, £1; Nurse Fraser, Paisley, £1; "Friend," Edinburgh, £2; "Friend," Glendale," 10/-; Mr. A. MacKenzie, Lochinver, £1.

North Uist Congregational Funds.—Rev. W. B. Nicolson acknowledges with grateful thanks the following donations:—"A Friend," Tomatin, £2; M. Laing, Elgin, 15/- o/a Sustentation Fund.

Raasay Manse Building Fund.—Mr. E. Macrae, Treasurer acknowledges with thanks the following donations:—"Friend," Edinburgh per Miss M. A. T., 10/-; Anon, o/a Sustentation Fund, £1, per Mr. S. MacLennan; A. P. Raasay, £1; Nurse L. McLeod, Fairlie, £1; Nurses Macfarlane and Rae, Alyth, £1, per Rev. D. Campbell; Nurse L. McLeod, Fairlie, £2, o/a Sustentation Fund.

Portree Congregational Funds.—Rev. D. M. Macdonald acknowledges with grateful thanks a donation of £2 o/a Home Mission Fund sent anonymously "In memory of a beloved uncle."

St. Jude's South African Clothing Fund.—The Committee acknowledge with grateful thanks contributions amounting to £15/6/6 and the following amounts direct per Treasurer:—Miss McInnes, Glasgow, 4/6; Mrs. Nicolson, Kent Road, 10/-; Miss J. McInnes, Elderslie Street, £1.

Kames Congregation—o/a S. African Mission.—Special Collection by Kames Congregation, £36. Anon. donation, £50. Total, £86 sent direct to Ingwenya by Rev. Jas. A. Tallach for Mission purposes.

Uig Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following donations:—Mr. F. McL. Kendebeig, £1; Miss G. Skigersta, Ness, £1; "Friend," Stornoway, £1; Mrs. G., Edinburgh, £2; Mrs. R., Tarbert, 10/-; Collected in Sandwick, Stornoway, £6/5/-; Mrs. McD., Lundale, £1; Collected in Meavaig, Harris, £11/1/6; Collecting Card per M. M., Stornoway, £2; Collecting Card per M. G., Raasay, £7; Collected in Stockinish, Harris, £9/11/-.

St. Jude's Congregation, Glasgow:—

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Home Mission Fund.—Anon, 10/-; Anon, 12/-; Anon, 5/-; Anon, 3/-; Anon, 3/-; Mrs. M. V. F., Paisley, 10/-.

Organisation Fund.—Anon, 10/-; Anon, 6/-.

Aged and Infirm Ministers' and Widows' Fund.—Anon, 5/-; Anon, 5/-.

China Mission Fund.—Miss L., £1; Anon, 10/-; Anon, 5/-.

War Comforts Fund.—Anon, 5/-.