

The Scripture Standard

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

VOL. III. No. 1.

JANUARY, 1937.

A Prayer for the New Year.

'O Lord, Revive Thy Work.' (Habakkuk 3:2.)

HABAKKUK, taking a survey from the watch tower laments the prevalence of vice and violence in the land; and feeling that God had ceased to care, he cried, 'O Lord, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee of violence, and Thou wilt not save?' Many of God's servants, seeing only the strength and seeming predominance of the forces of evil and error, have thought God slow in taking action, and have cried, with David: 'It is time for Thee, Lord, to work; for they have made void Thy law.' (Psalm cxix. 126.)

'He hides Himself so wondrously as though there was no God,
He is least seen when all the powers of ill are most abroad.'

In answer to his cry comes the assurance, 'The Lord is in His holy temple, let all the earth keep silence before Him.'

So, in most perilous times, when earthly crowns and empires fall, when unbelief and vice seem to possess the field, Jehovah lives and reigns. Sin is strong, the forces of evil great, but God is stronger and greater than all. 'If God be for us, who can be against us?'

This prayer, 'O Lord, revive Thy work,' manifests the real need of the times, and solution of all problems. The marginal rendering, 'Preserve alive,' suggests the feeble and dying state of the work. The Church at Sardis had a name that it lived, but

was dead, and the appeal of the risen, exalted Lord was: 'Be watchful, and strengthen the things which remain, that are ready to die.' (Rev. 3:2.) So Habakkuk desired that the few dying embers might be fanned into a flame.

Revival is the paramount need of to-day; it is the theme of many sermons and articles, and the subject of much earnest prayer. Revival can only begin in those who have partaken of the life Jesus came to give abundantly, for you cannot revive (*i.e.* cause to live again) that which has never existed. Many, by neglect of the spiritual means provided, are in a dying state: and few, if any are enjoying spiritual life in its fullest measure. If, in all who have named the name of Christ, there was a revival there would be no lack of power and means to fight and conquer the forces of evil and error.

WE MUST PRAY FOR REVIVAL. Only breath from God could cause the dry bones in Ezekiel's vision to live and stand up on their feet. Elaborate organisation, dependence on human power and learning, may, and often do, hinder the flow of Divine power. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' 'He giveth power to the faint, and to them that have no might, He increased strength.' When the Churches' prayer meetings are as crowded as her socials and entertainments, we can expect power from on high. Then 'out of weakness' we shall be 'made

strong,' enabled to wax 'valiant in fight,' and defeat the 'armies of the aliens.'

WE MUST PAY FOR REVIVAL. It cannot come without sacrifice. Many have allowed material interests, pursuit of earthly fame and pleasure, to crowd out the spiritual. 'The things of earth have filled our thought, and trifles of the passing hour.' We excuse ourselves by pleading that the 'stress and strain of modern life' prevent us giving the time our fathers gave to spiritual things. When in answer to this it was pointed out that the hours of labour are considerably less than in the days of our fathers, a good brother said, 'Oh, but there were no cinemas in their day.'

Put first things first, get back our first love, the sacrifice and enthusiasm of our former days, and we shall see the long-desired revival. To pray for revival, and to be unwilling to pay the price for it, is sheer hypocrisy.

The work of the Church is hindered and crippled for lack of funds, and yet many who sing 'all the vain things that charm me most, I sacrifice them to His blood,' spend pounds on needless and harmful luxuries, and drop the smallest of coins into the Lord's treasury; and then wonder why the revival tarries. All true believers can help to answer this prayer. When we all, not in word only, but in deed and truth, present our bodies (including talents, powers, and means) a living sacrifice unto the Lord, the result of that revival in ourselves, will be seen in such efforts to forward the work of the Lord as never hitherto attempted. There must too, be a revival of faith in the Bible, and in the power of the Gospel of salvation, through a Divine Saviour, who died for our sins, of which Modernists have robbed many. Only the Word of God can convert and save, and a gospel which ignores Calvary is a bloodless, lifeless one with no power to uplift and save.

While we pray, 'O Lord, revive Thy Work,' let each add:—

'May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire:
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire.'

May 1937 be a year of real revival, and may all our readers find true happiness in the Lord's service.

EDITOR.

Next Conference.

The next Conference will be held (D.V.) at Albert Street chapel, Wigan, on Saturday, March 27th. Arrangements are as follows:

- 2 to 2.30. Prayer Meeting for God's blessing upon the gathering.
Led by Bro. Scouller.
- 2.30. Conference. Chairman, Bro. Scouller.
- 5.0. Tea. Charge, One Shilling.
- 6.0. Great Evening Meeting. Chairman, Bro. Leonard Morgan, of Hindley.
Speakers, Bren. W. Crosthwaite and J. Scouller.

IMPORTANT.

1. DECISIONS of an important character *re* evangelistic work on old path lines will have to be made. It is urged, therefore, that as many as possible attend. Brethren are asked to be present at two o'clock so that the meeting can begin in an atmosphere of prayer.

2. HOSPITALITY. It must be pointed out that accommodation for those desiring to stay overnight is strictly limited, and as far as possible, Brethren are asked to make their own arrangements. No doubt, many will proceed to the coast for the week end. Many of our Wigan brethren, while willing, are not in the position to offer hospitality, owing to the depressed industrial conditions obtaining in the district.

3. Those in Wigan District WILLING TO OFFER HOSPITALITY are asked to write Bro. Walter Smith, 262 Scot Lane, Marsh Green, Wigan. Please state what accommodation can be offered.

Personal Note. I have undertaken to co-operate with Bro. Smith and others for this Conference, and general enquiries can be made to me at 10 Poulton Street, Fleetwood.

A. L. FRITH.

The Work of the Holy Spirit,

MANY people have their salvation wrapped up in this subject of the Holy Spirit. They think themselves comforted by the Holy Spirit; have sweet fellowship and communion with Christ through the Holy Spirit, and that is true. But they want also to have the same manifestation of the Spirit that the Apostles had at Pentecost. Indeed, they magnify the Holy Spirit to the position of a Saviour, and think of Christ-as only a stepping stone to a greater and more wonderful salvation. The honesty and sincerity of these, I never call in question, and I ask that you will accord to me the same honesty of purpose.

All we know with regard to the Holy Spirit is what God told us—just what God has revealed. All that we do not know, beyond what God has said on the subject, we should not want to know. We should not be disposed to speculate about so sacred a subject. There is a great principle laid down in Deut. xxix. 29. 'The secret things belong unto God, but those things which are revealed belong unto us and to our children for ever.'

I want to call your attention to the subject of the Holy Spirit, and only the things revealed about the Holy Spirit, and, mark you, as to what the Holy Spirit can or cannot do, I have nothing to say, because I do not know. I would not limit the power of the Holy Spirit any more than I would limit the power of God. The matter we are going to investigate is not a question of power, but a question of fact. The question before us is: What does the Holy Spirit do in the conversion of the human family, in comforting the hearts of the saints, and in sanctification of the believer? The question must be answered by testimony—by things revealed. This is confirmed by 1 Cor. ii. 11. 'What man knoweth the things of a man, save the spirit of man that is in him?' M'Knight,

that scholarly Presbyterian translator, renders it, 'what man knoweth the *thoughts* of a man.' This is quite clear. I have thoughts in my mind, but you don't know them. My spirit knows them, and my spirit knows me altogether. Now you can know my thoughts if I see fit to clothe them in intelligent words and speak them in plain language. '*Even so the thoughts of God knoweth no man*'—and would never have known them unless He had clothed them in words and addressed them to our understandings.

Nearly all we can learn about the mission and work of the Holy Spirit, is from the Master Himself. Just as He went up to Jerusalem to offer Himself as a sin-offering for the world, He spoke to His disciples what is recorded in John (chap. xiv. to xvii.) All we know of the Holy Spirit is contained here—Jesus said that the Spirit would be a **COMFORTER**: (xiv. 16); would **TESTIFY** of Jesus (xv. 26); would **REPROVE** and **CONVICT** the world of sin, of His righteous claims and of judgment to come (xvi. 8); and would **GUIDE** the Apostles into all truth, (xvi. 13).

To whom did Jesus speak these words? To His Apostles who were to be His representatives when He should go into the glory. He promised the Apostles that the Spirit would guide *them* into all truth, not you, not me. In reading the sacred text we should be careful to learn who is the speaker and to whom he is speaking. Jesus said the Holy Spirit would teach *them* all things and bring to *their* remembrance all things that Jesus had said to them. He had been with them those past two years and a half and they had been His bosom companions. He had been training them for their world-wide mission. The Holy Spirit then would not only guide them into all truth but would bring to their remembrance all the things Jesus had taught them.

Jesus left nothing to human memory. Memory is a treacherous thing. Jesus said you will not forget (John xiv. 26). Further than that, when the Spirit should come, He would show them things to come (xvi. 13) and would glorify Jesus. This covers the Saviour's teaching as to what the Holy Spirit would do. Now we shall see what the Spirit would not do. The Spirit could not be received by the world. We read John xiv. 17, 'whom the world cannot receive.' Jesus promised His Spirit to the Apostles, but said the world cannot receive it. Then the Spirit was not to speak of Himself at all—not to testify of Himself, but to take of the things of Jesus and show them to the Apostles. The Apostles never preached the Holy Spirit, they preached Christ by the Holy Spirit. The Spirit never died for us; never was buried for us. Let us not magnify the Holy Spirit to a position which He never took himself. Never magnify the Spirit above the Christ of the Gospels. Jesus did that for us which the Holy Spirit never did. The Scriptures unfold different measures of the Holy Spirit. I use the term 'measure,' because that is the term used in the Scriptures. We read of the Lord Jesus, whom the Father sent into the world, that God 'gave Him the Spirit without measure.' (John iii. 34.) Then we are led to conclude that the Holy Spirit had come before this, and in some measure—but to His Son without measure, overwhelmingly, abundantly. After He had finished the work that had been given to Him to do, He breathed upon His disciples, and said, 'Receive ye the Holy Spirit. Whosoever sins ye forgive, they are forgiven, whosoever sins ye retain, they are retained.' He said to His Apostles, 'As my Father hath sent me, even so send I you.' How did the Father send Jesus? The Father sent Him by giving Him the Spirit without measure. As the Father hath sent Him, so He sent the Apostles by giving them the same measure of the

Spirit overwhelmingly, abundantly, that they might be guided into all truth, to bring all things that Jesus had said to their remembrance, that they might make no mistake in the plan of redemption. In Rom. xii. 6-7, we have different gifts mentioned as being in the Church. Some of these were natural, others were supernatural gifts, given according to the measure or proportion of faith.

There was a measure of the Holy Spirit in the gift of inspiration, prophecy, miracle working, purely extraordinary in its manifestations. There was a measure of the Spirit in the peace, joy, fellowship, communion, and the fruits of the Spirit, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance—a measure that all Christians enjoy now, enjoyed then, and will enjoy to the end of time. Many people have never distinguished between those things promised to the Apostles as a sacred class, and to the ordinary believers—between the extraordinary and the ordinary—between the Spirit without measure, and the Spirit by measure. I wish now to put three questions for consideration.

1. To whom does the Spirit come?
2. What does He do?
3. How does He do it?

These cover the whole subject, and we will examine them in the light of New Testament teaching. It is always a safe thing to bring our questions to the Bible. To whom does the Spirit come? In John vii. 39, 'This spake Jesus of the Spirit which they that believed on him were to receive, for the Spirit was not yet given.' To whom does He come? To the Believer. They that believed were to receive. That is clear. In Eph. i. 13, 'In whom also, after that ye believed ye were sealed by the Holy Spirit of promise'—After that ye believed! To whom does He come? To the believer. 'But,' you ask, 'what kind of believer?' Acts v. 32 tells us: 'We are witnesses

of these things, and so also is the Holy Spirit, whom God hath given to them that obey Him.' He gives the Spirit to the obedient believer. What constitutes an obedient believer? Here we have the example of the Master Himself, when He had been baptized and was coming up out of the water, the heaven was opened, and God, from the broad sky, said: 'This is my beloved Son, in whom I am well pleased;' and then, the Holy Spirit descended upon Jesus. When? After He had fulfilled all righteousness—after His baptism. To the three thousand persons convicted on the day of Pentecost, Peter said, 'Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit'. To whom does He come? To believers—obedient baptized believers. That is what the New Testament says.

What does He do? 'When He is come, He will convince the world of sin, and of righteousness, and of judgment.' That is what He does for the world. He dwells in the believer and helps our infirmities in our Christian life. He comes, said Jesus, to convict the world of sin—the sin of unbelief—of righteousness, because I go to my Father. If my Father receives Me, My claims are right. He will convince the world of My claims—of judgment because the Prince of this world is judged, and I am vindicated. Jesus was put to death by the highest tribunal in the world. The Sanhedrin put Him to death as a blasphemer; the Roman Power executed Him for treason because He said He was a King. In this country we have the power of appeal. If injustice is done we can appeal to the Supreme Court. Jesus appealed in His case. He was accused of blasphemy, and judged worthy of death. Jesus carried His case to the Higher Courts. The wicked decision of the lower courts was reversed. In the heavens God owned Him as His own peerless Son, and put the crown of the universe on His head, acclaim-

ing Him King of kings and Lord of lords. How could we on this earth know what testimony God has given as to the Christ? The only possible witness is the Holy Spirit. Jesus said, 'He will glorify me'—He will remove the shame heaped upon My fair name. So, fifty days after Jesus was taken from the earth the Holy Spirit came rushing from heaven and testified that God had 'made His Son Lord and Christ'—thus justifying Him in the eyes of sinful men. That is what the Spirit does. But our last question is, 'How does He do it?' It is a most important question. How does He effect it? By testifying. Jesus said, 'He shall not speak of himself; he shall testify of me.' The Holy Spirit affects men by testifying; and He testifies like any other witness. How does a witness testify? By speaking the truth and the whole truth. 'But, you ask, do you mean the Holy Spirit testifies in that way?' 'Yes!' Jesus said, 'When He, the Spirit of truth is come, He shall not speak of Himself; but shall testify of Me.'—He shall speak of Me. You ask, 'how does He speak?' I say he speaks in no mysterious way. When Jesus called the twelve men and sent them out to preach under the first Commission, He said. 'When ye stand before governors and kings for my sake, be not anxious how or what ye shall speak. For it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit of your Father that speaketh in you.' When about to leave the Apostles He said to them, 'Tarry in the city of Jerusalem until ye are endued or qualified by this Divine Spirit.' They waited until finally Jesus fulfilled His promise, and they were baptised in the Holy Spirit anji spoke as the Spirit gave them utterance. The Holy Spirit testifies by speaking. The Holy Spirit speaks through the Apostles. The three thousand heard what Simon Peter especially said, as he showed from the Old Testament that Jesus had fulfilled the prophecies. This same Jesus, he

said, whom ye have crucified, hath God made both Lord and Christ. They were convicted by hearing what the Spirit said through these divinely inspired men. On a later occasion, when Peter was on the housetop of Simon the Tanner, in Joppa, three men from Cornelius came seeking him. The Holy Spirit did not in some mysterious way act upon Peter; but spoke to Him,—saying, 'Three men have come seeking you. Go down and go with them, nothing doubting, for I have sent them.' That is the work of the Holy Spirit when making a revelation to Peter. He spoke to him. We make a big mistake when we pray God to send the Spirit into the hearts of the world. Paul said, 'And because ye are sons, God sent forth the Spirit of His Son into our hearts,'—not to make you sons, but

because you *are* sons. That is the gift of the Father and the Son to us. The Holy Spirit convicts a wicked alienated world, convincing them of sin by testifying, by placing arguments before men; and when they become obedient to what the Spirit says, God gives the Spirit as an abiding guest to encourage and cheer us in the warfare of life.

There are many good people who rely on what they feel. 'What do we care,' they say, 'what is in the Book, we know our own feelings about the Holy Spirit;' and they disregard the plain teaching of the Book. We should not repeat a mistake like that. Don't trust to human feelings. This Book is the only infallible thing in the world. Come and trust to it.

W. D. CAMPBELL.

The Drift to Rome.

WE quote the following as evidence of the drift of the Churches to Rome.

'The platform has been replaced by a sanctuary, which is furnished with a centrally placed communion table, with prayer desk and lectern on the south side and pulpit on the north side The service was one of dedication and thanksgiving, and was liturgical, forms of service having been printed. It began with the *Jubilate Deo*, followed by an act of dedication.'

'BAPTISMAL AND ORDINATION SERVICE.

•I.—The Baptism,

- i.—The Invocation: (o) Sentences (all standing)
- (b) Prayer
2. Hymn 160.
3. The Scriptures: Readings about Baptism
4. The Confession.
5. The Prayer at Baptism (all standing).
6. The Baptism (all standing).
7. Hymn 936 (sung without announcement)
8. Short address.

II.—The Ordination.

9. The Introit: Psalm 23 (Hymn 63).
10. The, Sermon,

11. The Prayers of the Brethren and the Lord's Prayer (all standing).
12. The Scriptures; Eph. iv. 1-16
St. Luke ix. 1-6.
13. The Questions and Responses.
14. The Supplication.
15. The Ordination Hymn 242.
16. The Ordination Prayer (congregation stand, the ordinand kneels).
17. The Laying on of Hands (congregation stand, the ordinand kneels).
18. Aaron's Blessing (congregation stand, the ordinand kneels).
19. Hymn 1003.
20. The Blessing.'

Our readers will imagine that the above two extracts refer to services in a Roman or High Anglican Church. They will be mistaken. The first quotation is from *The Christian Advocate* report of 'Diamond Jubilee Celebrations at Kirkby-in-Furness,' written by W. Robinson, M.A., D.D. {C.A., Nov. 13, 1936); the second is the form of service used at Evington Road, Leicester, when a certain gentleman was baptised and ordained, W. Robinson and W. Mander officiating.

Commenting on Roman and Anglican tendencies, *Joyful News* (Methodist) says: 'The proper thing for those who, in their heart of hearts, are Anglican, would be to transfer

their allegiance to that Church.' But we are not blind to the fact that they are remaining in various Churches to spread Anglican and Roman leaven.

EDITOR.

British Churches Turn the Corner.

SO says Dr. W. F. Rothenburger (U.S.A. delegate to 1936 Annual Conference) in an article in *The Christian Evangelist* (Sept. 24/11, 1936). After contrasting American and British methods, he says: 'Not a few informed persons on both sides of the sea are wondering whether the British practice of close communion and close offering, a practice wholly foreign to the American Church, together with the non-use of musical instruments in most of the Churches, may not also have impeded the progress of sowing and reaping in very fertile areas. It is my belief that the British Churches have turned the corner in point of policy. At great risk, a number of young men sought higher education in British Universities and in our American Colleges as an expression of faith in a growing sentiment in favour of a trained, full-time ministry. Mander came to Drake, Carr to Johnson Bible College, Robinson went to Oxford, to name but a few, while W. T. Moore, J. M. Van Horn, M. D. Todd, and George Buckner, are among the Americans who have held full-time pastorates in Britain. In 1920, after more than one hundred years of history, this growing sentiment for a trained permanent ministry was crystallized at Birmingham, when, with a fund of \$50,000 dollars and ten students, Overdale College opened its doors.'

Lest we should be charged with discourtesy, please note that the above is given as it appeared in *The Christian Evangelist*.

In a previous article, Dr. Rothenburger points out that 'in 1914, the British Churches reported 15,228

members, and in 1935 15,327, an increase of ninety-nine in twenty-one years.'

It is surely significant that during the greater part of the above-named period Overdale College has been in existence, and the practices for which Dr. Rothenburger pleads have been growing amongst the Churches in Britain.

Further, in naming W. T. Moore, etc., Dr. Rothenburger gives evidence that he knows of the previous American campaign in Britain. Nearly sixty years ago some of America's ablest trained preachers came to Britain, they were well financed, practised open communion, open offerings, used instrumental music, and after forty years' efforts they numbered, on paper, fifteen Churches with 1,341 members, and, in 1917, were received into the British co-operation as 'a dying cause.'

Are American methods more likely to succeed now than then? The figures given above, *increase of ninety-nine in twenty-one years*, supply the answer. Yes, the British Churches have turned the corner, and in doing so have left the safe, straight path marked out in the Word of God, and are fast heading for the same fate as befel the American Christian Association Churches. May the eyes of brethren be speedily opened, and may there be a real return to 'the old paths, where is the good way.'

EDITOR.

WHOSOEVER keeps His word, in him truly is the love of God perfected; by this we know we are in Him.

Bible Readings.

OLD TESTAMENT.

Exodus 2. The man of the house of Levi and his wife were people of faith, who, hearing the command of the Lord, entrusted their fair child, in its frail cradle to the mercies of the Nile waters. Some see inconsistency in the fourth and seventh verses, and assert that verse one implies that Moses was the first-born son. There is, however, no such implication necessary. This son was born after the command that all malechildren should be slain. If Aaron was not an elder child how was his life preserved? Moses' sister (apparently Miriam) like Aaron was older than Moses. Pharaoh's daughter came to bathe. Women of rank are represented on ancient monuments as bathing in the river. As the Nile was looked upon as deity, there may have been a measure of idolatry in that act. Despite his exalted rank, Moses does not forget the people to whom he is allied by birth, and he incurs the wrath of the King by avenging the wrong to one of his brethren. Like his great anti-type, he comes to his own, but they receive him not.

Exodus 3 The marvel of the vision to Moses is that God does not reveal Himself in the majestic oak or cedar but in a wilderness shrub. What a wonderful picture is this of Israel—always in the fires of persecution, yet never consumed, nor absorbed among other nations. Here God reveals His purpose to redeem His people. Egypt was probably the greatest power on earth then, and this may explain Moses' hesitation. He is assured that Pharaoh will not let the people go without divine intervention. Moses is empowered for his mission.

Ex 4 Revelations to Jacob and other patriarchs were personal. This is 'an entirely new phase, for the people of Israel are to receive and believe in a revelation granted to someone when they were not present. So Moses' word is backed by powers that would confirm his word. Moses still demurs to undertake the task, and God appoints Aaron to be his spokesman.

Pharaoh's heart was not hardened by the sending of the plagues; but by God's relieving the land of Egypt of the effects of such

plagues. Note that while the plague lasted Pharaoh's heart was softened, and he entreated Moses to plead with God for its removal, but immediately it is removed, his heart is hardened, and his back is stiffened against yielding to God's terms. God, then, hardened his heart not by sending, but by withdrawing the plague.

Exodus With the Jews still, The beginning of the month is Abib (called Nisan after the exile). Something wonderful is needed to account for this unusual time to start the year. It can be found in the deliverance here recorded. The lamb of passover must be a male, be roast with fire, its blood must be sprinkled, but not on the threshold where it would be trodden upon; and not a bone must be broken. They probably could see no reason for these details. Yet they were necessary to typify the 'Lamb slain from the foundation of the world.' He passed through fires of persecution, His blood is sprinkled (Heb. x. 22). Not a bone of Him was broken, and God's Holy One saw no corruption.

Gen. 1 This book of beginnings is composed of ten sections each beginning with

'the generation of.' The earth waste and void was not created so (Isa. xlv. 18) but how it became so is not recorded, and we have no right to be curious. Deut. xxix. 29 has a definite principle for guidance in such matters. The story of creation is one of simplicity and dignity. There is no need to adopt far-fetched theories to account for created things. The God revealed in the Bible is sufficient for all these things. If we think of the Creator as all alone in solitary splendour in the act of Creation, we do err. 'Let us make man' (26 v.) suggests what is only revealed more fully in the beginning of John's Gospel.

NEW TESTAMENT.

Heb 11 The opening verse is not, as 1-16 some allege a definition of fath

Dr James Black says that *hypostasis* the word translated 'assurance' in colloquial Greek means 'title deeds,' which gives a more definite meaning to the verse. Faith is centred in the thing spoken, only because of the one who speaks—whether the speaker be God or man. 'Faith comes by hearing' and in the New Testament sense only by

'hearing the word of God.' Apply that to those old time heroes, Noah, Abel, Abraham, Isaac, Jacob, and others. They believed the word spoken by God, and obeyed it. For this reason, the command as to sacrifice came alike to Abel and Cain. His faith led Abel to offer what God required. Cain followed his own ideas, which prompted him to offer what God had not asked. This is evident from Gen. iv. 7 where we find that God condescends to argue with Cain, and says if thou doest well (right) shalt thou not be accepted, and if thou doest not well, *sin lieth at your door*. Cain's opinion led him to do wrong; Abel's faith led him to do the right thing, and therefore he was accepted.

Heb 11 The greatest trial of faith ever made on mankind was that of Abraham, asked to offer up his only son, Isaac—that son of promise, through whom alone could the prophetic promises be realized. The command seemed contrary to all reason. The parents of Moses being instructed of God hid the child three months. When grown up he, hearing the voice of God, refused to stay longer in the house of Pharaoh, gave up its luxury and identified himself with over-burdened Israel. On the instructions of God he kept the Passover and led ~~only three hundred~~ ^{only three hundred} ~~thousand~~ ^{thousand} ~~of~~ ^{of} ~~Israel~~ ^{Israel} ~~and~~ ^{and} ~~saved~~ ^{saved} Rahab from destruction, and enabled Gideon, Samson, Jephthah, David, Samuel, and other servants of God to fulfil their tasks and conquer in the name of the Lord.

Col 3 Those buried by baptism into the **I iv** likeness of Christ's death alone can rise to walk in newness of life; and seek the things that are above. So seeking, they would require to leave behind such sins as are enumerated in verses 4-9. It is in this likeness of Christ's death that mankind is reduced to one level. See 1 Cor. xii. 13; Gal. iii. 28. But Jesus remains empowered with all authority.

Why will men continue to use the so-called 'Lord's prayer' with its human standard of forgiveness, when here the standard of our forgiveness is 'even as the Lord forgave' us.

All that we do must be 'in his name.' This rules out all that He has not authorised.

2 Cor Some in the Corinth denied the **5** resurrection, others were in doubt as to the manner of it. Paul deals shortly in this instance with the theme more fully set forth in 1 Cor. xv. Paul could never have sung, 'O, how shall I . . . before the Ineffable appear, and on my naked spirit bear that uncreated beam.' The corruptible body is sown but therefrom is raised a spiritual body. Paul had no thought of naked spirits inhabiting eternity, but asserts that God shall give it a body. Resurrection has to do with the body. The spirit is never said to be resurrected.

John I When we open John's Gospel, 1-18 we are conscious of a deeper note

The other Gospels begin with the Incarnation, but John reaches out to an eternity before the world was. The marvel of the record is that this unique Son of God should have come to His own, and been rejected and despised. To as many as believed on, and received, Him, He gave the right to become sons of God. That belief did not make them sons of God. That was granted to as many as were baptised into Christ (Gal. iii. 27). To those born so, of water and of the spirit, Jesus revealed the love, tenderness, and power of the Father as it had never been revealed before.

Christ or Modernism?

WHAT is it all aimed at? At the person of Christ. It does not make any difference where you begin, from Genesis to Revelation, the Modernist at last lays his protest at the feet of Christ. His knowledge is discounted; His veracity is impugned; of course, His infallibility is denied; and His Deity utterly repudiated. You cannot be a Modernist and believe on the Lord Jesus Christ. It is useless to speak of these men as amiable gentlemen, as fine Christian characters. The man who denies the Deity of Christ and repudiates His authority, is not a Christian and never was.

T. T. SHIELDS, D.D.

DO not imitate that which is evil, but that which is good.

Compromise.

'THE truths that conquer the world are not compromises at all, but certain splendid simplicities, not only courageously and unambiguously stated, but equally without qualification, accepted and applied

It is an open question with me, whether either the evils of controversy or the gain of compromise areas great as we often think them. Controversy is noble or ignoble according to the spirit in which it is conducted. What is referred to, *ad nauseam*, as the virtue of compromise and accommodation,- usually means the painful discovery of some colourless and almost meaningless formula, in which two antagonistic ideas, whittled down to their minimum, are supposed to be peacefully interred. I am always comforted to know that you cannot really bury any belief alive. You cannot bury it until you can truly say; peace to its ashes!' **SILVESTER HORNE, M.A.**

Fair- Weather Modernism.

'OLD-FASHIONED religion,' said Dr. H. E. Fosdick, in a sermon at Riverside Church, New York, 'often did produce an unconsenting and courageous individual conscience. At this point, Modernism often fails. It has breadth and easy-going complacency, and general good-will, but lacks moral grip to lift men above the ordinary levels of daily life and give them courage, if necessary, to defy the world.

'In comparison with the hard-headed candour and fearlessness with which the old theology faced the terrific facts of this world, our Modernism often seems soft, and lush, and sentimental. We, fair-weather Modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts: instead, they achieved a faith able to rise above the facts and carry

off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods, and the winds, could not shake.'

Nyasaland.

AS the need for regular and continued support of the native brethren of Nyasaland is vitally important so that the work of going everywhere preaching the Word may be effectively carried on, I will repeat, with slight change, words printed in last issue. This is the time of the year when people of nearly every land think*of the song of the angels and the Gospel they heralded, with all its advantages to white and black peoples. May I ask readers of this appeal to take specially into their hospitable prayers and thought our native Christian brethren in Nyasaland, Central Africa? I shall be happy to receive your kind gifts so that I can pass them along.

Unless I receive further regular contributions, and from an even wider area, I fear it will not be possible to repeat the good efforts of October and November, when I was able to send two-thirds more than usual. I should be glad to keep this up.

Yours in the Gospel, W. M. KEMPSTER.
36 Kingsley Road, Bedford.

Reading Cards, 1937.

THESE will (D.V.) be ready some time in December. They are supplied free upon request. Please say *koiv many* are needed, and enclose a little to cover postage. To be had from the Treasurer, address on page two of cover.

'Hitherto; or, Our Journey to Jerusalem.

Reprinted in pamphlet form, the article with the above title may be procured from A. L. Frith, 10 Poulton Street, Fleetwood, Lanes. 3 copies, 2d.; 25, 1/-; 50, 2/-; 100, 3/6; 500, 15/-.

Appeal from Belfast.

News.

FOR many years the Church has met in a hired hall in Old Lodge Road. This is now in a very dilapidated state. The adjoining property is unoccupied and is falling down. We hear that a large Belfast firm wish to purchase the site.

The owner of a building, used as a day school, promised the brethren here that they should have the first opportunity to purchase same. It is now for sale, though it will not be vacant until July, 1937. The building is a substantial brick one, standing on a good corner site, in a good district for our work, and is well fitted up. The price asked is £350, which, for a city, and the position, is really cheap. The members here are not wealthy, and most of the money will have to be raised by loan. Any help in loan or gifts will be much appreciated.

The Church, which is the only one in Ireland standing for the old plea, has passed through severe trials. We are happy to say the difficulties of the past are being overcome. We are getting really good meetings, have had three additions lately, and a hopeful spirit prevails. To the great Head of the Church be all the praise! The securing of the above named hall would be a real landmark in the history of the Church.

Will any who can help please communicate with the undersigned.

For and at request of the Church,

Yours in the Master's service,

W. CROSTHWAITE.

90 Dover Street,
Belfast.

Diamond Jubilee.

ON Dec. 21st, 1876, at Emmanuel Church, Maida Hill, London, W., William H. Clark, Headmaster of St. Peter's School, Bayswater, to Georgina Elizabeth Colbert, daughter of the late George Colbert. It being the first wedding at the Church, a Bible was presented to the newly-wedded couple.

Our readers will join in heartiest congratulations, and prayers that the Lord will still bless, keep, and be gracious unto them. Bro. Clark is well known as a fearless and scholarly defender of the old faith.]

Bro. John Straiton.—Letters from Bro. Straiton's daughter inform us that on Oct. 8th, the motor bus in which her father was travelling turned over twice in an accident in New Mexico. Two passengers were killed and the others all seriously injured. Bro. Straiton is suffering from bruised vertebra, a fractured shoulder blade, and three broken ribs. He will be laid up to the end of the year, at least. The latest news, Nov. 25th, is that 'he is still weak and suffering from the shock of the accident, as well as cuts and bruises and fractured bones.' His numerous friends will join in loving sympathy with him and Mrs. Straiton and will wish him a speedy recovery. As he is unable to write, friends will understand the delay in corresponding with them.

Aberaman, Commerce Place.—The Second Anniversary Meetings were held on Saturday and Lord's Day, December 5th and 6th, 1936. Bro. Fred C. Day, Birmingham, our visiting speaker, was a means of great spiritual blessing to all who heard his excellent discourses. The Church was encouraged at the Tea and Social meeting on Saturday, by the presence of brethren from other Churches in South Wales who are interested in our present position and plea for New Testament doctrine and order. We have passed another milestone in the new effort to put forth against strong opposition from officialism and modernism. The Lord be praised for help received from His hands. p. ADAMS.

Blackpool.—The Church held the seventeenth anniversary on Dec. 5th and 6th, and rich fellowship was experienced by all.

On Saturday, a goodly number, including visitors, assembled for tea, during which a telegram was received from the Church at Aberdare. This read: 'Christian greetings and good wishes for anniversary, from all at Aberdare.' This Church was celebrating its second anniversary, and a return message was dispatched expressing our thanks for this kind and loving thought. After tea, a social meeting was held, items being rendered by members, followed by a forceful message given by Bro. G. H. Hudson, of Summer Lane, Birmingham, who was also our speaker the following Lord's Day. The usual services were held, these being well attended, and of great benefit to all. At the Gospel meeting, Bro. Hudson gave a stirring message on 'Life,' and the prayer of the Church here is that many may be brought to Christ and accept of this. E. WINTER.

Greswell.—We are glad to report the addition of one who had been a member of the Church of England for many years, but having learned the way of the Lord more perfectly, made the good confession, and was buried with Christ in baptism, on Nov. 25th, and received into fellowship, Nov. 29th. We trust he, with us, will continue to grow in grace and knowledge of our Lord and Saviour Jesus Christ. J.T.F.

Obituary.

Aberaman, Commerce Place.—It is with profound regret we record the passing of Bro. Thomas Clare, on December 2nd, his sixty-sixth birthday, having been preceded by his wife, our dear sister in the Lord, two and a half years ago. His one joy and comfort was found in the Lord Jesus. Bro. Clare became connected with the Churches about thirty-three years ago, and did not at any time relinquish the faith which he knew to be in line with the Scriptures. We shall miss his service, and our sympathy is extended to his son and daughters, whom we commend to our dear Lord. P. ADAMS.

Fauldhouse.—Our esteemed Brother, John Williamson, who had been in failing health for a few years, died on 6th December, after a few days' illness. He was one of our oldest members, and in his 77th year. For fifty-two years he had been a member of the Church, and for many years an elder. He was also treasurer of the evangelist fund of Slamannan district, from which he only retired a few years ago. His regular attendance at all the meetings of the Church and his deep interest in all that pertained to its welfare, was a fine example to us. He was well read in the literature of the pioneers of the Churches here and in America, and deplored recent departures from the Scriptural position advocated by them. Not often did he speak in public, but he always encouraged those he considered better qualified for that kind of work. He appeared to some to be of rather serious mood, but to those who were his close friends he was often cheerful and humorous. His integrity and faithfulness to the Lord whom he loved was conspicuous in his whole life, and we have lost one who helped the Church in many

ways. To the family we express our sympathy, and commend them to the God of all comfort and consolation. He has gone on before us. May we like him be faithful unto death that the crown of life may be ours also. JAS. WARDROP.

[During a good part of the time we have spent in the Slamannan District, Bro. Williamson was the district treasurer, and we can testify to his faithfulness and kindly consideration. 'He was a faithful man, and feared God above many.' EDITOR.]

London.—Bro. E. M. Reach. At the ripe old age of eighty-six this well-known and respected brother passed to his rest on November 12th. He had been suffering great weakness for some time, and was in the affectionate care of his wife and daughter. The writer has boyhood recollections of our brother as a faithful servant of Christ in the Church of Kentish Town, and many can testify to his steadfastness to duty in this and other humbler duties connected with the Assembly. He was specially interested in visiting sick and lax members, and had a talent for this work. At one time, he was constantly giving service to other Churches in the Southern Division, but of late years his physical disabilities prevented that. About a year ago, he was able to be present at the Lord's Table with the Kentish Town Church, which he rejoiced to visit from time to time, as health permitted. It was the last time his voice was heard in exhortation, as he was taken ill during the course of his address, and never fully recovered. We remember our brother for his faithful adherence to New Testament principles, his consistent daily life, his prayers at our bedsides, his kindness bestowed unostentatiously on those who could not repay, and his geniality in conversation. He had very homely manners both in private life and on the platform. His humorous sallies have brightened many a social meeting, and his goodwill to all has radiated blessing to those who made contact with him. He leaves his beloved life partner, his faithful companion for sixty-two years, and his daughter, both sharing with him in work and witness for the Saviour, and to them deep sympathy is extended in their great loss. A link with the past is broken, and a link forged with the infinitely better future—the final and glorious reunion of all who love His appearing. R. B. SCOTT.