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A Day of Prayer.

One of the constant spiritual activities of the living and exercised believer is prayer in as much as it is the very breath of vital godliness in the soul, along with all the other graces of the Spirit implanted therein, in the day of regeneration. Each day, all the varied needs of the soul, every providence, and recurring spiritual and gospel privileges, and many other matters, provide many reasons for prayer and call the Christian continually to the Throne of Grace. And so with God, the needy and exercised believer has much spiritual business through Jesus Christ, as the Redeemer says: "Men ought always to pray and not to faint." And there are times when the Lord's people in His Church, together recognise in some particular circumstance a definite and clear summons to concerted prayer; such as when the Synod of our Church last May, again appointed a Day of Prayer in the month of October, to be observed throughout the Church because of the low state of religion and morals throughout our Nation.

Such a day was clearly called for by the continued and increasing open and flagrant ungodliness, and the persistent indifference to the true religion of the Bible and the gospel of the Lord and Saviour Jesus Christ. No one with their eyes open can deny that the vast majority in Britain today live without true regard to God, His Word and the Ten Commandments. Many are regulating their lives no better than pagans and heathen, with all the economic and cultural advantages of these times. And it is God alone who can deliver the people from this deplorable and dangerous state of affairs.

Now, the Lord's people, as far as men are concerned, are the best friends of the Nation and have its highest good at heart. They are vexed and grieved primarily as to how greatly the Most High is being dishonoured; and also as to how multitudes are ruining themselves and exposing the Nation as a whole to the divine displeasure. And so it is the duty and privilege of those who fear the Lord to plead earnestly with Him, in the name of the Mediator, Jesus Christ, and by the aid of the Spirit of grace, to shine forth, to stir up His strength, and to come and save us by turning us again to Himself (see Psalm, lxxx). "Turn us again, O God, and cause thy face to

shine, and we shall be saved " (Ps. 89, v. 3). It was on account of the " remnant " that Israel in Isaiah's day were not as Sodom and Gomorrah.

The Most High is the hearer of prayer, and many proofs there are of this recorded in the pages of Holy Scripture. David, the man of God, and the man of prayer, testifies of God in psalm 65, ver. 2, " O thou that hearest prayer, unto Thee shall all flesh come." And in this divine capacity and wonderful mode of manifesting His favour to His people, the Lord has not changed. He is free from all changes and therefore His ears are still open to the cries of the righteous, albeit how He answers and when, are subservient to the divine will and purpose. Nevertheless it is good for believers to draw near to God in fellowship one with another, in behalf of a backsliding Nation.

Whatever the Most High will do with regard to the prayers of His people on and after a stated day of prayer, they may humbly use the language in the book of Joel: " Who knoweth if He will return and repent, and leave a blessing behind Him " (ch. 2, v. 14). Indeed our need of the blessing of an outpouring of the Holy Spirit is greater and deeper than we can know, but God sees and knows all from His dwelling place. And it shall be to the praise His glory if and when He pleases to heal our backslidings in recognition of the cries and sighs of His remnant in the midst of the land.

But in addition to prayer, the Church of God must continue to witness against sin and National evils, and to warn their fellow men that the wrath of God cometh upon the children of disobedience, not forgetting to remind them that God commandeth all men everywhere to repent, in that He hath appointed a day wherein He will judge the World in righteousness, by that man whom He hath ordained. " Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool " (Isaiah, chap. 1 ver. 18).

The Sinfulness of Man's Natural State.

Sermon by the venerable Thomas Boston, of Ettrick.

Ps. Li. 5. " Behold I was shapen in iniquity, and in sin did my mother conceive me." Man that was holy and happy is now fallen; and his fall should never be forgotten, but lamented, though it were with tears of blood. Man's first sin was the spring of all our woes, the poisonous fountain from whence all our misery flowed. It brought mankind into an estate of sin and misery; a state where man can do nothing but sin, wherein every thought, every word, every action is tainted with sin, wherein enmity to God and His holy nature, rebellion against, and opposition to His righteous law universally reign and prevail. In this dismal state to which mankind are reduced by

the fall, no true holiness is attainable, for it is a state of sin; and no salvation from wrath can be had, for it is a state of misery. The state we must be brought into, out of our sinful and miserable state under the breach of the covenant of works, if we would attain unto salvation, is the state of grace under the new covenant. Those that are delivered from their natural state, under the broken covenant, are persons effectually called by grace, and are in Christ Jesus, Rom. viii, 1. Those that are still under the bondage of the old covenant, are out of Christ, and "have no hope," Eph. ii, 12. This state is a very sinful and miserable state. For the power that the covenant of works has over them is a commanding, cursing, and condemning power: it commands them to yield perfect obedience, under pain of the curse, but affords no strength to performing it; and it curses and condemns them for the least failure. The source of all this is the total corruption and depravity of human nature, which we derive from our first father, in whom we have all sinned, and with whom we fell, in his first transgression.

In the text we have,

1. A plain confession of the being of original sin. Here is sin and iniquity, which the Psalmist, owns he had while yet in the womb, sin in which he was shapen, and iniquity in which he was conceived. This was not peculiar to the Psalmist, but is common to all mankind sprung in an ordinary way from the first transgressor Adam.

2. The way of the conveyance of this original sin, viz. by natural generation. In this way every son, and daughter of Adam are infected with this leprosy.

3. The malignant efficacy it has on mens lives; Behold, says David, I was shapen in iniquity. He points out original sin as the fountain of all his actual transgressions. For how can a corrupt fountain send out wholesome streams? The doctrine observable from the text is, Doct. The sinfulness of that estate wherein man fell, consists in the guilt of Adams first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

In discoursing from this doctrine I will shew,

I. That there is such a thing as original sin.

II. Wherein original sin consists.

III. Deduce some inferences for application.

Our first business is to shew, that there is such a thing as original sin. Of this we have melancholy proof.

I. Consider Scripture-Testimonies. In the text we have David, a man after God's own heart, yet confessing he was shapen in iniquity and conceived in sin. Adam begets Seth, from whom the whole race of mankind derive their origin, after his own image, Gen. v., opposed to the image of God, after which he was made, Gen. I. 26. consisting in knowledge, righteousness, and true holiness. Job says chapter xiv. 4.

"Who can bring a clean thing out of an unclean? not one." This is God's verdict on all mankind, Gen. vi. 5. "Every imagination of the thoughts of his heart is only evil continually."

2. This is plain from the case of infants, which we all once were. We may plainly read in their faces, that we are covered over with sin and guilt before any other covering come on us. For, (1) what else mean Scripture-Ordinances about them? If there were not in them a superfluity of naughtiness, why were they circumcised? If they were not unclean, why were they baptised? This corruption of human nature was also shadowed forth by the law, concerning purifying of women. (2) Consider the sad effect of sin upon them, which meet them as soon as they come into the world, yea in the womb, such as sickness, pain, death, etc. which says, "that by nature we are the children of wrath," Eph. ii. 2. (3) Consider the early appearance of Adams image in them, before ever they come to the use of reason. What a deal of pride, ambition, curiosity, vanity, wilfulness, and averseness to good, appears in them; and when they creep out of infancy, what obstinacy and incorrigibleness appears in them; so that there is a necessity of using the rod of correction to drive away the foolishness that is bound in their heart, Prov. xxii. 15.

3. The universal necessity of regeneration plainly proves the corruption of our nature John, iii. 3. "Except a man be born again, he cannot see the kingdom of God." Were we not disjointed by nature, what need would there be for us to be taken down, and put up again? If the first birth was right what need would there be for a second?

II. I come now to shew wherein original sin consists. It consists in these three things: the guilt of Adam's first sin, the want of original righteousness, and the corruption of the whole nature.

First, Original sin consists in the guilt of Adam's first sin. Guilt is an obligation to punishment. For this sin, which is ours by imputation, we are liable to punishment. This guilt lies in all men by nature, Rom. v. 18. And this guilt of Adam's first sin is original sin imputed; of which I spoke in the former discourse. The only remedy for it is in Jesus Christ, I. Cor. xv. 22. Eph. i. 7. Rom. iii. 24.

Secondly, It consists in the want of original righteousness. Original righteousness is that righteousness and entire rectitude of all the faculties of the soul wherein man was created. Man's soul was so adorned with it, that it resembled its great Maker. But now man is stript of these ornaments, he is left quite naked.

I. There is a want of that knowledge in the mind wherewith man was created. That light that was set up in the soul of man is now gone; though the candlestick is not removed, the candle is, Job xi, 12. "For vain man would be wise, though man be born like a wild ass's colt." The understanding is darkened, being alienated from the life of God through the ignorance that is in man, because of the

blindness of their heart, Eph. iv. 18. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned," I. Cor. ii. 14.

2. That righteousness which was in the will of man, that bent and inclination to good, is now removed, Eccl. vii. 29. "I know (saith the apostle) that in me (that is in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not," Rom. vii. 18.

3. The holiness of the affections is gone. Spiritual affections have taken the wing, and left the soul like a bird without wings which has nothing whereby it can mount, Rom. vii. 18. forecited. This want of original righteousness is a sin, being a want of conformity to the law of God, which requires all moral perfection. It is also a punishment of sin, and so is justly inflicted by God. And though the want of this righteousness be sin, yet God's depriving man of it, or rather not giving it to him, is a most just act; seeing Adam, having got it for himself and for his posterity, threw it away, and God is not obliged to restore it. It can be no other sin than the first sin, whereof this with-holding of original righteousness is the punishment. So true it is, that if the imputation of Adam's first sin is denied, original sin is quite raised, there is no foundation left for it.

Thirdly, It consists in the corruption of the whole nature. Concerning which two things are to be considered.

I. That the nature of man is indeed corrupt, (for) we must not think that original sin lies only in the want of original righteousness. No. man is not only void of good qualities naturally, but he is filled with evil ones.

(1). The Scripture holds it forth so, while it calls this sin, the flesh which lusteth against the Spirit, the old man, the body of death, the law of the members, warring against the law of the mind, etc.

(2). The soul of man cannot be otherwise. It must be morally right or wrong; either it is habitually conformable to the law of God, or not; if it be not, its inclinations are against it. The soul has either Gods image or that of the devil upon it. If there is not light in the mind, there must be darkness there.

2. Consider the nature and extent of this corruption. As to its extent, Ist. All men are corrupted. There is no exception of any of Adam's posterity descending from him by ordinary generation; Gen. vi. 5. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Job xiv. 4. "Who can bring a clean thing out of an unclean? not one." The Virgin Mary, of the substance of whose body the holy human nature of Christ was formed by the operation of the Holy Spirit, is included among the rest. Even the children of holy parents are corrupted; for generation is by nature, not by

grace The circumcised father begets an uncircumcised child, as purest corn that is sown produceth chaff.

2ndly. All of every man is corrupted; it is a leprosy that has overspread universally; a leaven that has leavened the whole lump. It has overspread the soul in all its faculties, Tit. i. 15—"Unto them that are defiled and unbelieving, is nothing pure, but even their mind and conscience is defiled."

1st. If we look to the understanding, there we will see, darkness over all that region. It is the land of darkness and shadow of death, where the very light is darkness; darkness in the abstract, Eph. v. 8. We are born blind, and cannot be restored without a miracle. There is a dreadful stupidity in spiritual things; the natural man cannot take them up, I. Cor. ii. 14; but he is a fool, and a madman, because in these things he is a mere natural.

(2). A bitter root of unbelief naturally grows there, which overspreads the whole life. Men by nature are the children of disobedience, Eph. ii. 2. Or impersuasibleness. How like Adam do we look! how universally is that article embraced, "ye shall not surely die," and how it spreads itself through the lives of men, as if they were resolved to fall after the safe example of unbelief!

2ndly. As for the will, call it no more will but lust. It is free to evil but not to good. "God made man upright," his will straight with His own, with a power in the will to do good and an inclination and bent thereto, But now behold in it a pitiful weakness. Man naturally cannot will what is good and acceptable to God. He cannot produce one holy act until grace change the heart, more than a stone can feel, or a beast reason. Hence the apostle says, Phil. ii. 13. "It is God that worketh in you both to will and to do of His good pleasure." Rom. v. 8. "We are without strength." Cor. iii. 5. "We are not sufficient of ourselves to think anything of ourselves, but our sufficiency is of God." Men by nature are dead spiritually, "dead in trespasses and sins," Eph. ii. 1. If they will what is good, it is in a carnal manner.

(2) An aversion to good. We are backward to it, and therefore must be drawn like a bullock unaccustomed to the yoke. Sin is the natural man's element; and as the fish is averse to come out of the water; so is the sinner from the puddle of sin, in which he delights to lie. Hence says our Lord, John v. 40. "Ye will not come unto me, that ye might have life." They were not only naturally unable to come, but they had no inclination to the duty. Their stomachs are full, and, like the full soul that loathes the honeycomb, they nauseate the heavenly food in their offer.

(3) There is a proneness to evil, a bent and inclination to it, Hos. II. 7. "My people are bent to backsliding from me." Hence natural men are mad on idols. Set sin and duty, death and life, cursing and blessing before the natural man, and leave the will to itself,

it will naturally run to sin, to death, and the curse, as the waters run down a steep place.

(4) There is a crossness, and contrariety in the will to God and goodness, Rom. viii. 7. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." That God forbids a thing is a motive to the will to like it. No fruit is so sweet to the corrupt appetite as the forbidden fruit. Strip sin naked of all its ornaments and allurements, and the natural man will court it for itself. The will naturally lies cross (contrary,) to God. (1) It is cross to His nature. He is holiness itself; and the will rejects holiness for itself. Hence men say to God, depart from us, for we desire not the knowledge of thy ways, Job xxi, 14. The will is an enemy to the Scripture of God, and hence they do what they can for the change, Ps. L. 21. It was most agreeable to nature, that the Pagans made their gods profane. The proud man desires to have none above him to control him, or call him to account, and the natural man wants to have no God, Ps. xiv. 1.

(2) It is cross to his will. (1) To His law, which binds him to conformity to God, which the natural man hates, Rom. viii, 7. Corrupt nature rises against this yoke: they would have the law brought down to their corruptions. Hence that is a distinguishing mark on the godly man, "His delight is in the law of the Lord, and in His law he meditates day and night," Ps. i. 2. (2) To His gospel. The will of man is naturally quite opposed to the grand device of salvation through the Lord Jesus; and natural men like Judas, would rather hang themselves than go to Christ, submitting themselves to the righteousness of God, Rom. 10, 3. They say, "will not have this man to rule over us." Luke xix. 14. The gospel is designed for humbling the pride and selfishness of men; but they are for exalting self, and placing it on the throne. It lies cross to the will of God in its chief acts.

(1) As to the intention, the will is wholly cross and perverse as to the ultimate end. Self is set up for the chief end instead of God,—“men shall be lovers of their own selves.” 2. Tim. iii, 2. In this we follow our first fathers footsteps. The will is like a traitor, who, instead of gathering in the rents of the crown to the king, gathers them in to itself. (2) As to the choice, Ps. iv, 6. "There be many that say, who will shew us any good?" God offers Himself to be the sinners portion; but he chooses the creature for his portion, and sin for the way to obtain it.

(5) There is contumacy in it. The will is wilful in evil, and will not be turned, though it should run on the sword point of vengeance—"Why will ye die, O house of Israel," Ezek. xviii, 31. Like the leviathan in his way, it "laugheth at the shaking of the spear," Job xli. "I shall have peace says the natural man, though I walk in the imagination of mine heart, to add drunkenness to thirst," Deut.

xxix, 19. This is the stony heart, which as a stone is insensible, resisting, inflexible, but by the power of divine grace, hard to receive impressions, but as the water to let them go. 3rdly. As to the affections they are quite disordered. While man stood, his reason was subject to the law, and his affection to his reason: but now, like the unruly horse, they will either not receive, or else run away with the rider, Jer. ii. 23, 24. (1) The affections are misplaced as to their objects. The natural man is a spiritual monster. His heart is there, where his feet should be, fixed on the earth, his heels are lifted up against heaven, which his heart should be set on. He loves what he should hate, and hates what he should love; joy in what he ought to mourn for, and mourns in what he should rejoice in, glories in his shame, and is ashamed in his glory; abhors what he should desire, and desires what he should abhor; acting in direct opposition to the apostolical injunction, of, "seeking those things which are above," Cor. i. 1. (2) When the natural mans affections are fixed on lawful objects, they can keep no bounds. They cannot flow to the creature, without overflowing, they cannot love a lawful object, without over-loving it; nor joy in any created comfort, without excess. The affections are never right only evil. Further, this corruption has spread even to the body. That which should be a temple for God is become a garrison of lust.

1. It incites (the body,) the soul to sin. What a snare is the temperature of the body to the soul, leading it to the commission of many foul sin! Therefore the godly beat it down as an unruly beast, keep it under, and bring it into subjection, that it cast not the soul into sin and misery, I. Cor. ix, 27. It is the house wherein snares are spread for the soul; so that many; to please their bodies, make shipwreck of their souls.

2. Its members are members of unrighteousness, Rom. vi. 13. Are not the eyes and ears the windows whereat death comes into the soul? The tongue is an untamed beast by which the impure heart vents its filthiness. The throat is an open sepulchre; the feet run the devil's errands; and the belly is made a god. The body is naturally an agent of Satan, and a magazine of armour against the Lord.

What shall we say who can express the corruption of nature? The whole man is corrupted. All defilement is in us naturally, Rom. i. 29. The treasure of wickedness is in the heart, Mat. 12, 35. It is a cage full of unclean birds. The tongue is a world of iniquity, an unruly evil, full of deadly poison. What a universe of wickedness and impunity must the heart then be? This is a rude draught of the corruption of human nature in its fallen state, which the Spirit of God in Scripture call flesh, in many passages that might be quoted. The propriety of this expression will be evident from the following particulars.

1. It denotes the degrading and debasing malignity that is in sin, which unspirits and unsolds a man, if I may be allowed such

expression. A sinner is called a carnal man, a man made up of nothing but a lump of dull flesh kneaded together without spirit. And therefore the Apostle, Rom. viii, 13, does not bid men mortify the deeds of their souls, but of their bodies, because wicked men act as if they had no souls, or at least not so noble a soul as the rational one is.

2. It denotes what it is that sins tends unto. It is only to please and gratify the flesh; to pamper the body, that sensual sordid, and baser part of man. The soul of the natural man acts for no higher end than the brute beast. The life of the beast acts not for itself, but is made a drudge and underling to the body. It serves only to carry the body of the beast up and down to its pasture, and make it to relish its food and fodder. And thus it is with the souls of wicked men; they act not for themselves, but are only provisors for the body, that seek out and lay in provision for the flesh. Hence we have that exhortation, Rom. xiii. 14, "But on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof."

3. Though the soul be the chief seat of the flesh, yet the flesh is the great instrument by which it acts, Rom. vi, 19. Hence its acts are called the "deeds of the body," Rom. viii. 13. Though some sins are seated in the mind, as heresies, covetousness, malice, pride, etc., yet they are set down among the works of the flesh in the apostles catalogue, Gal. V. 19. And as to the sins of omission, they usually take their rise in men from some inordinate affection in the creature, which causes them to omit their duty to God, but, generally speaking, most sins are acted by the flesh. When the devil would set up a kingdom in the hearts of men, he doth it by the flesh; for what is nearer and dearer to us than our flesh? and things pleasant and grateful to the flesh strongly promotes his designs. These darken and blinds their minds, corrupt their heart, and entice and allure their affections; so that they hunt after them with an eager pursuit, to the woeful neglect of God and their precious souls.

4. The disorder of the sensitive appetite, which inclines men to the interest and conveniences of the flesh, is the great cause of all sin; and therefore man is represented in Scripture as wholly governed by his sensual inclinations, Gen. 6:3: John iii. 6, as if he had nothing in him but what is earthly and carnal. Our souls cleave so fast to the earth in our degenerate state, and are so much addicted to the body, that they have lost their primitive excellence and beauty. Our understanding, will, and affections, are woefully distempered by our senses, and enslaved to the flesh. So with great propriety nature is called *flesh* in Scripture.

1. This corruption is truly and properly sin, even in the regenerate, where the guilt of it is removed by the blood of Christ, and the power of it subdued by His Spirit and grace. And all the notions thereof in them is sin, as appears from what the apostle says, Rom. vii. 5, 7, 8. "For when we are in the flesh, the notions of sins which

are by the law, did work in our members to bring forth fruit unto death. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence, for without the law sin was dead." Gal. v. 17. "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would."

2. This corruption is exceeding sinful. For the law and the covenant of works made with Adam, as the head and representative and head of all his posterity, required perfect obedience and conformity to God both in heart and life, to love the Lord his God with all his heart, soul, strength, and mind. God placed him in a holy happy state, endued him with His image, consisting in knowledge, righteousness, and true holiness; and give him sufficient power and ability to perform his duty he owed to his Lord, and to continue in the course of obedience, till he should be confirmed both in holiness, and felicity. Now, man having by sin stript himself of the image of God, and rendered himself incapable of obeying God either in heart or life, the law still requires all the holiness, and righteousness that he did when he was in his upright state; and the want of conformity to the law of God must be exceeding sinful, as a breach of the law of God, and a trampling on His image. And in order to affect us with a deep sense of the sinfulness of the total corruption of our nature, let us consider?

(1) The pregnancy of this corruption. It is indeed all sin virtually, which is retailed out in many particular sinful acts. It contains in its bowels the seed and spawn of all wickedness whatsoever. All treasons and disobedience, rebellions, and hostilities against the supreme and sovereign Majesty of heaven, are to be found in it. It is the nursery, seed, and womb, yea, every sin that is possible to be committed is in this womb, so conceived and formed, animated and brought to the birth, as there needs nothing but a temptation and opportunity to bring it forth!

It may be that you never imbrued your hands in your brothers blood, as Cain did, nor actually committed murder, yet the seed and spawn of it is lurking in your heart; and the only reason why you have kept free from it is, because God has restrained and kept thee back, and has not suffered the like temptations and occasions to come in thy way. It may be you never set cities on fire, dashed out childrens' brains, ript up women with child, as Hazael did; yet all these sins are lurking in your heart, though they were never acted by thine hands. Hazael was angry when the prophet told him so much, Kings viii, 12, 13, but he acted all that and more, when he was advanced in his masters throne. He could not think that he should be guilty of such atrocious and detestable crimes, unless he were transformed into a dog.

He was little acquainted with the desperate wickedness of man's nature, which habitually inclines him to the most barbarous and bloody cruelty.

2. This corruption that lies in the heart is the woeful cause, source, and spring of all actual transgressions which stain men's lives. Every wicked and sinful action derives its descent from this. From whence come murders, adulteries, fornications, thefts, etc. Our Saviour tells us, Mat. xv, 19. They proceed out of the heart. If you will trace these streams to the true spring and fountain, you will find to be the sin and wickedness of the heart. This is that seed and loathsome spawn to which all this detestable vermin owe their original. It is fruitful and productive of all manner of evils. It is that which fills peoples' mouths with cursing, swearing, lying, slandering, etc., makes their feet swift to shed blood, and puts the poison of asps under their tongue, Rom. iii. 14, 15. Yea, this defiles the whole man, and stains him with universal pollution, Mat. xv. 18. As a lethargy in the head, or an indisposition in the stomach, diffuseth a universal malignity through the whole body, these being sovereign and principal parts in man; so this wickedness that dwells in the heart, poisons the whole life. Many a filthy and impure stream issues from this corrupt fountain.

3. Consider what monstrous deformity it has brought on the soul. The mind of man was the candle of the Lord. As it proceeded from God it was a lightsome beam, shining with more lustre and splendor than a ray of the sun. But now it is dark and obscure, and is become a stinking and noisome dunghill. It was once one of the brightest and most excellent pieces of the creation, next unto the angelical nature; but by sin it is transformed into an ugly monster. We justly reckon that birth monstrous, where the members have not their due place; when the head is where the feet should be, or the legs in the place of the arms, etc. Thus the noble powers and faculties of the soul are monstrously misplaced. That which should be highest is now lowest, that which should rule and keep the throne, is brought into miserable subjection and bondage: that which should serve and obey, does now tyrannise and command. Passion overrules reason, and the will receives laws from the fancy, and appetite. In man's primitive state, the will was sovereign lord, reason was its counsellor, and appetite subject to both, but now it has aspired and got above them, and oftentimes carries both into a servile compliance with the dictates of sense. Any spot or blemish upon the face of a beautiful child, when it comes but accidentally, grieves and afflicts the parents: how much more cause have we to bemoan the natural, universal, and monstrous deformity which has seized upon our souls?

4. Consider the devilishness of this corruption? There is nothing in all the world that has so much of the devil in it as sin. It is his first-born, the beginning of his strength; that which he (devil) hatched and brought into the world. It is his work and employment, his great master-piece, that wherein he applauds himself and glories, John viii. 44. This is the image that he has drawn upon man. Those

black characters which are drawn on the soul, are of Satan's impressions. As face answers to face, so doth mans corrupt nature answer the nature of the devil. It has all the essential parts of the diabolical nature. There is in it a strong aversion to all that is good, so is there in him—(Satan,) and a mighty propensity to all evil, so it is in the devil. It is Satan's correspondent, that maintains secret and constant intercourse with our mortal enemy. It is a domestic enemy, ready on all occasions to betray the soul into the hands of him (Satan), who is always going about as a roaring lion, seeking whom he may devour. O, should it not deeply humble us before God, that we are so near a kin to hell, and have such correspondence with the devil; that our corruption makes us so like unto him, and daily affords him so great an advantage against us.

(5) Consider the brutishness of this corruption. Sin hurries the soul on with blind rage and fury to such acts and motions, as men in their right reason would highly condemn. It is on this account that men are compared to brute-beasts and irrational creatures: as to the horse and the mule, to a wild ass, an untamed hieffer, etc. The brute-creatures, though they be not capable to know God, yet they will know and take some notice of their benefactor, and such as feed and keep them. But men kick against God, they would Christ, and reject and expel the Holy Spirit in his motions and operations. They bellow out reproaches against His servants, whom He has sent forth to feed and nourish their souls, Pro. xii :I. The brutal creatures have a strong inclination to those things which tend to their health, and to the preservation and continuance of their life and strength; but sin makes men averse to their own happiness, and all spiritual means that have a tendency there unto.

The beasts are afraid of that which is hurtful and destructive to their life: but sin pushes men on in the ways of death, and the path which leads to eternal destruction. It is said Job xi. 12, "that man is born like a wild ass's colt." He brings with him into the world a heart more wild, fierce, and untamed than any beast of the field.

6. Consider its vileness? It is the abominable thing which the Lord hates. He cannot look upon it but with infinite abhorrence. There is nothing so base and so contemptible as sin. The Scripture sets it forth under various notions, no single one sufficient to express its vileness. It is called flesh, Gen. vi, 3; and Gal. v. 16-17. This holds forth the vile degeneracy of man's soul since this corruption seized upon it. By creation it was pure and holy, heavenly and spiritual, near a-kin to the angels, yea, as like the nature of God as a creature could be: but now it is transformed into flesh, made carnal, sensual, and devilish. It is vile both formally and effectively: filth in itself, and has made the whole man so. It is compared in Scripture to those things which are most vile and detestible in the eyes of men, as filthy vomit, defiling mire, rotten members, putrifying sores, etc.

7. It excludes and debars from access to God and communion with Him. There can be no friendship between light and darkness, between Christ and Belial, and between an infinitely pure and holy God, and vile filthy polluted sinners. We have an important question proposed, Ps. xxiv. 3. "Who shall ascend into the hill of the Lord? and who shall stand in His holy place? The answer is given verse 4, "he that has clean hands and a pure heart: who has not lifted up his soul unto vanity, nor sworn deceitfully." And we are told Ps. v. 4-5. "Thou art not a God that has pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight, Thou hatest all workers of iniquity." The heart is the temple of God, the chief place of His residence in man; and He will never dwell in it, unless it be made clean. There is no access to God here or hereafter without holiness, James iv. 8. Rev. xxi. ult.

8. Lastly, it exposeth to terrible wrath. It is sin that brought the deluge upon the old world: and it has brought many fearful plagues and judgments upon the new—(world,) one since. And it is (sin) this that lays men open to the wrath and vengeance of God in the life that is to come. Hence they are called the children of wrath, Eph. ii. 3. They were born to wrath by nature. This is the their portion and inheritance. "The wrath of God is revealed from heaven (says the apostle) against all ungodliness and unrighteousness of men. The curses and threatening of the law proclaim the divine displeasure, and give warnings and intimation to sinners of what they are to expect. There is a day of wrath coming, and of the revelation of the righteous judgments of God, when the wicked shall be turned into hell, and all the nations that forget God. We are exposed to wrath on account of sin, in our conception, birth, life, and death, and through all eternity. In the above three things, the guilt of Adams first sin, the want of original righteousness, and the corruption of the whole nature, consists in original sin. These three things make up this monstrous body. There lies our sinfulness which we are brought into by the fall. How this corruption is conveyed to all the children of men, the Scripture, even the text, makes it plain, that it is conveyed by natural generation, so as all that proceed from Adam in the way of natural generation are infected with it. But if it be asked, how this original corruption is propagated from parents to children? how it comes to pass that our souls are defiled and tainted with original sin. Indeed this question is hard and difficult. It may be this is one of those mysteries which are reserved for the world to come, about which we cannot in our present state solve every difficulty that may be moved. It is much more our duty and interest to be solicitous how to get sin out of our souls, than to pry and search into the way how it came into them. However, this is certain, that God doth not infuse it. As a pure and holy God, He cannot infuse any impurity into the souls of men; for He cannot be the author of sin, who is the revenger of it.

Nor doth He create men's souls in their original purity and rectitude; for the sin of Adam lost that, and God's justice withholds it from his posterity. As a pure and holy God, He cannot infuse any impurity into the souls of men; and as just and righteous God, He may and doth withhold from them or create them void and destitute of, that holiness and righteousness which was once their happiness and glory. Again, it is probably thought by some, that original sin comes neither in by the soul alone, nor by the body alone, apart from the soul, but upon the union and conjunction of both in one person. It is the union of these two that constitutes a child of Adam, and as such only we are capable of being infected with his sin. Solid divines, without a daring intrusion into unrevealed secrets, proceed by the following steps in answering this question.

1. If it be demanded, how it comes to pass that an infant becomes guilty of Adam's sin? the answer is, because he is a child of Adam by natural generation.

2. But why is he deprived of that original rectitude with which Adam was created? they answer, because Adam lost by his sin, and therefore could not transmit to his posterity what he had lost.

3. But how come he to be inclined to that which is evil? the answer is, because he wants that original rectitude, which Adam had when he was created. For whosoever wants original righteousness, inclines naturally to that which is evil. So the propension of nature to that which is bad, seems to be by way of concomitancy with the want of original righteousness. No action can be holy which doth not flow from the image of God in the soul, as its root and principle. And therefore men being dispoiled of the image of God, there is no action of any man in a state of nature but what is sinful and corrupt. But, as I said before, it much more concerns us how to get original corruption removed, than to inquire how it came in. This corruption may well be called original sin, because we have it from our original, it being as old as ourselves; and because it is transmitted from Adam, the origin of mankind; and, which is the last thing, because all actual transgressions proceed from it, Matt. xv. 19; as I have already shewn. I will shut up this point with a few references.

1. No wonder then we are born to trouble as the sparks fly upwards; that we are attacked and made prisoners as soon as we come into the world. This says that the straight way in the course of justice would be, that we go from the womb to the grave and that cradle be turned into a coffin. For, in a spiritual sense, we are all dead born; and no wonder that natural death should seize those that are spiritually dead; and that all sorts of miseries should pursue those that are destitute of every thing that is good. There is no ground for parents to be lifted up on account of children, however numerous and fair. For though they may have fair faces, they have foul and deformed souls by nature; and natural beauty is far outbalanced by

spiritual ugliness. Parents had much need to carry them by faith and prayer to the fountain of Christ's blood, to get them washed and purified from their spiritual uncleanness. These doctrines let us see the absolute necessity of Christ as a Saviour, who alone is able to save us from the guilt of sin by His blood, and from the filth and pollution of it by the washing of regeneration, and the renewing of the Holy Ghost, and from the dominion of it by the power of divine grace. "Except a man be born again, he cannot see the kingdom of God," John iii. 3.

LASTLY, see the absolute necessity of mortification, of crucifying the flesh; for from it all actual sins proceed. A form of godliness will not do. No; we must strike at the root, otherwise the branches will never die. The consideration of the total corruption and depravity of our nature should make us all lie low in the dust before a holy God, watchful against every motion and temptation to sin, restless till we be delivered from it, and indefatigable in the course of the Christian warfare. And it calls every one to mourning and lamenting over the ruin of our nature, and to supplicating the God of all grace, that He may cleanse our polluted souls, and wash us from our sins in the blood of Jesus.

Our Magazines and The Westminster Confession.

BY REV. JOHN P. MACQUEEN.

It is scarcely necessary to emphasise to readers of our magazine that the king of books is the Bible, the Word of God, which is settled fast in Heaven, and lives and abides for ever. It claims, accordingly, supreme priority as the standard of Christian faith in every age and clime, the most Scripturally-framed Confession of Faith, humanly systematized, being thus only subordinate. Nevertheless, the Westminster Confession of Faith, being our subordinate standard of faith, should have the second place, next to the Bible, in every home, worthy of the name. It was framed by men as eminent for piety as they were distinguished for learning and scholarship, with the view of counteracting and exposing, in the light of the Bible, the prevailing heresis and errors of that day, which labelled themselves "Christianity" and masqueraded as such. They succeeded so well that after over four hundred years no other subordinate standard has superseded this blessed work, while the Assembly of divines who composed it, are rightly regarded as the most eminently godly and distinguished since the time of the Apostles.

As the recently-published "Confession of Faith," by our Church's Publications Committee, is a complete issue, including the Larger and Shorter Catechisms, The Sum of Saving Knowledge, The Solemn League and Covenant, etc., and is an excellent edition, modestly priced at 8/6 per copy, postage 1/- extra, and to be had from Mr. John Grant, Palmerston Villa, 4 Millburn Road, Inverness, it should be

in every home. Next to the Bible, I know of no better gift that parents could give to their sons and daughters on leaving or already away from home, or for uncles and aunts to give to their nephews and nieces, if they are at all interested in their spiritual and moral welfare, which involves also their true temporal and eternal welfare. "Seek ye first, the kingdom of God, and His righteousness, and all other things shall be added unto you." (Matthew vi, 33).

As well as the Bible and the Westminster Confession of Faith, I would commend our own two church magazines, the "Free Presbyterian Magazine," and the "Young People's Magazine." Personally, I do not consider him, or her, or them, one hundred per cent loyal to our denominational distinctive Scriptural testimony who are not regular subscribers of both magazines. As for those who object that as they have no children of their own they do not subscribe to our "Young People's Magazine," may I be permitted to ask such how they can be professing christians and not be prayerfully interested in other people's children. "Suffer little children to come unto Me, and forbid them not." Let such prayerfully peruse, and meditate upon the first eight verses of psalm seventy-eight, and then peruse the rest of the psalm as showing the result of disobedience.

The present writer considers it a disgrace that there should be found among our church members and others, who never read our magazine from one end of the year to another, except on those rare occasions when they hear outsiders discussing something that appeared in the "Free Presbyterian Magazine." On such occasions they borrow the copy for perusal from some regular subscriber, though they otherwise could well afford to subscribe themselves. It would amaze some in our church to discover how numerous such indifferent, apathetic, half-hearted Free Presbyterians are, if indeed they are worthy of that honoured name. As for those who might be considered too poor to subscribe, there is a free distribution fund, though it would take a great deal to convince me that, in these days of the Welfare State, there are any such destitute people to be found at all. In any case, there is free distribution for such.

The present writer's personal opinion is that this indifference, relative to our magazines, is in no small measure due to reluctance on the part of some ministers, missionaries, and office-bearers, where these sad conditions prevail, to urge upon the people that it is in their own highest and most spiritual interests, and intelligent regard for our church, to be true regular subscribers. Otherwise, how can it be explained that, despite the fact that so many in the London congregation come and go for varying periods, there has never been in this congregation, all the years I have been here, one single individual, who has not been a regular subscriber. Why should there be any reluctance or fastidiousness on the part of any minister, missionary, or office-bearer in this connection, when the appeal is a purely altruistic and disinterested one? Surely the mental, moral, and spiritual welfare

of our people is, to say the least, as important as their physical welfare. The precious immortal soul needs moral and spiritual fare, in order to its growth in grace, as the body needs physical food in order to grow and develop to manhood and womanhood. Sermons, articles, and up-to-date comments on current affairs, in the national and international religious spheres, are calculated to keep the readers of our magazines well informed, and, by the blessing of the Holy Spirit, to produce and aid growth in grace, and in experimental spiritual knowledge.

Parents, uncles, and aunts, as already stated regarding gifts of the Westminster Confession of Faith, should follow the excellent example of those people in our church who, when annually subscribing for their own copies, subscribe also for their sons and daughters, brothers and sisters, nephews and nieces, not only away from home in their native land, but also overseas, thus keeping up the best family and relative link conceivable, as well as being, by the Divine countenance, fruitful in blessing, even to generations yet unborn. It would also help to prevent young and inexperienced people making matrimonial alliances for which they sell their noblest birth-right, next after being members of Christ's mystical body—namely, members of the Free Presbyterian Church of Scotland, a birth-right and privilege not worth selling for the best husband or wife this world has to offer, or for any other object whatsoever. Let it ever be powerfully and ardently emphasised that God never asked any man or woman to leave as pure and as Scriptural a branch of the visible Church as is to-day to be found in the world, for a less pure and less Scriptural one. We do not thus affirm that the Free Presbyterian Church of Scotland is perfect, but we do affirm that it is sincere. Its doctrines are perfect and infallible, as they are Scriptural, but the custodian of these blessed doctrines—the pillar and ground of the truth—our denomination, is composed of sincere but fallible and imperfect human beings. The doctrine of human perfectionism in time is opposed to Scripture truth, for when the Lord's people are perfect they shall not be here. Thus no denomination, however pure and Scriptural, is perfect, however sincere and earnest, but partakes of the sinful failures and infirmities incidental to human nature even when supernaturally regenerated, while ripening, as regards the individual believer, to perfection. "Not as though I had already attained, either were already perfect, but I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii, 12-14).

It is nevertheless the clear and manifest duty, and for the highest spiritual interest and welfare, of every regenerated man and woman, as well as its being for the glory of God, to break through all sentimental and emotional family and relative ties, to ascertain and find the purest and most Scriptural branch of the visible church, contemporary with that regenerated individual, on the principle that :—"Them that honour Me, I will honour."

The late Mrs. Mary MacLean, Breakish, Skye.

The subject of this sketch was born at Luib, Isle of Skye, on the 1st day of June, 1864. Her maiden name was Mary Finlayson. Her husband was Lachlan MacLean, a native of Luib also, who died in January, 1937. He was a sea-faring man who spent most of his days on yachts. He was often in Greenock and well-known to our Church people there at that time. Mrs. MacLean herself, passed away on 4th June, 1957, having attained to the good age of 93 years.

Six boys and one girl were born to Mr. and Mrs. MacLean. Of this family, only two sons were still spared at the time of her death. One of these, John, is resident at Breakish and it was there his mother passed away. The other is resident in New Zealand. Mrs. MacLean had thus her own share of her sorrows in this life in seeing the hand of death removing members of her family from time to eternity. Her sorrow was alleviated at least with regard to two of these, since they gave every sign before they were taken away that Christ had been made precious to them.

Donald was only 32 years of age when he died in Glasgow in 1929. A short obituary of him appears in the *Free Presbyterian Magazine* for December, 1929. Of him, it was said then, "He knew much of the wiles of Satan and the deceitfulness of his own heart which caused him much grief and kept him in much dependence upon grace. He was naturally of a cheerful disposition, but since he was savingly changed his conversation could truly be said to be seasoned with salt." He became a member in full communion just a month before he entered the eternal communion in the Father's House. Lachlan was the name of the other son about whom good hopes were entertained. He, too, was but young in years when he was taken away. He appears to have been a spiritually-minded young man and, in his last illness especially, showed this very clearly.

We have been unable to obtain any details of how the great change came over Mrs. MacLean, herself. She was very reticent with regard to her personal experience of the power and effect of the Word of God upon her soul. Her evident concern at the plague of sin felt within and her attachment to Christ as the only sure hope for a sinner in view of death, judgment and eternity, however, marked her out as one who was taught from above. The promise is "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Is. 54. 13). She became a member in full communion about 1930 and her love to Christ was manifest in her love to the Cause which is His own. Her interest in the Free Presbyterian Congregation in Broadford was deep and true. She greatly rejoiced at the prospect of a Church being built there and although she did not live to see it being opened for public worship yet she was spared long enough to entertain the hope that such a building would be erected in the good providence of the Lord. For the past few years, the ministers assisting at the communion stayed at her home. As she was

not able to go out to the services, she greatly rejoiced in thus meeting the Lord's servants and people. "Thy people shall be my people and thy God my God" (Ruth I. 16) was the language of her heart.

Although she had been frail for some years, the end came rather suddenly. She was just in bed for a week when she took a turn for the worse. In previous illnesses she had complained much of her low spiritual condition but, on this occasion, she appeared to be granted a measure of peace and contentment in her soul. Her memory greatly revived and II. Tim. 4. 7-8, which she was heard to repeat often, seemed to be a portion which was made very precious to her, especially the first and last phrases, "I have fought a good fight . . ." and "unto all them also that love His appearing." While her mind was evidently set upon things above, Mrs. MacLean did not forget the Cause on earth and the evening before she died, she asked if the post had brought any contribution for the new Church of which her son is treasurer. She is greatly missed by all who knew her but we believe that our loss is her everlasting gain.

To her son in New Zealand and to her son, his wife and family in Breakish, who so lovingly attended to Mrs. MacLean's every need, we extend our sincere sympathy and pray that they may become followers of those who through faith and patience inherit the promises.

—Donald MacLean.

The late Mr. John G. Macaskill, Stornoway.

Mr. John Macaskill has been much missed in the Stornoway congregation since his lamented death on the 20th day of October, 1958. He loved the courts of the Lord's House, and up to the time of his death, often in much weakness, his place was seldom empty.

Mr. Macaskill was born in Greenock on the 7th day of March, 1880. His father being a sea captain spent most of his time at sea until he retired. His mother, Mary Graham, was a pious woman, having been a member in full communion in the Free Church prior to 1893. Both parents were natives of Sandwick, Stornoway. While John was still a young lad the family returned to live in Stornoway. When the movement began to form a Free Presbyterian congregation in the town he was old enough to interest himself in the various meetings held and his memory retained to the end interesting details of the worthy men and women connected with the movement. When the actual separation took place and a congregation was formed his mother at once associated herself with it.

Although it was many years later before Mr. Macaskill himself came under the spiritual and saving power of the truth, yet he ever continued a faithful and intelligent follower of the church. He was brought up in a home where christian hospitality was extended to

the Lord's people, especially at Communion seasons. His contacts then with pious men and women taught him to respect godliness and to extend a welcome to those who professed it. Only the Great Day will declare the great blessing and benefit to be derived from early and friendly association with the Lord's people. Impressions are often made then which under the blessing of the Holy Spirit, blossom out in later years into true piety. There is no doubt that this was the case with Mr. Macaskill.

Although he had always lived an upright life and regularly attended the means of grace, it was not until he was 68 years of age that he showed a definite and personal concern for his soul's salvation. In the Providence of God the immediate occasion of this was an illness which overtook him at this time and was blessed to him in bringing the solemn realities of eternity more clearly and impressively before his mind. He recovered from his illness but these impressions remained, and after a time of earnest seeking, his soul entered into the liberty of the Gospel through these precious words, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." In the lamb slain in Egypt he was enabled to see the Lamb of God in the infinite value of His atoning sacrifice. Mr. Macaskill's sense of the presence of the Lord at this time was so great that he could not speak. He had previously heard of a godly man who had, enjoyed so much of the Lord's presence in his soul that he feared he could not stand more. In recalling this Mr. Macaskill said of himself, "I am so happy, no wonder this godly man said, 'Hold back thine hand, it is enough, for I am but an earthen vessel.'"

It was in February, 1949, that he passed through these experiences. Thereafter he was much exercised as to his duty in making a public profession of his faith. In taking this solemn step in the following Autumn, he was much encouraged by, "And now, O Lord, what wait I for? My hope is fixed in thee. Free me from all my trespasses, the fools scorn make not me." Ps. 39, 7.

As already noted Mr. Macaskill's love for the courts of the Lord's House was a marked feature of his christian character. For 11 years before he died he suffered much from heart trouble, but by the Lord's blessing in medical treatment he was able, though often not without considerable difficulty to attend the public means of grace to the end. In this Mr. Macaskill set a consistent example which while it condemns the self indulgence of unfaithful and careless professors of religion, is a great encouragement to all who desire the coming of Christ's kingdom in earth. His prayers in public showed a mind exercised in the truth, especially concerning the work, sufferings and love of the Redeemer. No doubt the whole Bible was beloved by him, but towards the end he showed special attachment to the precious

truths revealed in the 8th chapter of Romans and the 22nd of Revelation. The contents of these chapters show how his mind was exercised in prospect of death and eternity: "Who shall separate us from the love of Christ," and "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

The end came very suddenly and as far as could be seen peacefully, on Monday, the 20th day of October, 1958, while having afternoon tea in the company of his wife. Although coming so suddenly we believe that grace had prepared John Macaskill for this solemn event and that his soul, being absent from the body, entered into glory to be for ever present with the Lord.

Our sincere sympathy goes out to the widow and each member of the family in their great loss.—J. A. T.

Searmonan.

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

(Air a leantuinn bho t.d. 187).

Oidheirpicheadh-mid a nis co-chur a chuspair so.

1. Nach e so is eigin a bhi'n a cainnte aig a Chrìosduidh, "Co thuigeas a sheacharain?" Co thuigeas a sheacharain ann an aghaidh Pearsa Diadhaidh, cha'n ann a mhàinn ann an làithibh ain-eolais, ach bho'n a thuair e tròcair. Co thug luigheachd Dha a reir a ghràis a dh'fhoillsich E? Co esan, aig an robh a choguis a ghnàth maoth, agus aig an robh cridhe a ghnàth 'n a dhuisc agus ri faire, agus air a lionadh le mothachadh do-labhairt air taingealachd? Nach fhaod cuid againn a a bhi cuimhneachadh amanaibh sònraicht' 'n uair a bha sinn ciontach de bhi cur doilgheis Air, mar a th'ann le peacadh foilleasach, gidheadh le ar fuachd, ar leisg, ar feinealachd, ar neo-thaingealachd, ar dì-chuimhne air bòidean a bha air an deanamh ann an trioblaid na aig bòrd comanaichidh, ar dì-chuimhne air amaibh soilleir anns an deachaidh an Tighearna a steach os ar leth 'n uair a thubhairt sinn "tha mo chos air sleamhnachadh," agus a chùm a thròcair suas sinn, ar beag mothachaidh air luachmhorachd Chrìosd, ar 'n oidheirpean anmhuinn agus neo-sheasmhach air a bhi'g iarruidh slàinte muinntir eile? Co ach Esan a tha neo-chaohluidheach a b'urrain giulain leinn? Ciod e'n t-aobhar mòr a bhi'g àrdachadh fad-fhoghaidean an Spioraid Naoimh. Agus ciod e' ghairm a tha'n so gu bhi'g aideachadh agus a bròn thairis air ar peacaidhean, gu bhi'g asluchadh tròcair agus gràs gu bhi leigheas ar cùl-sleamhnachaidhean agus ga'r cumail bho'n olc.

2. Am bheil aon ann a nis ris am bheil mi labhairt, a dh'fheumas amharc air ais gu am 'n uair a bha e gu maith dha a bhi teachd dlùth do Dhia, 'n uair a bha e gabhail tlachd ann an ùrnuigh, agus a chunnaic e luachmhorachd anns a Bhiobull nach gabhadh a bhi air innse,

'n uair a dh'fhairich e air a leagail air leis an Tighearna a bhi gleidheadh a chridhe, agus a bhi beo chùm glòir Chrìosd, 'n uair a dh'fhairich e luachmhorachd tìm agus a bha e 'g iarruidh co-chomunn gach là ri Slàighear nach robh ri fhaicinn; ach thàinig am buaireadair, agus thàinig an saoghal, agus thàinig ana-miannaibh nithean eile, agus bha e ni b'aineamh 'n a chlòsaid, thuair e ni bu lugha agus ni bu lugha de thìm air son an Fhocal agus beachd-smuainteachadh;— agus an sin thàinig caochladh duilich thairis air an duine an leth a stigh; cha robh Chrìosd ni b' fhaide 'n a Chrìosd a bha làthair agus a bha luachmhor, ach na chuspair fad as; thàinig an urnuigh, "Tog orm solus do ghnùis" gu àite a thoirt do'n ghlaodh dhuilich, "Co nochdas dhuinn ni maith air bith?" Ach dhùisg an Tighearna e, le Fhocal, an fhaide so, gu'm bheil e nis 'n a dhuine mì-thoilichte agus truagh, ag ràdh, "O nach robh e dhòmhsa mar anns an miosan a dh' fhalbh." A charaid, ma tha na làithean sin gu bràth gu pilleadh, ma tha thu gu fios a bhi agad nach robh thu 'n uair sin ga d' mheal-ladh fein, feumaidh am pilleadh sin a bhi air a thoirt mu'n cuairt ann an co-cheangal ri thu bhi ga d' chleachdadh fein mar a bha Daibhidh 'n uair a thubhairt e, "Dean tròcair orm a Dhé, a reir do choibhneas-gràidh; a reir lionmhorachd do chaomh-throcairean, dubh as m'eusaontas." "Na tilg mi o d' shealladh, agus na toir do Spiorad Naomh uam." Bi air chrith roimh'n smuaint a dhol a dh'ionnsuidh Bòrd an Tighearna am feadh a tha peacadh a cur dealachadh eadar thù agus Dia. Ach na toir cadal do d' shuilibh, na suain do d' rosgaibh gus am bi sin a rinn an dealachadh air a thoirt air falbh. Is urrain fuil Chrìosd a ghlanadh air falbh. Is urrain Spiorad Chrìosd do chridhe a dheanamh brùite.

3. Tha'n Spiorad Naomh, air am bheil gu bitheanta doilgheas air a chur le a shluagh, air seasamh 'n a aghaidh agus air a chràdh le peacaich. Tha E strì riutha, oir is e Spiorad iochdmhor agus gràdhach a tha Ann. Agus tha iad a seasamh 'n a aghaidh; oir tha iad a roghnachadh bàis, agus a cur cùl ri'n tròcair fein, agus cha tig iad a dh'ionnsuidh Chrìosd air son beatha. Tha E strì ris a mhuinntir neo-aithreachail, 'n uair a tha E toirt dlùth dhoibh àithne shòlmaicht' agus a ghairm gu aithreachas, "Pillibh, pillibh, car son a bhàsaicheas sibh?" "Mar a dean sibhse aithreachas, sgriosar sibh uile mar an ceudna." Tha iad a seasamh 'n a aghaidh 'n uair a tha iad a lean-tuinn cho mi-chùramach agus cho neo-mhothachail agus ged a b'e faoin-sgeul a bh'ann an ifrinn, na mar gu'm b'urraing da'n chridhe fulung, na da'n làmhnan a bhi làidir, anns na làithibh anns am buin an Tighearna riutha. Tha E strì riutha 'n uair a dhùisgeas E suas a choguis gus a freagairt a thoirt do'n Fhocal air chor agus gu'n crithnich iad ann a bhi creidsinn mu bhreitheanas ri teachd. Tha iad a seasamh 'n a aghaidh 'n uair a their iad, mar a their mòran, "Imich romhad an tràth so; 'n uair a bhitheas am iomchuidh agam cuiridh mi fios ort." Tha E strì riutha eadhon nì's cumhachaich fat-hasd 'n uair a tha E toirt gle dhlùth fìreantachd agus slàinte Chrìosd,

agus a tha E toirt orra a thuigsinn gu'm bheil an siorruidheachd a tionndadh air an gabhail Ris na an diùltadh air Slànuighear a tha air a thairgse. Tha iad a seasamh 'n a aghaidh 'n uair, ann a bhi roghnachadh an t-saoghail agus am peacadh roimh Chrìosd, tha iad a buannachadh ann a bhi gu'n Chrìosd agus fodh bhuaidh an eascreidimh.

Mo cho-pheacach, na seas an aghaidh Spiorad maith an Tighearn. Tha E strì riut, do-bhrìgh nach eil tlachd air bith aig 'n a d' bhàs, do-bhrìgh gu'm bheil Slànuighear luachmhor ann ris an aonadh E thù, agus bu mhaith Leis aithne a thoirt dhuit air a ghràs agus a ghràdh. Tha E strì riut do-bhrìgh gu'm bheil E toileach a dhol a stigh do d' chridhe, gus a ghlanadh, gu còmhnuidh a ghabhail ann mar an Comhfhurtair. O, na cuir 'n a aghaidh; oir cha bhi E ghnàth a strì. Faodaidh E do thilgeadh air falbh gu bràth, agus t-fhàgail, mar a dh' fhàgadh muinntir eile, gu bhi uile gu leir air an cruadhachadh le mealltaireachd a pheacaidh, gu bhi gluasad mi-chùramach a dh'ionnsuidh na crìche a reir gnàth an t-saoghail so, na dùsgadh suas mu dheireadh gu bhi faotainn a mach gu'm bheil e tuilleadh 's anmoch, agus gu'm bheil an dorus dùinte. Na cruadhaichibh bhuir cridhe. Na ma chanas tù gu'm bheil e tuilleadh 'us làidir air do shon (bu mhaith gu'm fairicheadh tu so gu ceart, gu'm fairicheadh tu t-fheum air neart uile-chumhachdach an Spioraid Naoimh) an sin bhitheadh aithne agad mar a tha Crìosd saor, gu'm bheil Spiorad Chrìosd saor mar an ceudna. Tha E toileach a bhi dhuit 'n a Fhear-athnuadhachaidh agus 'n Fhear-naomhachaidh, a chùim do shaoradh bho'n a chridhe chloiche. "Cia fhad, a dhaoine baoghaltachd a ghràdhaicheas sibh baoghaltachd? agus a ghabhas luch-fochaid tlachd 'n am fochaid, agus a bheir amadain fuath do eolas? Pillibh ri'm achmhasan: feuch dòirtidh mi mach mo spiorad dhuibh; ni mi aithnichte mo bhriathra dhuibh." Amhaircibh suas ri Dia, uime sin, troimh'n Eadar-mheadhonair, agus deanamh ùrnuigh, ùrnuigh air son an Spioraid Naoimh; oir tha e a reir a thoil a Spiorad a thoirt seachad.

Na, ma ghabhas sibh an soisgeul ann an cumadh eile, tha aig Iosa, a thàinig a thearnadh a mhùinntir a bha caillte, a thuair bàs air son pheacach, a tha air ardachadh 'n a Cheannard agus 'n a Shlànuighear, an Spiorad Naomha 'n a uile lànachd, gus a thoirt seachad. Amhaircibh, uime sin, Ris, a tha cho ullamh gu bhi'g eisdeachd glaodh peacach a tha dol a dhìth a chùim an Spioraid Naoimh a chur, 's a bha E ann an laithibh fheola gu bhi'g eisdeachd gach glaodh eiginn, agus ga fhoillseachadh Fein mar an Tì a tha làn iochd.

Notes and Comments.

Approach to the Pope.

In the Church of Scotland Synod of Clydesdale recently, Rev. Alan G. Hasson, of Bonhill, Dumbartonshire, proposed that a "friendly, direct approach" be made to the Pope to end the persecution of

Protestant minorities in Colombia and Spain. Mr. Hasson remarked that the present Pope is a humane, gracious man capable of hearing a case of this kind. Mr. Hasson said this on the basis of newspaper reports on the Pope. We did not think that Mr. Hasson, Grand Master of the Orange Lodge in Scotland, was so gullible. The World, and the N.A.T.O. Countries should by now be well aware of these persecuting activities. This deplorable state of matters has been taken up in our own Parliament; but it is for Christian and civilised powers to protest and intervene as far as possible to put a stop to this uncivilised oppression of Protestant minorities. The Pope stands, in principle, for the elimination of heretics and especially where the papal system has the majority and the power. The Synod of Clydesdale are to ask the General Assembly of the Church of Scotland to approach the Pope on a matter which has blackened the record of the Papacy for centuries and of which that organisation is not ashamed. Why has the Pope not acted long ago to bring these evil activities against Protestants to an end in Spain and Columbia? We are amazed at Mr. Hasson saying at his Synod "There is a different spirit abroad in Rome today . . . the new Pope will be ready to hear evidence." Papal propaganda has been apparently successful in getting at the back of Mr. Hasson's mind. We do not agree for a moment with Mr. Hasson's immature observations. Readers may remember that Mr. Hasson was violently opposed to the introduction of bishops into the Church of Scotland.

A new Creed for the Church of Scotland.

Again Rev. Alan G. Hasson made "news" at the Synod of Clydesdale, in October, when he criticised the Apostles' Creed as "a very scrappy collection of words which do not adequately convey the fullness of the Christian message." He asked the Synod to approach the Assembly of the Church of Scotland to consider the formation of a Creed "in modern language." We think the most profitable and needful step for the Church of Scotland to be advised to take now, is for that Church to retrace its steps in teaching and practice to *The Confession of Faith*, of the Westminster Divines, and to thus return to the solid foundation of Biblical and Apostolic doctrine. What an impact on Scotland this would have if brought about by the divine blessing of the Holy Spirit's guidance.

Young People and Parental Neglect.

At a meeting of Edinburgh Business Club on 13th October last, Mr. Hector M. McKerrow, headmaster of Wellington Farm Approved School, Midlothian, spoke of young people today going astray. He said this was "because of parental neglect and lack of discipline in the home . . . A lad gets too much today, not too little. He asks and gets whatever he wants. If he doesn't get what he wants, he sulks—and eventually takes." He said further that over half of the

boys at the Approved School were there because they had been spoilt at home. It was not a prison but a place where the young offender was helped and received corrective treatment. Mr. McKerrow said that the first thing the boys were taught was discipline—"A boy must learn to do what he is told when he is told. We must try to raise his moral standard and he must be trained to apply himself to hard work." These are revealing and interesting statements. But how discouraging it is that there are so many homes where essential discipline is lacking. Of course the Word of God reveals as a sin of perilous times "disobedience to parents," which in cases means a reckless disregard for authority. The power of the gospel of Christ is the cure for old and young, parents and children.

Papist Tutor to the Prince of Wales.

Lieut. Jean Lajeunesse, a regular officer of the Royal 22nd Regiment, came from Canada to Balmoral to be companion-tutor to the Prince of Wales. He attended Roman Catholic schools in Montreal and afterwards graduated at Montreal University. He was chosen after the Queen had expressed a wish for an officer in her own regiment to give the Prince an opportunity to increase his fluency in conversational French. As the *Ulster Protestant*, for October records: "To the Queen's loyal Protestant subjects this will seem a strange appointment, seeing that at her Coronation Her Majesty declared that she was a "faithful Protestant. . . . it is surely desirable that a person brought into intimate association with him (the Prince) as companion-tutor should also be a faithful Protestant." On the lips of Protestants all over the Nation, these same words have been heard—"A strange appointment!"

Jews and the Bible today.

In *The English Churchman* for July last, we are told that the Jews are reading the Bible. "There is a hunger for God's Word in World Jewry that is unprecedented in their long history, and for such a time as this the Society for Distributing the Holy Scriptures to the Jews was formed 19 years ago." The report of the Secretary, Mr. J. Yollson-Taffen stated that news had been received that Israel was contemplating forming an international Bible Society; a Bible study circle had been started at Mr. Ben Gurion's residence, and the Society's office was inundated with requests for the bi-lingual New Testaments from all parts of the World. These reports are encouraging, as it will be through the Word of the truth of the Gospel that the Jews shall be brought to look upon Him whom they have pierced and to mourn for Him and to believe in Him as their Messiah and the Saviour of Jew and Gentile, according to the election of grace.

The Harvest.

As far as harvest weather was concerned in August and September, conditions could not be more favourable than they were. In the

most Kind Providence of God the harvest was good and gathered in earlier than for years in Scotland at any rate. And so once again all classes have reason to seek grace to praise and thank the Lord for His great mercy and goodness, although our sins as a people demonstrate clearly our utter unworthiness of the least of all His mercies. Although weather was so continuously favourable for harvest activities, yet even in the North of Scotland this work was carried over from the week days to the Lord's Day. No excuse could be found for this evil work, but a complete, pagan disregard for God's holy Commandment: "Remember the Sabbath Day to keep it holy . . ." The writer of the column, "By The Way," in *The English Churchman*, writes on October 2nd, that he was saddened to see harvesting going on on Sabbath in England, and observes: "This disregard of the day of worship and rest will inevitably produce a harvest of retribution. 'For whatsoever a man soweth, that shall he also reap.' " With these views we most sincerely agree.

Investigate Advertisements.

The following paragraph appeared in the May issue of *Protestant Action*, a Toronto Magazine—

The Roman Church boasts in expensive advertisements addressed to Protestants that "The Catholic Church says, 'Investigate!'" But in private, the attitude of the priests is quite different, as is indicated by the accompanying facsimile of a letter sent to us by a priest in Fredericton, New Brunswick.

Some good Protestant friend ventured to send a copy of our booklet "INVESTIGATE!" to this priest, with a kindly worded note:

"Dear Friend: — Many prayers are going up in your behalf that you may find Christ and step away from man traditions which make the word of God of no avail.—A friend in the Lord."

In green ink, the irate priest stroked out the inoffensive letter, and wrote on top of it his reply: "Never dare send such stuff to me!"

The facsimile of the said letter appeared in an adjoining column to the aforesaid paragraph.

Anglican Clergyman denounced by Bishop.

During August last Bishop of Southwark, Dr. Stockwood denounced one of his clergy, Rev. Rice Harris, 72 years, of St. Andrew's, Carshalton, Surrey, for practising Roman Catholic Rites in St. Andrew's. Rev. Harris resigned, and this unusual and necessary disciplinary action caused a sensation and stir throughout Church of England circles. We do not know if the Bishop is an evangelical, but it seems he acted as he did to secure stricter adherence to Church of England forms of service, authorised by Parliament for the Established Church but widely and persistently ignored by clergyman. Of

course these illegal and Romish actions in Church of England Churches have been well known for years to many in England and to us in Scotland. The Rev. Dr. P. E. Hughes, editor of the *Churchman*, and in charge of Mortlake Parish Church, one of the foremost authorities on observance, stated to a London, *Daily Telegraph*, reporter: "The present state of the church of England is not such as to encourage complacency. The difference in teaching and in forms of worship within its ranks are so fundamental as to present to the eye of the onlooker a picture of disorderliness and chaos." What the Dr. stated to the reporter we, even in Scotland, have known for years to be the case in the Church of England. And many in the Church of Scotland recently wished to lead their Church into union with the said chaos. What ignorance or determination to link up with Anglo-Catholicism, actuated some of the Church of Scotland leaders in seeking to effect union with the Church of England, and in its present state! To say they were unaware of the wide and deep divisions within the Church of England while negotiating for union, would have been inexcusable ignorance. The *Daily Telegraph* reporter recorded that within the city limits of Birmingham at least three Church of England churches practice a form of the Mass. So the cry for union on the part of Canterbury and others should be a cry directed not to Presbyterians in Scotland, and Free Churches in England, but to the very heart of the Church of England itself.

Shetland Presbytery against Women Ministers.

Shetland Presbytery of the Church of Scotland announced in October that they are against women ministers and elders, and their statement declared that a feminine ministry was not contemplated in the Scriptures and that women elders were unacceptable. The Presbytery were on the right lines in being guided by the Scriptures, irrespective of all the propaganda for women to be brought into office in the Church, based on arguments which disregarded Scripture.

Church Notes.

Communions.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall, third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, London and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and

Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

SPECIAL NOTICE.—All changes in Communion dates for year 1959, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 6th December, 1959, the following services have been arranged (D.V.) to be conducted by the Rev. William MacLean, M.A., Ness, and the Rev. Alexander Morrison:—Thursday, 3rd December, 7 p.m.; Friday, 4th December, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 5th December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 6th December, 11 a.m., 3.30 p.m. (Gaelic), (with an English service, simultaneously, in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m., Monday, 7th December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those in country districts we may state that all the week-day services will (D.V.) be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting in Bridewell Hall, London City Mission, at the other end of Eccleston Place, at 7 p.m.

Synod Proceedings.

The annual account of the Synod Proceedings should be issued by the time this note appears. The printers' strike held up the work, although the Assistant Clerk of Synod had all the material in the hands of our Church printers in very good time after the Synod. Because of increased costs, the price per copy this year will be 3/-.—Robert R. Sinclair, *Clerk of Synod*.

Binding of Magazines.

We have now obtained estimates for binding the magazines at 3/- per volume, if the binders get 500 volumes.

Those readers who wish to accept this offer please write Mr. J. Grant, General Treasurer, 4 Millburn Road, Inverness, telling the number of volumes of "F.P. Magazines" and also "Young People's Magazines" they have ready to send, *but do not send the magazine volumes yet.* Please send numbers at earliest.

Once we have word of the required number a notice can appear in the magazine telling the name and address of the binders and the date by which these magazines have to be sent.—W. Grant.

Former issues of Magazines available.

Some former issues "Free Presbyterian Magazine" (not all consecutive) are available at 2/6 (postage 1/3) per dozen from 1923, and a few "Young People's Magazines" at 1/6 (postage 8d.) per dozen from the General Treasurer.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss K. Gillies, 19 Inverarish, Raasay, £1; A Friend, Brora postmark, 10/-; Mr. D. Nicolson, 7 Inverarish, £2 10/-.

Home Mission Fund.—F. P. Harris, £5; Mr. Wm. Bain, Stenhousemuir, £1; Ruth I, 16 and 17, U.S.A., £15.

Foreign Missions.—Ruth I, 16 and 17, £15; Mrs. I. MacKinnon, Luss, Alexandria, £5; F. P. Friend in the U.S.A., £3 10/10; Mr. J. MacKenzie, Bridgend, Islay, £1 16/6; Mrs. T. Munro, Myrtle Cottage, Glenmoriston, £1; Mrs. MacGregor, Hurstville, N.S.W., £1; Mr. A. Shaw, Queanbeyan, N.S.W., £1; Mr. D. Nicolson, 7 Inverarish, Raasay, 10/-; Miss I. Cameron, Drimnin, Oban, 10/-; The following o/a the Mission Lorry Fund, From "Friends" Finchley, London, £1; Mr. W. H. Swan, both per Mr. S. B. Green, £1.

Dominions and Colonial Missions.—Ruth I, 16 and 17, £15.

Organisation Fund.—Ruth I, 16 and 17, £10.

Mission to the Jews Fund.—Ruth I, 16 and 17, £5; Anon., Canada £1.

Publication Fund.—Ruth I, 16 and 17, £5 10/-.

Trinitarian Bible Society.—Mrs. C. Morrison, Edinburgh for Bibles for Jewish children, £1.

Free Distribution and Magazine Fund.—Anon., Canada, £2; Ruth I v. 16 and 17, £5 8/6.

The following lists sent in for publication:—

Broadford Church Building Fund.—Mr. John McLean, Treasurer, thankfully acknowledges the following, Well-wisher per J. Nicolson, £2; Broadford Friend, £5; Anon., Broadford, £5 both per Mr. R. McLeod.

Bayhead, N. Uist Congregation.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks £5 from Mrs. J. Robertson, Vancouver, Canada o/a Church and Manse Repairs Fund.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks—A Friend, Dingwall, £5; Mrs. MacRae, Scatwell, further 10/-; Wm. and I. Mackay, Rherivoch, Dundonald, £10, Mr. and Mrs. C. M. Achanalt, £2; An Adherent, £1; Hilton, Psalm 122-8, 10/-.

Edinburgh Church Repair Fund.—Mr. D. McLeod, Treasurer, gratefully acknowledges Mr. E. MacRae, Suishnish, Raasay, £2; Friend Edinburgh per Mr. P. Anderson, £5; Miss R. Macdonald, Edinburgh per Mrs. A. Stewart, £2.

St. Jude's Manse Fund.—The Treasurer, Mr. D. McPhail, 4 Roxburgh St., Glasgow, acknowledges with thanks—Anon., ("Let the House be Buildd") £1; Mrs. J. Forsyth, £6; Miss C. Meighan, £1; Miss D. Campbell, Cleveden Road, Glasgow, £1; Friend, Laide, £1; Nurse Martin, Glasgow, £1; A Stornoway Family per A. T. £5; The following per Rev. D. J. Matheson, A Waternish Friend, £2; A Harris Friend (in memory of happy times in St. Jude's) £5.

Glendale Church Repairs Fund.—Mr. A. McLean, Treasurer, acknowledges with thanks—Anon., £2; Friend, £5; Staffin Congregation C.C. per Friend, £17; Friend Glendale, £2 per Miss C. MacAskill for New Vestry.

Greenock Congregation.—Mr. A. Y. Cameron, Treasurer, received with thanks £2 o/a Sustentation Fund from A Friend, Innellan per Rev. Jas. McLeod.

London Church Building Fund.—Rev. J. P. Macqucen, acknowledges with sincere thanks £5 from Mr. John Fraser, Oban; £2 Anon., Gairloch; £5 from A. B. Skye; £2 from Mrs. M. Macmillan, Lochgilphead; £2 from N. West of Scotland Friend (o/a Congregation Fund)—Mr. J. Campbell, Treasurer, acknowledges with grateful thanks a donation of £5 from Anon. o/a Church Building Fund.

Plockton Congregation.—The Treasurer thanks A Wellwisher, Lochcarron for £1 for Church purposes.

Portree Church Hall.—The Treasurer acknowledges with sincere thanks the following per Rev. D. McLean, Friend, £3; Mr. M. McLeod, Kindrochit Farm, £5; Friend, Oban, £4; Raasay Friend, £5; A Friend, £1.

Raasay Congregation.—Mr. N. McLeod, Treasurer, acknowledges with thanks £1 o/a Sustentation Fund from Shiela McLeod, Skelmorlie.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, thankfully acknowledges the following o/a Sustentation Fund Mr. D. M. Dumfries, £1; Miss D. C. Glasgow, £1.

St. Jude's So. African Clothing Fund.—The Committee acknowledges with thanks contributions amounting to £25 6/9.

MAGAZINE SUBSCRIPTION FORM.

This form, when completed, to be detached and sent with Magazine subscription for year ending December, 1960, to Mr. J. Grant, 4 Millburn Road, Inverness.

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