

The Scripture Standard

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

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Between Two Opinions.

IN all ages God has had to appeal to His own people to take a definite and decided stand. 'How long halt ye [limp, waver, wobble] between two opinions?' (1 Kings xviii 21).

'No man,' said our Lord, 'can serve two masters.' Cardinal Wolsey tried it, and in his last hour said: 'If I had served God as diligently as I have served the king, he would not have given me over in my grey hairs.' The Church at Laodicea, wealthy, proud, holding very moderate views, 'neither cold nor hot,' made the Lord sick. (Rev. iii 13-14.)

Bunyan's characters, 'Mr. Facing-Both-Ways,' 'Mr. Two Tongues,' and 'Lord Turn-Around,' are still with us, and are of no use to any cause. They will applaud to the echo a Colonial preacher who knocks Modernism to smithereens; and are just as loud in their praise of a Modernist Anglo-Catholic.

The desire to be like, and stand well with others, has caused God's people in all ages to lose their distinctiveness; the salt loses its savour, and is 'good for nothing, but to be cast out, and trodden under foot of men.'

It is claimed that 'Churches of Christ' are better known, have a wider fellowship, and have emerged from their former isolated position. If this means that they are being influenced by, instead of influencing others, it is not to their advantage. That it means this is evident, as the use of ecclesiastical titles, and Romish, sectarian, practices are now common. And yet with all these claims, and the boast that we have got beyond the shallow, crude, arrogant, teaching and methods of our fathers, it is admitted that during the last decade the rate of progress has been *Nil*,

Some would have us believe that the pioneers of the Restoration Movement did not understand their own teaching. That is natural to critics who say that words do not matter, it is the thought behind that counts; but they never tell how to get at the thoughts of either God or men except through the words used to reveal them. We are now informed that, 'In the use of the Bible our position has never been that of Protestantism (*Sola Scriptura*) i.e. (The Scriptures Only).' (*C.A. Mar. 5, 1937, p. 153.*)

Yet on front page of same issue is an open Bible, with the maxim underneath: 'Where the Bible speaks we speak; where the Bible is silent, we are silent'; and on the same page we read: 'Accepting the Bible as the Word of God, and denying the right of any to add to or to take from that revelation, our people have ever sought to apply to all human teaching the accepted standard of Holy Scripture.' Both the above statements cannot be true; and it is high time there was an end to this speaking with two tongues, both claiming to represent the Movement.

Continually, we are being told that if those still loyal to the Old Paths declared themselves, they would be found to be the strongest body numerically. Why do not some Churches take a definite stand? Often because of one or two members holding modern views whom they are afraid to offend. We have asked repeatedly: 'What would happen if all who profess to hold the original plea took a decided and determined stand?' The answer we get invariably is: 'The co-operation would have to put an end to all the unscriptural doings it now sanctions.' Then, we ask: 'Who is

responsible for these being carried on?' Surely those who wobble between two opinions, and try to have a foot in both camps. During the war such were shot, they were of no value to either side. Do we hear cries of 'Charity' and 'Toleration'?

Listen to the words of the Apostle of Love: 'If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting [*i.e.* as a Christian brother], for he that giveth him greeting partaketh in his evil works.' (2 John 10-11 R.v.).

'How long halt ye between two opinions?' If the Old Path position is right come out boldly and wholeheartedly for it, but if the modern position be right then go over to it. You cannot be on both sides.

'Unfurl the Christian Standard, and follow through the strife,
That noble army who have gained the martyr's crown of life;
Our ancestors could die for truth, could brave the deadly glow,
And shall we let the Standard fall, and yield it to the foe?'

(Substance of Address at Wigan Conference).

EDITOR.

The Conference at Wigan.

A LARGE gathering of brethren from many parts assembled at Albert Street, Wigan, on March 27th. A devotional service was conducted by Bro. C. Bailey (Morecambe). Bro. Smith (Newtown), extended a hearty welcome to the Conference. Bro. J. Scouller presided, and Bro. A. Murray was appointed Secretary.

The Treasurer, Bro. R. McDonald, presented his statement showing a balance in hand of £22 ; and reported that a legacy of £163 had been left for evangelistic purposes.

The Committee appointed at last Conference reported that the Slamanan District had agreed to release Bro. Crosthwaite for three months, to serve Churches in England : and were willing to co-operate as far as possible in this work. The Committee was re-appointed and asked to consider and submit a scheme of co-ordination to next Conference.

Bro. Crosthwaite gave an interesting report of his six month's work in Belfast. The work had been difficult, but there was cause for rejoicing in progress made, and hope for better things since the Church had removed to Berlin Street. Bro. W. Hendren (Belfast) also reported on the work done in Belfast, and expressed unstinted appreciation of Bro. Crosthwaite's services,

Bro. Frith reported that the circulation of *The Scripture Standard* was steadily increasing, and letters of appreciation were being continually received. He appealed for further support.

In the absence of Bro. Kempster, Bro. Scouller read report of Nyasaland Mission, which showed steady progress and increased support for the work.

It was decided to hold the next Conference at Blackburn on September 18th. Bro. Slater Wilson was appointed Chairman.

A largely attended and enthusiastic meeting was held in the evening, Bro. L. Morgan (Hindley) presided and addresses were delivered by the Chairman, and Brethren Scouller and Crosthwaite. These were very much appreciated.

On the whole, this was considered to be the best meeting of its kind ever held by brethren loyal to the "old paths."

Another Conference Impression.

THE Conference at Albert St., Wigan, was highly inspiring. The numbers present exceeded expectations. The spirit was splendid all through. Many voted it the best Conference yet. Good,

MUST result. The fellowship was worth every effort. The songs of praise resounded from hearts full of holy joy. Talk about instrumental music. As well light a candle to help the sun.

There is much yet in our Brotherhood of which we may well be proud. On the Lord's Day, fine meetings were held at Hindley. Many came 'together to break bread'. Hearts were gladdened as we heard the good confession from one who was buried with her Lord in baptism.

Bro. Scouller gave a searching address on the Resurrection, and cleared up

many points logically.

At night, a young man came forward to confess Christ, and Bro. Scouller and the Brethren went on their ways rejoicing.

The Editor laboured at Albert St., and the meetings were good. At the gospel service, a powerful and convincing address was given on 'Rightly Dividing the Word of Truth.' This was given with all the old fire and vigour, and sound definition, and was searching in the extreme. Long may these two Brethren be spared to serve the Church so finely. **A. L. FRITH.**

The Change of State.

THE Gospel is a great remedial system—a divinely given remedy for sin. The Lord Jesus Christ came into the world as the Great Physician. He came with power to heal and save all who should come to the Father by Him; and the Gospel is His remedy. We find men and women sin-sick; in heart and life corrupted, their relationship to the divine Father broken and ruined. The Gospel is God's only power to save, and if we are not saved by the Gospel of Christ we have no promise of being saved at all.

We should all desire to be saved in God's own way, which is revealed in His Word. It is a uniform way, so that the Lord Jesus requires all to pass over the same ground and take the same steps for restoration to His favour, fellowship and family. The Lord does not accept the rich on fewer conditions than the poor. The Great God is no respecter of persons. The first important thing is a change of heart. If the heart is right the life will be right, and a change of relationship will follow in harmony with God's will. I care little what pretensions we make in our relationship or our Christianity if our heart is not right. We learn from the sacred Book how man became diseased and ruined. We see Father Adam and Mother Eve in the garden of delights in full fellowship with the Great

Father of Spirits. God had said: 'Eat of all trees except the tree of the knowledge of good and evil.' So soon as they disobeyed a direct positive command of God, they were driven out of the garden and their state and relationship were changed. The act that changed their state was disobedience.

In the Gospel we are shown the same thing. The heart is purified by faith but it takes an act of obedience to a positive command to change the relation. No man is fully restored to the fellowship of God until he is in Christ. That completes his restoration to the great God. We must be in Him, and it requires certain steps to come into Him. We must know how we can bring ourselves under the Gospel in all its divine fullness. We learn that Jesus said: 'Blessed are the pure in heart for they shall see God.' We must be made pure in heart. The heart of man is that part of man that reasons, understands, believes, and loves. The heart is purified by faith. 'God put no distinction between the Jews and Gentiles purifying their hearts by faith.' When we have Jesus enthroned in our hearts and minds, the heart becomes pure and out of a purified heart we may expect a purified life. Just as the tree grows out of the seed, so the life grows out of the heart. We can become Christians

in heart and not in life and because, we have not been taught properly, never become Christians in relation and state. We must, however, be Christians in heart first, and this will change our minds, our purposes, our affections; yet we may go down to the grave with our state, and relationship unchanged. What is change of state? To be changed in state we must pass into some new relationship, and passing into a new relationship is not a sentiment or feeling. It is a matter of fact brought about by obedience to law. We cannot believe ourselves into a new relationship. We cannot by believing change our state, no matter how much we desire it. It requires obedience to a positive command made by a human power or a divine power to change the state. Disobedience to a positive command changed the relationship of our first parents. They became corrupted and it takes an act of faith to change the relationship and state now. Hearing about Christ and His unselfish love and the holy principles of life which He taught, only leads you to believe in Him and to the desire to become one of His followers, and it is only when you have complied with the requirements of the Gospel—its initiatory rites—that your relationship and state are changed. That is why Jesus sent these twelve men with His message to 'teach all men, baptizing them.' 'As many of you as have been baptized into Christ have put on Christ.' It is that initiatory act that changes your relationship and state.

We read in Eph. ii. 12: 'that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.' That was a deplorable condition. At one time aliens and strangers. A little later we read, 'Therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.' They had not always been Christians, there was a time when they were 'without hope, and without God.' They had become fellow citizens. Every country in the world has two distinct

laws. A law of naturalization for foreigners and a law for citizens only. I am a British subject, but I have lived for twenty years under the Stars and Stripes. Suppose I want to become an American citizen, and to have all the privileges of that country. If I were to go and say I have changed my mind; I believe in a Republic and am not going to live under a Monarchy any longer, the American officials would say, 'Very well. We have a law of naturalization} and there is a certain form you must comply with. You must make a declaration of your intention and take the oath of allegiance.' 'Well, I don't intend to submit to conditions of that kind, that are meaningless to me. I am as good a man as you are. I am upright, honourable, truthful and honest.' The official would reply, 'Perhaps you are a better citizen than I am, but there is this difference, I am an American citizen. You are an alien and a foreigner, and you can't become an American citizen without fulfilling these conditions.' Is that right? You say, 'Yes!' The same thing obtains in the kingdom of our Lord Jesus Christ. As King, He has the right to impose the conditions and when we comply with them we become 'fellow-citizens with the saints.' We take the oath of allegiance in our baptism. We declare Him to be our King in the confession of His name.

In every marriage ceremony we have three distinct changes (1) A change of heart; (2) A change of state; and (3) a change of relation. Here is a man with a million, dollars, who has set his affection on a girl brought up in poverty. She in return has set her love on this millionaire. Their mutual faith and love changed their hearts; but it takes obedience to a simple form or ceremony to change the relationship. One half-hour before the marriage ceremony the bridegroom drops dead. It will avail the bride nothing that she has loved him and her hand sought by him; but should he drop dead half an hour after the ceremony, the law gives her one-third of the million. What made the difference? Only a ceremony that changed their relationship—

nothing more. 'As many of you as have been baptized into Christ have put on Christ'—just as a woman when married puts on her husband's name. The figure is so plain that it cannot be mistaken; Jesus is the bridegroom in the Gospel. He is presented to us, and we fall in love with Him because we believe in Him and trust Him. Our lives are changed because we want to please Him. We are married to Him when we put Him on; and the Lord requires us to do it.

Again I say we may change in heart without being changed in relationship. There was a rich man who owned two girls. Though slaves, they both loved their master, and eventually he fell in love with Lavinia, and in the end she became his bride. Amelia stayed on with her master. There was no change in her heart and life. She showed as much loving care for her master as Lavinia, but the relationship of the latter had been entirely changed by that marriage ceremony. In Michigan, on one occasion when I was preaching, there was an old lady. They called her 'Grandma Brown'. She had for fifty years been a follower of the Saviour, and had been living up to the light she had. At the close of the meeting this old lady came to me and said: 'Do you think I am a Christian?' I said: 'Grandma I think you are a Christian in your heart. The people here have told me of your confidence in the

Saviour; and that you are in, your life a ministering angel.' She was all this in the highest sense. At this she broke down, and said, 'I would give the world if I could take that step. I have learned more truth and have seen more light and I may perish unless I step in.' 'Well,' I asked, 'what hinders you?' She said to me: 'I wonder how I shall get to the water!' I said: 'I shall get a carriage and drive you over.' Next day, she came to tell me that her daughter-in-law was going to drive her over to the water. I was glad to hear this, because this woman had been bitterly opposed to me in these meetings. When I met them next day, the carriage was ready, and in it were two valises. The old lady asked: 'Whose valise is that?' Her daughter-in-law replied, 'It is mine.' 'What have you brought it for?' she asked. 'I am going to be baptised too,' the daughter-in-law replied. When we came to the inland lake for which we were bound, she said to me, 'See here is water what doth hinder me to be baptised?' I said: 'Mrs. Walker, nearly two thousand years ago, a man of authority asked that question, and the preachers' reply was: "If thou believest with all thy heart thou mayest." ' She said: 'I believe that Jesus is the Christ, the Son of the living God.' Is it not beautiful to do what Jesus bids us do in putting Him on.

W. D. CAMPBELL.

Barton Stone—Christian Union Pioneer.

FIRST in point of time amongst American pioneers of the New Testament Restoration Movement stands Barton W. Stone. Not equal to the Campbells in intellectual powers and capabilities for leadership, he was surpassed by none of his contemporaries in the stalwartness of his New Testament principles, selflessness of his Christlike character, and the devotedness and

energy of his soul-saving endeavours. His name and career deserve to be much more widely known amongst us.

Born in 1772, and reared amid Virginia's rugged scenery, after a youth of carelessness and irreligion, an intensely earnest preacher's message at length pierced his soul. He determined 'to seek religion at the sacrifice of every earthly good.' He studied his

Bible, spent hours on his knees, and went from pulpit to pulpit yearning for light. At last, a discourse on 'God is love' followed by investigation of the Scriptures, brought the hope he craved. Abandoning law pursuits, he became a Presbyterian student and probationer. Even then, so early in his career, he reached a conclusion very akin to 'Where the Bible speaks, we speak,' etc. On examination for official recognition as preacher, he stated his acceptance of the Westminster Confession 'as far as consistent with the Word of God.'

In 1797, he was appointed Presbyterian pastor at Caneridge, Kentucky, and ere long experienced severe conflict of soul on 'unconditional election,' 'utter human depravity' and 'divinity' speculations. Eventually, his spiritual vision cleared, acquaintance with an emotional revival in South Kentucky aiding in this and intensifying his evangelistic ardour. Henceforth, with four associates, he proclaimed the Gospel full, free, and for all. Soon his co-religionist preachers manifested bitter antagonism to him. Ultimately Stone and the others protested, and resigned their denominational connection. Progressing further, they affirmed allegiance to the Master only, and resoluteness to be guided by the Word alone. They explained their new position: the self-controlling, self-supporting independence of each Church, no right of government over it by one man or set of men; non-recognition of 'Rev.' and like unscriptural titles; and the Bible the only sure guide to Heaven.

Calling themselves 'Christians' simply, Stone and his sympathizers soon discarded infant sprinkling, were immersed upon confession of faith, and taught the Gospel and its commands as in apostolic times. This transpired in 1804, five years prior to Thomas Campbell's historic Declaration, and eight years before Thomas and Alexander Campbell's baptism according to New Testament precedent.

Barton Stone laboured most strenuously. His brotherly sympathies and fervent appeals moved the backwoods

people wonderfully to repentance and obedience. Scarcely a meeting was held at that period without decisions for the Saviour. Crowds flocked to hear him, many hundreds were converted, and numerous Churches established in Kentucky and adjoining States.

So, for years, Stone, continued, assiduously preaching the ancient Gospel, and inculcating New Testament principles and observances, the Divine blessing markedly evident. Then meeting with Alexander Campbell and 'Racoon' John Smith, he and they recognised their respective efforts were on parallel lines, and the two communities, 'Christians' and 'Disciples', were united in one Restoration movement. Barton Stone died in 1844, his closing days beautifully exemplifying the faith and hope he had so long taught.

This noble pioneer's stand for primitive Christianity involved great self-sacrifice. Severing his connection with those whom he had served most acceptably for six years, he went forth, a recently-married man, without salary and financial prospects, to support himself, rendering service to the Master as opportunity offered. He relaxed not his Gospel labours, preaching almost incessantly. 'I had no money to hire labourers, and often on my return home I found the weeds were getting ahead of my corn. I had often to labour at night while others were asleep to redeem my lost time.' Previously he had freed his slaves. Throughout his career, mercenary considerations were nothing whatever to him. He experienced, too, keen disappointments. Of the four leaders associated with him in his resignation from denominational position, two succumbed to 'Shaker' fanaticism, and two afterwards reaffirmed their faith in the Westminster Confession, and returned to their former fold. Stone alone remained steadfast.

Sundry incidents showed his simple adherence to New Testament practice. Returning from a preaching appointment, he was overtaken by one who had been an attentive hearer at the service. They conversed together, and

Stone urged full and immediate acceptance of the Gospel. The listener realised the duty, but hesitated. With increased earnestness, Stone explained and pleaded. Suddenly they came to a clear, running stream. 'See here is water,' said the hearer, 'what doth hinder me to be baptized?' To quote Barton Stone's narrative, 'I instantly replied, in Philip's language: If thou believest with all thine heart, thou mayest! He said, "I believe that Jesus Christ is the Son of God, and am determined hereafter to be His servant." Without anything more, we alighted, and I baptized him.'

The union of 'Christians' and 'Disciples,' Barton Stone regarded as 'the noblest act of my life.' For a considerable time, the two communities, commencing respectively in 1804 and 1809, were unaware of each other's existence, and when aware, still through misleading reports, full of distrust. Closer acquaintance and more complete knowledge, however, as years passed, dispelled misunderstandings, and brought mutual appreciation and deep regard. Consultations together, with the Saviour's spirit, proved the differences not, as formerly supposed, irreconcilable, but both sections to be identical in purpose, and almost so in faith and practice. At a representative conference, January, 1831, 'Racoon' John Smith made a powerful appeal, pleading that not matters of mere opinion should preclude union, and that controversial subjects not clearly revealed in Holy Writ, should be expressed 'only in the words of inspiration,' avoiding, by use simply of the Saviour's statements, any possibility of offence. Briefly, Stone responded in a speech equally full of reciprocal Christian love. Union was thus effected.

During one period of his career, Stone was led in discussions of abstruse Bible questions sometimes to venture beyond what the Scripture records state. Also his vehement opposition to the usual Trinity views created a mistaken impression that he regarded the Saviour as divine in but a limited sense.

Two nobly-expressed statements towards the end of his life show what he really believed and taught. 'I may indeed,' said he 'have held some erroneous opinions on minor points, but in the main I conscientiously believe I have taught the truth and tried to live what I have preached. But it is not by works of righteousness that I have done, but according to His mercy. He saved me, by the washing of regeneration and the renewing of the Holy Spirit, which He shed on me abundantly through Jesus Christ. It is of grace, it is all of grace.* A little before his death he wrote: 'I believe the Father sent the Son to be the' Saviour of the world, that whosoever believeth on Him might not perish but have everlasting life. I believe that in Him are all the treasures of wisdom and knowledge; that it pleased the Father that in Him should all fullness dwell, the fullness of the Godhead, the fullness of the Spirit, the fullness of grace and salvation. When we see Him we see the Father, His image, His character, His glory and His perfection. Let me lose my life before I would detract from my Lord one ray of His glory.'

A man of exceeding kindness and brotherliness, Stone drew forth in exceptional degree the warm affection of others towards himself. On his final visit to the famous Caneridge Meeting House, where wellnigh fifty years after he had commenced his public service for the Master, a truly memorable scene was witnessed. From miles around veteran pilgrims assembled to hear him, to very many their 'father' in the Gospel. Basing his thoughts on Paul's farewell address to the Ephesian elders, with tears, he dwelt upon the experiences of former days, victories and defeats, revival seasons and wondrous ingatherings of souls, and, as he read the Apostle's tender words of Acts xx. 25, the whole assembly rose convulsed with uncontrollable emotion like unto that at Troas.

To the Caneridge Church, as taught by Barton Stone in 1804, belongs a unique honour. It is believed to be the first Church in American history, and

very possibly in Anglo-Saxon history, to adopt the Bible as the only rule of faith and practice, and 'Christians' as the only name for followers of the Saviour.

CHARLES BAILEY.

Bible Readings.

OLD TESTAMENT

Psalm If the psalmist under the Old found
xcvi occasion for

rejoicing in the Salvation which God had provided, how much more should we sing the new song, 'Worthy art Thou, who didst purchase unto God with thy blood men of every tribe and tongue and people and nation.' So great a deliverance might well impel us to be instant in season and out of season, declaring His salvation. His glory, His wondrous works, the strength and beauty of His sanctuary, His reign and coming judgment.

Heaven and earth may well rejoice in the prospect of His righteous judgment which will be according to truth.

Isa In view of Mat. xii. 17 we are
xlil justified in applying the title of 'Servant' in this instance not to Israel but to the Saviour. Israel failed to bring forth judgment to the Gentiles, but where they failed, this Servant succeeds by peaceable methods and patience towards enemies, but eventually there is the method of judgment, when He shall break bruised reeds and quench smoking flax. In Him shall the ends of the earth rejoice.

There is, however, a servant of God, who is blind and deaf, robbed and spoiled, because they gave no heed to God's law and refused to accept Him, who came to fulfil that law. How fully has the prophet's warning been fulfilled, yet they remain unresponsive.

Psalm Peter and Paul quote part of this
16 psalm, and apply it to Jesus Christ.

It is indeed difficult to see to whom else it could apply. No one had ever set the Lord before him in his lifetime, as Jesus did, doing the works of Him who sent Him, and finding strength in night-seasons of prayer. Those who pass into Sheol (the unseen world to which men go, after life is over) have been held in its bounds. Jesus descended into it, but it could not hold him. He burst its gates, and brought life and immortality to light. He opened up the path of life through his rent flesh, into the presence of God where are pleasures for evermore;

Psalm psalm is notable for its wide-
cxlvlii appeal to all things—

'animate and inanimate—to praise. But how can the sun, moon, and stars, fire, hail and snow praise the Creator? The answer is given in the 8 v. 'by fulfilling his word'—that is by carrying out their proper functions and duties. His law is not transgressed by those things He has created. It is only mankind that fails to praise God by fulfilling His will. Israel had more reason to praise than the inanimate Creation, and we may well take to heart the lesson that none can prosper who transgresses the statutes given by the Lord.

Psalm Early preachers of the Gospel
saw in the Crucifixion of Jesus,

'the fulfilment of the Psalmist's vision of the rage of Rulers, and the tumultuous assembly of the people against the Lord and His Anointed. The Almighty may well laugh in derision at those who set at naught Jesus, who was declared to be the Son of God with power by His rising from the dead. Jesus is assured of His inheritance in all the nations, and uttermost parts of the earth. True wisdom in kings and commoners is to accept with joy the fact of His Sonship, and find the everlasting pleasures for those who trust in Him.

NEW TESTAMENT

Commanded to tarry in Jerusalem
Acts i. till endowed with the Holy Spirit, they who were faithful to Jesus expectantly await the coming of the Kingdom, and glorification of the Lord and Saviour. The rising and ascension of Jesus are amply attested (1 Cor. xv. 5-8). The appointment of Matthias is frequently denounced as presumption on their part, but no Scripture can be quoted in opposition to their action, and as, according to John xx. 22, they had some measure of the Holy Spirit, there is hardly room for the denial of their guidance in acting as they did.

Acts 2 The exulted Saviour fulfills His promise to 1-21 the waiting disciples. The Holy Spirit descends with power, and enables them to proclaim the gospel in the tongues spoken by the strangers then in Jerusalem. The good news is thus broadcast in a way that would have been impossible, if told only in their local dialect. So many tongues, however, confuse the crowd who allege that the speakers are drunken. Peter easily refutes this charge, and proceeds to demonstrate that the disciples had been filled with a power which enables them to tell of the tra&ic error the people had in ignorance committed in crucifying the Lord of Glory. The resur-

rection of Jesus and His exaltation are testified by Scripture, Apostles and the Holy Spirit.

Acts 2
22-47 The counsel and foreknowledge of God did not compel the mob

and the rulers to crucify Jesus, but Scripture had foreseen and foretold the manner of His rejection and death. To that former testimony by the Holy Spirit, is now added direct testimony of the Holy Spirit in the Apostles that Jesus reigns till all enemies are overcome. Isa. ii. 3 announced that the law should go forth from Zion. Here, then, are the laws of the Kingdom of Heaven proclaimed for the first time. Peter's discourse having brought home to them their criminality, they cry, 'What shall we do?' The new law requires faith in Jesus, repentance, confession and baptism in order to remission of sins. How many preachers to-day would like Peter, exhort hearers to 'save themselves'? Those who complied with the Apostles' terms, continued without fail in their teaching, the breaking of bread and prayers.

The lame man was probably dis-
Acts 3 appointed as Peter declared that he had neither silver nor gold. His expectation in that direction were damped, only to be fulfilled in the infinitely more valuable gift of healing and strength in the name of Jesus Christ. The astounded people are reminded that Jesus whom they had crucified is now seated in power at the right hand of God, and are bidden to repent and convert (not be converted). Peter affirms what Jesus Himself declared, that Moses, and all the prophets from Samuel had foretold those things concerning Jesus—the Lord and Saviour of the world. To the Jews was made the first offer of blessing and conversion through Jesus Christ.

Great results followed the cure of
Acts iv. the lame man. Many accepted Jesus as the Christ and this mightily disturbed the priests and Sadducees. When accused, Peter declares that Psalm cxviii. 22 was fulfilled in their crucifixion of the Christ. The evidence of power could not be confuted. The rulers contented themselves with threats as they feared to punish Peter and John in face of the people. When the Apostles are released they return to their own company, and a wonderful prayer meeting is held. Their request is not for relief from persecution but boldness wherewith to encounter it. Their prayer is answered by the shaking of the place where they met. A community of goods is established and the generosity of these Jewish brethren is seen in the sale of possessions to impart to those in need. Little wonder that many said, 'See how these Christians love one another.'
J. s.

Correspondence.

WE have received, and herewith submit two letters with regard to the Editorial in last month's issue entitled "PANTOMINE MARTYRS."

Leeds.

The Editor, *Scripture Standard*.

"Pantomime Martyrs" is a correct description of the farcical fastings at Overdale. During the long period of trade depression many of our people have been fasting for years, not even enjoying that with which the fortunate Overdalian flavour their bread and butter. When are we going to get anything of real practical and spiritual value from that place? We read and hear of many things—dedications, intonations, clerical garb, strange ordination services, sanctuaries, lecterns, prayer desks and so on, but seldom of anything useful. Overdale has failed to pass the acid test. That was shown by the figures reported by Dr. Rothenburger, the American delegate at the last A.M.—15,228 members of all churches in 1914 compared with 15,322 in 1935, a gain of only 99 in that time. The explanation of that very small increase is, I think, that the college by its unscriptural practices has proved to be a disruptive force and has driven hundreds of faithful brethren and many Churches out of our ranks. Wishing the S.S. every success and thanking you.

OBSERVER.

In contrast to this is the following :—
Manchester.

To the Editor of the *Scripture Standard*,

Your article "Pantomime Martyrs" in your April issue seems to me the most hypocritical and pharisaically worded piece that I have read for some time.

The students referred to *did* make some sacrifice, and your uncharitable and unchristian derision I deplore.

The absolute lack of charity, and the imputing of farce, and unworthy motives, does not coincide with your quotation at the end.

Surely this should include the greatest of all Christian virtues, *i.e.* Charity.

Your magazine should be stripped of abuse, if you wish it to serve any useful purpose. I am sending this protest in the hope that you will publish same.

A. COLES.

It is quite evident that the writer of the latter has not thought out all the implications of the Lenten "sacrifice" of the students at Overdale. Even if we allow that it was sacrifice, the publication of such sacrifice is not in accord with the teaching of the Master in Mat. vi 2-4. We are content

to leave to the calm consideration of our readers which is the more abusive, our article or this letter.—**IID.**

SIR,—The letter of Mr. Ronald E. Mann on 'Youth Led by God' in your last issue makes interesting reading. I had read a few days before of the meeting of 2,000 young men of the Oxford Group Movement who had sat down to discuss plans to improve the world. I take it the world of mankind was meant.

Now I have not the pleasure of knowing Mr. Mann, but I doubt not that he and those associated with him hold their views very sincerely, and have a serious purpose in view. But how misguided they are.

It is simply ridiculous to speak of either one or 1,000 waiting in quietness for 'orders from God' in these days. I do not question that to some extent we may be guided by God, and have that 'wisdom which is from above,' but God has given to us a revelation of His will once and for all, and in these days all the orders we need are enshrined in the New Testament Scriptures.

The Scriptural division is simple, but so little understood. Here it is. 1st Hebrews i. 1 and 2: 'God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son.'

Verse one refers to the Old Testament dispensation, which dispensation was

finished, absolutely completed at the Cross, and its laws, commandments, sacrifices, etc., are no longer binding upon us in this dispensation of Grace.

In verse two another dispensation is in being. The Son has spoken, the Apostles have expounded His will. A new covenant is in being, 'making the first old.' That covenant is contained in the New Testament Scriptures, and in no other.

Here are all the 'orders' we need, or that we shall ever get. The New Testament is the final court of appeal, and only on this basis can we have Christian unity. Accept its teaching, put it into practice, and the Master's prayer, 'that they may be one' is on the way to being answered.

The way to improve the world was laid down once and for all by Jesus Himself in his talk with Nicodemus (John iii. 5): 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.'

'Life-changing,' I think, is the favourite term of the Oxford Groupers but their way is not the Master's way. Individual regeneration was accomplished in New Testament times by Faith, Repentance, Confession and Immersion, and in no other way.

There is a big difference between Oxfordism and New Testament Christianity.—

Yours, etc., ARTHUR L. FRITH.
Poulton-street, Fleetwood.
April 3rd.

Asking for the Holy Spirit.

WE are sometimes told we should pray for the Holy Spirit, and that, although we are believers and have been baptised, there is still greater blessing to be had if we will only ask for it.

Paul tells us to 'prove all things,' and lest there be anything good we have missed through ignorance, it is right we should examine the Scripture and, if necessary, correct our position.

During the Jewish dispensation, God, by the prophets, promised that the Holy Spirit should be given. 'A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judg-

ments and do them' (Ezek. xxxvi. 26-27). The prophet Joel reiterates this oft-repeated promise.

We are told in the N.T. (John vii. 39) that the Spirit was not to be given until Jesus had been glorified, and this must also necessarily apply to the only passage in the N.T. which states that the Holy Spirit should be asked for.

It does not, however, say how it should be asked for.

When Peter, on the Day of Pentecost, first preached the Gospel, God revealed through him how the Spirit was to be given, to whom, and when.

To those conscience-stricken believers who asked 'What shall we do?' Peter replied, 'Repent and be baptised, every one of you, in the name of Jesus Christ,

for the remission of your sins, and ye shall receive the gift of the Holy Spirit' (Acts ii. 38).

That should be sufficient, for those who believe, but the perversions and traditions of the centuries have so confused the question, that many do not now believe that baptism is necessary for the remission of sins, and the gift of the Holy Spirit.

There is an important passage of Scripture which makes the matter more clear, and harmonises the 'asking' of Luke xi. 13, and the Baptism of Acts ii. 38.

'Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God.)' (1 Peter iii. 21.)

The writer in Ellicott's Commentary for English readers on this passage says, 'But the answer of a good conscience towards God—an expression which has caused almost as much difficulty as any in the New Testament. The difficulty lay especially in two points: first, that the context was so involved as to give little indication as to what to expect secondly, that the Greek word (*eperotema*) is so seldom found.'

The writer then proceeds to give many alternative solutions to the problem, and his final words on this passage are, 'baptism itself only saves you by the fact that in it you ask and receive the cleansing of the conscience.'

The difficulties entirely disappear when we examine the passage as to what it says, and in the light of the Scripture already quoted.

In the first place the word translated 'answer' means asking or request, and is so translated (or by some synonymous word) in the R.V. and most modern translations.

The context gives *no* indication as to what to expect, we find that from the Scriptures containing God's promises.

As to the meaning of the word, it only occurs once as a noun in the N.T., but as a verb it occurs fifty-eight times, and is generally rendered 'ask,' never 'answer' or 'answering.' Wycliffe rendered it 'the asking of a good conscience,' and that appears to us the simplest and most literal.

If our reasoning is correct, the difficulties vanish. We know what to expect, and we know how to ask. To ask in any other way, or to doubt that we shall receive if we fulfil the conditions, is simply unbelief, but traditions of men are more generally accepted than the oracles of God.

A man who has accepted the modern teaching, that baptism is not necessary for the forgiveness of sins, and the gift of the Holy Spirit, and therefore not necessary for salvation, cannot accept the plain meaning of Scripture, as it conflicts with his theory. One or the other *must* go. WHICH? SYLVANUS.

Evolution—An Unscientific Theory.

THE Darwinian theory of man's evolution is challenged by Sir Ambrose Fleming, the famous scientist, who declares that the theory is a product of the imagination.

Sir Ambrose says:—

"I submit that we cannot consider we have any serious proof of the evolution of modern man from an animal stock. . . . We have not the very smallest knowledge of how empty space first became occupied with the most rudimentary form of matter.

"Neither have we any conception of how life originated. We cannot in any way bring it into existence apart from previous: life.

DEATH NOT THE END

"Here, then, are two great gaps which no evolutionary theory has been able to bridge.

"Broadly and generally we may say that the widespread, almost universal, conviction of humanity, as shown by burial customs as well as in the pheno-

mena of conscience, is that bodily death does not terminate personal existence in human beings," said Sir Ambrose.

THE RESURRECTION

He contended that those who had examined the evidence were agreed that the bodily resurrection of Christ was one of the most certainly attested facts in human history.

He deplored the fact that some ministers of religion accepted as demonstrated truth the unconfirmed speculations of anthropology and denied, the possibility of miracle or exceptional action on the part of the Deity.

"In so doing they are building on the sands of an uncertain, ever-changing science instead of resting on the rock of the increasingly verified—inspired Scriptures which do not comprise the guesses of fallible minds, but the utterances of holy men of God who spake as they were moved by the Holy Spirit.

THE MIRACLES

"We cannot reasonably dismiss as simple legend and myth the accounts of the power of the historical Jesus Christ to create instantly shoals of fish in a lake where no fish were found just before, or to create bread and fish instantly to feed large multitudes or to create wine out of water at a word or raise dead human beings to life, seeing that the evidence is overwhelmingly that He Himself was raised to life again as He had predicted three days after He had most assuredly suffered physical death of the body by crucifixion."

Sir Ambrose pointed out that if prehistoric man had been living on the earth for any period like ten "millenniums" he would have multiplied to an extent to fill up nearly the whole known world.

Yet where were the remains of such a vast population? All that had been found were a few dozen skulls and skeletons.

All the facts were much more consistent with the Biblical account of Creation.—*Daily Press.*

To What End?

IT was a fashionable seaside resort. One notice board said, 'Methodist Church.' Near to, another said, 'Church of Christ.' I went in.

The first hymn was announced, then the organ—the first time I had heard it in the morning meeting in our Churches—it all seemed so strange, and out of place.

The singing was poor, many did not sing at all, some very feebly. Only a few stood for prayer, the elders and deacons, and odd ones here and there. I have yet to learn that prayer was made in the early days except standing or kneeling.

The feeble singing continued. The organ was played beautifully. Light and shade mingled in fine degree; as a musical performance it was excellent.

The president spoke of the breaking of bread and handed round was a thin biscuit, difficult to handle. Maybe this was unleavened, perhaps a Jewish Pass-over cake, but apparently made of white flour.' This scarcely reminded one of the loaf taken and divided on the night 'in which He was betrayed'. One visualised unleavened, wheaten cake. The president next spoke of the Master taking 'the cup', signifying a common fellowship. Did not the Apostle Paul write: 'in like manner also the cup? Alas, in this modern Church the wine had been *already* divided, and there was handed to me an individual glass. My mind travelled back twenty years and more, when, in a community not pleading for New Testament Christianity, there was handed to me from time to time, a small cube of bread, and an individual cup.

My mind was uneasy, I felt chilled. I wondered if the Heavenly Guest was in our midst, and what He was thinking. Was He pleased because all was so quiet, so orderly, so formal?

Where was the fire? Where the evidence of rapturous joy? [In this august assembly, would it not have been an offence during the feast if some brother had started to sing:

'See from His head, His hands, His feet?'

One felt so. When the prayers of the Church were called for, not a soul responded. The president prayed, and all sat down. And so the service ended.

To me it had been a prison and I was glad to escape, sad at heart to feel that man preferred his own way to the divine way, feeling also that the Notice board which said 'Church of Christ' was misleading, that here was a Church desiring to be like others. A.L.F.

Too Plain.

WHAT has become of the old-fashioned preacher that used to go into new places and show the difference between the Truth of God, and humanisms? I have had brethren tell me lately, "You preach the truth all right, but you are too plain! You will hurt the feelings of the sectarians." Is it a fact that we must step on "the soft pedal" when we proclaim the gospel? It might be well for me to tell the brethren again that I have no "soft pedal" on my preaching apparatus. Convinced of the absolute truth of the Bible, and that anything contrary to it is untrue, I shall not hesitate to say so. There is a difference between "plain preaching" and vitriolic attacks upon people. The latter should never be indulged in by a Christian. Let it be fully known that we are opposing principles of error, and not the people who hold them. It is right to oppose Mormonism as such, but it is foolishness to spend one's time fighting" Mormonism as men. See? The preacher who contends with all the earnestness of his soul for what is "written in the Book," and makes no compromises with error of any sort, will be successful in spite of opposition. .

The art of "sugarcoated" preaching was never discovered until long after the apostles were dead. I was recently told by a sectarian, "Your Brother . . . is a fine preacher. He held a meeting here and one could not tell his preaching from that of a Union Evangelist." My brother preacher, would you count

that a compliment? If one has the truth on his side, he should be man enough to contend for it. He who compromises with those who are abetting error, is "accessory to the crime." The apostles did not shun to preach the truth even though the crowds to which they were preaching were angered to the point of assassination. Stephen told his auditors that they were "stiffnecked, and uncircumcised in heart," and that "ye do always resist the Holy Spirit." Jesus himself told the Pharisees that they were "whited sepulchres," "hypocrites," and "vipers." Such things were true then, and are often true to-day. Shall we be "easy" on them and say: "Your way is all right," or tell them the truth?

In the days of the "restoration" movement, those who held the truth did not fail to let the denominational world know the difference. The cause of our Lord prospered in those days. Debates were common. There was a battle being fought and the world round about knew it. We are a different people from the world. The cause we have espoused cost the life of our Lord. Its truth was upheld and promulgated by those who loved him. They loved him so much that they were willing to die for the sake of his cause.—*Christian Worker.*

Observance of Days.

FROM the beginning of the Gospel era right down to the present day, there has been a temptation for Christians to observe days and seasons as religious service which the Lord has not commanded. To the Galatians, Paul wrote: 'Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain' (ch. iv. 10-11). This observance of human appointments as divine is no light matter. It is so serious that Paul felt the very salvation of the Galatians was in danger. It is likely that the periods named were Jewish: days being Jewish feast or fast days; months, new moons;

seasons or times (A.V.) such as the Passover, Pentecost, etc.; years, the Sabbatic years. These were all right during the Jewish age, but that age has passed away. They were a shadow of things to come but the reality is Christ. To observe these things was a voluntary humility which Paul taught would rob the Colossians of their prize (ch. ii. 16-19).

If it was wrong to observe these divine institutions after they had been superseded by the new covenant, how much greater error must it be to observe sacramental fasts, such as they used to have in Scotland, and the season of Lent, enjoined by Roman Catholic and Episcopalian authority? It is so easy to drift with the tide, but we are not to be conformed to the world, and surely Lent and such like are of the world. To observe such things is but the beginning of evil. It opens the door for further departures from the Divine standard.

JOHN STRAITON.

The Laws of Pardon.

THERE are two laws of pardon laid down in the New Covenant Scriptures—one for the alien sinner, and one for the Christian.

The King Messiah announced the former to His apostles in what we know as the Great Commission. This is recorded in Matthew xxviii. 18-20; Mark xvi. 15, 16; Luke xxiv. 45-47. On the day of Pentecost, this law of pardon was made public for the first time, when Peter, speaking as the Holy Spirit gave him utterance, told the inquiring multitude to 'repent and be baptized 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). When an alien sinner complies with that law, he has Divine assurance that his sins have been pardoned.

That law has never been abrogated or altered by the Messiah; it still stands; it is for 'all nations', 'every creature'; and it is to last throughout this present age. There are men to-day who say

that they do not think all enjoined therein is necessary, but where the One with 'all authority' has spoken there is no room for human thought or opinion. To be faithful to our Lord we must continue to announce His law of pardon to sin-convicted and inquiring men and women.

But after a man has complied with that law, and has been pardoned by the God against whom he had sinned, what is he to do if he discovers that he has again committed sin? Is he to go back and start all over again? Certainly not! He is now in God's family, and the law of pardon for a child is different to the law of pardon for an alien. In 1 John 1:8-9' the Holy Spirit declares that if any of us say we live without sin, we are self-deceived; but He promises that 'if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

Those two laws of pardon should always be kept distinct and separate in our minds, and we should rejoice that all the past was pardoned when we accepted Christ, and that, as we confess any shortcoming while on our journey to the glory land, we are there and then forgiven. And so there will be no sin to be brought against us in the hereafter. How wonderfully rich is the provision of God's grace!

THOMAS HAGGER.

Physician, Heal Thyself.

DR. P. S. HENSON, of Chicago, had a defective eye. A good man and his wife, members of the Henson household of faith, had felt for some time that their pastor would be much improved if the lame eye could be made like unto the other. These persons were firm believers in the faith cure theory. They went to see him about it.

'We have been praying for you that you may have two perfect eyes,' they said to the Doctor, 'and have now come to pray with you. Will you not ask the Lord right here and now to give you a new eye?'

Dr. Henson's reply, was startling.

'What kind of teeth have you?' he suddenly asked the brother.

'Why—why, that's a strange question,' he stammered, 'but I don't mind telling you that my teeth are mostly false.'

'What kind of teeth do you use, sister?' he asked of the other.

'Same kind,' she frankly admitted.

'Well, good friends,' rejoined the Doctor, 'you go and ask God to grow some new teeth in your mouths. According to your theory He will do it without delay. When you get your teeth come around, and we will see what can be done about that new eye!'

This happened some time ago; but the good people are still grinding on artificial molars and Dr. Henson still looks down on his great congregation with one eye.

SELECTED.

Nyasaland.

(A Summary of Bro. Kempster's Report to Conference)

THE financial support of the late Bro. Frederick and his co-workers has during the past seven years been the privilege and duty of loyal brethren in Britain. Since the death of Bro. Frederick, leadership has devolved on Bro. Ronald Kaundo, a worthy follower of a much loved and devoted servant of the Lord, in whose hands Gospel work has been considerably extended. Want of funds has prevented work being done in the "regions beyond" their own sphere, from which come insistent calls for preachers.

During last year, 107 converts were made in four districts, while many more have been received since the dawn of 1937.

Subscriptions since last October have providentially come in regularly and in increasing amounts, and this has enabled monthly remittances to be duly made and an additional amount sent mid-monthly.

The preachers receive five shillings each per month, so that these native brethren cannot be accused of being "Rice Christians," as the Chinese describe those who profess to be Christians, "for the loaves and fishes."

While these brethren are independent of the control of any particular Board, Committee or over-seas control, yet they feel dependent on the Brotherhood everywhere, and while laying their needs and difficulties before their gracious Father, they pray that the hearts of the British brethren

may be opened so that work in Nyasaland may be maintained, and extended.

Bio. Ronald repeatedly asks for the prayers of the brethren here. They have opened a "Home Mission" Fund of their own, and at their last Annual Meeting £2 14s. tod. was contributed. Since last report £63 3s. 11d. had been received, and there remains a balance on hand of £13 5s. iod.

News.

Blackpool.—The Church here has been cheered by the addition of a sister to their number. Having learned the way of the Lord more perfectly, Sister Clark made the good confession and was buried with Christ in baptism on April 13th. We trust that she, along with us, will continue to grow in grace and in the knowledge of the Master.

During the coming season, the Church will be pleased to see visitors on holiday, and it would be a great help if brethren who are speakers would send a p.c. to Bro. E. Winter, 65 Fredora Avenue, Blackpool.

Our own numbers are sadly depleted, owing to circumstances over which we have little control, during the summer months, and we should be very pleased to see new faces, and hear fresh voices, in the work of our Lord and Saviour, Jesus Christ.

E. WINTER.

Belfast, Berlin Street.—Pleased to report added interest and progress in our new meeting place. During the last week of Bro. Crosthwaite's stay with us; we held an intensive mission. A heavy snowstorm preceded this, in the midst of which brethren cheerfully delivered invitation cards. Addresses were delivered to good audiences. We are grateful for all the help given to us.

A farewell social was held on March 20th. Several brethren taking part. A number accompanied Brother and Sister Crosthwaite to the boat to wish them God-speed, and success in their future labours.

Since their departure, the meetings continue to be well attended, and we are confident that after a long struggle we are definitely established. We sent a representative to the Wigan Conference, his contact with the brethren there, and report of meetings, has given us fresh hope, and inspiration to strive harder for the old faith.

C. HENDRENT.

Blackburn, Hamilton Street.—The Women's Class held their fifth anniversary social on March 13th. Sister Simpkins presided, and affectionately invited all to attend their meetings, there being no age limit, and their purpose was to encourage growth in grace and in knowledge of the truth in Jesus.

Sister Baxter spoke on 'Rejoice in the Lord alway,' showing that the Christian life should be one of rejoicing. Joy came into the world when Jesus was born, and His salvation makes joy possible to all who give themselves to serve Him. Sister Kettle (a daughter of the late Bro. Bartley Ellis, Evangelist) spoke on co-operation as essential to progress. Co-operation is seen in nature, sun, rain, soil, producing our food. In the Kingdom of Christ all are needed to co-operate with Him, and with each other. All service done for Him will be abundantly blessed. Recitations and duets were given by the class. During the year, two members of the class obeyed the Lord in baptism. We rejoice, and go forward anticipating greater things. M. K.

Birmingham, Summer Lane.—The three months' special service by Brother R. K. Francis, ending on Lord's day 28th March, has been a source of rich spiritual blessing to all. He is as enthusiastic as ever in winning souls: is not prepared to yield one iota to those who would lead us from the New Testament position and, after 50 years evangelistic work, has lost none of the fire so long associated with his delivery of the message. There is never any uncertainty about what he has to tell. He has given of his best, having served the Women's meeting, Bible Classes, Christian Endeavour and School, as well as having conducted three week's special missions. We are glad and encouraged to report the addition of seven—six by immersion and one by restoration—as a result of our brother's labours. We thank God for the happy time we have enjoyed for we have been built up in our faith through his faithful ministrations. A meeting to bid God-speed to our brother and sister, was held on Tuesday, 30th March, and at this a number of members expressed their appreciation of the indefatigable way in which our brother had spent himself in the service of the church. Suitable presentations were made, and earnest desire expressed that he might soon be able to return to work with us. Our prayers follow him to Glasgow, that his work may be richly blessed, there, too. F. C. DAY.

Obituary.

Belfast, Berlin Street.—We regret to report the passing, on April 5th, of Brother John Sinclair, a stalwart for the Old Paths. Though mourning his departure, we rejoice to think of him as being 'with Christ which is far better.' Bro. Sinclair was the oldest member of the Church, having joined during the period when Bren. James Anderson and John Straiton laboured here, some forty-five years ago; and he remained steadfast

unto the end. With him, the Lord and His will were always first; and he was ready to render any service he could. He served the Church long and well; and was highly esteemed, both in and out of the Church, for his Christian character. Our sympathy goes out to his loved ones to whom he has left an example worthy of imitation, and we pray that the Lord will be with and bless them. The funeral service was conducted by Bro. W. Hendren, Bro. G. Millar taking part. Many were present to pay tribute to his memory. *

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

Doncaster.—We regret to report the death of Bro. James Stocks who passed away on March 16th, after a short illness.

Bro. Stocks, who had reached his 83rd birthday, has been connected with the Church for a considerable number of years, and proved loyal and steadfast.

Although taking no public part in the Church's work, he always manifested a keen interest in spiritual things, and never wavered in his attachment to the cause of Christ. His was a very simple faith, but withal, he earnestly contended for the ancient faith, and never compromised our New Testament plea. We shall miss his presence, but are glad that for so many years he has been identified with us, and that we have had fellowship with him in the Gospel.

J. GARNETT.

Mapplewell.—The Church regrets to record the passing of Bro George Arthur France in his 50th year. He was a scholar at Livertedge Lord's Day School, and joined the Church there on April 23rd, 1904. On October 31st, 1909, he was one of a small band to start the Church at Mapplewell. Through the years he has been loyal to his Lord and His cause, most regular in his attendances at all the meetings. Of a quiet, unassuming disposition, he endeared himself to all who knew him. He was laid to rest at Staincross Cemetery, on March 25th. The writer conducted the service. We commend his wife (who has loyally supported him in all Church work) and daughters to the care of our Heavenly Father.

R. M.C.D.

Motherwell.—We regret to record the passing away of Sister Jeanie Stevenson on March 13th, aged 38 years. She was a faithful member, and although for many years in failing health, was very regular in her attendance at the Church services. The example of her faith in Christ will long be remembered by those associated with her. 'Abide with me' was one of her favourite hymns, which she sang before the end. The writer officiated at the funeral. We praise God for the testimony she has left behind,
j. s.