

The Scripture Standard

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

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From Rome to Scotland.

TRACING the journey of the Church from the 'beginning at Jerusalem,' through Rome and England, wereach some notable landmarks in Scotland.

Through the centuries many notable witnesses in Scotland, among whom stand out Patrick Hamilton and George Wishart, who resisted 'unto blood' papal claims and doctrines. The 'Covenanters' too, pledged 'to defend the primitive purity and liberty of the gospel,' were hunted through moor and glen, shot down, or tied to stakes and drowned, as young Margaret Wilson and the aged Margaret Maclauchlan were in Wigtown Bay. These were martyrs for faith and freedom. Historians testify to the deplorable state of religion prior to the Reformation; the superstition of the people; the avarice and profligacy of the clergy.

The day dawn was soon to appear. The influence of Wickliffe and Luther was being felt and fostered. In 1505, was born, near Haddington, one who, more than any, was destined to shape the ecclesiastical history of Scotland, **JOHN KNOX.** He was trained for and ordained a Catholic priest. Converted to Protestantism, thus incurring the wrath of the Pope, he was condemned to the galleys, and for nineteen months was chained to the oar. Released through the influence of Edward VI., and appointed one of the king's chaplains, he took part in preparation of the English Prayer Book of 1552. He was offered the bishopric of Rochester which he refused.

When the Catholic Mary became Queen of England, Knox fled to Geneva, and came under the influence of John Calvin, whose teaching he imbibed.

Returning to Scotland in 1559, Knox poured forth his fiery eloquence against Popery with such effect that, in many places, altars and images were shattered, and priestly garments torn into shreds. His power was greater than that of the throne, and the Scottish Queen Mary said she feared his prayers more than an army of men. Parliament adopted his 'Confession of Faith,' and formally abolished Popery in 1559, and a 'Reformed Church', on Calvinistic lines was established.

Knox died in 1572, and over his remains it was truly said, 'Here lies one who neither feared nor flattered any flesh.'

The aim of the Scottish Reformers was, to quote their own words, 'the purifying of the Church from corruptions, and restoring its Apostolic and primitive form . . . to imitate the model exhibited in the New Testament.'

Knox defined the true 'Kirk' of Christ as one where three things obtain: 'the true preaching of the' Word of God; the right administration of the sacraments [ordinances]; and discipline as God's Word prescribes.' 'The Word of God,' said he, 'is plain in itself, and if there appear any obscurity in one place, the Holy Spirit, which is never contrarious unto Himself, explains the same more clearly in other places.'

These principles, logically followed, would have led to the restoration of the New Testament Church, but alas, the work of the reformers resulted in rearing an ecclesiastical structure vastly different from the original model.

We cannot now follow the Church of Scotland through its struggles, secessions, divisions, and the despotic Acts of its Assemblies, some of which Dr. Guthrie declared to be 'the blackest ever passed, and intended, not to exclude heresy but truth from her pulpits.'

In 1929, after much negotiation, the Church of Scotland and the United Free Church became one. Some refused to countenance this union, and there is still a 'Free' Church which maintains that the presence of the King's High Commissioner and military displays at the General Assemblies are evidence of the subservience of the Church of Scotland to the State, against which heroes of the past protested.

In many things, the *Church of Scotland is more like the Roman than the Jerusalem model*. She has a number of officials with unscriptural titles, as Moderator, Very Reverend, Reverend, etc. The Lord- plainly prohibited all this when He said, 'Be not ye called Rabbi [Teacher], Father, Master, for one is your Master, even Christ.' The 'Confession of Faith' (the doctrine of the Church,) declares the Scriptures to be 'the rule of faith and life,' to which, 'nothing at any time is to be added.' We would earnestly urge that everything should be tested by that rule. The influence of Calvin is seen in this: 'By the decree of God . . . some are predestinated unto everlasting life, and others are foreordained to everlasting death . . . their number is so certain and definite that it cannot either be increased or diminished. . . . Those are chosen in Christ . . . without any foresight or good works, or perseverance in them,' (*C. of F.* III.) This contradicts the Scriptures: 'God is no respecter of persons,' 'Ye will not come to me, that ye might have life,' 'whosoever will,' and it makes God responsible for the unsaved, rendering useless Gospel preaching and efforts after amendment.

The Church of Scotland like those of Rome and England, *substitutes infant sprinkling for believers' immer-*

sion. 'Baptism,' says the *Confession*, was 'ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life.' All this which can only be true of a sincere, penitent, immersed believer, is said of an unconscious babe. This is *surely making too much of water!* In practising sprinkling for baptism, the Pope, rather than the Lord Jesus, is obeyed, and by this, and other things for which Rome is the only authority, the heroic stand of Scotland's witnesses and martyrs is nullified.

Popery is again getting a stranglehold on Scotland, and real deliverance can only come by a return to Christianity as it was at the beginning. Substituting Knox and Scotland for Milton and England, we may use the poet's lines and say:

'Knox! thou should'st be living at this hour:

Scotland hath need of thee . . .

Thou had'st a voice whose sound was like the sea.'

Men are needed with 'the spirit and power of Elijah,' whose voice swept through the land like a whirlwind, to denounce error, and call the people back to the old paths. **ED.**

Coming Events.

A Conference of those pleading for Christianity as at the beginning will be held (D.V.) in the Meeting House, Albert Street, Newtown, Wigan, on Saturday April 20th, 1935. Afternoon meeting at 3. Tea at 4 o'clock. Collection at tables. Evening meeting at 6.45, Chairman, Brb. Ed. Price (Wigan). Speakers. Bren. G. H. Hudson (Birmingham) George Hassell (Leicester), and W. Hoyle (Liversedge). All members of Churches of Christ are invited.



Wanted.

COPY of *The Christian System*, by A. Campbell. Send a price to A. L. FRITH, 10 Poulton Street, Fleetwood, Lanes.

The Disciples' Prayer--an Outline Address.

(Matt. vi. 9 and Luke xi. 2-

'LORD, teach us to pray.' Us—the disciples.

Our Father. Father of you disciples. Of some who were not His disciples, He said, 'Your father, the Devil.' (John viii. 41-44, 1 John iii. 7-8).

Hallowed be Thy name. 'Set apart for a sacred use; to reverence; to honour; sacred; holy.' (Nuttall.) In the New Testament sense, this cannot be and is not done by others than the children of God. Can the children of that other father, the Devil, hallow His name? This prayer is shut out from all except him who 'doeth righteousness.' The child of God can hallow his Father, sinners cannot. 'He that committeth sin is of the devil.' (1 John iii. 8).

Thy Kingdom come. Can any disciple now reasonably ask for that? The Kingdom came two thousand years ago. The Colossian Christians had been 'translated into the Kingdom of His dear Son.' (Col. i. 13.)

Thy will be done. How necessary such a petition, for those on whom was to rest the responsible task of being sent by Jesus, as Jesus was sent by the Father to do this very thing—carry out His will. They did so, and did it well, giving His will to 'all the world,' for all time. Three thousand bowed to it at once, multitudes followed on to accept it, and we are able to know it, carry it out, through their word and work. The Twelve were guided 'into all the truth,' were appointed judges, and as such could say, as none other, 'we have the mind of Christ' (1 Cor. ii. 16)—this will of His: the faith once delivered to the saints.

Forgive us our debts, as we forgive our debtors (Matt.); 'Forgive us our sins, for we also forgive every one.' They were both wronged and •sinned

against:- in prisons, beaten, killed; yet in prayer were taught, 'as we forgive everyone who wrongs us.' (20th Century N.T.)

Lead us not into temptation. 'Take us not' (20th Cent. N.T.); 'Bring us not' (Weymouth). Can we imagine a more heartfelt necessary request? These ambassadors, representatives, of the Sovereign of Heaven, men of like passions to ourselves required to do such work, fill such positions. They might, even when taught so to pray, be conscious of weakness, how much more later along their journey? How natural the petition: Do not take us, in our work, where we may not stand the strain of our responsibility; lead us not where we may fail in our task.' The pathos of it! Ours is a different position. Better for us to pray for more faith in God, that we may overcome all forms of evil 'with good'; for power to act rightly, or, rather, to use the power we have.

Deliver us from evil. Some ancient MSS. read 'the Evil One.' How evil ever opposed them! The Evil One always striving to resist their work. To thwart their carrying out His will. Their thought might well be: Oh, God! be our help and defender in the work, described by Thy Son as greater than His own, yet entrusted to us. Do we realize and value our privileges and responsibilities, as did they?

Only one petition left unnoticed, the only one having to do with the body. Seven (the complete number in Scripture) requests, six having to do with spiritual needs; with bodily needs, one.

Give us this day our daily bread. Can the disciple of to-day, offer this petition and be satisfied? 'Our bread for the coming day' (margin R.y.)

Who is willing to risk this prayer—for one day's bread? In the case of those taught to use it, what real absolute reliance on God was called for. How well the whole circumstance of their life and work is forced to view: bread for to-day! Reliance, faith, obedience; to-morrow, 'unto death,' perhaps. Wonderful is the prayer, right through!

Why had those disciples to be taught to pray? They were entering into a new relationship, needing the special guidance of Him who alone could guide. They were passing from Judaism to Christianity, from the kingdom of the Jews into the Kingdom of God, to take up a unique position. There was, in their case, great need for such a prayer. Jesus supplied it.

What have we gathered from the prayer? That it was given in a particular period, to disciples in a position we cannot occupy. All their needs were covered in the petitions taught, the petitions were answered, and they were able to carry through the Divinely appointed task of telling out salvation. Teaching saved ones, and 'thoroughly' furnishing them to every good work, for all time, for all the world. That only some of its petitions can always apply, and those not fully in the same sense. As a general form of prayer it was not given, and cannot rightly be used by everyone, everywhere, at all times.

Prayer is both a right and a privilege, but only to those to whom it belongs. Prayer to God always implies acceptance of His Christ, His will, dependence for God for all things. Prayer for the Christian, the disciple of to-day, is opened up by God to those who have accepted the Mediator, and only through Him have we, as God's children, the right to say, 'bur Father, who art in heaven, hallowed be thy name.'

G.C.

Repentance toward God is a determination to reform, produced by a godly sorrow for sin. It is thus a radical change of will, evolved from a change of mind towards God,

Mixed Marriages.

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—(James i. 27).

IN nothing is this solemn admonition more frequently disregarded than in unholy marriages.

Christian girls will sacrifice upon the altar of a godless man, their zeal, devotion, and trustful, loving consecration to Christ. Of course they do not mean to do this, they fully intend to reform the husband.

They overlook his swearing, smoking, drinking, non-Church-going habits, and hope to influence and lead him to a better life. In most cases it is a fearful delusion, to be repented of during the remainder of their lives. If I could write a motto in letters of gold, it would be: 'Never marry a man in the hope of reforming him.' If, as a lover, he does not regard your feelings, as a husband he will trample your heart under his feet. If, as a lover, he will swear, smoke, and drink, you may be sure he will follow up these habits during wedded life. Then how bitter will be your disappointment. Your life spent without that sympathy and helpfulness in Church life for which your heart so much craves. Strong, indeed, will be your faith if you preserve your fidelity to God and the Church. You will have to contend against fearful odds. I know of so many crushed lives resulting from such unions that I feel deeply on this subject. I once knew a trustful, loving Christian girl who married a Godless man; who made every possible promise during courtship, and trampled them all under his feet after marriage. He was angry when she went to Church, and forbade her Christian friends to come to his house. Heart-broken, discouraged, and spiritless, she left the Church, and her children have grown up as wicked as their father. This is only, one among scores of cases I have known where

years of happiness and usefulness are sacrificed to an unholy union.

And yet what do parents, care? And what will the young folks say to these things?

Your daughter had better marry a Christian in poverty, and live in a cabin, than marry a wealthy man, who has no regard for God or religion. Better a thousand-fold to marry a plain country fellow who fears God and keeps His commandments, than a brilliant, handsome, wicked, city fop, who has no sympathy for religion. Shun, as you would a viper, the irreligious man who smokes, swears, and eats cloves to disguise the fumes of

liquor. Refuse to give your heart to him who is not a Christian. Follow this advice and a happy life is assured.

When the sons of God married the daughters of men it led to the fearful degeneracy that precipitated the flood. So now when Christians marry the children of the world a flood-tide of domestic infelicity and incompatibility sweeps over the land. 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.'

SELECTED.

'Discussions Daily'

THE baptisms at Pennyvenie, Ayrshire, reported in *The Scripture Standard*, have created 'no small stir,' and questions such as the following are being put and answered:

Q. I hear that 'so and so' has joined the Baptist Church.

A. Oh no! He has obeyed the Gospel which says, 'Repent and be baptised 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)

Q. Is not that the teaching of the Baptist Church?

A. No! That is the teaching of God's Word, and the only authorised practice of the Church of Christ from the Day of Pentecost (Acts ii.). Baptists and the Church of Christ are agreed that baptism is immersion, and that according to the Scriptures only believers should be baptised.

Q. If you agree in so much, what reason is there for your separate existence?

A. In the first place, why should a Church be called 'Baptist'? The Lord prayed that His people might be one in Him, and Paul rebuked those who called themselves after 'Paul,' 'Apollos,' 'Cephas,' and asked 'Was Paul crucified for you? Were

you baptised into the name of Paul?' clearly implying that we should wear only the name of Christ (1 Cor. i. 12-15). If it was wrong then to bear other names it cannot be right now to be called, 'Baptist,' 'Presbyterian,' etc.

Q. But the name 'Baptist' is in the Bible.

A. Yes, we read of 'John the Baptist [Immerser],' but he was not a Christian, for Jesus said, 'the least in the Kingdom of God is greater than he.' (Luke vii. 28). The disciples were called Christians first in Antioch.' (Acts xi. 26). 'Peter, the Apostle, said, 'If a man suffer as a Christian, let him be not ashamed, but let him glorify God in this Name' (1 Peter iv. 16 R.V.).

Q. If the Baptists drop their name would you be agreed then?

A. No! We agree as to the act and subject of baptism, but we differ as to its design. All the Baptists I have spoken to say baptism is a command of the Lord which ought to be obeyed, but that it is not essential to and has nothing to do with salvation. Now the New Testament teaches that baptism, to the penitent believer, is 'for the remission of sins;' and that

we must be 'born of water and of the Spirit.' (John iii. 5)

Q. Oh! I have heard that a thousand times. But when Jesus said, 'Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God,' did He mean water or something else?

A. Well, if in this explanation Jesus did not mean what He said, who can decide what He did mean? Peter, guided by the Holy Spirit, preached to the crowd at Pentecost that Jesus was both 'Lord and Christ.' Many believed his testimony, and in the agony of conviction cried, 'What shall we do?' Some modern preachers would have been horrified, and said, 'Do? You can do nothing, Jesus did it all on the Cross—*only believe*. They had believed and Peter gave them the right answer,' Repent, and be baptised in the name of Jesus Christ for the remission of sins.'

Q. But was not the blood of Jesus shed for the remission of sins?

A. Yes. When Jesus instituted His Supper, He said, 'This is my blood of the new testament (covenant) which is shed for many for the remission of sins.' (Matt. xxvi. 28) The last five words are the same as used by Peter in Acts ii. 38. Without the shedding of the blood of Jesus, faith, repentance, baptism, or anything else would be of no avail. Many other passages could be quoted showing clearly the connection between baptism and that pardon procured by the blood of Jesus.

Q. Are there any other points of difference?

A. Yes. Other points relate to the Lord's Supper, -ministry, music, and finance. In some Baptist Churches, the Lord's Supper is celebrated monthly, whereas we read in Scripture, 'Upon the first day of the week, the disciples came together to break bread.' (Acts xx. 7) Other Baptists, while agreeing as to weekly celebration do not give it a central but a secondary place in their services, the sermon being the main thing. The first Christians '*came together to break*

bread,' and Paul took the opportunity to preach to them.

Q. What about the ministry?

A. The Baptists have one styled 'the minister,' or 'the pastor,' who takes the title 'reverend,' and who does most, if not all, of the preaching and teaching.

Q. Would you have all men preaching and teaching?

A. No! While the Scriptures do not teach one-man ministry, neither do they allow all-men ministry. God hath set the members every one of them in the body as it hath pleased Him. The first Church had elders, also called pastors (shepherds), overseers (bishops), a plurality of these appointed by the Church to 'take the oversight,' and to see that the members did the work they were fitted for. There is no idea of one-man ministry in such passages as: 'teaching and admonishing one another,' 'exhort one another.' Various gifts bestowed were to be used for the edifying of the body, the Church.

Q. What about music? You surely need an organ to lead the singing!

A. My dear friend, the New Testament says nothing about instrumental music in worship (except in symbolic language found in Revelations), and as for leading singing, an organ does not help, but rather encourages and enforces silence. The best singing, so the experts say, is found in Churches where no instrument is used. We are exhorted to sing with the spirit, making melody in our hearts to the Lord; to offer the 'sacrifice of praise to God continually, that is the fruit of lips which make confession to His Name.' (Heb. xiii. 15.)

Q. So far, so good, but you named finance.

A. Yes, I did. The Baptists, like many others, take money from anybody for the support of their work. The Church of Christ does not accept financial help from any who have not obeyed the Gospel. Like the first Churches they 'lay by in store as God has prospered them.' The Church of Christ is self-supporting, and its evangelists who give their

whole time to the work, go forth like the first preachers 'taking nothing of the Gentiles.'

Q. Where can I find a Church of Christ to-day?

A. We read in the New Testament of Churches meeting in houses (Rom. xvi. 5. Col. iv. 15.) We meet in our house every Lord's Day for Breaking of the Bread, at 12.30, and on Thursdays for Bible Study, at 6.30 p.m. We shall be pleased to see you there.

W. STEELE.

Lessons on 'Hebrews.'

THE writer now takes up the theme of chapter iii. 1: the 'Apostle and High Priest of our Confession/ urging the holding fast of that confession, as he again docs in chap. x. 23. The High Priest of the Old Covenant was related by ties of blood to all the priests; and there was no need of any intermediary between the priest and the High Priest. Every so-called intermediate between the Christian and his Saviour and High Priest is to-day an unwarrantable impertinence. Knowing our frailty, tempted in all points, though now seated on the right hand of God, He is able to succour, seeing He ever lives to intercede.

The greatness of His high priesthood is measured by the greatness of Melchizedec to whom Abraham made obeisance and paid tithes; Levi, therefore, and his descendants are inferior, as was also the Law under which they officiated. It made nothing perfect, and so we are prepared for that wonderful declaration that the priesthood being changed, there is of necessity a change of the Law. That, nailed to His Cross, has no more jurisdiction over those who are Christ's; thus it is that to all who obey Him, HE becomes the author of eternal Salvation. Holy, harmless, undefiled, seated at God's right hand, far above all principalities and powers, He awaits the time when all enemies shall be made the footstool of His feet.

To-day, therefore, if you will hear His voice, harden not your hearts, lest it befall you, as it did the ancient people of God, that the oath of God may debar from the promised rest.

J. SCOU'LKR.

Baptism and the Lord's Supper.

IN a discussion between **PROFESSOR CRAWFORD** (American Baptist, Close Communionist), and J. S. **SWEENEY**, (Disciple Open-Communionist), the following occurred:—

J. S. Sweeney: 'There is this thing that seems strangely inconsistent in my friend's theology. He will have it that persons are pardoned before baptism—that persons are saved and fit for Heaven without baptism; and yet he will not receive them into the Baptist Church without it. There is just that one good and holy place that no one can enter without baptism. It is true, in a most literal sense, that 'except a man be born of *water* and of the Spirit he cannot enter into—the *Baptist Church*.'

Prof. Crawford: 'He takes another little fling at Close Communion. The evident object of this is to get a little sympathy from our Pedobaptist friends. I must confess that I did not know before this that the Disciples were Open-Communionists. But if he would receive them to the Supper then I say the more shame to him, if they are, according to his doctrines, damned individuals. How could he allow them to the Communion with him if he believe them unpardoned, unsaved? The reason we don't allow Pedobaptists to sit down at Communion with us is simply because we have no authority in God's Word for so doing. According to his own doctrine, if men are not baptised they are not saved, they are not justified or sanctified, they have no access to the blood of Christ, yet he would allow them to the Table of the Lord—unsaved men at the Lord's Table.'

To the above logical and crushing statement Mr. Sweeney gave no reply. Baptism into the name of Jesus Christ for the remission of sins must be abandoned if open-communion is to be permitted.

When American preachers with their unscriptural methods were first introduced into this country, the loyal

brethren, in conference assembled, passed the following resolution: 'That we learn with deep regret that some evangelists in America commune at the Lord's table with unbaptised persons, and we hereby decline to sanction evangelistic co-operation with any brother, whether from America or elsewhere, who knowingly communes with unbaptised persons, or who, in any way, advocates such communion.' This was re-affirmed again and again. That was the position of the pioneers of the Restoration Movement. It is our position, and must be that of all who desire to be true to New Testament teaching and the plea we advocate for a complete return thereto.,

EDITOR.

Bible Readings,

OLD TESTAMENT.

THE call here to the daughter of Zion is in direct antithesis

to that addressed to Babylon (xlvi. i). Redeemed without money from her slavery, she is exhorted to arise from her stupor and put on her beautiful garments that will fit her to be a true foreshadowing of the New Jerusalem (Rev. xxi.).

The RV. is used by Paul (Rom. x. 15) in a striking passage which speaks of the universality of the Gospel message, followed by the opening verse of Isaiah liii. to show how little would that message be appreciated. The word 'sprinkle' (15v.) has been used to justify infant sprinkling. The word means to 'startle' or 'astonish,' and furnishes no argument for this unscriptural practice.

The closing verses of the previous chapter should rightly have been linked to this wonderful prediction of the life, death, and resurrection of Jesus, the Christ. The theory that this chapter has reference to the Jews, as the suffering

servant of Jehovah, is illogical and absurd. The wonder of the prophecy is that it is One 'high and lifted up' who becomes despised and rejected of men—a man of sorrows and acquainted with grief. Taken by oppression and evil judgment, he goes to death with the wicked, but is buried by the rich—such contrasts as seem almost impossible—yet prolonging his days-, justifying and bearing the sins of many, prosperity attending his work for God. Great power ensues from his death; though numbered with them, yet able to intercede for transgressors. No finer picture of Jesus Christ was ever portrayed, and the marvel of it is that seven centuries were to pass before its realization.

Dr. Campbell Morgan says that 'to suggest that these words had fulfilment in any other than the Christ of the New Testament is to reveal an ignorance of their height and depth, and length and breadth of meaning only equalled by the blindness of those who saw no beauty in Him that they should desire Him, and who, therefore, saw nothing over which to grieve in His sorrows and in His death.'

The chief interest of this psalm for us to-day is its application by Peter (Acts ii. 5"33) " the death and resurrection of Jesus Christ, and the use by Paul of the phrase, 'Thou wilt not give thy holy one to see corruption,' when addressing the Synagogue of Antioch in Pisidia (Acts xiii. 35). Both state that it could have no application to David, and both realized the inapplicability of the 8v. to David or any other Old Testament saint: 'Because he ["the Lord] is at my right hand, I shall not be moved.' Of whom could such a saying be used with propriety? Surely of none other than He who, in the beginning, 'was with God, and was God,' and therefore could not be moved by temptation, threats, violence, injustice, or crucifixion, from His purpose of love and redemption.

. In the previous chapter, there the law was

given by God on Sinai (Ex. xx). Here go forth warnings and exhortations as to the observance of that Law, on the entry of the people to that land promised so long before to Abram. Verses 4-9 are part of a ritual recited by pious Jews each morning and evening. The 8v. originated the wearing of phylacteries. Intended as a figurative expression, (sec Ex. xiii. 16), it was adopted in the literal sense by the Scribes and Pharisees. Phylacteries were leather pouches fixed to a band and containing texts from Exodus and Deuteronomy. One was worn on the left arm turned towards the heart, the other on the forehead at morning and evening prayer. Had the commands of God been more prominently in their heads and hearts, the Saviour's strictures (Matt. xxiii. 5) would have been unnecessary.

NEW TESTAMENT.

BY its high morality Judaism had attracted heathen people

who became Proselytes of the Gate. Some of these had come to the Feast, and wished to see Jesus—some of the 'other sheep,' destined to become one flock under one Shepherd. Small wonder that the heart of the Saviour was moved, as He viewed those first enquirers from the Gentiles, and visualised the promise of 'the heathen for an inheritance.' A Voice from heaven signifies approval, and ratifies all that prophets have foretold of His sufferings and glory. As in the case of Paul on the way to Damascus, some heard the sound but not the message; and surmised that it was thunder; or that an angel had spoken to Him. 'Now is judgment: now shall the Prince of this world 'be cast out.' His 'lifting up' is the drawing power; but His hearers, in view of the prophecy of Messiah abiding for ever, misunderstand the reason and the need for His going; His reply is to

warn them how soon the light would, for them, be extinguished.

Romans had a passion 'for legal justice; and only

' Pilate's weakness permitted the scourging—he finding no fault in Jesus. His reply is a threat: 'Take ye Him, and (if ye dare) crucify Him.' Pilate was powerless to release Jesus, for the reason that his misdeeds had tied his own hands. Having previously been impeached, he dared not risk another complaint to the Emperor. He revenged himself, so far as he could, by the title placed on the Cross. It stung them to the quick, but afforded him the plea, if he were questioned, that he had crushed rebellion against Caesar. How graphically the events of the Crucifixion are portrayed in that wonderful Psalm xxii. here quoted only with regard to the gambling for the clothes.

The 'It is finished' was more comprehensive than anyone could have realised. Finished, His life on earth, His work of atonement, His sacrifice; but finished also were the Old Covenant laws, sacrifices, and the very nation for which He had laboured and over which He wept.

John the other Gospels speak of other women at the tomb; here only Mary is mentioned. True, but note the 'we' of 2v. She speaks for the others who are there though not brought into prominence. How graphic is the picture of Peter and John, and how characteristic! John outruns, yet Peter rushes in while John stands without. The predominant thought is 'Who has taken away the body?' The fear of the disciples that they will surely be accused of the theft leads them to meet secretly and with fast-shut doors. They believe not Mary's avowal that she had seen Him alive; the two returned from Emmaus are hardly credited, till Jesus stands in their midst on this first day of the week.

Thomas, absent on this occasion, is here on the following Lord's Day, when he too is convinced.

The Saviour imparts a measure of the Holy Spirit to guide, cheer and comfort them till that fuller blessing—the baptism of the Holy Spirit—is realised at Pentecost.

A further appearance, this **xxx** Galilee (promised " Matt, xxviii. 7) is here recorded. At Peter's suggestion the five disciples go fishing—unsuccessfully. Jesus bids them cast the net on the other side. The result opens their eyes to the fact that it is the Lord. Peter's impetuosity comes out once more. The whole narrative shows the perplexity of the disciples. Jesus invites them to breakfast, and reinstates Peter by a confession thrice-repeated, as was the denial, and prophetically reveals how Peter would seal his loyalty to his Lord. Peter's characteristic impulsiveness is seen in that question as to what would happen to John. Peter was ever a man who spoke first and thought afterwards.

Scepticism Killing the Churches.

THE German critics obtained many of their ideas from the eighteenth century 'deists' in England and France, a set of 'free-thinkers' who did not believe in Christianity, and set themselves openly to oppose it. The very same arguments used by the deists then are being used to-day, though now they are more elaborate and detailed. The great difference is that while in the past those who used them openly opposed Christianity, as was only logical and right, those who use them to-day do so from positions inside the Church and the theological colleges. This seems illogical, if not dishonest. The leaders of the Church have capitulated to the world, and left the Church in consequence high and dry without influence and lacking

respect The Churches as a whole, strongly backed by theological scholars and educationalists, have become a body which, while in disagreement on many points, seems at one in denying the truth and authority of the Bible.'—*Is the Bible True?* by B. F. C. ATKINSON, M.A., PH.D.,

A Forsaken Bible.

THE Protestant Reformation of the sixteenth century was caused by the re-discovery of the Bible. For over three hundred years from that time certain of the European countries became Protestant, and allowed the Bible to permeate their people's minds. As a result, these countries gradually became great, or at least prosperous, peaceful and happy. These countries have been exactly those which were enlightened. England has had no revolution like France, no inquisition like Spain, no papal misrule like Italy The National Church falls more and more into the hand of those who would lead her back to mediæval idolatry and superstition. The Bible is derided by critical teachers in the Universities and schools. Every influence that can affect the popular mind, such as the press and broadcasting, is on the side of the religious leaders who assume that the Bible is untrue, and have forsaken its teaching of salvation through the atoning death of the Lord Jesus Christ.

THE full heart must speak. When the saving truth of the Gospel lays hold on the sinner's mind and heart, it is impossible for him to keep silence long. He may try to seal up his testimony, but as long as he keeps silence 'his bones,' like those of David, 'wax old, through his roaring all the day long.' Open confession with the mouth is essential to salvation. Paul commended Timothy for witnessing a good confession before many witnesses. If you are convicted of sin, confess right away your implicit confidence in the great Sin-bearer.

Revival Needed*

WE need a revival of sound doctrine once more in the midst of the land. And the Church at large also needs a revival of downright earnestness in its members. Look at our prayer-meetings, with only here and there a bright exception. There are possibly six old women present; scarcely ever do enough male members come to pray four times. Prayer-meetings they are called; *spare* meetings they ought to be called, for sparely enough are they attended.—SPURGEON.

Nyasaland.

OUR Nyasaland brethren travel miles on foot or cycle. One preacher had his cycle stolen, that of another collapsed.

On December 2nd, ten were baptised at Thondwe. On January 20th, three from Malokotela, Portuguese East Africa, were baptised at Likangala. On November 25th, the meeting house at Thanguzi, Mlanje, was opened.

Poverty is greater, many are unable to meet the Government taxes, and some have have been imprisoned for debt. These things re-act against the Gospel preacher.

Bro. Frederick, replying to a question, says: 'Some brethren live twelve to fifteen miles away. At first they meet in a brother's house, but when they grow in numbers then the meeting house is needed. These are built by the brethren themselves.'

At Dowa, where Bren. John Malembo and Grainger are stationed, there are forty-two in the school. Bro. Grainger has taught in the school without wages. In Dowa district we have six places to work.

CONTRIBUTIONS received since last report, gratefully acknowledged:—

Receipt No.	Church.	£	s.	d.
401	... Reddingmuir	...	1	0 0
405	... ..	...	2	6 6
407	... Nemo	...	10	0 0
408	... ..	...	1	0 0
409	... ..	...	1	0 0

W. M. KEMPSTER.

Reading Cards.

There are a few Reading Cards still to be had. Please send stamped addressed envelope, and say how many are required.

From the Treasurer.

THE month has been one of steady progress, orders, both at home and abroad, showing an upward trend. As a result of the publicity given to *The Scripture Standard* in the U.S.A., by Bro. Jno. Straiton, I am now getting requests for specimen copies.

Brethren at home, who have bought copies to give away, have rendered good service, and orders have resulted. Perhaps other Brethren will make a note of this. Sample copies' will be sent to any address which you may care to send.

A. L. FRITH.

News.

Aberaman, Commerce Place—We are pleased to report further progress. Two youths, Douglas Williams and Rainley Goodwin, put on the Lord, being immersed into His Name on March 7th. The membership of the Church is now twenty-eight. The Lord has blessed the work to which we have put our hands. To Him be the glory.

P. ADAMS.

Birmingham, Summer Lane—We have had still further cause for rejoicing in seeing others added to them that are being saved. Since our last report we saw Randal Lister baptised on 17th February, and Leslie Stevens on 10th March—both scholars in our Lord's-day school. At the close of the Gospel meeting last week when Brother F. Townley was our preacher, a young woman came forward and made the good confession of her faith in Jesus Christ, and is to be buried with her Lord in baptism (D.V.) on Thursday, 21st March. Others are enquiring, and we confidently expect they will be coming forward to obey the Lord.

FRED C. DAY.

Blackpool—Bro. John Scouller concluded a period of labour with us on Feb. 25th. Good meetings had been held nightly for ten days, and a season of refreshing was experienced, the Church being strengthened and encouraged. Blackpool is not easy ground, and though no visible results were seen, good seed was sown, and the harvest is sure. A number of friends turned in, and the week evening meetings were open for questions after each address. Bro. Scouller ably answered many questions. There were genuine expressions of regret when it was time for Bro. and Sis., Scouller to leave us,

the closing address of the series made a great impression, and in some instances there was renewed determination to keep a steady hand on the plough, and not to look back. We are thankful for these services, and pray that God will bless our every effort. A.L.F.

How to find Blackpool Meeting Room 'f.' Easter' is usually a busy time in Blackpool. After the winter season we look forward to seeing Brethren from far and near. Our only regret is that many come who never trouble to find us. Perhaps a number who hope to attend the Wigan Conference will come on to Blackpool for the week-end, if so, may I say, that good apartments can be had with our own Brethren. Our Morning meeting is at 10.45, Evening at 6.30.

The meeting room is not easy for the visitor to find, but if these instructions are followed no one need have any difficulty. Turn off the Prom, into Wellington Road, this is only about three minutes walk south from Manchester Square. Proceed down Wellington Road until you come to Nelson Road on the left, then look for the house end sign pointing to the meeting room. , A.L.F.

Burnley—During February, the gospel has been preached with power by Bro. L. Morgan, of Hindley. We are happy to report the addition by decision and immersion of four young people from the Lord's Day School. This is to us a great encouragement, and augurs well for the future.

C. SLATER.

Pennyvenie, Ayrshire—The Lord continues to bless our efforts. Another has been immersed into the Name of the Lord Jesus, and the number meeting to Break Bread is now eleven. Our meetings are well attended and arrangements are being made for regular Gospel Meetings, and a School, in addition to Bible Class. 'The Lord hath done great things for us, whereof we are glad.'

Obituary.

Birstall—Mrs. Eliza Rhodes fell asleep in Jesus on February 20th, in her 88th year. She was the oldest member of the Church both in years and in membership. In girlhood she was a member of the Church of England, but afterwards became a devoted and active supporter of a small Mission known as The Gospel Army. This Mission

was exceedingly dear to her heart, and what it cost her to sever her connection therefrom none but she ever knew

As 'Soon, however, as she learned ' the more excellent way,' under the joint preaching of the late James Grinstead and A. M. Ludbrook, she 'made haste to walk therein.' For almost fifty years she enjoyed in full measure her freedom in Christ Jesus, and was ever a faithful witness for Him whom she deeply loved.

She was a most loyal supporter of 'the Old Paths;' and led others to see the supreme excellency of this position! During later years increasing infirmity kept her a good deal indoors, but her little cottage became a sanctuary where God's Presence dwelt, and many have found much blessing from visits paid. Ever ready with sympathy and encouragement, she was a means of help and blessing to her preaching Brethren and other workers in the Master's Vineyard.

Her mortal remains were laid to rest on Saturday, 23rd February, amidst many signs of deep respect and esteem. *~

The service in the meeting room was conducted by Brethren Hallows and W. Gray. Two of her favourite hymns were sung, without instrumental accompaniment, according to her previously expressed wishes.

At the graveside Bro. Hallows officiated, and Brethren sang 'Rest for the toiling hand.' A true mother in Israel, she now awaits the Resurrection morn, when her Lord shall come with His reward.

[Sister Rhodes was the mother of Bro. James Holmes (East Ardsley). Her passing recalls happy and soul-stirring times we spent in Yorkshire. Her presence in the meetings was an inspiration to the preacher of the Old Message.]—EDITOR.

Nelson—The small Church here has suffered a great loss in the passing, on March 5th; of Sister Mrs. Jenny Sidwell, at the early age of thirty-two years. Confessing her Lord in her teens, she was ever a faithful and consistent member of His Church. She endeared herself to all by her bright and cheerful disposition. Though laid aside by illness lasting many months, her ready smile and interest in the Lord's work testified to her sterling Christian character. Much sympathy is felt for our Bro. Herbert Sidwell, but he looks forward to a glad re-union 'in the sweet bye and bye.'

Bro. W. A. Carson conducted the services at the home and graveside.

JAMES EDMONDSON: