

# The Free Presbyterian Magazine

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**Issued by the Free Presbyterian Church of Scotland  
Reformed in Doctrine, Worship and Practice**

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*“Thou hast given a banner to them that fear thee, that it may be displayed because  
of the truth” Psalm 60:4*

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## Communions

**January: First Sabbath:** Nkayi; **Fifth:** Auckland, Inverness, New Canaan.

**February: First Sabbath:** Broadstairs; **Second:** Dingwall; **Third:** Stornoway; **Fourth:** North Uist, Zenka.

**March: First Sabbath:** Sydney, Ullapool; **Second:** Ness, Portree, Tarbert; **Third:** Halkirk, Kyle of Lochalsh; **Fourth:** Barnoldswick, Ingwenya, North Tolsta.

**April: Second Sabbath:** Leverburgh, Staffin; **Third:** Chesley, Laide; **Fourth:** Gisborne, Glasgow, Mbuma.

**May: First Sabbath:** Aberdeen, Grafton, London; **Second:** Achmore, Donsa, Kinlochbervie, New Canaan; **Third:** Edinburgh; **Fifth:** Chiedza.

**June: First Sabbath:** Auckland, Farr, Perth; **Second:** Nkayi, Santa Fe, Shieldaig; **Third:** Lochcarron, Uig; **Fourth:** Bulawayo, Gairloch, Inverness, Raasay.

**July: First Sabbath:** Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross; **Fourth:** Struan; **Fifth:** Cameron.

**August: First Sabbath:** Dingwall; **Second:** Leverburgh, New Canaan, Somakantana; **Third:** Laide; **Fourth:** Stornoway, Vatten, Zenka.

**September: First Sabbath:** Chesley, Larne, Sydney, Ullapool; **Second:** Halkirk, Mnaka, Portree; **Third:** Aberdeen, Tarbert; **Fourth:** Barnoldswick, Ingwenya, North Uist.

**October: First Sabbath:** Dornoch, Grafton, Lochcarron, North Tolsta; **Second:** Gairloch, Ness; **Third:** London; **Fourth:** Edinburgh, Gisborne, Uig; **Fifth:** Mbuma.

**November: Second Sabbath:** Glasgow; **Third:** Wellington; **Fourth:** Chiedza.

**December: First Sabbath:** Singapore; **Third:** Bulawayo, Santa Fe, Tauranga.

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## The Word Made Effective

**W**e may be amazed that so few people seem to have been brought into the kingdom of God through Christ's direct activity while He was in this world. One reason no doubt was that the course of providence must run on unimpeded that would bring Him to Calvary, to be slain by the hands of wicked men. If sinners were to be saved, the Saviour must die.

But when He ascended to heaven, when He sat down on the right hand of God, multitudes were brought into His kingdom. Peter and the other disciples went out into a public place in Jerusalem and, as a result of their preaching, 3000 people were brought under conviction of sin. These disciples were mere men who, only a matter of weeks before then, seemed entirely without strength, for "all the disciples forsook" their Master "and fled". Now it was otherwise; they were firm in reproving the sin of those who had crucified the Lord of glory; they were forceful in pointing to Jesus of Nazareth as the one Saviour from sin.

Yet, though the preaching of the gospel is a means ordained by God to bring about conversion, it is not human power that produces the result. On the Day of Pentecost, the power was altogether greater than that of Peter or of any of the other disciples: it was the power of the Holy Spirit. And in perfect harmony with that power we should recognise the power of Christ as the supreme Prophet, who can teach sinners effectively, for He can reach their hearts. He had told the disciples that the Holy Spirit "shall receive of Mine, and shall show it unto you" (John 16:14). To quote David Brown: "The whole design of the Spirit's office is to glorify Christ . . . in the view and estimation of men. For this purpose He was to 'receive of Christ' – that is, all that related to His Person and work – 'and show it unto them', or make them, by His inward teaching, to discern it."

That teaching is effective. It was effective on the Day of Pentecost; it is effective today and always will be. Preachers do not know the exact state of the hearts of their individual hearers; nor do they know what particular truths are most relevant to the needs of the hearers. So preachers must declare the whole counsel of God – in particular, the great central truths of law and

gospel. When Peter rebuked his hearers for their sin in crucifying the Lord of glory, there was a wonderful result: a large number of the people cried out: "Men and brethren, what shall we do?" They were disturbed in their souls, which was a great mercy. Unless the Spirit had so convicted them, they would never have sought salvation; they would have been lost for ever. But the fact that so few souls today are disturbed about their sins shows that this generation is under God's judgement. For God to leave a generation to itself – to ignore Him and His authority – is most certainly a judgement.

When Peter pointed these individuals to Jesus, the Spirit powerfully accompanied his words so that 3000 souls believed. The further instruction which Peter gave them was effective only because the Spirit applied it. In themselves, Peter's words could have no power, but when the Spirit took these truths about the Person and work of Christ and showed them to these 3000, they were altogether powerful. These people trusted in Christ; they were savingly changed; they began to live to God's glory; and they are now in heaven, absolutely perfect, serving God and praising Him with their whole hearts – what they will go on doing for ever and ever.

When a preacher speaks about sin, its seriousness, its offensiveness to God, and the fearful consequences that will follow throughout eternity, it may be the most unexpected statement which impresses a sinner; and it may be the most unlikely person who is impressed. When Ahab went to battle with the Syrians, he was fatally wounded by an arrow after one of the Syrian soldiers "drew a bow at a venture" (1 Ki 22:34) – he had not targeted the King; he did not even recognise him; but in God's providence he fired the arrow in such a way that the King was the victim. So the Holy Spirit applies a particular truth to a particular individual although the person speaking could not know how suitable they were; indeed the thought may have been entirely unpremeditated. Yet it came into his mind in God's providence; he uttered the words, and the Spirit applied them.

How necessary it is for God's children, whether or not they are preachers, to pray that such arrows of conviction would find their way into sinners' hearts. How good it would be to see the words fulfilled on a large scale in our time: "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under Thee" (Ps 45:5), for, ultimately, the arrows are Christ's; it is He, working by the Spirit, who sends conviction into the hearts of sinners so that they submit to Him.

One may be at a loss to know the best words to use in seeking to direct a sinner to Christ. One's words, however scriptural, will fail entirely in the absence of divine power. But when Christ Himself speaks – and He may use the human instruments who have so often failed – the sinner will believe to the

saving of his soul, for now the Holy Spirit is applying truths which previously had no effect. This is illustrated in the case of the woman with the issue of blood: she had consulted many physicians without success; but a mere touch of the Saviour's clothes brought immediate healing.

Whatever spiritual trouble an individual may experience, spiritual healing must be the result of treatment by the great Physician – no matter the human instruments He may be pleased to use. So He speaks in prophecy: “The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary” (Is 50:4). In His infinite wisdom and knowledge He knows exactly how to speak to a weary soul. Thus when Paul was wearied by the thorn in the flesh, the Lord said, “My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor 12:9).

Christ as Prophet is still full of wisdom and knowledge, as Robert Gordon comments on Isaiah 50:4: “Is it not the word of Christ, accompanied by the power of the Spirit, that gives rest to the weary and the heavy laden, when they are enabled to receive, as addressed to themselves, His gracious invitation to come to Him? Is it not the word of Christ, even the blessed assurance, ‘My grace is sufficient for thee’, that imparts new strength and vigour to many a depressed soul, struggling against temptation, or ready to sink under the burden of difficult and self-denying duties? And is it not the same word, even the greatest declaration that their great High Priest is touched with a feeling of their infirmities, and sympathises in all their sorrows, that imparts consolation to believers under the manifold trials and bereavements to which they are here exposed? So true is it still, and ever will be, that He knows ‘how to speak a word in season to him that is weary’. This then is the gracious office to which Christ here says that He was appointed, even to bring a message of peace to sinners – to reveal to them the will of God for their salvation.”<sup>1</sup>

Although we live in a generation under judgement, we might look back to another generation which was very much given over to hardness of heart: the one into which the Saviour was born. He had the power to bring the truth to bear effectively on multitudes of souls but, as we have noted, it was not His will to do so. Instead He told His disciples: “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest” (Mt 9:38). We in our generation also are to pray in this way; we are likewise to pray that, as these labourers go out to preach, the Holy Spirit would be poured out and that the Word preached would be powerfully applied to the souls of those who listen, so that many would be convinced of sin and brought to faith and repentance. Then, as David Brown pointed out, Christ will be glorified.

<sup>1</sup>*Christ in the Old Testament*, Free Presbyterian Publications 2002 reprint, vol 3, p 303.

# The Church's Worship in Heaven (1)<sup>1</sup>

A Sermon by *Hugh Martin*

Hebrews 8:1. *We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens.*

**1.** If **heaven is** the scene of the priesthood of Christ, it is thereby also **the scene of the Church's worship**. The priesthood of Christ and the worship of the Church are so connected that they stand or fall together, and the scene of the one must be the scene of the other. All our worship of God hangs on the mediation of Jesus in executing His priestly office, and he who does not know the great leading truths about Christ's priesthood cannot intelligently nor acceptably worship God. No worship is acceptable to the Father – no ascriptions of praise and glory, and no supplications and prayers, can come into His presence – save through the hands of the one Mediator between God and men.

This does not merely imply that, on the one hand, God has regard to the sacrifice of Jesus and that, on the other, the worshipper directs his faith to it also. There is more implied in it than that. For the sacrifice of Christ cannot be regarded as something that has passed out of His own hands, so that benefits may be solicited and bestowed on the ground of it while the continual personal and living intervention of Christ Himself is unnecessary. No, not only does the Father dispense the blessings of the covenant on the ground of the satisfaction rendered to divine justice on the cross of Calvary; but when He dispenses those blessings it is only through the perpetual ministry, the gracious personal intervention, and the very hands of the living High Priest Himself. And not only does the acceptable worshipper proffer his faith and love and service through the merit of the great propitiation, but he recognises that his right to do so with acceptance is dependent on making use of the ministry and service of the High Priest, as He personally and officially presents them at the throne.

When we are invited to come boldly to the throne of grace, our privilege rests on the twofold ground: (1.) We have "a new and living way" into the holiest by the blood of Jesus, through the rent veil, which is to say, His flesh; (2.) "We have a great High Priest" – the risen Saviour Himself, as the leader of our worship – "over the house of God". And assuredly no one will rise to the purity of a true heart, and to the privilege of the full assurance of unshaken confidence, whose faith does not embrace the completeness of this

<sup>1</sup>Taken with editing from *The Family Treasury* for 1870. A previous sermon on this text, entitled "Heaven the Scene of Christ's Priesthood", appeared in the issues of this magazine for January and February 2011.

double warrant for drawing near to God. All our worship is dependent on the priesthood of Christ. Our worship is, in fact, nothing but our communion with Christ in His priesthood. Our whole worship hinges on that priesthood, takes its colour and character, its spiritual life and substance, from it; gathers round it; and revolves about it. Inevitably the scene of His priesthood is the scene of our worship.

The opening statement of Hebrews 9 is: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary". The contrast which Paul is carrying out, between the old covenant and the new, suggests, by antithesis, the implied counterpart: the second covenant has ordinances of divine service, and a heavenly sanctuary as the scene of them. And this truth is either expressly asserted or implicitly involved in repeated statements throughout this Epistle.

In chapter 4 we are called on to hold fast our profession, on the ground that we have a great High Priest who has passed into the heavens – Jesus, the Son of God. It is surely the throne of God in heaven to which, on the same ground, we are invited to "come boldly . . . that we may obtain mercy, and find grace to help in time of need".

In chapter 6 we have a glorious description of the strong consolation which God is willing that the heirs of promise should enjoy in the city of refuge into which they have fled. It is a heavenly refuge-city – heaven itself – into which their hope is seen to carry them, or, into which their souls, in the power of hope, are spiritually carried. This hope enters "into that within the veil, whither the forerunner is for us entered".

In chapter 10 we are invited into the holiest of all that now pertains to gospel worship – analogous to the holy of holies under the law. It is manifestly heaven itself into which we are, by this heavenly calling, summoned to enter by faith: "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God, let us draw near".

It is asserted in chapter 13 that "we have an altar of which they have no right to eat that serve the tabernacle". It is assuredly no earthly altar that is in view, but one with which is connected a heavenly worship – one which is exclusively spiritual. In its virtues we are to offer no ceremonial, material, or sensuous sacrifice, or any worship of earthly pomp, but the pure and simple "sacrifice of praise . . . that is, the fruit of the lips".

Perhaps more decisive than any of these is the grand description of our church state and privilege under the gospel which is expressly contrasted with that under the law. In it heaven is made so palpably the only scene of

worship that readers are continually tempted to fancy that it is the state of glory that is depicted, though it is manifestly our present condition under the gospel which is in view: “Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

Yes, as the holy place in the innermost recesses of Israel’s temple was the recognised scene of Israel’s worship under Aaron’s priesthood, heaven is the scene of our worship under Christ. We indeed enter there in this life, only by faith. But faith’s entrance is real. It is not fanciful but true. We enter by no effort of imagination, but by an effort and exercise of faith. And when faith enters there, it has the warrant of the Word, the call of the Father, the quickening of the Spirit and the ministry and priesthood of the Son to proceed upon. When our case is called, and our petition is to be considered – if we may speak reverently of these great mysteries in terms borrowed from the procedure of courts on earth – then if the question is put: Who appears on behalf of these petitioners and in support of this petition? the answer is: Christ has entered “into heaven itself, [there] to appear in the presence of God for us”.

We may remember gratefully this great truth: that God’s heaven of glory is the real sanctuary and scene of our gospel worship. When we do so, what perfect satisfaction we should have – how calm and equal our mind, how contented – to give up all the grandeur and pomp of ritualistic worship and to cleave to the simplicity of our Presbyterian order! We are only preferring heaven to earth when doing so. And though our forms may be accounted bald and tame and unimpressive, it can only be in the judgement of those who are comparatively carnal and who, lacking spiritual ability to appreciate the heavenliness of New Testament worship, would demand a contribution from the earth and the senses, where heaven and faith should rule.

The truly spiritual worshipper, sensitive to the difficulty of maintaining his spiritual-mindedness, will be jealous of everything fitted to appeal to sense. To such people, the grave sweet melody of Zion’s psalmody will be a congenial vehicle for spiritual feeling. On the other hand, when the artistic sounds of instrumental music thrill the ear, they awaken bodily sense to energies which conflict with those of the spirit, precisely where the spirit



should most of all be free from all such conflict. This will intuitively be felt as a great impurity and a fundamental violation of the great principles of gospel worship.

It will confirm these remarks remarkably to remind you that, in point of fact, to tolerate or desire such innovations and impurities in the worship of God always goes hand in hand with false or defective views of the priesthood of Christ. Historically, ritualistic worship is found to be connected with notions of an earthly priesthood. When the ministers of the gospel are accounted priests, as in Popish and Anglo-Catholic worship, the earthly house of prayer – and not heaven – comes to be regarded as the scene and sanctuary of worship. Its observances, in the absence of heavenly and unseen beauty, are decorated with materials of earthly splendour. And as it is a principle of reason that the worship of God should be glorious, and priesthood and glory stand intimately related, then if priesthood is on earth, the glory sought is an earthly pomp and glory too. The doctrine of Christ's exclusive and celestial priesthood puts ritualistic worship to flight. And the believing worshipper, seeking in spirit to enter heaven, rejoices to resign every beggarly element of the world, that can only chain down his spirit, which is too prone to cleave to the dust and hinder his entrance within the veil.

I need scarcely remark, in this connection, that it is manifestly the deep appreciation of doctrine – a large, sound and rich theology, once highly valued in Scotland, when every peasant could confound the prelates – that will alone conserve among us the worship and government of the Church of God according to His will. In all things, doctrine takes the lead in the Church – doctrine held fast in the grasp of a living faith, a deep spiritual intelligence, and a loving, cordial appreciation. And where doctrine becomes corrupt, or shallow or inefficient, neither the worship nor government of the Church can long be safe from the follies of human wisdom, and the corruptions and impurities of human inventions. Nor is there any doctrine more distinguishing and glorious in Christianity than the many-sided and exalted doctrine of the priesthood of Christ. You will always find that those who would welcome innovations and ceremonies in our worship are deplorably ignorant of it.

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The Spirit that testifies to a man that his sins are pardoned him, doth it first by convincing a man of his sins. Now, you know there is more in conviction than bare discovery. . . . It makes a man to see there is no sweetness in sin; it makes a man to find that sin is the greatest burden, the greatest misery, of this life. For that which makes a man delight in sin is because it is presented to him in false shapes; but now when the Spirit of God comes to manifest sin, and makes a man to look upon it in its own shape and nature, then he finds it to be the most unprofitable burden he ever bore in this life.

*Richard Sibbes*

## Christianity and the First Fleet (3)<sup>1</sup>

*Calvin MacKenzie*

**Chaplain of New South Wales.** On the second Lord’s Day after dropping anchor in Port Jackson, Johnson preached his first sermon on Australian soil at Sydney Cove – claimed from the dispossessed indigenous inhabitants as “colonial” soil in the name of the British Sovereign. Assembled in front of him were more than 759 convicts, with 13 children born on the voyage, the Governor, his officials, their servants and a detachment of 213 Marines – just over 1000 souls in all. He stood under a tree on a “grassy hill” near the foreshore, at a spot we now know as the corner of Bligh and Hunter Streets in the Sydney City Business District, where a monument commemorates that important occasion and quotes Johnson’s text: “What shall I render unto the Lord for all His benefits toward me?” (Psalm 116:12) This suitable text gives us a glimpse into the character of the man who acknowledges, in his first sermon, the Lord’s goodness in preserving the fleet to arrive safely at their destination. The first communion service followed two weeks later and was held in Lieutenant Ralph Clark’s tent, which had been borrowed for the occasion. The event was recorded by Clark in his journal: “I will keep this Table also as long as I live for it is the first Table that ever the Lord’s Supper was eat of in this country”.<sup>2</sup>

It is notable that the Governor, not long after he heard that first sermon, requested Johnson to keep to moral subjects in his preaching. Arthur Phillip was apparently not well pleased that his Chaplain was a “Methodist”!<sup>3</sup> From the colony’s very beginning then, the rational approach to religion was being espoused by the Colonial authorities, and this was at variance with Johnson’s Evangelical view that man’s first need was saving faith. Johnson was first and foremost a preacher of the gospel and, despite the opposition, he turned his attention to his spiritual duties with all diligence.

In the early years of the colony, there were also the pressing needs of acquiring shelter and securing the provision of food in a harsh environment vastly different from that with which they were familiar. Johnson’s early training in farming was to come in very handy as he set about providing for his wife and household. He was credited with raising wheat and vegetables

<sup>1</sup>The previous articles described Richard Johnson and his beliefs. This English Evangelical set sail for Australia as the first chaplain to the colony of New South Wales in 1787.

<sup>2</sup>Journal extract, 17 Feb 1788, by Lieutenant Ralph Clark, Manuscript 1/27a, State Library of NSW. (This is also the spot on which the first church was built in 1793 at Johnson’s own expense.)

<sup>3</sup>Murray, *Australian Christian Life*, p 4.

in their first year and he established a grove of orange trees from the pips he acquired in Rio de Janeiro, among other farming pursuits which were even more successful. The settlement in general was hard pressed to emulate Johnson's private horticultural success and was almost brought to starvation by 1790 after crops failed and supplies from Britain were delayed.<sup>4</sup>

Johnson's priority however was to minister to his flock and, given his Anglican background, he sought to do that in a place of worship designed for that purpose. The Governor, although appearing to be sympathetic, never did build the church that was provided for in the supplies that arrived with the First Fleet.<sup>9</sup> Arthur Phillip was focused on establishing order and essential infrastructure for the settlement and the administration of government, to the point that, while even other officers were better catered for, Johnson's family lived until 1791 in a hut thatched with cabbage tree foliage that leaked when it rained. Johnson, upset at the delay in erecting a church building, wrote to his friend Fricker at the end of 1788: "Other things seem to be of greater notice and concern and most would rather see a tavern, a play house, a brothel – anything sooner than a place for public worship".<sup>5</sup>

A Spanish expedition commanded by Alejandro Malaspina which arrived on 13 March 1793 was amazed when, after five years of habitation, there was still no Anglican church building. One of the accompanying Roman Catholic priests mentioned: "Had the place been settled by our nation, a house of God would have been erected before one for man".<sup>6</sup> What an indictment of the cold rationalism of the Colonial authorities that they did not care to provide a house for the God they professed to worship, despite bringing with them materials provided expressly for that purpose.

In December 1788, Johnson's parish was extended west to include Parramatta, (or Rose-Hill as it was first known) and Toongabbie, where convicts were being put to work. This extension at first necessitated monthly boat trips of several hours up the Parramatta river from Sydney Cove to take the Sabbath service, but then fortnightly journeys of 14 miles on horseback to stay for the weekend. Johnson maintained this schedule until the later arrival of Samuel Marsden who settled in Parramatta.

Richard Johnson, despite his critics, treated the convicts with great sympathy while ministering to their spiritual and, often, their temporal needs. The notorious Second Fleet arrived under the command of Government contractors in 1790, depositing just 759 starved, abused and almost-dead

<sup>4</sup>Macintosh, *Richard Johnson*, pp 45-46.

<sup>5</sup>Johnson to Fricker, 15 Nov 1788. Quoted in Macintosh, *Richard Johnson*, p 59.

<sup>6</sup>This comment is attributed to a Professor Wood, who does not give a source to verify it. Quoted in Macintosh, *Richard Johnson*, p 68.

individuals, out of the 1017 able-bodied convicts despatched from Portsmouth. Those that lived to disembark needed medical care and remedies that the colony was in no position to provide. Failed crops and the scarcity of much-needed supplies had reduced the colony to a pitiful, parlous state. One Second Fleet convict who survived wrote home some time later: "I believe few of the sick would recover if it was not for the kindness of the Rev Mr Johnson, whose assistance out of his own stores makes him the physician both of soul and body".

In 1793 Johnson said of the convicts: "Though lost to all sense of virtue, and abandoned and seemingly given up to all kinds of vice, I cannot but consider them as my fellow creatures and as men and women possessed of souls that are immortal".<sup>7</sup>

Here was a man – a gospel preacher – of whom it could be said that his professed Christianity manifested itself in every aspect of his life. Late in 1792 Johnson wrote his *Address to the Inhabitants of the Colonies established in New South Wales and Norfolk Island*. This tract was the epitome of Evangelical preaching and practical moral exhortations to keep God's law; it was aimed at all the parishioners he was unable to minister to personally, due to the increase and difficulties of his labours. He sent the tract to John Newton, who had it published in London after some editing. The careful reader of this tract is rewarded with a very clear statement of the faith Johnson loved and preached, and is left in no doubt about Johnson's pastoral care for his flock.

The tract commences: "I beseech you, brethren, suffer this word of exhortation. Your souls are precious. They are precious in the sight of God. They are precious to the Lord Jesus Christ. They are precious in my esteem. O that you yourselves were equally sensible of their value."

Running to 12 000 words, the pastoral letter is full of practical teaching from the Word of God, rebukes where necessary, and exhortations to repent. Mindful of the great eternity to which all were hastening, Johnson repeatedly exhorts his flock to seek the Lord earnestly while He may be found. Richard Johnson had a pastor's heart.

Commending the letter to his people's earnest attention, he pleads: "Read it a second, a third, and a fourth time, till your hearts are affected by it. Remember, this is the advice of a friend, of one who sincerely seeks, wishes, and longs for your happiness. It is the advice of your minister, expressly appointed to watch over your souls, and who must shortly give an account of his mission to the Great Judge of all. Whether I shall die amongst you, or be separated from you while living, we shall, at last, meet before Him. Then

<sup>7</sup>Richard Johnson Papers, p 146. Quoted in Macintosh, *Richard Johnson*, p 54.

I must answer for my preaching, and you for your hearing. O that this awful day of judgement may be often, yea, always, present to your thoughts, and to mine! That we may live in constant expectation of its approach! So that when the last loud trumpet shall sound, we may stand with acceptance and boldness in His presence, and be admitted as believers in the great Saviour, into His heavenly kingdom, with a ‘Well done, good and faithful servant, enter thou into the joy of thy Lord’ (Mt 25:23).

“This will be my daily prayer to God for you. I shall pray for your eternal salvation, for your present welfare, for the preservation, peace, and prosperity of this colony: and especially for the more abundant and manifest success of the Redeemer’s cause and kingdom, and for the effusion and outpouring of His Holy Spirit, not only here, but in every part of the habitable globe. Longing, hoping, and waiting for the dawn of that happy day when the heathen shall be given to the Lord Jesus for His inheritance, and the uttermost parts of the earth for His possession: and when all the ends of the earth shall see, believe, and rejoice in the salvation of God (Ps 2:8).”

During the first four years in the colony, Johnson suffered much from ill health, no doubt brought about by poor diet and the stress of his situation, but his sufferings were to increase with the departure of Governor Arthur Phillip to Britain and the appointment of Major Francis Grose as Lieutenant Governor of the colony in his place. During a two-year incumbency, Grose replaced the civil magistrates with military officers from the New South Wales Corps he helped raise; he favoured them with extra rations, grants of land and convicts to work it. This led to a monopoly on farming and trade – particularly spirituous liquors – and ensured the wealth of what came to be known as the “Rum Corps”.<sup>8</sup> Grose clashed with Johnson virtually from the first day and so severe was his dislike of the Chaplain that he opposed him at every opportunity, undermined his standing in the Colony and maligned his character both in the settlement and in Britain. When Samuel Marsden arrived on 10 March 1794, Grose provided him with a level of comfort which he had withheld from Johnson.<sup>9</sup>

Upon arrival Marsden wrote to a friend: “As I enjoy some privileges which Mr Joh[nson] at present does not, this hurts him a good deal . . . to see the Gov[ernor] pay me more attention than he does him gives him much pain. Mr J[ohnson] has been treated unkindly. I must and will take his part in what I see he is right, but then I must not, it is not my duty to be at variance with the Gov[ernor] here if I can consistent with my duty and conscience avoid it.”<sup>10</sup>

<sup>8</sup>Macintosh, *Richard Johnson*, p 63.   <sup>9</sup>Macintosh, *Richard Johnson*, pp 62-75.

<sup>10</sup>Marsden to Mrs Stokes, Hassall Correspondence, II, pp 1-5 in ML. Quoted in Macintosh, *Richard Johnson*, pp 62-75.

In a letter to Wilberforce, Marsden said: “Mr Joh[nson] is a man of uprightness and integrity, and in my humble opinion hath acted becoming the dignity of his sacred office. . . . I could not take the Lieut Governor’s part because he appeared to me to have acted unbecoming his office and character. . . . The Lieut Governor hath been civil to me so far, but I am sorry to say neither Mr Joh[nson] nor I are likely to be supported in our ministerial office, but many hindrances thrown in our way.”<sup>11</sup>

With the departure of Grose to Britain and the appointment of John Hunter as Governor in 1794, Johnson enjoyed, for the first time, the genuine support and pious example of the highest ranking Government official in the colony as Hunter set about raising the moral tone of the settlement and restoring Johnson to the civil magistracy.<sup>12</sup> In Johnson’s first sermon after Hunter’s arrival he “exposed the last Government, their extortion, their despotism, their debauchery and ruin of the colony, driving it almost to famine by the sale of liquors at 1200 percent profit. He congratulated the colony at the abolition of a military government and the restoration of a civil one, and of the laws.”<sup>13</sup>

**Return to Britain and Legacy.** After 12 years in the colony, suffering from fatigue and in ill-health, Richard Johnson packed up and returned with his family to Britain in company with Governor Hunter in the *Buffalo*, arriving on 24 May 1801. Johnson was to find that prejudice against Evangelicals, which made so many of his years in the colony a bitter affliction, was as prevalent at home as it had been in New South Wales. For several years Johnson had to rely on the proceeds of the sale of his farms and produce in the colony, and it was not until 1810 that the Church made provision for him, finally recognising his labours and service. It is most likely that William Wilberforce was championing Johnson’s cause and with the death of Jerome de Salis, Rector of the church of St Antholin in 1810, King George III, on the advice of the evangelical Prime Minister Spencer Perceval, bestowed the living of St Antholin’s on his “trusty and well beloved subject” Richard Johnson.<sup>14</sup>

Richard Johnson was to labour for 17 years at St Antholin’s before passing away on 13 March 1827, aged 74. His farewell sermon to his flock was preached from Philippians 1:23-24: “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you”.<sup>14</sup>

<sup>11</sup>Marsden to Wilberforce, 4 May 1794. Richard Johnson Papers, pp 153-160. Quoted in Macintosh, *Richard Johnson*, pp 62-75.

<sup>12</sup>Macintosh, *Richard Johnson*, pp 62-75.

<sup>13</sup>Palmer to Lindsay, 15 September, 1795, HRNSW, II, p 881; quoted in Macintosh, *Richard Johnson*, pp 62-75.

<sup>14</sup>Macintosh, *Richard Johnson*, p 96.

A tablet was erected in St Antholin's and inscribed thus: "To the memory of the Rev Richard Johnson, BA, who died March 13th, 1827, aged 74 years. He was the first, and for many years the only, Chaplain appointed to the extensive colony of New South Wales, and afterward seventeen years Rector of these parishes, where he faithfully preached Christ and Him crucified".<sup>15</sup>

Despite many deprivations, slights and 12 years of life-sapping labour as a gospel minister, sometime civil magistrate, successful farmer and educationist, Richard Johnson pioneered the way for the Evangelical wing of the Church of England in Australia and brought the gospel to a hitherto unploughed branch of the Lord's vineyard. Concerning the nature of the Evangelical Christianity he brought with him, Johnson shall speak for himself: "I have told you again and again, that Christ is the way, the truth, and the life, and that there is no coming to God with comfort, either in this world, or in that which is to come, but by Him. He has told you so Himself. And the Apostle assures you that there is no other name under heaven, given unto men, whereby they can be saved. Look unto Him, and you shall be saved; if not, you must be damned. This is the plain truth, the express declaration of the Bible. Life and death are set before you.

"Permit me then, as your minister, your friend, and a well-wisher to your souls, to press these serious and weighty considerations home upon your consciences once more. I hope and believe that I have asserted nothing, but what can be proved by the highest authority, the Word of the living God.

"They certainly deserve your closest and most careful attention, since it is plain beyond a doubt, that upon your knowledge or ignorance, your acceptance or rejection of this gospel, your everlasting happiness or misery must depend."<sup>16</sup>

Johnson remained faithful to the precious doctrines of grace in the Colony and his work was built upon by Samuel Marsden and others that followed – Calvinistic Anglicans and Methodists as well as Presbyterians. It is no small coincidence in God's providence that the Church of England in NSW today is still influenced by those who hold to the Evangelical interpretation of the Scriptures. Although it is by no means a perfect Church and, in fact, is sadly lacking in many areas, it still confesses and preaches the precious doctrines of a crucified Christ as the only remedy for a fallen world and the need for a personal experience of the Redeemer's life-changing and saving power through faith in a risen Saviour.

Richard Johnson sought with all his being to establish the gospel in New

<sup>15</sup>Macintosh, *Richard Johnson*, p 100.

<sup>16</sup>Rev Richard Johnson, *An Address to the Inhabitants of the Colonies Established in New South Wales and Norfolk Island*, London, 1792, (facsimile edition).

South Wales and, although he bemoaned the opposition of the state and his apparent lack of results, he left the most precious legacy any minister can leave behind him: that he had done all that was in his power to do and had left no stone unturned to advance the Redeemer's kingdom. Surely Johnson could have said with the Apostle Paul: "Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26-27).

## Missions<sup>1</sup>

*R M M'Cheyne*

The Christian mind derives many very great advantages from thinking constantly about missionary subjects.

1. *A spirit of intercession on behalf of the heathen is encouraged.* It was when Jesus "saw the multitudes, He was moved with compassion on them," and bade His disciples pray the Lord of the harvest to send forth labourers into His harvest (Mt 9:36-38). This shows how completely the Son of God was also the Son of man, for with us it is always the sight of the object that calls forth the emotion. We come; we see; we are conquered. It was when Paul "saw the city wholly given to idolatry" that "his spirit was stirred in him" (Acts 17:16). The eye affected the heart. Just so will it be with every Christian mind. Set him down like Buchanan<sup>2</sup> among the myriads that shout around the car of Juggernaut,<sup>3</sup> or like Gützlaff<sup>4</sup> among the idolaters of China, and the man who is a follower of Paul, as he was of Christ, will be "stirred in spirit" and "moved with compassion" and one vent of the full heart will be in prayer to the Lord of the harvest.

But we who sit at home cannot see the spirit-stirring sight; we are cut off from this influence to drive us to our knees. Nor can any written information wholly make up this deficiency. To hear with the ear will never produce so powerful an effect as to see with the eye. Yet, in the absence of the greater influence, how dare we neglect to use the lesser? When we cannot see, how dare we refuse to hear? If we live in ignorance of the state of the heathen world, how can we pray intelligently on its behalf? If we content ourselves with general notions of its idolatries and barbarities and struggles against the

<sup>1</sup>Taken, with editing, from *The Scottish Christian Herald* for 1836.

<sup>2</sup>Claudius Buchanan (1766-1815), a Scot who was a missionary in India with the Church Missionary Society, an Anglican body.

<sup>3</sup>An idol of the Hindu god Krishna, in Orissa, India, which was drawn on an enormous cart under whose wheels devotees are said to have thrown themselves to be crushed

<sup>4</sup>Karl Gützlaff (1803-1851) was a German missionary to the Far East.



light, shall not our petitions be general, unfervent and ineffectual? On the prayers of the children of God depends the coming of the kingdom and the conversion of the heathen, as it is said in Psalm 2, "Ask of Me".

Should not every child of God bring himself under those influences which shall bind him to intelligent, fervent, effectual prayer for this. Come then, true child of God, who are bound to the service of Christ in your native soil; come and let us gather food for meditation from the records of faithful men who have jeopardized their lives in the high places of heathenism, and let us be stimulated to pray. Let us give ear to these spies of the land of darkness, so that when they tell us of some spot where grace is beginning to drop from above like the first drops of a thunder shower, our prayers, mingled with thanksgivings, may arise with interest and information on this in particular. Or when they tell us of some stronghold of Satan, fortified on every side by superstition, self-righteousness and lust, let our united cry ascend into the ears of the Lord God of Sabaoth: "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty".

2. *Contact with missionary subjects helps personal holiness.* We find that God looked upon "forbidding the preaching of the Word to the Gentiles (1 Th 2:16) as filling up the cup of sins – the crowning transgression of the Jewish people. Conversely to enable faithful men to preach the Word to the Gentiles is one of the essential virtues of the child of God. And if it is a good and gracious thing to send grace, it is the continuation of this grace to look after them, to sympathise with their difficulties and encouragements, to weep with them when they weep over obstinate sinners, to rejoice with them and the angels when they rejoice over one sinner that repents. But love increases and abounds, the better it knows its object; increase of appetite seems to grow by what it feeds on; and the sure effect of an increasing and abounding love to all men is a surer establishment in personal holiness (1 Th 3:12,13).

The very effort of sending a man to convert others makes us ask the question: "Am I myself converted?" The very sight of so many millions left in ignorance of the only name "whereby we must be saved", whilst we have heard it from our infancy, overpowers the believing mind with an abiding sense of the sovereignty of God and the freeness of electing love. Privileges are used more ardently; thanksgivings are offered more feelingly; the question, What have I that I did not receive? is graven more durably on the heart.

And if God does bless the efforts of our missionaries, how is every grace of the new nature stirred into a burning flame! When a Greenlander, a Hindu, or a Chinese becomes a believer in Jesus, when the same gracious feelings which sparkled in our bosoms when first we saw the Lord have evidently got possession of these once-barbarian souls, when we can trace a kindredness

of sentiment and affection, and a oneness of spirit with them, then we remember that it is written, "We, being many, are one body in Christ, and every one members one of another". Our lagging faith is by sympathy quickened into active exercise. The flame of our "first love" is rekindled, and we hasten to "do the first works".

3. *Contact with missionary subjects makes us watch more anxiously the coming of the kingdom.* When the world "shall say peace and safety, then sudden destruction cometh upon them". To them "the day of the Lord will come as a thief in the night". But the children of God "are not in darkness that that day should overtake [them] as a thief". Does this Bible truth not imply that the saints are watchful and intelligent as to the signs of the times? And is not the state of the Jewish and heathen world the very page to which we must chiefly look for signs of the latter-day glory? "When the branch [of the fig-tree] is yet tender and putteth forth leaves, ye know that summer is nigh." So likewise there shall be infallible signs of the coming of the season when the Beloved shall speak and say unto his bride: "Rise up, my love, my fair one, and come away. For lo the winter is past, the rain is over and gone."

These buddings and premonitions of the coming summer of our world, "none of the wicked shall understand, but the wise shall understand". And why? Just because "the wise", those taught of God, are not fools, nor are they slow of heart to believe all that is written concerning the coming of the kingdom of Jesus. They are watching for the first vibrations of that shaking of the earth and the heavens that shall usher in the kingdom "that cannot be moved". Where is the intelligent child of God who is not even now looking with most intense interest on the movements now taking place in India, and on the strange spirit of enquiry that within these few years has caused such a shaking in the Jewish community, like the shaking of the dry bones in the open valley? Will he not look on them as on the first streaks of the eastern sky before the breaking of the day – the day when, "the fulness of the Gentiles" being come in, "all Israel shall be saved", the day when the whole temple is completed of which Christ is the foundation stone, cornerstone and top-stone? Then the Lord shall "be glorified in His saints, and . . . admired in all them that believe".

Child of God, do not sleep as others do but, having your own heart established with grace, go on asking the anxious question: "Watchman, what of the night? Watchman, what of the night?" And then shall the answer be returned to you: "The morning cometh!"

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If a man will but seriously consider what it is to have this great God, the Governor of the world, to be an enemy, one would judge that he would think this gospel good news.

*John Preston*

# Our Gospel Work in Africa and Israel

*Rev Neil M Ross*

**Zimbabwe.** At the beginning of September, the Form 6 extension at John Tallach School was well on the way to completion. The project made good progress under the able management of Mr Maarten Vroegindeweij, engineer, but he returned to Holland on completion of his contract. Miss Norma MacLean, Deputy Head, is now overseeing the completion of the project with the assistance of Mr Pulani Mzamo. The costs for fitting the Science laboratory are much higher than first estimated, but hopefully the Ministry of Education and other donor groups who support education development in Zimbabwe will meet some of them.

Mr Leendert Boon of Mbuma Mission is having unexpected difficulties in obtaining a work permit from the Zimbabwean Immigration Department. Until recently, the Department has allowed expatriate staff to work in the country while awaiting a permit, but has now adopted a stricter policy. Consequently Mr Boon has had to return to Holland. An arrangement has been made whereby he will do some of his administrative duties from Holland, in the hope that he will soon receive a work permit.

It was with regret that the Foreign Mission Committee accepted the resignation of Sister Celia Renes. Although she has been working as a nurse in Mbuma Mission for almost six years, she was not granted a renewal of her work permit and has returned to Holland. The Committee recorded its grateful appreciation of her loyal service, including 12 years on our Mission in Kenya.

The Zvishavane manse extension, which includes an office, is progressing well. It is expected that translator Mr Tricot Mwedzi and an assistant, under Rev Z Mazvabo, will soon occupy the office to continue translation work on the Shona Bible.

**Kenya.** Rev Keith Watkins, Sengera, says the Mission has enjoyed having visitors, among them Justin van Kralingen from London, who gave valuable administrative help and completed his three months in July. Mr John G MacLeod, Inverness, and his wife Mary, filled their three-week visit with much activity for the Mission, and Mr MacLeod stood in for Mr Watkins to allow him and his wife have a holiday together. Elizabeth Munns from London gave three months of voluntary assistance and contributed enormously to the success of the Sabbath School Conferences in August, helped by her sister Rebecca who was there for a short visit.

The Sabbath School Conferences were divided into five age groups. "With the younger four groups," Mr Watkins reports, "our theme was the Wilderness Journey. . . . The oldest class had studied the wilderness journey before, so

we did something completely different with them: the Protestant Reformation. There is little to no knowledge of Church history, and this ignorance is a major contributor to the unbiblical nature of the religion that fills the land. . . . It was especially beneficial for these young people to see, in the progressively Reformed nature of the Reformation as it travelled from Germany to Zurich to Geneva, that our Church's doctrine, worship and practice are not strange things invented by ourselves, but just the historic stand of the best of the Reformers, as drawn from Scripture."

"The Metrical Psalms translation into Ekegusii continues apace," says Mr Watkins, "and we anticipate the production of a significantly-expanded book at the turn of the year. . . . An attractive booklet of the Alexander Duff articles published in *The Young People's Magazine* is being printed in English. Weekly reading classes are being conducted on this material. Also we are printing booklets on various Reformation characters, to capitalise on the interest stimulated in many of the young people by the Conference."

On the compound, "difficulties with the electricity supply just will not go away. The supply from the national grid continues to go off intermittently, because of weather and load shedding. . . . Two weeks ago we had a direct lightning strike to the compound in the late afternoon. The only injury to life, thankfully, was a crow burned up by the strike. The only electrical damage was to the main switch of our computer network. This demonstrates the quality of the improvements made to the electrical system. In the past, such a problem in one area would feed back right across the compound, and many pieces of equipment would be damaged."

At Rianyakwara Primary School, the teachers have worked well this year, and the school has a different atmosphere to it. Also, the school grounds are now fenced and gated, which increases security and decreases truancy. Water collection has been upgraded, and the large verandah at the back is being enclosed to provide another classroom. The school library is now fully stocked with books, most of them donated by an American organisation which specialises in establishing school libraries in Kenya.

Since August there has been quite a sharp decline in the use of clinic services at Omorembe Health Centre. "We are monitoring the situation," says Mr Watkins, "to see if it is merely temporary, or whether something more permanent is causing it. Monthly clinic expenditure always far outstrips its income, and for what would appear to be very little gospel benefit." He points to "the constant upgrading of the Government's health provision, and the local authorities' repeated turning of a blind eye to the 'quacks' who are so popular with the people," and notes that the worthwhileness of this particular activity needs constant monitoring.

Although there is famine in East Africa, there has been none in the south-western corner of Kenya where our Mission is, despite a dry spell some months ago. However, the people are finding life difficult because of the phenomenal rise in the price of maize, their staple food. Also it is more difficult for the Mission to give food to the poorest of their people as the funds to buy food do not go as far as in the past. In any case, the reserves in the Mission's Poor Fund are low and will not allow the purchase of anywhere near as much maize as previously.

**Israel.** Rev John Goldby, after his seven years of work in Israel, is now settled as pastor of our Larne congregation. He hopes to continue his contacts among the Jews as far as that will be compatible with his pastoral duties, and he has continued to meet over the internet with the translation teams in Israel, as they continue their work on *The Westminster Confession of Faith* and the revision of the Delitzsch Hebrew New Testament.

These few notes about our work in Africa and Israel are a reminder, we trust, of our need to ply the throne of grace for the divine blessing on our efforts "to preach the gospel in the regions beyond" (2 Cor 10:6).

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# The Reformers on Church Government<sup>1</sup>

## 1. Introduction

*Rev J R Tallach*

By way of introduction, three matters deserve to be highlighted to indicate the fertile soil from which Presbyterian church government arose in the Scottish Church.

First, the Bible was spread abroad in Scotland. As early as 1542, copies of Wycliffe's English Bible began to circulate in Scotland and subsequently Tyndale's version and some of Luther's writings, brought in "by every seaport between Thurso and Berwick".<sup>2</sup> This not only played a part in unmasking Roman Catholicism as "a vast conspiracy against the civil and religious liberties of mankind" but had a vital influence under God in the setting up of house churches among nobles and peasants. "The Reformers put the Word of God into the hands of the people and so brought them directly to God through Christ",<sup>3</sup> and public opinion was such that in 1542 an Act of Parliament was passed granting to the people of Scotland the privilege of having "both the New Testament and Old in the vulgar tongue, in English or Scots". A R

<sup>1</sup>The first part of a paper delivered at the 2010 Theological Conference.

<sup>2</sup>John Mackay, *The Church in the Highlands*, Hodder and Stoughton, 1914, p 84.

<sup>3</sup>J J Murray, *The Reformation 1560*, Free Church of Scotland (Continuing), 2010, p 47.

MacEwen states: "It was because the revolution thus effected rested upon religious beliefs which were already established in the chief centres of national life that it was not only orderly but permanent".<sup>4</sup>

The second factor is that, in common with the Reformation in other lands, the Scottish Reformation was inspired by the Holy Spirit as a spirit of revival throughout the land, affecting all levels of society. John Knox said, "God gave His Holy Spirit to simple men in great abundance".<sup>5</sup> Calvin wrote from Geneva in November 1559: "As we wonder at success incredible in so short a time, so also we give great thanks to God, whose special blessing here shines forth".<sup>6</sup> Indeed Knox himself was a gift from the Most High to the people of Scotland. Schaff says of him: "He led the Scotch people . . . from mediaeval semi-barbarism into the light of modern civilization, and acquired a name which, next to those of Luther, Zwingli and Calvin, is the greatest in the history of the Protestant Reformation".<sup>7</sup>

The third factor was the influence of the Continental Reformers, and especially of the Geneva model, through Knox, on the formation of the Scottish Church. Patrick Hamilton was 24 years old when he suffered martyrdom at the hands of Cardinal Beaton in St Andrews in 1528. He had studied under Luther and Melancthon in Wittenberg, and subsequently, while teaching at the University of Marburg, he had published a series of theses which were translated into English and circulated under the title, *Patrick's Places*. Burleigh states that "certainly they contain the pure milk of the Lutheran word".<sup>8</sup>

Another great witness to the truth, even to death, was George Wishart. He was burnt at the stake in St Andrews in 1546. Through studying at Basel and Zurich, he had come under the influence of the Swiss Reformers and had adopted their Confession, the *First Helvetic*, as his own. Wishart's translation of this Confession was published in 1548.

For his part, Knox had stayed in the Geneva of John Calvin during the five years from 1554 to 1559, during the reign of Bloody Mary, and preached for a time to an English congregation in that city. He held Geneva "to be the most perfect school of Christ that ever was on earth since the days of the Apostles".<sup>9</sup> Schaff writes, "Still greater and more lasting [than his effect on the Reformation in England] was Calvin's influence upon Scotland. It extended over

<sup>4</sup>A R MacEwen, *A History of the Scottish Church*, Hodder and Stoughton, 1915, vol 2, p 147.

<sup>5</sup>Quoted in Murray, *The Reformation 1560*, p 57.

<sup>6</sup>Quoted in T M Lindsay, *History of the Reformation*, T & T Clark, 1907, vol 2, p 308.

<sup>7</sup>P Schaff, *History of the Christian Church*, Eerdmans 1991 reprint, vol 8, p 819.

<sup>8</sup>J H S Burleigh, *A Church History of Scotland*, Oxford University Press, 1960, p 121.

<sup>9</sup>Quoted in Burleigh, *A Church History of Scotland*, p 153.

discipline and Church polity as well as doctrine. The Presbyterian Church of Scotland, under the sole headship of Christ, is a daughter of the Reformed Church of Geneva, but has far outgrown her mother in size and importance.”<sup>10</sup> These three influences then – the Word, the Spirit, and the genius of the Continental Reformers, especially John Calvin – were seminal in the Scottish Reformation.

This paper will be divided into two parts. (1.) A brief account of the setting up of the Presbyterian system in the Church of Scotland. (2.) The system of superintendents, which has been criticised as substantially episcopal.

## Waiting for the Consolation of Israel<sup>1</sup>

*Ralph Robinson*

*D*octrine: True believers wait for the accomplishment of God’s promises, even those that are most unlikely to be fulfilled.

No promise which God ever made to man had more improbabilities, even seeming impossibilities, to break through than the promise of Christ. He is called “a root out of a dry ground” (Is 53:2). He was to be born of a virgin: “A woman shall compass a man” (Jer 31:22). And yet Simeon, who had a revelation from God that he should not depart this life till his eyes had seen Christ, waited for the fulfilling of this promise. If anyone should wonder why this good man’s waiting for Christ should be noted as an act of such singular faith, when the generality of the Jews had the same expectation, Chemnitz<sup>2</sup> gives two good reasons for it.

(1.) The common bulk of the Jews expected Christ only for external advantages. They expected Him only as one that should restore their outward liberties, which were then invaded and taken away. But Simeon waited for Him as a spiritual redeemer, that should save the soul from sin and hell.

(2.) Simeon expected His coming to be near at hand, according to the predictions of the prophets; whereas the generality of the Jews had only a loose, uncertain expectation of Him. Simeon waited for a speedy coming of Christ; therefore the Holy Ghost takes such strict notice of it.

We have other examples in Scripture of the holy waiting of godly men for the fulfilling of divine promises. The Apostle mentions how Abraham waited for the promise of a son when his body was even dead, and his wife unlikely

<sup>10</sup>*History of the Christian Church*, vol 8, p 818.

<sup>1</sup>The first part of a sermon, with editing, on the words in Luke 2:25: “Waiting for the consolation of Israel”. Robinson (1614-1655) was a prominent Presbyterian in London in Puritan times.

<sup>2</sup>Lutheran theologian (1522-1586).

to conceive, according to the course of nature (Rom 4:18-21). David waited many years for the promise which God made to him of succeeding Saul on the throne. Though he was sometimes put to a stand, through difficulties and cross providences, yet he did expect the accomplishment of the thing promised. Often in the Book of Psalms he mentions his waiting (as Ps 62:1,2,5).

Daniel waited for the accomplishment of God's promise for restoring the Church from their captivity, though there were many difficulties in the way, the Church being then as dry bones (Ezek 37:3-6), yet Daniel believed and waited for it (as appears by Dan 9:1). He counted the number of the years and, when they drew near their end, he stirred up himself to pray with more than ordinary faith.

The whole Church waited for the fulfilling of this promise: "I will wait for the God of my salvation, my God will hear me" (Mic 7:7). So in that other sad case they did wait for deliverance, though God hid His face from them (Is 8:17). The people were in great distraction because of Sennacherib's army, and many waited on Rezin and Remaliah's son, yet the true believers waited on God for salvation. This is the duty and the practice of godly men in all ages.

**1. What is meant by waiting for a promise.** Waiting on God for the fulfilling of His promises comprehends these three things:

(1.) *A firm believing that what is promised shall come to pass.* Waiting is the acting of hope, and the foundation of hope is faith. "Faith is the substance of things hoped for" (Heb 11:1). It is impossible for the soul to wait on God for what it does not firmly believe God shall make good. Abraham would never have waited for a son of promise if he had not first believed the promise of a son. Simeon could not have expected the consolation of Israel if he had not first believed the promise of God for the birth of Him who was the consolation of Israel. Take away the belief of the promise and waiting for it ceases. It is not an act either of grace or reason, but of folly and madness, to wait for that which is not first believed.

(2.) *A patient tarrying for the Lord's leisure.* Waiting on God for a promise is an act of patience as well as faith. "He that believeth shall not make haste" (Is 28:16), and he that waits makes no haste. He that would have a promise fulfilled one day before God's time is not a waiter but a commander. The Holy Ghost describes waiting on God for a promise by tarrying till it be made good (Hab 2:3). He was a wicked man who said, "What should I wait for the Lord any longer?" (2 Ki 6:33). True waiting does not limit the Holy One of Israel, either for manner or time. "Rest in the Lord . . . patiently", that is David's counsel (Ps 37:7). Daniel waited for the fulfilling of the promise of the Church's deliverance out of Babylon, till the set time came (Ps 102:13).



David calls waiting on God a being silent to God<sup>3</sup> (Ps 62:1). A quick eye and a silent tongue become him that waits on God. He that waits on God may pray for the hastening of the promise, but the conclusion of all must be: not when I will, but when God wills. Our Saviour tells His apostles what it is to wait on God. Tarry at Jerusalem, says He, and “wait for the promise of the Father” (Acts 1:4). He that sets God a time to fulfil His promise does not wait for a promise, but steals a promise. The Church well expresses the nature of true waiting upon God: “Our eyes wait upon the Lord our God, until that He have mercy upon us (Ps 123:2).

(3.) *An earnest desire to have the promise made good.* Patient waiting forbids murmuring, but it doth not forbid desire. There can be no waiting for a promise without hungering after the promise. The Church, in Psalm 123:2, was contented to stay God’s time, yet in the next verse she expresses her desire, “Have mercy upon us, O Lord, have mercy upon us”. The Apostle expounds waiting by a word signifying desire: “Looking for and hastening unto the coming of the day of God” (2 Pet 3:12).

There is a twofold hastening of a promised good: the one arising from impatience, the other arising from desire. Now, though those who wait must not hasten any good with impatience, yet they may and must hasten it with desire. To hasten, out of discontent, any good which God has promised argues distrust of God, but not to hasten it out of ardent desires argues some slighting of the good promised. “I have longed for Thy salvation, O Lord,” says the psalmist (Ps 119:174). Longing is the very extremity of desire.

The one who waits must not limit God, but he may petition God to fulfill His promise. Scripture expresses waiting by a word which signifies heat of desire: “The earnest expectation of the creature waiteth for the manifestation of the sons of God” (Rom 8:19). The word signifies waiting, or looking with a stretched-out neck, as a prisoner looks for an expected pardon, or as a man looks for a friend whom he has long expected and would gladly see.

This vehement desire for the fulfilling of the promise is to be expressed:

(1.) *By frequent meditations.* The soul must have its thoughts much upon the promise. When David says that the precepts of God are always before him, we must say so also. And so must we do with the promises of God: they must be ever before us; we must meditate on them all the day long.

(2.) *By fervent prayer.* Patience in waiting for a promise, and passionate earnestness in praying for the fulfilling of it, are not inconsistent. We must daily beg of God that He would give being to His promises. We must say with the Church, “Come, my beloved . . .” (Song 7:11).

(3.) *By a careful use of all lawful means to make good the condition of the*

<sup>3</sup>See AV margin.

*promise.* We must be as earnest to do what God has commanded as to enjoy the good which He has promised.

**2. Why godly men thus wait for the good which God has promised.** I shall name seven reasons.

(1.) They know *they are servants.* Servants must wait upon their masters for the good they expect (Ps 123:2). The people of God know they are only servants, and servants that depend on the free will of God for everything; this makes them willing to wait on God. He that will not wait on God denies that he is a servant and that God is his master (Lk 12:35-37).

(2.) They know *God has given them both faith and hope so that they may wait on Him.* Waiting is nothing else but the acting of hope. A child of God would not have any grace lie idle in his soul. He knows God has given every grace to be exercised. Not to use the grace received is to abuse it. A child of God would not abuse a thing so excellent as hope. Now, he knows that hope is given to enable him to wait for the fulfilling of promises.

(3.) They therefore know in some measure *what a great sin it is not to wait.* To refuse to wait on God for the fulfilling of His promise is to slight God – to undervalue the promise, as if there was nothing in it worth waiting for. A man cannot disparage either God or His promises more openly than by refusing to wait on Him for His promises. Now, a child of God would not willingly cast any reproach either on God or His promises, from which he receives so much good.

(4.) They are not unmindful *how long and with how much patience God waited on them for their obedience.* They remember God tarried sermon after sermon, year after year, for their conversion. The Apostle speaks of God's long-suffering in waiting on the old world (1 Pet 3:20). Every one of God's children is conscious of God waiting on them patiently when they had no mind to know Him. When they slighted grace, when they scorned mercy, God waited; this makes them so ready to wait on God (Is 30:18).

(5.) They know that *they do not deserve the good promised.* The children of God know that all His promises are free to them. They will readily assent to Jacob's acknowledgment: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant" (Gen 32:10). They know how well they deserve the heaviest threatening but how unworthy they are of the least mercy. With an unfeigned heart they say, as David did when God had promised to build his house: "Who am I, O Lord God, and what is my house, that Thou hast brought me hitherto?" (2 Sam 7:18). The motto of a child of God is: Less than the least of all mercies of God. This makes them wait.

(6.) They know *how certain the promises of God are.* They have experi-

enced how He has made good the promises that are past, and they know He will show the same unchangeableness in those that are to come. They know His name is Jehovah – God that has His own being from Himself, and that will give being to all His promises. This encourages them to wait. It was the Apostle’s logic in his generation: “Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us” (2 Cor 1:10). It is ignorance of God that causes the heart to distrust. “They that know Thy name,” says David, “will put their trust in Thee” (Ps 9:10). God’s children know His name; therefore they will wait.

(7.) They expect *satisfaction from the enjoyment of what is promised*. They know every promise of God will bring full contentment of heart when it is fulfilled. They cannot now expect so much as they shall then find in the promises of God. They know these promises are, as the Apostle speaks, “exceeding great and precious” (2 Pet 1:4). They know the harvest will make amends for all their expectation; therefore they wait for it.

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## “He Was Oppressed”<sup>1</sup>

A Sermon Outline by John Kennedy

Isaiah 53:7. *He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.*

**H**is *oppression* points to the treatment which He received from the hands of His creatures; all was unrighteous oppression on their part; *afflicted* points to what came to Him from heaven.

### **The Oppression from Creatures.**

This was to Him whose throne as God is for ever and ever.

As such He was over all creatures, having omnipotent power.

He was the eternal Son of God, under His Father’s infinite love.

He undertook to be the Kinsman Surety of His people.

As such He was made flesh, made sin, and made a curse.

On this account He was delivered to the hands of oppressors.

### **The Nature of the Oppression.**

It was both unrighteous and cruel on the creatures’ part.

As to His personal rights, all honour, trust and service was due to Him.

His sinful creatures denied all this to Him.

Being made sin justified God’s action in permitting this.

Notwithstanding the display of His glory, they crucified Him.

<sup>1</sup>Preached in Dingwall on 6 August 1882, and edited.

Notwithstanding the display of His love, they oppressed Him.

**His Meekness.**

Think of what He knew of His own personal rights as God over all.

Think of His consciousness of omnipotent power.

Think of Him led as a lamb dumb to the slaughter.

His meekness is due to His love to Him who sent Him: "That the world may know that I love the Father".

His meekness is also due to His love to His people; otherwise He could have easily shaken off His persecutors.

He willingly submitted to all required by law and justice for His people.

**Application.**

Look that you may wonder.

Look that you may trust in Him.

Look that you may love Him.

Can you go on despising Him?

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## Book Reviews

*The Life of Charles Hodge*, by A A Hodge, published by the Banner of Truth Trust, hardback, 655 pages, £17.00, obtainable from the F P Bookroom.

Hodge lived from 1797 to 1878 and was one of the outstanding theologians of the nineteenth century. In a fragment of autobiography which forms the first chapter of the book, Charles Hodge provides recollections of his family background and early life. Much of the remainder of the book consists of letters and other documents collected by his son – the author, who was also his successor in Princeton Seminary. Today one would expect such a work to consist much more of a narrative provided by the author. However, perhaps surprisingly, the book does succeed in holding the reader's interest.

One particularly touching note is Charles Hodge's own account of his wife's last days, in 1849, after more than 27 years of marriage. In the afternoon of December 18, "she sank so low", he writes, "that we feared that she could not live until sundown. She was sweetly humble and resigned. I asked her, Do you love the Lord Jesus? She said, 'I hope so'. I asked, Do your trust in Him? 'Entirely.' Is He precious to you? 'Very.' She expressed the greatest penitence and self-condemnation in view of herself and life, but the most peaceful confidence whenever she thought of the blessed Saviour."

Even if one might have to disagree with Hodge on some matters of detail, we must recognise his great contribution to Reformed theology, particularly his massive three-volume *Systematic Theology*, which is still in print. In a

tribute to Hodge after 50 years of teaching theology, a comment was quoted from a critic of his position: "It is enough for Dr Hodge to believe a thing to be true that he finds it in the Bible". It was the comment of someone who was being carried away by the flood of unbelief that was wreaking such havoc in the divinity colleges of the time, but it stated the truth, and this attitude was, under God, the source of Hodge's greatness.

Another contemporary, William Paxton, who was in sympathy with Hodge's outlook, emphasised "scripturalness" as a marked feature of his teaching, and added: "He taught, not what he thought, but what God said". Paxton elaborated this important comment further: "With him, the simple question was, What do the Scriptures teach? And when this was ascertained by the light which the study of the original languages and exegetical investigation threw upon it, he did not think that it was our province to stop and inquire whether this was in harmony with our own reason, but to accept it with a humble and trustful spirit. When God speaks, and we understand His meaning, there is nothing left for us but to bow and adore." Many of the theologians of Hodge's time had already left that attitude far behind. In this respect, as well as in others, he is a beacon that Christians of the twenty-first century would do well to follow.

Hodge was also a commentator of note, having written expositions of four of Paul's larger Epistles. B B Warfield, another of Hodge's successors at Princeton, believed "that Dr Hodge's sense of the general meaning of a passage was unsurpassed. He had all of Calvin's sense of the flow and connection of thought."

A friend, Henry Boardman, expressed the view that one of the most conspicuous features of Hodge's religious character was humility, which was an immense tribute to the reality of divine grace in his soul. Boardman went on to comment on one aspect of this humility: "His vast learning taught him that he had barely crossed the border of that boundless domain of truth which stretches off in every direction into the infinite". And again, as a tribute to Hodge's godliness: "So clear was his apprehension of the spotless holiness of God, so transcendent his views of the love of Christ and the debt we owe Him, and so inwrought his sense of the turpitude of sin, that he could only think of himself as a poor, miserable sinner saved by grace ineffable, whose best services are utterly unfit to be presented to God, whose purest aspirations were too impure to be accepted save through the ever-prevalent intercession of the great High Priest".

These men, we can be sure, would not wish to suggest that Hodge was perfect. But he was a sinner saved by grace and attained an eminent place among those who not only contributed to instructing their contemporaries,

but have left behind them important works from which future generations can profit. We ought to be thankful to God for such gifts to His Church and to make use of them for our instruction. Two of Hodge's books stand out as suitable for the more general reader: one is *The Way of Life*, a paperback collection of chapters on some of the most important doctrines; the other is *Princeton Sermons*, a series of outlines. Both have been reprinted by the Banner of Truth, to whom we are also in debt for Hodge's *Life*.

***Imperious Presbyterianism***, by Kevin Reed, published by Trinity Foundation, booklet, 70 pages, £5.50 from the F P Bookroom.

Amongst the author's other works is a booklet on *Biblical Church Government* (PHP, 1983), an excellent pithy defence of Presbyterian polity. Another of his booklets, *Christmas* (co-authored with M Schneider), is a solid defence of the Protestant position on the mid-winter festivities.

In this new booklet, Mr Reed is seeking to sound a new note of caution, addressing some abuses of Presbyterian Church government that seem more prevalent in the United States of America. The problem is not confined to old mainline denominations that long ago abandoned Presbyterian doctrine and polity. Instead, it is an issue in those "conservative" micro-Presbyterian circles where authoritarianism is stamping itself on congregations in the guise of biblical government.

Reed begins with a discussion of the nature of the visible Church and the role of the gospel as the one element without which an assembly cannot be a legitimate church. This defence of the visible and invisible Church is built on both the Westminster standards and the classic text of James Bannerman (*The Church of Christ*, 2 vols, published by SWRB). He proceeds to show from early history the error of defining the Church in terms of her officers and how that led to popes and prelates. The Reformers redefined the nature of the Church: "Papists used to lay down this position: Where there is not a valid ministry, there is not a true church; and the Reformers answered them with this counter-position: Wherever there is a true church, there is, or may be, a valid ministry" (William Cunningham, *Historical Theology*, vol 1). He also shows the importance of this in missions, and for the formation and governance of congregations in isolated places, or groups in troubled times.

He then looks at the nature of the ministry (or church office) and the place of ecclesiastical authority, and how it is derived from a minister's role as a messenger of the Lord Jesus. He helpfully notes that this authority is specific to labours associated with his office, following this up with examples from the USA where ministers have gone far beyond those boundaries, trying to govern choices of housing or even pressuring couples into courtship.

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He lays important stress on what might be called “the office of church member”. Church members should retain a Berean spirit and, by searching the Scriptures daily, examine the teaching they are given. How necessary it is, given the importance of members and elders in the formation of our own denomination, to be reminded of Calvin’s arguments that there are times when corruption of the gospel and of worship requires believers to form congregations, rather than remain where there are grave deficiencies.

*Imperious Presbyterianism* is useful in distinguishing an overbearing authoritarianism from the right exercise of biblical Church government. This excellent booklet sounds an important note in contemporary Presbyterianism.

*A R Middleton*

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## Notes and Comments

### Same-Sex “Marriage”

Last month’s *Magazine* reported on the Scottish Government’s proposals to legislate for same-sex “marriage”. Now it is clear that the Westminster Government also intends to introduce similar legislation for England and Wales. There is no need to add to the comment made last month except to re-emphasise how utterly opposed to Scripture – and therefore to our Maker’s will for how we should live – such proposals are.

It is a measure of how far, and how quickly, the political mood in this country has changed in recent years that a previous leader of the Scottish National Party, Gordon Wilson, has come out in strong opposition. He is the joint author of a submission to the Scottish Government which states that such a change to the laws on marriage will undermine “even further the Christian foundation” of Scottish society. The submission goes on to argue that “it will lead to further social disintegration, sexual confusion and greater intolerance, where any in public life or service who dare to uphold the Christian view of marriage will be ostracised and discriminated against”.

There is still time for readers to make their minds known on this subject to their elected representatives and to both Governments.

### A Mature Society?

Following discussions with the Roman Catholic Bishop of Paisley on the Sectarianism Bill, the First Minister Alex Salmond is reported as saying: “I think we are now mature enough and strong enough as a society to take on this appalling behaviour and ensure our beautiful game of football is not tainted by the actions of a mindless minority”. The fact that such words are

expected to impress people, however, is one indication among many that Scottish society is, in the main, grossly immature. Mature people do not spend their time and money on football and other sports, talking endlessly about the “Dons” and other football teams. They do not go to rock concerts. They do not stream into the town on Friday nights seeking to gratify their lusts. They do not welcome the Olympics and the Commonwealth Games. They do not spend a lot of time watching soap operas or reading works of fiction.

Instead, they are interested in human life, in families and children, young people and old people, rich and poor, British and foreign. They have seen the ill-effects of broken homes and one-parent families. They are thankful that Britain enjoys the peace, prosperity, order and freedom that she does, but they do not take this for granted, and they view with great alarm the radical “social engineering” being attempted by our politicians, such as Mr Salmond and Mr Cameron. They think of the horrors of Nazi Germany and wonder if Britain could suddenly degenerate in that way. They have observed the connection between Protestantism and the well-being of society, and they have noted that a society which despises biblical doctrine does not long retain biblical values.

Above all, they think of the shortness of human life, and of death, and of what lies beyond. And if their eyes have been opened, they think about sin and about Christ and Him crucified. They have come to expect little from the manoeuvres of politicians but great things from the preaching of the gospel. They say with John: “We know that we are of God, and the whole world lieth in wickedness” (1 Jn 5:19); and with Peter: “Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pet 3:13).

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## Protestant View

### The Pope’s Call for Unity

“Christian unity” is often just Vatican-speak for “papal supremacy”. *The Daily Telegraph* reports that, during his visit to Germany in September, the Pope “called for unity between the Catholic and Protestant faiths”. Some regard it as a good sign that he made this call while visiting the very monastery where Martin Luther lived before making his stand against Rome which culminated in the Reformation. In fact, the Pope praised Luther, saying, “What constantly exercised him was the question of God, the deep passion and driving force of his whole life’s journey”.

This is partially true, but there is a serious omission. What really exercised



Luther was the question: How may man be just with God? Luther did not find the answer in Rome's heresy of salvation by works but in the Scripture truth, "The just shall live by faith". Luther's great exercise thereafter was to have the true doctrine of salvation – by grace alone, through faith alone, in Christ alone – spread among the people. It is what the Pope dare not acknowledge and what he must reject with abhorrence.

The Christian unity to which he invites us must be on Rome's terms – a fact confirmed by his rejection of appeals made to him by certain Protestants in Germany "to relax rules barring Protestants from receiving the Catholic eucharist". (The falseness of these people's Protestantism is also demonstrated by their wish to mark the forthcoming five-hundredth anniversary of the Reformation in 2017 "with Catholic participation".)

We must confess that the Pope's invitations to unite with him call to mind the old line of poetry we learned as children, "'Will you walk into my parlour?' said the spider to the fly". When the Judaisers, with their doctrine of salvation by works, fraternised with the early Christian churches, their objective was, as Paul said, "that they might bring us into bondage" (Gal 2:4). When faced with the Vatican's show of fraternal amiability we ought to have the resolve which Paul displayed: "To whom we gave place by subjection, no, not for an hour" (Gal 2:5). NMR

### **The Three-Tiered Tiara and the Papal Triple Claim**

It appeared to some that the Pope, in choosing not to be crowned when he was enthroned, renounced the arrogant claim of each pope to be "Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ" – a claim symbolised by the papal triple-crown tiara. This apparent renunciation seemed to be confirmed by the fact that, when the Pope devised his papal coat of arms, he dispensed with the image of the three-tiered tiara that traditionally appeared at the top of each pope's coat of arms and replaced it with the image of a bishop's mitre.

However, we see from *The Tablet Blog* that, during his recent visit to Germany, in an "ecumenical prayer service in the former Augustinian church (now Protestant) where Martin Luther was ordained, the Pope wore a stole that depicted his personal coat of arms topped by the triple-crown tiara". The blog entry continues: "Talk about sending a message! If there is anyone who railed against the imperial papacy, it was surely Luther." That the Pope intended to send out a message is clear from the fact that, as the blog says, "Pope Benedict XVI and his closest liturgical aides – Mgr Guido Marini, the master of ceremonies, and Mgr Georg Gaenswein, his personal secretary – pay careful attention to what type of vestments he wears and for which occasions".

We dream, if we think the papacy has relinquished its claims to universal power. What Thomas Aquinas said long ago (and Rome still considers him to be her greatest theologian) is still the papacy's view: "The Pope is top of both powers [the spiritual and the temporal]; so that, when any one [ruler] is excommunicated for apostacy, his subjects are, *ipso facto*, freed from his dominion, and from their oath of allegiance". But Scripture reveals that the power of the papacy shall be destroyed (2 Th 2:8). "I have seen the wicked in great power, and spreading himself like a green bay tree," wrote David. "Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found (Ps 37:35,36). NMR

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## Church Information

### Rev Hugh M Cartwright

Mr Cartwright, who had been minister of our Edinburgh congregation since 1998, passed away to his eternal rest on September 20, after a short illness. One feels it particularly sad for the Church in this world to lose a man whom we might have expected to go on preaching the gospel for many years to come. We must recognise, however, that God reigns – over His Church in particular. But may we be stirred up at this time in particular to pray, earnestly, that the Lord would send out many faithful ambassadors into all parts of the world.

### Day of Humiliation and Prayer

The Synod has appointed Wednesday, December 14, or Thursday, December 15, to be observed as a day of humiliation and prayer throughout the congregations of the Church on account of the accelerating decline of true religion and biblical morality in the nation. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Is 62:6,7).

*(Rev) J MacLeod, Clerk of Synod*

### Meetings of Presbytery (DV)

**Southern:** At Glasgow, on Tuesday, December 6, at 3 pm.

**Outer Isles:** At Tarbert, on Tuesday, December 20, at 11 am.

**Northern:** At Dingwall, on Tuesday, December 20, at 2 pm.

**Western:** At Lochcarron, on Tuesday, February 28, at 11 am.

### Outreach Fund

By appointment of Synod, the special collection for the Outreach Fund is to be taken in congregations during November. *W Campbell, General Treasurer*

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascele:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achany Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Manse tel: 0131 447 1920. Contact Mr I R MacLeod; tel: 0131 334 4057.
- Farr** (by Daviot): Sabbath 12 noon (other than second and fourth Sabbaths of month), 6 pm. Thursday 7.30 pm. **Tomatin:** second Sabbath 12 noon. **Stratherrick:** fourth Sabbath 12 noon. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathy:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarroll:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Mr J N MacKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9JX; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis):** **Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

## England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St. E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

## Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 8 pm. Rev J L Goldby MA, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865.

### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7 pm; Wednesday 8 pm. Contact: Mr David Kuiper, Tel: 519 363 0367. Manse tel: 519 363 2502.

**Toronto**, Ontario: Church and Manse. No F P Church services at present.

**Vancouver**, British Columbia: Contact: Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

### USA

**Santa Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith, 13732 West 6th Street, Santa Fe, 77517. Tel: 409 927 1564. Manse tel: 409 925 1315.

### Australia

**Grafton**, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 23 Nairn Terrace, Junction Hill 2460 (mail to: PO Box 1171 Grafton, 2460). Tel: 02 6644 6044.

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail: sydneyfpcchurch@aapt.net.au.

### New Zealand

**Auckland**: 45 Church Street, Otahuhu. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith. Tel:09 282 4195.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm.

**Tauranga**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen. Tel: 075443677.

**Wellington**: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625.

### Singapore

**Singapore**: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin III" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytsky; tel:00 38 048 785 19 24; e-mail: dlevytsky@gmail.com.

### Zimbabwe

**Bulawayo**: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo. Tel: 00263 9407131.

**Ingenya**: Church and Secondary School. Rev A B MacLean. Postal Address: Ingenya Mission, Private Bag T5445, Bulawayo.

**Mbuma**: Church and Hospital: Postal Address: Mbuma Mission Hospital, Private Bag T5406, Bulawayo.

**New Canaan**: Church: Rev Z Mazvabo. Postal Address: Private Bag 615, Zvishavane. Tel 00263 512196.

**Zenka**: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo. Cell phone: 0026311 765032.

### Kenya

**Sengera**: Rev K M Watkins, PO Box 3403, Kisii; e-mail: watkinskenya@access350.co.ke. Tel: 00254 733 731002.

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