

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

*(Issued by a Committee of the Free Presbyterian Synod.)*

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*"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. ix. 4.*

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Printed by

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

THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD.

**VOL. LIII.**

*January, 1948.*

**No. 9.**

**Are the Jews to be restored to their own Land?**

By CHARLES HODGE, D.D.

THE arguments against the assumed restoration of the Jews to the Holy Land are:—

1. The argument from the ancient prophecies is proved to be invalid, because it would prove too much. If these prophecies foretell a literal restoration, they foretell that the temple is to be rebuilt, the priesthood restored, sacrifices again offered, and that the whole Mosaic ritual is to be observed in all its details. (See the prophecies of Ezekiel from the thirty-seventh chapter onward.) We know, however, from the New Testament that the Old Testament service has been finally abolished; there is to be no new temple made with hands; no other priest but the high-priest of our profession; and no other sacrifice but that already offered upon the Cross. It is utterly inconsistent with the character of the Gospel that there should be a renewed inauguration of Judaism within the pale of the Christian Church. If it be said that the Jews are to return to their own land as Jews, and then restore the temple and its service, and then be converted; it may be answered that this is inconsistent with the prophetic representations. They are to be brought to repentance and faith, and to be restored to their land, or, to use the figure employed by the Apostle, grafted again into their own olive tree, because of their repentance. When Christ comes, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds from one end of the heaven to the other" (Matt. xxiv. 31). But further than this, in Zechariah xiv. it is predicted that after the restoration, all the nations of the earth "shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." In Isaiah lxvi. 22, 23, it is said, "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The literal interpretation of the Old Testament prophecies relating to the restoration of Israel and the future kingdom of Christ, cannot by possibility be carried out; and if abandoned in one point, it cannot be pressed in regard to others.

2. It is undeniable that the ancient prophets in predicting the events of the Messianic period and the future of Christ's kingdom, borrowed their language and imagery from the Old Testament institutions and usages. The Messiah is often called David; His church is called Jerusalem, and Zion; His people are called Israel; Canaan was the land of their inheritance; the loss of God's favour was expressed by saying that they forfeited that inheritance, and restoration to His favour was denoted by a return to the promised land. This usage is so pervading that the conviction produced by it on the minds of Christians is indelible. To them Zion and Jerusalem are the Church and not the city made with hands. To interpret all that the ancient prophets say of Jerusalem of an earthly city, and all that is said of Israel of the Jewish nation, would be to bring down heaven to earth, and to transmute Christianity into the corrupt Judaism of the apostolic age.

3. Accordingly, in the New Testament it is taught, not in poetic imagery, but didactically, in simple, unmistakable prose, that believers are the seed of Abraham; they are his sons; his heirs; they are the true Israel. (See especially Romans iv. and ix. and Galatians iii.) It is not natural descent, that makes a man a child of Abraham. "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed" (Rom. ix. 8). The Apostle asserts that the promises are not made to Israel after the flesh, but to Israel after the spirit. He says in the name of believers, "We are the circumcision" (Phil. iii. 3). "We are Abraham's seed, and heirs according to the promise" (Gal. iii. 29). The promise to Abraham that he should be the father of many nations, did not mean merely that his natural descendants should be very numerous; but that all the nations of the earth should have the right to call him father (Rom. iv. 17); for he is "the father of all them that believe, though they be not circumcised" (Rom. iv. 11). It would turn the Gospel upside down; not only the Apostle's argument, but his whole system would collapse, if what the Bible says of Israel should be understood of the natural descendants of Abraham to the exclusion of his spiritual children.

4. The idea that the Jews are to be restored to their own land and there constituted a distinct nation in the Christian Church, is inconsistent not only with the distinct assertions of the Scriptures, but also with its plainest and most important doctrines. It is asserted over and over again that the middle wall of partition between Jew and Gentile has been broken down; that God has made of the two one; that Gentile believers are fellow-citizens of the saints and members of the household of God; that they are built up together with the Jews into one temple (Eph. ii. 11-22). "As many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 27-29). There could not be a more distinct assertion that all difference between the Jew and the Gentile has been done away within the pale of the Christian Church. This, however, is not a mere matter of assertion, it is involved in the very nature of the Gospel. Nothing is plainer from the teachings of Scripture than that all believers are one body in Christ, that all are partakers of the Holy Spirit, and by virtue of their union with Him are joint and equal partakers of the benefits of His redemption;

that if there be any difference between them, it is not in virtue of national and social distinctions, but solely of individual character and devotion. That we are all one in Christ Jesus, is a doctrine which precludes the possibility of the pre-eminence assigned to the Jews in the theory of which their restoration to their own land and their national individuality are constituent elements.

5. The Apostles uniformly acted on this principle. They recognise no future for the Jews in which the Gentile Christians are not to participate. As under the old dispensation proselytes from the heathen were incorporated with the Jewish people and all distinction between them and those who were Jews by birth, was lost, so it was under the Gospel. Gentiles and Jews were united in undistinguished and undisguisable membership in the same Church. And so it has continued to the present day; the two streams, Jewish and Gentile, united in the Apostolic Church, have flowed on as one great river through all ages. As this was by divine ordinance, it is not to be believed that they are to be separated in the future.

6. The restoration of the Jews to their own land and their continued national individuality, is generally associated with the idea that they are to constitute a sort of peerage in the Church of the future, exalted in prerogative and dignity above their fellow believers; and this again is more or less intimately connected with the doctrine that what the Church of the present is to look forward to is the establishment of a kingdom on earth of great worldly splendour and prosperity. For neither of these is there any authority in the didactic portions of the New Testament. There is no intimation that any one class of Christians, or Christians of any one nation or race are to be exalted over their brethren; neither is there the slightest suggestion that the future kingdom of Christ is to be of earthly splendour. Not only are these expectations without any foundation in the teaching of the Apostles, but they are also inconsistent with the whole spirit of their instructions. They did not exhort believers to look forward to a reign of wealth and power, but to long after complete conformity to the image of Christ, and to pray for the coming of that kingdom which is righteousness, joy and peace in the Holy Ghost. Any Christian would rejoice to be a servant of Paul, or of John, of a martyr, or of a poor worn-out missionary; but to be a servant of a Jew, merely because he is a Jew, is a different affair; unless indeed such should prove to be the will of Christ; then such service would be an honour. It is as much opposed to the spirit of the Gospel that pre-eminence in Christ's kingdom should be adjudged to any man or set of men on the ground of natural descent as on the ground of superior stature, physical strength, or wealth.

The Scriptures then, as they have been generally understood in the Church, teach that before the Second Advent, there is to be the ingathering of the heathen; that the Gospel must be preached to all nations; and also that there is to be a national conversion of the Jews; but it is not to be inferred from this that either all the heathen or all the Jews are to become true Christians. In many cases the conversion may be merely nominal. There will probably enough remain unchanged in heart to be the gum of that persecuting power which shall bring about those days of tribulation which the Bible seem to teach are to immediately precede the coming of the Lord.



## Praying for the Dead.

As reported in the *Daily Scotsman* on the 20th November, 1947, there met in St. Paul's, London, statesmen, soldiers and diplomats who knew and worked with the late John Gilbert Winant, U.S.A. Ambassador during the war, assembled to pay tribute to his memory. Mr. Churchill, Mr. Eden, the Prime Minister, Mr. Bevin, other members of the Cabinet, the Speaker of the House of Commons and a group of M.P.'s were in the congregation; Sir John Anderson and Mr. Walter Elliot were also present.

Mr. Attlee mounted the pulpit and read the lesson from the "Wisdom of Solomon." Dr. Matthews, the Dean of St. Paul's, repeated (read) prayers for the dead and for the living. It was reported in the world press that John Winant took his own life—committed suicide—that is, one who falls or dies by his own hands: self-murder. This is a crime against one's own life. It is an awful sin; it does not matter who the person is—be he or she poor, rich, great in the estimation of men, of good standing in society, a leading person in the affairs of the world, makes not the slightest difference as far the Word of God is concerned. The Sixth Commandment forbids the "taking away the life of ourselves, or of others."

When it is beyond any reasonable doubt that a human being took away his or her own life knowingly and deliberately, in possession of their reason, that is self-murder according to the Word of God. Here we have a case where a man took away his own life, and the leading men of Britain would congregate in a church to pay respect to his memory!

Oh, Britain! where art thou leading to in this day of blasphemy and rebuke? We might expect to read in the history of the Red Indians similar prostration if one of their chiefs committed the same identical crime against his own life. The practice of the savages should not be thought of among those who are nominally, at least, professing the Christian religion! Their religious leader repeated prayers for the dead and the living. What paganism is this, what gross ignorance of the gospel of Jesus Christ? Can it be said that these poor men are Christians? "Praying for the dead" is absolute heathenism, and for professed Christians to "pray for the dead" is adding sin to sin, and hardening their guilty consciences against the clear light of the Word of God. Let our people be warned against those men who have departed from the blessed gospel of our Lord Jesus. "At death the souls of believers pass immediately into glory." The soul who is not united to Jesus Christ at death passes into a lost eternity. That is the teaching of Prophets, Christ and His Apostles. The Dean of St. Paul's might as well pray to the paintings on the ceiling of St. Paul's as to pray for the "dead" that passed out of time into another world. Christ is the High Priest and Lord Advocate with the Father, and no prayer shall pass before God without His immediate knowledge and authority. The dead in hell are eternally beyond the reach of prayer, whatever mutterings the Dean of St. Paul's may utter. The souls of believers are with God in heaven, "and the prayers of David the son of Jesse are ended." The last prayer the believer will ever utter ends with his last breath in this world. His prayers terminate there for ever!

The lost may groan and sigh for ever, and seek deliverance in eternal death which is eternally away from the dying soul. It is heaven or hell. Christ is the way to heaven: sin, guilt and crime is the way to hell.

Praying for the dead or to the dead is praying to the devil, but Satan cannot answer their prayers for he has no court of appeal to approach!

May God in His infinite mercy open the eyes of the poor, miserable Dean of St. Paul's! Let us value our precious privileges—a pure gospel.—J. M.

## **The Character of the Persons whom Christ invites to come to Him.**

By Rev. THOMAS BOSTON.

THESE are they that *labour* and are *heavy-laden*. The word *labour*, signifies not every labouring, but a labouring to weariness, and so some read it *weary*. Heavy-laden are they that have a heavy burden on their back, which they are not able to bear.

Who are meant by these? I cannot agree with those that restrain these expressions to those that are sensible of their sins and misery, without Christ, and are longing to be rid of the same; but I think it includes all that are out of Christ, sensible or insensible; that is, these that have not had, and these that have had, a law-work upon their consciences. And, to fix this interpretation, consider,

1. The words agree to all that are out of Christ, and none have any right to restrain them. None more properly labour, in the sense of the text, than those that are out of Christ, seeking their satisfaction in the creature. Eccles. i. 8—"All things are full of labour, man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing." And who have such a burden of sin and wrath upon their back as they have? The word properly signifies a ship's lading, which, though insensible of it, may yet sink under the weight.

2. "The whole world lieth in wickedness" (I. John v. 19), as men in a deep mire, still sinking. Christ came to deliver men out of that case; having taken upon Him our nature (Heb. ii. 16), He caught hold (Greek) as one doth of a drowning man, even as He did of Peter when sinking (Matt. xiv. 31). And what are the invitations of the gospel, but Christ putting out His hands to sinking souls, sinking with their own weight. Consider,

3. That the words, in other scriptures, are without controversy applied to the most insensible sinners. See what labour and weariness! Heb. ii. 13—"Behold is it not of the Lord of Hosts, that the people still labour in the very fire and the people shall weary themselves for very vanity?" In the most solemn invitation to Christ in all the Old Testament, the word *labouring* is so used. Isa. lv. 2—"Wherefore do you spend money for that which is not bread and your labour for that which satisfieth not?" Luke xi. 46—"Ye lade men with burdens grievous to be borne." *Lade* is the same Greek word used in the text. Isa. i. 4—"Ah! sinful nation, a people laden with iniquity." Were they sensible? far from it; for, verse 3: "Israel doth not know, my people doth not consider." And, II. Tim. iii. 16, it is said: "Silly women, laden with sins, led away with divers lusts."

4. Consider the parallel text, Isa. lv. 1—"Ho, every one that thirsteth," where by the thirsty is not so much understood those that are thirsting

after Christ, as those who are thirsting after happiness and satisfaction, seeking to squeeze it out of the creature; for the thirsty invited are the same that are spending their labour for that which satisfieth not. But these that are thirsting after Christ are not such.

5. If the words be a restriction of the call to sensible sinners, then the most part of sinners are excluded. If they are not included, sure they are excluded; and if the words are restrictive, sure they are not included; and then, so far from being the truth of the text, that is no gospel-truth at all; for all, without exception, that hear the gospel, are called to come to Christ. Rev. iii. 20—"Behold, I stand at the door, and knock; if *any* man hear my voice and open the door, I will come in to him and will sup with him and he with me." And if *any one* be not called, they have no warrant to come; and, if so, unbelief is not their sin, as in the case of the Pagans; which is absurd.

*Lastly*, This is a most solemn invitation to come to Christ; and if I say the most solemn, there is some ground for it by what is said before. And shall that be judged restrained, that so expressly and solemnly comes from that fulness of power lodged in Christ, more than that just quoted? (Rev. iii. 20) where there is no shadow of restriction. Besides, this restriction may well be a snare to an exercised soul, which ordinarily, by a legal disposition in all, will not allow that they may come to Christ, because sin is not heavy enough to them. But although sinners will never come to Christ till they see their need of Him, yet this will I ever preach, that all under pain of damnation, are obliged to come to Him, and that they shall be welcome on their coming be their case what it will: that such as are willing to come ought not to stop on a defect of their sensibleness, but come to Him, that they may get a true sense of sin unto repentance; for He is "exalted a Prince and a Saviour, to give repentance unto Israel, and remission of sins" (Acts v. 31). He is to give, not to stand and wait, till "folly bring repentance with it."

## A Signal Trophy of Sovereign Grace—Mr. Brownlow North.

*The Irish Evangelical* (Belfast) recalls an incident in the labours of this witness of God's power to save the basest sinners and make them polished shafts in His hands. Mr. North belonged to what we call the upper classes, and having plenty of money and boon companions willing to share it with them he soon found himself in the "far country," feeding upon husks. The incident referred to in the foregoing may be quoted with the *The Irish Evangelical Witnesses'* introductory note:—Brownlow North, who was born at Chelsea in January, 1810, was the son of the Rector of Alverstoke and grand-nephew of Lord North, a Prime Minister of George III. After a wild and riotous career he was brought under deep conviction of sin, and in November, 1854, was converted to God. He became a powerful preacher of the Gospel and his name became a household word throughout Scotland. He died at Bothwell in March, 1904. Among other incidents he tells the following:

On one occasion, just as he was entering the building in Inverness where he was to preach, a note was put into his hand, the contents of which were somewhat as follows:—"Brownlow North, you miserable

hypocrite. Do you remember what took place at — on such a date; also at — on such a date, and the part you took on each of these occasions?' Details of what did happen were given, and then the letter concluded:—'Now you wretched hypocrite! you know that every word in this letter is true; will you, after reading it, dare to go into that pulpit and rant and rave and preach what you call the Gospel?'

Poor Mr. North felt the force of the letter keenly, but he put into his pocket, and when the time for his address came, he read the familiar words: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' He paused, and then, with deepest feeling, added, 'of whom I am chief.'

'My friends,' said he, 'when I entered this building to-night, a letter was put into my hands. I do not know the writer, but he is evidently one who knows a great deal about my career in the past. This letter charges me with participating in scenes of riot, and excess and wantonness. Dear friends, there are three things that I have to say about this letter:—*First*, it is all true. Would to God that I could undo the past, but that is beyond the power of even God Himself. God knows it is true, and I confess with sorrow and shame that it is true. And the *second thing* I have to say is, it's all forgiven. God knows it is forgiven, and I know it is forgiven. And the *third thing* I have to say is, if God, for Christ's sake, can forgive the sins of such a sinner as Brownlow North, there is not a sinner in this wide world too great for God to forgive all his sins.'

There were few dry eyes among those present as he uttered these words with the most intense feeling.

The story of this remarkable man is not so well known as it once was. So outstanding were the fruits of his labours that the General Assembly of the Free Church commissioned him as an unordained evangelist. The story of his conversion told in his own words may be quoted as it may be unknown to many of our readers. This is the account given in his biography: "It pleased God in the month of November in 1854, one night when I was sitting playing at cards, to make me concerned about my soul. The instrument used was a sensation of sudden illness which led me to think I was going to die. I said to myself, 'I am a dead man; take me upstairs.' As soon as this was done, I threw myself down on the bed. My first thought then was, Now, what will my forty-four years of following the devices of my own heart profit me? In a few minutes I shall be in hell; and what good will all these things do me, for which I have sold my soul? At that moment I felt constrained to pray, but it was merely the prayer of the coward, a cry for mercy. I was not sorry for what I had done, but I was afraid of the punishment of my sin. And yet still there was something trying to prevent me putting myself on my knees to call for mercy, and that was the presence of the maid servant in the room, lighting my fire. Though I did not believe at that time that I had ten minutes to live, and knew that there was no possible hope for me but in the mercy of God, and that if I did not seek that mercy I could not expect to have it, yet such was the nature of my heart, and of my spirit within me, that it was a balance with me, a thing to turn this way or that, I could not tell how, whether I should wait till that woman left the room, or whether I should fall on my knees and cry for mercy in her presence. By the grace of God I did put myself on my knees before that girl, and I believe it was the turning-point with me.

I believe that if I had at that time resisted the Holy Ghost—of course, I cannot say, for who shall limit the Holy Ghost?—but my belief is that it would have been once too often. By God's grace I was not prevented. I did pray, and though I am not what I should be, yet I am this day what I am, which at least is not what I was. I mention this because I believe that every man has in his life his turning point. . . .”

On the following day he announced publicly to his friends staying in the house, and to others by letter, that from that instant, he had become a changed man, a resolution to which, in the strength of the Saviour, he was enabled to adhere.

## An Camadh 's a' Chrannchur.

Le TOMAS BOSTON.

“Smuainich air obair Dhé; oir co is urrainn an nì sin a dheanamh dìreach a rinn e-san càmh?”—Eccles. vii. 13.

(*Air a' leantuin bhò'n t-d. 118.*)

II. Air dhuinn beachd a' gabhail air a' chamadh féin, tha sinn anns an dara àite gu thoirt faineas gur ann de *dheanamh* Dhé a tha e. Agus ann an so tha gu bhì air nochdadh—1. Gur ann de dheanamh Dhé a tha e. 2. Cionnas a tha e de dheanamh-sa. 3. C'arson a tha e 'g a dheanamh.

*An tùs*—Tha e soilleir bho na trì oabhairibh so, gur ann de dheanamh Dhé a tha 'n camadh 's a' chrannchur, ciod air bith e.

1. Cha'n fheudar a' chur an teagamh nach smachdachadh air son uile an camadh 's a' chrannchur, ciod air bith aobhar air son am bheil e; is e sin, co aca a tha 'n camadh, no 'n t-aobhar 's a' cheart àm peacach, no nach 'eil, gun teagamh is peanas no àmhghar a th'ann. A nis, mar a dh'fheudas e a bhì gu naomh agus gu ceart air a leagadh mar pheanas oirne, le ar 'n Ard-uachdaran ar Tighearn agus ar Breitheamh; mar sin tha e gu soilleir, a' cur an cèill gur ann de dheanamh féin a tha e.—Amos iii. 6. “Am bi dòrainn ann am baile, 's nach e 'n Tighearn a chuir ann e?” Uime sin, do bhrìgh nach urrainn smachdachadh air son uile ach a bhì de dheanamh Dhé, agus gur smachdachadh de'n ghné sin an camadh 's a' chrannchur, feumar a cho'-dhùnadh gur ann de dheanamh-sa a tha e.

2. Tha e dearbhta, bho theasgasg an sgrìobtuir mu fhreasdal Dé, gu bheil Dia a' toirt air adhairt crannchur gach neach, 'n a 'uile earrannaibh fa leth. That e 'n a shuidh air stiùir gnothaichean dhaoine; agus 'g an tionndadh mu'n cuairt ge b'e taobh is àill leis. “Ge b'e nì bu toil leis an Tighearn rinn e air nèamh agus air talamh, anns na cuantaibh, agus anns na doimhneachdaibh uile.” Salm cxxxv. 6. Cha tachair nì sam bith dhuinne as éugmhais riaghlaidh a fhreasdail-san. Tha'n dearbhtach fhreasdal a thug sinn a' mach as a' bhroinn, 'g ar tabhairt agus 'g ar suidheachadh anns an ionad, agus anns an staid a shònruicheadh air ar son leis-san “a shuidhich na h-amanna roimh-òrduichte, agus crìochan ar 'n àite-còmhnuidh.” Gnìomh. xvii. 26. Tha e a' riaghladh nan nìthe is lugha tha tachairt mu'n cuairt dhuinn, mar a ta “tuiteam fuilteine ar cinn air an talamh.” Mata x. 29, 30, “Anns an uchd tilgear an crannchur.” Gnàth. xvi. 33. Seadh, saor ghnìomharan ar toil leis am bheil sinn a' ròghnachadh air ar son féin, oir “mar shruthaibh uisgeacha tha cridhe

rioh ann an làimh an Tighearna." Gnàth. xxi. 1. Agus gach ceum a ni sinn, agus a ni muinntir eile air ar son; oir "cha'n 'eil slighe duine 'n a chomas féin: cha'n 'eil e 'n comas duine a ta 'g imeachd a cheum a' stiùradh." Ier. x. 23. Uime sin, co dhiubh a tha na ceumanna sin, a tha deanamh a' chamaidh, no na ceumanna a tha air an rùnachadh roimh làimh agus peacach, mur bha reic Ioseph le 'bhrathraibh do'n Eiphit: no co dhiubh a tha iad neo-rùnachaichte, mar a ta mortadh gun droch rùn no nach 'eil, ach a mhàin a thaobh tuiteamais, mair a ta 'nuair a bhios duine gearradh fiodha, agus a mharbhas e 'choimhearsnach le "ceann na tuaidh a leum bhàrr na coise." Deut. xix. 5. Tha freasdal naomh agus glie a' riaghladh gnìomhara peacach agus neo-fhaicilleach dhaoine, mar a stiùireas marcach each crùbach, cha 'n e coire a' mharaich nach siubhail e còmharnad, ach crùbaichead an eich féin: Uime sin, anns a' cheud chor dhiubh so, tha e air a' ràdh gu'n cuir Dia Ioseph do'n Eiphit. Gen. xlv. 7. Agus anns a' chor mu dheireadh, gu'n d'thug e thairis neach gu làimh a choimhearsnaich. Eesod. xxi. 13.

3. Dh'òrduich Dia le rùn sìorruidh, daingean mar "shleibhtibh umha," Sech. vi. 1, an t-ìomlan de chrannchur nan uile chreatairean, na h-earrannan a tha càmh cho math ris na h-earrannaibh a tha dìreach. Leis an òrdugh bhith-bhuann cheudna, leis na shuidheachadh ionada àrd agus iochdrach na talmhainn, na sleibhtean, agus na glinn, tha'n àirde agus an doimhne, an soirbheas agus an doirbheas a th'ann an crannchur a luchd-àiteachaidh air an òrduchadh; agus tha iad air an toirt mu'n cuairt 'n an àm, fìor-fhreagarrach ris an òrdugh sin. 'S e rùn-dìomhair freasdail, ann an uachdranachd an t-saoghail, an aitreabh a thogadh le Dia, 'n a h-uile earrannaibh fa leth, a réir an dearbh shuidheachaidh a bh'ann an "rùn an Tì a ta 'g oibreachadh nan uile nithe a réir comhairle a thoile féin," Eph. i. 11, air chor as nach 'eil camadh air bith ann an crannchur neach, nach fheadar a lorgachadh chum an rùn sìorruidh sin. Tha Iob gu eràbbach a' cur eisimpleir de'n ghne so f'ar comhair 'na chor féin. Iob xxiii. 13, 14. "Tha e 's an aon bheachd, agus co a thionndaidheas e? agus an ni is miann le 'anam, sin ni e. Oir coimhlionaidh e an ni a dh'òrduicheadh, dhomhsa; agus tha mòran d'an leithidibh sin aige."

'S an dara àite—Chum 's gu'm faic sin *cionnus* a tha'n camadh 's a' chrannchur de dheanamh Dhé, feumaidh sinn eadar-dhealachadh a' chur eadar camadh fìor-ghlan neo-lochdach, agus camadh neo-ghlan peacach.

1. Tha camaidhean *fìor-ghlan neo-lochdach* ann; nithe gu'n amharus a tha ro-chràiteach, ged nach 'eil anna ach a mhàin trioblaidean, agus deuchainnean neo-thruaillidh. B' ann dhiubh sin bochdainn Lasarus, aimrideas Racheil, suilean annbunn Leah, agus doille'n duine a bha dàll bho rugadh e. Eoin ix. 1. A nis 's ann de dheanamh Dhé a tha na camaidhean a tha de'n ghné so, 'g an òrduchadh, agus 'g an toirt gu crìoch gu h-eifeachdach le buaidh a chumhachd. Is esan a chruthaich am bochd. Gnàth. xvii. 5. "An tì a ni fanoid air a' bhochd, bheir e masladh d'a Chruithfhear;" is e sin, bheir e masladh do Dhia a rinn bochd e, a réir an fhocail sin. I. Sam. ii. 7. "'S e 'n Tighearna a ni bochd." —'S esan aig am bheil iuchair na brònn, agus dùnaidh no fosglaidh e i, mar is àill leis. I. Sam. i. 5.—Gen xxix. 31. "Agus is esan a dhealbh an t-shìl." Salm. xiv. 9. Agus "rugadh an duine dàll, a chum gu 'm foillsichte oibre Dhé ann." Eoin ix. 3. Uime sin, thubhairt an Tighearna ri Maois. Eesod. iv. 11. "Cò a rinn béul an duine; no cò a rinn am balbh, no 'm bodhar, no'n tì a chi, no'n dall? Nach mise an Tighearna?"

'S e Dia a tha deanamh an leithid sin a' chamaidhean 's a' chrannchur anns an t-seadh is cothromaiche, agus 'nuair a ghabhar làn bheachd orra, is iad da rìreadh gnìomh a làimhe-sa, cho cinnteach ris na neamhaibh agus ris an talamh.

2. Tha camaidhean *neo-ghlan peacach* ann, nìthe, a thaobh an naduir féin, a tha 'n am peacaidhean cho math 's a tha iad 'n an àmhghairean, truailidh cho math 's a tha iad cràiteach. B' ann diubh sin an camadh a rinneadh ann an crannchur Dhaibhidh, trid mi-riaghailt a theaghlach, mar a bha truailleadh Thamair, mort Amnoin, agus ceannaire Absaloim, an t-iomlan diubh mi-nadurrach. B' ann de 'n ghné cheudna bha 'n camadh a rinneadh ann an crannchur Ioib, 'nuair a thugadh air falbh a mhaoim, agus a mharbhadh a sheirbhisich leis na Sabeanaich agus leis na Caldeanaich. Mar a b' iad sin àmhghairean Dhaibhidh agus Ioib, fa leth, mar sin b' iad peacanna na muinntir neo-shonadh, a chuir an gnìomh iad. Mar so feudaidh an t-aon ni a bhi 'n a chionta, agus 'n a pheacadh uamharra do aon neach, agus a mhàin 'n a fhulangas agus 'n a àmhghar do neach eile. A nis, cha 'eil na camaidhean a tha de'n ghné so de dheanamh Dhé, anns an aon tomhas rìusan a dh'ainmich mi 's a' cheud àite; oir ni 'n cuir e ole ann an cridhe neach air bith, ni mo bhrosnuicheas e chum uile; "Oir cha chomasach Dia a bhuaireadh le h-ole, ni mo bhuairesas e neach sam bith." Seum. i. 13. Gidheadh 's ann de dheanamh-san a tha iad do bhrìgh gu bheil e gu naomh 'g an ceadachadh, gu cumhachadh a' cur crìochaibh mu'n cuairt doibh, agus gu glic 'g an riaghladh chum crìoch mhath air choir-eginn.

1. Tha Dia gu naomh 'g an ceadachadh, a' fulang do dhaoineibh *imeachd 'n an slighibh féin*. Gnìomh. xiv. 16. Ged nach e Dia ùghdair nan camaidhean peacach sin, 'g an toirt mu'n cuairt le buaidh a chumhachd; gidheadh mur ceadaicheadh esan iad, cha b'urrainn iad a bhi idir ann; oir "dunaidh esan, agus cha 'n fhosgail neach air bith." Taib. iii. 7. Ach tha e ann an ceartas a' cumail a ghrais bho'n pheacach nach 'eil 'g a iarraidh, agus a' toirt dheth na cuibhrich fo'm bheil e neo-shocrach, agus do bhrìgh gur àill leis a' pheacach a shaorsainn, tha e leigeadh an t-srian mu 'mhuineal, agus 'g a fhàgail do thoil ana-mianna féin. Hosea iv. 17. "Tha Ephraim air a dhlù-cheangal ri iodholaibh, leig leis." Salm lxxxi. 11, 12, "Cha do ghabh Israel rium,—uime sin thug mi thairis iad do anamian ann an cridhe féin." Anns a' staid neo-shonadh sin, a thaobh aomaidh sònruichte a pheacaich féin, tha'n camadh mi-naomh gu nadurrach agus gu neo-mhearachdach 'g a leantuinn, eadhon mar a ruitheas uisge le bruthaich; uime sin, anns a' staid sin, "dh'imich Israel 'n an comhairle féin," rann 12. Mar sin 's ann de dheanamh Dhé, mar bhreitheamh ceart a tha'n seòrsa camaidh sin, a' deanamh peanais leis air an neach a tha fulang fodha. Chuir am beachd sin de'n chùis Daibhidh 'n a thosd 'nuair a bha Simeì 'g a mhallachadh. II. Sam. xvi. 11. "Leigibh leis, agus mallaicheadh e, oir dh'iarr an Tighearn air."

2. Tha e gu cumhachdach a' cur *gàradh* rompa, Salm, lxxvi. 10. "Fuirgeall na feirge (eadhon, feirg a' chreutair) coisgidh tu." Ge b'e cho cràiteach 's a tha cor neach air bith leis na trioblaidibh so, mar cuireadh Dia crìoch rompa bhitheadh iad ni bu ro-chràitiche: ach tha esan ag radh ris an inneal pheacach, mar a thubhairt e ris an fhainge, "Gu ruig so thig thu, each cha tig ni's faide, agus an so coisgear do thonna uaibhreach?" Tha e 'eur bacadh air an inneal, air chor 's nach urrainn e dol aon cheum ni's fhaide air adhart anns an rathad 's ann



bheil neart ana-mianna 'g a iomain, ach mar chi esan iomchuidh a cheadachadh. Air an aobhar sin tha e tachairt, nach 'eil an camadh a tha de'n ghné so aon chuid ni 's mò no ni 's lugha, ach ceart mar is àill leis-san a cheadachadh le 'chumhachd. Tha eisimpleir comharraichte againn de'n t-seorsa so ann an cor Ioib, aig an d'rinneadh a chrannchur cam trid ghlòmhachadh sònruichte an diabhoil; ach chuir Dia gàradh roimh na pheacach mhòr sin anns a' chùis. "Agus thubhairt an Tighearna ri Sàtan, Feuch, tha gach ni a ta aige a' d' làimh-sa: a mhàin air féin, na cuir do làmh." Iob. i. 12. Nise chaidh Sàtan cho fada 's a leigeadh an gàradh leis, cha dh'fhàg e ni sam bith a bha'n taobh a stigh dha gun bheantuinn ris, mheas e a bhitheadh freagarrach chum a run a thoirt gu erioch, rann 18, 19. Gidheadh cha'n fheadadh e air chor sam bith a' dhol aon cheum thairis air, chum a phàine nach b'urrainn e bhuannachd an taobh a stigh dha dheanamh a mach. Uime sin, cha d'fhàgadh meadhon air bith chum an deuchainn a dheanamh ni bu mhò, agus an camadh ni bu ro chràitiche, ach gu'n tugta an gàradh a chuireadh uime air falbh, agus comas 'oibreachaidh a' dheanamh ni b' fharsuinge; air an aobhar sin a' deir e, "Ach cuir a nis a mach do làmh, agus bean r' a chnàimh agus r'a fheoil, agus as an eudan mallachaidh e thu," caib. ii. 5. Agus a réir sin thugadh air falbh an gàradh as ùr uime, rann 6. "Feuch tha e a' d' làmh-sa, ach caomhain 'anam"; mar sin thugadh an camadh air adhairt gus a' chuid a b'fhaide a mach a cheadaicheadh an gàradh nuadh dha, a réir an rùn a bh'aige-san gu thoirt air Iob toibheum a labhairt; "Bhuail Sàtan e le neasgaidibh cràiteach, bho bhònn a chois gu mullach a chinn, rann 7. 'Nuair a chunnaic Sàtan nach do shoirbhich an ionnsuidh so, mharbhadh e Iob gun teagamh, mur biodh an gàradh a chuireadh mu bheatha.

(*Ri leantuinn.*)

## Loyal Address to Princess Elizabeth.

TO HER ROYAL HIGHNESS PRINCESS ELIZABETH.

May it please Your Highness,

We, the Committee appointed by the Free Presbyterian Church of Scotland to draw up a Loyal Address to His Most Excellent Majesty The King, next year, deem it proper and dutiful on behalf of our people, to send Your Royal Highness and Lieutenant Philip Mountbatten our warmest felicitations on the occasion of your marriage.

We would express our loyal attachment to you both and wish you every happiness personally and in your married life; which we hope, by the blessing of God who instituted the honourable estate of marriage, will be for His glory, the good of the Nation and the maintainance of the Protestant constitution of the same.

We recall with gratitude the high ideals set before the country by both of you; and our desire is that you will continue to an inspiration to all classes within the Nation and Empire, in everything that tends to the general welfare, and the moral and spiritual uplift of the people.

That the Lord Jesus Christ may bless you both with all spiritual blessings and enrich your lives with His gracious presence, is our earnest wish.

On behalf of the Free Presbyterian Church of Scotland, JOHN TALLACH,  
*Moderator*, November, 1947.

### Acknowledgment of Loyal Address to Princess Elizabeth.

BUCKINGHAM Palace, 22nd November, 1947. Sir, The Princess Elizabeth desires to thank the Free Presbyterian Church of Scotland for the Loyal Address and the charmingly worded message of good wishes which they sent Her Royal Highness and the Duke of Edinburgh on the occasion of their marriage. Their kind thoughts and the terms in which they express them gave Their Royal Highnesses much pleasure.—Yours truly,  
JOHN COLVILLE, *Private Secretary to The Princess Elizabeth.*

### Calvin on the Scriptures.

(Continued from p. 148.)

6. Moreover, it is impossible to deny that he was guided by a prophetic spirit in assigning the first place to the tribe of Judah in the person of Jacob, especially if we take into view the fact itself, as explained by the event. Suppose that Moses was the inventor of the prophecy, still, after he committed it to writing, four hundred years passed away, during which no mention is made of a sceptre in the tribe of Judah. After Saul is anointed, the kingly office seems fixed in the tribe of Benjamin. When David is anointed by Samuel, what apparent ground is there for the transference?

Who could have looked for a king out of the plebeian family of a herdsman? And out of seven brothers, who could have thought that the honour was destined for the youngest? And then by what means did he afterwards come within reach of the throne? Who dare say that his anointing was regulated by human art, or skill, or prudence, and was not rather the fulfilment of a divine prophecy? In like manner, do not the predictions, though obscure, of the admission of the Gentiles into the divine covenant, seeing they were not fulfilled till almost two thousand years after, make it palpable that Moses spoke under divine inspiration? I omit other predictions which so plainly betoken divine revelation, that all men of sound mind must see that they were spoken by God. In short, his Song itself is a bright mirror in which God is manifestly seen.

7. In the case of the other prophets the evidence is even clearer. I will only select a few examples for it were too tedious to enumerate the whole. Isaiah, in his own day, when the kingdom of Judah was at peace, and had even some ground to confide in the protection of the Chaldeans, spoke of the destruction of the city and the captivity of the people (Isa. xlv. 1). Supposing it not to be sufficient evidence of divine inspiration to foretell, many years before, events which at the time seemed fabulous, but which ultimately turned out to be true, whence shall it be said that the prophecies which he uttered concerning their return proceeded, if it was not from God? He names Cyrus, by whom the Chaldeans were to be subdued and the people restored to freedom. After the prophet thus spoke, more than a hundred years elapsed between the death of the one and the birth of the other. It was impossible at that time to guess that some Cyrus would arise to make war on the Babylonians and after subduing their powerful monarchy, put an end to the captivity of the children of Israel. Does not this simple, unadorned narrative plainly demonstrate that what Isaiah spoke was not the conjecture of man, but the undoubted oracle of God? Again, when Jeremiah, a considerable time before the people were led away, assigned seventy years as the period of captivity, and fixed their liberation and return, must not his tongue [and pen]

have been guided by the Spirit of God? What effrontery were it to deny that, by these evidences, the authority of the prophets is established, the very thing being fulfilled to which they appeal in support of their credibility! "Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them" (Isa. xlii. 9). I say nothing of the agreement between Jeremiah and Ezekiel, who, living so far apart, and yet prophesying at the same time, harmonise as completely in all they say as if they had mutually dictated the words to one another. What shall I say of Daniel? Did he not deliver prophecies embracing a future period of almost six hundred years, as if he had been writing of past events generally known? If the pious will duly meditate on these things, they will be sufficiently instructed to silence the cavils of the ungodly. The demonstration is too clear to be gainsaid.

8. I am aware of what is muttered in corners by certain miscreants, when they would display their acuteness in assailing divine truth. They ask, how do we know that Moses and the prophets wrote the books which now bear their names? [Well did Calvin anticipate the wicked attack Satan was to make on the Word of God!] Nay, they even dare to question whether there ever was a Moses. Were any to question whether there was a Plato, or an Aristotle, or a Cicero, would not the rod or the whip be deemed the fit chastisement of such folly? The law of Moses has been wonderfully preserved, more by Divine Providence than by human care; and though, owing to the negligence of the priests, it lay for a short time buried—from the time it was found by good King Josiah, it has continued in the hands of men, and been transmitted in unbroken succession from generation to generation. Nor, indeed, when Josiah brought it forth, was it as a book shown or new, but one which had always been matter of notoriety, and was then in full remembrance. The original writing had been deposited in the temple, and a copy taken from it had been deposited in the royal archives (Deut. xvii. 18, 19). The only thing which had occurred was that the priests had ceased to publish the law itself in due form, and the people also had neglected the wonted reading of it. I may add, that scarcely an age passed during which its authority was not confirmed and renewed. Were the books of Moses unknown to those who had the Psalms of David in their hands? To sum up the whole in one word, it is certain beyond dispute, that these writings were passed down, if I may so express it, from hand to hand, being transmitted in an unbroken series from the fathers, who either with their own ears, heard them spoken, or learned them from those who had, while the remembrance of them was fresh.

9. An objection taken from the history of the Maccabees to impugn the credibility of Scripture, is, on the contrary, fitted the best possible to confirm it. First, however, let us clear away the gloss which is put upon it; having done so, we shall turn the engine which they erect against us upon themselves. As Antiochus ordered all the books of the Scripture to be burnt, it is asked, where did the copies we have now come from? I, in my turn, ask, In what workshop could they have been so quickly fabricated? It is certain that they were in existence the moment the persecution ceased, and that they were acknowledged without dispute by all the pious who had been educated in their doctrine, and were familiarly acquainted with them. Nay, while all the wicked so wantonly insulted the Jews as if they had leagued together for the purpose, not one ever dared to charge them with having introduced spurious books. Whatever, in their opinion, the Jewish religion might be, they acknowledged that Moses was the founder of it. What

then do those babblers but betray their snarling petulance in falsely alleging the spuriousness of books whose sacred antiquity is proved by the consent of all history? But not to spend labour in vain in refuting these vile calumnies, let us rather attend to the care which the Lord took to preserve His Word, when against all hope He rescued it from the turbulence of a most cruel tyrant as from the midst of the flames—inspiring pious priests (Presbyters) and others with such constancy that they hesitated not, though it should have been purchased at the expense of their lives, to transmit this treasure to posterity, and defeating the keenest search of perfects and their satellites.

Who does not recognise it as a signal and miraculous work of God, that those sacred monuments which the ungodly persuaded themselves had utterly perished, immediately returned to resume their former rights, and, indeed, in great honour? For the Greek translation appeared to disseminate them over the whole world. Nor does it seem so wonderful that God rescued the tables of the covenant from the sanguinary edicts of Antiochus, as that they remained safe and entire amid the manifold disasters by which the Jewish nation was occasionally crushed, devastated, and almost exterminated. The Hebrew language was in low estimation, and almost unknown; and assuredly had not God provided for religion, it must have utterly perished. For it is obvious from the prophetic writings of that age, how much the Jews, after their return from the captivity, had lost the genuine use of their native tongue. It is of importance to attend to this, because the comparison more clearly established the antiquity of the Law and the Prophets. And whom did God employ to preserve the doctrine of salvation contained in the Law and the Prophets, that Christ might manifest it in His own time? The Jews, the bitterest enemies of Christ; and hence Augustine justly calls them the librarians of the Christian Church, because they supplied us with books of which they themselves had not the use.

10. When we proceed to the New Testament, how solidly are the pillars, by which its truth is supported! Three evangelists give a narrative in a mean and humble style. The proud often eye this simplicity with disdain, because they attend not to the principal heads of doctrine; for from these they might easily infer that these evangelists treat of heavenly mysteries beyond the capacity of man. Those who have the least particle of candour must be ashamed of their fastidiousness when they read the first chapter of Luke. Even our Saviour's discourses, of which a summary is given by these three evangelists, ought to prevent every one from treating their writings with contempt. John, again, fulminating in majesty, strikes down more powerfully than any thunderbolt the petulance of those who refuse to submit to the obedience of the faith. Let all those acute censors, whose highest pleasure it is to banish a reverential regard of Scripture from their own and other men's hearts, come forward; let them read the gospel of John, and willing or unwilling, they will find a thousand sentences which will at least arouse them from their sloth; nay, which will burn into their consciences as with a hot iron, and check their derision. The same thing may be said of Peter and Paul, whose writings, though the greater part read them blindfold, exhibit a heavenly majesty, which in a manner binds and rivets every reader. But one circumstance, sufficient of itself to exalt their doctrines above the world, is that Matthew, who was firmly fixed down to his money-table, Peter and John, who were employed with their little boats, being all rude and illiterate, had never learned in any human school that which they delivered to others. Paul, moreover, who had not only been an avowed but a cruel and a bloody foe, being changed into a new man,

shows, by the sudden and unlooked-for change, that a heavenly power had compelled him to preach the doctrines which he once destroyed. Let those dogs deny that the Holy Spirit descended upon the apostles, or, if not, let them refuse credit to the history, still the very circumstances proclaim that the Holy Spirit must have been the Teacher of those who, formerly contemptible among the people, all of a sudden began to discourse so magnificently of heavenly mysteries.

11. Add, moreover, that for the best of reasons, the consent of the Church is not without its weight. For it is not to be accounted of no consequence that, from the first publication of Scripture, so many ages have uniformly concurred in yielding obedience to it, and that, notwithstanding of the many extraordinary attempts which Satan and the whole world have made to oppress and overthrow it, or completely efface it from the memory of man; it has flourished like the palm tree and continued invincible. Though in old times there was scarcely a sophist or orator of any note who did not exert his powers against it, their efforts proved unavailing. The powers of the earth armed themselves for its destruction, but all their attempts vanished into smoke. When thus powerfully assailed on every side, how could it have resisted if it had trusted only to human aid? Nay, its divine origin is more completely established by the fact, that when all human wishes were against it, it advanced by its own energy. Add that it was not a single city or a single nation that concurred in receiving and embracing it. Its authority was recognised as far and as wide as the world extends—various nations who had nothing else in common entering for this purpose into a holy league. Moreover, while we ought to attach the greatest weight to the agreements of minds so diversified, and in all other things so much at variance with each other—an agreement which a divine Providence alone could have produced—it adds no small weight to the whole when we attend to the piety of those who thus agree; not all of them indeed, but of those in whom as lights God was pleased that His Church should shine.

12. Again, with what confidence does it become us to subscribe to a doctrine attested and confirmed by the blood of so many saints? They, when once they had embraced it, hesitated not boldly and intrepidly, and even with great alacrity, to meet death in its defence. Being transmitted to us with such earnestness, who of us shall not receive it with firm and unshaken conviction? It is therefore no small proof of the authority of Scripture that it was sealed with the blood of so many witnesses, especially when it is considered that in bearing testimony to the faith, they met death, not with fanatical enthusiasm (as erring spirits are sometimes wont to do) but with a firm and constant, yet sober, godly zeal. There are other reasons, neither few nor feeble, by which the dignity and majesty of the Scriptures may be not only proved to the pious, but also completely vindicated against the cavils of slanderers. These, however, cannot of themselves produce a firm faith in Scripture until our heavenly Father manifest His presence in it, and thereby secure implicit reverence for it. Then only, therefore, does Scripture suffice to give a saving knowledge of God when its certainty is founded on the inward persuasion of the Holy Spirit. Still, the human testimonies which go to confirm it will not be without effect, if they are used in subordination to that chief and highest proof, as secondary helps to our weakness. But it is foolish to attempt to prove to infidels that the Scripture is the Word of God. This it cannot be known to be, except by faith. Justly, therefore, does Augustine remind us, that every man who would have any understanding in such high matters must previously possess piety and mental peace.

### **The late Miss Charlotte Mackay, Strathy.**

A WIDE circle of friends, including some overseas, heard of the death of Miss Charlotte Mackay, Thurso, with a feeling of loss to themselves and the cause of Christ. At the age of 84 years, she passed away on the 17th of August, 1946. She was a native of Strathy, Sutherlandshire, and the last surviving member of a family in which the Lord Jesus Christ was extolled. In this they had the example of their parents, and particularly enjoyed the instruction of a pious and wise mother.

Early in life, Miss Mackay (familiarily known as Charlotte) was led to seek the Lord. We heard her in her latter years say: "At the age of twenty-one I went to Halkirk Communion Services with full purpose and desire to find the Lord, and if I be not mistaken He took possession of my heart at that season. The chapter I read before going was Ruth i., especially verses 16 and 17: 'Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodge, I will lodge: thy people shall be my people, and thy God my God . . .' were impressed upon my mind and this was the chapter read and the portion given out by the preacher. It was thenceforth evident that she had her feet upon the Rock as she grew in grace and in the knowledge of the Lord and Saviour, Jesus Christ.

At this period of her life, the godly Rev. Christopher Munro, minister of Strathy, took a gracious and tender interest in her spiritual welfare, and she deemed it an honour to be present at the death-bed of this faithful servant of Christ. She was a person of simple faith and mountains that appeared in her path were often removed. Many instances of this might be given. On one occasion her little home and adjoining house in Thurso were sold and instructions to vacate were received. Her neighbour removed but she calmly carried on, preparing for the coming of friends to the approaching Communion season. Anxiety was felt by others and surprise at her attitude, but she was in communication with her Lord about it at the Throne of grace and confidently waited the result. Then word came that the sale was cancelled. She was not surprised and asked for the additional use of the vacated house next door to accommodate her brothers and sisters in Christ during the solemn assembly. This she got and had both places full to capacity. The house remained hers until she was removed to the house not made with hands, external in the heavens.

Her labours for the good of all with whom she came in contact were abundant, while she had a wide correspondence with kindred minds and distributed much evangelical literature calculated to prove very edifying to the recipients. In her younger days she was for a time on Island Roan and her interest in the young and their spiritual welfare continued to the end. Rev. D. Beaton, Oban writes: "When I was out in New South Wales, Australia, I met some of her old scholars from 'Eilean Roan,' and the keen interest they manifested by the questions they put concerning the teacher of their early days, after a lapse of about fifty years, showed how strong was the tie that bound them to Miss Mackay. Those who knew her would understand how this could be. The tractless ocean that separated teacher and taught did not sever the tie formed long ago in the North of Scotland."

To temptations and tribulations she was not a stranger. The contentings of our Church in past years for truth were, owing to circumstances, peculiarly testing to her loyalty. In this she was sustained and often

gratefully acknowledged the Lord's hand in preserving her. A few months after the separation of 1893 she attended a Communion gathering at Olig, Caithness, and referred to it thus: "What I heard came so far short of what the times required that I became a Free Presbyterian by *conviction* that day." Later she visited the late Rev. Mr. Munro, of Alness, whose ministry she had much appreciated. She discussed with him the "Declaratory Act" (then passed). As he failed to separate from it she told him she could not follow him any longer and did not attend his meeting that night. Mr. Munro no doubt felt the rebuke but continued to show her Christian kindness.

Her association with outstanding godly men and women in bygone years remained with her a sweetly fragrant memory and her conversation often recalled their experiences and doings. From letters received by her in the closing years of her life the following extracts show her exercise of mind:—"I feel I never had more need to be prayed for, I so lack wisdom." "I come far short, but do I mourn for sin as I ought?" Mr. Popham said: "If you complain of threatened death and do not mourn for it, you bring death on the one you speak to." "Tell enquiring friends that the Lord dealeth exceedingly gently and kindly with me." "Pray that grace be given to enable me to say (Ps. xvi., verse 8):—

'Before me still the Lord I set  
Since it so that he  
Doth ever stand at my right hand  
I shall not moved be.'"

Unable to be with us at a Thanksgiving Service, she wrote: "I would fain be with you but I got my day and should be far from murmuring. He is not a wilderness to me. His Word is becoming more and more precious to me. This morning I awoke early with the truth (Joshua v., verses 13-14): 'Art thou for us, or for our adversaries?' I wonder if it has to do with us as a Church.' May He who is the Counsellor be with the members of Synod. I heard the late Rev. Neil Cameron speak from Psalm lxxx. He spoke chiefly of the vine. One remark he made was, 'If you are this day in Scotland who are not grieved because of the devourer you are not worthy of the name of Christian.'" "I believe," she added, "There are those in the F.P. Church of whom Zech. iii. verse 18, is true: 'I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.'"

Although Thurso was her home for many years, she was deeply attached to Strathy, her native place, where her dust was laid, with that of saintly relatives, to await the morn of her resurrection. During her brief illness she was tenderly nursed by Mrs. M. Mackay, her sister-in-law, and others. To them, and all relatives, we extend sympathy in their loss, which was to her great gain.—*W. G.*

### The late Mr. Jas. Innes, Helmsdale.

OUR Helmsdale congregation suffered a felt loss, when death removed from their midst on 14th October, 1946, at the advanced age of 83, Mr. Jas. Innes, a much respected elder. He had already reached the allotted span, when, in 1934, he first made a public profession of his hope and confidence being placed in Christ alone. That a conflict began in his soul a considerable time prior to that could not be said. He was more ready to hear than be heard, and was of a gentle, unassuming disposition. In 1940 he was elected and ordained to the office of elder. He was gifted as a



precentor and was given the spirit of prayer. His occupation was that of the early Galilean followers of the Saviour, a fisherman.

Several years ago he was bereaved of his partner in life, whose whole-hearted attachment to the distinctive testimony of our Church he shared and in this acted characteristically of those who in earlier days in Helmsdale formed one of the first F.P. Congregations in Scotland.

His efforts in old age and failing health to be regularly in the House of God was an encouragement to others, and rebuke to many. He did not despise the day of small things, but mourned the deplorable attitude of the present generation to the claims of God. A day before he passed away, he spoke feelingly on this matter to the writer, with special mention of Helmsdale and neighbouring places. He added with regard to his own soul in prospect of eternity, "I am nothing but Christ is all my life."

He left two daughters and three sons, bereaved of a praying father, also grandchildren to whom he was devoted. May his pleadings in the past on their behalf be yet answered, to their souls' salvation, and seen in a loyal discerning adherence to the cause of Christ in these days of sad apostacy.

We sympathetically remember each of them at home and in Canada in their loss.

"Instead of those thy fathers dear,  
The children thou mayst take,  
And in all places of the earth,  
Them noble princes make."

—W. G.

### Notes and Comments.

*"Saint" Mussolini's Portrait Unveiled in Montreal R.C. Church.*—An amusing story that reflects the intrigues of the papal court in Rome was recently told in a Montreal newspaper. It has to do with a full-length portrait of Mussolini that was painted on the wall of a Romanist church in Montreal at the time when Mussolini was acclaimed by his collaborator, the so-called "Holy Father," as the man of destiny, etc. Later, when Mussolini was at war with Britain, it was considered expedient to cover up—not to paint out—the portrait of this human "jackal" on the church wall over the altar. Now that peace has come again, the Montreal priests have uncovered the painting of this man of blood, a silent witness to the evil choice and wicked associations of their master, the pope. Who will be the next dictator to make a pact with the Vatican and to take his place above the altars of Romanist churches? From *"The Gospel Witness,"* Toronto, November 6th, 1947. We may comment on the above that surely Rome is running short of saints when Mussolini is classed as one who seems on the way to Rome's saintship.

*Are the Jews to be restored to their own land?*—We call the attention of our readers to the article in this issue from the great Princeton theologian—Dr. Charles Hodge. May we not trace a good deal of the trouble in Palestine to the misinterpretation of certain O.T. prophecies by the Zionists and many others who follow the Brethren interpretation of these prophecies. Dr. Allis, of Westminster Theological Seminary, in his recent volume—*Prophecy and the Church*—has shown conclusively that these prophecies are to be interpreted spiritually and not literally. This is the line followed by Dr. Hodge and Principal Fairbairn in his *Typology of Christ*—one of the soundest and sanest works on typology.—Editor.

## Church Notes.

*Communion.*—*January*—Last Sabbath, Inverness. *February*—First Sabbath, Dingwall.

*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 should be sent to the Editor.

*South African Mission.*—Miss Nicolson has notified the Convener of the Foreign Missions Committee that she has decided to return to the Ingwenya School in May, 1948.

## Acknowledgment of Donations.

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

*Sustentation Fund.*—Mrs. N. C. McK., Grosse, Mich., £2 10/-; Mr. W. M. S., Clatequoy, Thurso, 14/-; Mr. D. McD., Aricharnoch, Skye, 6/6; Mr. A. McK., Letters, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £1 10/-; A Friend, Glasgow postmark, £1; Mr. J. F., Carnoch Farm, Ardgour, £2; Anonymous, o/a Lochbroom, per Rev. D. N. McLeod, £10; Anon., Dingwall Postmark, £2; Mrs. McD., Glenleanamuidhe, Glencoe, £1.

*Organisation Fund.*—Mrs. N. C. McK., Grosse, Mich., £1 3/6.

*Dominions and Colonial Missions Fund.*—Mrs. C. F. Gibson, Salvador, Sask., £4 19/-.

*Home Mission Fund.*—Anon., Dingwall postmark, £2; Mrs. McT., Chesley, Ontario, 10/-; Mr. L. R., Badcall, Scourie, 14/-; Mr. J. McL., 1 Balmeanach, Raasay, 3/9; Well-wisher, Applecross, £5; Mrs. McD., Glencoe, 15/6.

*Magazine Fund.*—Staffin Congregation, per Mr. A. Mackay, £4; Oban Congregation, per Mr. J. Martin, £1; "Friend of the Cause," Assynt, per Rev. D. Beaton, £5; Miss McTaggart, Chesley, Ontario, 4/9; Mr. D. Mackay, Riverside House, Geocrab, 6/6; Mrs. Milne, Birnam, Dunkeld, 4/-; Miss K. MacAskill, School House, Torrin, Skye, 2/6; Miss M. V. Fraser, Broomhill Home, Kirkintilloch, 14/-; Miss Rankin, 17 Harrowden Road, Inverness, 6/6; Mrs. Connell, 10 Dumbarton Road, Stirling, 5/6; Mrs. Young, Druid House, Kames, 3/9; Mr. J. Fraser, Carnoch Farm, Ardgour, 5/6; Mrs. A. McInnes, 4 Martin Crescent, Portree, 15/6; Mr. A. McLeod, Crona View, Clashnessie, 5/6.

*Jewish and Foreign Missions.*—Mrs. N. C. McK., Grosse, Mich., £2 10/-; A Friend, Glasgow postmark, £2 10/-; Anon.—"To further the Cause of Christ"—Shieldaig postmark, £2; Mr. A. McD., 4 Swordale, Knock, £2; Mr. A. McK., Letters, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £1; Mr. F. McD., Inchirel, Kinlochewe, £1 1/-; "Maga," o/a Mission Schools, per Miss E. Campbell, £1 15/-; Miss M. N., Portree House Cottage, Portree, 14/-; Anonymous, Dingwall postmark, £1; Mr. D. M., 712 Main Street, Saskatoon, Canada, £3; Wellwisher, Applecross, £5; Mr. M. McL., Inverpolly, Achiltibuie, 5/-; Miss C. McG., Craiglea, Oban, 3 dozen Shorter Catechisms for Shangani Mission.

*Synod Proceedings Fund.*—Dingwall Congregation, per Mr. S. Fraser, £1.

*Publication Fund.*—Mr. D. Lewis, Carlton, per Rev. W. Grant, £1.

The following lists have been sent in for publication:—

*Stratherrick Section*—Manse Building Fund.—Mr. J. Fraser, Migovie, acknowledges with sincere thanks a donation of £1 from Friend, Stratherrick.

*Greenock Congregational Funds*.—Mr. R. MacLeod, Treasurer, thankfully acknowledges the following:—From Mr. Murdoch, Gourrock, £5 o/a Sustentation Fund and £1 o/a Magazine Fund, per Rev. Jas. McLeod; from Assynt Friend, £5 o/a South African Mission, per Rev. Jas. McLeod.

*Fort William Mission House Repairs Fund*.—Mr. A. Colquhoun, "Glenan," Treasurer, acknowledges with sincere thanks the following donations:—A Friend, Ayrshire, £1; A Friend, Glenelg, 10/-; A Friend, Fort William, £1; A Friend, Glendale, £1; A Friend, Beith, £1 1/-; Two Friends, Glasgow, 10/- each.

*Lochcarron Manse Building Fund*.—The Treasurer gratefully acknowledges:—Collecting Cards from Kishorn, £8 15/-; Ardeineaskan, £37 11/6; Jeantown, £17; Slumbay, £17 0/6; Coulags, £2 12/6; G. D., Glasgow, £1 10/-; Miss C., Lochcarron, 10/-; Mr. R. McK., Inverness, £3; Mr. and Mrs. W. McK., Inverness, £1 1/-.

*Ness Manse Building Fund*.—Mr. Donald Thomson, 2 Skigersta, acknowledges with grateful thanks the following donations:—Friend, Inverness postmark, £2; Numbers xxxv. 2, £1.

*Oban Congregational Funds*.—Mr. J. C. Martin, "Gylen," thankfully acknowledges the following:—Wellwishers in New Zealand, per Rev. D. Beaton, £5; Miss MacC., Ballachulish, £5 for Congregational Funds; M. McL., Kilehoan, Kilmelfort, £1, o/a Sustentation Fund.

*Scourie Mission House Fund*.—Mr. K. Morrison, Treasurer, acknowledges with sincere thanks a donation of 10/- from J. C. C. per Mr. D. Campbell.

*Uig Church Building Fund*.—Mr. D. Matheson, Treasurer, thankfully acknowledges the following donations:—A London Friend, £2; A Friend, £1; A. McR., Carishader, £1; A Friend, £3.

*St. Jude's South African Clothing Fund*.—The Treasurer acknowledges with grateful thanks the following donations:—Friend, Kames, 10/-; Miss H. M. H., Bridge of Allan, £1; Friend, Glasgow, £1; Mrs. C., Stirling, £1; Mrs. Macgillivray, Kirn, £2 5/-, for freight of goods to South African Mission; from Mr. Grant, of the Grant Educational Co., 2 gross of Exercise Books.

*South African Mission Clothing Fund—Northern Section*.—Mrs. Mackay, F.P. Manse, Inverness, thankfully acknowledges the following:—From Mrs. Matheson, St. Jude's Glasgow, £5 16/3, balance on hand o/a Clothing Fund; Lochinver Collecting Card, by Misses K. & D. Graham, per Rev. A. Macaskill, £23 4/-; Mrs. G., Stornoway, "In loving memory," £2; J. M. K., Inverness, 10/-; Miss McG., Oban, £1; Friend, Edinburgh, 10/-; Mr. J. F., Migovie, £1; Miss G. Edinburgh, £1, per Miss E. Campbell; Friend, Inverness, 10/-, per Mr. F. Beaton; Mrs. G. S., Greenhill, Mid-Clyth, £1, per Rev. R. B. Sinclair; Mr. M. C., South Erradale, Gairloch, £1; Friends, Portree, Psalm xxxiv. 10, £1; Mrs. McM., and Misses B. & N. D., 42 Loch-nell Street, Lochgilphead, £1 10/-; Miss C. M. S., Halkirk, parcel of Clothing; Mr. D. McD., Aricharnoch, Skye, 3/6.