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The Danger of Television

For several decades television has exerted a powerful influence on the minds of people throughout our land. The vast majority of homes in the nation possess a television set, and in very many cases little discrimination or control is exercised with regard to the kind of programmes that are watched. Consequently the effect on the minds and on the lives of the young, the old and the middle-aged has been tremendous. So far as the young are concerned, television has had a formative influence upon their lives during the most crucial stage of their development. They have been moulded by what they have seen and heard through the television medium. It must therefore be an important question whether the influence which television has exerted has been a beneficial one or not.

In the hands of good men it is possible to conceive of television as an instrument for good, its programmes informative and instructive, used for the benefit of mankind and having a positive tendency to elevate the minds of young and old. That this is the situation at present few would assert. Even a casual glance at the programmes televised on Sabbath and weekday should be sufficient to convince us that the tendency of many of the programmes can only be to debase the minds of those who watch them. Is it not also clear that the control and supervision of television programmes is not in the hands of those who love God or have respect to His laws? Because of this the danger to young and old is very real and ought not to be lightly dismissed.

There is little doubt that, at the present time, television is a potent instrument in Satan's hand for the destruction of souls. It is equally clear that the awful deterioration in religion and morals in recent times owes not a little to the evil influence which many programmes televised have exerted on the minds of young and old. Those responsible for televising such programmes bear serious responsibility for a great deal of what is evil in society today. Satan, the arch-enemy of souls, intends to keep men

enslaved in sin and by what better means can he accomplish his purpose than through the television medium? Through 'eye-gate' as well as 'ear-gate' men are enticed to drink in iniquity like water. Satan rejoices. His kingdom advances. Sinners are ensnared and ripen for an undone eternity. What men intend for their entertainment, Satan intends for their ruin and, sad to say, many will not wake up to what is taking place until they awake in a lost eternity.

Surely there is a call to us in all this to beware lest we be ensnared in the gins of the wicked one. The enticement of sensual and carnal programmes may easily overcome us. What combustible material there is in our bosom ready to be set on fire by sin alluringly displayed. What need there is to be kept in an evil day from the many machinations of the wicked one who is seeking our destruction. Is there not in all this also a call to parents to safeguard their children from the corrupting influence of this potent instrument? To allow children free access to the television screen is the surest way to expedite their destruction. Parents who love the souls of their children will do all in their power to protect their children from the evil influences of God-dishonouring and soul-destroying television programmes.

The Synod of our Church has given warning on several occasions of the debasing nature of many television programmes and of our need to guard against the corrupting influence of such programmes. To these warnings we ought to give due heed. How sad it would be for any of us if, through neglect of these warnings, we had to curse the day we ever saw a television screen because it proved in Satan's hand an instrument of evil to our eternal destruction.

Synod Sermon

by Rev. Fraser Macdonald, M.A., Portree, Retiring Moderator

"For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated I, and thy people, from all the people that are upon the face of the earth." Exodus 33:16.

Fathers, and Brethren, it is twenty years since last I had the singular honour and privilege of addressing you as Moderator of Synod. During these years momentous and important events have taken place in Church and State alike. That great strides have been made in the various fields of science, technology and medicine, nobody can deny, although too

often the solution of one set of problems has only given rise to new and more difficult ones. The unprecedented achievements, particularly in the realm of science have made a definite and complex impact on society, and the world at large. The ultimate value of at least some of these is still open to question. Did the cost, including at times even loss of lives justify the experiment? Could the brains — the techniques, the skills have been used for higher and nobler ends? Have the horizons and treasures of space knowledge been explored at the expense of more worthy and more needy medical research to combat deadly diseases? — That the answer to these questions poses serious moral issues can hardly be refuted. What is more evident and alarming however, is the absence of any corresponding or proportionate spiritual and moral progress. Even the most optimistic must have their misgivings as to the effects of the increase of such knowledge upon the level and quality of present day living. **True** godliness is at a very low ebb in our land today, and each and all of us ought to consider **seriously** our own personal contribution, in bringing about the current situation in Church and State. Comparisons are odious — but rather than confess to the appalling conditions of the godlessness, the materialism, the widespread error, and gross ignorance that abound, some would remind us of the greater **social** evils of class distinction, snobbery, and hypocrisy, so rife in the Victorian era. Even with the ushering in of the permissive society, they have the temerity to affirm that there is definite moral and spiritual as well as material **progress**. This kind of approach is part of a brain washing process, calculated rather to hide, or gloss over the hideous symptoms of a corrupt and sinful society, than to foster a spirit of examination in search for the **cause** of the chaos — and an adequate remedy.

It should be remembered that there are degrees of wickedness, and when glaring sins and crimes are not only connived at, but legalised by the State — tolerated, rather than suppressed by the church, and even glamourised by mass media and example — the times are indeed perilous. Tolerance of evil, under the guise of sympathy and understanding is, we think, largely responsible for the spread of deadly spiritual and moral decay. When men are more concerned to know if there is life on the other planets, than to understand what kind of life they ought to live here, in view of death, judgment and eternity, there is something radically wrong with their sense of values. The spread of Romanism, Humanism, Marxism, Modernism and Liberalism — together with an emasculated social, secular Gospel — is steadily but surely eroding the authority, sanctity, security and effectiveness of the pure and

glorious Gospel of Christ and Him crucified. If we could but see it, there is a subtle but **powerful revolution** taking place before our very eyes.

Fathers, and Brethren, it is not our present purpose to elaborate on those trends, as to their origin, nature, course, and effect. We only wish to remind you of their presence, so that by the power of God, we may be roused to confession of our sins, searching of heart, and an humble, yet resolute determination to hold fast to the Word of life. If you ask how the decline began, one significant fact is, that it coincided with the emergence and acceptance of the Higher Critical approach to the Word of God. The deterioration is accelerating with the passing of every year, and if present trends continue to gather momentum, we greatly fear for the church of God, especially in this land of the Covenants. With the economic pressures, liberal theology, lack of **real** authority, and the presence of the Ecumenical menace and obsession, we, as a church may be so pressurised as to be in grave danger of succumbing to the temptation to resist no longer. These reflections are not the product of fancy, but sobering truths, yet, we are not without hope. Looking beyond the feeble arm of man, and the limited counsels of men and devils, to the infinite power, purpose and grace of the One who delivered dispirited oppressed Israel from the ruthless might of Egypt, we rejoice that He sits king upon the floods and ever shall. So sure are we of the survival and blessing of the true church of God, that like Jeremiah, we would buy the field in Anathoth, even although the Chaldeans are **already** in possession, and the predicted captivity in sight. Let the enemies vaunt themselves saying, "Aha, even the ancient places are ours in possession" (Ezekiel 36:1); let us face the fact, that the purity and spirituality of the church, once her glory and defence have been largely defaced, yet, let us be assured of better days and ultimate victory. How very dark were the times that serve as a background to our text, but the appointed hour of deliverance had arrived, when, 'Israel found grace in the sight of the Lord'.

Let us now look more particularly at verse 16 of the chapter.

The doctrine of this text is of relevance to the church of God today. It may be stated briefly thus: That the sanctifying presence of God, **in and with** His people is the best proof, the most convincing evidence of their professed reception and possession of Divine grace. In more theological terminology, it is simply the affirmation of the truth, that sanctification is the surest sign of redemption or salvation. The visible outworking of grace obtained, and of the reality of the abiding Presence of the infinitely holy God among His people, is to be seen in lives of true practical piety.

Having stated the doctrine of the text, we would now invite your attention to three matters.

- 1 To view the doctrine of the text as eminently exemplified in the life and character of Moses the man of God.
- 2 To examine the confession of Moses, relative to that grace that issues in holiness of heart and life.
- 3 To remark on the nature of the separation effected by the grace of God.

To state a doctrine is one thing; to see it illustrated in the personal day to day life of the individual is quite another. That the preaching of sound doctrine is most important and essential to the life of the church, I trust we will readily concede. That such wholesome doctrine is frequently owned of God, the Holy Spirit, in the awakening and conversion of sinners, and the edification of the saints, none will deny. We rightly place great emphasis on the doctrines of the faith enshrined and systematised so clearly in our Subordinate Standards, yet, if the gracious and sanctifying influence of these doctrines is not in evidence in our lives, the Gospel loses much of its impact and power. The proverb, that 'an ounce of example is worth a ton of precept' is applicable here. Indeed, if our understanding and possession of sound doctrine is not transferred into Christian action, it could justly give rise to the charge of hypocrisy: even more serious, it could lead to a situation, where, according to Paul, the Word of God and His doctrine could be blasphemed. Imagine Moses then, speaking with such certainty of the power of God's presence to sanctify, while he himself acts in such a way as to indicate indifference or hatred to the Truth and Presence of God. That is not what we find in reviewing the life of Moses, but rather the reverse. By the grace of God, he was a living example of his own conviction, that, the most proper, affecting, and God glorifying proof of grace received, was a separated life — a life of high devotion and selfless service to God and man. The propriety of this we ought to perceive, for we too are agreed that the grace of God finds its natural and visible expression in a life of separation from sin, and dedication to God. Up to a point, this has been in a greater or lesser degree our own experience. We too, saved and forgiven by the grace of God have been separated from the world, and devoted to His service, in the grateful consciousness of His protecting and sanctifying influences. So far then the comparison holds good, but if rightly exercised, a study of the life of Moses in contrast to that of our own, may well lead us to call in question the validity of our claim. In his case we are left in no doubt as to his appreciation and awareness of the

Divine Presence, with its consequent sanctifying influence upon his whole character. To that fact his writings bear ample and valued testimony. Apart from the honesty of the writer evinced by recording his sin, as well as his labours and trials, we should remember that unlike human biographies, he is writing under Divine Inspiration. He is so breathed upon, so carried along by the Holy Ghost, that there is **no** error in these writings. Long after Moses died, and was buried by Jehovah, we find the Eternal God in our nature, setting the broad seal of heaven upon the authenticity and infallibility of what Moses had written. In the Gospel of John, chapter 5, verse 45 and 46, we read, "For had ye believed Moses, ye would have believed me for he wrote of me. But if ye believe not his writings how shall ye believe my words?" Noble testimony to the plenary inspiration of the Old Testament Scriptures, but, solemn, solemn words to all those, claiming to be Christ's followers, while they reject the doctrine that 'All scripture is given by inspiration of God' (2nd Timothy 3:16).

The writings of Moses then, **breathe** the spirit of true devotion to God, and separation from the idolatrous, self-satisfied, self-seeking world. Though not inspired, if we have received grace, our writings too will bear the devotional stamp.

The second evidence of Moses' conviction regarding the separating power of the grace of God, is to be seen in his readiness to renounce the world, in its most prosperous, promising, and enchanting form. In the Epistle to the Hebrews we read, "By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Hebrews 11:24-26). That self-denying act was a vivid exhibition of the sanctifying effect of the grace of God. To turn his back **deliberately** upon such treasures, and set his face as a flint to suffer affliction with the people of God, bespeaks divine and heavenly influence. This same self-denying spirit was much in evidence during the whole span of his life on earth. At a later date in the history of this man of God, we find him confronted with another test of character. We refer to the time, when the Lord, in His holy indignation, made the following proposal to Moses on the Mount. "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them; and that I may consume them, and I will make of thee a great nation" (Exodus 32:9-12).

What, my friends, is the answer of Moses? It is this: "And Moses besought the Lord his God and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the land of Egypt, with great power, and with a stretched out arm? Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains and consume them from the face of the earth? Turn from thy fierce wrath and repent of this evil against thy people" (Exodus 32:9-11).

What concern for the honour and glory of God; what self-less loyalty to a people so prone to idolatry. Here is true nobility of character, here is evidence of the separating, sanctifying power of grace, here is care for others at its zenith, here is true piety, radiant, and glorious. The devout and fervent intercession that follows the self abnegating refusal of the divine proposal, is a further proof of how separated and single-eyed this man of God was. Consider still further the provocation he had already meekly endured at the hands of this querulous nation, and this manifestation of devotion and self-denial becomes all the more impressive and astonishing. See then, how grace, **rightly** used can sanctify a man, and as you compare yourself with this spiritual giant, see to it, that you bear in mind, that Moses was a man of like passions with ourselves. Forget this, and ere you are aware of what you are doing, you will discourage yourself, and canonise this worthy servant of the Lord. Filled with admiration for this great prophet, and viewing him through the distorted medium of memory, we may fall into a subtle, but God-dishonouring form of that idolatry, that Moses himself detested so stongly, and find yourself in breach of the injunction given by the beloved Apostle to believers. "Little children, keep yourselves from idols. Amen" (1st John 5:21). Or, astonished at the depth of his piety and devotion, you may discourage yourselves and others from expecting to receive the grace that God in His boundless, free, sovereign love, bestowed upon others. Thus, we fall into the sin of limiting the Lord, and forgetting the promised glory and stature of the church, when better days dawn. By all means let us feel ashamed, abased, and grieved in presence of our poverty, lethargy, self-seeking, formality, and worldliness, yet, even if dwarfed by Moses or our fathers, let us not despise the day of small things, but bear in mind that God can give as great grace **now**, as ever He gave in the past.

Yet another way in which Moses exemplified the doctrine of our text, was by his fidelity to God. Separation from the world entails obedience to God: the disobedient know not the sanctifying influence of grace. Moses verily was faithful in **all** his house, is the divinely inspired encomium of

Paul, in writing to the Hebrews concerning this man with whom the Lord spake face to face, as a man speaketh to his friend. It is required of stewards that they be found faithful, says the same Apostle in another context, and the highest commendation that any man can ever receive is that final word of praise from the judge of all the earth: "Well done, thou good and faithful servant" (Luke 19:17).

In all that he did, and more particularly in relation to the structure of the Tabernacle and the worship of God, Moses served God and the highest interests of the church with unswerving and uncompromising loyalty. All things were made according to the pattern shewed him in the Mount. There was absolutely **no** desire to alter anything sanctioned and commanded by God. To the minutest detail, every God-given instruction was carried out. Nor was such rigid detailed obedience mechanical; it was rather the recognition of the prerogatives of the Sovereign and Omniscient God of Israel, to dictate what should, and what should **not** be done or allowed. The price for true fidelity to God he was willing to pay. If it engendered a spirit of hatred and rebellion in the hearts of those who craved for change, and freedom of thought and expression; if it meant going without the camp, or even condemning his own kith and kin, he was not to be moved. He stood fast, willing to bear the reproach of Christ, the One whose coming and glory the Tabernacle depicted in no uncertain way, though by types and shadows. A similar form of fidelity the worthy Reformers of our own beloved land evinced in laying down the regulative principle for divine worship. That is — **Nothing but what is commanded by God.**

History has proved, and we believe shall continue to verify the wisdom of this principle, although we live in a day when it is common in many quarters to denigrate these men of God. The rise and spread of ritualism, may be traced in great measure to the renunciation of this very principle. Like Moses the Reformers' fidelity was born of a deep and solemn conviction of the holiness and sovereignty of that God who is a Spirit, and must be worshipped in spirit and in truth; and also of the corrupt, carnal, idolatrous heart of man. What, my friend, do **we** know of such God centred faithfulness? Remember, fidelity may be marred by a self-seeking spirit, or a lust for **power**: indeed self assertiveness may be so disguised, as to be mistaken for this grace which is a far, far cry from the spirit and temper of the meekest of men. It is worthy of note, that Moses accepted and acted on the advice of his father-in-law, regarding a proper sharing and distribution of the work of the Lord. Where do we stand brethren?

Further, Moses' firm conviction of the doctrine of our text was clearly manifested in his yearning for communion with God. Deeply impressed as he was with the importance, variety, and difficulties of his official duties, as leader and prophet, he discharged them in a truly devotional spirit. His manifold activities were not allowed to deaden his soul, and make him forgetful of his own need for personal piety. Against the presence and menace of such a disposition, godly ministers should guard most zealously. When the devotional spirit disappears and the dry professional spirit takes over, we are in **real** danger. When long familiarity with the preaching and studying of the Word of God tends to impress us **less** than it did previously, and we perform our duties, very much in a mechanical and perfunctory manner, is it any wonder that sinners are not arrested, nor saints edified? Favoured as Moses was, with ravishing experiences of the divine glory and presence, and richly blessed with spiritual and natural endowments, he did not rest in these. The more he enjoyed of fellowship with God, the more of it he desired. Hear his cry, "Lord I beseech thee, shew me thy glory" (Exodus 33:18).

The facts are clear then. Moses' life was bound up with the cause of God. God's honour, and the good of his fellow men by and large took precedence of all selfish interests. Dear brethren, is it truly thus with ourselves, or are we guilty of so aligning our own policies and proposals with the will of God, that all who disagree with us are sure to fall under the awful suspicion of having **no** regard for the glory of the Eternal? Do our families, our possessions, our comforts, or our own prestige not frequently take precedence of that which we **profess** to be our paramount concern? Have a care brethren, lest we, for all our vain talk, be weighed in the balances and found wanting.

In plain words then, Moses knew that the secret of spiritual power and usefulness lay in the efficacy of prayer and communion with God. He had seen the glory of God in the bush, and again on Mount Sinai, where his physical needs were so forgotten that he was forty days and forty nights on the Mount with God, and Moses did neither eat bread nor drink water, yet, he expresses the most **ardent** desires for further manifestations of the divine glory. In contemporary language — what, brethren, of our prayer life? Just where are the men of prayer? Our aversion to secret prayer, and the daily searching of the Word, should only serve to convince us of the efficacy of such God appointed means of grace. Many of our worthy fathers, and mothers too, whose leisure time was much more limited than ours, could truly say, "I have esteemed the words of His mouth more than my necessary food" (Job 23:12). The

activity energised by the spirit of prayer and fellowship with God, will, we think, be recognised by the godly. May the Holy Ghost teach us this solemn lesson.

Let us pass onto consider the confession of Moses incorporated in the text, "I and thy people have found grace in thy sight." The grace mentioned here, no doubt has special reference to Israel's emancipation from the thralldom of their cruel tyrant, with the subsequent blessings they enjoyed; all of which obliged them to lives of dedication to their gracious deliverer. Now, here we may properly say, is made known the true origin of the church of God, the called out, the separated ones. All that the church of God was, is, and hopes to be hereafter, originated in the gracious, immutable purpose of God from all Eternity. That grace welled up in the Being of God, before any creature in heaven or on earth was created. It is the same **power** by which sinners are saved alike from the bondage of Satan, and the guilt, pollution, and power of sin. It is particularly free unmerited **favour**. Yes, friend, it is even **more**: it is favour extended, not merely to those destitute of **all** merit, but to such as are positively **rebellious** and **hell-deserving**, living under the power of the carnal mind, which is enmity against God, and is not subject to his law, neither indeed can be. Consequently, all boasting is totally excluded. At the same time, grace is special divine favour extended to sinners, and bestowed upon them in such a way as to demonstrate most solemnly and clearly, God's infinite and unchanging hatred of sin. Grace for all the glorious blessings and favours it secures and lavishes upon believers, never hides the **awful** truth, that man is by nature under the power of him, who had the power of death, nor does it occlude in any way the terrifying, sobering fact that 'the wages of sin is death'. God's amazing grace to vile wretched sinners is holy; the fountain of grace is a fountain of holiness. It's source and nature being holy, it's course and design must be of the same character. Therefore we affirm, that the only way by which such gracious love can flow out to perishing sinners, as to its course, is by way of the vicarious atoning death of the Divine Saviour, typified by the blood of the sacrificial victim. By such a channel did it reach Israel in the bondage of Egypt, and the grace displayed in their redemption is, in its essence nature, and purpose, the same as that received by the children of God in every age and generation. When He, by whom came grace and truth, appeared in this world, the disciples could truly say, 'Out of his fulness have all we received and grace for grace' (John 1:16). We also read, 'That God so loved the world that he gave his only begotten son, that whosoever believeth in him should not

perish but have everlasting life' (John 3:16). And again, it is said of the Spirit of grace 'He shall glorify me: for he shall take of mine, and shew it unto you' (John 16:14). God then dictated the **mode** of Israel's deliverance from thrall, thus shadowing forth, not only the redemption purchased by the Blood of Christ but the great opposition of the enemy, and the obstacles involved in rescuing them from his power. Israel's redemption was a fruit, as well as a type of the salvation of the church. The great oppressor **must** be defeated, the principalities and powers which hold sinners captive spiritually, must be vanquished. Satan must be overcome, as surely as Pharaoh, and to accomplish this, Jehovah Jesus our glorious Saviour enters the field of conflict. To the unbelieving and carnally minded Israelite in Egypt, the steps of divine majesty may appear to have been tardy and hardly compatible with the possession and exertion of Omnipotence; so it was, and so often is in the church of God, when place is given to unbelief. There were times too, when to feeble sense, the issue seemed to be in the balance, but it was **never** really in doubt, not even at the Red Sea, when it **seemed** as if the enemy would swallow them up. In the riches of His glorious grace, the God of Eternity entered into battle with the powers, policies and gods of Egypt. In this encounter on behalf of the enslaved, He triumphed holily and gloriously, and demonstrated beyond all doubt, the infinite superiority and righteousness of the God of Jeshurun. By a series of devastating strokes, by which the land of Egypt was impoverished, and her strength greatly diminished, the head of leviathan was broken, and given to be meat to them that dwelt in the wilderness. The relentless foe was spoiled and crushed, so that with the fatal blow of the death of the firstborn in Egypt, the hitherto defiant and reluctant foe hasted his captives forth into liberty. Here was an anticipation of that great promise, 'I will contend with him that contendeth with thee' (Isaiah 49:25). So it is, and so it shall be in the case of every believer individually, and the church of God collectively, for were it not that the Lion of the Tribe of Judah prevailed over the strong man armed, there would be no salvation for us. Well might we sing with Israel:

"In our low state who on us thought:

For he hath mercy ever

And from our foes our freedom wrought:

For his grace faileth never (Psalm 136:23, 24).

It was undoubtedly **such** an unequal combat, that we might be ready to ask in our ignorance of the fearful virulence of sin, the dread power of Satan, and other moral issues involved, why God did not crush Egypt's power **without** any struggle at all. However, what the Lord did was in

accordance with the first promise where a combat was clearly indicated. Further, apart from depths which we cannot penetrate, the event was typical in its nature, and shadowed forth the gracious deliverance of the church. Of one thing we are sure, that the method adopted by Jehovah, fulfilled the high and holy ends for which it was designed, impressed the true Israel with the **awful** power of sin, and gave them a **glimpse** of the cost of redemption.

In the light of the context, we must not forget that more than power to **crush** the enemy was required; by the blood of the slain lamb was grace manifested, and salvation and separation secured. Without going into details, it was absolutely necessary that the lamb without blemish be slain, and the blood sprinkled and applied in the proper way and places, in the obedience of faith. But why the blood of the lamb after such evidence of divine power? Ah, friends, the Israelites must learn that they too deserved to die, as surely as their oppressors. This point foreshadows the basic fact of **Redemption by the Blood**. There is no salvation for the Israelite, simply on the ground of external privilege or lineage, but this lesson they **must** learn. The chosen Lamb without spot or blemish, the Lamb of God to whom John the Baptist pointed, must die, and His most precious Blood be sprinkled and applied to our persons if we are to escape the death which we so richly deserve. By the grace of the infinitely holy God, the claims of the Divine Law were met and satisfied in the death of the Saviour. His victory over Satan in the wilderness, and His varied successful encounters with Satan and demons was not sufficient. He must die. He must by the grace of God taste death for every man; He must be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. The incalculable merit of all that He did and suffered in the room of sinners, lay in the infinite dignity of His divine Person. Oh, the marvel of grace to the Israelites, and to the true Israel of God. Deliverance at such a price, set apart, protected, and hovered over at such a cost surely engages them to be the Lord's. **This** idea of separation to God, as the fruit of deliverance, is frequently alluded to in the Old, and in the New Testament. The command had rung out & 'Let my people go that they may serve me' (Exodus 8:20); and again, 'For ye are bought with a price: therefore glorify God in your body, and in Spirit, which are God's' (1st Cor. 6:20).

Furthermore, it was the grace of the Covenant. In Exodus 2:24 we read, "And God heard their groaning, and God remembered his covenant with Abraham with Isaac and with Jacob". As far as man was concerned, it was revealed in the first promise, uttered by the way, to the arch-

enemy of God's glory and man's salvation, in the audience of our first parents after they had fallen. We verily believe that it was made known to our first parents, cordially embraced by Abel and by the patriarchs, but not until the deliverance of Israel was it received on a national scale. The idea of the Covenant should help our finite minds to grasp something of the nature, the mystery, the marvel of grace. As one eminent divine puts it — "The covenant of grace for the redemption of sinners of mankind was concerted and entered into between Jehovah, the eternal Father and His co-eternal Son, as the last Adam, with the approbation of the Holy Spirit, long before it began to be published and offered to them, which directs us to two distinct views of this august contract; first as it is established between God and the Mediator; next as it is exhibited in the Gospel to sinners for their consent. In the former view it was made from Eternity: in the latter it was manifested in time: in that view it is a federal transaction, or covenant properly so called, between Jehovah the Father and His only begotten Son; in this it is a testamentary deed or disposition. That the covenant of grace ought to be taken in this two-fold view, is evident from the terms which the Holy Spirit employs to express the covenant". This excellent author makes remarks germane to the basic theme of our text, "The spirit of Christ dwelling in his covenant people, may be known to be in them by a spirit of holiness or sanctification in general. The main design of the covenant, next to the glory of Jehovah was that sinners of mankind might be rendered holy. All the lines of the covenant meet in that as their centre. Infinite wisdom and love are gloriously displayed in the making of the covenant; infinite justice in the conditions of it; infinite mercy and grace in the promise; infinite power and faithfulness in the administration of it — but infinite holiness with the most resplendent lustre in every part of it. The Holy Spirit makes a vein of holiness to run through the whole nature and life of those in covenant with God through their thoughts, words, deeds, through their intercourse with God and dealings with men."

(to be continued)

Obituaries

The late Mr Angus Gillies, St Jude's, Glasgow

Angus Gillies, who passed away on 3rd September, 1976, was born in Umachan, Island of Raasay, on 3rd December, 1892, being the eldest of a family of seven. Because of the vacancy prior to the induction of the Rev. Donald MacFarlane in the Spring of 1892, there were a number of

children to be baptized when he went there. Among these were five boys — four in the North End of the island and one in the South End. Angus Gillies was one of these boys. Mr MacFarlane said to one of his elders that he believed that all five boys would yet be witnesses on the side of Christ. This took place, as all five publicly professed their interest in Christ and all at different times. Four of them became elders in the Church.

After leaving school, he worked for a few years in Raasay and then took up a sea-faring career. He later married and settled in Glasgow where he was employed, as so many Highlanders were, by the Clyde Navigation Trust. He continued in this employment until he retired. During the First World War, he served in the Merchant Navy. In 1916, his ship was attacked by a German U-boat and although the ship eventually escaped unscathed, Angus felt that his escape had not been merely a matter of life or death, but also a matter of life or a lost eternity. His subsequent re-action was to keep repeating part of Psalm 119 from verse 33: "Teach me, O Lord, the perfect way of Thy precepts divine . . .", but acknowledged afterwards that this brought him no relief.

How long he remained in the state of conviction of sin, we do not know, but it was obvious to those closest to him that he had found the Messiah many years before he made a public profession in 1941. There is no doubt that the Holy Spirit used his reading of the Word of God to open up to him the way of salvation and to enable him to embrace by faith the Saviour therein revealed. His frequent references to the two on the way to Emmaus and words often used by him in public prayer ("It was in Thy word that Thy people found Thee and it is in Thy Word that they will be seeking Thee") are evidence of the way in which the Holy Spirit dealt with him.

On 24th March, 1946, he was ordained and inducted to the deaconship and to the eldership on 6th March 1949. In discharging the duties of these offices, he showed a true sense of responsibility and felt the weight laid upon him by his ordination vows. His particular gift was his visiting of the sick, the lonely, the bereaved and the aged and infirm. By all such he was held in the highest regard and they deeply miss his kindly interest in them and his prayers for them. He was a man given to prayer and sought the blessing of God not only for himself and his household but also for this generation, whose backslidings from the Word and worship of God filled him with so much grief and concern.

Angus Gillies was deeply attached to the testimony of the Free Presbyterian Church, believing it to be the Cause of the God of his

salvation. He was entirely free from any wavering in this particular matter and felt distressed by any appearance of lukewarmness on the part of those who professed to be united to Christ and to His Truth. He maintained a cordial relationship with his brother-office-bearers in the congregation where he spent so much of his life. While we all miss his presence and prayers, we rejoice in the hope that he has entered the haven of eternal rest.

“Then are they glad because at rest
and quiet now they be:
So to the haven He them brings
which they desired to see” (Psalm 107:30).

In expressing our heartfelt sympathy to his sorrowing widow and family, our prayer is that the Lord will show Himself as the widow's stay and as a father to the fatherless.

Donald MacLean

Mr Alexander Colquhoun, late of Glendale

Alexander Colquhoun was born in Glendale on 11th February 1903, and died at his home in Milivaig on 6th March 1976.

It would appear that while relatively young, the Holy Spirit wrought a saving change in Alec's heart. To hear him speak to the Question, one would conclude that even prior to his conversion he enjoyed no ordinary measure of restraining grace. What deserves more notice, however, is the fact that having found the Saviour Alec Colquhoun desired to serve Him and commend Him to others. He laboured for many years in Fort William as a missionary. Endowed with wisdom, and possessing no ordinary ability, he served that congregation with acceptance.

On retiring to his native Island, Mr Colquhoun's services as a lay preacher were again sought, and these were given ungrudgingly to the church in Glendale. As Clerk to the Kirk Session and Deacons Court, he carried out his duties quietly and most efficiently. The deep sense of genuine grief occasioned by his sudden death could literally be felt on the day of his funeral, and one sensed that Alec Colquhoun was loved, not only by his relatives, but by many who came to pay their last respects.

Mr Colquhoun's sterling fidelity to His Master, and to the Free Presbyterian Church was not vociferous, but this did not detract from the impact his gracious witness made upon the community. The writer remembers him as 'a quiet prince', whose life and walk spoke more loudly than words.

To his sorrowing and lonely widow we extend our heartfelt sympathy, and commend her to the God of all grace.

“The memory of the just is blessed.” F.M.

Eadar-Mhineachadh air Salm CXXX

Le Iain Omhain, D.D., Eadar-Theangaichte, Le Alastair Macdhughail

Cor agus suidheachadh an anama a th' air a thaisbeanadh anns an t-salm — An ceud dà rann air am fosgladh.

The cor an anama a th' air a thaisbeanadh ann an so mar an *stéidh* air am bheil a' chuid eile de'n t-salm air a thogail, maille r'a ghiùlan, no cleachdadh coitchionn a chreidimh anns a chor sin, air an cur an céill anns a' cheud dà rann:—

“O na doimhneachdaibh ghlaodh mi riut, a Thighearna. A Thighearna, éisd ri m' ghuth; thugadh do chluasan an aire do ghuth m' athchuingean.”

Tha *cor an anama* air 'fhilleadh anns an dòigh-labhairt sin, “O na doimhneachdaibh.”

Bha cuid a' saòilsinn gu'n robh an dòigh-labhairt so a' sonruchadh doimhneachdan *cridhe* an t-salmadair; cha-n ann o'n teangadh a mhain, ach o dhoimhneachd a' chridhe, — o ionadaibh lochdarach na h-inntinn.

Agus, gun amharus, tha am focal ceudna air a chleachdadh gu bhi 'cur an céill doimhneachdan chridheachan dhaoine, gidheadh gu h-iomlan ann an seadh eile: Salm xiv. 6, “Tha an cridhe domhain.”

Ach a thaobh seadh shoilleir an rainn a tha r'ar n-aghaidh, agud cleachdadh gnàthach an fhocail, cha cheadaich e an t-eadar-mhineachadh so. 'N uair a tha am focal air a ghnàthachadh chum a bhi 'cur an céill coir anama dhaoine, tha e r'a thuigsinn gu samhach. Is iad na doimhneachdan so, ma seadh, teanntachdan no cruaidh-chasan, anns am bheil eagal, agus uamhunn, agus cunnart, agus àmhghar. Agus tha iad so de dhà ghnè:—

1. *Freasdalach*, a thaobh àmhgharan an leth a muigh: Salm lxix. 1, 2, “Teasaig mi, a Dhé, oir thàinig na h-uisgeachan steach gu ruig m' anam. Tha ma a' dol fodha ann an làthaich dhomhain, gun àite gu seasamh: tha mi air teachd gu doimhneachdaibh nan uisgeachan, agus tha'n sruth a' dol tharum,” Is e ro mheud a theanntachd a tha'n salmadair a' cur 'an céill ar a' mhodh so 'na ghearain. Thugadh e gu suidheachadh cosmhuil ri duine 'an ire 'bhi air a bhàthadh, a bha sàs anns a' chlàbar thiugh, 'an lochdar nan uisgeachan domhain, far nach robh ionad seasaimh aig a chosaibh, no comas aige a thigeadh a nios; mar a tha e fein a' cur an céill, rann 15.

2. Doimhneachdan *anns an leth a stigh*, 9 doimhneachdan na coguis do bhrìgh peacaidh: Salm lxxxviii. 6, “Chuir thu mi 's an t-slochd a's ìsle

ann an dorchadas, anns na doimhneachdaibh.” Agus anns na briathraibh a leanas tha an salmadair a’ cur an céill ciod a tha e’ ciallachadh leò so; rann 7, “Luidh d’ fhearg orm gu teann, agus le d’ thonnaibh uile chlaoidh thu mi.” B’e mothachadh he chorruidh Dhé air a choguis do bhrìgh peacaidh, an doimhneachd anns an do thilgeadh e. Is amhuil sin, rann 15, ‘nuair a tha e labhairt air an ni ceudna a rìs, tha e’g ràdh, “Dh’ fhuiling mi d’ uamhasan;” agus rann 16, “Dh’ imich d’ fhearg gheur tharum;” de’m bheil e gairm uisge, agus tonnan, agus doimhneachdan, a réir an t-samhlaidh a dh’ fhosgladh roimhe.

Is iad so ma seadh na doimhneachdan a th’ ann an so gu sonruichte air an ciallachadh. “Tha e ’glaodhaich fo chudthrom a pheacianan,” mar a tha neach àraidh ag ràdh.

Agus tha an t-salm a tha r’ar n-aghaidh a’ deanamh so soilleir. ‘N uair a tha e ’guidhe gu’m bitheadh e air a theasairginn as na doimhneachdaibh o’n robh e ’glaodhaich, tha e ’deanamh gnothuich ri Dia a mhain timchioll tràcair agus maitheanas; agus is e am peacadh a mhain o’m bheil maitheanas ’na shaorsa. Is e mar an ceudna tràcair, agus gràs, agus saorsa, an teagasg a tha e ’searmonachadh do mhuinntir eile ’nuair a fhuair e féin fhuasgladh, mar a tha soilleir o dheireadh na sailm. Tha mòran luchd-mìneachaidh a’ saòilsinn gu’m b’e so a nis cor Dhaibhidh. Le ro mheud a thrioblaid agus ’àmhghair, gu’n robh am peacadh gu ro mhòr air a chur ’na chuimhne; agus cha-n fheud sinn, uime sin, seadh sin an fhocail a chur gu h-iomlan a thaobh, ged a tha sùil shònruichte againn r’a chumail air sin a bha air mhodh àraidh air ’aire féin, ann a bhi ’cur aghaidh air Dis anns an t-salm so.

Is e so, ma seadh, ann an rathad coitchionn, cor an anama a th’ air a thoirt fainear anns an àite so. A thaobh sin a th’ air m’ aire o’n t-salm feudar a chruinneachadh gu léir go’n dà cheann a leanas:—

1. *Gu feud anama gràsmhor, an déigh mòran comhchomuinn a bhi aca ri Dia, a bhi air an toirt gu doimhneachdaibh agus imcheistibh do-fhuasglaidh do bhrìgh peacaidh; oir tha so fìor a thaobh an t-salmadair, agus is e so an cor a tha e anns an àite so a’ cur an céill d’a thaobh féin.*

2. *Gur e am freumh anns an leth a stigh o’m bheil àmhgharan an leth a muigh a’ fàs a tha air mhodh àraidh r’a thoirt fainear anns gach uile dheuchainn àmhgharach; — am peacadh, ann an trioblaidibh.*

Book Reviews

Arminianism — Another Gospel. By Rev. William MacLean, Westminster, Standard.

The steady demand for this book first published in 1965 has called for a second edition and as long as this error remains prominent in the professing church and even amongst evangelicals such a defence put in brief compass provides a handbook of ammunition against a most prevalent, subtle error.

The position of the writer is suggested in the words of the title — another gospel. Here is an uncompromising, clear cut distinction between the truth of the gospel and the error of Arminianism. In his foreword, the author states that the difference between Arminianism and Calvinism is much more than the one stressing man's responsibility and the other God's sovereignty.

Those who profess the Reformed Faith would do well to note the real position of Wesley set out in this booklet. The true character of Wesley's Arminianism was that it manifested a spirit of bitter persecution against the truth. With copious quotations from Dr Kennedy, one also sees a very different side of D. L. Moody's evangelism from what is currently believed about him amongst evangelicals.

The second part of the booklet details those doctrines, under attack by Arminians known as the Five Points of Calvinism. The booklet is commended to all who love the Reformed Faith and who are not ashamed of the gospel of Christ as opposed to another gospel. Here is information which is truly enlightening and is a defence against false apostles and deceitful workers in whom Satan is transformed into an angel of light. E.R.

The Christian Warfare by Dr D. M. Lloyd Jones. Banner of Truth Trust. £3.

Sociologists, criminologists and, alas, professed ministers of the Gospel too, frequently think, speak, and write of the 'christian warfare', as merely a fight against immorality — disease, and social injustices. Of the nature and scars of the real conflict, they know nothing, and often deny the supernatural element of true religion. No such charge can be made against the writer of this Exposition of Ephesians chapter 6, vv 10-13.

In this book, readers will find much food for thought. Finely tempered with a good measure of sanctified common sense, it is also characterised by a proper emphasis of the necessity of the believer's thorough, spiritual

experimental and practical knowledge of the Word of God. In tone — polemical — in spirit devotional, in detail useful and discriminating, the volume is worth reading. We therefore think that those who are born again, and realise the virulence of indwelling sin and the terrible reality of the power of Satan, will find much in these pages that gives lucid expression to their own temptations and experience.

While the reader may not find himself in total agreement with certain statements of the author, he will discover plenty to elucidate and edify, especially in this sophisticated age, when the authority of Scripture suffers so frequently at the hands of science falsely so called. Although reminiscent of much that has already been written on the subject, the originality of the Doctor's contemporary approach and application can be clearly discerned and appreciated.

If, under the influence of the Holy Spirit, we would be helped and encouraged to persevere in the good fight of faith, and have a clearer perception of the tactics of Satan and the all sufficient provision of the Captain of our salvation, let us peruse this further contribution from the pen of Dr D. M. Lloyd Jones. F.M.

Collected Writings of John Murray, Vol. I. Banner of Truth Trust. 374 pp. Price £3.50.

This well-bound volume contains a selection of short articles on varied topics which were written over a period of many years. The book is the first volume of a 4-volume series. The articles in this first volume are ranged under the following headings:—The Holy Scriptures; Jesus Christ; Westminster Theological Seminary and its Testimony; The Gospel and its Proclamation; The Christian Life; The Moral Law and the Fourth Commandment; The Church; Historical; Issues in the Contemporary World. The whole volume is sub-titled, *The Claims of Truth*. Some of the articles have already appeared in print, others appear in print for the first time. The wide range of topics enable the reader to become acquainted with Professor Murray's thoughts on many issues.

This first volume, along with one other volume in the series, are thought by the publishers, because of their less technical character, to be more suitable for the general reader than the two remaining volumes of the series. After reading Volume I we find it hard to share this optimism, as, in our view, the general reader is unlikely to find even this first volume easy reading. Professor Murray's life-work was to teach divinity students and his writings reflect this. His style of writing, too, tends to be epigrammatic and terse which does not lend itself to ease of compre-

hension. He does not seem to have adopted that simplicity of expression which is often the sign of genius.

For the benefit of anyone who may wish to assess their own ability to cope with Professor Murray's writings we give a quotation from Volume I. In speaking of the coming of Christ into the world and the coming of the Holy Spirit on the day of Pentecost, he says that these comings are redemptive, reparatory, restorative in character and then goes on to state that "the revelation involved is always redemptively conditioned, redemptively revelatory and revelationally redemptive." If the reader finds this easy going, the rest of the book should be plain sailing.

The articles of the Finality and Sufficiency of Scripture pp. 16-22, the Atonement and the Free Offer of the Gospel pp. 59-85, the Advent of Christ pp. 86-95 and on God and the War pp. 344-355, the present reviewer found particularly good. So, too, the Message of Evangelism pp. 124-134, which disallowed much that is found in present-day evangelism. In dealing with the Atonement and the Free Offer of the Gospel, Professor Murray defends the view that the offer is not limited though the atonement is and goes on to relate it to the missionary task of the Church (p. 81f). On page 83 he states: "It is not the **opportunity** of salvation that is offered; it is salvation", and on page 84 he guards against declaring to men indiscriminately that Christ died for them. Earlier he says: "It must be said without reserve that there is no limitation or qualification to the overture of grace in the gospel proclamation". In dealing with the Advent of Christ he emphasises the place that hope should have with reference to this event and states that the focal point of the Christian hope is the advent of Christ in glory. Later in the article he says: "Life here and now that is not conditioned by faith in Jesus' first coming and orientated to the hope of his second is godless and hopeless". In closing his article on the Advent of Christ he declares that "the final abode is not one unrelated to the creation, but the renovated creation without the least trace of sin's curse", but he does not go on to elaborate his view on this point apart from quoting 2 Peter 3:1-3. In dealing with the Law of God, Professor Murray is at pains to warn of the danger both of antinomianism and legalism. He makes clear, however, that it is not legalistic to have a tender conscience toward evil. Some erroneously stigmatise this as legal. In the article on the Significance of Creation, he explains that "sin was not a necessity arising from that creation nor a necessity arising from the nature with which man was endowed" but "originated as a free movement of defection and apostasy within man's own bosom." One quotation may be given from

the excellent article of God and War. Writing during the Second World War he says: "It would be better for us (America and the Allies) to suffer the humiliation of defeat, if thereby we should learn righteousness, than to be crowned with sweeping military victory if thereby we are to be confirmed in the way of ungodliness". On the question of the visible and invisible church in the first article on the church Professor Murray not only questions the "felicity or even propriety" of the term 'invisible' but goes even further by declaring that "the distinction between the church visible and the church invisible is not well-grounded in terms of Scripture." It is difficult to see how this viewpoint can accord with the teaching of the Confession of Faith.

We understand that the second volume in the series will soon be issued. D.B.M.

Notes and Comments

The Pope and the Communists

Archbishop Lefebvre, the rebel traditionalist Roman Catholic Archbishop, has alleged that Rome has for years been playing an unsavoury role in holding secret consultations with leaders of the Euro-Communist movement from Italy, Spain and France. Besides this the Pope has been receiving Communist leaders from Eastern Europe. A month or two ago Janos Kadar, the Hungarian Communist leader was received by the Pope. In view of these comings and goings it would be no surprise to see the Vatican coming to terms with the Communists. A system which found little difficulty in establishing Concordats with Fascist dictatorships not so very long ago should not find it beyond its power to come to a mutual understanding with Communist regimes today. The danger of such a link-up for the Protestant Church hardly needs to be stated.

'Bigotry'

A Scottish-Canadian left £1,400 to help poor children in Edinburgh with their schooling, stipulating that the money should be used to help Protestant children. Because of this stipulation Edinburgh councillors refused to accept the bequest and referred to it as a 'bigoted bequest'. Roman Catholic Cardinal Gray welcomed the councillors decision to turn it down because of discrimination. The same Cardinal announced the previous day that in future Roman Catholic teachers in Scotland will normally have to gain their teaching qualification at one of the Roman Catholic Colleges of Education if they are to be accepted for posts in Roman Catholic schools. We have no doubt that the Cardinal would see

no bigotry in the whole Roman Catholic separate educational set-up. 'Bigotry' only applies to Protestant discrimination. It is sad that the councillors of the capital city of Scotland should show such bias against Protestantism.

Blasphemous Poem

A private prosecution by Mrs Mary Whitehouse, was successful in having the editor and publisher convicted for publishing a blasphemous libel against the Christian religion. Fines and a suspended sentence were imposed. The judge in passing sentence said: "This poem is quite appalling in its content and one of the most scurrilous profanity. I hope never to see the like of it again." While there may be an appeal against this decision, it is gratifying to know that a jury today felt duty bound to convict on a matter of this kind. It is to be hoped that it may result in the prevention of such daring assaults on the Christian Faith.

Divorce

The divorce figures in Scotland are alarming. It is said that the divorce rate has reached 23 a day. The misery and sorrow for families involved in this tragic situation cannot be estimated. What need there is for a day of the Lord's power so that the causes which produce this state of affairs may be removed. The causes are not simple or easy of solution but it is clear that the permissiveness of the age is one main contributory factor. Only a day of Gospel blessing can resolve this situation.

Church Notes

Senior Conference 1977

This Conference will be held in Dingwall Church (D.V.) on September 6 and 7. The theme of the Conference will be, "The Theology of the Reformation".

Many influences of a secular nature combined to bring about the Reformation when it did occur. The Renaissance had opened the minds of men to fresh creative thinking; social unrest and friction between the nations making up the Holy Roman Empire made them impatient of the all-pervasive influence and unbending dogmatism of the Roman Church; even Henry VIII's wish to divorce an undesired spouse played a part.

Appreciation of the real meaning of the Reformation can only be gained, however, when the truly spiritual impulse which underlay it has been unlocked. It was spiritual motives alone which constrained Luther to face the combined powers of the Empire with the words, "Here I stand, I can do no other. So help me, God." A similar constraint lay

upon John Knox when he slaved in the galleys till a door of utterance was once more opened to him. After his exile from Geneva to Strasburg, John Calvin returned again only because of his desire to build there what Knox called "the most perfect school of Christ on earth".

These men had all tasted of the power of God's living Word and this had put them out of love with the commandments of men with which the Romish Church was cluttered. Likewise they had drunk deeply of the bitter waters of spiritual depravity and bondage, and hence could no longer thole the lukewarm medieval theology which halted between two opinions — acknowledging the grace of God while at the same time apportioning merit to man. Finally while the Roman Church had laid great stress upon numerous works as the basis for salvation, the Reformers emphasised trust alone in the redeeming work of Christ.

Out of these truths grew the three watch-words which express the kernal of Reformation theology — sola Scriptura, sola gratia, sola fide. It is hoped at this year's Conference to examine each in turn. Three doctrinal papers on each of these topics will be introduced by a paper on medieval theology and concluded by a paper on the out-working of these principles in the life of the early Scottish Reformed Church.

Conference Timetable

Tuesday, 6th September:

2.30 p.m. — The Theology of the late Medieval Church — Rev. S. F. Tallach, Broadford.

7 p.m. (public) — By Scripture Alone — Rev. D. MacLean, Glasgow.

Wednesday, 7th September

10 a.m. — By Grace Alone — Mr Trevor Hunt, Treasurer of the Reformation Translation Fellowship.

2.30 p.m. — By Faith Alone — Rev. H. R. M. Radcliffe, Mission to the Jews.

7 p.m. (public) — The Application of these Principles in the history of the Early Scottish Reformed Church — Rev. Ian R. Tallach, Perth.

As in previous years, office-bearers, members and students are invited along with the ministerial body.

S.F.T.

Church Extension Charge News

On Sabbath, 12th June, the Church Extension Charge of Perth, Stirling and Dundee had an encouraging development in that four men

were ordained to the Eldership. Mr Alastair N. MacRae and Mr Alisdair M. MacPherson have been involved in Church Extension work in Dundee since its inception. Some of the initiative in starting services there came from them and both were at the first meeting held in Dundee, when search began for a place in which to hold services. It is surely encouraging then to find them now as elders in the congregation. Mr Malcolm Shaw is connected with the Stirling congregation of the charge and he too has been with the congregation since the initiation of services there. Mr Alexander MacLean's work brought him to Perth some time after services had begun, and he is now settled, with his wife and family, in his home in the city.

It is heartening to have elders resident in each part of the charge. Our hope and prayer for these newly ordained elders is that they would be enabled to discharge their duties and to fulfil the exhortation addressed to them by Rev. I. R. Tallach on the evening of their ordination. The Rev. Tallach preached from Hebrews 13:7 "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation". After the signing of the formula by the four elders, the minister addressed them as to their office and work. They were to live under the eye of God. Hence, they were to "Take heed unto themselves". As they would be expected to preach from time to time, they were to take heed unto their doctrine. They were to be eminently prayerful, and to especially remember those under their rule. Faithfulness was required of those to whom the Gospel was committed. They were to seek much of the grace of love — love to their divine Master and love to souls — and thus they were to provide a warm, loving and gracious environment for their people. The congregation were also addressed from Paul's words to the church in Thessalonica: "And we beseech you, brethren, to know them with labour among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thess. 5:12, 13).

Rev. I. R. Tallach's address and telephone number are available on the back of this magazine. For the help of such as may find themselves in any of the Church Extension Charge areas, we also include the address and telephone numbers of Mr Tallach's new elders who are now ordained to be his fellow-labourers.

We trust that this new development will be to God's glory, to the good of souls, and to the advancement of Christ's kingdom in that part of the country.

Mr Alistair N. MacRae, 9 Laxford Lane, Broughty Ferry, Dundee.
Tel. 0382 77875.

Mr Alex. MacLean, 139 Cedar Drive, Perth. Tel. 0738 31072.

Mr Malcolm Shaw, 109 Davidson Street, Bannockburn. Tel. 078 681
4055.

Mr Alisdair M. MacPherson, 24 Ferryfield, Cupar, Fife. Tel. 0334
4173. J. W. R.

New Southern Presbytery Clerk

At its meeting in Glasgow on Tuesday, 28th June, 1977, the Southern Presbytery accepted with regret the resignation of their Clerk, Rev. Donald MacLean, Glasgow. The Presbytery appointed as their new Clerk, **Rev. John M. Brentnall, B.A., 30 Barloan Crescent, Dumbarton, G82 2AT.**

Reception of Student

At Portree, and within the Free Presbyterian Church there on Tuesday, the 21st day of June, 1977, Mr Hamish I. MacKinnon, 3 Kitson Crescent, Portree, was received as a student in training for the ministry of the Free Presbyterian Church of Scotland.

Fraser MacDonald, Clerk of Presbytery.

Correction

In the article on Baptism published in the May issue of the Magazine, page 180, the words "being subject to church authority" should read "being subject to Scriptural church discipline."

Presbytery Meeting (D.V.)

Northern: At Dingwall on 30th August, at 2.30 p.m.

Perth Communion

Readers may be interested to know that we hope, God willing, to hold a communion in Perth on the last Sabbath of August (28th). The season will, of course, begin on Thursday, 25th. The assisting minister is to be the Rev. S. F. Tallach, Broadford. The services will be as follows:— Thursday, 7.30 p.m.; Friday, 7.30 p.m.; Saturday, 3 p.m.; Sabbath 11 a.m. and 6.30 p.m.; Monday, 11 a.m. These services will be held in the Forteviot Hall, Pomarium, off St Leonard Street, Perth.

I.R.T.

Southern: At Glasgow on 30th August, at 6 p.m.