

The Scripture Standard

'What Saith the Scripture.' (Rom. iv. 3.)

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A Prayer for the New Year.

'O Lord, Revive Thy Work.' (Habakkuk Hi. 2.)

HABAKKUK, taking a survey from the watch tower laments the prevalence of vice and violence in the land; and feeling that God had ceased to care, he cried, 'O Lord, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee of violence, and Thou wilt not save?' Many of God's servants, seeing only the strength and seeming predominance of the forces of evil and error, have thought God slow in taking action, and have cried, with David: 'It is time for Thee, Lord, to work; for they have made void Thy law.' (Psalm cxix. 126.)

'He hides Himself so wondrously as though there was no God,
He is least seen when all the powers of ill are most abroad.'

In answer to his cry comes the assurance, 'The Lord is in His holy temple, let all the earth keep silence before Him.'

So, in most perilous times, when earthly crowns and empires fall, when unbelief and vice seem to possess the field, Jehovah lives and reigns. Sin is strong, the forces of evil great, but God is stronger and greater than all. 'If God be for us, who can be against us?'

This prayer, 'O Lord, revive Thy work,' manifests the real need of the times, and solution of all problems. The marginal rendering, 'Preserve alive,' suggests the feeble and dying state of the work. The Church at Sardis had a name that it lived, but

was dead, and the appeal of the risen, exalted Lord was: 'Be watchful, and strengthen the things which remain, that are ready to die.' (Rev. hi. 2.) So Habakkuk desired that the few dying embers might be fanned into a flame.

Revival is the paramount need of to-day; it is the theme of many sermons and articles, and the subject of much earnest prayer. Revival can only begin in those who have partaken of the life Jesus came to give abundantly, for you cannot revive (*i.e.* cause to live again) that which has never existed. Many, by neglect of the spiritual means provided, are in a dying state: and few, if any are enjoying spiritual life in its fullest measure. If, in all who have named the name of Christ, there was a revival there would be no lack of power and means to fight and conquer the forces of evil and error.

WE MUST PRAY FOR REVIVAL. Only breath from God could cause the dry bones in Ezekiel's vision to live and stand up on their feet. Elaborate organisation, dependence on human power and learning, may, and often do, hinder the flow of Divine power. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' 'He giveth power to the faint, and to them that have no might, He increased strength.' When the Churches' prayer meetings are as crowded as her socials and entertainments, we can expect power from on high. Then 'out of weakness' we shall be 'made

strong,' enabled to wax 'valiant in fight,' and defeat the 'armies of the aliens.'

WE MUST PAY FOR REVIVAL. It cannot come without sacrifice. Many have allowed material interests, pursuit of earthly fame and pleasure, to crowd out the spiritual. 'The things of earth have filled our thought, and trifles of the passing hour.' We excuse ourselves by pleading that the 'stress and strain of modern life' prevent us giving the time our fathers gave to spiritual things. When in answer to this it was pointed out that the hours of labour are considerably less than in the days of our fathers, a good brother said, 'Oh, but there were no cinemas in their day.'

Put first things first, get back our first love, the sacrifice and enthusiasm of our former days, and we shall see the long-desired revival. To pray for revival, and to be unwilling to pay the price for it, is sheer hypocrisy.

The work of the Church is hindered and crippled for lack of funds, and yet many who sing 'all the vain things that charm me most, I sacrifice them to His blood,' spend pounds on needless and harmful luxuries, and drop the smallest of coins into the Lord's treasury; and then wonder why the revival tarries. All true believers can help to answer this prayer. When we all, not in word only, but in deed and truth, present our bodies (including talents, powers, and means) a living sacrifice unto the Lord, the result of that revival in ourselves, will be seen in such efforts to forward the work of the Lord as never hitherto attempted. There must too, be a revival of faith in the Bible, and in the power of the Gospel of salvation, through a Divine Saviour, who died for our sins, of which Modernists have robbed many. Only the Word of God can convert and save, and a gospel which ignores Calvary is a bloodless, lifeless one with no power to uplift and save.

While we pray, 'O Lord, revive Thy Work,' let each add:—

'May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire:
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire.'

May 1937 be a year of real revival, and may all our readers find true happiness in the Lord's service.

EDITOR.

Next Conference.

The next Conference will be held (D.V.) at Albert Street chapel, Wigan, on Saturday, March 27th. Arrangements are as follows:

- 2 to 2.30. Prayer Meeting for God's blessing upon the gathering.
Led by Bro. Scouller.
- 2.30. Conference. Chairman, Bro. Scouller.
- 5.0. Tea. Charge, One Shilling.
- 6.0. Great Evening Meeting. Chairman, Bro. Leonard Morgan, of Hindley.
Speakers, Bren. W. Crosthwaite and J. Scouller.

IMPORTANT.

1. DECISIONS of an important character *re* evangelistic work on old path lines will have to be made. It is urged, therefore, that as many as possible attend. Brethren are asked to be present at two o'clock so that the meeting can begin in an atmosphere of prayer.

2. HOSPITALITY. It must be pointed out that accommodation for those desiring to stay overnight is strictly limited, and as far as possible, Brethren are asked to make their own arrangements. No doubt, many will proceed to the coast for the week end. Many of our Wigan brethren, while willing, are not in the position to offer hospitality, owing to the depressed industrial conditions obtaining in the district.

3. Those in Wigan District WILLING TO OFFER HOSPITALITY are asked to write Bro. Walter Smith, 262 Scot Lane, Marsh Green, Wigan. Please state what accommodation can be offered.

Personal Note. I have undertaken to co-operate with Bro. Smith and others for this Conference, and general enquiries can be made to me at 10 Poulton Street, Fleetwood.

A. L. FRITH.

The Work of the Holy Spirit,

MANY people have their salvation wrapped up in this subject of the Holy Spirit. They think themselves comforted by the Holy Spirit; have sweet fellowship and communion with Christ through the Holy Spirit, and that is true. But they want also to have the same manifestation of the Spirit that the Apostles had at Pentecost. Indeed, they magnify the Holy Spirit to the position of a Saviour, and think of Christ-as only a stepping stone to a greater and more wonderful salvation. The honesty and sincerity of these, I never call in question, and I ask that you will accord to me the same honesty of purpose.

All we know with regard to the Holy Spirit is what God told us—just what God has revealed. All that we do not know, beyond what God has said on the subject, we should not want to know. We should not be disposed to speculate about so sacred a subject. There is a great principle laid down in Deut. xxix. 29. 'The secret things belong unto God, but those things which are revealed belong unto us and to our children for ever.'

I want to call your attention to the subject of the Holy Spirit, and only the things revealed about the Holy Spirit, and, mark you, as to what the Holy Spirit can or cannot do, I have nothing to say, because I do not know. I would not limit the power of the Holy Spirit any more than I would limit the power of God. The matter we are going to investigate is not a question of power, but a question of fact. The question before us is: What does the Holy Spirit do in the conversion of the human family, in comforting the hearts of the saints, and in sanctification of the believer? The question must be answered by testimony—by things revealed. This is confirmed by 1 Cor. ii. 11. 'What man knoweth the things of a man, save the spirit of man that is in him?' M'Knight,

that scholarly Presbyterian translator, renders it, 'what man knoweth the *thoughts* of a man.' This is quite clear. I have thoughts in my mind, but you don't know them. My spirit knows them, and my spirit knows me altogether. Now you can know my thoughts if I see fit to clothe them in intelligent words and speak them in plain language. '*Even so the thoughts of God knoweth no man*'—and would never have known them unless He had clothed them in words and addressed them to our understandings.

Nearly all we can learn about the mission and work of the Holy Spirit, is from the Master Himself. Just as He went up to Jerusalem to offer Himself as a sin-offering for the world, He spoke to His disciples what is recorded in John (chap. xiv. to xvii.) All we know of the Holy Spirit is contained here—Jesus said that the Spirit would be a **COMFORTER**: (xiv. 16); would **TESTIFY** of Jesus (xv. 26); would **REPROVE** and **CONVICT** the world of sin, of His righteous claims and of judgment to come (xvi. 8); and would **GUIDE** the Apostles into all truth, (xvi. 13).

To whom did Jesus speak these words? To His Apostles who were to be His representatives when He should go into the glory. He promised the Apostles that the Spirit would guide *them* into all truth, not you, not me. In reading the sacred text we should be careful to learn who is the speaker and to whom he is speaking. Jesus said the Holy Spirit would teach *them* all things and bring to *their* remembrance all things that Jesus had said to them. He had been with them those past two years and a half and they had been His bosom companions. He had been training them for their world-wide mission. The Holy Spirit then would not only guide them into all truth but would bring to their remembrance all the things Jesus had taught them.

Jesus left nothing to human memory. Memory is a treacherous thing. Jesus said you will not forget (John xiv. 26). Further than that, when the Spirit should come, He would show them things to come (xvi. 13) and would glorify Jesus. This covers the Saviour's teaching as to what the Holy Spirit would do. Now we shall see what the Spirit would not do. The Spirit could not be received by the world. We read John xiv. 17, 'whom the world cannot receive.' Jesus promised His Spirit to the Apostles, but said the world cannot receive it. Then the Spirit was not to speak of Himself at all—not to testify of Himself, but to take of the things of Jesus and show them to the Apostles. The Apostles never preached the Holy Spirit, they preached Christ by the Holy Spirit. The Spirit never died for us; never was buried for us. Let us not magnify the Holy Spirit to a position which He never took himself. Never magnify the Spirit above the Christ of the Gospels. Jesus did that for us which the Holy Spirit never did. The Scriptures unfold different measures of the Holy Spirit. I use the term 'measure,' because that is the term used in the Scriptures. We read of the Lord Jesus, whom the Father sent into the world, that God 'gave Him the Spirit without measure.' (John iii. 34.) Then we are led to conclude that the Holy Spirit had come before this, and in some measure—but to His Son without measure, overwhelmingly, abundantly. After He had finished the work that had been given to Him to do, He breathed upon His disciples, and said, 'Receive ye the Holy Spirit. Whosoever sins ye forgive, they are forgiven, whosoever sins ye retain, they are retained.' He said to His Apostles, 'As my Father hath sent me, even so send I you.' How did the Father send Jesus? The Father sent Him by giving Him the Spirit without measure. As the Father hath sent Him, so He sent the Apostles by giving them the same measure of the

Spirit overwhelmingly, abundantly, that they might be guided into all truth, to bring all things that Jesus had said to their remembrance, that they might make no mistake in the plan of redemption. In Rom. xii. 6-7, we have different gifts mentioned as being in the Church. Some of these were natural, others were supernatural gifts, given according to the measure or proportion of faith.

There was a measure of the Holy Spirit in the gift of inspiration, prophecy, miracle working, purely extraordinary in its manifestations. There was a measure of the Spirit in the peace, joy, fellowship, communion, and the fruits of the Spirit, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance—a measure that all Christians enjoy now, enjoyed then, and will enjoy to the end of time. Many people have never distinguished between those things promised to the Apostles as a sacred class, and to the ordinary believers—between the extraordinary and the ordinary—between the Spirit without measure, and the Spirit by measure. I wish now to put three questions for consideration.

1. To whom does the Spirit come?
2. What does He do?
3. How does He do it?

These cover the whole subject, and we will examine them in the light of New Testament teaching. It is always a safe thing to bring our questions to the Bible. To whom does the Spirit come? In John vii. 39, 'This spake Jesus of the Spirit which they that believed on him were to receive, for the Spirit was not yet given.' To whom does He come? To the Believer. They that believed were to receive. That is clear. In Eph. i. 13, 'In whom also, after that ye believed ye were sealed by the Holy Spirit of promise'—After that ye believed! To whom does He come? To the believer. 'But,' you ask, 'what kind of believer?' Acts v. 32 tells us: 'We are witnesses

of these things, and so also is the Holy Spirit, whom God hath given to them that obey Him.' He gives the Spirit to the obedient believer. What constitutes an obedient believer? Here we have the example of the Master Himself, when He had been baptized and was coming up out of the water, the heaven was opened, and God, from the broad sky, said: 'This is my beloved Son, in whom I am well pleased;' and then, the Holy Spirit descended upon Jesus. When? After He had fulfilled all righteousness—after His baptism. To the three thousand persons convicted on the day of Pentecost, Peter said, 'Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit'. To whom does He come? To believers—obedient baptized believers. That is what the New Testament says.

What does He do? 'When He is come, He will convince the world of sin, and of righteousness, and of judgment.' That is what He does for the world. He dwells in the believer and helps our infirmities in our Christian life. He comes, said Jesus, to convict the world of sin—the sin of unbelief—of righteousness, because I go to my Father. If my Father receives Me, My claims are right. He will convince the world of My claims—of judgment because the Prince of this world is judged, and I am vindicated. Jesus was put to death by the highest tribunal in the world. The Sanhedrin put Him to death as a blasphemer; the Roman Power executed Him for treason because He said He was a King. In this country we have the power of appeal. If injustice is done we can appeal to the Supreme Court. Jesus appealed in His case. He was accused of blasphemy, and judged worthy of death. Jesus carried His case to the Higher Courts. The wicked decision of the lower courts was reversed. In the heavens God owned Him as His own peerless Son, and put the crown of the universe on His head, acclaim-

ing Him King of kings and Lord of lords. How could we on this earth know what testimony God has given as to the Christ? The only possible witness is the Holy Spirit. Jesus said, 'He will glorify me'—He will remove the shame heaped upon My fair name. So, fifty days after Jesus was taken from the earth the Holy Spirit came rushing from heaven and testified that God had 'made His Son Lord and Christ'—thus justifying Him in the eyes of sinful men. That is what the Spirit does. But our last question is, 'How does He do it?' It is a most important question. How does He effect it? By testifying. Jesus said, 'He shall not speak of himself; he shall testify of me.' The Holy Spirit affects men by testifying; and He testifies like any other witness. How does a witness testify? By speaking the truth and the whole truth. 'But, you ask, do you mean the Holy Spirit testifies in that way?' 'Yes!' Jesus said, 'When He, the Spirit of truth is come, He shall not speak of Himself; but shall testify of Me.'—He shall speak of Me. You ask, 'how does He speak?' I say he speaks in no mysterious way. When Jesus called the twelve men and sent them out to preach under the first Commission, He said. 'When ye stand before governors and kings for my sake, be not anxious how or what ye shall speak. For it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit of your Father that speaketh in you.' When about to leave the Apostles He said to them, 'Tarry in the city of Jerusalem until ye are endued or qualified by this Divine Spirit.' They waited until finally Jesus fulfilled His promise, and they were baptised in the Holy Spirit anji spoke as the Spirit gave them utterance. The Holy Spirit testifies by speaking. The Holy Spirit speaks through the Apostles. The three thousand heard what Simon Peter especially said, as he showed from the Old Testament that Jesus had fulfilled the prophecies. This same Jesus, he

said, whom ye have crucified, hath God made both Lord and Christ. They were convicted by hearing what the Spirit said through these divinely inspired men. On a later occasion, when Peter was on the housetop of Simon the Tanner, in Joppa, three men from Cornelius came seeking him. The Holy Spirit did not in some mysterious way act upon Peter; but spoke to Him,—saying, 'Three men have come seeking you. Go down and go with them, nothing doubting, for I have sent them.' That is the work of the Holy Spirit when making a revelation to Peter. He spoke to him. We make a big mistake when we pray God to send the Spirit into the hearts of the world. Paul said, 'And because ye are sons, God sent forth the Spirit of His Son into our hearts,'—not to make you sons, but

because you *are* sons. That is the gift of the Father and the Son to us. The Holy Spirit convicts a wicked alienated world, convincing them of sin by testifying, by placing arguments before men; and when they become obedient to what the Spirit says, God gives the Spirit as an abiding guest to encourage and cheer us in the warfare of life.

There are many good people who rely on what they feel. 'What do we care,' they say, 'what is in the Book, we know our own feelings about the Holy Spirit;' and they disregard the plain teaching of the Book. We should not repeat a mistake like that. Don't trust to human feelings. This Book is the only infallible thing in the world. Come and trust to it.

W. D. CAMPBELL.

The Drift to Rome.

WE quote the following as evidence of the drift of the Churches to Rome.

'The platform has been replaced by a sanctuary, which is furnished with a centrally placed communion table, with prayer desk and lectern on the south side and pulpit on the north side The service was one of dedication and thanksgiving, and was liturgical, forms of service having been printed. It began with the *Jubilate Deo*, followed by an act of dedication.'

'BAPTISMAL AND ORDINATION SERVICE.

•I.—The Baptism,

- i.—The Invocation: (o) Sentences (all standing)
- (b) Prayer
2. Hymn 160.
3. The Scriptures: Readings about Baptism
4. The Confession.
5. The Prayer at Baptism (all standing).
6. The Baptism (all standing).
7. Hymn 936 (sung without announcement)
8. Short address.

II.—The Ordination.

9. The Introit: Psalm 23 (Hymn 63).
10. The, Sermon,

11. The Prayers of the Brethren and the Lord's Prayer (all standing).
12. The Scriptures; Eph. iv. 1-16
St. Luke ix. 1-6.
13. The Questions and Responses.
14. The Supplication.
15. The Ordination Hymn 242.
16. The Ordination Prayer (congregation stand, the ordinand kneels).
17. The Laying on of Hands (congregation stand, the ordinand kneels).
18. Aaron's Blessing (congregation stand, the ordinand kneels).
19. Hymn 1003.
20. The Blessing.'

Our readers will imagine that the above two extracts refer to services in a Roman or High Anglican Church. They will be mistaken. The first quotation is from *The Christian Advocate* report of 'Diamond Jubilee Celebrations at Kirkby-in-Furness,' written by W. Robinson, M.A., D.D. {C.A., Nov. 13, 1936}; the second is the form of service used at Evington Road, Leicester, when a certain gentleman was baptised and ordained, W. Robinson and W. Mander officiating.

Commenting on Roman and Anglican tendencies, *Joyful News* (Methodist) says: 'The proper thing for those who, in their heart of hearts, are Anglican, would be to transfer

their allegiance to that Church.' But we are not blind to the fact that they are remaining in various Churches to spread Anglican and Roman leaven.

EDITOR.

British Churches Turn the Corner.

SO says Dr. W. F. Rothenburger (U.S.A. delegate to 1936 Annual Conference) in an article in *The Christian Evangelist* (Sept. 24/11, 1936). After contrasting American and British methods, he says: 'Not a few informed persons on both sides of the sea are wondering whether the British practice of close communion and close offering, a practice wholly foreign to the American Church, together with the non-use of musical instruments in most of the Churches, may not also have impeded the progress of sowing and reaping in very fertile areas. It is my belief that the British Churches have turned the corner in point of policy. At great risk, a number of young men sought higher education in British Universities and in our American Colleges as an expression of faith in a growing sentiment in favour of a trained, full-time ministry. Mander came to Drake, Carr to Johnson Bible College, Robinson went to Oxford, to name but a few, while W. T. Moore, J. M. Van Horn, M. D. Todd, and George Buckner, are among the Americans who have held full-time pastorates in Britain. In 1920, after more than one hundred years of history, this growing sentiment for a trained permanent ministry was crystallized at Birmingham, when, with a fund of \$50,000 dollars and ten students, Overdale College opened its doors.'

Lest we should be charged with discourtesy, please note that the above is given as it appeared in *The Christian Evangelist*.

In a previous article, Dr. Rothenburger points out that 'in 1914, the British Churches reported 15,228

members, and in 1935 15,327, an increase of ninety-nine in twenty-one years.'

It is surely significant that during the greater part of the above-named period Overdale College has been in existence, and the practices for which Dr. Rothenburger pleads have been growing amongst the Churches in Britain.

Further, in naming W. T. Moore, etc., Dr. Rothenburger gives evidence that he knows of the previous American campaign in Britain. Nearly sixty years ago some of America's ablest trained preachers came to Britain, they were well financed, practised open communion, open offerings, used instrumental music, and after forty years' efforts they numbered, on paper, fifteen Churches with 1,341 members, and, in 1917, were received into the British co-operation as 'a dying cause.'

Are American methods more likely to succeed now than then? The figures given above, *increase of ninety-nine in twenty-one years*, supply the answer. Yes, the British Churches have turned the corner, and in doing so have left the safe, straight path marked out in the Word of God, and are fast heading for the same fate as befel the American Christian Association Churches. May the eyes of brethren be speedily opened, and may there be a real return to 'the old paths, where is the good way.'

EDITOR.

WHOSOEVER keeps His word, in him truly is the love of God perfected; by this we know we are in Him.

Bible Readings.

OLD TESTAMENT.

Exodus 2. The man of the house of Levi and his wife were people of faith, who, hearing the command of the Lord, entrusted their fair child, in its frail cradle to the mercies of the Nile waters. Some see inconsistency in the fourth and seventh verses, and assert that verse one implies that Moses was the first-born son. There is, however, no such implication necessary. This son was born after the command that all malechildren should be slain. If Aaron was not an elder child how was his life preserved? Moses' sister (apparently Miriam) like Aaron was older than Moses. Pharaoh's daughter came to bathe. Women of rank are represented on ancient monuments as bathing in the river. As the Nile was looked upon as deity, there may have been a measure of idolatry in that act. Despite his exalted rank, Moses does not forget the people to whom he is allied by birth, and he incurs the wrath of the King by avenging the wrong to one of his brethren. Like his great anti-type, he comes to his own, but they receive him not.

Exodus 3 The marvel of the vision to Moses is that God does not reveal Himself in the majestic oak or cedar but in a wilderness shrub. What a wonderful picture is this of Israel—always in the fires of persecution, yet never consumed, nor absorbed among other nations. Here God reveals His purpose to redeem His people. Egypt was probably the greatest power on earth then, and this may explain Moses' hesitation. He is assured that Pharaoh will not let the people go without divine intervention. Moses is empowered for his mission.

Ex 4 Revelations to Jacob and other patriarchs were personal. This is

1-24 'an entirely new phase, for the people of Israel are to receive and believe in a revelation granted to someone when they were not present. So Moses' word is backed by powers that would confirm his word. Moses still demurs to undertake the task, and God appoints Aaron to be his spokesman.

Pharaoh's heart was not hardened by the sending of the plagues; but by God's relieving the land of Egypt of the effects of such

plagues. Note that while the plague lasted Pharaoh's heart was softened, and he entreated Moses to plead with God for its removal, but immediately it is removed, his heart is hardened, and his back is stiffened against yielding to God's terms. God, then, hardened his heart not by sending, but by withdrawing the plague.

Exodus With the Jews still, The beginning of the month is Abib (called Nisan after the exile). Something wonderful is needed to account for this unusual time to start the year. It can be found in the deliverance here recorded. The lamb of passover must be a male, be roast with fire, its blood must be sprinkled, but not on the threshold where it would be trodden upon; and not a bone must be broken. They probably could see no reason for these details. Yet they were necessary to typify the 'Lamb slain from the foundation of the world.' He passed through fires of persecution, His blood is sprinkled (Heb. x. 22). Not a bone of Him was broken, and God's Holy One saw no corruption.

Gen. 1 This book of beginnings is composed of ten sections each beginning with

'the generation of.' The earth waste and void was not created so (Isa. xlv. 18) but how it became so is not recorded, and we have no right to be curious. Deut. xxix. 29 has a definite principle for guidance in such matters. The story of creation is one of simplicity and dignity. There is no need to adopt far-fetched theories to account for created things. The God revealed in the Bible is sufficient for all these things. If we think of the Creator as all alone in solitary splendour in the act of Creation, we do err. 'Let us make man' (26 v.) suggests what is only revealed more fully in the beginning of John's Gospel.

NEW TESTAMENT.

Heb 11 The opening verse is not, as 1-16 some allege a version of fath

Dr James Black says that *hypostasis* the word translated 'assurance' in colloquial Greek means 'title deeds,' which gives a more definite meaning to the verse. Faith is centred in the thing spoken, only because of the one who speaks—whether the speaker be God or man. 'Faith comes by hearing' and in the New Testament sense only by

'hearing the word of God.' Apply that to those old time heroes, Noah, Abel, Abraham, Isaac, Jacob, and others. They believed the word spoken by God, and obeyed it. For this reason, the command as to sacrifice came alike to Abel and Cain. His faith led Abel to offer what God required. Cain followed his own ideas, which prompted him to offer what God had not asked. This is evident from Gen. iv. 7 where we find that God condescends to argue with Cain, and says if thou doest well (right) shalt thou not be accepted, and if thou doest not well, *sin lieth at your door*. Cain's opinion led him to do wrong; Abel's faith led him to do the right thing, and therefore he was accepted.

Heb 11 The greatest trial of faith ever made on mankind was that of Abraham, asked to offer up his only son, Isaac—that son of promise, through whom alone could the prophetic promises be realized. The command seemed contrary to all reason. The parents of Moses being instructed of God hid the child three months. When grown up he, hearing the voice of God, refused to stay longer in the house of Pharaoh, gave up its luxury and identified himself with over-burdened Israel. On the instructions of God he kept the Passover and led ~~only three hundred~~ ^{only three hundred} ~~thousand~~ ^{thousand} ~~of~~ ^{of} ~~Israel~~ ^{Israel} ~~and~~ ^{and} ~~saved~~ ^{saved} Rahab from destruction, and enabled Gideon, Samson, Jephthah, David, Samuel, and other servants of God to fulfil their tasks and conquer in the name of the Lord.

Col 3 Those buried by baptism into the **I iv** likeness of Christ's death alone can rise to walk in newness of life; and seek the things that are above. So seeking, they would require to leave behind such sins as are enumerated in verses 4-9. It is in this likeness of Christ's death that mankind is reduced to one level. See 1 Cor. xii. 13; Gal. iii. 28. But Jesus remains empowered with all authority.

Why will men continue to use the so-called 'Lord's prayer' with its human standard of forgiveness, when here the standard of our forgiveness is 'even as the Lord forgave' us.

All that we do must be 'in his name.' This rules out all that He has not authorised.

2 Cor Some in the Corinth denied the **5** resurrection, others were in doubt as to the manner of it. Paul deals shortly in this instance with the theme more fully set forth in 1 Cor. xv. Paul could never have sung, 'O, how shall I . . . before the Ineffable appear, and on my naked spirit bear that uncreated beam.' The corruptible body is sown but therefrom is raised a spiritual body. Paul had no thought of naked spirits inhabiting eternity, but asserts that God shall give it a body. Resurrection has to do with the body. The spirit is never said to be resurrected.

John 1 When we open John's Gospel, 1-18 we are conscious of a deeper note

The other Gospels begin with the Incarnation, but John reaches out to an eternity before the world was. The marvel of the record is that this unique Son of God should have come to His own, and been rejected and despised. To as many as believed on, and received, Him, He gave the right to become sons of God. That belief did not make them sons of God. That was granted to as many as were baptised into Christ (Gal. iii. 27). To those born so, of water and of the spirit, Jesus revealed the love, tenderness, and power of the Father as it had never been revealed before.

Christ or Modernism?

WHAT is it all aimed at? At the person of Christ. It does not make any difference where you begin, from Genesis to Revelation, the Modernist at last lays his protest at the feet of Christ. His knowledge is discounted; His veracity is impugned; of course, His infallibility is denied; and His Deity utterly repudiated. You cannot be a Modernist and believe on the Lord Jesus Christ. It is useless to speak of these men as amiable gentlemen, as fine Christian characters. The man who denies the Deity of Christ and repudiates His authority, is not a Christian and never was.

T. T. SHIELDS, D.D.

DO not imitate that which is evil, but that which is good.

Compromise.

'THE truths that conquer the world are not compromises at all, but certain splendid simplicities, not only courageously and unambiguously stated, but equally without qualification, accepted and applied

It is an open question with me, whether either the evils of controversy or the gain of compromise areas great as we often think them. Controversy is noble or ignoble according to the spirit in which it is conducted. What is referred to, *ad nauseam*, as the virtue of compromise and accommodation,- usually means the painful discovery of some colourless and almost meaningless formula, in which two antagonistic ideas, whittled down to their minimum, are supposed to be peacefully interred. I am always comforted to know that you cannot really bury any belief alive. You cannot bury it until you can truly say; peace to its ashes!' **SILVESTER HORNE, M.A.**

Fair- Weather Modernism.

'OLD-FASHIONED religion,' said Dr. H. E. Fosdick, in a sermon at Riverside Church, New York, 'often did produce an unconsenting and courageous individual conscience. At this point, Modernism often fails. It has breadth and easy-going complacency, and general good-will, but lacks moral grip to lift men above the ordinary levels of daily life and give them courage, if necessary, to defy the world.

'In comparison with the hard-headed candour and fearlessness with which the old theology faced the terrific facts of this world, our Modernism often seems soft, and lush, and sentimental. We, fair-weather Modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts: instead, they achieved a faith able to rise above the facts and carry

off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods, and the winds, could not shake.'

Nyasaland.

AS the need for regular and continued support of the native brethren of Nyasaland is vitally important so that the work of going everywhere preaching the Word may be effectively carried on, I will repeat, with slight change, words printed in last issue. This is the time of the year when people of nearly every land think*of the song of the angels and the Gospel they heralded, with all its advantages to white and black peoples. May I ask readers of this appeal to take specially into their hospitable prayers and thought our native Christian brethren in Nyasaland, Central Africa? I shall be happy to receive your kind gifts so that I can pass them along.

Unless I receive further regular contributions, and from an even wider area, I fear it will not be possible to repeat the good efforts of October and November, when I was able to send two-thirds more than usual. I should be glad to keep this up.

Yours in the Gospel, W. M. KEMPSTER.
36 Kingsley Road, Bedford.

Reading Cards, 1937.

THESE will (D.V.) be ready some time in December. They are supplied free upon request. Please say *koiv many* are needed, and enclose a little to cover postage. To be had from the Treasurer, address on page two of cover.

'Hitherto; or, Our Journey to Jerusalem.

Reprinted in pamphlet form, the article with the above title may be procured from A. L. Frith, 10 Poulton Street, Fleetwood, Lanes. 3 copies, 2d.; 25, 1/-; 50, 2/-; 100, 3/6; 500, 15/-.

*Appeal from Belfast.**News.*

FOR many years the Church has met in a hired hall in Old Lodge Road. This is now in a very dilapidated state. The adjoining property is unoccupied and is falling down. We hear that a large Belfast firm wish to purchase the site.

The owner of a building, used as a day school, promised the brethren here that they should have the first opportunity to purchase same. It is now for sale, though it will not be vacant until July, 1937. The building is a substantial brick one, standing on a good corner site, in a good district for our work, and is well fitted up. The price asked is £350, which, for a city, and the position, is really cheap. The members here are not wealthy, and most of the money will have to be raised by loan. Any help in loan or gifts will be much appreciated.

The Church, which is the only one in Ireland standing for the old plea, has passed through severe trials. We are happy to say the difficulties of the past are being overcome. We are getting really good meetings, have had three additions lately, and a hopeful spirit prevails. To the great Head of the Church be all the praise! The securing of the above named hall would be a real landmark in the history of the Church.

Will any who can help please communicate with the undersigned.

For and at request of the Church,

Yours in the Master's service,

W. CROSTHWAITE.

90 Dover Street,
Belfast.

Diamond Jubilee.

ON Dec. 21st, 1876, at Emmanuel Church, Maida Hill, London, W., William H. Clark, Headmaster of St. Peter's School, Bayswater, to Georgina Elizabeth Colbert, daughter of the late George Colbert. It being the first wedding at the Church, a Bible was presented to the newly-wedded couple.

Our readers will join in heartiest congratulations, and prayers that the Lord will still bless, keep, and be gracious unto them. Bro. Clark is well known as a fearless and scholarly defender of the old faith.]

Bro. John Straiton.—Letters from Bro. Straiton's daughter inform us that on Oct. 8th, the motor bus in which her father was travelling turned over twice in an accident in New Mexico. Two passengers were killed and the others all seriously injured. Bro. Straiton is suffering from bruised vertebra, a fractured shoulder blade, and three broken ribs. He will be laid up to the end of the year, at least. The latest news, Nov. 25th, is that 'he is still weak and suffering from the shock of the accident, as well as cuts and bruises and fractured bones.' His numerous friends will join in loving sympathy with him and Mrs. Straiton and will wish him a speedy recovery. As he is unable to write, friends will understand the delay in corresponding with them.

Aberaman, Commerce Place.—The Second Anniversary Meetings were held on Saturday and Lord's Day, December 5th and 6th, 1936. Bro. Fred C. Day, Birmingham, our visiting speaker, was a means of great spiritual blessing to all who heard his excellent discourses. The Church was encouraged at the Tea and Social meeting on Saturday, by the presence of brethren from other Churches in South Wales who are interested in our present position and plea for New Testament doctrine and order. We have passed another milestone in the new effort to put forth against strong opposition from officialism and modernism. The Lord be praised for help received from His hands. p. ADAMS.

Blackpool.—The Church held the seventeenth anniversary on Dec. 5th and 6th, and rich fellowship was experienced by all.

On Saturday, a goodly number, including visitors, assembled for tea, during which a telegram was received from the Church at Aberdare. This read: 'Christian greetings and good wishes for anniversary, from all at Aberdare.' This Church was celebrating its second anniversary, and a return message was dispatched expressing our thanks for this kind and loving thought. After tea, a social meeting was held, items being rendered by members, followed by a forceful message given by Bro. G. H. Hudson, of Summer Lane, Birmingham, who was also our speaker the following Lord's Day. The usual services were held, these being well attended, and of great benefit to all. At the Gospel meeting, Bro. Hudson gave a stirring message on 'Life,' and the prayer of the Church here is that many may be brought to Christ and accept of this. E. WINTER.

Greswell.—We are glad to report the addition of one who had been a member of the Church of England for many years, but having learned the way of the Lord more perfectly, made the good confession, and was buried with Christ in baptism, on Nov. 25th, and received into fellowship, Nov. 29th. We trust he, with us, will continue to grow in grace and knowledge of our Lord and Saviour Jesus Christ. J.T.F.

Obituary.

Aberaman, Commerce Place.—It is with profound regret we record the passing of Bro. Thomas Clare, on December 2nd, his sixty-sixth birthday, having been preceded by his wife, our dear sister in the Lord, two and a half years ago. His one joy and comfort was found in the Lord Jesus. Bro. Clare became connected with the Churches about thirty-three years ago, and did not at any time relinquish the faith which he knew to be in line with the Scriptures. We shall miss his service, and our sympathy is extended to his son and daughters, whom we commend to our dear Lord. P. ADAMS.

Fauldhouse.—Our esteemed Brother, John Williamson, who had been in failing health for a few years, died on 6th December, after a few days' illness. He was one of our oldest members, and in his 77th year. For fifty-two years he had been a member of the Church, and for many years an elder. He was also treasurer of the evangelist fund of Slamannan district, from which he only retired a few years ago. His regular attendance at all the meetings of the Church and his deep interest in all that pertained to its welfare, was a fine example to us. He was well read in the literature of the pioneers of the Churches here and in America, and deplored recent departures from the Scriptural position advocated by them. Not often did he speak in public, but he always encouraged those he considered better qualified for that kind of work. He appeared to some to be of rather serious mood, but to those who were his close friends he was often cheerful and humorous. His integrity and faithfulness to the Lord whom he loved was conspicuous in his whole life, and we have lost one who helped the Church in many

ways. To the family we express our sympathy, and commend them to the God of all comfort and consolation. He has gone on before us. May we like him be faithful unto death that the crown of life may be ours also. JAS. WARDROP.

[During a good part of the time we have spent in the Slamannan District, Bro. Williamson was the district treasurer, and we can testify to his faithfulness and kindly consideration. 'He was a faithful man, and feared God above many.' EDITOR.]

London.—Bro. E. M. Reach. At the ripe old age of eighty-six this well-known and respected brother passed to his rest on November 12th. He had been suffering great weakness for some time, and was in the affectionate care of his wife and daughter. The writer has boyhood recollections of our brother as a faithful servant of Christ in the Church of Kentish Town, and many can testify to his steadfastness to duty in this and other humbler duties connected with the Assembly. He was specially interested in visiting sick and lax members, and had a talent for this work. At one time, he was constantly giving service to other Churches in the Southern Division, but of late years his physical disabilities prevented that. About a year ago, he was able to be present at the Lord's Table with the Kentish Town Church, which he rejoiced to visit from time to time, as health permitted. It was the last time his voice was heard in exhortation, as he was taken ill during the course of his address, and never fully recovered. We remember our brother for his faithful adherence to New Testament principles, his consistent daily life, his prayers at our bedsides, his kindness bestowed unostentatiously on those who could not repay, and his geniality in conversation. He had very homely manners both in private life and on the platform. His humorous sallies have brightened many a social meeting, and his goodwill to all has radiated blessing to those who made contact with him. He leaves his beloved life partner, his faithful companion for sixty-two years, and his daughter, both sharing with him in work and witness for the Saviour, and to them deep sympathy is extended in their great loss. A link with the past is broken, and a link forged with the infinitely better future—the final and glorious reunion of all who love His appearing. R. B. SCOTT.

The Scripture Standard

'What Saith the Scripture. (*Rom. iv. 3.*)

VOL. III. No. 2.

FEBRUARY, 1937.

The Ministry and 'The Minister.'

IN his defence of the Revised Bible, Dr. Ballard (Methodist) said: *In 1 Timothy i. 12., Paul is made by the Authorised Version to say, "For that he counted me faithful putting me into the Ministry;" and the last word (in some editions) is spelled with a capital, thus clinching the impression, which must to-day come from such words, that ministry, in the New Testament, means what it does in our modern reference to 'clerical life,' and that Paul had this in view, technically, when he wrote. Both these assumptions are untrue. In the "appointing me to His service" (Revised Version) there is no more clerical reference than in Romans xii. 7, where the same unfortunate term is retained even in the Revised Version. How broad and untechnical the Greek is, may be gathered from the following passages: Luke x. 40; 1 Corinth, xii. 5; 1 Tim. iv. 11; etc'

If translators had not been bound by sectarian prejudices and rules, such as, 'the old ecclesiastical words to be kept,' much would have been made clearer, priestly props removed, and much controversy avoided. Had the word rendered 'minister,' been uniformly translated 'servant,' it would have made clear that the New Testament lends no support to a separate and special class. And on notice boards, etc., 'John Smith, servant,' would not seem so imposing. The New Testament, fairly examined, clearly shows that all Christians are 'brethren,' 'servants,' members of a 'holy, royal priesthood,' and are true

clergy, *i.e.* of the Lord's heritage. (Matt, xxiii. 8; 1 Peter ii. 5-9, v. 3.)

Referring to the British Annual Conference decision to consider ordaining full-time preachers, Dr. Rothenburger says, 'The fear of clericalism is somewhat abating.' Evidence of this is seen in the 'official magazine,' where preachers are described as 'The Minister,' 'Our Minister,' and on notice boards, where the terms, 'Minister,' 'Pastor,' and even 'Reverend,' are to be found. Thus is arising a class foreign to the New Testament, and in plain defiance of our Lord's teaching. This is the road to priestcraft and popery.

We hear now of 'calls to the ministry.' Hugh Stowell Brown, in his day, a prominent Baptist preacher, said: 'I suppose I called myself to the ministry, urged by various motives, and if all men who speak upon this subject, spoke in honesty and good sense, I think they would say much the same thing. The stories of men I have heard at ordinations and settlements about the Lord having called and led them, have often turned out fictions or something worse.'

We are called by the Gospel to be saved and to serve. All the Lord's people are ministers (servants) of Him, whose we are, and whom we serve. No support should be lent to the growth of a class of ministers, above and apart from that common service of our Master, which all are called to render according to our ability to build up the Body of Christ.

EDITOR.

Baptism in the Holy Spirit,

THIS subject is used in every revival meeting, and occupies a prominent place in the teaching of present day Evangelists. The phrase, 'Baptism of the Holy Spirit,' or 'Baptism in the Holy Spirit,' is a New Testament one. It is never found in the Old Testament, and it is mentioned by only three persons in the New—by John the Baptist, by Jesus, and the Apostle Peter. It seems to me that if it is mentioned only by these three persons, we should have a clear cut idea of what the New Testament teaches about it. Baptism in the Holy Spirit is always mentioned as a promise and never as a command. No son or daughter of Adam's race has ever been commanded to be baptized in the Holy Spirit. No matter how much you may think of it, or long for it, it is not a duty that concerns you or me. A command is a duty—something to be obeyed. A promise is something we enjoy. The distinction between a command and a promise lies in this, that when the promise is fulfilled to those to whom the promise is made, it is something enjoyed, while a command is made to be obeyed. Baptism in the Holy Spirit is a promise and is always recorded as such in the New Testament. Luke xxiv. 49: 'Behold I send the promise of my Father upon you, but tarry ye in the city till ye be clothed with power from on high.' (Acts i. 4-5.) 'And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which said he, ye heard from me, for John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence.' I wish again to put three questions before you.

To whom was this promise of the Holy Spirit made?

In what does it consist? What is the Baptism of the Holy Spirit?

What was its purpose or design?

These questions we are going to ask the Bible. 'To the law and to the testimony.' What saith the Scriptures? We want testimony, and testimony is not what some learned men think, but what God has said. So, we are going to take these questions to the sacred book, and ask the Bible. This was a promise made, and as the Baptist was the first person who mentioned it we go to him. (Matt. iii. 7-11.) 'When he saw many of the Pharisees . . . but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire.' That is the first testimony of John the Baptist and the first mention in the New Testament of the baptism of the Holy Spirit. John said: 'I baptize with water.' That is my mission. He that comes after me shall baptize you with the Holy Spirit and with fire. Mark sets forth the same teaching but in doing so makes no mention of fire; and, if you notice, Mark does not follow it up with the explanation that 'the chaff he shall burn with unquenchable fire. John speaks of the baptism in fire and the baptism in the Holy Spirit, while Luke sets forth both baptisms and follows on by saying: 'whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat unto his garner, but the chaff he will burn with fire unquenchable.' John had a mixed audience before him - some good people and some who were not so good. He commanded them to 'bring forth fruits meet for repentance.' Speaking of Christ, he said, He will baptize some of you in the Holy Spirit—some he shall baptize with fire, if you do not bring forth fruits. The baptism of the Holy Spirit was fulfilled the first Pentecost after Jesus died, and began the dispensation in which we are now

living. The baptism in fire will close it. The Lord Jesus shall baptize some with fire 'when the elements shall meet with fervent heat, and the earth and the works that are therein shall be burned.' In Mark i. 8, John again said: 'I indeed have baptized you with water; but He shall baptize you with the Holy Spirit.' This baptism was still future. Those to whom John spoke had already been baptized in water, and were believing penitent ones. So that this baptism in the Holy Spirit was not a prerequisite to baptism in water or to make them disciples of John. You are already baptized in water but you shall (some time in the future) be baptized in the Holy Spirit. Now Jesus before He finished the work that the Father gave Him to do and before He went into the glory, gathered the disciples together and said these words (Acts i. 4-5.) 'John truly baptized with water—You shall be baptized with the Holy Spirit.' He was addressing His disciples. 'You shall be baptized with the Holy Spirit not many days hence.' The disciples had been preachers under that first great commission for upwards of two years and they had not been baptized by the Holy Spirit to make them children of God. It was promised to them as followers and believers in Jesus. Let us see Peter when he was called down to the household of Cornelius at Caesarea. He was preaching to them and while they heard the word, the Holy Spirit was poured out on the people; and they were astonished—those brethren who went down with Peter—because that on the Gentiles was also poured out the Holy Spirit, for they heard them speak with tongues, and magnify God. They had the best proof in the world, that these Gentiles had received the same baptism of the Holy Spirit. Cornelius, and those of his household, heard, believed, and for some reason—which we shall see later—were then baptized in the Holy Spirit—but not to make them believers. They were already believers. Not

to make them children of God. The promise was to believers.

Now in what does this promise consist? What was the baptism of the Holy Spirit? The phrase, 'Baptism in the Spirit' is a figurative expression. You say, 'You don't mean that it is a figure of speech?' That is just what I do mean. It is figurative—not actual.

It is a figure of speech, when we liken a thing to something else in some respects alike and in some respects unlike. This expression is figurative. Up to the time Jesus went in to the Glory, the Spirit had been given by God to His people by measure—by degree. When Jesus came into the world God gave Him not the Spirit by measure. (John Hi. 34.) The Father gave Him the Spirit without measure, overwhelmingly, abundantly. The time was coming when the Lord would give it to His apostles in that way, and Jesus knew when He mentioned baptism the people understood there would be much of it. When speaking of His sufferings He said, 'I have a baptism to be baptized with.' You don't imagine that Jesus thought He was to undergo merely a sprinkling of suffering. Jesus in His sorrows was overwhelmed. Jesus promised that He was going to give them the Spirit without measure, overwhelmingly—and so He called it a baptism in the Holy Spirit. That is why the Saviour, John the Baptist and the Apostle Peter used the expression. 'But,' an objector says, 'The prophet speaks of it as 'poured out' and I think the baptism of the Spirit is pouring. Clearly, my friend, if pouring is baptism then the thing poured is the thing baptized. The Spirit was poured out and the Apostles were baptized, pouring was not the baptism in Acts i. 8. The pouring was not the baptism, but the baptism was the effect of the pouring. Their spirits were overwhelmed by the Divine Spirit. What is the baptism of the Holy Spirit? John did not define it: he merely mentioned it. Jesus did not define it: He promised it. Are we to understand that the baptism of the

Holy Spirit is the Spirit of adoption into which all God's people are called, and the fruits of which are love, joy, peace longsuffering, kindness, goodness, faithfulness, meekness, temperance? Was the baptism of the Holy Spirit without measure—something extraordinary? We can only learn from the inspired history and we must go there to learn. Now we read that when the Gentile believers were baptized, those Jewish brethren who had come with Peter were astonished. What astonished them? They heard the believers speak with tongues like the Apostles did on Pentecost—tongues they had never learned. There was something marvellous about it. If the Gentiles had received the spirit of adoption—the ordinary measure of the Spirit given to the children of God, whereby they cry 'Abba Father,' would these brethren have been astonished? No, for three thousand on the day of Pentecost had been baptized and received this gift of the Holy Spirit. If the Gentiles had received the gifts by the laying on of Peter's hands, would they have been astonished? I don't think they would, because they were quite familiar with that. The Samaritans by the laying on of hands received the gift of the Holy Spirit. Then what astonished them? That the Gentile believers received the Holy Spirit direct from heaven—something *they* had not received, something that the Church at Jerusalem had not received. Something that nobody but the twelve apostles ever received. On the day of Pentecost, Peter did not appeal to any experience of joy. Many good people say, 'I have been baptized with the Holy Spirit.' If you ask them 'How do you know?' they say, 'Oh, I have that joyous gladness in my heart.' Peter appealed to the visible demonstration of the tongues saying 'God had shed forth this that ye see and hear'—not to what they felt. The great God shed forth something the people could see and hear. What were the effects of this baptism of the Holy Spirit? The ability to work miracles—the ability to speak with

tongues. These men were, speaking in different languages which they had never learned. I can think of no great miracle that would convince men of the claims of the Christ sooner than that. If the apostles had been given power to make predictions the people would have had to wait for them to be fulfilled. The crowd said, 'Are not these men Galileans, yet we hear them speak in our own mother-tongue so that we can understand the mighty works of God.' There are only two instances of Holy Spirit baptism in the Bible, and there has not been a case of baptism in the Holy Spirit since. I am sorry in my heart that people whom I love and respect should so mistake the ordinary for the extraordinary manifestation of the Spirit. The power is not at all alike in both cases. Those baptized spoke with tongues and had miracle working powers. These were their credentials and proofs. When a man comes to me and says, 'I have been baptized in the Holy Ghost,' I say 'Were you all with one accord in one place when you heard the sound of a great mighty rushing wind? Was it anything like that? Did you see the cloven tongues of fire? Were you able to speak with tongues as the Spirit gave you utterance? If you were not, in the name of all that is reasonable, don't make extravagant claims.' Now lastly, what was its design or purpose? 'I think,' says one that its purpose is to purify the heart.' You think it is to purify the heart! Did John the Baptist say 'I have baptized you in water but He that cometh after me, will baptize you with the Holy Spirit to purify your hearts?' If baptism in the Holy Spirit is in order to purify the heart, those whom John had baptized were impure in heart. Can you endorse that? You say you cannot. Peter said 'God put no difference between us and them' that is, Jew and Gentile, purifying their hearts BY FAITH.' That is the purpose of faith to regenerate the heart.

Another says I think baptism in the Holy Spirit is for remission of sins. The Apostles and other

preachers of Jesus then were in their sins, unregenerate men? Are you ready for that? Jesus said, 'You shall be baptized with the Holy Spirit not many days hence.' If this baptism was for remission of sins, they were preaching as unsaved sinners. Once more, a man says 'I think it is for our sanctification.' People are often exhorted to pray to God for the baptism in the Holy Spirit that they may be wholly sanctified. Jesus said, 'Sanctify them through the truth—thy word is truth.' Don't you think the Apostles were sanctified men—men who had suffered and endured everything for the Master, and who loved Him to the death? In their case the baptism in the Holy Spirit simply qualified them to be witnesses for Christ before the world. The effect of that baptism in their case was purely physical and intellectual. So far as the record goes, they were no better men than before. Jesus said: Tarry ye in Jerusalem, that repentance and remission of sins in my name may be preached there first. Then, go ye into all the world. But they knew only their mother-tongue, so He says: I shall empower you to preach. The Lord baptized them to endure them with power, to give them experience and the power of confirmation. That is the design and purpose of it and and, do you know, the baptism of the Holy Spirit brought blessing to you and me rather than to them? They were baptized that they might give the revelation to the children of men. The Lord was with them confirming the Word with signs following.

Just a word now as to the case of Cornelius and his friends. Why were they baptized in the Holy Spirit? This is the second and only case after the Apostles, and as a result they spoke with tongues. What are tongues for? The Apostle Paul said in i Cor. xiv. 22, 'Now tongues are for a sign, not to the believing, but to the unbelieving.' But these men believed and were baptized. Tongues were for a sign not to them that

believed. Who needed the sign in this case? Those Jewish brethren who had accompanied Peter. Were they unbelievers? Yes, they were unbelievers at the point of receiving a Gentile who believed in Christ. There was the deepest antipathy against the Gentiles. A Jew would not go into the house of a Gentile. Peter went down and did what had never been done before. He preached to the uncircumcised, and Peter knew he would have to answer for it when he went back to Jerusalem. The whole Church there were unbelievers at the point of receiving a Gentile into the Church. Peter therefore rehearsed to them the whole matter, shewing how he had been taught not to call any man common or unclean, and it took a miracle to convince him that the Gentiles were to be partakers in the hope of the Gospel. He tells how the Holy Spirit fell upon Cornelius and those in his house; and he asked: 'What was I that I could withstand God? Seeing that He had given to them the like gift that He gave to us Apostles, I could not stand out against God, and I was bound to receive them.'

This baptism of the Holy Spirit was given to remove prejudice and open up the way of the Gentiles into the Kingdom of God. It is written that no man can call Jesus Lord but by the Holy Spirit. This is not done by the extraordinary measure of the Holy Spirit but by the ordinary, which is given by God to all His children when they yield to the will of God. Let us, like the Bereans, search the Scriptures, to see if these things are so, and yield ourselves to God, in accordance with the teaching of His Word, which is the sword of the Spirit.

W. D. CAMPBELL.

NEXT MONTH:

'THE SIN AGAINST THE
HOLY SPIRIT,'

Bible Readings.

OLD TESTAMENT.

WHATEVER may be said of Gen. iii. this narrative, it is definitely in accord with human experience, viz., that Satan suggests that disobedience to God's command is a light thing, that the end desired justifies cutting athwart all prohibitions; but the act committed, the victim is left with the shame to face a just God who disapproves: then, when accused of disobedience, there is the shuffling-off of the responsibility. The declaration as to the relationship of the woman and the serpent sums up the position till the resurrection of Jesus Christ. The nature of the struggle, the persons who wage it, and the manner and consequences of the final victory form the burden of the Scriptures.

Banishment from the tree of life was a beneficent act. Who can conceive the possibilities of the accumulated sin of all the ages on the part of men incapable of dying? Life on earth would have been a hell. There is revealed a way back to the tree of life, but the privilege to eat thereof is only for those whose names are written in the Lamb's book of life.

Isaiah not only foretold the exile,

Isa. xl. but speaks consolation to those who should endure its afflictions.

So, in this chapter begin prophecies of peace—a peace fulfilled in all its depth of meaning with the coming of the Good Shepherd. He who gathers the lambs in His bosom, is He who measures the sea in His hand and sits on the circle of the earth (the word does not mean a circle drawn on a flat plane, but a sphere or arch); He also spreads out the heavens as 'thinness.' The reference is not to a curtain or gauze, but to what to-day is known as the ether. Israel is assured that only by waiting on the Lord shall they renew their strength; and that His Word shall stand for ever.

Isa 111.13 The blind unbelief of the **liii** people when the Messiah should come is set forth here in a wealth of detail, that would have made this a wonderful declaration if it had been written years after the crucifixion, instead of six centuries before it. The reason why they saw no beauty in Him was that He failed to fulfil their political aspirations,

Had He raised the standard of revolt, He would have swept the whole country. Though He gives His life an offering for sin, that is not the close of the story. To no one but Jesus are the words applicable, that He should divide the spoil with the strong after pouring out His soul unto death, and being numbered with transgressors. No other but Jesus has accomplished this. Many seek to make Israel the suffering servant, but this is an impossible suggestion, as it is not true that Israel is bearing the iniquities of others. They suffer for their own sins.

Num 21 Deut 8:15 informs us that 1-9 God had conducted the people through

a terrible wilderness, in which were fiery serpents. When the people despised the manna which God had providentially supplied, He no longer preserved them from the serpents. To effect a cure, Moses is bidden to set up on a standard a brass serpent, so that whoever looked to that symbol should be cured. It is said that to any one stung by a serpent it is simply excruciating to look on anything bright. This made the act a real test of faith. Jesus' sacrifice is here foreshadowed. (See John iii. 14-15).

NEW TESTAMENT.

Paul had no thought of justification

Rom. v. by faith only as he declares (9 v.) that they were 'justified by his blood'; and in chap. iii. 24 he declares justification to be by grace. He passes to comparison of Adam and Jesus. The former he calls a type (or figure) of Him who was to come. Except that he was the first of the human race, and Jesus the first of a spiritual race, there seems little correspondence between them, and the comparisons he makes are rather by way of striking contrasts. It is worthy of note that in 1 Cor. xv. 45, Jesus is called not the *SECOND* Adam but the *LAST* Adam. The one trespass that brought death upon all is remedied by the one sacrifice which brought life to those who receive the abundance of grace. By one disobedience many became sinners, but by the obedience of Christ many are made righteous. The law was added that men might recognize sin for the ugly thing it is. Under the law there seemed no end of men dying for their sins, but grace brings about a righteousness which is the germ of eternal life,

The character of John the Baptist is drawn in a few master strokes. That rugged personality was as a voice in the wilderness, yet he is nothing daunted in the delivery of his message, or in the vigour or directness of his speech to the Scribes and Pharisees. They had hitherto depended for their acceptance with God on the covenant made with Abraham. (Gen. xvii. 12). John declares that relationship to Abraham can no longer count. This was what also startled Nicodemus at his interview with Jesus. Not a physical birth, but a new birth of water and of Spirit is essential. The baptism with the Holy Spirit and with fire are not the same, as many suppose; for the explanation is given that wheat is gathered and chaff burned. The Apostles were baptised with the Holy Spirit at Pentecost, but the baptism of fire awaits the finally disobedient. This is confirmed by reference to Mark and John, who only mention the baptism wth the Spirit, but not the fire; it is noteworthy that they do not add the statement as to the wheat and chaff.

Satan makes attempt to divert **Matt. iv.** the Saviour from His life work through the means of hunger, and Jesus overcame temptation, not by quoting texts, but by conducting His life in accord with principles laid down in Scripture. If we would likewise triumph, we must also learn not to go beyond the things written. Coming into the world He had said, 'Lo! I come to do thy will, oh God.' To have listened to Satan's suggestion would have been to contravene His whole purpose. Satan's suggestions are that the things are perfectly right, but that He should take His own way—assert Himself, and accomplish them by an easier way. There was nothing wrong in satisfying hunger; in demonstrating that He was the Son of God; or that He should have the uttermost parts of the earth for a possession; but the salvation of mankind would have been stultified had He yielded and sought to accomplish the legitimate ends which He sought, by infringing God's law.

John 3 The real meaning of this 1-21 chapter has been misunderstood on

account of the mistranslation of verse eight. The Greek word translated wind' occurs over three hundred times in

the New Testament, and by 'Spirit' on each occasion with this exception. The Saviour could never have made such a statement as that 'the wind blows where it pleases.' He was conversant with the Old Testament and three thousand years before the discovery of the revolution and rotation of wind currents, Eccl. i. 6 declared the fact. It should have read, 'The Spirit breaks (or inspires) where he pleases.' But, the question may be asked how could Nicodemus hear the voice of the Spirit? The answer is, from the lips of an inspired one (in this case, Jesus, filled with the Holy Spirit). Hearing the words of the Spirit, and doing the will of the Spirit, one is born of the Spirit in the waters of baptism. That the new birth is effected by obedience to the Word of God is declared. (1 Peter i. 23 and John xv. 3).

Next Conference,

The next Conference will be held (D.V.) at Albert Street chapel, Wigan, on Saturday, March 27th. Arrangements are as follows: 2 to 2.30. Prayer Meeting for God's blessing upon the gathering.

Led by Bro. Scouller.

2.30. Conference. Chairman, Bro. Scouller.

5.0. Tea. Charge, One Shilling.

6.0. Great Evening Meeting. Chairman, Bro. Leonard Morgan, of Hindley. Speakers, Bren. W. Croschwaite and J. Scouller.

IMPORTANT.

1. DECISIONS of an important character *re* evangelistic work on old path lines will have to be made. It is urged, therefore, that as many as possible attend. Brethren are asked to be present at two o'clock so that the meeting can begin in an atmosphere of prayer.

2. HOSPITALITY. It must be pointed out that accommodation for those desiring to stay overnight is strictly limited, and as far as possible, Brethren are asked to make their own arrangements. No doubt, many will proceed to the coast for the week end. Many of our Wigan brethren, while willing, are not in the position to offer hospitality, owing to the depressed industrial conditions obtaining in the district.

3. Those in Wigan District WILLING TO OFFER HOSPITALITY are asked to write Bro. Walter Smith, 262 Scot Lane, Marsh Green, Wigan. Please state what accommodation can be offered.

Personal Note. I have undertaken to cooperate with Bro. Smith and others for this Conference, and general enquiries can be made to me at 10 Poulton Street, Fleetwood.

A. L. FRITH,

Theosophy.

THE word 'religion' is from *re*, back, and *ligo*, to bind: that which binds one back. To bind back suggests there has been a breaking away and a fresh contact made. It is just here where the true religion of the Bible differs from" the many spurious religions of our time.

At the beginning of God's book, the Bible, we are told of the happy relations existing between the first pair of the human race and their Creator. Chapter iii. tells of the breach made; also, by the wisdom and love of God, we read of a Saviour promised who would heal the breach and make possible for the broken away ones to be re-bound back to God.

This is where one feels the meaning of the word 'religion.' If your religion fails to give certainty of the rebinding to God, it is futile!

THE HIGH-SOUNDING NAME, THEOSOPIY..

This word is made up of two Greek words: *theos*, God, and *sophia*, wisdom. Hence, this religion, Theosophy, claims to be God's wisdom, the wisdom of God.

No one will deny that a religion in harmony with the wisdom of God will spring from a pure source. Christianity meets this high demand, but what of this anti-Christian religion mis-named, Theosophy?

Helena Petrovna Blavatsky, co-founder of the Theosophical Society, was initiated in Tibet, and, according to Mrs. Besant, her writings form the most complete exposition of Theosophy.

Madame Blavatsky was born in Russia, in 1831, and died in London, 1891. She married a Russian official from whom she was soon separated. After years of travelling in Canada, Texas, Mexico, and India, in 1870 she became a prominent spiritualist in U.S.A., and, in 1875, founded the

Theosophical Society in association with Colonel Olcott.

She wrote extensively and performed many phenomena of a psychic nature. Her chief books, *his Unveiled* (1877) and *The Secret Doctrine* (1888). After further travels in India, she set up the Headquarters of the Theosophical Society. She persuaded many followers that she was inspired by communications from spiritual beings called mahatmas. Converts were numbered by thousands.

Mrs. A. Besant came under the influence of Madame Blavatsky in 1889, and devoted herself zealously to the cause of Theosophy, claiming that the teaching of reincarnation as the method and Karma as the law of Evolution leads to the doctrine of universal brotherhood, which it is the object of Theosophy to realise.

Think of universal brotherhood as you read the following: Mrs. Besant was born in 1847, married in 1867 to the Rev. Frank Besant (brother of Sir Walter Besant) vicar of Sibsey, Lincolnshire, and after six years was legally separated from her husband. In 1874, she joined the National Secular (Infidel) Society, and for about ten years was associated with Charles Bradlaugh, who was the leading infidel lecturer and writer of his day. Their propaganda was known as Freethought. Later she became a Socialist, joining the Fabian Society, and secured a seat on the London School Board, 1887-90, as Labour and Socialist member for Tower Hamlets. Later, she settled in India, and founded a College at Benares. In 1907, she was elected president of the Theosophical Society. Identifying herself with the Indian Nationalist Movement, her propaganda led to her imprisonment in Madras, in 1917. After her release, she was chosen president of the Indian National Congress, 1918, at Calcutta, In a

little while, her chief supporters began to desert her, and she must needs cease her Home Rule campaign.

Jiddu Krishnamurti. This was the young Indian that Mrs. Besant audaciously brought before the world as the Messiah, in 1909. In 1911, she made him head of the 'Order of the Star of the East.' He came to Europe in 1912, and started on a tour of the world. Realising his false position and claim, he dissolved the aforementioned order, and in 1929 renounced his Messiahship.

We are reminded here of the words of the Lord of Life: 'If any man shall say unto you: Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'

Reincarnation—the passage of the soul after death into another body—is the chief doctrine of Theosophy. A teaching which has not the slightest foundation of truth in human history. They think of God as impersonal, He is named, 'The Supreme Essence,' and they call Christ, 'The World Teacher,' believing that He was in the world many times before His birth in Bethlehem, as Vyasa, Thoth, Buddha, Confucius, and others, and that He, 'for three years took possession of the man, Jesus.'

If the Satanic cults existent in the world would let alone the sacred name of the Redeemer of mankind, they might be left to go the way of their choice, and reap as they sow.

God's age-enduring truth: 'We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' Again: 'But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.'

The Bible is not a scrap book of texts for making selections to bolster

up false teaching, deceiving men. Cruden, of Concordance fame, said: 'The inspired writings of the Old and New Testaments are called the Scriptures, the Bible, by way of eminency and distinction, for (1) they contain the whole will of God necessary to be known for our salvation; (2) they contain that wisdom which is far above all the wisdom of the world; (3) they were inspired by the Holy Spirit; (4) they were penned by most excellent men, for wisdom and holiness, as Moses, David, Solomon, the prophets, apostles, and evangelists; (5) they are most perfect, pure, deep, and immutable, and contain all things necessary for faith and practice; (6) no writings or Scriptures but these bring such glory to God, or have such efficacy in converting souls; (7) though these books were written by divers men in divers ages, yet there is as great harmony in them, as if they had been written by one man.'

Theosophy had a smutty source. It was Jesus Christ who said: 'I am the Light of the world.'

'Ye dwellers in darkness, with sin-blinded eyes,

The light of the world is Jesus !

Go, wash at His bidding, and light will arise,

The light of the world is Jesus.'

Brief as this notice is, it should not close without reference to C. W. Leadbeater, an aforesaid priest of the Church of England, afterwards the high priest and mystic of Theosophy. For eighteen years his powerful influence was dominant over Mrs. Besant and the whole cult. He and three others of their 'bishops' were unfrocked from the Church of England.

JOSHUA MORTIMER.

Bro. John Straiton.

WE are pleased to report that Bro. Straiton is progressing towards recovery from effects of the serious bus accident in which he was involved, and hopes to be out of bed soon.

Bound Volumes of 'The Scripture Standard' for 1936.

A LIMITED number of these can be had

3/9) Post free. Send orders at once to A. L. FRITH, 10 Poulton Street, Fleetwood, Lancashire.

Nyasaland.

THE response to appeals for increased support of the work in Central Africa has been very good, and I thank the various Churches and brethren most warmly. It is gratifying that the number of contributors has grown and greater interest awakened. Everyone will regret to learn that Brother Joshua Chona has been very ill with dysentery. He began a letter to me on October 23rd, but was unable to complete it till December 8th. He, with Bro. Ronald, is greatly concerned about the school. He wrote, "We have many stations here and there, north and south, in all those we have need of schools. Our work in Nyasaland is double-sided, secular and religious instruction. If we lose the school work we lose the children, because if we send them to the denominational missions they will be compelled to receive their beliefs, for as the child is learning and growing up in the same mission he will follow the teaching of that mission. When he comes back from the school he will worship with us no more. Think brethren, he continues, we have a quiver full of arrows, but if you lose your arrows one by one, where will you renew your store? Therefore, we are afraid of this happening in the African Church of Christ if we lose our children through losing the school. . . . I trust you will, through the help of God, not forget our school needs.'

Bro. Joshua said that on July 12th, 1936, the new chapel at Bunyenga, Ncheu District, was opened, when about thirteen hundred people were gathered to hear.

In Bro. Ronald's letter, of November 22nd, he told of anticipating a gathering of all evangelists and elders of the Churches on December 15th, at Namiwawa, to consider the work of the Churches in the past year and in the new year.

A pessimist is one who says, 'What wet weather we are having'; the optimist says, 'What fine days we have been having.' So

let the Christian say, 'What a Gospel is committed to us,' and respond to the call to sow the seed of the Word in Nyasaland, where the fields are already white unto harvest.

I gratefully acknowledge receipt of the following anonymous contributions:

	£	s.	d.
Dec. 5—'Anonymous'	5	0	0
9—'Anon' 10/- and 3/-	13	0	0
17—'Anonymous'	10	0	0
(Heckmondwike postmark)			
28—'Anonymous'	t	o	o
(Glasgow postmark)			
31—'A Friend,' Glasgow	10	0	0

'Anonymous' is an awkward *nom-de-plumie*, so many use it. May I suggest the use of other words to avoid confusion?

W. M. KEMPSTER.

News.

Belfast, Old Lodge Road.—The Lord has done great things for us since the coming of Bro. Crosthwaite to labour here. As a result of a week's mission, named in last report, one was immersed, and is continuing steadfastly in attendance at all the meetings. This makes three additions. Our Lord's Day morning meetings are much better attended, at the evening Gospel meetings we have had from fifty to sixty present; and on Wednesdays interesting and instructive addresses are given to good audiences. The Belfast brethren realise the value of the services rendered, great difficulties have been overcome, breaches are being healed, and we hope soon to present a united front, as we face the forces of evil and error. Sister Crosthwaite is also on active service. A Women's Meeting was commenced early in October, and is still being continued.

Another matter in which Bro. Crosthwaite is taking an active part must be named. We heard that a building used as a day school, on which we have long had our eyes, and which the owner promised to give us the first opportunity to purchase was for sale. At request of the oversight, Bro. Crosthwaite and the writer interviewed the owner and his agent, and after some tactful negotiations agreed to purchase the building with all its fittings for £325. On Dec. 14th, we promised to be at the agent's office with a deposit on the 18th, not knowing how we should raise the amount required. We felt confident that God would not fail us. On Dec. 16th a good and generous brother, to

whom our need was made known sent **ut** £50 on loan. So we paid the deposit, secured the building, and agreed to complete the purchase by July 1st, 1937. We are confident that by gifts and loans we shall be able to do this. We felt so grateful for Bro. Crosthwaite's services that we persuaded him to take a week's holiday. We pray that in the second period of his labours here he may be enabled to lead us forward to even greater success in the Gospel. We are pleased to note that the *Scripture Standard* is being taken by more of our members, and we congratulate those responsible for the "way they are running the old path magazine.

C. HBNDREN.

Blackburn, Hamilton St.—With very great pleasure we report two more additions, one a young woman from the Lord's Day School and one who had been a member of the Methodist body for many years. By attending the Gospel meeting both learned the way of the Lord more perfectly, made the good confession, and were buried with Christ in baptism on January 3rd, and received into fellowship on January 10th. We trust they, with us, will continue to grow in grace, and in a knowledge of our Lord and Saviour, Jesus Christ. H.W.

Mataura, New Zealand—Bro. Thomas Hagger, of Australia, conducted an intensive mission, extending over six weeks, in this town of one thousand six hundred people. Bad weather was experienced for several weeks. There was no special singer to help. During the effort twenty-four confessed Christ. At the close a thank-offering of £122 was made, which goes into the treasury of the Southland District Committee of Churches of Christ.

Slamannan District New Year Social was held in Motherwell Meeting Place, Calder Street, on 2nd January. Bro. Sneddon presided over the gathering, which numbered about one hundred and twenty. A telegram was received from Bro. and Sister Crosthwaite, Belfast, as follows: 'Our prayers for a rousing social and a real revival year.' The death of Sister McKerlie, Canada, was announced, also the passing of Bro. John Williamson, our late District Treasurer. A resolution of condolence was passed. The meeting, which lasted for five hours, fulfilled our expectations.

The speakers were Bren. A. Smith, J. Anderson, and C. Bailey. Bro. Smith's subject was 'Grace.' One of the finest words we could think of and of such a nature that

it embodied all the virtues to be found in the Bible. It was the triumphant blessing, and was within the reach of all. Peter, the erring brother, was the one chosen to declare God's message.

Bro. Anderson spoke of Apollos as a mighty man, yet he had to be taught the Word more perfectly by a humble man suited for the work. He exhorted the young men to continue in the zeal of their youth. We might, he said, be on the right lines and forget some part of our work. To bring a person half-way was worse sometimes than leaving him as he was.

Bro. Bailey spoke from Isaiah liv., 'Expect great things from God—attempt great things for God.' Those two aspects he dealt with fully, and propounded some examples as to God's dealings with us. Prayer is one of the outstanding principles to secure God's blessing. He deplored the digressive methods adopted by some Churches in the Co-operation. We s\and for the full inspiration of the Bible, and he thought something would require to be done to amalgamate those Churches together, and so defeat the object of those who were trying to undermine the great principles of the reform period.

Solos and choir pieces from members of various Churches in the district contributed to an enjoyable and profitable time.

J. SNEDDON.

Marriage.

Belfast.—At Old Lodge Road meeting-house, on December 25th, 1936, by Bro. W. Hendren, Bro. William Brown to Sister Jean Clifford, both members of this Church.

Obituary.

WE regret to record the passing from this life of Bro. James Piggott, of Londonderry, on 16th December. Originally a member of Brown Street, Glasgow, he later held the office of deacon in the Church at Great Wellington Street (now Admiral Street) until his removal about forty years ago to Londonderry to carry on business there. He was a loyal and faithful supporter of the Church in Londonderry, but was unable, through feeble health, to carry it on when he alone was left to face the task. He did not however cease to identify himself with the Churches, but transferred his membership to Coplaw Street, Glasgow

and worshipped there as often as opportunity arose. He was a true-hearted, loyal, gentle, Christian man, and his funeral was one of the most impressive ever seen in the town of his adoption. Our sympathies go out to his widow and family, who, amid their sorrow, are sustained by the assurance that he is of those to whom the Spirit referred when He said, 'Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them.'

Burnley.—With deep regret we record the passing, to higher service, on November 24th, 1936, of Sister Mrs. Hilda Haynes at the early age of thirty-seven. Of a happy, cheerful disposition, she endeared herself to all by her helpful and self-denying spirit. She was, about four years ago, along with Sister M. Haynes (later of Belfast), appointed a deaconess of the Church, and now both have gone to be with Jesus. Sister Hilda Haynes was, for about ten years, a teacher in the Lord's Day school, and, for four years, secretary of the Girls' Guild. She was always faithful in discharging her duties, and in attendance at the Lord's Table, until prevented by illness. For a period of about nine months she was one of a small company who, in all weathers, went out to preach the Gospel in the open-air, thus confessing the Lord before others; and we have the Lord's promise that He will own all such before His Father in heaven. We are confident that our Sister will hear from the Lord she loved and served, those words of real commendation, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

Dewsbury. — With deep regret we record the passing of our esteemed Brother John Longden, aged seventy-one years. His passing is a great blow to the Church here, with which he had been in membership for more than fifty years. Our brother was always strong in his denunciation of error, and a loyal and faithful exponent of the truth. Well able to teach and exhort, he was a pillar of the Church, and one to whom younger brethren could always turn for advice.

We extend to his wife and son our deepest sympathy, and commend them to the care of our Lord. . . . L. D. MURPHY.

East Ardsley, Yorkshire—We regret to report the passing away of Sister Jane Cannings. She was the daughter of Bro. J. Blythe, for long in membership with the Morley Church. Previously, the family

were in membership at Wortley and Dewsbury. Our Sister was painstaking, hard-working, and generous. She was a faithful attender at the meetings of the Church. We thank God for a life so well lived, and the example of Christian character.

The services at house and graveside at Woodkirk were conducted by Brethren W. Wintersgill and R. McDonald, and tributes were paid to our Sister's work and worth. The Church is poorer for her passing, but she sleeps in Jesus, and we commend the bereaved ones to the God of all grace.

T. HARDY.

Slamannan.—With profound regret we record the passing of our beloved Sister Wilson, senior, on January 10th, aged sixty-five years. She joined the Church thirty-five years ago, and has been a faithful member, always regular in attendance at the Lord's Table. Of a quiet and lovable nature, she always held to the old paths. Many brethren and sisters, who have visited Slamannan, will remember the hospitality and kindness shown to them by our sister. She has been taken from us, but our loss is heaven's gain. Our sympathies go out to her husband and two sons, who are members of the Church here. We realise that a faithful wife and loving mother has been taken, but only for a short time. Her life will be a beautiful memory to those who knew her.

The funeral took place on January 13th at Slamannan Cemetery, and was largely attended by members and friends. The services were conducted by Brethren James Wardrop and Andrew Gordon.

'Blessed are the dead who die in the Lord.'

JOHN FARREJLL.

Toronto, Canada.—'A mother in *Isaiah* passes.' At midnight, December 24th, 1936, Sister McKerlie, beloved wife of Bro. H. McKerlie (Evangelist), of Wychwood Congregation, passed away, after a life of devotion and service in the Saviour's cause. For many years she had suffered, but was at all times eager to render the service required of one whose husband is engaged in the work of redemption. Her great example should inspire younger sisters to emulate her spirit. We, her brothers and sisters in Christ, share the sorrow of Bro. McKerlie and his family, but we share also in the hope of the better things to come. Although our Sister is absent from us, she will long linger in our memory. JOHN PATERSON.

[We are sure that all, and there are many, in Britain who know Bro. McKerlie, and remember the great service he has rendered to the Restoration Movement, will join us in expressing sincere sympathy with him and his family in their great loss, and in prayers that grace and strength may be given him, and that he may be long spared to carry on his good work.—EDITOR.]

The Scripture Standard

'What Saith the Scripture.' (Rom, iv. 3.)

VOL. III. No. 3.

MARCH, 1937.

The Sin against the Holy Spirit.

'Wherefore I say unto you: All manner of sin and blasphemy shall be forgiven unto men, but blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.' (Matt: xii. 31-32).

SIN is a terrible thing. I think Bro. M'Garvey, of consecrated memory, once remarked that he would appreciate above all the gift to convey to men an adequate conception of what sin is. I have an idea that we do not think how exceedingly evil sin is or we should wish to be made free from it. God cannot look upon sin. In His great heart of tenderness, while He loves man, He hates sin. To live in sin with the possibility of being forgiven is a terrible thing. The one thing we all need is 'redemption through His blood, even the forgiveness of our sins.' We know sin to be taken out of the way, but unless we have *our* sins taken out of the way, we shall never see God's face. People live day after day, week after week, year after year in sin, *i.e.*, while they know that God is displeased with it. They should realize that He holds the brittle thread of their existence. But to commit a sin that has no forgiveness, either in this world or in that which is to come, who can measure the helplessness and hopelessness of that? Jesus spoke of such a sin, and to-night we shall try

to learn what is that sin. I shall put before you two questions to be answered: What was that sin against the Holy Spirit, of which the Saviour spoke? Can we commit that sin now? We want to know, and it is important that we should know. Much confusion exists in the public mind over these questions and many are deeply troubled about them, because they fear they may have committed this sin, and are consequently, hopelessly lost.

Some years ago a young man gave his heart to the Lord. He confessed the Saviour and put Him on in accordance with His appointment and for a time he ran well. He was a nice boy. Finally he moved away from the Church and from Church associations into a part of the country where there were not many Church privileges, and got swept off his feet. Like many others he let go his hold upon Christ and in a large measure his faith in the Gospel. After living like that for some time, he was brought to himself, began to realize his position and how unfaithful he had been. During a protracted meeting with much excitement and preaching about the sin against the Holy Spirit, he reached the conclusion that he had committed it. He could not sleep, and the thought of it almost drove him crazy. He wrote to me, and unbosomed his very soul. He told me he feared he would lose his mind.

The thought that we have committed a sin that 'hath no forgiveness' is enough to set anyone crazy. I want,

therefore, to clear up and remove the mysticism that has been thrown around this subject. In almost every modern revival meeting the preacher talks on the unpardonable sin. He does that after the emotional feelings are wrought up near the close of the meetings, and leaves the impression that unless they are moved they will sin the sin that hath no forgiveness. Many times it has the effect of moving the people, because they are scared. But people who are scared into becoming Christians do not amount to much, unless you keep them scared all the time. The man who comes to Christ in that way is not the best kind. You cannot trust him. We should come because the love of God constrains us, not because we are afraid.

So the popular teaching of the sin against the Holy Spirit is that, if we refuse to yield when that Spirit moves in direct impact with our spirit, then that unpardonable sin is committed.

I have been in a meeting in which the preacher said his hearers had committed this sin, and yet at the close he asked them to come and get saved. That is not logical at all.

Let us then examine this lesson. Jesus had performed a miracle. I understand the sin against the Holy Spirit to be a specific sin, a particular sin, a sin that belongs to the age of miracles and which was committed in the presence of miracles. Jesus had cast a demon out of a man who was blind and dumb. The blind man saw; the dumb spoke. The Pharisees were there, and they followed the Saviour about to find something to charge against him. They made that their business. They knew that Jesus had cast a demon out of the man. They were Jews and knew that no man could perform a miracle unless the power of God was with him. They were forced to admit the fact, but they said 'He casts out demons by Beelzebub, the prince of devils.' This sin was speaking against the Holy Spirit. It was a sin of the tongue rather than a sin of the thoughts. If these men had said and

expressed with their tongue what they believed in their hearts they would not have committed this sin. These men said with the tongue what they knew in their hearts was wrong. In speaking as they did they went against their own senses and denied their own eyes and ears, and gave the honour to the Devil rather than to the Man of Nazareth. That being so, no man can now commit that sin, and you need not worry yourself about the matter. It is a sin that cannot be committed now. The circumstances are altered; the conditions changed. No miracles are performed before us now. But you say, what about the infidels and sceptics who deny the miracle-working power of Jesus? That is altogether a different matter. Many sceptical men are thoroughly sincere and honest, having reached their conclusions through wrong-thinking and give expression to their own erroneous thoughts. Here, men witnessed Jesus cast out a demon, and saw the blind man see and speak. They knew this, and when they committed this sin they sealed their fate for ever. I ask if there is any other sin, once committed, one is lost for ever. You say, 'No!' So this sin is in a class by itself. It is altogether a different thing to go into sin and reach the point of infidelity.

I remember, some years ago, I was trying to set forth the truth on this subject and a good brother at the close of the meeting rose up and said, 'My young brother, you are not teaching the truth, and next Lord's day I am going to point out your mistake.' I said 'Very well, if I am wrong. I want to know .it.' When the time came, he got up and said, 'I think the sin against the Holy Spirit is wilful refusal to believe and accept the Spirit's testimony.' When he was through, I said, 'Brother, you are very generous and large hearted in your support of me. Now I can name eight or ten people living in this district. They know the Holy Spirit's testimony and their duty towards it. They understand it and for years have been wilfully rejecting it, and yet you

pay me to preach to those who have no chance in this world, neither in that which is to come.'

This was a sin once committed would seal their fate for ever. We can commit sin unto death, but we should never confound it with that in Matt. xii. In Heb. vi. 4 we read, 'For as touching those who were once enlightened, and tasted of the heavenly gift and were made partakers of the Holy Spirit, and tasted the good Word of God and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame.' That is a bad sin that will prove as fatal as the one under notice; but that is another sin. You will not doubt that those who had partaken of the Holy Spirit were the Lord's people. That must have been grievous sin which would make it impossible to renew them to repentance! So long as this dispensation lasts, our Father in Heaven is anxious to forgive; but you can destroy the ability to repent. So can I, and we can go into sin with our eyes wide open and continue in it till we destroy the capacity to repent. God never forgives without repentance. A man may go very grievously into sin; but so long as the disposition of sorrow for sin is in the heart, he has not reached that point. In Heb. x. 26, we read, 'If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins.' That is wilful sin with our eyes wide open.

Then we read 1 John v. 16-17: 'If any man see his brother sinning a sin riot unto death, he shall ask and God will give him life for them that sin not unto death. There is a sin unto death, not concerning this do I say that he should make request.' This was written to Christians. There is a sin unto death and no more sacrifice or forgiveness for it. John says, I do not instruct you to pray for that. There is a sin not unto death.

We ask the Apostle John what he means, and the answer is: the falling into sin, an unintentional step in the way of wrong. If we confess our sin, God is faithful and just to forgive. We are poor erring creatures at best. We need a Father who is kind, merciful and ready to forgive; and need an advocate with the Father. The world can sin against the Holy Spirit, just as they can sin against God and Christ, but we should not confound this sin with that mentioned in Matt. xii.

Let us suppose a firm manufactures agricultural implements. They send out an agent who goes to the farmers, shows them the necessity for this new implement, and uses all the arguments in its favour as best he can. The farmers agree that it is just what they need, but say they can do without it. They send out a second agent. He uses all the arguments of the first, and some others of his own. The farmers say, 'We know it's all true what you say, but we do not want it.' The farmers are standing in the way of greater light. The firm sends out a third man, who uses all the arguments of the others and some more of his own. The farmers reject him also, and in doing so reject all three. • The great God sought to save the world through prophets, who were moved by the Divine Spirit, and the world rejected them. Then God sent His own peerless Son, whom the world also rejected. The Divine Father then sent the third agent, the Holy Spirit. He uses all the arguments used by those who preceded Him, with His own additional teaching, and to reject the Holy Spirit's testimony is to reject all. Sinners can resist and sin against the Holy Spirit, and it is a serious thing to be hardened to the preaching of the Gospel. The preacher repeats the words of the Holy Spirit, but the man gets a hardening process, his conscience is seared as with a hot iron, and good people who have been urged to accept the Gospel, and have refused, stand as a warning to those

who have now the opportunity of hearing the Gospel.

I remember a dear, old brother, now passed to the unseen world, who told me of Moses E. Lard holding a successful meeting. In that meeting, a man attended—an intelligent man, who was interested and moved as the preacher set forth the teaching of the Holy Spirit. One night, when the invitation was given, this young man was seen to partly rise to his feet to go forward, but sank back again in his seat. The next night, he stayed away, and the next night, he realized that he had to do his duty—or stop away. The meeting closed without that man. In after years, he was never again brought to the point of surrendering himself to Christ. When his end came, ministers in the town came to see him. He waved them away from the door. 'Don't come and pray for me,' he said. 'I know the Gospel. I knew it years ago, and didn't obey it. I am dying, and I am lost.' He trifled with the Holy Spirit's testimony. He resisted what the Spirit said about Jesus, until he became Gospel hardened.

My experience of men who have trifled with the Gospel and the teaching of the Holy Spirit, and allowed the years to pass, is that the disposition to decide for Christ seldom ever comes.

It is a mistake to think that, just before we die, if we send for a preacher and just express a desire to be saved, it will be all right. We wish to be saved just because we are afraid, not because we love God. We have one instance in the sacred record of a man who desired to be saved after he died, but his desire did not help him. I believe a man can sin away the day of grace. 'My Spirit shall not always strive with man.' I want to read another statement, from Prov. i. 24, 'Because I have called and ye refused, I have stretched out my hand, and no man regarded. But ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your

calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind.' What do these words mean? They mean that you should not trifle with the wooing and pleading of the Spirit of God. I tell you it is a mistake to think that we can make the preparation of a lifetime in the dehrim of death.

You remember that masterly address by Stephen, before the Sarihedrin. After going over the Old Testament history, of which every Jew was proud—the Rulers did not understand why he did so, till finally he rang the truth on them: 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit? Nehemiah ix. 30: 'Yet many years didst thou forbear them, and testifiedst against them by Thy Spirit in Thy prophets, yet would they not give ear.' That is the way God testified by His Spirit, through the prophets to His ancient people, and when they rejected the prophets' teaching, they rejected the Spirit of God.

Christians can grieve the Spirit of God by not living a life such as the Holy Spirit's testimony requires. We can even quench the Holy Spirit by being unfaithful and disobedient. Let us believe what the Holy Spirit says about Jesus. The Holy Spirit was to take of the things of Jesus and show them to the Apostles that they might preach how He lived, died, and was raised triumphant from the grave. We ought to believe all the Spirit says about Jesus, and do all the Holy Spirit bids us do—believe, repent, confess, be baptised into Him, and having done this, we should show forth the fruits of the Spirit—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance. If we do, we shall be helped by the Holy Spirit as he dwells in the believer—that Spirit of adoption and sonship—and come off more than conquerors through Him that loved us.

Bible Readings.

OLD TESTAMENT.

Isa 1 1-20 . ISAAH prophesied many years before the exile in Babylon, and in this instance, puts forth a tremendous indictment against the people—rebellious children, corrupt in their dealings, yet continuing to offer sacrifices. They exhibited 'Religion's every grace, except the heart.' They had overlooked the fatherless and the widows, while the oppressed had not been helped. So bad had their conduct been that the prophet designates them as Sodom and Gomorrah. Ritualism, as ever, left the heart untouched and conduct unaffected. Yet, God would deign to reason with them, and on confession and repentance of their sins, will restore and bless. For those who persist in rebellion, a fearful retribution awaits—amply fulfilled in their experiences in Babylon.

Psalm Divine compassion and mankind's need of care and protection are here portrayed with a skill and beauty which has never been excelled. Little wonder that this wonderful psalm has made so strong an appeal to the heart of mankind everywhere. In the 'Good Shepherd who gave his life for the sheep,' this psalm finds ample illustration. None else can lead in such green pastures, by still water, in the paths of righteousness, or in the valley of the shadow, or give such abundant assurance of a dwelling in the House of the Lord forever—seeing He has gone to prepare a place for those sheep who hear His voice and follow Him.

Ps The writer of this psalm had no provincial tribal ideas about God. The Earth is the Lord's with all its wonders,

it was conceived and created by His power. The inhabitants of earth do not all ascend to the hill of the Lord, but only those of clean hands and pure hearts. Who is the King of Glory? 'Him whom they crucified,' as the apostle declares in I Cor. ii. 8. Despised and rejected of men, the angel choirs herald His return. Earth may have rejected but Heaven welcomes Him whom God hath highly exalted, and given a name that is above all.

Isa xlix Here is foretold the coming of the Prince of Peace, in whom alone is there hope of deliverance for Israel. this servant of God (through whom God

will be glorified) is in marked contrast to fleshly Israel. His mission is to raise up the tribes of Jacob and restore the remnant of Israel, yet to be a light to the Gentiles, and for salvation to the ends of the earth. (See Acts xiii. 47.) Despised of men and abhorred of the nation; yet kings and princes shall arise and worship him. The outcome is to bring blessing to Israel, whose children God will save.

NEW TESTAMENT.

Luke xv Parable should more appropriately termed, 'The parable of the elder brother.' It was spoken because the Scribes and Pharisees murmured at the Saviour on account of his receiving tax-gatherers and sinners, and eating with them. So far as the return of the erring son is concerned, a lovely picture is drawn. The attitude of hostility to the younger brother is exactly that of the Scribes and Pharisees to those who came to Jesus. This spirit is not yet dead. Many good folks—models of rectitude—look askance at those who come back in rags from the far country.

Mark x The death of Jesus was pre-determined and foretold. The Saviour knew it, and set his face to go to Jerusalem. What a contrast is here depicted—the Saviour walking alone to undergo crucifixion, with his companions trailing behind in fear. For the third time He tells them of the fate that must befall Him, but gives assurance that He will rise again. It is a marvel that His enemies should have gripped this (Matt, xxvii. 63.) while His intimate associates failed to understand. (Luke xxiv. 11.)

Only an appalling density could have impelled James and John, after such a declaration, to approach the Saviour with a request for prominence. That the ten were moved with indignation is little to their credit, for they wanted the positions for themselves, and felt that they had been forestalled. (See ch. ix. 33.) The Diotrephan spirit has blighted many a fair cause.

Matt 21 Luke is the only writer who records that prior to His entry into Jerusalem, the Saviour wept over the doomed city. In this apparently triumphant passage, the Saviour comes in accord with the prophecy (Zech. ix. 9.) 'lowly and riding on an ass.' The appeal

of the crowds shouting 'Hosanna,' infuriated the Pharisees. (Luke xix. 39.) The word means 'Save now, we pray,' it is the burden of Psalm cxviii. 25, usually sung at the Feast of Tabernacles. That such a petition should have been addressed to this hated Nazarene, was in their estimation, little short of blasphemy. Yet had they but known, He alone could have saved. Jesus had early in His career cleansed the temple. Here at the end, it was again a place of huckstering, rather than of worship.

Matt With what astonishing simplicity 28 is here recorded the most momentous occurrence in history. So unprepared were the disciples for this astounding event—though it had been foretold by the Saviour and confirmed by the angels at the tomb—that it left the Apostles gasping with fear and incredulity. Even in Galilee, where the Lord appointed to meet the disciples, some still doubted. Matthew does not mention the Ascension, which occurred, not at Galilee, but at the Mount of Olives.

The last charge to that generally despised and somewhat fearful band of disciples seemed unlikely to accomplish its purpose, but, endued with power, what pulling-down of strongholds was the result, and shall yet result to the honour and praise of our dear Redeemer.

O THOU Fount of every blessing !
Tune my heart to sing Thy grace
Streams of mercy, never ceasing,
Call for Ecngs of loudest praise.
Teach me ever to adore Thee;
May I still Thy goc'r.ess prove;
While the hope of endless glory
Fills my heart with joy and love.

The Lord's Table.

NOTHING is more clearly taught in the New Testament than that conversion to Christ is effected by faith, repentance, and baptism. And we must not, as a Church of Christ, sanction anything short of that When we are prepared to tamper with the Living Oracles, and to sanction the tampering of others with the divine order by admitting to the Lord's Table those who have not followed the example of Christ and

the early Christians in baptism, we may then give up our distinctive plea; for having thus swerved from the ancient landmarks, we shall be ready for other innovations, and with awful momentum shall we slide down the declivity of modern usages, until we become an addition to the sects which, without us, are far too numerous.

JAMES LEAVESLEY

Open Collections.

QUERY: *At recent missions held by Churches of Christ, thank-offerings were asked for to which all, members and non-members, were asked to contribute. Is this in harmony with New Testament teaching and example?*

ANSWER. It should be well known by now that most of the American and Colonial preachers who visit Britain believe in open communion and open offerings. One of them, Dr. Rothenburger, says, 'The British practice of close communion and close offering is wholly foreign to the American Church.' So it is little wonder that open membership is common in the U.S.A., for if persons are permitted to partake of the privileges of the Church without coming in through the Divinely-appointed door, it is easy to include their names on the Church roll without their compliance with what all admit to be the Scriptural requirements.

All New Testament teaching relating to giving money is addressed to immersed believers. Human societies do not allow non-members to partake of their privileges and benefits, why then should the Divine Society be expected to do so? The Church of the New Testament, which we exist to restore and reproduce, was a self-supporting co-partnership Society. The word 'fellowship,' meaning joint-participation in giving and receiving, is sufficient to prove that. That same word is rendered 'contribution' in Romans xv. 26.

It was those who received the message and were immersed who

continued steadfastly in the fellowship. (Acts ii. 41-42). To supply the needs of poor brethren, possessors of houses and lands sold them, and distribution of the proceeds was made according to needs. (Acts iv. 34-35)-

The Churches supported preachers of the Gospel. Paul says, 'I robbed other Churches, taking wages of them to do you service.' (2 Cor. xi. 8). To the Philippians he wrote, 'No Church communicated [had fellowship] with me, as concerning giving and receiving, but ye only.' (Phil. iv. 15). The early preachers 'went forth taking nothing of the Gentiles,' and to help such is to be a fellow-helper to the truth.

Gospel blessings are offered to the sinner 'freely, without money and without price.' (Isa. lv. i, Rev. xxii. 17.) The practice of open collections, like open communion, blinds people to their real need, which is not to participate in the privileges of the Church, but to obey the Gospel, and thus come into the Church where all blessings and privileges can be enjoyed. Taking money from those who have not obeyed the Truth often puts a golden padlock on the mouth of preachers, causing them to be silent concerning sins and errors, against which they ought to 'cry out and shout.' Those who pay the piper claim the right to call the tune.

The Church (using the word broadly) has been dragged into the mud and made the target for infidel attacks and sneers of outsiders, by the adoption of many unscriptural ways of raising money to carry on the Lord's work.

Bro. Sydney Black said, 'It is a disgrace for the Church to go begging to the world. The Church of Christ, of all institutions in the world, ought to pay her own expenses.'

The Model Trust Deed, which was endorsed by the 1936 Annual Conference, has this clause in it: 'It is the duty of members of the Church to contribute of their substance . . . for the support and spread of the cause of Christ, that no contributions

for the furtherance of strictly Church purposes shall be knowingly received from the unimmersed.'

This New Testament position concerning money has given strength to the plea for a return to the faith and practice of the first Church. Departure in this and other matters in order to court favours from, and to stand well with, other religious bodies has much to do with present lack of progress. The practice of open offerings is contrary to New Testament teaching and example, and also to the terms of the Model Trust Deed, by which much Church property is secured. Departure in what some regard as small matters has prepared the way for departure in larger things. It is the opening of the flood-gates through which the surging sea of apostasy will sweep away that magnificent structure which our fathers, guided by the Scriptures, built up at such great cost.

EDITOR.

From the Treasurer.

SOMEWHAT late, I wish most heartily to thank readers, and especially our agents for loyal co-operation during 1936. The messages of goodwill received, gifts so kindly sent, and the steady increase in circulation, were a source of encouragement to all who share the work and responsibility of this magazine. Now may I say:

1. Gifts towards this work will be appreciated as opportunity offers. This magazine is not run for profit, each issue is sent out at a loss. Our readers have met our needs, and will do so still, we believe. All work is done gratis.

2. I shall be glad to hear from those who have not yet remitted for 1936, so that my books can be more or less cleared. I must say, with regret, that a few have not paid for 1935. These should realise that the printer has to be paid whether they pay or not.

3. Copies are sent in some instances to those who have not ordered them. These readers are asked to note that these copies are paid for by other readers, who request me to send them. Therefore, these who

receive such copies are under no obligation to pay. I am, of course, always glad for such to become subscribers.

4. A sample copy will be sent anywhere *free of charge*, upon my receiving name and address on a postcard. *Will those abroad kindly note not to send me foreign stamps for such copies.* They are no use to me, and this is not necessary.

5. *Payments from Overseas.* Will such readers please send me money orders, - or where possible *British postal orders.* *N.B. Readers in Africa are asked to send British orders only or money orders.*

6. May I once again appeal to all readers to make every effort to secure new readers. We depend upon you. There are many in these islands who would take the paper if they knew of it. We cannot, in many instances, get past the Church secretary and the officers to the rank and file who would take this magazine. **A. L. FRITH.**

Next Conference,

The next Conference will be held (D.V.) at Albert Street chapel, Wigan, on Saturday, March 27th.

Chairman, Bro. John Scouller.

- 2.0. Prayer Meeting. All who possibly can, please attend.
- 2.30. Conference and Discussion upon the Work of God. A report will (D.V.) be presented by the brethren appointed at the last Conference, upon Evangelisation, with suggestions for co-ordinating the forces everywhere of those who desire to stand for New Testament Christianity.
- 5.0. Tea. Charge, One Shilling.
- 6.0. Great Evening Meeting. Chairman, Bro. Leonard Morgan, of Hindley. Speakers, Bren. W. Crosthwaite and J. Scouller.
- Items by Hamilton Street Singing Class.

Bro. Crosthwaite hopes to serve Albert Street Church the following Lord's Day.

HOSPITALITY. It must be pointed out that accommodation for those desiring to stay overnight is strictly limited, and as far as possible. Brethren are asked to make their own arrangements. No doubt, many will proceed to the coast for the week end. Many of our Wigan brethren, while willing, are not in the position to offer hospitality,

owing to the depressed industrial conditions obtaining in the district.

Those in Wigan District **WILLING TO OFFER HOSPITALITY** are asked to write Bro. Walter Smith, .262 Scot Lane, Marsh Green, Wigan. Please state what accommodation can be offered.

General enquiries may be made to me at 10 Poulton Street, Fleetwood.

Brethren are asked to make every effort to attend this conference, and to pray earnestly that God will bless our effort, that we may be guided by the wisdom which is from above, and that all may be done to His glory. **A. L. FRITH.**

Important Notice.

Will those who, God willing, intend to be present at Wigan, on Saturday, March 27th, please send me a postcard at least ten days before the time. This is essential, so that provision can be made for tea.

Those responsible for providing the 'eats' are always in some difficulty as to how many to provide for.

This request was made previous to the Blackpool Conference, yet **not twenty-five per cent of those who came responded to the request**, and at noon, on the day of the Conference, we had no idea how many to cater for. Will readers please treat this matter seriously, and do better this time. A card to me please, at 10 Poulton Street, Fleetwood. Thank you. **A. L. FRITH.**



Nyasaland.

THE Annual Meeting, attended by all the elders and deacons of the African Churches of Christ, was held at Namiwawa, on December 15th, 1936. An important financial problem called for serious consideration. Bro. Ronald said it had been the custom of the brethren to make a collection for the gospel work. This continued until 1931, when our friends and brethren were excommunicated by those who with papal-like aspirations, resolved to consign their betters to outer darkness.

After the trouble, the brethren set about brickmaking for the new school. This was opened last March and then the collection was restored to its place. In the words of Bro. Ronald: 'The fifteenth of the month was, the appointed day upon which the

collection was to be sent by the hands of faithful men to the treasurers at Namiwawa. Two had been appointed treasurers. I, Ronald, will give a form of receipt- in the presence of the treasurers, and the money will be deposited in the Standard Bank. On Dec. 15th, the collections were handed to the Treasurers, and at the close of the day, £2 14s. 10d. had been deposited.

Apparently, good as this was, the brethren were not satisfied, and determined to make efforts to increase the amounts in order to support and extend their Gospel work.

During the past year, one hundred and

sixteen have been won for Christ and added to the Church.

Bro. John Malembo, who was at Dowa at one time, has written gratefully acknowledging the spectacles supplied by a local firm at our expense. He says he can now see as well as ever.

If any Church, or number of Churches, or brethren would care to support a preacher in Nyasaland I shall be glad to hear of this desire. Any such preacher could be 'adopted,' and could be directly responsible to the 'adopter,' to whom communications could be sent* w. **M. KEMPSTER.**

The More Excellent Way.

PAUL'S message is addressed to Christians, who, living amid the luxuriousness and sensuousness of Corinth, are endeavouring to hold the faith concerning Christ Jesus, the Lord.

He has written much of such a character, that one writer has said that 'if there was another letter, like I Cor., it would upset the balance of the New Testament.' In this closing sentence of chapter twelve, he desires to set forth the 'more excellent way.'

What is the more excellent way? Have we found it? Do we walk along it and bask in the sweet sunshine that pervades it. Do we feel the freshness of its heavenly air and hear the music of its gentle breeze? Or, do we choose some lower way, and by this lower choice, miss the higher glory?

The Church at Corinth was favoured with spiritual gifts in a marked degree. They had prophets, those who could speak with tongues, and various other special manifestations of the Spirit. Surely they were blessed indeed!

But were they? These very things caused jealousies, strife, and cliques. There were divisions, a constant clashing of wills and such a state of disorder, that the most sacred observance, the Breaking of the Loaf, was abused, and their coming together

was akin to sacrilege. Hence, whilst Paul urges them to desire the best gifts, he leads them on to the more excellent way.

These last few years, I have had far more to do with troubles between brethren in the Lord than I have desired, and have been asked to use my influence to bring about better understandings, or to advise as to how best to act. Such tasks are not easy. It means sleepless nights and days of anxiety, and we often wonder if we shall ever learn the lessons of Christian grace and forbearance. For I am sure of this, that troubles in Church relationships could be avoided if we all determined to learn this lesson. We have claimed that the New Testament will settle all our problems. Do we believe it? Or do we only accept it in theory, and fail to practise its teaching?

We are living in difficult times, amid unrest, uncertainty, and confusion, and these outside forces affect our own lives. After all, a Church is made up of units, and what affects the individual, must have its effect upon the Church. Let us work it out in this way. If things unsettle me, and cause my soul to become like a morass of doubt, effect will be seen in my influence on the Church.

If in the mad rush after pleasure, I give my leisure hours to worldly amusements, a lack of spiritual desire will be exhibited in the Church. Deeper still, if I am harbouring unkind thoughts towards another, or allow things long past to rankle in the heart, these will produce a crop of trouble in which others will be involved.

There is a more excellent way! It is the way of love.

We are more or less conversant with the teaching of i Cor. xiii. The word used is the Greek word, *agape*, denoting the highest form of love. Can we grasp its reality and significance? It often happens, that two ways open out before us, each right, but one infinitely higher than the other: and the way we choose is a revelation of our own character. Surely it is this higher way we need to traverse.

When Isaac came to dwell where Abraham had previously sojourned, one of his first acts was to open out the wells his father had dug. When Isaac's herdmen had completed their task, the herdmen of Gerar strove with them for the well. It will be agreed that by the law of inheritance and right of labour, the wells belonged to Isaac. What did he do about it? He just left them the well and went further on. A second well was opened and the men of Gerar strove for this also. Surely, Isaac will not be so foolish this time! Surely he will defend his rights! No! He quietly goes his way and leaves them this well also. Another well is opened out, and for this they strove not. And Isaac called the name of it 'Rehoboth', for now he said 'the Lord hath made room for us'. (Gen. xxvi. 17-25) Foolish? Perhaps! But we feel it is the 'more excellent way'.

When Moses had the leadership of Israel, one of the most cruel wrongs done to him was when Miriam and Aaron spoke with intent to the people against him. For this Miriam was stricken with that dreadful disease.

leprosy. The punishment was just, and many would say, 'Serve her right!' Moses who had been deeply wronged went straight before the Lord, and prayed, 'Heal her now, O God, I beseech Thee!'

In further illustration consider the opposition of Saul to David. As a result of Saul's jealousy and hatred, David is hounded from pillar to post and his life demanded by the King. But the day came when the tables were turned and Saul's life was in the hands of David. Asleep in a cave, Saul lay at his mercy, and David's counsellors said: 'Your enemy is in your hands, kill him, or else say the word and we will kill him. Rid yourself of your enemy once and for all!' Was it not justifiable? Oh human grounds could any have blamed David had he acted thus? What is he going to do about it? Listen! 'How can I stretch forth my hand against the Lord's anointed?'

In those Old Testament days, with lesser light, centuries before the Son was manifested, we have noble examples of men who, with all their failings,—nevertheless learned to walk the more excellent way.

We have a higher example. Need the reference be made? You know it well. I wonder sometimes if we know it too well in a way, and yet do not know it really at all.

Well might the Sun in darkness hide,
And shut his glories in:
When God's dear Son was crucified
For man, the creature's sin.

What an object! The thorn-crowned brow, His face marred by trickling streams of blood, His hands and feet pierced by cruel nails. And from His lips there comes the cry, 'Father, forgive them, they know not what they do!' Need more be said?

This life of ours will be a bigger, richer, finer thing, if we will learn to walk in this more excellent way. Thus faith and hope and love last on, these three, but the greatest of all is love! **ALLEN MURRAY.**

Correspondence.

Dear Bro.—I have read and enjoyed articles in your paper. A report from this far-off field may be appreciated. The work was begun here some twenty-two years ago. There are now thirty places where brethren meet on the first day of the week to break bread. This does not include the digressives, who have only a few congregations in this part. The population is sparse on the prairie, and so we have no large congregations. Since beginning to labour here in 1927, I have baptised 127, mostly in Saskatchewan, but I have laboured in Northern States, where the truth is less known. The nations represented among those baptised are: Canada, United States, Denmark, Sweden, Norway, Syria, England, Ireland, and Scotland. Jesus said: 'Teach all nations,' and we can do it in our own country here. I would be glad to correspond with any of the brethren.—J. C. BAILEY, Radvilles, Sask, Canada.

News,

Birmingham (Summer Lane).—Bro. R. K. Francis is serving us and is in the midst of a three-months' evangelistic effort. We have just completed a fortnight's special mission, and are encouraged to report four decisions for our Lord and Master. A young man who has been attending our meetings, Eric Ansell, was immersed on Lord's Day evening, Feb. 14th, along with Roy Mitton, son of our Brother and Sister Mitton. After that service, two others made the good confession and are to be baptised during the coming week. We thank God for owning and blessing the work done, and pray that those who have thus taken their stand may be kept faithful, and that many more may be similarly captivated by the love of God as revealed in Christ Jesus.

F. C. DAY.

Belfast (Berlin Street).—Lord's Day, Feb. 7th, was a memorable day in the history of the Church which for over thirty years met in Old Lodge Road. We met for the first time in the building the Church is purchasing. The attendance at the Lord's Table was much larger than for a long time past, some who had gone out from us were agsin meeting with us. Bren. Frith (Fleetwood), and Hassell (Leicester), were with

us and addressed the gathering. It was a time of great rejoicing; and all felt it was good to be there. We had a great meeting in the evening. Bro. G. Hassell presided and gave a brief address to the children present, then Bro. Crosthwaite (to whom we owe so much) preached the old Gospel.

On Monday evening, another well attended meeting was addressed by Bren. Hassell and Frith.

We thank all who contributed towards the work here; and, above all, we thank God for all His blessings. We ask your prayers for us, and go forward confident that our 'labour is not in vain in the Lord.'

G. HEHDREN.

Heanor.—The Anniversary of the opening of the meeting-house was held on Feb. 13th and 14th, a fortnight earlier than usual, when there was a good attendance.

On Saturday, there was a representative tea-party, at which old acquaintances were renewed and new ones made. The social gathering which followed was presided over by Bro. Wm. Barker. Bren. W. H. Cook (Bulwell) and G. Weston (Canada) gave very helpful and inspiring discourses. A programme of songs, etc., by parties from Eastwood and Ilkeston was much appreciated.

On Lord's Day, there was a good attendance for worship, when Bro. Cook gave some timely exhortations on Peace and War, plainly showing the Christian attitude thereto, and referring to some of the menaces to the peace of the world at the present time. At the evening meeting, Bro. Cook spoke in no uncertain manner on Paul's visit to Athens, and his dealings with the various philosophies and superstitions of the city, pointing out that, even in our day, men are guided by superstition rather than by faith in a living God, who 'now commandeth all men everywhere to repent.'

w. HAWLEY.

Belfast.—We purposed in our hearts to visit the brethren in Belfast to see how they fared. My companion in travel was that stalwart in the faith, Bro. George Hassell, of Leicester. Leaving Fleetwood, in the evening of Saturday, February 6th, we found a ship at Heysham and, weighing anchor soon after midnight, we steered almost with a straight course to Belfast.

Dawn was breaking as we made secure to the quayside, there to see the Editor waiting to greet us, and a little later we joined Sister Crosthwaite, who was ready to attend to our physical needs. At this early hour,

the fellowship of kindred spirits was like to that above. We rejoiced to know that the Church was meeting, for the first time that morning, in the new meeting place. Some forty-two souls were gathered together at the hour of worship, the best meeting, in every way, for years. Inspiring hymns, fervent prayers, and a real spirit of devotion was manifest. As we broke the bread, and the symbol of that sacred blood was poured out, we were indeed conscious of the presence of our Lord. At the time of exhortation, there was an alertness and eagerness not often found, and the closing hymn resounded from hearts full of joy and gratitude.

After a well attended school and adult Bible class in the afternoon, a number of brethren went out to sing and speak the Gospel in the neighbourhood, and to invite the people to the evening meeting. This was a splendid gathering, the number of young people and children being most marked. Brb. Hassell presiding, spoke to the children, and then Bro. Crosthwaite followed with a powerful address. There was throughout a clear cut presentation of the Gospel, given with all the old fire and vigour.

The brethren were delighted to see us, and the warmest welcome was extended. The meeting-house is situated in a district where the possibilities are tremendous. It is substantially built, and when it comes entirely into the hands of the Church at the end of June, it will be prepared for the formal opening the following month. In a recent issue of this paper, Bro. Crosthwaite, on behalf of the Church, appealed for help towards the purchase. May I urge readers who can, and have not done, to send on at once. Your gift will be a glorious investment, and the brethren will be greatly cheered. On all hands we heard the work of Bro. Crosthwaite and his wife spoken of in the highest terms.

On the Monday evening, another meeting was held, and was very well attended. Bro. Crosthwaite presided, and 'we' spoke a farewell message, urging the brethren to continue the good work. Afterwards, we were brought on our way to the ship by a number of brethren. Reluctantly, we said farewell, after what had been to each and all an inspiring week-end. We sailed away, and soon the lights of Belfast were left behind, those of Fleetwood not coming into view until eight-fifteen the next morning.

We thanked God for journeying mercies, having covered some three hundred and thirty miles in the most glorious of all causes.

A. L. FRITH.

Obituary.

Bristol.—On Feb. 12th, 1937, at Broad Street, Staple Hill, Bristol (the home of her daughter, Sister F. Woolley) there passed away Sister J. A. Woolley, in the ninety-first year of her age, a fully-ripe fruit, faithful to the testimony of her Lord Jesus Christ. She came under the influence of the Gospel in 1892, and became one of the loyal supporters of the New Testament Churches of Christ to the very last of her days. Although often in much pain, unable to leave her bed, she bore the evidence of true Christian motherhood in all her ways. Prayerfully, she waited till her Lord called her home. Her body was interred at Burslem Cemetery, on Feb. 16th, 1937. For ever and ever with Jesus at home. **J.R.E.**

Humberstone, **Leicester.**—With sincere sorrow, we record the passing of Sister Sarah Taylor, who, sixty years ago, at the age of fifteen, gave her heart and life to her Saviour and Lord, and joined the Church at Crafton Street. She was one of the company who formed the Church at Humberstone in 1909. Always regular in her attendance at the Lord's Table, and ready to serve the Lord and His Church, she will be much missed. Of a bright and cheerful disposition, she helped and encouraged many.

'She hath done what she could,' and her memory to-day,
Rises high o'er the flood that sweeps ages away,
It gleams o'er the waters of Jordan for all
Who have done what they could when the Master shall call.

Blackridge.—We deeply regret to record the passing of Brother and Sister Coulter. Bro. Thomas Coulter died very suddenly on January 24th, aged 73 years. His wife, Sister Coulter, passed away seven days later, on Feb. 1st, aged 71 years. They became members of the Churches of Christ in the Slamannan District about forty years ago. The Church at Blackridge will miss their presence at the Lord's Table very much. They were faithful to the Lord in opposing anything that is contrary to the teaching of the New Testament Scriptures.

J. ROBERTSON.

The Scripture Standard

'What Saith the Scripture.' (*Rom. iv. 3.*)

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APRIL, 1937.

'Pantomime Martyrs.'

THUS did a politician describe 'passive resisters' to the Education Act of 1903, who, rather than willingly pay for the teaching of Anglican and Roman doctrines in the Day Schools, permitted their goods to be seized and sold. Whether or not this description was just does not now concern us.

It is passing strange that some brethren who were 'passive resisters' then are now supporting a college the atmosphere, doctrine, and practice, of which are distinctly Anglo-Catholic.

The term 'pantomime martyrs' came to our mind on reading the following: 'During the period of Lent, the students have decided to cut down their breakfast two mornings a week to bread and butter and marmalade. The Principal's Overdraft Fund will benefit by this sacrifice.' (*C.A.*, Feb. 12th, p. 98).

The implication is that, ordinarily, like the rich man of Luke xvi., they fare 'sumptuously every day.'

To pose as martyrs and to talk of sacrifice in this connection surely belongs to pantomime rather than to real, serious life. One wonders how much more of this Anglo-Catholic burlesque Churches and Brethren, claiming to be out to restore New Testament Christianity are going to stand.

'The period of Lent,' 'Choral Chapel Service,' 'early Friday morning Eucharist,'—enough to wake the dead pioneers, and surely enough to waken and rouse to action all who retain any regard for the Restoration Movement.

The term, 'pantomime martyrs' has a wide application. The Lord described the Pharisees and Scribes as hypocrites, actors, men who said one thing and did another.

But does it not, in a measure, apply to us all? We talk and sing much of sacrifice for our Master and His cause, but how many of us in actual experience know the meaning of sacrifice? There is a red stain in that word, and it can only be truthfully applied to that which costs and pains. Calvary is the supreme example of sacrifice. He loved us and gave Himself for us. To lavish time and money on the gratification of material desires and pleasures, and to call the mean small residue that we give to the Lord a sacrifice is to play the part of a pantomime martyr. When in our gifts and service we come within appreciable distance of the standard set in our speech and songs, we shall see wonder wrought in the name of Jesus. As in the material, so in the spiritual world, there must be bountiful sowing, if we would have bountiful reaping. We reap what we sow, and as we sow. Often those who give little, when they could give much more, are those who complain most of the Church doing so little, and of the cause making such slow progress.

May the Lord save us from being 'pantomime martyrs.' Rather, as we consider Calvary's sacrifice shall we say, and show by our actions that we mean it:

Love so amazing, so divine,
Shall have my soul, my life, my all.

EDITOR.

The Cities of Refuge,

THE Old Testament is a book of types, shadows, figures. That is why it is hard to be understood. It is hard to read types, and it takes an expert to do it. If we went into a printing office we should make very slow progress in reading the types, but if we wait until we receive an impression of the types it becomes easy to read. The Old Testament is the New Testament concealed in types. The New Testament is the Old revealed—uncovered.

We have in this lesson two wonderful Old Testament characters, Joshua and Moses. Moses wrote, 'A prophet shall the Lord your God raise up from among your brethren like unto me. Him shall ye hear.' Moses stands as a great type of Christ. God called Moses to Mount Nebo, and said, 'Look over there—there is the land promised to the Fathers.' It must have been a disappointment to him, after forty years of leading the people through the wilderness and now at the very gates of the land, to be told he could not go over. Yet he murmured not. God buried him there, and his grave no man ever knew. God raised another leader a different man because He had different work to do. God makes no mistake about the men He chooses. Joshua's work was in the settlement of and division of the land. We learn that when the land was divided the tribe of Levi received no inheritance. God was their inheritance. The priesthood was their inheritance. Forty-eight cities were given to them—Levitical cities. In imagination we see those comfortable homes, and out of these, God chose six cities of refuge, three east and three west of the Jordan.

Now I wish to bring before you the design of these cities. The feeling of kinship is a natural and strong feeling. We often say, 'Blood is thicker than water.' We have the

disposition to stand up for those who are of our own family. This feeling is especially strong among semi-civilized peoples. It was seen vividly in the old Scottish feuds between the clans, from which arose the saying 'a clannish feeling.' From this source arose the practice that the nearest relative of a man who had been killed should demand satisfaction at the hands of the man's slayer. The same idea was in the avenger of blood or 'The Goel.' Thus were appointed the cities of refuge. They were not intended to shelter a murderer. He was to be put to death. It was only on the unintentional case, and to give time for a fair hearing. Note the following points. They were appointed cities—keep that in mind. They were easy to find. The directions were plain. This was necessary, in the very nature of things, and they were made easy of access. In the third place, the Jew had faith in these cities. He believed in these cities of refuge and understood that he was safe there. The fact that he believed in them did not however save him from 'The Goel,' if he was caught outside the city of refuge. The fact that he believed in the plan of safety did not save him; but because he believed he ran with all his might. He was not safe or saved until he was in the city.

Even then he was not safe. He was not secure unless he abode in the city till the death of the High Priest.

These types we shall see very strikingly brought out in the New Testament. Under the old economy, God was a tower of refuge to His people. In the New, God is in Christ reconciling the world to Himself. The Lord Jesus Christ is the place of refuge. We could never in our sins meet God, but we have the way of access to the Father through His peerless Son. Christ is the only place where sinners can find safety. How

often we read 'in Christ,' 'in Christ Jesus,' and 'in the Lord Jesus/ More than sixty times in the New Testament we find 'in Christ' and 'in Christ Jesus.' This phrase is always used with reference to the rest, peace, and security, to be found after men are saved, and have come into Christ Jesus. It is never used of a man turning to God or going into a place of safety, but always of a state of refuge and safety. Before we can say we are in Christ we must come into Christ. The word into is always associated with verbs of motion. We sit *in* a room, not *into* a room; we walk *into* a room, we ride into a city. We use the same phrase in its distinctiveness now. We cannot say we are in a city until we are introduced into it, and we are not in Christ until we have been introduced into Him. The Jew could not say he was in the city till he had gone into it. Paul said, 'There is therefore now no condemnation to them that are in Christ Jesus.' We must first come into Christ. We are in this room, but we first came into the room. So the New Testament reveals God's plan of coming into Christ. We must come believing, repenting, confessing, obeying. 'As many of you as have been baptised into Christ have put on Christ.' These are the divinely appointed steps by which we come into His Son.

When we have taken these steps into Him, we are in Him: we are saved; but we are not safe unless we abide in Him. The manslayer required to abide in the city till the death of the High Priest. But of Christ's priesthood it is written that He liveth for evermore. Our High Priest will never die. We must abide in Him, live in Him, and die in Him. 'Blessed are the dead that die in the Lord, yea, for they rest from their labours, and their works do follow them.'

The vital question for each one is 'Am I in Christ: in the place of refuge.' 'There is no condemnation to them that are in Christ.' You enter into Him by believing, repent-

ing, confessing, being baptized. Some of you have been believers for a long time, but have never been Hed to obey. He requires you even in the presence of witnesses to come in His divinely-appointed way—putting on Christ by being baptised into Him.

W. D. CAMPBELL.

Some Hard Sayings of Jesus.

'EXCEPT ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' (John vi. 53).

'Let the dead bury their dead.' (Luke ix. 60).

'Before Abraham was, I am.' (John viii. 58, Ex. iii. 14).

'I am the light of the world.' (John viii. 12.)

'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.' (John iii. 14).

'And I, if I be lifted up from the earth, will draw all men unto me.' (John xii. 32).

'Destroy this temple, and in three days I will raise it up.' (John ii. 19).

'Ye must be born again.' (John iii. 3)-

'If any man come to me and hate not his father, . . . he cannot be my disciple.' (Luke xiv. 26).

'Verily, verily, I say unto you, If a man keep my sayings, he shall never see death.' (John viii. 51),

Editor's Address.

FROM the end of March until further notice: 7 MACLEAN TERRACE, BLACKRIDGE, WEST LOTHIAN.

Redeemed by Blood and Justified by Faith.

THESE themes rise at the same source and fall into the same ocean, but in between their courses are separate and distinct. Each rests upon and comes from the death of Christ, and flows into the great sea of Salvation, but they run through different channels, and must not be confounded. The atonement, by itself does not justify, and the work of justification in no way atones for sin. We must rightly divide the word of truth.

In the work of atonement, Christ dealt with the sin of mankind and made it possible for God to approach man. Justification deals with man himself, his sinful disposition and evil motives, and seeks by regeneration and conversion to make man fit for approach through Christ to God.

God's grace abounds, but it is not indicated that, because a full atonement has been made for the sin of the world, therefore man may come to God in any condition or manner he may deem becoming. Nor is it indicated that God, by direct supernatural power, will arbitrarily work a change in man. Access through Christ into the grace of God can only come through faith. That is the divinely-appointed and only revealed way. Those of old, whom God received, in anticipation of Calvary, were all men of faith.

The atonement is entirely a work of God, and in this is distinct from justification. No one could co-operate with Christ in the work of propitiation for sin. Man cannot atone even for his own sin. Being under condemnation, his life is not his own to give, and perfect obedience for the remainder of life, if that were possible, in no way atones for the past, but only meets what is required by present duty. The price of redemption was fully met when „our great

High Priest passed into the heavens after offering one Sacrifice for ever. We cannot add to a Divine Sacrifice, infinite in value and eternal in consequence, which has been accepted by God.

The Atonement did not justify, but it opened up the way for the righteousness of God to be manifested apart from the works of the Law. By it, God is enabled to count our faith as righteousness, and His mercy and forgiveness can now flow through grace, while justice and honour are vindicated. However great God's love and His desire to save, there could not be remission of sin without shedding of blood, without the death of a willing, innocent victim. God, in His love and power, provided the sacrifice, bridged the gulf, and opened up the new and living way. The way formed, God was then free to make the new Covenant with mankind as to who could draw near and how they must walk in this living way:

The Atonement, whereby man may be forgiven, also the Gospel, the means whereby he can be converted and made fit to receive the privileges and blessings of salvation, were both necessarily complete ere God laid before man the invitation and terms of His new covenant. The death of Christ, although it is the one cause of forgiveness, does not in itself give man possession of or right to eternal life. No person was saved under the Gospel or justified before Pentecost, while it is apparent that the work of Christ in the Atonement and the Gospel were perfected before the Kingdom was opened. Peter offered full and free salvation, and proclaimed a full Gospel in the first Gospel address. Subsequent commands and conditions required of man in justification, when rightly understood, do not violate the position that atone-

ment was complete before justification began. Neither Scripture nor true reason suggests that the statements conflict. There is nothing meritorious in justification; it has a different purpose. God's gifts are free and although conditional the conditions are without merit. The pure bliss bestowed by grace on Adam depended on his obedience, and our salvation by grace depends on our justification by faith.

God alone knows what is in accord with His majesty and holiness, and what conditions will bring clear knowledge and full assurance of pardon to the mind of man. He knows what is necessary for man's well-being here and hereafter. Forgiveness must come in a way that, like the Atonement, preserves the authority and holiness of God. It must be justifiable in the sight of man and recognise, in keeping with our free-will, the morality necessary for the happiness of humanity. These requirements are all fully met in the divine conditions of justification by faith.

In nature, we are dependent upon God. He gave life, the soil, the atmosphere, light and heat, and rain, and from Him comes the life-giving seed, but unless man co-operates, and prepares the soil, plants the seed, removes weeds, and harvests the crop, then all the supernatural means so graciously bestowed will have been in vain. To the same extent the means for spiritual life have been given by God, and brought within reach of our natural faculties. It is in justification that man co-operates with God so that the divine means may be utilised and the designed end attained.

At this point we may ask, 'How and when does faith bring us to where we are justified? Is it a faith merely begotten in the mind that God requires, or is it a faith like Abraham's which permeates the whole being and is clothed in action? Unconverted man has faculties for belief. Conversion does not alter these. The failure lies not in the strength or

weakness of faith but in the object of belief. A man believes in himself and this present evil world. The objects of his faith are all of the flesh, and they cannot lift his desires to what is spiritual and above things present. His heart and life are worldly and without God. The revelation of God in Jesus Christ presents an alternative object for man's faith, that, through faith in Christ his mind, heart, will and life, might be turned from the world to God. Here we might quote words from what we have written elsewhere: 'Faith in Christ opens our eyes to the revelation He has given of the Father. We see God in His grace and truth. Our faith opens our understanding to our own state and position toward God, and gives a view of our real relationship to this world and our fellow-men. Faith in the Lord Jesus Christ brings Him into our heart, and if He is enthroned sin will depart. Faith purifies the heart: urges us to confess Jesus, and produces the surrender of our will in repentance. We resolve to act on our faith and perfect it in action.'

To the Jews on Pentecost, whose minds and hearts God had opened by the Truth, Peter said: 'Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of sins.' This was in fulfilment of the words of our Lord in His world-wide commission for Jew and Gentile: 'He that believeth and is baptised shall be saved,' and that 'repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.' This change wrought by the Holy Spirit, through the Gospel, on those who believe, is described by our Lord as being 'born of water and of the Spirit.' By it, we come to forgiveness, come into Christ, come into the Kingdom of God. Faith in Christ not only changes man within, but it is through faith he is baptised and thus outwardly shows the inward change. It is here that God has promised to bestow the pardon purchased

on Calvary's Tree. It is here we are justified by faith.

The terms, 'faith alone,' 'only believe,' and 'the moment you believe,' are not words of Scripture, and ideas commonly associated with them are not taught in the Bible. The work or obedience of faith is quite different from the works of the law. We all believe that a man is justified by faith apart from works of the law, but it is against the Divine teaching if we reckon that a work of faith is a work of the law. The obedience that comes from faith in the death of Christ is not a work of the law. The idea of atonement or merit never enters into it. There is no ground for thinking that the outward or physical acts of faith are works of the law while the inward or mental acts of faith are without merit. They stand or fall together. They are indissolubly joined in several passages. What God hath joined together, let not man put asunder.

How does faith in Christ come, and how are we begotten anew? Paul says, 'Faith comes by hearing and hearing by the word of God.' James, speaking of the Father, says, 'Of his own will begat He us by the word of truth,' also he writes: 'Receive with meekness the implanted word which is able to save your souls.' Peter says, 'Being born again . . . by the word of God, which liveth and abideth for ever,' and he adds: 'this is the word which by the Gospel is preached unto you.' Paul says, 'In Christ Jesus, I have begotten you through the Gospel.' The Saviour said, 'The seed is the word of God,' and He shows that life and fruit come as a result of that seed being received into a good and honest heart.

Every effort must have sufficient cause, so that eternal life and God-likeness can only come from a Divine source. We must be born of the Spirit: born of God. The Scriptures show by what means God, through the Spirit, bestows spiritual life, and how the Divine means can be brought into effect. Our faith is

insignificant and valueless, yet without a living faith on man's part 'the light of the glorious Gospel of Christ,' cannot shine into his heart. The responsibility entirely rests with man. He is conscious that he can hear God if he wills to do so.

We cannot view the Cross alone. When we look to our Saviour, there also comes to our vision our salvation, the bliss of heaven, the agonies of hell, the love of God, the holiness and divine compassion, the resurrection and power of our Lord and Saviour. Every sublime influence gathers round the Cross. The appeal and life-giving power of the love of God, as displayed by the Holy Spirit in the Gospel, seem as strong as is possible, without encroaching on the freewill of man. Whosoever will may open his heart to the call, and Christ is able to save to the uttermost them that draw near unto God through Him.

Notwithstanding that God is no respecter of persons, it is believed by some that a direct undefined influence is used discriminatively by the Spirit in conversion, but we fail to find this in Holy Writ. This belief seems to detract from the sufficiency of the Cross as a transforming power. We can truly sing

'Be of sin the double cure,
Cleanse me from its guilt and power.'

If the Gospel does not come right down to man as he is, but some other power is also necessary, then the words of Paul lose their force, when he says, 'The Gospel is the power of God unto salvation to every one that believeth.'

We close with three passages from the letter to the Church at Rome: (i) Paul says his message 'was made known unto all nations for the obedience of faith; (2) 'Ye have obeyed from the heart that form of doctrine which was delivered you;' (3) 'Therefore being justified by faith, we have peace with God through our Lord

Jesus Christ. By whom also we have access by faith into this grace wherein

we stand and rejoice in hope of the glory of God.' JOHN ANDERSON.

Christian Science.

THIS religion, if judged by number of adherents in the West of the world, is far ahead of Theosophy, but is like Theosophy in one particular, at least: it is misnamed, for it is neither Christian nor scientific. To be Christian, religion must harmonize with New Testament teaching, and Christian Science does not do that. The meaning of 'science' is 'knowledge, truth ascertained.' Christian truth is found in the New Testament, but what is regarded as the book of truth by the adherents of this wide-spreading belief is *Science and Health*, by Mrs. Baker Eddy. Selections are made from the Bible, but Mrs. Eddy's book supersedes the Bible. To supersede is to make useless by superior power, and that is what Mrs. Eddy claimed for the textbook, *Science and Health with Key to the Scriptures*.

WHO IS THIS WOMAN OF SUCH DARING.

Mary Baker Eddy, born 1821, died 1910. Place of birth, New Hampshire, U.S.A. In 1843, she married Major George W. Glover, who died in 1844. She married Dr. Daniel S. Patterson in 1853, and in 1873 obtained a divorce. In 1877, she married Asa Gilbert Eddy, who died in 1882. Such are the matrimonial facts of this light of the ages. To the 'Mother Church' of Boston, Mrs. Eddy spoke of marriage as 'legalised lust.' Having been married three times, she might well be able to speak with authority on that subject!

She claims that the discovery of Christian Science in 1866 was the result of her recovery from the effects of an accident, which recovery she attributed to reading Matt. ix. 2-7. This narrative tells of the healing of a palsied man by Christ. Let it be

noted that Christ's first words to the man were, 'Son, be of good cheer, thy sins be forgiven thee.' Something wrong here, for Christian Science denies the existence of sin. Murders may be committed, prisons may be full of criminals, yet there is no sin. Hell's worst wickedness may abound, yet no sin! It is the last word in silly speech and writing, **NO SIN!**

Mrs. Eddy claims that her book was dictated by God, so the Bible is just an old reference book to let us see what the dark ages of Jesus Christ and the Apostles were like! Strange that intelligent people can accept as from God Almighty the foolish teachings of a woman with her record in life.

Paul, an Apostle of Christ, had special revelations of Divine and eternal truth. Christ said of him: 'He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel.' This man of God says, bearing upon the question of the woman's position in the realm of religion and worship of God: 'Let the woman learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' (1 Tim. ii. 11-15). Notwithstanding Divine inspirational teaching given us, crowds of men and women turn from Jesus, and Paul, and Peter, and John, and are found bowing down to a woman of the 19th century.

Theosophy presents two women leaders, and Christian science one, all three with questionable experiences.

'THERE IS NO SIN.'

But there is no sin, so it is said. The Word of God declares: 'He

[Christ] is the propitiation for our sins.' If this woman-made science be right, Christ died in vain! Further, they teach that disease does not exist, and then claim that they can heal it, and their bible tells you how to effect the healing of something that never existed.

The chief claim of this religion is its power to heal sickness, and doubtless many of their healings and cures are genuine. Mental power exerted over the body may work wonders, as any physician can tell. Coue's slogan, worked wonders, 'Every day, in every way, I am getting better and better.' Many people suffer from 'imaginitis' the cure for which is to get the will to work for healing. I am a 'shut-in' one. The first break was sheer weakness. On partial recovery, shingles attacked me, on which I tried this remarkable science, but with no relief. My best help was to remember the One who 'was wounded for our transgressions, and bruised for our iniquities,' and to take without murmur or complaint a small degree of fellowship with Him, who suffered so much for me, and ask for His grace to bear, and for His power, in His time, to be manifest in healing: and He failed not.

Bible believers are snared by their camouflaged use of the Scriptures of God. To them, it is just an old scrap book. The very title of Mrs. Eddy's many paged book, is nothing short of blasphemous: *Key to the Scriptures*. The only true sense in which we may regard her teaching as a key to the Scriptures is that she has used the key to lock the doors of God's truth.

DECEIVED BY SATAN.

Canon Horsefield, in *The Return of the King*, says of this falsely-called science: 'Like Theosophy and revived Buddhism, it is an offshoot of oriental occultism, which is simply and confessedly demoniacal in its origin. Doctrines of demons, as Paul calls such errors, is a phrase that means exactly what it says. Mrs. Eddy was

herself an ex-spiritualistic medium, and her book, *Science and Health*, denies every fundamental doctrine of the Bible.'

Read Matt. vii. 22-23: 'Many shall say to me in that day, Lord, did we not prophesy in thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them: I never knew you. Depart from me, ye that work iniquity.'

Satan is masquerading in this foolish and childish religion as an angel of light. Many wealthy, intelligent, kindly, well-meaning people are being deceived.

Bodily health is a wonderful boon. We should try to maintain it by work, sleep, wholesome food, and exercise of mind and body. Yet the most wary may be caught and brought down sometimes.

Christ's mission to our world was not mainly to heal the bodies of men, though He sent thousands of sufferers on their way rejoicing. His mission was the healing of the soul-sickness of the human race. His blood was shed as the healing balm for wounds which sin had made, and there is no other remedy for sin but the blood of Jesus' Christ.

Christian Science is trying to correct and perfect the natural virtues: self-cleansing; but in God's sight the soul is ever black until brought to the fountain, opened for sin and uncleanness. Any whiteness produced by the teaching of Christian Science is just human whitewash. 'Ye must be born again.'

The following is taken from Oswald Chambers' wonderful book of Bible readings, *My Utmost for His Highest*. 'Our Lord never patches up our natural virtues. He remakes the whole man on the inside. The life God plants in us develops its own virtues; not the virtues of Adam but of Jesus Christ. Watch how God will wither up your confidence in natural virtues after sanctification, and in any power you have, until you learn to draw your life from the reservoir of the resurrected life of Jesus,

The sign that God is at work in us is that He corrupts confidence in the natural virtues. God does not build up our natural virtues and transfigure them, because our natural virtues can never come anywhere near what Jesus Christ wants. No natural love, no natural patience, no natural purity, can ever come up to His demands. But as we bring every bit of our bodily life into harmony with the new life which God has put in us, He will exhibit in us the virtues that are characteristic of the Lord Jesus.'

Our Lord's great commission to His Apostles was—and it still stands, unaltered: 'All authority is given to me in heaven and upon earth? go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all the things which I have commanded you: and behold, I am with you always, even to the conclusion of this State.'

J. MORTIMER.

Bible Readings.

OLD TESTAMENT.

Isa xii THIS hymn of praise was intended, no doubt, to represent the joy of returning exiles, yet it may fitly apply, as the previous chapter seems to indicate, to the redemption wrought by Jesus Christ—of the root of Jesse, so far as the flesh was concerned.

Only as we realize how precious is water in these hot countries, can we appreciate to the full all that is meant by the expression, 'wells of salvation,' a simile which was to find a greater depth of meaning at a well in Samaria, where sat a weary prophet, who discoursed to a sinful woman of wells of water springing up into everlasting life.

Dan 3 Nebuchadnezzar was a pagan king, and though deeply impressed by the wisdom of Daniel and the power of his God, was still addicted to idolatry. Setting up an image of gold, he calls all men to worship it. Three Jewish youths, raised to high honour in Babylon, through the influence of Daniel, shew a loyalty which,

unfortunately, has been all too seldom seen. Taxed by the King for non-compliance with his autocratic decree, they reply, 'Our God is able to deliver us, but even if He should see fit not to do so, we will not worship the image.' Policy would have argued that an image was nothing, that they might bow their hearts to God, while formally bending before the image, that their refusal might have serious consequences for their fellow Jews. Despite threats, they would have no compromise with conscience or with God's command. Yet they were delivered from the power of the furnace, and like true gold purified and brightened. Why does not God always act thus? He allowed His prophets to be maltreated and killed. Most of the prophets had lived their day, and had fulfilled God's purpose. These were young men of full vigour, who would be able to witness for God in the midst of heathendom, and uphold the hearts of the people against the day of return to Jerusalem.

Isa 32 The previous chapter speaks of kings who look for help to Egypt

against their enemies. This was characteristic of the last of the Judean kings. In this chapter, the prophet, by way of contrast, foretells a king who shall reign in righteousness, and rule in judgment, being as the shadow of a great rock in a weary land. After the captivity, no king sat on the throne of David. Jesus Christ is the only claimant in fulfilment of the prophet's forecast. While there was no return to idol worship after the exile, there was no great awakening of conscience among the people such as followed the coming of the Saviour. The prophet is conscious of the immense difference between that good kingdom and that in which he lived. The last appeal is made to the women of the land to prepare for the bereavement, desolation, and suffering which will fall so heavily upon them. No full restoration will be possible 'until the Spirit is poured upon us from on high'-a phrase which makes it doubly certain that the Saviour is meant, who shall rule in righteousness.

Isa 8:5 The prophet had already told to 9:7 of the birth of a son whose name should be called Immanuel

and in the closing verses of this lesson, it is more fully revealed. In this, as in other prophecies, there is seeming contra-

diction. How a child born could be called Father of the Ages, the-Mighty God, is incomprehensible, humanly speaking, or how such a child could govern on the throne of David, and His government and peace continue without end. Again, He is a stone of stumbling and rock of offence upon which many are broken. Only in Jesus Christ have these diverse symbols found fulfilment. It is confirmed also by the writer of the Letter to Hebrews (ii. 13) where Jesus and His Apostles are stated to be the outcome of the statement in 18 v.: 'Behold I and the children whom the Lord hath given me.' These manifested such signs and wonders as neither Jerusalem nor Israel had ever experienced.

NEW TESTAMENT.

John 11 With a wonderfully graphic touch 1-46 John depicts the same characteristic of these Sisters as drawn in Luke x. 34-42. The resurrection is declared to be at the last day. If the resurrection occurs one thousand years or more before the last day, and believers are raised before that millenium, Jesus would surely not have left Martha under a misapprehension, especially in view of her deep and declared faith in Him. Jesus was strangely disturbed in spirit when He saw the Jews weep and bewail the death of Lazarus. He well knew the hypocrisy of these people. Shortly, they would endeavour to kill Lazarus (xii. 10) the fact of his recall from the grave causing many to believe in Jesus. Tradition says he lived thirty years after that wonderful experience.

Luke 24 The resurrection of Jesus had 13-53 occurred that first day of the week. News had been spread that the disciples had stolen the body. The disciples, slow to believe that Jesus had been raised, must have been driven to the idea that an enemy had stolen His body and that the blame would fall on them. So these two are fleeing out of the city. They meet a Stranger and in the fulness of their hearts recount their hopes and fears. 'We thought it should have been he who should redeem Israel.' The Stranger, beginning with Moses, went through the prophets, interpreting to them the Scriptures as to the suffering, death, and raising again of the Messiah. Inviting him to their dwelling as it was towards evening, he became known

to them. The risen Saviour had graced the table at which they sat. No matter that nightfall was near, they hurried back to confirm to the Apostles that the Lord was risen indeed.

John 20 At first sight Mary Magdalen seems to be alone in here pilgrimage to the tomb. But note the 'we' in verse 2, and contrast it with the 'I' in verses 13 and 15. Why the difference? Because Peter and John and the other women had meantime gone home; and to Mary alone was given that assurance by angels, and a knowledge of the risen Saviour. Thereafter, the same evening, Jesus appeared to the ten—Thomas being absent. Jesus breathed on them (the same Greek word as in Gen. ii. 7), and bestowed a measure of the Holy Spirit.

Thomas, the pessimist of the group, is present on the next Lord's Day, when Jesus dispels his doubts.

John is careful to add that he had not recorded all that Jesus did and said, but declares the purpose of what is written, viz., that men might believe that Jesus is the Christ, and find life in Him.

Matt 16 In verse 21 it is stated that from that 13-28 time (referred to in the previous verse)

to shew how He must suffer, be killed, and be raised the third day. If we are to understand the passage, vv. 13-20, we must find a reference to these three facts. Peter confessed Jesus to be the Messiah, Son of the Living God. The Saviour knew what a test of faith awaited His disciples as a result of His crucifixion, and He here declares that the truth contained in that confession would not be overturned, even though He should pass into Hades (the unseen world—not Hell). The gates of Hades had prevailed to keep within its bounds all the sons of men. So it came that His Sonship—His divinity—was demonstrated with power by His rising from the dead. He burst the gates of death—they did not prevail. Hence, these words were not a promise to the Church, but a declaration that nothing could destroy the Truth which Peter had declared.

His statements as to the Cross must have been very obscure until, in the light of that Cross which He endured, a flood of meaning came to them. He finally declares that His Kingdom would come in the lifetime of those who heard Him.

The Dead and the Living.

A VISITOR to a London book store saw truckloads of well-bound books being tipped into a deep hole in the floor. Enquiring why they were thus treated, he was told, 'They are dead.' Asking, 'What are they?' the arjswer was, '*Colenso on the Pentateuch.*' Going on to the British and Foreign Bible Society, the same visitor saw the shelves stocked with Bibles in all the languages of the earth, and there was not a dead book among them. 'The Word of God liveth and abideth for ever.' *Sel.*

Correspondence.

Dear Bro.—Please permit a suggestion that amid the fine things said by Bro. W. D. Campbell on 'The Sin against the Holy Spirit,' there is a weak spot. He tells us that the charge of the Pharisees against our Lord, *viz.*, that He 'cast out demons by Beelzebub, the prince of devils,' was a sin of the tongue rather than of the thoughts. . . . These men said with the tongue what they knew in their heart was wrong! In two Psalms we have: 'The fool hath said in his heart, there is no God, corrupt are they.'

If you get all the testimony of the Gospels showing the hatred of the Pharisee group to Jesus, and finish your reading with Matt, xxiii., you will no longer hold to. Campbell's leniency towards these heart-haters of the Christ. They even made up with the Herodian party, whom they hated through and through, invoking their aid to get Jesus slain.

In the time of the Apostle John, after the Lord had ascended, men could commit an unpardonable sin: 'There is a sin unto death.'

My thought, after much knowledge of men, and careful reading and prayer for Holy Spirit enlightenment, is that men may now so love darkness rather than light as to fairly wallow in sins of the flesh and of the soul that God gives them up. His own righteousness demands that they be given **op.** In the first chapter of Romans, Paul tells us of men so loathsome in spirit, soul, and body, that 'God gave them up.' Three

times over, we are told that God gave them up to work their abominable wills on themselves.

I have met men who have known their own dreadful wickedness, and have revelled in it. Men who have dared to blaspheme against God and curse the Bible as a filthy book. God gives such men up, and the Apostle John tells us it is waste of time to pray for them. It is not for us to enter into judgment of one another or of any man. God is the righteous judge.

JOSHUA MORTIMER.

Nyasaland.

A REPORT on Feb. 3rd is that Bro. Joshua Choma had gone for further treatment at Muuwa Hospital. We may well pray for his recovery from dysentery. Bro. Ronald acknowledges receipt of a special remittance of 10/- sent to him for Joshua.

Bro. Ronald says: 'The Lord's work in the morning of the year 1937 is in progress still. On Feb. 7th, three were added to the Lord at Mikongoni, Mlanje district, where Bro. March Matuta preached at the baptismal stream. On the 14th, two were baptised at Thondwe, Zomba District, when Bro. John Malemba preached beside the waters.

He says that many are calling for the Gospel and asks for prayers that the Lord Jesus will be glorified by the opening of the hearts of the African people. He hopes the native brethren will assist him that he may undertake his delayed journey to the North.

If British brethren will take this in hand and send along their gracious fellowship a mighty work can be undertaken for Christ, for Nyasaland is calling for the pure Gospel of the grace of God. w. M. KEMPSTER.

LOST, strayed, or stolen: a large flock of Church sheep. They have been gone for some time. When last seen they were browsing along the road of indifference that opens out into the byway of neglect, leading to the highway of worldliness that ends in a state of apostacy. Anyone finding these sheep will please drive them home, if possible. *Sel.*

News.

Cape Town.—A letter from Cape Town informs us that the Brethren rejoice that the work is going along splendidly. They have been able to build their own house of worship, which was to be first used on Feb. 14th. The address is, the Church of Christ, Polo Road, Observatory, Cape Town, S.A.

Morley.—During the week-end, February 27-28, the Church celebrated its anniversary. There was a very gratifying attendance at the Saturday tea and meeting, upwards of one hundred being present. Brethren joining with us from Mapplewell, Ardsley, Doncaster, and Wortley. The speakers at the evening meeting were Bren. W. Steele (Dalmellington, Scotland) and W. Cook (Nottingham). Both gave impassioned forceful addresses, and a high spiritual atmosphere pervaded the meeting. Bro. F. Sugden occupied the chair, and gave a report of the Church activities during the year.

A letter of greeting and cheer from Bro. J. Holmes (Goole) was read, and the meeting closed with all of the opinion that the time had been well spent. The occasion was saddened by the passing from this life on the Thursday previous, of Sister T. H. Bottomley, reported elsewhere.

On Lord's Day, Bro. Steele, in a very capable way, addressed all meetings, his companion, Bro. Jess, presiding at the evening meeting. The heavy snowstorm affected the attendances, but all privileged to be present were uplifted and blessed by their ministrations. Truly, we feel the Lord blessed us during our anniversary meetings.

F. SUGDEN.

Obituary.

Belfast.—With sorrow we imitate the passing of a stalwart member, Sister Cunningham, who departed to be with Christ early in February. For about fourteen years, she was a member of the Church, and though for a long time age prevented her meeting with us, she was always ready to bear witness for her Lord. She was strong for the Old Paths, and had simple yet strong faith in the Scriptures. All contained therein was real to her. She was the mother of our esteemed Bro. G. Millar.

While we sorrow at her passing from us, we rejoice in the knowledge that she has gone to where pain and sorrow are unknown, where all is joy and perfect peace.

Bro. Crosthwaite conducted the funeral service on February 4th, and reminded us of that hope which ever lives in the Christian's breast. The sympathy of the Church goes out to all the bereaved ones. May they be comforted with the thought that their loved one had the grand assurance that 'even though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me.' O. HBNDREN.

Dunfermline.—With sincere sorrow, we record the passing away, on Feb. 10th, after a long illness, of our young Sister, Mary Livingstone. She was daughter of the late Bro. George Livingstone, and grand-daughter of Bro. James Anderson, of revered memory. She is mourned by a wide circle of friends. To her mother, sister, brother, and all the bereaved we extend sincerest sympathy.

'Only good-night, beloved—not farewell!
A little while and all His saints shall dwell
In hallowed union, indivisible. Good-night.'

Morley.—It is with regret that we have to report the passing of our dear Sister Mrs. T. H. Bottomley, aged eighty years. With her husband, our sister was a founder member of the Morley Church, and held in high esteem by all who knew her. Possessing very definite opinions of the life a follower of our Lord should live, she was ever ready to help and sponsor any movement that tended to draw attention to the old paths, and had seen her beloved Church zealously grow from cottage meetings nigh fifty years ago, to the present strength, and meeting room it now possesses. Up to the time of her illness she attended every meeting held, and the writer never knew her or her husband to be late. She was a stalwart believer in the truth as the truth is in Jesus, and a pillar in the Church. Truly we shall miss her, but sorrow not without hope, knowing 'she is not dead, but sleepeth.'

Our prayers and sympathy go out to Bro. Bottomley and family at this sad time. We sorrow with them, but express the sentiments to be found in a verse of her favourite hymn

'Though often called to part,
Amid these scenes of pain,
Yet we shall still be joined in heart
And hope to meet again.'

F. SUGDEN.