

The **SCRIPTURE STANDARD**

*Pleading for a complete return to Christianity
as it was in the beginning.*

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The Two Covenants.

IN our last article, we noted the covenant God made with His people Israel, how they broke that covenant, and how God said He would make a new and different one.

A covenant is an agreement between parties, in which conditions are named, upon the fulfilment of which some of the parties are entitled to specified benefits.

We quoted in our last, Jeremiah's prediction that God would make 'a new covenant,' which would not be 'according to the covenant' made with their fathers. Distinguishing features named are: (1) 'I will put my law in their inward parts, and write it in their hearts.' (2) 'They shall all know me, from the least of them unto the greatest of them.' Natural birth put Jesus into the old covenant: a new and spiritual birth is essential for entrance into the new covenant. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Infants were in the old covenant; but into the new only those can enter who know the Lord, intelligent believers in the Son of God. (3) 'I will forgive their iniquity, and I will remember their sin no more.' Of the old covenant and its sacrifices it is written: 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.' (Heb. x. 1-5). But of Him who said: 'This is my blood of the new covenant; which is shed for many for the remission of sins,' it is written: 'But this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.'

On the ground of that perfect atonement, the first enquiries under the new covenant, were told an inspired ambassador of King Jesus, to 'repent and be immersed every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.' (Acts ii. 38). Those terms of pardon have not been altered, or cancelled, by heaven's authority.

The Better Covenant

Right through the Epistle to the Hebrews, the two covenants are contrasted; and the superiority of the new covenant is demonstrated by the use (some thirteen times) of the word 'better.' We have 'a better covenant established upon better promises'; a better High Priest, who has offered

a better sacrifice, which secures a better approach unto God; we have better and more enduring substance'; 'a better hope,' of a 'better resurrection', and 'a better country, that is, an heavenly.'

The Letter and the Spirit

Paul, in 2 Cor. hi., contrasts the two covenants: 'Our sufficiency is God: who also hath made us able ministers of the new testament ("covenant" R.V.); not of the letter, but of the spirit: for the letter killeth but the spirit giveth life. But if the ministration of death, written engraven in stones, was glorious, so that the children of Israel could stedfastly behold the face of Moses for the glory of his countenance; \v\ glory was to be done away; how shall not the ministration of the be rather glorious? For if the ministration of condemnation be gle much more floth the ministration of righteousness exceed in glory, even that which was made glorious had no glory in this respect, by rea of the glory that excelleth. For if that which is done away was gloriou: much more that which remaineth is glorious.'

Paul's statement 'the letter killeth, but the spirit giveth life,' is oft misinterpreted and misapplied. How often we have heard disparaging remarks about 'the mere letter of the word.' Superior persons have told us not to trouble about 'the mere letter of the word,' but to get at the spin: of it; the thought behind the word. They say: 'Never mind the shell, get at the kernel.' They never tell us how to get at the kernel without going through the shell. You can only know my thoughts through the words in which I am expressing them; and we can only get to know God's thoughts through the words in which men, 'moved by the Holy Spirit,' have expressed them. If the words are not reliable how can we get to know the thoughts behind them? Perhaps some who sneer at verbal inspiration will answer this. As to the mere letter of the word killing, what saith the Scriptures? Jesus said: 'The words that I speak unto you they are spirit and they are life.' 'The seed is the word of God.' Peter wrote: 'Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth.'

Paul tells of the meaning of the letter and the spirit: the letter is the law of the old covenant; the spirit is the law of the new covenant. 'The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death' (Rom. viii. 2).

Note Points of Contrast in 2 Corinthians iii.

| Old Covenant | New Covenant |
|---------------------------------|----------------------------------|
| 'The letter killeth.' | 'The Spirit giveth life.' |
| 'Written in stones.' | 'Written in hearts of flesh.' |
| 'Ministration of condemnation.' | 'Ministration of righteousness.' |
| 'Was glorious.' | 'The glory that excelleth.' |
| 'That which is done away.' | 'That which remaineth.' |

The old covenant, like the silvery moonlight, fades before the golden sunshine. 'The Sun of righteousness' has arisen, 'with healing in His wings.'

What About the Ten Commandments?

Surely, they are included in the things 'written and engraven in stones; and belong to 'that which is done away.' Many repeat the ten commandments, beginning thus: 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage,' and many of them have never been anywhere near Egypt. It should be obvious to all that the ten commandments were given to the Israelites who had been in bondage

in Egypt. No part of the old covenant law is binding on Christians, unless brought over, and re-enacted in the new. In the new covenant Scriptures, nine of the ten commandments are re-enacted, but there is no parallel to the fourth about keeping the Sabbath. Nay, more, the new covenant sets up a higher moral standard than is seen in the ten commandments. Those commands condemn acts committed, the teaching of the new covenant condemns the sinful thought or look. The new covenant insists on purity of heart so that all that springs therefrom may be pure.

What about the Sabbath Day ?

Multitudes meeting for worship on the first day of the week, repeat: 'Remember the Sabbath Day, to keep it holy . . . the seventh day is the Sabbath of the Lord thy God,' and then pray for 'grace to keep this law.' It seems strange they cannot see that they are not keeping the Sabbath, which was the seventh day, not the first.

We have seen that the commandments 'written and engraven in stones' have been done away, and the fourth one about Sabbath keeping has not been re-enacted. Paul after showing that 'the handwriting of ordinances' (the law) that was against us, has been blotted out; taken out of the way, and nailed to His Cross, says: 'Let no man therefore judge you in meat, or in drink, or in respect to a holy day, or of the new moon, or of the Sabbath days. Which are a shadow of things to come; but the body is of Christ.' (Col. ii 14-17).

The penalty for Sabbath breaking was death by stoning. If that law is still in force who is going to stone those who do not now keep it? In his epistle to the Galatians, Paul clearly shows that if we keep any part of the old covenant law we are under obligation to keep it all. He shows, too, that the old covenant was a state of bondage from which Christ has redeemed us and set us free. His exhortation is still needed: 'Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.'

EDITOR.

Is Easter a Pagan Festival ?

From writings by David King

CHRISTIANS should observe every day and every season, whether of joy or solemnity, instituted by Christ or His apostles, but the feasts and fasts of apostatic Churches, including the days dedicated to the saints, should be firmly protested against. Good Friday, like Christmas Day, is a cheat. It professes to commemorate an event as having taken place on that particular day, which did not so take place: for certainly our Saviour was not crucified on Good Friday, nor was He put to death on a Friday at all. And so long as it is insisted that He died on that day, so long will the infidel be justified in insisting that the prophecy of three days and three nights in the bowels of the earth, was not fulfilled. If the burial of the Saviour took place on the latter part of Friday and He arose, as we are distinctly informed, early on Sunday morning, then He was in the tomb only two nights, one day, and part of another. It therefore follows, if the New Testament asserts that was the crucified on the Friday, that the recorded facts are in direct contradiction. But there is no such assertion; nor any ground for so concluding. The common mistake rests mainly upon the supposition that every Sabbath was a seventh day. Every seventh day was a Sabbath: but there were Sabbaths, in which no servile work might be done, which were not seventh day Sabbaths (see Leviticus xxiii. 24-39). A careful examination

of the whole ground shows that such a Sabbath was associated with the Passover: that the day following the feast was called a Sabbath (and, in relation to the Passover, *the Sabbath*) on whatever day it might fall. It thus appears that the Lord was in the sepulchre the whole of two Sabbaths—the Seventh Day, and the Passover Sabbath, which preceded it—that the whole of Friday was spent in the tomb, and that, consequently, His crucifixion took place before that day. Without doubt, then, He was in the sepulchre the whole of three nights, Thursday night, Friday night, and Saturday night. This is susceptible of ample illustration from Scripture, but enough has been said to show that the Lord was not crucified on the Friday, and that, therefore, what is now called Good Friday is merely a sham.

Whence, then, came the observances of Good Friday and Easter-Sunday? From the apostate Roman Church. They were heathen observances long before the birth of the Saviour, and were adopted by the corrupt Church to conciliate and win Pagan neighbours.

Mr. Hislop has rendered immense service by collecting and publishing numerous highly interesting and reliable facts, which leave these positions fully proved. To his researches we are largely indebted for information set forth in this effort to trace the origin of Good Friday.

Let us turn to the term EASTER—whence did it come, and what does it mean? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that in common use in this country. That name, as found by Layard on the Assyrian monuments is *Ishtar*. The worship of Bel or Baal was very early introduced into Britain, along with the Druids, the Priests of the Groves, and that his consort, Astarte or, as pronounced in Nineveh, Ishtar, was also adored by our ancestors, is most highly probable: the month of April, among our Pagan ancestors, having been called Easter—Monath. The festival of which we read in Church history, under the name of Easter, in the third or fourth century, was quite a different festival from that now observed in the Romish Churches, and at that time was not known by any such name as Easter. It was called *Jaseli*, or the Passover, and though not of apostolic institution, was very early observed by many professing Christians in commemoration of the death and resurrection of Christ. This festival agreed originally with the time of the Jewish Passover, which at the end of the second century, was believed to have been the 23rd of March. That festival was not idolatrous, and it was preceded by no Lent. The Monk Cassianus, writing in the fifth century, and contrasting the primitive Church with the Church in his day, remarks that 'the observance of the forty days had no existence so long as the perfection of the primitive Church remained inviolate.'

Whence, then, came this observance? The forty days abstinence of Lent was directly borrowed from the worshippers of the Babylonian Goddess. Such a Lent of forty days is still observed, in the spring of the year, by the Pagan Devil-worshippers of Koordistan, who have inherited it from their early masters, the Babylonians. Such a Lent of forty days was held by the Pagan Mexicans, according to Humboldt, in honour of the sun. In Egypt, the same period was observed in commemoration of Adonis: and also of the rape of Proserpine, which the Pagans kept in imitation of the long fast of Ceres, when her daughter was carried away by Pluto, the god of hell!

To conciliate the Pagans to nominal Christianity, some, pursuing her usual policy, took measures to get the Christian and Pagan festivals amalgamated, and by a complicated but skilful adjustment of the calendar, it was found no difficult matter, in general, to get Paganism and Christianity so-called, but now far sunk in idolatry, in this respect, as well as in very

many others, to shake hands. The accomplisher of this amalgamation was the Abbot Dionysius, to whom we also owe it, as modern chronologers have demonstrated, that the date of the Christian era, or the birth of Christ Himself, was moved four years from the true time.

Such is the history of Easter. The popular observances that still attend the period of its celebration amply confirm the testimony of history, as to its Babylonian character. The hot-cross buns of Good Friday, and the dyed eggs of Easter Sunday, figured in the Chaldean rites, just as they do now. The 'buns,' known, too, by that identical name, were used in the worship of the queen of heaven, the goddess Ishtar, one thousand five hundred years before the Christian era.

We, then, do not keep the anniversary of His death, and cannot. (The day is not known.) One sentence from the Holy Spirit, by one of the apostles, would have been sufficient to give us the day. But the information has been withheld, and that, no doubt, because the Lord pleased to have it so. The resurrection of Christ is to be commemorated every first of the week—the true Easter Sunday of the Church of Christ comes every seven days—that is, that thus often is His resurrection to be proclaimed by a memorial day. He died once, and He arose from the dead once; and, therefore, it has been decreed by the Head of the Church that the death and resurrection shall be commemorated together fifty-two times in every year. Consequently, upon the First Day of the Week the disciples came together to break the bread. The Lord's Table and the Lord's Day were observed: the *one as often as the other*. The order was given once for all, and is of perpetual obligation.

The word Easter occurs once in the English New Testament, but it came not there from the apostles. The translators have merely foisted it into that one text to give countenance to a term and observance of their own Church. "The word there translated Easter is the same that in other places is properly translated Passover (see Revised Version, Acts. xii. 4. 'Passover')."

How, then, with these facts in evidence, should we treat Good Friday? Use it for rational enjoyment, so long as the custom to suspend ordinary business prevails. Observe no special Church service, disclaim all association of the death of the Saviour with that particular day, denounce its special Church service as of Papal and Pagan origin. In a word, do anything that you find pleasing and convenient, providing it be not forbidden by the law of God, and so long as you can do it unto Him and look for His blessing. This day is yours for your own purposes; but the Lord's Day is not. See that you consecrate it to Him: let His special work be then your delight: use it otherwise only as works of necessity and mercy require. 'Neglect not the assembling of yourselves together as the manner of some is. Make it, on its every return, a true monumental day, whose inscription shall tell of the divine love and the priceless sacrifice: of deliverance from sin and death, and of resurrection to life and glory.'

(From articles by David King in *Old Paths* : April 1899)

Are We at the Crossroads ?

YES, I think we are. The Conference on April 16th will be of supreme importance to the movement in this country for the restoration of Christianity as it was at the first. Twenty-four years ago, the first meeting was held to protest against the creeping, paralysing apostacy which was afflicting the Churches of Christ. Protests were made, official quarters ignored them. The members generally were, and still are, loyal to the principles in which they had been reared, and which had been generally taught and accepted.

For some years, there was confusion of thought and ideas in the mind of many. It was found protests were of little avail, yet the idea of withdrawal from the Co-operation was considered inadvisable, far too drastic step, and was, in some quarters, strongly spoken against. Churches became more and more divided, with consequent lack of fellowship and progress. It was argued that to withdraw from the Co-operation would split many Churches, old ties would be broken, and so on. Some seemed to think that somehow, the Co-operation was part of the Kingdom of God—a vital part and to be outside it, was almost equal to being outside the Kingdom.

As time went on, it was realised that many Churches were split, and would remain so. That there was no hope by reasoning or compromise, and that bold steps would have to be taken sooner or later.

Eventually, many Churches withdrew. This was not done without serious thought, prayer, and much heart-searching. More Churches have taken this step than the writer ever expected would do so. Consequent! the movement for restoration has grown and gained power, is now the greatest force—in fact, the only force in this country for the restoration of New Testament Christianity, pure and simple.

This growth has passed through various phases, and has brought problems, but they are capable of solution; indeed, the WILL is there to solve them. WE ARE NOW AT THE CROSS ROADS, and we must all heed the sign which indicates our GREAT AND ONLY TASK—EVANGELISM. As we approach Blackburn this should be our watchword.

Blackburn Conference will stand out as a landmark, the best ever held, which is saying a lot. There is a new spirit and a new determination, as well as a fine spirit of expectancy. We all need an uplift and fresh inspiration for our task. We SHALL get it at Blackburn.

Let us go there in faith and prayer, there to reconsecrate ourselves to the task of winning men and women for our Lord and Master.

Let not April 16th, 1949, be thought of as a day's outing, a time for chatter and pleasantries, eating and drinking, and just enjoying ourselves. Serious days are upon us, hard work, maybe heartbreaking work, is before us, but God is depending upon us, no one else can do it.

One final word. Money is going to be needed, there will have to be sustained and sacrificial giving by all of us. To evangelise costs money, and the least we can do is to give it. Let us pray, work, and give as never before. As I write, stirring words come to mind:

'Rise up, O men of God
Have done with lesser things,
Give heart, and soul, and mind, and strength
To serve the King of kings.'

A. L. FRITH.

Veterans are Passing on.

DURING the past few weeks, veterans, including Bren. J. McCartney, J. H. Nicholls, W. Webley, J. T. Fretwell, J. Gurney, and J. Wardrop, have passed from us. During a two months' mission at Moseley Road, Birmingham, in 1916, we had much fellowship with Bro. McCartney. In the name of the Church, he presented several books to the writer, each inscribed: 'a token of hearty appreciation of his services as a preacher of the gospel and teacher of the truth.'

We had a period of strenuous and happy fellowship in the gospel with Bro. Nicholls, in Doncaster and Bentley district some thirty-five years ago. We first saw Bro. Webley at Annual Conference in Wigan in 1891. It was his first appearance at Conference and ours too'. He was introduced as 'a converted Baptist parson.'

Bro. J. T. Fretwell, a well-known figure in Nottingham district, was a real Christian gentleman, whose face was a benediction. Bro J. Gurney was a leading spirit in the Church at Tranent. We received, much encouragement and support from him.

Bro. James Wardrop was a tower of strength to the Slamannan district. Two names will ever be associated with that district: James Anderson and James Wardrop. Their monument is a group of Churches loyal to New Testament faith and practice. 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' We hope to publish fuller notices of some of the above-named. The passing on of the veterans is a call to our young men to prepare to take the field and carry on the good fight.

EDITOR.

Napoleon's Opinion of Christ.

'I KNOW men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and other religions. That resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity. We can say to the authors of every other religion. You are neither God nor the agents of Deity. You are but missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin. Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism.

'It is not so with Christ. Everything in Him astonishes me. His Spirit overawes me, and His will confounds me. Between Him and whoever else in the world there is no possible term of comparison. He is truly a being by Himself. His ideas and sentiments, the truths which He announces, His manner of convincing, are not explained either by human organisation or by the nature of things.

'Can you conceive of Caesar as the eternal Emperor of the Roman Senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion of the world by Christianity. Such is the power of God of the Christians; and such is the perpetual miracle of the progress of the faith and of the government of His Church. His arm has for eighteen hundred years defended the Church against the storms that have threatened to engulf it.

'Alexander, Caesar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour millions of men would die for Him.

'What proof of the divinity of Christ! With an empire so absolute, He has but one single end, the spiritual melioration of individuals, the purity of conscience, the union of that which is true. The holiness of the soul.'

—(Spoken by Napoleon on St. Helena)

Mutual Ministry.

MANY of our brethren feel that if the 'college' Churches of Christ would abandon their support of such institutions as Abilene Christian College, David Lipscomb College, and Freed-Hardeman College, that fellowship could and would be automatically and instantaneously restored between us. Such is far from the truth, and while the subject of the college has been most emphasised of the divisive issues, the root of the matter lies much deeper. It is a clear cut difference in concept of God's plan of ministry.

These modern digressives from the truth of heaven, believe in the 'one-man ministry' system. They conceive that it is right and proper to hire a man to preach to the Church each Lord's Day morning and evening, doing the feeding which is a part and portion of the responsibility of the Scriptural pastors, or elders. Under the guise of 'evangelists' they settle down with or over a Church after having received their degree from some advanced 'brotherhood' parochial school, and carry on for hire the task which God has designated for all Christians.

We are opposed to that system. It is sectarian, sired by the lust for prominence which characterises the unregenerate heart of man, and mothered by the laziness which makes Churches want to be 'at ease in Zion.' God's plan for advancement of His kingdom is by the mutual ministry of the Body. A departure from the spirit of this plan has led to calling one man in the Church 'our minister,' and thus elevating him to the position of a clergyman, and bestowing upon him such regard and reverence as he does not deserve. The colleges are the result of an attempt to perpetuate this scheme of things by providing for the perpetual spawning of 'an educated ministry.'

The mutual ministry of the Bible, and the one-man ministry of sectarianism cannot work in the same yoke. When one enters, the other, as a consequence, must retreat! God has made no provision for the Scriptural and unscriptural to labour in fellowship. The spirit which causes these men to speak of 'my pulpit,' and causes their congregations to refer to 'our minister,' is not the Holy Spirit. The Word of God establishes a 'priesthood of all believers.' No one can be supported to-day by the tithes and offerings to send up the sacrifices of the Church. As Dr. Lightfoot says in his work on 'Philippians': 'The most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community.'

It appears that we are destined again to fight an unrelenting battle against the clergy system in the Churches of Christ. That battle will be hard and long. The entrenched power of the 'one-man system' will not be given up without a struggle. Many of our own brethren who claim to believe in mutual ministry will probably desert when the going gets difficult. But we cannot get back to Jerusalem until we knock out of the hearts of men the desire for pre-eminence over brethren upon the part of some, and the supine, liberty-surrendering spirit of others who 'love to have it so.'

'In the Church there should be no privileged class. There is no grace bestowed upon men to which the poorest member has not access, no spiritual function which may not be appropriated by the lowliest servant of the Lord Jesus Christ.' Thus spoke William Glover, of Heath Road Congregational Church, in Newcastle, England. His testimony on this matter is true. The greatest step forward for the Church will be the return to the divine system of mutual ministry which swept the world for Jesus in the first century. The Church is God's 'clergy,' and it must be rescued from the backwash of the apostate Church, in which it has been eddying since the overflowing flood passed through.

Wine for the Lord's Table.

AN important part of Church worship is the Lord's Supper. In this supper, bread and wine were appointed to be used to commemorate the Body and Blood of the spotless Lamb of God. This feast of remembrance was instituted at Passover time, on the betrayal night by Jesus Christ (Matt. xxvii.) and was to continue until the second coming of the Christ. All the bread and the wine in the house were unleavened, for all leaven or fermentation had been removed (Ex. xii., xiii.), so that both bread and wine were unleavened.

The word describing 'leaven,' *chamets* sometimes translated 'leavened bread,' actually applies to both solids and liquids, as lexicographers agree; the context usually indicates which, or if both are intended. It is, therefore, certain that the cup which Jesus passed to His disciples contained unfermented grape juice.

It is interesting to note that our Saviour, instead of calling the drink 'wine' (*oinos*), used to describe it the words: 'fruit of the vine.' Hence, grape juice is the appointed liquid. 'Fermentation' or leavening is the first stage in the decay of wine, and turns the health giving drink, 'which makes glad the heart of man,' into 'strong drink,' which is poisonous and dangerous to man. Fermentation changes the sweetness into alcohol and carbonic acid gas. God says, 'look not upon the strong drink (wine),' 'at the last it bites like an adder and stings like a serpent.' (See Prov. xxiii.) He who says, Christ passed a cup of poison to the disciples is entitled to produce proof. All the evidence is opposed to such a thought. Water driven from the grapes, produces raisins. By replacing water, we obtain wine (*oinos*), the fruit of the vine. If this method is not adopted, grape juice, free from fermentation, can be preserved for use.

Jesus was well aware of the millions drowned in perdition through strong drink, and consequently has never authorised its use at His table. Does a brother ask: 'Did not Christ change a quantity of water into wine, in Cana of Galilee?' Yes, but not into strong drink. We read, men had drunk freely and the wine failed; Christ came to the rescue. He did not attempt to produce mass intoxication! He made only the best! Dr. Isaacs stated that fermented wines were excluded from Jewish marriage feasts. Those who contend that the Saviour produced in Cana a poisonous drink, have erred. In vine-growing countries, when occasionally wine is as plentiful as water, people say, 'I wash my clothes in wine.'

Fresh grape juice is good for man, strong drink is harmful. When Timothy was ill, he was advised to take a little wine for his stomach's sake and his frequent infirmities. Some ancient and modern saints have been overcome by strong drink, but none from fresh grape juice. Beware of strong drink, it creates a thirst in the body for more!

Among the saints who abstained from strong drink, Samson, Daniel, Michael, John the dipper, Rechabites, Nazirites, serving priests, and all well-instructed Christians. All Christians can enjoy fresh grape juice, when available.

Leaven (fermentation), is apparently a living and active principle, which alters and breaks up the material it permeates. There is, figuratively, good leaven of the kingdom of God, taught by Christians (Matt. xiii.). There is evil leaven, such as that of the Pharisees (Luke xii.). Corrupt speech is a 'leaven,' which eats into society (1 Cor. xv. 33). Speech should be wholesome, fitting for redeemed ones! Don't overlook the two leavened loaves, in the sacrifice (Lev. xxiii. 17).

Finally, it is God's will that unfermented grape juice be used in the Lord's Supper, and that to use strong drink, instead, is a contravention of God's law.

W. H. CUMMINS.

Call to Separation.

SEPARATION. This word is more and more coming into prominence 'Separationist movement' is another expression which is being heard more and more. Again, 'the twentieth century reformation' is being referred to continually. As in the sixteenth century, the word 'protest' became 'Protestant,' so **the** word 'separate' becomes 'separationist.' But why? Why has brought about this movement?

It is a movement **in** the Protestant Churches, not only in the United States, but also **in** other parts of the world, to preserve our Protestant faith and heritage. **In** the United States the emphasis is mainly upon separation that is, withdrawal from the larger Protestant denominations, such as the Northern Baptist Convention, the Northern Presbyterian Church, the Methodist Church, and others, because they have been taken over by **the** modernists **who** question and deny the fundamentals of the historic Christian faith. While the Lord's people slept or were indifferent, the enemies of the Gospel of Jesus Christ, as 'angels of light,' have entered and taken possession of colleges, seminaries, and Churches. The most effective fifth column movement in all the history of the Church has been operating **for the** last fifty years. The effect of it is also being felt in the national life of the country.

What **are the** issues:

1. **THE BIBLE.** The Christian Church has always held that the Bible is God's infallible, inerrant Word. He alone gave it. Every true Christian believes this. Modernism, as it is called, tells us that the Bible has error in it, that it cannot be trusted, and that it is not God's Holy Word. The Bible itself teaches that the Scriptures cannot be broken and that heaven and earth may pass away but the Word of the Lord will endure forever.

This Book has in it certain commands. It forbids God's people to support and have fellowship with unbelief in the Church of Christ. When unbelief enters, it must be removed, or, if it cannot be removed, God's people must separate from it. This is what happened in the sixteenth century in the Protestant Reformation. Luther, Calvin, Knox, and other reformers had to separate from the Roman Catholic apostasy. To-day, for the same reason, separation from the Protestant apostasy is taking place.

2. **JESUS CHRIST.** Every Christian who has been redeemed by faith in Jesus Christ belongs not to himself but to his Lord. He is, therefore, under orders. He must obey the commandments of Christ. Jesus said, 'If love **me**, keep my commandments.' The Bible commands the Lord's *people* not **to** support a gospel which is not **the** Gospel, and it commands the Lord's people not to be in Churches where unbelief is exalted and honoured. It says: 'From such withdraw thyself,' 'From such turn away,' 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.'

The Christian's first loyalty is to Christ. When men attack His deity and deny His blood, question His resurrection and dispute His second coming those **who** love **the** Lord can have nothing to do with such. To do so is to dishonour **and** deny Christ.

3. **THE CHURCH.** The Church of Jesus Christ must be built upon **the Lord and His Word, and** its one and only purpose is to proclaim the **gospel to men.** Because **of** this, God's people must be in true Churches, **apostasy** comes into **the** Church, God's own must withdraw and take part in establishing true Churches for the glory of Christ.

There are some, however, who, out of 'loyalty' to their Church, would disobey their Lord. When the Church turns aside from the Bible, our loyalty must be to Christ, not to a particular Church which, in the true sense of the word, has ceased to be a Church honouring the Lord. Jesus Christ said, 'He that loveth father or mother more than me is not worthy of me.' It was love for Christ, and Christ alone, that led the reformers to break with the established Church of their day and give us the Reformation.

There is some confusion in the minds of people about the Church. They think that if the local Church in which they worship has a 'sound man' as pastor, everything is all right. That is not true. In the case of the Presbyterian Church or the Methodist Church, for example, the denomination is one fellowship and one Church. A local Church that is sound should separate from the denomination. When such a local Church continues in fellowship with unbelief and a program of exalting the modernists, God's people in that local Church should separate and join true Churches or help establishing new true Churches.

To support by one's money and presence false teaching, to fellowship a denomination that honours the modernists with their 'social gospel' and biblical teaching of the 'universal Fatherhood of God and brotherhood of man' is sin against God and His Son. God will judge men for such disobedience.

The separationist movement is growing in the United States and around the world. God's people are learning the facts of modernism and the many compromises men are making with it, and they are determined to stand by the Bible and keep its commandments. Thank God!

'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty' (2 Cor. vi. 17, 18).

The Gospel-Witness, Canada.

SCRIPTURE READINGS

READINGS FOR APRIL (Matthew ix. 9 to xi. 15)

(I.) **The call of Matthew and the feast at his house** (ix. 9 to 13). — It would appear that as the crowds dispersed, which had thronged about the house (Luke v. 19), Jesus continued to teach the people in public (Mark ii. 13). The custom house at which Matthew worked would be in the busy part of the town, where the people would congregate. We feel sure that he had previous knowledge of the Saviour's work and teaching. Indeed most likely his brother James (see Matt. x. 3 and Mark ii. 14), and twin brother Thomas, were already among the close disciples. We note he calls himself Matthew the publican (x. 3), but Mark and Luke call him Levi. There is probably a change of name indicating the change in life, which took place at this time. Matthew means 'gift of God.' It must be admitted that the relationships mentioned are probable but not certain.

Being a publican Matthew would have a feeling of unworthiness for such a call as Jesus made upon him. If so his hearing from others or seeing himself the forgiveness of the man sick of the palsy, would draw his heart's affection. Who shall resist the 'exceeding riches of His grace'? It was little wonder that the 'publicans and sinners' gladly listened. It is Luke who lets us into the secret that 'the house' (verse 10) was Levi's, and the publicans his invited guests. The critics stood by, and criticised. What were they doing to help the publicans and sinners (and this must mean 'notorious' sinners) to a better life?

There is rebuke and irony in the Lord's comments, and His quotation of Scripture points to the faults of the Pharisees—observance of ceremonial without any real heart obedience to the Law.

(II.) **Law and Gospel** (ix. 14 to 17). — John taught his disciples to fast, and so did the Pharisees theirs. The difference would be that the one was a sincere and right practice of self-discipline (something we would do well to practice too perhaps), and the other a mere religious observance. Jesus had not taught his disciples to fast, and here they are present

at a feast with publicans and sinners. The contrast evoked the question, and the contrast is dealt with in the answer—and accentuated. Jesus makes it clear that His dispensation is something quite distinct—'Christianity is not to be pieced on to Judaism.' Wine was always kept in skins—the word 'bottles' does not convey the right idea. From Luke v. 39 we might assume that this parable has an individual application. Some would be incapable of appreciating the New Covenant ways. They would prefer the Old.

(III.) **The Hem of His Garment** (ix. 20-22).—This touching incident while Jesus was on the way to the raising of Jairus' daughter, is described in much more detail by Mark (v. 25-33). The nature of the disease, and the ceremonial prohibition associated with it, account for the woman's extreme shyness. It was not good for her to be healed without confession however, and the Saviour's spoken blessing a benediction indeed.

(IV.) **Jairus' Daughter** (ix. 18-26).—Again both Mark and Luke provide fuller details. The little daughter was twelve years old, and an only daughter. The mourners were not well-behaved, and the Saviour's words are a rebuke to loud professions of grief. We can quite understand in such solemn circumstances that only those most intimately concerned were permitted to witness the miracle.

(V.) **Healing two blind men** (ix. 27-31).—This incident is peculiar to Matthew, and is notable for (1) the title given to Jesus, 'Son of David'—a very distinct acknowledgment of Messiahship; (2) the private way in which the suppliants were questioned and cured; (3) the charge (not peculiar to this incident) urgently impressed to secrecy; and (4) the deliberate disobedience of those who were cured.

(VI.) **A demon cast out** (ix. 32-34).—Those who brought the victim of the devil to Jesus understood the incurable nature of his trouble. The dumbness may not have been the actual manifestation of possession. Evidently the cure was specially striking, and made a special sensation amid special sensations—hence the comment, and the subsequent comment of the Pharisees—answered on another occasion.

(VII.) **Jesus and the multitudes** (ix. 35-38).—Here we have a summary of the preaching and healing tour of the Saviour. This was His programme in Galilee we think. The multitudes followed Him about until they were weary, and far from their homes, and He realized their lost condition without any spiritual leadership. How few were His disciples to deal with such a tremendous want! It was needful that they should pray, and after the mission of the twelve, there was the mission of the seventy.

(VIII.) **The Mission of the Twelve** (x 1-15). These verses give us the of the apostles, and the special po' and-instructions for a preaching among the Jewish population only, disciple is a learner. An apostle is sent out,' a messenger. The same G: word is translated 'messenger' in 2 viii. 23 and Phil. ii. 25. Jesus referre this mission later in a way which sho the instructions were for this part lar occasion, not general rules for Christians. See Luke xxii. 35-38. limitation to Jews only proves the si point. The message is very simple, the same as John the Baptist gave, they had to heal, cast out devils, and without provision for the journey, cepting hospitality as it was offe Blessings came upon those who recei these messengers. A curse was upon tl who rejected them. Their message their power were such that rejection open-minded and serious folk was thinkable. The rejection of Christ His message brings doom. Is this not ing worked out to-day in the world?

(IX.) **Instructions and encouragement for future work** (x. 16-42).—In tr verses the Saviour foretells the treatm of His apostles by the world. They 'sheep' among 'wolves' in the world. T. must be prudent and yet guileless. T are warned against men, but promi miraculous help to such a degree thai need their word will be the Path (verse 20). Even blood relationship ' not save them from persecution, fierce will the conflict become. Je manifested a wonderful love for all m yet His followers will be hated—as came to be. They are to flee from j secution because they will not have ti to cover the cities of Israel before a < of judgment comes (for so we interp 'the Son of Man shall come').

In view of these things they need fo: fication against fear. Already the enem had attributed the work of Jesus to i Devil (ix. 34). Disciples are expected grow like their teacher, and must exp the same treatment. If they are sa fled of His final triumph, they can assured of their own. Then they nv understand that truth will be victoric Anally.

There is a limit to what men can That part of man which endures is (of his reach, but not out of God's. ' cannot escape the conclusion that m must face judgement after death, a it is better to be prepared for that th to escape all earthly troubles. Hence t confession of Christ is good though may bring persecution and contem And we need never think that God dc not care although He does allow I people to suffer.

The angels sang 'Peace on earth,' a: Christ brought that in a transcende sense. We see how His bringing of pea involved pain to one He loved me

dearly (Luke ii. 35), and so His coming as the Prince of Peace involved the conflict with the Evil One and his emissaries. It involves the division between His people and the world even within one household. Loyalty to truth even may bring a choice between Christ and one's most-loved ones. To further illustrate the overwhelming claims of the Saviour, He pictures the service as a bearing of a cross. Those to whom He was speaking had doubtless seen the sorrowful and heartrending sight of the criminal bearing his rude cross of wood to the place of execution—and they were to see Jesus Himself so doing.

Finally (verses 40 to 42), Christ is identified with His follower, and every kind deed, however humble, done to such a one is sure of its reward. The eye of God is never shut. Nothing will ever be missed in the 'summing up.'

(X.) **Message from John Baptist** (x.2-6).—There is deep pathos in the apparent doubts of this brave and noble soul, languishing in prison after a life in the open air full of enthusiasm and activity. He had had the assurance, the divine assurance of the Messiahship of Jesus (John i. 29-37, particularly 32, 33 and 34), but his expectations were probably like those of most of his countrymen, and were being disappointed. The conquering King was not recognised. It might even be that the fact of John's imprisonment was a point against Jesus. The answer given is practically an appeal to faith in the scriptures (Isa. lxi. 1-3)—and 'or else believe me for the very works' sake.' Then in verse six there is an assurance that however much occasion there might be for doubt, there need be none. John had not been deceived by the divine voice and sign.

(XI.) **The Lord's estimate of John** (xi. 7-15).—Teaching by contrast Jesus extols the character of His forerunner. There was no frailty or compromise in John. He did not bend to the fickle wishes of the crowds or cower before the religious authorities. He roundly rebuked all for sin—yes, even the king. He was austere in his holiness, a living rebuke to the luxurious and sinful. He was much more than a prophet in that he was the personal 'friend of the bridegroom' (John iii. 29), Jehovah's messenger to prepare the way before Him. Great as he was, those who are members of the Christ's kingdom have higher privileges. This kingdom cannot be entered by force, but those who are so eager to enter it, try to do so even before it is actually set up—verse 12 is difficult to interpret. Throughout the ministry in Galilee, of which we have been reading, great crowds gathered around Jesus so that His enemies feared to take Him, and on at least one occasion the violent tried to take Him and make Him king (John vi.

15). See MaL iii. 1; iy. 5). Our Saviour made it clear that the prophecy of Elijah's coming was fulfilled by John. His interpretation is infallible.

REVIVAL

A small Gospel paper issued monthly, to further the cause of New Testament Christianity. Suitable for Mission work door-to-door distribution, hospital visitation, sending in letters.

Back numbers available undated. Samples sent on request. Prices: 50 for 2/6, 100 for 5/-, 250 for 12/6, 500 for 25/-, 1,000 for £2 (all post free). Times of meetings printed 2/6 extra.—L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan.

SPECIAL OFFER

Two books, 'The Bible and the Church,' 'Forward—Back to Jerusalem'—lectures given at Hindley Bible School; three booklets, 'The Old Paths,' by Walter Crosthwaite, 'Is Christian Union Possible?' by Walter Crosthwaite, 'Ts Evolution True?', debate by Walter Crosthwaite.

All for five shillings (post free).—L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan.

SPECIAL NOTICE

OFF the press shortly, booklet, entitled: '**Gathered Fragments from the Book of Psalms,**' by Bro. Fred C. Day.

These 'Fragments' are substance of the lectures given by Bro. Day at the Hindley Bible school last year. Price per copy, 1/-; 12 copies, 10/-; 25 copies, 20/- All post free.

Order from: L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley

COMING EVENTS HINDLEY BIBLE SCHOOL Preliminary Notice

THE brethren at Hindley have decided to hold another Bible School (D.V.), on Saturday, June 4th, to Thursday, June 9th, 1949.

Make your plans early, and write booking dates. Further particulars later.—L. MORGAN, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan, Lanes.

WANTED.—Englishman's Greek Concordance and Gall's Greek Concordance.—Prices to Editor.

WANTED

ADDRESSES of members of Churches of Christ in Hull wanted by W. H. Cummins, 29 Churston Avenue, London, E.13,

IMPORTANT NOTICE
CONFERENCE

THE April conference will be held (D.V.) under the auspices of the Hamilton Street, Blackburn, Lanes., Church of Christ.

DATE: Saturday, April 16th, 1949.

MEETING PLACE: All Saints-'School-room, Bolton Road, Blackburn, Lanes., which place will be open for reception of visitors from 9 a.m.

ROUTE: Take Boundary tram from Station Boulevard to All Saints' School. Fare 1d.

SESSIONS: There will be two sessions. Afternoon session from 1.30 p.m. to 4.30 p.m., and evening session from 5.30 p.m.

AFTERNOON: Bro. John Pritt will welcome the Conference to Blackburn and introduce the chairman of the afternoon session, Bro. Win. Steele. The afternoon will be mainly devoted to business, and it is expected that reports from all evangelists in the field will be presented, as far as possible personally.

EVENING: Chairman, Bro. Len Channing; speakers, Brethren A. Gardiner, Jr., O. Dougail and F. Worgan.

TEA: In order that provision may be made for tea, which will be served from 4.30 to 5.30 p.m., will brethren and Churches please notify Bro. H. Wilson of their intention of being present?

ENQUIRIES: Address all enquiries other than hospitality to Bro. H. Wilson, 2 Hollin Bridge Street, Blackburn, Lanes.

HOSPITALITY: Address hospitality enquiries to Sister Mrs. Alec Allan, Hospitality Secretary, 18 Herbert Street, Blackburn, Lanes.

TO READERS IN U.S.A.

I answer to enquirers. Please send dollars as before. A copy to U.S.A. now is three shillings and sixpence in English money. For guidance, two dollars would cover the cost of a single copy for two years and nine months. Accounts will be adjusted from time to time and readers notified. A. L. FRITH (Treasurer)

Important Note

Will readers please send all matter relating to copies, change of address, payments, etc. to me, and NOT TO THE EDITOR.—Thank you, A. L. Frith,

NEWS FROM THE CHURCHES

Bedminster, Bristol.—Our expectations for the effort here are being realised. The attendance at the meetings continues to be very good. Lord's Day evenings the numbers are about double the total membership of the Church. So far two have decided to put on Christ in baptism. One is a young man who has attended the Sunday School since he was very young, the other is the mother of three of the Sunday School scholars. Continue your prayers, brethren, on behalf of the work of the Lord in this city of South-West England. Let us all work 4while it is called to-day, for the night cometh when no man can work. ANDREW GARDINER, JR.

Blackridge.—The annual social evening of the Lord's Day School was held on Friday, February 25th. Bro. Robert Fleming ably conducted the social, in which nearly every one of the scholars took part. In his remarks he spoke from 2 Timothy iii. 1-4. Bro. William Steele spoke from John iii. 16, and Bro. Frank Worgan from Genesis xvi. 13. 'Thou God see'st me.' j. KERR

Capetown—We are glad to record that we really appreciated having with us for a short while Bro.' Dr. Robert Brown,* his wife, little daughter and his mother-in-law, Sister Lambirth, who arrived here at the Cape on January 19th, 1949, from Nhowe Mission, Macheke, Southern Rhodesia. They left for the U.S.A. on February 9th, 1949.

Their stay with us was a blessing, especially the talks at the gospel meeting by Bro. Brown and the exhortations which, in every case were a great spiritual benefit to all who heard them.

On Lord's Day afternoon, February 13th, 1949, we were glad to witness a young man and a man and his wife confess the Lord Jesus and unite with Him in baptism. The service was conducted by Br. P. Sedres, of the Grassy Park Assembly. These candidates were due to the efforts of that Assembly. Brief talks on the importance and necessity of the ordinance of baptism, to a sinner's salvation, and encouraging words to the candidates were given by Brethren Hollis and Wentzel, both of the Grassy Park Assembly.

Amongst those present were our Bro. and Sister G. Scott, missionaries, formerly of Rhodesia, who had been to the U.S.A. for a vacation. We are thankful to God for their spared lives and health and strength.

Beulah Road, East Kirkby.—With much joy we record the addition of two more to our numbers. One previously immersed, and at one time a member of the Church at East Ardsley, Yorkshire, Mrs. Dakin, who has come to reside at Mansfield Woodhouse, some seven miles from here. She has brought her sister, Mrs. Oldroyd to the meetings, who after hearing the gospel, faithfully proclaimed, became convicted and expressed a strong desire to become united with her Lord in baptism. On Lord's Day morning, February 20th, we had the joy of witnessing our Sister make the good confession, and put on her Lord in His own appointed way. She was received into fellowship the same morning. Both our Sisters are widows. May they, along with us, remain close to Him who has promised 'to be a husband to the widow,' and may they find increasing joy in loyally following Him. w. n. JEPSON

Kirkcaldy, Rose Street.—The annual social of the church was held in the Meeting House on February 19th when we were delighted to welcome some one hundred and fifty brethren and friends. Bro. Nesbit, of Tranent, who was to have been one of our speakers, was unfortunately unable to come, and Bro. A. H. Odd stepped into the breach at the last moment. Both he and Bro. Winstanley gave splendid addresses, and we are indebted to them and to all brothers and sisters who contributed to the programme, for a very enjoyable and inspiring time.

Morley, Yorks.—The Church celebrated its fifty-fifth anniversary on February 26th and 27th. We had a tea on the Saturday, followed by a public meeting addressed by Bro. Dougall, of Falkirk, and Bro. Len. Channing, of Kentish Town, London. The meeting was presided over by Bro. Robert McDonald, of Dewsbury.

We preceded our anniversary this year with a special Gospel Week-end in which we were ably served by Bro. Leonard Morgan, of Hindley. Unfortunately an influenza epidemic chose to visit the town at the same time, and half the Church was laid up with it, including the writer, but we are indebted to our colleagues from Ardsley and Dewsbury, who came and swelled our meetings at the expense of their own, and good meetings were held all the week-end.

The anniversary meetings were well-attended, and our visiting Brethren gave some fine addresses, and the spirit of co-operation amongst the Brethren in Yorkshire was very evident. Bro. McDonald, of Dewsbury presided. Bro. Wintersgill, of Ardsley opened with prayer, and Bro. Worth also of Ardsley read the lesson.

Bro. Dougall served Ardsley on the Lord's Day, and was very kindly accommodated over the week-end by Bro. Mc-

Donald. We extend our thanks to all who contributed, to a splendid anniversary.

At the time of writing we are in the midst of an 'Intensive Gospel Mission,' with Bro. Len. Channing as Missioner. We hope to report more fully at a later date.

H. BAINES

Morley.—The Church has just concluded a fourteen days special mission with Bro. Len Channing, of Kentish Town. We have had the great joy of witnessing the immersion into the ever-blessed Name of three: E. Gaunt, E. A. Wood and A. M. Wood. All three have been attending our meetings for some time and it was known they were 'not far from the Kingdom.' The decision came after the gospel meeting on Lord's Day, March 6th, and they were immersed on Tuesday, March 8th and received into the Church on Lord's Day, March 13th.

We would like to express our gratitude to the Kentish Town Church for the services of Bro. Channing, to our Brother himself for his unstinting labours and to Brethren F. A. Hardy (Morley), Lewis Murphy (Dewsbury), for their labours with him in door-to-door visitation, and also to Bro. F. Sugden, who in his role of the Mission's 'publicity agent,' did sterling work in organising the advertising campaign. The members of the Morley Church rallied round magnificently, both before and during the Mission, and our thanks are due also to our sister Churches of Ardsley and Dewsbury for their loyal support and co-operation. We thank God for His blessings and press on.

H. BAINES

Newtongrange.—At a meeting held on February 21st, 1949, Elders and Deacons were appointed to take charge of the Church. We are finding the work very hard here at present. Bro. Frank Worgan, who is labouring with us, is not sparing himself, as apart from visitation and tract distribution, he is faithfully proclaiming the whole counsel of God. We are very happy indeed to report two restored to our Fellowship.

W. H. ALLAN

Tunbridge Wells, Silverdale Hall.—The Church has received great encouragement, by the immersion of Ann Joan Wilbraham, the oldest scholar of the Bible School, into the ever-blessed name of her Saviour, on Thursday evening, March 3rd. This is one of the many blessings promised by our Father, 'we shall reap if we faint not.' The harvest truly is plentiful but the labourers are few. We trust she will be a shining light in her home.

D. GILLET

Ulverston.—All meetings are now held in the Oddfellows' Hall, Fountain Street, on Lord's Days. Bible School, 11 a.m.; breaking of bread, 2.30 p.m.; gospel proclamation 6 p.m. w. CROSTWAITI;

OBITUARY

Motherwell.—On March 5th, the Church lost a revered brother by the death of James Wardrop, at the age of eighty-four years. At Armadale, when about twenty years of age he was immersed, and at once entered into his active and devoted all round Christian life. His varied and numerous gifts were never idle, but were continuously in practice, and every task accomplished developed his powers, and added to his virtues. When he removed from Armadale, he was for many years an Elder at Paulhouse.

Over ten years ago, he removed to Motherwell, and was active up to the end. He was an exemplary elder, and his visits were most acceptable and useful. We will miss him in all of the Church services. His wide experience and clear memory added to the usefulness of the Bible Class. He had a wide influence, and was loved and respected in all the Slamannan District.

The burial took place at Whitburn, at which Bro. Winstanley officiated.

L. PURCEI

Creswell, Notts.—There are times when one cannot find words adequately to express what is so well known and so deeply felt. This is our difficulty in recording the loss sustained by the passing from this life of our dearly loved brother in Christ, John T. Fretwell, of Creswell, Notts., on Thursday, March 3rd, at the advanced age of 82 years. A long period of physical suffering, endured so patiently and courageously, came suddenly to a most peaceful and triumphant end. His mortal remains were interred at the Creswell cemetery on Tuesday, March 8th, in the presence of some sixty brethren and friends. Service was held in the meeting house originally built and owned by the Church at Creswell, and kindly lent for the occasion.

Bro. Walter Jepson, of the Beulah Rd. Church, East Kirkby, officiated, and spoke very feelingly of the great loss sustained, most of all by our dear Sister

Fretwell and family, but also by a will circle of brethren of like faith, and many others to whom he had been a very re friend. Tribute was paid to him for intense love and concern for the origin position and plea of the Churches Christ. We feel very confident also that we are expressing the feelings of many brethren in Christ in saying, that if ever a man studied to know 'the truth as it is in Jesus,' loved it, obeyed it, and gave his life for it, or for Christ and His Church surely Bro. John Fretwell did. We knew that he had aims and purposes in so far as the Church at Creswell concerned, that have not been achieved. This, we believe, was not his fault but was certainly his deep sorrow and appointment. We know no one who could come closer to our own humble conception of an 'Elder' of the Church as New Testament teaching. Yet limited has been the scope for many years at Creswell for exercising the functions of that sacred office. We would brethren, if anyone will yet arise, we humbly, in the strength of the Almighty to make those dreams and visions dear brother had, come true.

Many brethren, we feel sure, will join us in extending to our Sister Fretwell and all the family our united Christian love and sympathy in all the loneliness and sorrow of parting, and 'Comment them to God and the word of his grace' for all needful comfort and consolation. Personally, we count it a great honour and privilege to have known and to have had sweet fellowship with so great a soul in absolute love with his Saviour, so great a stalwart, and so fine a comrade in His service. Again, we believe many brethren will join with us in this expression. With these thoughts of him, he will linger in our memory until we meet again amid brighter scenes.

'Sleep on, beloved, sleep, and take thy rest;

Lay down thy head upon thy Saviour's breast,

We love thee well; but Jesus loves thee best,

Good-night! Good-night! Good-night.

S. JEPSON

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