

The Scripture Standard

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

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Position and Work of Women,

QUERIES on the position and work of women are perennial, and as we have some on hand we will deal with them here and now.

That the sexes are differently constituted for different functions and work is clear to all who have knowledge. It is not a question of inferiority, but of difference. For many years past, in dress, manners, habits, work, women have become more mannish. But who really has any use for a mannish woman? We affirm that what some women are now doing is bad for the home, the nation, and the Church. It is with the latter we are concerned here.

What should Christian women do? What saith the Scriptures? 'Let the women keep silence in the churches: for it is not permitted unto them to speak. But let them be in subjection, as also saith the law, and if they would learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in the church.' (1 Cor. xiv. 34-35. R.v.) And Paul adds, in ver e 37, these are the commandment of the Lord.' 'Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam -was first formed, then Eve, and Adam was not beguiled, but the woman being beguiled hath fallen into transgression.' (1 Tim. ii. 11-14.)

These passages are plain and surely prohibit teaching, speaking, and leading by women where men are present. Paul gives reasons for these prohibitions: Adam was formed before Eve,

but the woman took the lead and was the first in transgression. Well has it been said: 'The catastrophe of Eden is the beacon for all generations, when the sexes repeat the folly of Eve and Adam, and exchange their distinctive position and functions.'

But it is said that in Christ there is neither male nor female (Gal. iii. 28), and that the term brethren often includes the sisters. Well, if that can be made to mean that commands given for the one apply equally to the other, then when women are commanded to be silent and not speak, it must mean the men, too.

While in the enjoyment of blessings in Christ there is no difference, yet, in the New Testament, the sexes have each separate and special spheres and duties assigned them.

Again it is said, 'If women are to be silent in the meetings of the Church, then they must not sing.' It seems to us useless to argue with any who cannot see a vast difference between a woman joining with a congregation in singing and taking a leading part in presiding over or addressing a mixed meeting.

If the above commands can be set aside on the plea that times and circumstances have changed, it seems to us there is no stopping place, and we may as well give up the plea for a return to Christianity as revealed in the New Testament Scriptures. In his pamphlet on *The Work of Christian Women*, Bro. Alexander Brown names the following as 'Some things not found in the New Testament':—

- '1. A woman Apostle. The twelve chosen by Christ were men, and we do not read of a woman among the seventy.
- '2. A woman evangelist. All the evangelists named were men.
- '3. A woman pastor. The pastors were to be husbands and fathers, not wives and mothers.
- '4. A New Testament writer from the women. The writers of the New Testament were all men.
- '5. A woman addressing a public meeting composed partly of men.
- '6. A woman praying when men were present.

'Is it not passing strange that women were thus invariably omitted, if they were designed to do such work, and act as men? On the supposition that woman's sphere is different from that of man, all is plain.'

Christian women have duties in the home and among their own sex. (*See* 1 Tim. v. 14, Titus ii. 3-5, 1 Peter iii. 1-6), which, if faithfully attended to, will result in more lasting good than apeing men in dress, manners, habits, and speaking in mixed assemblies. EDITOR.

Reconciliation.

WE have the teaching of the Apostle Paul in 2 Cor. v. 17-19, regarding reconciliation, and he sets forth the condition of those persons who were reconciled to God. They were new creatures. If I were to ask you when your natural life began, perhaps you would say you were born into the world, and were made a creature by birth. That is clear. By the new birth you become a new creature, and not until we are born again are we new creatures. It takes a birth for a creature—a new birth for a new creature. Those who were born anew of the Spirit become new creatures, and Jesus said, 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven.' Unless we believe Jesus and do what He bids us, we have no promise of being in Christ Jesus.

Paul also says that the promise of reconciliation is of God—everything is of God. God has made rich provision for us, and opened up the way by which we may be reconciled. Even the conditions are of God. Faith is a condition. It is of God, because it is in the divine testimonies, 'These things are written that ye might believe, and that believing you should have life through his name.' We could not believe without proof or evidence. Repentance is a result of the divine

methods. 'The goodness of God leadeth thee to repentance.' Obedience is of God, because it is of divine authority. If there was no divine authority for it we would not obey. The Apostle thus affirms that 'all things are of God.'

Now the ministry of reconciliation was committed to the Apostles. You remember that Jesus, in His own prayer, said, 'Father, the words that Thou gavest Me, I have given to them.' Then the Apostle Paul, writing to Timothy, said, 'What thou hast learned of me, that commit thou to faithful men, who shall be able to teach others also.' What a wonderful chain. God gave the word of reconciliation to His Son who committed it to the Apostles. The Apostles committed it to faithful men, who learned the way of life from them. It has been transferred by faithful men down the ages to our time and to us, and here we have the word of reconciliation. 'This is the word by which the Gospel is preached unto you.'

What do we understand by reconciliation? Reconciliation means a renewal of friendship. It has in it the idea of bringing God and sinful men into communion and agreement. Reconciliation means to restore to fellowship, for the idea underlying reconciliation is that of a previous estrangement and alienation. Now alienation is a

terrible thing, and the more nearly related the parties are the more terrible it is. The more dependent one is, the more terrible still is alienation. Sometimes a son is alienated from his father; a daughter from her mother. The first sign of this alienation is that the parties are not on speaking terms, and those who are not on speaking terms do not wish to meet each other. You go to a young man who is estranged from his father and say, 'Why are you alienated from your father? Is he not as good as he was formerly?' He says, 'Yes, but I am not.' You say to the daughter, 'Is not your mother as good a mother as before?' and she replies, 'Oh! yes; but I am not.' Before there can be peace, friendship, fellowship, there must be someone to go between them. So in our case there must be someone to come between the great God and us. We are dependent on Him. 'It is in Him we live and move and have our being.' He holds the brittle thread of your life and mine. We are dependent on Him for everything. Yet you are not on speaking terms—alienated from the great Father in Heaven. So the Apostle says that reconciliation is through Christ. He is the Mediator. He is the middle one—the one who goes between.

Down through the years" there were mediators between God and man, but they were more or less imperfect. Moses was a mediator between God and the people. Aaron and the high priests became mediators, but they were more or less imperfect mediators. Finally, Jesus came—the only perfect Mediator. I rejoice that He is the mediator. On the one hand, He is related to the Father and is now in the bosom of the Father, but He came to earth and became flesh, and' is thus related to us on the other hand—related to us as a brother—'bone of our bone and flesh of our flesh.' God says, 'I have confidence in My Son,' and we can also have confidence in Him.' He lays one hand upon the throne of heaven and God says, 'Hear Him. I commit everything to Him. I trust My Son.' Jesus says, 'Take Me by the hand and I will take you to the

Father.' Mediation is through the Christ. *We* need the reconciliation—not God. God does not need reconciliation at all.

Now the aggressor is supposed to make certain amends for the wrong he has done. The offender must make amends. It is necessary also that some mercy or concession shall be shown by the party in the right to the party in the wrong, before there can be any reconciliation. The plan of reconciliation is set forth in the Gospel. Man owes everything to God, and he should render up and yield to Him the service of his heart in true righteousness. But we have all been sinners. We have become aliens to God—alienated because of wicked works. It is not possible for us to make amends for a wasted sinful life. It is not possible; and if God required a full recompense, there could be no reconciliation and no hope. We should be helpless and lost. But God in His mercy did not require that. He came to meet us more than half way in the person of His Son. He made it easy for sinful men and women to come back into His family. This is the Gospel of Christ. God made it possible for us to become sons and daughters—and come back into His family. Do you know that the reconciled person occupies a different relationship to the Father from that which he occupied before? Before reconciliation to God he was an enemy. If not an out and out enemy, an alien. Perhaps a friendly alien—but still an alien. But after renewing friendship he is brought into the family—'In Christ.' In Him is the reconciliation. 'There is no other name under heaven given among men whereby we must be saved,' and I rejoice to think that 'there is one mediator between God and man—the Man Christ Jesus.' God was in Christ reconciling the world to Himself. God does not need reconciliation. A strange idea has got into the world that God needs to be reconciled to us, and it is so expressed in two of the great 'Creeds' in the world. Jesus Christ died to reconcile us to God—not God to us. When did God come to hate poor wicked

perishing humanity? God never had anything but love for fallen man. If you have a lingering doubt in your mind that God had a feeling of hatred to the sons of men, look at Calvary. God says, 'That is the proof that I love you. I gave the Son of My bosom to save you.' While God hated sin, He always loved the sinner, and He made the offering of the most precious gift in His power to reconcile men to Him. There is not a statement in the Bible that would lead us to think that God must be reconciled to us. We are the offending party. We have gone astray. You know that beautiful story of the lost Son—the most beautiful parable that ever dropped from the lips of your Lord and my Lord. Think of that poor boy, away in the far off country, when he came to realise how hopeless and helpless he was, and when he made that resolve, 'I will arise and go to my father, and say unto him, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. Make me as one of thy hired servants."' He started back. One day the father went out and looked away in the distance, where he last saw his boy go away. There he saw an approaching figure like a man. By and by we see that boy resting in the shade of a tree for a moment. ^He is preparing to meet-his father. We can almost hear him repeat the confession he had been making up. He will say, 'Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son. Make me a hired servant in the home.' Then he began to go on again. Finally, the stranger makes a movement that cannot be mistaken. The father runs to meet him. He is coining close to him. The boy also begins to run, and he says, 'Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son.' But that was as far as he ever got. The father just smothered him in his arms. Jesus said, 'That is a picture of My Father.' With that beautiful parable before you, don't ever think that God needs to be reconciled to sinful men.

On one occasion I met a traveller who took me for a priest. We were staying at the same hotel, and after dinner I went into the writing-room. This gentleman followed me and said, 'Stranger, I want to talk to you.' My heart just warmed up to him. 'I want to say,' he went on, 'that I have no use for religion. I am soured at the Churches. I will give you some of my experiences. Last year there was a great revival being held in Hamilton by two great revivalists. I went, as an honest man, to get some good out of them. They told me I was a sinner. I knew that. Then they told me that God was unreconciled. Then they told me to go forward to the penitent bench and pray that God would be reconciled. That if God was reconciled I should feel a great peace and joy flood my soul. I went forward eight nights, and if ever an honest man prayed, I prayed from the bottom of my soul, but nothing ever came. I experienced nothing and felt nothing. Do you know, I 'would not profess I had experienced something I knew nothing about, and I want to say that if I go to the grave a lost man, I'll go an honest man.' I asked him, 'What were you praying for?' He said, 'That God might be reconciled to me.' Have you ever heard prayers like that—prayers that God would be reconciled to man? I said to him, 'What do you understand by reconciliation?' He said, 'I cannot tell.' I said, 'Reconciliation means a renewal of friendship. And you were praying for eight nights that God would be reconciled to you. When did God begin to hate you? Why, God is your best Friend. He so loved you that He sent His only begotten Son that you might be saved. The Gospel says, "Be ye reconciled to God." These men, if they had done their duty, would have told you what steps you should take to be reconciled to God. You are the man who must make the advance, as God is waiting to receive you.'

'You hear about the peerless Son of God, and the blessedness of the life to which He calls men. This only leads you to believe in the Christ, but believing does not make you a Christian.

Believing only fits you to make the move to be one, and when you have complied with the initiatory rite by being baptised into Christ—putting Him on—you are a Christian in full fellowship.' He said to me, 'Does the Bible teach that? I can understand that, and it is reasonable to say that a man is made a Christian by complying with the law of Christ as laid down in the New Testament.' ..

Those who teach men that God has to be reconciled to them, are leading men astray from the truth. There is nothing like that in the Bible. 'Be ye

reconciled to God'; and we must comply with the terms and conditions of reconciliation. We renew our friendship by believing and obeying, and thus we are reconciled to God.

In Colossians i. **21**, we read, 'And you that were sometime aliens and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death.' He has provided the means by which we may be reconciled to Him in the death of the Lord Jesus Christ on Calvary.

W. D. CAMPBELL.

Spiritism.

'CHOOSE ye this day whom ye will serve,' if the Lord be God, believe in Him. If the Bible is a full and sufficient revelation of God and of His relations with the human race, making for salvation; believe God, and open His book of truth, and turning from all others, hold on to this and to Him

'Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart,' (Ps. cxix. **1-2**).

There is no teaching touching religion more hateful to God, or more devilish to humans, than this wide-spreading Spiritism. 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: Should not a people seek unto their God? Not the living to the dead. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' (Isa. viii. **19-20**.)

That there be no mistake as to God's attitude to this iniquity, read Deut. xviii. **9-15**. 'When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of

times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these, things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be sincere with the Lord thy God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken.' Passing to v. **19**: 'And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him.'

GOD'S WORD OR THE DEVIL'S ARTFUL LIE, WHICH?

Spiritist mediums were not allowed to live under the law of righteousness given by God through Moses to the Israelites. 'Thou shalt not suffer a witch to live.' (Ex. xxii. **18**.)

Death eternal will be the doom of all spiritist mediums and their supporters, unless they repent of their evil practice and flee for salvation to that Prophet of Salvation whom God promised to raise up, and who has been raised, even from the dead, and now sits.

on the right hand of the Majesty in the Heavens, with the offer of forgiveness and Life Eternal in the inheritance of the saints of God, to all who will turn and believe Him. 'Turn ye, turn ye, for why will ye die?'

It is the Word of God that liveth and abideth for ever. Hear a little more of it. 'And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger. Therefore the Lord was very angry with Israel.' (II Kings, xvii. 17-18.)

LET GOD'S SECRETS ALONE!

'The secret things belong unto the Lord our God; but those things which are revealed, belong unto us and to our children for ever, that we may do all the words of this law.' (Deut. xxix, 29.)

The counsels and purposes of God concerning people or nations, with the times for inflicting" judgments or the showing of special mercies must not be pried into.

'Judge not the Lord by feeble sense,
But trust Him for His grace.'

Listen, both ears wide open! 'What man is he that feareth the Lord? Him shall He teach in the way that He shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear Him; and He will shew them His covenant.' (Psa. xxv. 12-14.)

Christ taught His disciples to say: 'Our Father who art in Heaven.' Our Father knows and He cares: it is enough!

Oh, the blessing of the life of faith in a loving God, with all committed to Him, and the soul at rest in His peace and joy. You know who said: 'Learn of me and ye shall find rest to your souls.' Let us go to school with this Master Teacher!

WHY LIVE IN A HOUSE OF MUD AND MUTTERINGS OF GHOSTS?

That is all that 'spiritism' can offer to you, Hear what Paul has to say

touching the living abode of Christians: Christ's real people.

'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' (Heb. xii. 22-24.) And there follows this warning: 'See that ye refuse not Him that speaketh.' Open the book of God and read that solemn warning: to end of chapter xii.

Spiritism knows nothing of Jesus as Mediator of a new covenant, and it never mentions anything of the 'blood of sprinkling!'

Sir Oliver Lodge has never had word from 'Raymond' his son, that he met with Jesus and saw the wounds in that glorified body, which were made to assure- salvation to Raymond and his father, also, if they would have it so.

Sir Oliver, in his book *Raymond*, speaks of: 'A sort of super-normal mischievousness (amongst spirits who appear) so elaborately misleading that it would have to be stigmatised as vicious or even diabolical.' Further, he says: 'I should judge that remorse is rather a notable feature of the incarnate state, and that the feeling may be akin to that sadly felt by us in the night watches.'

HEAVEN TO THE CHRISTIAN.

'And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there' (Rev. xxi. 23 25.)

Let me give you twelve words only which are more to a believing soul than ten thousand spiritist **seances**; **"The,**

Son of God, Who loved me and gave Himself for me.'

Great peace have they who love God's word, and find Him who gave it.

WHAT ABOUT KING SAUL AND THE ENDOR WOMAN?

Saul had not put her away when others were put away by him in Israel. 'And Saul had put away those that had familiar spirits, and the wizards out of the land.' (1 Sam. xxviii, 3.) We must not rush at this narrative as conclusive that it supports spiritists' seances. Quite the reverse. Saul, great in physique and valour and successful for a time giving way to pride and self-will, became disobedient to God's plain injunction. Samuel, beautiful in disposition and obedience to God, was dead. The Philistines gathering in their might, filled Saul with fear. 'He was afraid and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.' The great man quaking with fear flies for help to that which God had forbidden; and God gives him full measure for his wickedness. Without doubt, Samuel is sent by God with the final message for him. What happened was unusual for a spiritist seance. 'And when the woman saw Samuel she cried with a loud voice.' She was now in fear as this great prophet of God appeared. He delivered his message, and in the evening of that day, Saul and his three sons lie dead on Mount Gilboa. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall.' (1 Cor. x. 11-12.)

PAUL AND SILAS AND THE CLAIRVOYANT DAMSEL?

First preaching of the Gospel in Europe, at Philippi. Sabbath morning, a riverside prayer-meeting; the Gospel told; Lydia and others converted. As the Missioners went about the city, this spirit-medium damsel followed them, and under Satanic influence

cried out: 'These men are the servants of the Most High God which show unto us the way of salvation.' The Devil's purpose was to spoil the influence of these men of God, by associating them with this soothsaying woman.

The men are servants of Christ; she is led captive by the Devil at his will. 'Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And *he*—not it—he came out of her the same hour.' (Acts, xvii. 18.) God will have no testimony for the Gospel of His grace from spiritist mediums! As true to-day as then.

Spiritists sing:

'Take my life and let it be,
Consecrated, Lord, to Thee.'

God can take no life that discards the mediation of the Lord Jesus Christ, by the shedding of His blood on Calvary's Cross. The words of Jesus: 'I am the way, the truth, and the life, no man cometh unto the Father but by me.'

Spiritists' literature ever tries to destroy belief in the Deity of the Lord Jesus Christ, and soul-cleansing by His precious blood. The cult cannot be all considered as trickery and fraud. Less of this now than in its earlier days. Sir William Crookes, Sir Oliver Lodge, Sir Alfred Wallace testify to the truth of manifestations from the spirit realm in their seances.

Lest this article prove too long, it shall close with New Testament references, showing the source of these ensnaring manifestations:

'Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.' (1 Tim. iv. 1-2.) 'The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.' (2 Tim. iv. 3-4.)

Here Peter speak: 'There shall be false teachers among you, who privily

shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.'

The disciple specially beloved of the Lord, in his old age bears his witness (i John iv. 1-3): 'Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the. Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come.'

JOSHUA MORTIMER.

Bible Readings.

OLD TESTAMENT.

Dan vi THIS Darius was apparently a 1-23 stop-gap ruler, who, in his old age, for diplomatic reasons, was placed on the throne of the Chaldeans, when they had been conquered by the Medes and Persians. Finding Daniel a faithful minister of the State, he proposed to set him over the whole Realm. Jealousy arouses others to get rid of him, and they consider the most effective way is through his religion. They come 'tumultuously' (see **R.V.** margin) and demand that Darius make a decree forbidding any to make petition to any God or man, save Darius, otherwise he shall be thrown to the lions. Daniel refuses to be bound by the enactment, and makes urgent petition to God. These men, who apparently dominate Darius, insist on the penalty being paid by Daniel, but he is delivered by the God he has so faithfully served during a long life. Daniel, at this time, was about eighty-five years of age, and had been prominent at the Court of Babylon for nearly seventy years.

Isa In Luke iv. 16, Jesus uses and applies lx1 himself the opening words of this chapter, and amply did He fulfil the prophecy in preaching good tidings,

binding up the broken-hearted, proclaiming liberty and the acceptable year of the Lord. Why did He stop on reaching the words, 'and the day of vengeance of our God'? Because. He could not have included these words and added, 'To-day is this Scripture fulfilled.' That day of vengeance tarried for forty years after the Crucifixion. Those who came under His sway became priests of the Lord (1 Pet. ii. 5, Rev. v. 10) serving Him who has indeed caused righteousness and praise to spring forth before all nations.

The opening verses are the same **Micah iv.** as Isaiah ii. 2-4. There is little difficulty in understanding this prophecy of the day of Pentecost (Acts ii.) for the law went forth then from the Holy Spirit, who used Peter and the rest as His mouthpiece. This is the only law that ever went out of Zion. Had men faithfully fulfilled that law, the desolation of war would not have visited the world in this twentieth century. The people to whom this prophecy originally came had to expiate in Babylon the crime of refusing to acknowledge and obey God's law. History has, in a spiritual sense, repeated itself. There is promise of hope and blessing when men return to seek the Saviour and acknowledge His reign.

me,' (13 v.) is the same as Psalm

Psalm The latter part of this psalm, xl beginning with 'Make haste to help me (13 v.) is the same as Psalm lxx and it has been suggested that the earlier verses, which are a song of thanksgiving, should come after the petitions of verses 11-17. The expressions tally with David's experiences with Saul; but verses 6-8 are applied to the Saviour (Heb. x 7), and prefaced by the words, 'When he cometh into the world.' No one else ever was able to say anything when He came into the world. Nor was anyone but Jesus, the Christ, able to redeem the promise, 'Lo ! I come to do thy will, O God !'

NEW TESTAMENT.

Acts v. 12-42. The disturbance of the High Priest at this preaching of the resurrection of Jesus can be readily understood, as he had been mainly the instrument by which the Saviour's death was accomplished. How lightly had they taken upon themselves the responsibility for 'this nian's bjopd' (Matt, xxxii. 25), but

now that it is proclaimed that He is risen, they indignantly disclaim any responsibility. Peter and his colleagues refuse to be silenced, in view of the Lord's command, and speak of the Cross and the exaltation of Him who was nailed thereon. Their witness they declare is backed up by that of the Holy Spirit, who is given to 'all them that obey Him.' Gamaliel's attitude is not a heroic one, but serves to release the Apostles.

Acts 8
1-25 Having stoned Stephen, the people added persecution of

the Christians in Jerusalem. They determined to stamp out this so-called 'heresy.' While the Apostles remained in the city, the others were scattered abroad, so that the persecution helped to further the proclamation of the Gospel. It brought Philip to Samaria, where crowds gave heed to his message, and a great revival was begun. The conversion of Simon shews with what effect Philip had preached. The Holy Spirit's gifts were not received on baptism, for it was not till Peter and John arrived, and praying for these new converts and laying hands on them, that the Spirit was received. Sometimes the worth of Simon's baptism is challenged; but this has no force in view of Peter's reply, 'Thy heart is not right before God.' Now baptism is not intended to change the heart, so that his baptism was not at fault. Simon's fault does not necessitate re-baptism. He is bidden to repent and pray God for forgiveness. This accords with the instructions in i John i. 8-9.

Acts 8 Philip is suddenly called away from 26-40 this wonderful work to

go down to a desert place. Without hesitation he obeys the call, and on his journey sees a man travelling home to Abyssinia. The Holy Spirit in audible, understandable words, says, 'Go near and join thyself to this chariot.' As he approaches, he hears the man read what we now know as Isaiah liii., so Philip began with that Scripture and preached to him Jesus. There could be no happier choice of passage for the purpose. Coming to a stream the man asks why he should not be baptised. He could have known nothing of this ordinance unless Phillip had included this in his preaching. They then both went down into the water, and upon confession of his faith in Jesus he was buried

into the likeness of the Saviour's death and raised in the likeness of His resurrection. There is joy in obedience, as the man went on his way rejoicing.

Acts 9 Saul who was at the stoning 1-22 of Stephen of Stephen, now seeks

to recall for punishment those scattered abroad, and sets out for Damascus. He has nearly accomplished his journey, when he is stopped by a voice that assures him that his persecution is not only directed against the poor and despised believers, but against the Lord of glory. Paul is privileged to see His face, to hear the voice of His mouth. He knows now, that beyond any shadow of doubt, that Jesus is risen and ascended. He is bidden to go into Damascus where it will be told him what he **MUST** do (5 v.). Ananias, a servant of the Lord, overcoming his fears of this opponent of Christ's followers, visits him and commands him to 'arise and wash away thy sins, calling upon the name of the Lord.' Ananias could not have made such a declaration, except for the fact that it is in the waters of baptism that the blood—the effective purger of sin—is applied. Later, Saul is informed of his mission to preach to the Gentiles. j.s.

A Fine Record.

THE following tribute to the worth and work of Bro. Robert Fleming, of Manchester, who has just retired from the Directorate of the Co-operative Wholesale Society, is taken from *The Producer* (April 1937):

'By the retirement of Mr. Robert Fleming, the C.W.S. will lose one of its very able leaders, and the last link with the war-time directorate will be severed. . . . Although a Scot, it was with co-operative effort and achievement in Ireland that Mr. Fleming was prominently associated prior to his election to the C.W.S. board. He became Secretary to the Belfast Society in 1897, when co-operation in the city was passing through a very critical period. . . . The solid worth of Mr. Fleming's work for co-operation in Ireland was officially acknowledged in 1914 by his election to the presidency of the first Irish Congress. He was the unanimous choice of the, Irish Co-

operators. . . . The inaugural address, delivered from the presidential chair in Dublin, lent emphasis, by its level of thought and breadth of view, to the wisdom of the choice. The C.W.S. directors pay glowing tribute to Mr. Fleming's outstanding qualities: his business ability, his unflinching determination in striving for his ideals, his geniality, and his unvarying graciousness . . . have become more evident during the many years we have been privileged to enjoy his association as a colleague, and as a friend.'

During most of his lifetime, Bro. Fleming has been associated with and has rendered valuable service to, Churches of Christ. He is a stalwart adherent to the Old Paths, and is keenly interested in *The Scripture Standard*. Our readers will join in wishing for him all that is best for the years that lie ahead. EDITOR.

Correspondence.

PANTOMIME MARTYRS.

DEAR EDITOR—You will not wish to unduly extend discussion upon 'Pantomime Martyrs' but you will not refuse to accept the thanks of one who is representative of many brethren, for your courage and faithfulness in dealing with a matter, which, to say the least, has aroused a measure of indignant surprise.

With many others, I owe much to one whose memory is cherished, the late Albert Brown. In this connection, he taught us the Scripture meaning of 'sacrifice,' and impressed upon our youthful minds that the general idea of sacrifice, *i.e.*, doing without this or that, was totally inadequate.

Without the slightest hesitation, I affirm that the Overdalian conception—if the reports of the 'Lenten' sacrifice is indicative of the teaching given there—is opposed to that given by Albert Brown.

I remember how he would bring before us the life and experience of Paul, and especially stress that **HE** never referred to what he gave up for his Lord as sacrifice, and that Rom. xii. 1-2 should be studied, together with related teaching—having in

mind, all the time, the supreme sacrifice of our Lord—as setting forth the Divine mind upon that matter.

Apart altogether from the apostacy manifested in the observance of Lent, surely to speak of the taking of bread, butter, and marmalade, twice a week, in place of something more costly, as sacrifice is unworthy of disciples of Christ, and is nothing less than a travesty of the teaching given amongst all Churches formerly, and in some to-day.

From another point of view, I am acquainted with some who scarcely know the taste of butter, and, for them, bread, butter, and marmalade would be a luxury indeed!

Wishing the *Scripture Standard* every success in its defence of truth and advocacy of the ancient faith. j. HOLMES.

To What End?

WILL J.M. (Leeds) and others please note:

Our Lord Jesus criticised and pronounced judgment on the worship and worshippers of His day (see Matt. xv. 1-9 and xxiii.), and made clear that the only acceptable worship is according to the revealed will of God: all other so-called worship is in vain. Paul speaks of 'will-worship,' 'which is after the doctrines and commandments of men,' and not after Christ. (Col. ii.)

Roman Catholics and heathens say their worship is 'heavenly,' and that their souls are stirred by such.

Alexander Maclaren said, 'The gratification of taste, and the excitation of aesthetic sensibility, which are the results of such aids [*i.e.*, music, art, ritual] to worship, are not worship, however they may be mistaken for such.' EDITOR.

'THINK not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance And a man's foes shall be they of his own household.' JESUS CHRIST.

Why No Protests?

IN view of the many strange things appearing in *The Christian Advocate*, brethren ask why no protests appear therein. The letter below, one of a large number of letters and articles that have been refused publication, will help to explain. Yet it is claimed that 'liberty of expression and sane criticism' are allowed in the official magazine.

EDITOR 5.5.

To the Editor of the 'Christian Advocate.'

Dear Editor — Ordination Service at Leicester. Regarding the report of the above in a recent number, I wish to raise a few questions:—

- (1) How is it that Principal Robinson, who is resident in Birmingham, goes to officiate at the ordination of officers in a Leicester Church?
- (2) Is there any Scriptural authority for this?
- (3) Does it mean that, because he is head of a college he is authorised, as a kind of 'archbishop,' to over-ride local officers of Churches and officiate where he pleases?
- (4) What is the nature of 'the blessing' which he 'gave them'?
- (5) Is the report complete, or have any ritualistic and liturgical items been omitted, as in the case of the ordination of Dr. Yorke, of Norwich, reported on December nth?

These services are causing some concern to those who are jealous of our position and plea.

ENQUIRER.

Nyasaland.

THE work in this land continues to make good progress. The native preachers spend their time in teaching and preaching to their fellow country men and women, and encouraging the faithful to maintain their stand for the faith of the Gospel. The difficulties of travel are considerable and a more mobile means of progression becomes

essential. Cycles for our preachers would be an immense advantage to them, and enable much more work to be done, and supervision would be easier.

The territories to the East and West of Nyasaland are open, and ripe for the Gospel. The men are there, ready to go. It is up to us at home to supply the necessary means. The men on the spot are ready to go into the unknown; it is ours to hold the ropes. They are ready to risk their all for the Gospel's sake: it is ours to protect them in their endeavour.

w. M. KEMPSTER.

News.

Belfast, Berlin Street.—We are pleased to report that, on Lord's Day, May 9th, after our Gospel meeting, a young man, James Keers, grandson of our esteemed Sister Keers, decided to follow the Lord. He was immersed at Old Lodge Road on the 13th, by Bro. J. Hamilton.

We are much encouraged by this further result of sowing the Gospel seed, and feel the future is bright for the old faith. Now we are looking forward to the formal opening of our new meeting-house, which will be held (D.V.) on July 17th and 18th. We are hoping to have with us Brethren and Sisters from over the water. 'Come over and help us.' Fuller particulars in next issue of *The Scripture Standard*. We are deeply grateful to all who have contributed to our fund, and thus made possible the possession of a meeting-place of our own.

C. HENDREN.

East Kirkby (Beulah Road). The Church has suffered a severe loss in the removal of Bro. and Sis. A. Murray and family to Morecambe. Though only transferred to us from East Ardsley some three years ago, they had endeared themselves to all our hearts.

On Saturday, May 8th, a good number gathered to express appreciation of devoted and faithful service rendered to the Master and His cause here. After a social tea, several brethren spoke in high terms of our brother's unstinted labours in every branch of the Lord's work; of his deep interest in the young, and his faithful proclamation of the Gospel at Beulah Road, and with other district Churches.

On Lord's Day, May 9th, Bro. Murray gave his last message (for the present) to the Church in the morning; and in the evening, with his usual fervour, proclaimed the Gospel to a full house. After this service, Bro. and Sis. Murray departed amidst scenes of loving esteem and tender affection.

We pray that the divine blessing may be with them, and that our brother may find avenues of service for our Lord and Master, and that our loss may be others' gain.

w. B. JEPSON.

Pennyvenie.—On April 17th, Mrs. Rhodes, who for a considerable time has attended our meetings, made the good confession and was immersed at Coplaw Street, Glasgow, by Bro. J. Scouller. We rejoice in this further evidence of the Lord's blessing on our work, and go forward with renewed hope and courage. Our meetings for Breaking of Bread are now held in Pennyvenie School, on Lord's Days at 12 noon.

Glasgow (Hospital Street).—The Church has been cheered by an addition to its number. Sis. Macdonald made the good confession and was buried with Christ in baptism, on April 28th. We trust that she, with us, will continue to grow in grace and in the knowledge of the Master. **M.B.**

Obituary.

Glasgow (Coplaw Street) The fact that we have no abiding city here is strongly emphasized by the sudden and unexpected passing of Bro. W. Norman Nelmes, a deacon of the above Church. He was motoring to the Clyde coast to begin a holiday, when he became ill and had to stop at St. Catharine's, where he died the following day, Sunday, 2nd May.

Early in life, he gave his heart to the Lord, and thereafter never ceased to contend earnestly for the faith once for all delivered to the saints. He had a severely logical mind and, although not a public speaker, his knowledge of the Scriptures made him an opponent not to be lightly regarded when drawn into private discussions with those of sceptical or modernistic views. One of his early converts was a friend who held atheistic ideas, who was finally won over by the sound Scriptural arguments advanced by Bro. Nelmes. His loyalty to the 'old paths'

compelled him to take the unpopular side on the outbreak of the Great War. He was chosen to fight the religious test case for the city of Glasgow, and succeeded in convincing the Tribunals. He gave much help and encouragement to other brethren suffering from conscience's sake. At his own expense, he served with the Friends' ambulance unit, and saw much of the effects of war, in England, France, and the Mediterranean ports till the close of the war. His attitude on this question brought him scorn, obloquy, and hatred, yet none of these things moved him. An expert mountaineer, he found his climbing experiences stood him in good stead in such trying times.

While he was a shrewd and keen business man, he was withal of a loving and most generous disposition. To the needy (deserving or otherwise) he never turned a deaf ear, nor did he merely say, 'Be ye warmed and filled!'

Nothing gave him more joy than to take his poorer friends for a long day's run in his car to view the beauty spots in the West of Scotland. He was the soul of hospitality. The Churches are the poorer, in more senses than one, by his passing.

To those who loved and mourn him, we tender our heart-felt condolences and sympathy, assured that their loss is his gain, and that it is 'only a little way on to our home.'

He was buried at Eastwood New Cemetery before a very large circle of friends from Inverness, Aberdeen, Edinburgh, Dunoon, and elsewhere. Bro. Francis conducted the services. j.s.

Items.

Wanted.—*Christian Baptist.* A. Campbell. Price, etc., to Editor.

Change of Address.—Bro. Allen Murray, 233 Westminster Road, Morecambe, W. E., Lancashire.

Change of Address.—Bro. R. B. Scott, 52 Lady Somerset Road, London, N.W. 5.

New Secretary.—Bro. W. B. Jepson, 'Inglenook,' Clumber Street, East Kirkby, Notts.

Opening of Meeting House.—Berlin St., Belfast, July 17th and 18th. Look out for fuller notice in next issue, **D.V.**