

THE SCRIPTURE STANDARD

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

Christian Unity.



HEAR, O Israel: the Lord our God is one Lord,' so spake Moses in his farewell address to the assembled hosts of Israel. Just as 'there is but one God, the Father, of whom are all things; and one Lord Jesus Christ, through whom are all things,' so there is only one body, the Church of the living God. In this body Christian unity exists, and through this body this unity is manifested, not only to the world, but 'to the principalities and the powers in the heavenly places.'

Christian unity is a unity of Christians. The word Christian is used in two senses. In the strict New Testament meaning a Christian is one who has believed on the Lord, has repented and been baptised. Loosely and popularly, it is applied to anyone who professes Christianity in any of the many varied religious bodies who accept the Bible in some sense as their guide. Amongst these there is a growingsentiment for Christian union. By this is meant the coalescence of two or more denominations into one. A recent example is the union of the three large Methodist denominations

into one organization. This is not what we mean by Christian unity. There is a great difference between union and unity. An example that will show this distinction is found in the account of Nebuchadnezzar's dream recorded in the second chapter of Daniel. The lower part of the great image, which the king saw was composed 'part of potter's clay and part of iron.' There was a union of the two but no unity. A oneness in nature is essential to unity. The human body is a good example of unity. Though there are many members of the body, diverse one from another, yet the body is a unit. In the New Testament the body is used as a symbol of the Church. Every member of the Church is born from above—is born of God—and therefore is a partaker of the divine nature. This oneness of life gives to the Church an essential divine unity, which may be marred and disfigured, but which can never be entirely lost. It is of that unity we speak. Unity can be consummated only by acceptance of the absolute authority of the Scriptures, and a complete willingness to obey them. More than a hundred years ago Barton Stone stated, 'Men have devised many plans to unite Christians—all are vain. There is but one effectual plan, which is that all be united with Christ and walk, with Him.'

Some Christians make more rapid growth in knowledge than do others. This difference in attainment tends somewhat to division. One man has faith to eat all things: the other who is not so well informed eateth only herbs. Must they divide over this question? The strong man is not to set at naught the weak; while the weak man is not to condemn the strong. Why? because God hath received him. This is the basis of unity. If God has received a man I have no right to reject him. If God has not received him I have no right to accept him. In the days of Jesus one of His disciples wanted to draw a line where the Lord had not drawn one. John said, 'Master, we saw one casting out demons in thy name; and we forbade him.' Why, John? why did you forbid him? 'Because he followeth not with us.' John wanted to make a division where the Lord had not made one. What did Jesus say? 'Forbid him not; for he that is not against us is for us.' It is clear then that the basis of Christian unity is acceptance with God.

The Lord had one physical body, and He now has one spiritual body, the Church. The Roman soldier, who with a spear pierced the body of Jesus, was guilty of a great sin. The men to-day who rend the spiritual body of Christ are guilty of a greater sin. The poor ignorant soldier knew not what he did. Anyone to-day, with a Bible in his hand, who will be a party to dividing the body of Christ is a greater sinner than the Roman soldier.

Let us endeavour to keep the unity of the Spirit in the bond of peace.

The Gospel banner lift on high.

With steady hand and strong;

As heralds of a brighter day.

That may not tarry long:

When strife of warring sects shall cease,

The one great contest be,

That acts of mercy may increase,

And Christ exalted be.

The Gospel banner lift on high,

We'll plead with one accord,

For union on this truth alone,

That 'Jesus is the Lord';

Then by our swift obedience prove

His power to save and bless,

That men may be constrained to love

The Lord our righteousness,

JOHN STRAITON.

EPHESIANS iii. 7; 1 Corinthians 10; John x. 16 and xvii. 15-21.

If you will be good enough to read these passages of Scripture, you will see at once how very important it is that all who name the name of Christ should be as closely united in their word and work for Him, as He and His Father were in their word and work for humanity.

Happily, the day has gone by when divisions between the followers of Christ were counted no great evil, and by some even to be good.

It was once argued that those who had faith in God and His Christ were all going the same way, and where they did not see alike they should agree to differ. The fallacy of this argument is so obvious that it is enough to say that faith in Jesus as the Son of God and our Saviour can only be shown by obedience to the Word spoken.

In view of the importance of the subject, it is the imperative duty of all who desire the unity of believers to strive for that simple, plain, and direct way which is given in the New Testament. It would be doing an injustice to an 'educated ministry' to assume they were ignorant of that way. Why then does the 'ministry' shut its eyes and stop its ears to the Divine appeal? Why the hesitancy and delay in a real, honest effort to obtain that unity for which our Master so earnestly prayed? Seeing the answer cannot be based on ignorance of the way, it must be the 'ministry' are not prepared for the sacrifice and loss of the financial and social status they enjoy.

Love of the world and its paltry honours is the greatest barrier to the

accomplishment of unity, though we are distinctly told to 'love not the world.'

So long as the praises of men are considered above the praise of God, so long as men desire to be called 'Rabbi,' 'Holy Father,' 'Right Rev.,' 'Rev.,' etc' so long it is useless to look for or expect a genuine effort toward unity, from the 'ministry.'

The system is bad, and a good house cannot be built on a bad foundation.

It is a matter of surprise that the unity of Christians should ever have been called a 'problem,' as though there was some deep spiritual mystery which required long search, and profound wisdom to elucidate. If there be a problem, it is one of moral and spiritual honesty and courage to speak the truth in love, remembering always the words of Jesus, 'Thy word is truth,' and that word spoken and obeyed must lead to unity.

The position of the Churches of Christ has been gravely compromised by the recognition and use of clerical distinctions, and also in allowing sectarianism a standing and admitting it to sit in judgment on its own case in conferences on faith and order.

How can the Church consistently oppose and condemn these departures from the Word of Truth and, at the same time, accept, copy and endorse, those things which are of men and not of God? Does it not make the witness of the Church weak, stultified, and barren? A great deal could be said in favour of honest, courteous, challenging isolation. It would at least be logical, clear, and truly protestant.

It is recorded that once Jesus appeared to His disciples in these words. 'Will ye also go away?' 'The answer of the Apostle Peter was, possibly in a tone of surprise, 'Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ the Son of the living God.' 'To whom shall we go?' a very pertinent question for our day. Forsaking the Old Paths, giving heed to the doctrines of men,

this is to turn away from the words of eternal life, words by which 'all may be one,' and the world believe that Jesus is the Christ to the glory of the Father. We needs must make our choice. Let it be a wise and faithful decision. A. H. ODD.

Brethren Straiton and Odd, the writers of these articles on unity, have each been in membership with Church of Christ for over fifty years, and have faithfully and loyally served the Restoration Movement. With them we plead for, and earnestly desire, unity on the New Testament basis.

In our issue of April, 1940, we wrote: On the original New Testament ground so well defined and defended by the pioneers, which made our movement great, powerful, and successful, we are prepared to join hands and hearts. We eagerly await, and shall heartily welcome any real move in that direction.' And we are still waiting and hoping for that move.

EDITOR.

Memories of John Scouller.

A YEAR has quickly passed since John Scouller was so suddenly taken from us. Times without number his words and actions have come back to me.

His labours in Blackpool I can never forget—in mid winter, too—speaking, singing, and inviting people to the meetings, making his voice heard in the streets, and proclaiming the message of salvation, against even the noise of passing trams.

It was at Blackpool, after an immersion service, that he quietly pointed out that I had used the word 'Ghost,' instead of 'Spirit,' as I buried the candidate in the water. I have never forgotten.

One day, walking to Fleetwood, we were discussing the 'Breaking of Bread' Service, and among other things he said, 'I think, Bro. Frith, that many of our morning services are spoiled because the presiding brother takes up too much time with his remarks. I always think the less said at the table the better.' How true that is.

Once he was invited to preside at the Lord's Table at Blackpool. That service lingers with me to this day. The opening hymn, in which he sang most heartily, a brief prayer, which led us into the very presence of God. Not a superfluous word did he utter. The service proceeded without rush, or loss of time, and conducted with reverent dignity, and he saw to it all the time that the ministry was 'mutual.' When we came to the actual breaking of bread, one thing stands out in my mind. After breaking the bread, he sat down, and one of the deacons handed to him the bread, but he quickly waived both deacons away, and was served last with both bread

and wine—in honour preferring one another—this was always his motto.

We were both keenly interested in hymns and tunes, and one day were discussing these, when I happened to mention that I had nearly every tune book but a *Bristol* (the best of the lot). I never gave the matter another thought, but within forty-eight hours of his returning home, a *Bristol* arrived bearing that familiar signature, which book I prize greatly.

We are all richer for having known him, and the Churches and the world are immeasurably poorer by his passing

A. L. FRITH.

The Little Horn Kingdom.

'FOR this cause have I raised thee up, that I might shew in thee my power, and that my name might be known in all the earth,' said the Lord to Pharaoh, just as five centuries previously, He had intervened to prevent that dangerous liason between his predecessor and the woman who had been chosen by God to bear the first of the famous progeny, which would terminate in the birth of Him, whose coming would bring blessings for all the families of mankind. A liason, I repeat, which would have been fatal to the realisation of those grand and portentous promises which had been given to Abraham, when he left Ur of Chaldea, to undertake his perilous journey to the eastern shores of the great sea which has figured so prominently in human history, and does to-day: the Mediterranean.

'Abram, get thee from thy kith and kindred, and go to a land which I will shew thee,' and with that imperative command, God gave him three precious promises: (1) I will make of thee a great nation. (2) I will give to thy seed the land (of Canaan) for their possession. (3) In thy seed shall all the families of the earth be blessed. The fulfilment of the promise, not only gives to the Bible its meaning, unity, harmony, coherency, and progressive development of its

plan and purpose—notwithstanding its diversity of authorship, number of component parts, variation of circumstances in which each was written, and widely separated periods between each, during a span of more than one thousand five hundred years—but gives to human history in its entirety, rational meaning and purpose. This is an amazing feature of the Bible, which gives it its essential character, differentiates it from all other compilations of literature, ancient or modern, revealing to us the handiwork of an Omniscient Mind, and stamping it indelibly with the hallmark of God.

I sometimes look at people with pity who, in their ignorance say, 'Why didn't God continue those wonderful miracles which Jesus wrought, if He wanted the world to believe?' They little think, that if He had done so, that by now, they would have had no more potency and meaning than the turn of a wireless knob, or the press of an ignition button. These things were just marvellous at one time, but who bothers about them now? They have become commonplace, and so would all those extraordinary things which Jesus and the Apostles did, had they been perpetuated throughout all time.

Not that I think we have not a right to demand miraculous attestation of the truth of those great propositions which are the fundamentals of the Christian faith, for who can be expected to believe that a Jewish peasant was the Son of God, and died for sin, without adequate, appropriate, and consanguinary evidence of the veracity of that sublime truth and beneficent fact? And so, whilst those wonderful physical demonstrations were withdrawn, shortly after the establishment of the Christian faith, by the death of those persons who were given such powers, it does not follow that future generations were deprived of sufficient confirmatory witness whereon to build their faith and repose in the promise of God. As a matter of fact, the opposite is the truth. By the time the last of those special ambassadors of Jesus Christ, armed with powers extraordinary, had passed from their labours, the canon of revealed truth was complete. Not by any means in the same compact and classified form in which we know it to-day, but, nevertheless, it was there, and consisting of all the diversified volume which composes it now. It stood as the representative of God, and has, for the past nineteen hundred years, alone and unaided, save for the support which God has given to it in the continued fulfilment of the amazing prophecies which bore upon the character of the Christian era.

In this confirmation and corroboration of the truth of the Bible, Daniel's visions and prophecies occupy a large place, and the one which we find recorded in chapter vii., which I wish to deal with now, has a special bearing upon this aspect of the subject.

It was in the second year of Belshazzar, king of Babylon, the last occupant of the throne, that Daniel himself had a vision. The Jewish people had, by now, become somewhat accustomed to the fate which had befallen them. Whether they realised that the period of their captivity was

rapidly nearing its end, is doubtful, notwithstanding Jeremiah's prophecies which had spoken of their return (Jer. xxiv.). It would appear from Dan. ix. 2, that the prophet himself only began to realise this after the great change had occurred, when Babylon was overthrown and the Medo-Persian Empire started. 'I understand by the books the number of the years whereof the word of the Lord came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years.' (See Jer. xxv. 10-12; xxix. 10). It had been a sad experience. Their general reaction is summed up in the pathos of the 137th Psalm: 'By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.'

Nebuchadnezzar, meanwhile, had gone to his long rest. But not before he had been subjected to an experience which has not been the lot of any, before or since. 'He was made to know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever He will.' (Dan. iv.)

Daniel also, had had some remarkable times, particularly the one related in the third chapter. Nebuchadnezzar had set up an image of gold in the plain of Dura, and decreed that all who refused to fall down and worship at a given sound should be seized and cast into a fiery furnace. Of course, Daniel refused, and the penalty had to be paid; but it was another of those experiences which taught the king, as the first in that long line of kings and governments who were to be entrusted with the care of this remarkable nation, the great lesson which they needed to know, 'That they should not worship nor serve any god but their God.' The whole story smacks of a very modern procedure.

But to return to Daniel's vision. The prophet had been transported in thought to the shores of the great sea—no doubt, the Mediterranean; and there he saw the four winds of heaven lash it to fury. He saw four

great beasts come up from the sea, and they were diverse from each other. The first was like a lion, and it had eagle's wings. 'I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given to it.' He saw a second beast, like a bear. It was raised on one side and had three ribs in its mouth. And then another, like a leopard, which had four wings of a fowl upon its back, and it had four heads. And lastly, another, which was incomparably terrible and powerful and strong. It devoured, broke in pieces, and stamped the residue with its feet. It was different from the other beasts, and it had ten horns. Daniel considered the horns, and as he did so, another horn came up, before which, three of the ten horns were plucked up by the roots. It had eyes like a roan, and a mouth which spoke great things. But a great throne appeared, upon which the Ancient of Days sat. The judgment was set. The books were opened, and the culprit at the bar was the Little Horn. The beast was slain. His body destroyed and burned with fire. The other beasts (ten horns) had their dominion taken away but their lives were spared for a season and a time. Then appeared one like a Son of Man upon the clouds of heaven. He came unto the Ancient of Days, and there was given Him dominion, glory, and a kingdom, that all peoples, nations, and languages should serve Him. His kingdom is an everlasting kingdom which shall not pass away.

We have now to ask ourselves, as intelligent beings, what sense there is in all this. It is a literary phenomenon, and like all physical phenomena must be explained. We cannot push it aside and say 'We cannot be bothered.'

It matters not, so far as this question is concerned, whether Daniel was written in the third century B.C. or the third century A.D. There is a prophecy here, which obviously

stretches beyond the sagacious vision of any mere mortal who might have lived in the Middle Ages, never mind just prior to, or contemporary with, some despotic ruler in pre-Christian days. If the various and multitudinous features of this wonderful vision can be applied, with a just regard to all its details, to any consecutive and continuous array of historical facts, bearing upon the nations of those times and the interpositions of God, so as to terminate in such triumphal glory as indicated by the seer, then there is no need to offer an alternative exegesis. But we avow that such is not the case.

On the other hand, with the same manifestation of supernatural intelligence as is to be found in all God's dominions and works, there is a history of human activity which finds its counterpart in this glorious vision. But it is not the history of any particular age or epoch. It is nothing less than the entire history of the human species from Daniel's day and onward, to a day not yet born. A history, not of detached details and tribal quarrels, but a history of great change and human power, as these things have operated in relation to the great purpose of God; the moral government of mankind.

We have not space to amplify all that is involved in this prophecy. Conclusious must be stated without any attempt to justify them. The four great beasts are the four empires referred to in Nebuchadnezzar's dream: Babylon, Medo-Persia, Greece and Rome. The ten horns upon the fourth beast are the divisions into smaller kingdoms, which took place consequent upon the overthrow of the Roman Empire, by the barbaric invasions of the fifth century A.D. The little horn came up later, before which, three of the ten fell. In the rise of the Roman Papacy, and the acquisition of its temporal power, these amazing details find their fulfillment. (It is worthy of emphasis that the book itself, supplies the meaning. We have only to name the powers

referred to. Read verse 23 to the **end.**) This Little born kingdom would be diverse from the others. They were political, but this is religious and ecclesiastical, yet not Christian. Because Roman Catholicism has professed to be Christian many have been loth to identify it with the prophecy. This is a mistake. Rome, and Rome alone, meets the prophetic outline. Romans have tried to fasten it on Mahomet and his rise, but it will not do. The glove fits the Papal hand and no other. Let us notice its characteristics. 1. It shall speak words against the Most High. Not necessarily as an agnostic would do, but as a usurper would do. 2. And shall wear out the saints of the Most High. Sometimes people complain that the Church has failed. The explanation is here. The saints were worn our by this great power, whose history is one of apostacy from revealed truth, and persecution of those who remained faithful to the truth. 3. He shall change the times and laws. Just what is meant by the times may be difficult to say, but of Rome's attempts to change the divine laws as pertain to Christ's kingdom and Church, books could be written. Perhaps the most blasphemous of all was when infant sprinkling was substituted for believer's immersion. The sacred' covenant was destroyed, thereby, and millions of people have been deceived for time and eternity. 4. They shall be given into his hand until a time, and times, and half a time. This is usually regarded as three and a half times, or three hundred and sixty days, making a total of one thousand two hundred and sixty days. Prophetically a day represents a year, so that it represents a period of one thousand two hundred and sixty years. This datal prediction is not an isolated one. We find in Dan. xii. three periods of days mentioned. Whilst in John's Revelations similar instances occur. This is a well established principle of prophecy.

As applied to the duration of the Papacy, it is truly significant. It

confirms the observations already made regarding the nature of the Papacy's rule: 'He shall wear out the saints.' Only power, exercised over an extended period of many centuries, could account for such a calamity implied in the prophecy, so that the duration of more than a millennium and a quarter is not disproportionate to the end accomplished. Those were the 'Dark Ages.'

When we come to the facts of history, how marvellously it agrees. Men may differ whether it shall be measured from A.D. 533, when Justinian recognised the primacy of John, Bishop of Rome; or 606, A.D. when Phocas conferred on the successor of Gregory the Good, the title of Universal Bishop; but the broad facts remain, that this blasphemous power received a mortal blow, from which it has never recovered, by the French Revolution in 1793; and yet another, when the Italian people wrested their political independence from the Pope, under Garibaldi, the Liberator, 1866-1870. From then, the Pope remained a prisoner in his Vatican, until the predecessor of Pious xii. made his famous Lateran Agreement with Mussolini, which gave to the Pope sovereign rights in the Vatican City, a village of 11,000 inhabitants, shrunken seat and symbol of his former glory.

The most pitiable and unenviable plight of the Pope at the present moment is known to all. Hedged in on every side with disasters, and with his own historic city gradually becoming the vortex of this immeasurable conflict, spared temporarily from the horrors of bombing by the governments of a grateful Democracy, he knows not the hour when he will have to vacate his palace, and, unlike some of the Popes of past days, will never return. It will not surprise me if, in the immediate future, Pius xii. does not unite with the other governments of Europe in the destruction of Rome, occasioned by some event arising out of the course of the war.' 'And the ten horns which thou sawest, and the beast (the Pope), these shall hate

the harlot (Rome), and shall make her desolate, and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do His mind and to come to one mind, and to give their kingdom unto the feast, until the words of God be accomplished.' (Rev. xvii. 16-17. R.V.)

What a wonderful event it is, which is taking place before our eyes. To reflect, that we are the living witnesses of the closing scenes of such a story; that we are being called upon to experience such mighty devastating and world-moving calamities, which, in the providence of God, are destined to destroy this age-long usurpation; the strangest, wickedest, and most arrogant of all the enemies of Christ. Yet let us not miss the lesson, that the Papacy arose out of the unfaithfulness of the Christian Church of the first, second, and third centuries. Had there been no falling away then, there could have been no such development later. That is why we need to be careful with those innocent looking schemes and devices which Christian men sometimes wish to impose upon the Church. It is not without significance, that both in America and this Island, the Restoration Movement has been arrested, if not seriously retarded by experiments which ought never to have been adopted. We need to be careful. The present situation offers golden opportunities to a united Church which is wisely led.

But everything moves forward to its glorious end. Jesus confirmed Daniel once more when He said 'For the Son of Man shall come in the glory of his Father with his angels, and then shall he render unto every man according to his deeds.' And this was the proof: 'There be some of them that stand here that shall not taste of death till they see the Son of Man coming in his kingdom.'

J. B. KENDRICK.

'After Twenty-one Years.'

ARTICLE in last issue with above title was by Bro. Allen Murray.

What Does God Give?

BEFORE a man can become a Christian, something must be given to him of the Father. What this is that is to be given is readily learned from the Scriptures. Jesus said, 'No man can come to me, except the Father that sent me draw him.' Later he exclaimed, 'But there are some of you that believe not . . . For this cause have I said unto you, that no man can come unto me, *except it be given unto him of the Father** It seems from these two passages that 'draw' and 'be given unto him of the Father' are identical. Hence, if we are able to find out how God does the drawing, we will know what is given to one in order to make a Christian of him.

With reference to the drawing, the Lord taught, 'Every one that hath heard, and hath learned of the Father, cometh unto me.' This came after He had said, 'They shall all be taught of God.' Of course, the people were taught the Gospel. This truth had to come into the heart of the listener or it would be of no avail. God furnished the truth of the Gospel, and made provision to have it distributed throughout the world, so that the people may be drawn by its power. When one learns to-day the principle of truth in the Gospel—how God saves and what salvation means—then he comes to Jesus on the terms of the call, is relieved of all sins; hence, made a child of God: a Christian. He is drawn by, it is given him of, the Father to be made a Christian. This impresses us with the very grave obligation resting upon us to have the truth preached in all communities possible.

W. CLAUDE HALL.

Bro. A. E. Winstanley.

BRO. WINSTANLEY has been at Coplaw Street, Glasgow, since the beginning of February, and is continuing there (D.V.) until the end of March.

The meetings are increasing in number; four have been added to the Church by baptism. We hope to give fuller report later.



Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

C"~ *Month's Motto:*

FOLLOW not that which is evil, but that which is good. (3 John 11).

A Saloon Bar.

A bar to heaven, a door to hell—
Whoever named it, named it well.
A bar to manliness and wealth,
A door to want and broken health;
A bar to honour, peace and fame,
A door to sin, and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honoured useful life,
A door to brawling senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell—
Whoever named it, named it well.

The bar of a saloon is certainly a bar to all that's good.

ANSWERS TO LAST MONTH'S QUESTIONS.

1. Kish. (1 Samuel ix. 1-2).
 2. Aaron. (Exodus iv. 14-16).
 3. Deborah (Judges v. 7).
 4. Egypt. (Exodus xii. 12).
 5. Seraiah. (Jeremiah li. 59).
 6. Hiram. (1 Kings v. 10).
- Name of wilderness:—Kadesh.
(Numbers xxxiii. 36).

Do You Know?

(FAMOUS NURSES).

1. Who was the nurse of Isaac's wife, Rebekah?
2. Who was nurse to Moses?
3. Who nursed Obed, David's grandfather?

4. Who was the nurse who dropped her charge, causing him to become lame?

5. What were the names of the nurse and her charge who were 'hid in the house of the Lord six years?'

WHO WAS IT?

Can you guess to whom this verse refers?

A Bible character without a name,
Whose body never to corruption came.
Who died a death none ever knew before,
Whose shroud forms part of every household store?

A Wise Young Man.

Dear Boys and Girls:

I want to tell you this month about a young man who became a Christian. One day, he was asked by one of his old companions to 'come into a bar for a drink.' Replied the young man: 'No, I can't, I have a friend with me.' 'Oh, that's all right,' said the other, 'bring him in with you.' 'No, I can't bring him in,' rejoined the young man. 'Well then,' was the answer, 'come in without him.' To this the Christian replied, 'No, I will not go in without him.' Looking among the bystanders, the man said: 'Where is your friepd?' and the young man answered in these words: 'My Friend is the Lord Jesus Christ. He would not go into that bar-room to take drink, and, by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ.'

Don't you think he was a very wise young man? Let us do as he did. When we are asked to go to any place, and we doubt if we ought, let us ask: 'Would Jesus go?' If we often asked ourselves 'What would Jesus do?' and tried to act as He would, it would help us to become more like Him, enable us to overcome temptation, and save us from much remorse. Here is some good advice for all of us, shall we everyone strive to keep it?.

Do nothing you would not like Jesus to see.

Say nothing you would not like Jesus to hear.

Write nothing you would not like Jesus to read.

Go to no place where you would not like Jesus to find you.

Read no book you would not like Jesus to say, 'Show it to Me.'

Never spend your time in such a way that you would not like the Saviour to say: 'What are you doing?'

'Come Unto Me.'

'Him that cometh unto me, I will in no wise cast out'*

OH! Come away to Jesus,

And wash away your sin;

Oh! Come to-day to Jesus,

He'll make "you pure within;

He'll give you light for darkness,

He'll bring you joy for pain;

So come away to Jesus

The Lamb for sinners slain.

How can you see the vision,

Of Christ on Calvary;

And look on in derision,

At Him who died for thee.

Sit still, in contemplation,

Earnestly count the cost,

If you've not Christ's salvation,

Well then, your soul is lost.

So come and lay your burden,

To-night at Jesu's feet,

And in the grave of waters,

Your Lord and Master greet.

Then rise to walk with Jesus

Along the narrow way

That leads from hell's destruction

To realms of endless day.

T. KEMP.

An Outspoken Padre.

'UNTIL we can sing our praises to God with as much enthusiasm as we sing, 'There'll always be an England,' or, for that matter, 'Roll out the Barrel,' I feel sure that God will accuse us of being lukewarm in our affection,' said the vicar of Cambridge, C. W. Chandler, in the course of an outspoken address to parishioners, local members of the Home Guard

and Legion of Frontiersmen. The vicar asked whether every one present believed in God. 'If your answer is in the affirmative/ he asked, 'how comes it that you are not on parade every Sunday? Some of you here this morning have been to the races several times since you last came to church. Goodness knows how many times some of you have been to the pictures since last you darkened these doors. This all points to the very grave fact that you are going to ask God, whom you have more or less cold-shouldered, to answer your prayers. It is like going to borrow a 'fiver' from a man you have persistently ignored for months or even years past.'

Christian Standard.

Vital Truth Illustration.

'OH, if I was ever lucky enough to call this estate mine, I would be a very happy man,' said a young fellow of my acquaintance.

'And then?' said a friend.

'And then? Why, then I'd pull down the old house and build a regular palace, have lots of prime fellows around me, keep the best wines and the finest horses and dogs in the country.'

'And then?'

'Why, then I'd hunt and ride and smoke and dance and keep an open house and enjoy life gloriously.'

'And then?'

'Why, then, I suppose, like other people, I should grow old and not care so much for these things.'

'And then?'

'Why, then, I suppose, in the course of nature, I should leave all these pleasant things and—well, yes—die.'

'And then?'

'Oh, bother your "thens"! I must be going.'

Many years after, this friend was accosted by a man, saying, 'God bless you! I owe my happiness to you!'

'How so?'

'By two words spoken in season long ago—"and then?"'

JOHN B. GOUGH'S *Platform Echoes*

Jew and Gentile One.

THE Jew feels some degree of satisfaction in his belief that the real Messiah is yet to come. They look forward to a time when they will be gathered back into the land of Canaan. The Gentile feels that his only show of salvation is in the New Testament, where salvation is offered to Jews and Gentiles alike. There are no special privileges to the Jews. The new man, according to Paul, is to the Jews and Gentiles alike. Whether we be Jews or Gentiles, we must obey the gospel to be saved. There is no offer of a Jewish settlement somewhere in this world, with Christ as literal Ruler. The new heaven and the new earth are offered to the Jews and Gentiles alike. The law was a schoolmaster to bring the Jews to Christ. 'But after faith is come we are no longer under a schoolmaster.' (Gal. iii. 25). 'We are all the children of God by faith in Jesus Christ. There is neither Jew nor Greek, there is neither male nor female, for ye are all one in Christ Jesus.' If we are in Christ, we are Christians, for we are in the Church of Christ.

Firm Foundation

On giving Thanks for the Collection.

MANY congregations around here are falling into giving thanks for the collection on Sunday. Some want the *Gospel Advocate* to give its views of the Bible on this. I see it that we owe our gifts to God; and if we pay God what we know is His, why thank Him for giving Him what is His? For example, if I pay you a debt I owe you, why thank you that I have paid you?

j. c. MOSLBY.

Some Churches go through the form of giving thanks for the privilege of giving, but it seems that the Churches referred to give thanks for the collection after it is made. The effort to be, or to appear to be, overly religious leads to many foolish actions. To really give thanks is to express gratitude to one for a favour or a kindness. If the collection were coming to me, I could really give thanks for it. Perhaps that practice started in this way: A Church that did not have regular preaching was known to be in the habit of giving the collection to preachers who occasionally dropped (?) in and preached. The preacher for the day, knowing that the collection was for him, gave thanks for it! Well, he at least had some reason for giving thanks for the collection. But the habit of 'giving thanks' either before or after the collection is an empty and meaningless ritual, a mere form. If a person shows me a kindness or gives me something that I really need, I can truly thank him. I can thank God for all the blessings He bestows on me, but that collection is not bestowed on me. Those who think they are giving thanks for the collection 'know not what they do.'

Some think that Eph. v. 20 and 1 Thess. v. 18, require us to give thanks in all things and for everything, but these passages must refer to all that God has done, and is doing, for us. Surely no one thinks we are to thank God for all the sin and corruption in the world, for all the calamities that come upon us, and for the sins that we ourselves commit. If your wife and child are killed by a passing car, you could not thank God for that. You cannot thank God for the devil, who, as a roaring lion, goes about seeking whom he may devour; nor can you thank God that he does devour many. Let us not do a useless thing, and then make an argument in defence that will require us to give

thanks for every bad thing as well as for every blessing and benefit. Yes, some apply those passages in such a way as to require us to give thanks for all the evil in the world and for every sin we commit.

Gospel Advocate.

Nyasaland.

IT is the usual time for these notes to be sent to the Editor, but the mail from Nyasaland has not arrived since last month's notes. A letter, however, has arrived from Bro. Hollis, together with one from Bro. Ronald to him. The latter was dated December 19th, 1940, and reached Bro. Hollis on January 7th, 1941. This will give an idea of the length of time the postal service now occupies in Africa, *viz.*, nineteen days. Bro. Hollis's letter, dated January 18th, was delivered on February 19th to me. It will be seen that the letters in question took thirty-one days.

Bro. Ronald's letter reveals a secret. In fact it reveals two, though I shall only refer to one, that affecting Bro. Hollis, until I have heard further from Bro. Ronald, to whom I have written for more particulars. He has a difficulty in obtaining school materials, and it is in connection with this that I am deferring any further remarks. Sufficient to say that it is a relic of the 1930 business, which led to the separation and ultimate excommunication of our brethren in Nyasaland.

Bro. Ronald received three hundred Nyanja New Testaments for free distribution from Bro. Hollis. There were also five teacher's Bibles through the British and Foreign Bible Society. Bro. Ronald writes, 'I wonder how you managed to feel the desire of others without being asked. I am sure that for a long time we were desirous of having these books.'

Some years ago, I was able to send a considerable number of Bibles and New Testaments to Bro. Frederick, and should like to be able to do so again. The National Bible Society of Scotland were kind enough to let me have a very considerable number of Gospels which lay at their Nyasaland depot. Under war conditions, it will be preferable to get these books in Nyasaland or South Africa, and so save the cost of transit by

sea. If any brother or sister feels disposed to contribute to this distribution of the Word of God I shall be happy to receive any contributions for this object, and to arrange for the books to be supplied to the dark continent, as it is sometimes termed. Will you share in spreading the light of the Gospel in Nyasaland? The soil is there, but it needs the seed scattering in order for a harvest to be reaped.

Reports for months have shown the progress that the workers have accomplished. They need your prayers and your fellowship. Send your contribution, so that we may send forth the light. w. M. KEMPSTER.

News.

Birmingham, Summer Lane.—It gives us joy to record the immersion of Frank Cooper, who has been attending our Bible Class for some years. Our meeting-place having been destroyed by enemy action we are in 'lodgings,' and, unfortunately, have no baptistery, but our brethren at Great Francis Street very graciously granted us the necessary facilities, and so, in the afternoon of 16th February, our Bible Classes met there and witnessed the baptism. Afterwards, returning to our 'lodgings' for the Gospel service, at which our Bro. G. H. Hudson was the preacher, and every available seat was occupied. As one of our visiting preachers remarked recently, 'There is a lot to be said for a small room well filled. FRED c. DAY.

Blackpool.—Blackpool is a great amusement centre. Crowds of people flock in from miles around to be entertained, and these, with the largely increased population at the present time, crowd the places of amusement to capacity. To this pleasure-loving town I journeyed a few evenings ago. The night was the darkest and wettest this winter, trams crawled along in a blinding sleet.

My object was the little meeting-house in Gadsby Street, for there was to be witnessed the grandest sight this side heaven—the confession and immersion of a soul seeking Jesus. Here a few faithful souls were gathered together, and a boy of tender years—only fourteen—made the grand confession. It seemed only as yesterday that Eric Winter was born, and here he was, at

his own request, buried in the waters of baptism by his grandfather, whilst his father and mother and grandmother looked on. It must have given them great joy, that one of the third generation was putting on the Lord Jesus.

The service was quietly inspiring, as Bro. Leonard Iyes read the Scripture and, in well chosen words, stressed the importance of baptism in the New Testament plan of salvation, all was so clear and plain if men would but heed.

After prayers of thanksgiving for the joy of harvest, and that our young brother would be kept faithful to His Lord, we went out into the night with hearts strangely warmed by what we had seen, and although it involved a journey of twenty miles for me, none in all Blackpool's palaces of pleasure were so thrilled that night.

A. L. FRITH.

Woodstock, Cape Town.—We are glad to make it known that, amid this present world of turmoil, *the Gospel of Christ is still 'the power of God unto salvation,'* and that on the evening of 5th January, 1941, at the conclusion of the Gospel service, a young man confessed the Lord Jesus, and was united with Him in baptism.

The service was conducted by our Bro. Kannemeyer, during which great stress was laid on the power of the Gospel of Christ, being the only means of saving men and women, without which, no other power was at all possible. And that, while men and women to-day would scoff at the idea, while it was rejected doom awaited all such.

And that, while great men of the earth were attempting in every way possible to establish what they term a 'new order,' it was hopeless, unless they accept the one and only order remedy commencing at Pentecost.

And that, instead of being almost persuaded to become a Christian, to fully acknowledge the principles of God's salvation, believe the Gospel, repent and be baptised, rising to walk in newness of life.

The service was well attended by both brethren and visitors. Thus we declare, 'thanks be unto God for His unspeakable gift.' Hoping that by faithful labouring in this vicinity, during this year which has commenced, may continue to bear fruit unto His Church, and to the glory of God.

T. HARTLE.

Fleetwood.—Readers in Lancashire and Yorkshire will be interested to hear about Bro. Frank Taylor, who served Churches over this area for many years. He was twice in fellowship with the Church at Rodney Street, Wigan, and for many years at Bethesda, Manchester.

Hearing that his son, Leslie, had been injured in the raid on Manchester, I went along to Cleveley's to see him, and found him slowly improving, but his father was in bed ill also. However, the latter is improving daily, and hopes to soon be about again. Bro. Frank Taylor is now seventy-five, and keenly interested in the ministry of the Word, and the things of this kingdom. He served the Church at Blackpool over many years.

As I write, I have a letter from our aged Bro. W. G. Stubbs, now at Darlington. He tells me it is fifty-seven years to-day (March 9th) since he was immersed. Bro. Stubbs is a most faithful supporter of this magazine, and from whom it is always a pleasure to hear.

A. L. FRITH.

Morley, Yorkshire.—The Church has had the joy of witnessing the good confession and immersion of a young man, Charles Scarth, who has been attending our meetings for some time.

Our brother is the close friend of some of our young members, and two in particular have been instrumental in teaching him the Way of the Lord more perfectly; so, although the actual decision took some of our members by surprise, to others it was not unexpected.

He was immersed into the 'ever blessed Name' on Sunday morning, February 6th, by Bro. Harold Baines. Bro. F. A. Hardy conducted the service. Our young brother was received into the Church the same afternoon. We pray that he may be strengthened in the 'new life' he will be called upon to live, and grow up to 'adorn the Gospel of our Lord.' The work at Morley has been hard and unrewarding these last few years; but additions, such as these, give us encouragement. May this 'dropping' be a prelude to 'showers of blessings.'

H. BAINES, Secretary.

Nelson, Lanes.—It is a great joy to record still another addition to the Church. This is through the immersion of Sister May Harris. The ceremony was performed by

the writer on Sunday evening, February 9th, and it was an inspiration to see the number present to witness the confession of our sister. She was received into the fellowship of the Church on Sunday, February 16th, by our Bro. A. Carson. We feel that our new sister will be a great help to us. Since July of last year we have added ten to the Church, five through baptism, and five by transfer. In view of the present prevailing gloomy conditions of life, we consider our progress in a light of brightness and joy. We feel that God is moving among us, and to Him is all the honour and glory.

May He bless and sustain all our brethren, wherever they are. F. SYKES, Secretary.

Newtongrange, Midlothian.—The Church here has been richly blessed during the four months labours of Bro. Crosthwaite. Our brother has not spared himself in his labours; and by his exhortations to the Church, expositions of the Gospel, discussions with the young men, and by visitations, we have been greatly edified and built up. We hope and pray that the work that has been started here will be continued by us that are left, and that much will be done to the honour and glory of our Lord.

During the four months we had varied success. The meetings were fairly well attended, despite various difficulties; and we were everjoyed by four of our Sunday School and Bible Class scholars coming boldly forward—making the good confessions and being immersed into the ever blessed name of Father, Son and Holy Spirit. We were also greatly uplifted and cheered by hearing the good confession of five who had been attending our meetings for some time, and" witnessing their burial and resurrection in the waters of baptism, making a total of nine besides a number who had not met with us for some time, who have come back to help us to carry on the Lord's work. May they be kept faithful, and may they prove to be a blessing and glory to our Lord and Master. We are indeed very grateful for the services of our brother amongst us, and we hope and pray that he will be the means of bringing additional honour and glory to our Lord in the field to which he has gone. On February 27th, a social evening was held, to wish our brother God-speed. About eighty partook of tea. The meeting was presided over by Bro. W. Allan, senr. Some of the brethren ex-

pressed their gratitude to our brother for his help, and for the work accomplished. We had solos and duetts from members, and singing by a company of brethren and sisters. Bro. H. Bell, on behalf of the Church, presented Bro. Crosthwaite with a small token of appreciation of his services to the Church here.

Bro. Crosthwaite suitably replied. A very happy evening was spent, which We hope will be long remembered by all who were present.

w. H. ALLAN.

Obituary.

Birmingham, Summer Lane.—On 7th February, our Sister Mrs. Edith Blake (*ne'e* Adey) entered into her rest. It was in 1898 she became a Christian, being baptised as one of our scholars. Later, she became a qualified nurse, and many years ago settled in a village of Oxfordshire, where she strove in all her life to adorn the doctrine of God our Saviour.

During the last illness, her doctor remarked that she ought never to want for someone to wait upon her, for she had been at the beck and call of every sick person for miles around, ministering to their comfort to the full extent of her by no means small ability. After all, that is the real proof of the Christ life, isn't it? FRED C. DAY.

Morley, Yorks.—The Church has just sustained a sad loss in the passing of our Sister Howarth. She came to the Church here about twenty-five years ago from the Church at Wellington Road, Leeds, and up to a short time ago was a most consistent attender at the Lord's Table. Of a quiet and retiring disposition, her talents did not lie in the direction of public service, but all who knew her were charmed with her sweet disposition and kindly spirit. The Church mourns her loss.

For some time prior to her death, age and general infirmity compelled her to break up her home (she was a widow), and leave the district to live with relatives. She was thus unable to keep up her attendance, and communication with her became difficult.

We can and do commend to our heavenly Father her sorrowing relatives and friends, in the sure knowledge that our Sister does truly 'rest in the Lord.'

H. BAINBS.