

The Scripture Standard

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

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The Two Commissions.

THE Bible is a wonderful book. It begins away beyond history, and stops not at death and the grave, but reaches out to the sinless land, the home of the redeemed—a house not made with hands.

Every man and woman should earnestly desire to know the Bible and should read it aright. An understanding of the two Covenants is the key that unlocks the Bible. Unless we have learned that lesson aright, and how to distinguish between the Old and the New Covenant—if we mix up the New with the Old—we shall have spiritual and moral darkness, a confusion as bad as the Egyptian darkness that could be felt. We have in the Bible an Old Covenant and a New, sometimes called the Old Testament and the New Testament; the Law and the Gospel; the Letter and the Spirit; the Ministration of Death and the Ministration of the Spirit; Moses and Christ.

These are separate and distinct as heaven and earth, as day and night, and we should never confound them. The Lord Jesus Christ is the personage revealed in the New Testament, while God Jehovah is the personage revealed in the Old. Indeed Christ is the great central figure of Bible history. Everything centres and meets in Him. The Old Testament, with its figures, shadows, and prophecies, points to the fulness of the times when Jesus as the Lamb of God slain, in purpose, from the foundation of the world, became the Redeemer of mankind, in fact. The Bible tells of the development of the great plan of human redemption. This Divine

purpose of God runs like a scarlet thread through the Bible, binding all into one precious Divine Book—the Book of the Past, the Present, and the Future. Everything in the Old Testament points to the Christ and finds its fulfilment in Him.

In our reading and study of the Old Testament we must be impressed, it seems to me, with the fact that when we reach the end, there is something wanting. Suppose we read the Bible for the first time and have never heard of the New Testament, when we reach the wonderful prophecy of Malachi, we would feel that the last word had not been spoken—that further revelations are necessary; but when you come to the close of the New Testament we feel that no other word need be or could be spoken—that we have reached a perfect revelation and can say with the Apostle, 'That which is perfect is come.' So that without the New Covenant, we are without hope in the world. Think of the sad condition of God's ancient people who reject the record of the New Covenant, which brings the only ray of hope to a fallen race in view of eternity.

We should know when the Old Covenant ended and when the New began—that the Old Testament laws have ceased to be authoritative, and that the New Testament laws are now in force. Some people think the Old Covenant ended with the birth of Jesus. The Old Covenant ended with the death of Jesus, not with His birth. The New Covenant began at His death and not at His birth. Heb. ix., speaking of the Christ, says, 'But now once in the end of the world hath

He appeared to put away sin by the sacrifice of Himself.' Jesus offered Himself as a sin-offering, at the end of some world or age. That was at the end of the Old Testament age and beginning of the New Testament age. You remember the tribute Jesus paid to John. 'Among them that are born of women there hath not arisen a greater than John the Baptist, yet he that is but little in the Kingdom of God is greater than He.' He was greater than any Old Testament prophet because He was to stand next to Jesus in introducing the New Covenant. The least saint in the Kingdom to-day is greater than He—greater in privileges because John was never in it. He died an Old Testament saint. He did not die a Christian. A Christian is a follower of Christ. John was the fore-runner, he did not live in the Gospel Age. The penitent thief died under the Law and not under the Gospel. These are things we should learn and understand, in order to understand the Bible.

We have two Covenants, two Wills, two Commissions revealed to us in the Bible. The Lord Jesus Christ gave the first Commission before the close of the Old Testament Age, under the Old Covenant, while the Law was still in force. He gave the Second Commission at the beginning of the New Covenant, in the New Testament age. The word 'Commission' means the act of committing to a person something to be done. Did Jesus do that? Certainly! Jesus committed to His Apostles something to be done. Look at the opening of that wonderful book, 'Acts of Apostles.' The writer refers to a former treatise he had written 'Of all things that Jesus began to do and to teach.' Jesus began to do certain things, but He did not finish them. He entrusted to His apostles the work of finishing that which He had begun. True, Jesus finished the work of human redemption so far as opening up the way of salvation is concerned. Jesus began to do the work of human redemption in the evangelization of

the world. He did not finish it. He entrusted to twelve men the great work of saving the world. A commission is the act of committing to another something to be done. It is a document conveying certain authority to persons named therein. Jesus said to the Disciples, 'As My Father hath sent Me, so send I you.' He gave them their marching orders, and sent them out to do something. There was a First and a Second Commission. In Matt, x., the first Commission is set forth. It was given to the Disciples of Jesus, as the work grew on the Master's hands. He saw the fields white to harvest, and so He called His Disciples out to a larger service and larger work. He gave them this Commission while the Law was still binding and the Old Covenant still in force. A Commission would not be worth anything without authority at the back of it. He said to them, 'Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not.' It is a strange thing to me that thoughtful intelligent men and women should go to that period of the Lord's personal ministry when He said, 'Don't go near the Gentiles at all.' Why! We are all Gentiles, yet we have intelligent people going to this portion to learn the way of salvation and their duty to God. When Jesus said, 'Go not into the way of the Gentiles,' we should give heed to the proper division of the Word. Here is the first Commission, a limited one, to the Jews only—the lost sheep of the house of Israel.' That was true of the Lord's own personal ministry. Do you recall the fact that Jesus did a miracle for a poor Gentile woman? He did it under protest. His mission was to the Jewish people, and everything at this time was preparatory. The purposes of God were only being unveiled, but the time was not ripe, the fulness of the times was not yet come. This poor woman had heard of the fame of this Healer and came to beseech Him to cast out of her daughter a devil which vexed her. Matthew tells us that Jesus answered

not a word. Would not that test the faith of any person? To make matters worse the Apostles said, 'Send her away!' This poor woman heard all this with her heart breaking. Jesus said, I am not sent but to the lost sheep of the house of Israel.' He knew that she was not a Jewess. But she came and worshipped Him, saying, 'Lord, help me.' Jesus replied, 'It is not meet to take the children's bread and cast it to the dogs.' Jesus was not testing the woman. He knew her heart, but he wanted to have it recorded for our learning. 'True! Lord,' she said, 'but I shall be satisfied with the crumbs.' Jesus said to her, 'Great is your faith; be it done unto thee even as you wish.' This was a miracle He did under protest, because His personal mission was to the Jews.

The Twelve under this first Commission were commanded to go to Jews only, 'Go not into the way of the Gentiles and into any city of the Samaritans enter thou not.' By way of contrast we read the second Commission, 'Go teach all nations,' given to the same men. He took the limitation off after rising triumphant over death and the grave. Are we to go to the Gentiles now? To the villages of Samaria? 'Go to the ends of the earth now. Go everywhere.'

I am glad we are under a wide-world Commission—wide as humanity. Good religious people need to be taught the lesson of what Commission we are under. What did they preach under the first Commission? The Gospel of Christ? No! They preached the Gospel of the Kingdom. There is a strong and fine distinction between the Gospel of the Kingdom and the Gospel of Christ. 'Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that He was

buried, and that He rose again the third day.'

The Apostles could not preach that Gospel to the world, because Jesus had not yet gone down to death and proved Himself stronger than death and the grave. They preached the good news of the Kingdom. This was true of the Twelve, true of John the Baptist, true of the Seventy, and true of Jesus' own ministry. When John the Baptist was cast into prison, Jesus took up the burden of preaching the Gospel of the Kingdom. This first Commission was preparatory altogether, only announcing the Lord's coming and Kingdom. Under this first Commission, a crucified and resurrected Lord could not be preached, for Jesus had not yet died and ascended up on high. Under that Commission the Disciples insisted that people should repent, and they baptized penitent believers for remission of sins; but they baptized them in the name of the Father only. Under this Commission everything in religion up to this time was done in the name of the Father only. This is borne out in John v. 43: 'I am come in my Father's name and ye receive me not.' The same thought occurs in John x. 25: 'Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.' And in John xvi. 23: 'Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name.' Everything up to this time had been done in the name of the Father. Under the last Commission everything is done in the name of Jesus—that name that is above every name. Jesus said, 'Repentance and remission of sins will be preached in my name.' That marks the beginning of the Christian era—the beginning of the New Covenant. Repentance was taught by John the Baptist and by the twelve under the first Commission, but never in the name of Jesus. Baptism,

too, was administered, but not in the name of Jesus. Under the second Commission three thousand men were commanded by Peter to 'Repent and be baptized every one of you in the name of Jesus Christ.' The phrase, 'In the name of Jesus Christ,' appears many times in the New Testament, but we never read of it, on the other side of the Cross. It marks the beginning of a new order of things. In America, they talk about 'Government in the name of the people.' Here, in this country, it is in the name of the King. 'In the name of the Lord Jesus Christ' means 'by the authority of the Lord Jesus Christ.' 'God hath given Him a name that is above every name.' All authority and power is in that name. 'Whatsoever ye do, do all in the name of the Lord Jesus Christ'—by the authority of Jesus. That marks a new phase of things, under the last Commission to the Apostles. Those, to whom Peter preached at Pentecost, did not believe in One to come as under the first Commission; but in One who had come. They were convicted of having put to death the Lord of life and glory. Peter said, 'Repent and be baptized in His name'—by the authority of the King who is seated on the throne. Under the first Commission, the Apostles were not fully inspired. This shows the gradual unfolding and development of the Gospel dispensation. They were not fully inspired under the first Commission. 'For the Holy Spirit was not yet given, because Jesus was not yet glorified.' (John vii. 39.) The Spirit was poured out on the day of Pentecost in all its Divine fulness. This was what Jesus meant by the words, 'As my Father hath sent me, so send I you.' The Father gave Him the Spirit without measure, overwhelmingly. In the same measure as God gave to His Son, Jesus gave to His Apostles, under the last Commission. He told them to take no thought what they should say, for the Spirit would speak in and through

them, would bring to their recollection things they had been taught, and guide them into all truth. Under the last Commission they would make no mistake. We can receive their teaching with safety. Hearing the Apostles, we hear Christ and the Father who sent Him. This sets forth the Apostolic authority under this great Commission. So we should all sit at the feet of the Apostles and learn how to be saved under this last great Commission, and when we do that we shall have learned rightly to divide the truth.

This last Commission had authority. A Commission without authority would not be worth much. This Commission has all authority behind it. Jesus said, 'All authority is given unto me in heaven and on earth.' They were to tarry in Jerusalem until endued and qualified for their mission. So they waited with one accord in that upper room until the Spirit came in fulness. They were to preach the Gospel, beginning at Jerusalem, then to Judea, Samaria and the uttermost parts of the earth. They were to bear witness of the facts concerning Jesus. The Lord promised that he would confirm the Word with signs following. They were led to understand that when they preached, faith would be produced—that those who believed would be filled with sadness of heart on the one hand, and with a supreme love and joy and happiness on the other. In that condition they were told to repent and be baptized, with the promise of forgiveness of past sins and the gift of the Holy Spirit. They were then recognised as disciples of Christ, brethren of Christ, and sons of God. He entrusted them to do something in the world under this last Commission. We must learn these items from the mouth of the Apostle, believe and be baptized. When the Gospel is preached, man must believe it. Paul says, 'Without* faith it is impossible to please God.' When we comply with all these conditions we come to the promise.

The promise is to the sinner if he does that which He bids us do under this Commission. The Lord Himself saves, but He has the right to say how He will save: and we have the exalted privilege of submitting to the claims of the Lord Jesus Christ.

A few years ago in Pennsylvania, a great religious movement was carried on. The whole town was "moved by a great meeting, and it is said that the owner of a large manufacturing works—a Christian man—became interested. He was anxious about his employees, and he urged his men to attend the meeting. But there was one man in whom he was specially interested. He was one of his foremen—an intellectual man, who gave no concern to the things of Christ. The meeting was near a close, and this man became very anxious about his friend. So he sent a note to him saying he wished to see him in his office at six o'clock. Precisely at the hour, the foreman walked into the room. The gentleman kept on writing and paid no attention to the man. The man felt embarrassed. He hardly knew what to make of it,

and, finally, he said, 'Mr. Jones, I am here.' The gentleman looked up and said, 'Oh, John, you have come. What do you want?' 'Why!' said he, 'I got a letter from you.' 'Do you believe I wanted to see you?' 'Certainly,' said the man. The master came up close to his friend and said, 'I am troubled about you. There is One who loves you more than I love you. He is interested in you more than I am, and I am deeply interested. He has invited you to come to Him. You don't seem to have confidence in Him. You came when I asked you, but you still hang back when He asks you.' 'Do you mean that I am to believe Jesus just as I believe your letter?' he asked. 'Why certainly, John. If we believe the testimony of men, the testimony of God is greater.'

The wonder to me is that men can remain lost when the way of salvation is so plain. The Lord requires you to come believing, repenting, confessing, obeying. The Lord saves, but He has the right to stipulate the way. He has done that, and we should come in the Lord's

own way.

W. D. CAMPBELL.

Modernism.

THE *News Chronicle Dictionary* says: 'Modernist, a supporter of modern ideas and methods; one who believes that God fulfils Himself in the progressive thought-movements of each successive age.'

There is this favourable word to be said of the false religions already noticed: that Theosophy, Christian Science, and Spiritism, notwithstanding their daring denials of the fundamental truths of the real Christian faith, have honesty enough to stand on their own platforms to propound their beliefs; but Modernism is a snake crawling in the green grass of God's pastures, With

regard to the English Church clergy, these men solemnly avow belief in the divine inspiration of the Old and New Testaments at their ordination, yet the large majority of them are working to the Devil's pleasing, holding before the eyes of their congregations a torn scrapbook Bible, and a Christ who lied and deceived the people of His day, by His claim to deity and everlastingness.

In our early days, we looked for and received from preachers in the Nonconformist Churches the faith of the apostles of Jesus and the early disciples, as the great fundamental doctrines of the New Evangel had

been divinely revealed to them; but now, in the big Nonconformist Churches, we know not what a great many of the supported ministers believe; for there is a notable lack of confidence in the delivery of the messages, and an entire absence of the unction of the Holy One, as the messages are read or lightly cast out.

There is scarcely to be found more hypocrisy and deceit in the wicked world than is to be found in the hearts of many men as they stand up to preach what should be to them, and which is to many of the hearers, the glorious blessed saving Gospel of God.

Preachers, if you believe not in the deity and atoning sacrifice made on Calvary by our blessed Lord; if you do not believe the Bible to be the divinely inspired Word of God, get out of the Christian pulpits.

OUR COLLEGE TRAINING HAS
MADE US SO.

It is sad to relate that the above heading is a true answer to the charge of modernism made against hosts of professed Christian preachers. Many of the colleges training men for the ministry are full of seducing - spirits^ with teachers teaching the doctrines of devils.

The following are brief samples of the high-sounding scholarly (?) teaching served out by robed men in the theological class-room.

'The Hebrew prophet, Zechariah, wrote the first eight chapters of the book under his name; the rest of the book, dealing with totally different events, is probably the work of an unknown writer.'

Read the following from a great authority among the learned modernists, and then ask, is it not time to cry aloud and spare not against the enemies of the Lord?

'Paul for all his certainty, was no metaphysician. Rather he was a mystical doctrinaire whose visions, cloudy and obscure, became the substance rather than the symbol of

his philosophy. Yet it was far more upon the shifting sands of Pauline theology than the Church was built than upon the rock of Peter. The mysteries and superstitions which so rapidly grew up, the result of the teaching of Paul, gave the Church its influence. Yet Paul showed, as in the exquisite chapter on Faith, Hope, and Love, that he could rise above his own Cloudy,doctrinal atmosphere.'

'Enough! enough!' as the youngster called out when the preacher let the drops of water fall upon his face, at what they falsely called his baptism.

Just another very brief word *re* Moses, the man with whom God 'spake face to face and mouth to mouth.' The mountain peak man of the Old Testament, who was bidden to write in a book at the direct dictation of God Himself.

The learned modernist says: 'By a late Jewish tradition, Moses was thought to be the author of the Pentateuch.'

I could fill your pages with the belittling by them .of the glorious and mighty Word of the Living God. 'All scripture is given by inspiration of God.' 'Holy men of God spake as they were moved by the Holy Spirit.'

WAS PAUL A DECEIVED MAN OR A LIAR?
OR, ARE THE RECORDS DECEPTIONS?

Read Doctor Luke's (Luke was not a Doctor of Divinity) account of Paul's visit to Corinth. Paul lodged in Aquila's home and worked beside him tent-making, and on the Sabbath, preaching Jesus Christ in the synagogue, caused some to believe, and enraged others. 'And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were immersed.' Then, in the second chapter of his first letter to the believers there, he says: 'My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not

stand in the wisdom of men, but in the power of God.' Had not" the Lord said of him to Ananias: 'He is a chosen vessel unto me to bear my name.' At Corinth, when opposed, 'Then spake the Lord to Paul in the night by a vision: Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee.'

Let it be noted: there is never a suggestion by Jesus or any of the writers of the New Testament Scriptures, that any part of the Old Testament was not divinely inspired.

After the resurrection of our Lord, when He had joined the despondent couple on the Emmaus road, He warmed their hearts by opening up the Scriptures: 'And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning Himself.' (Luke xxiv. 27.) I look upon Moses as the first definite Divinely instructed writer and compiler of the Old Testament Scriptures. If God did not tell Moses to write that first chapter of Genesis: how did it come?

To religious disbelievers in His day, our Lord said: 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.' (John v. 39).

Modernists have never known the spirit and life of the Divine Word, or they could not so lightly trample upon the authority of God's great book. Pride of intellect, posing as" super learned before their students, has beguiled them, blinding them to the real and only way of knowing the truth of God: 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.'

THE DOUBLE GAME OF ANANIAS AND SAPPHIRA:

These two agreed to try deception on the Holy Spirit, but to show the futility of all such attempts, the judgment of God came down upon them swift and sure. You may say:

'What has this to do with modernism?' Much every way.

Those two kept back part in cash: Modernists, in their preaching, keep back the real saving truths of the gospel of Jesus Christ. The grace of Christ holds off the arm of judgment, peradventure they will return and seek forgiveness; and if not, their claim to have been preachers in the great denominations will avail nothing: 'Then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' (Matt. vii. 23). Modernism is not a religion, but a Satanic corrupting work, carried on chiefly by professed ministers of religion.

It is not for men in the horrible pit and the miry clay of sin to appoint their own salvation, but to cry: 'Lord, save us, or we perish.' There is no doubt of a man's salvation, who cries for mercy and yields himself up to Him who is mighty to save.

A UNITED CHURCH.

There is a day coming when there will be but one mighty Church, but it will not be the Church of God, but, of Rome. Rome will never yield her high claimed prerogative as the only true Church of God. Her arms are open to receive all who will come, and there is a strong trend of the big Churches that way. True Church union built upon the sure foundation of the Apostles and Prophets of the New Testament will never come. God's Word has settled that! A wonderful change for God's true people, to come—and perhaps soon, it will be day time in parts of the world, and night in other parts: the dead in Christ will be raised and the living in Christ changed, and caught up to be for ever with the Lord. Read about it. (1 Thess. iv. and v. and 1 Cor. xv. from verse 51).

Then will appear the united Church, but not the Church of God, but of antichrist. Its power will be of short duration, and its destruction sure. Modernists who change the saving truth of God into a lie wjli

share the condemnation of the anti-Christian world at the end of the great tribulation. (Rev. xvii. and xviii).

JOSHUA MORTIMER.

Bible Readings,

OLD TESTAMENT.

Psa 37 THE theme of this psalm is a

1-24 problem that has confronted people in all ages: Why do the wicked flourish, while the righteous too often have little success or joy in life? The oldest book in existence, Job, is wholly taken up with this subject, so that the question is nearly as ancient as mankind. The psalmist comes to the same conclusion as Peter, 'Cast all thy care (even on this point) upon Him, for He careth for you.' Time will reveal the wisdom of a godly life and the folly of prosperity in wickedness. Though the sons of this world may be wiser for their own generation than the sons of light, yet the latter end of each will demonstrate that God is not slow to mark iniquity, or to uphold the righteous amid adversity.

Jer. i. God's fore-ordination of men has reference to official position, and not necessarily to personal character. Jeremiah was fore-ordained to speak prophetic and warning words to Judah primarily, but also to the nations. The Word of the Lord came to him during the reigns of three of the five kings of Judah, and the purpose of the coming of that Word is stated in verse ten* The plucking up, breaking, destroying, overthrowing, are not arbitrary dealings, as the method and purpose of these varying judgments is set forth in chapter xviii. 7-11. When God calls a man, He equips him for service. The call of Jeremiah was not to 'flowery beds of ease,' but to a persistent fight against the folly and falsity of kings, princes and priests.

Jer. ii. The historical background of this prophecy was the attempt of Josiah to cleanse the land from idolatry. The king was sincere in his desire to re-establish the worship of God, but a later chapter reveals that the people

still hankered after idols. In view of Israel's experience, idolatry was the most supreme folly on the part of Judah. Through His servant, Jeremiah, God challenges them for their addiction to the service of the gods of the surrounding nations. Even the heathen had not forsaken their gods, which were nothing, yet Israel who owed all that they were to the mighty power of Jehovah had forsaken the Almighty. The prophet taunts them with having forsaken a mighty spring of living water, for a cistern of dead or stored water, and a broken cistern at that. Keep in view the scarcity of water—that it was sold by the cupful, and you can appreciate the aptness of Jeremiah's illustration. Judah had flirted with the idea of alliance with Egypt and Assyria, forgetful that—

'Sufficient is God's arm alone,
And our defence is sure.'

It is a startling yet appropriate **Jer. iii.** metaphor to describe Judah as an unfaithful wife. Yet while God so characterised them, He yearned for their return. Judah had the less excuse, inasmuch as she had seen what happened to Israel for similar conduct. The tenth verse gives the clue to the character of the times. Although there had been a time of reform, it was but superficial. Josiah had been a popular king, and the people followed him in his reforming zeal, but there had been no depth in that reform, and no real turning of their hearts to God, yet His mercy is still available, on condition of their acknowledgment of iniquity.

Jer 18 This passage has been frequently 1-18 misused, by suggesting that men are as helpless as clay in the potter's hand, and that it lies with the potter whether and when he shall be saved. Paul has this passage in mind when writing Rom. ix. 21. What is taught here is that God deals with nations in accordance with their attitude to Him. If a highly favoured nation (like Israel) turn to do evil, God will, despite all the promises of blessing, turn away from them. God shewed much favour to Judah, yet they must suffer for their misdeeds unless there is evidence of repentance on their part. The word 'repent' here, as applied to God, means to change His expressed purpose.

NEW TESTAMENT.

The opening words do not ban **Matt. vii.** all judgments, otherwise John vii. 24 and 1 Cor. vi. 4 would be devoid of meaning. They are directed against hypocritical and biased decisions. The Saviour lays down rules for guidance in judging false teachers (15 v.). We can and do judge men as we judge fruit trees—by their fruits (17 v. and 21 v.). The Sermon on the Mount closes with a stern prophecy of the fate of those who hear and refuse to render obedience. We are assured that many who have prophesied, and even done wonderful works, will be refused. The wise are not the orthodox or the zealous, but those who hear the words of the Master and do them. The foolish, those who know the commands of the Lord, and refuse to obey.

When one writes a letter he **Eph. i.** does not use 'you' and 'we' of himself, or of the party to whom he writes. 'Grace to YOU' (Ephesians). He does not use 'ye' again until the thirteenth verse. Failure to discriminate in this elementary point has created much misunderstanding. In verses 3-12, where he uses 'we' or 'us,' he refers to the Apostles and prophets of N.T. order. 'Blessed us; fore-ordained us; made known to us the mystery of His will,' were not written of the Ephesians but of himself and those associated with him. This is clear from chapter iii. 5. Coming to verse thirteen, the 'ye' who had heard the word of truth and were sealed are the Ephesians. Making this distinction, the chapter falls into its proper setting, and shows that it is not all Christians who were 'fore-ordained,' etc., but the Apostles and prophets. This only is their high privilege, who were appointed by Him, who is Head over all things to the Church.

In chapter one, Paul says the **Eph. ii.** Ephesians had heard the Word of truth, and, believing it, had been sealed. Now, he declares, they have been quickened (made alive). How was this accomplished? Chapter v. 26, supplies the answer. Much debate has arisen over the eighth verse. Some say 'it' refers to the 'grace,' others to the 'faith'; and for that reason they remain passive, awaiting God's **time** to bestow on them the requisite 'grace*

or 'faith.' The word 'it' is in the neuter, while the words 'faith' and 'grace' are feminine nouns in Greek. As pronouns must agree with the noun to which they refer, it is clear Paul had neither 'grace' nor 'faith' in view when he wrote 'it is the gift of God.' The 'it' really refers to something understood—in this case, the salvation which is the underlying thought of the writer.

The Apostle tells what is the **Eph. 3.** mystery mentioned (chap. i. 9).

Not revealed to other generations; now opened up, not only to the understanding, but to the active participation of the Apostles and prophets, to bring in the Gentiles as sharers in the blessings of the Gospel. This manifold wisdom of God is made known through the Church, and it is the duty of the Church to make that its dominant purpose. Paul's prayer is seemingly paradoxical. How can we know that which passeth knowledge. Newton realized, with all his knowledge, how little he really knew when he said that he was like a little child picking up pebbles on the shores of the Ocean of Truth. Just so, we may have a large experience of the love of Jesus, and yet realize that its height, depth and breadth go far beyond the scope of human ability. Our thoughts hardly know any bounds, whether of possibility or absurdity, yet He is able to do exceeding abundantly beyond imagination's utmost stretch.

The declaration of verse four **Eph. iv.** as to the seven-fold unities, leaves no scope for other bodies than that of the Church of Jesus Christ, just as it rules out more than one Spirit, hope, Lord, faith, baptism and God and Father. In all these things there is neither a choice or chance of a choice.

The ascended Christ did not leave the early Church at the mercy of speculators or adventurers. He gave Apostles, prophets, evangelists, pastors and teachers, endowed with the Holy Spirit, that they might unerringly direct the energies and thoughts of the members, until such time as a perfect revelation was given. With the completed revelation of the New Testament, the necessity for specially endowed officers and their gifts ceased. They, in their day, directed the Church aright. Now the New Testament Scriptures fulfil that function.

The Border Line of God's Word,

ANYTHING so tremendous as a revelation of the Divine to finite man should arouse deep interest; and reflections and meditations upon it should be endless. David pronounced a blessing upon the man whose delight is in the law of the Lord, and in that law is his meditation day and night. But it is one thing to meditate upon the Word of God, and quite another for man to enter the field of the mystical and let his imagination play freely about what the Lord has said. It is a fault that man has not respected the Lord's silence. He has sought to enter the realm of the infinite by way of his own speculative powers, and in multiplied instances, has united his imaginations with the actual revelation of God. And here is the source of great harm. The Word of God has not emerged clearly. The vaporings of some—yea, of many—diseased imaginations and less loyal hearts have been palmed off on unsuspecting people as the veriest truth. Disengaging the Word of God from the traditions of the ages is now one of the greatest tasks before those who seek to re-establish the purity and authority of the Word of God. Creeds, confessions of faith, prayer books, as interpretations of what men *think* the Bible teaches, with much added and much subtracted, have cursed the world for centuries.

THE LANGUAGE OF SCRIPTURE.

Is it true, can it be true, that so important a thing as a revelation from God can be so indefinite that one cannot tell when he has left the border line of that message and has gone outside of it entirely? Certainly not! How, then, may the thing be determined? 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' God's Word determines.

How may the language of Scripture be determined? By the accepted rules of interpretation of language. Simply treat the Bible like any other book. The Bible is either literal or figurative. When the thought is literal, the text will indicate it. If it is figurative, the simple laws of rhetoric will describe the figure and indicate the usage. The Lord Himself, in the Bible, makes one point clear with another. If a conjecture is advanced from the seeming trend of a passage, and the interpreter goes on to build a theory from that, without definite proof in a clear and express statement elsewhere, his interpretation is a mere guess, and, if presented for others to accept, positively sinful. God had trouble with some in the Old Testament in the fabrications of their own minds. They gave them forth for truth, and God condemned them for it. He said: 'The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully.' (Jer. xxiii. 28) Nothing could be plainer than that God did not want prophets to mix their dreams and His Word. He wanted them to leave His Word inviolate. Down the years, there has been much of this business of mixing, by Pastor Russell, Brigham Young, Joseph Smith, Mrs. Eddy, and others. These traducers and dreamers have wrought havoc and ruin to the peaceful and unified progress of the religion of Christ. And it must be confessed that some such traducers have been much closer home to us within recent years.

God has not said a thing of vast importance, involving the understanding of all men, in uncertain language.

He wants men taught everywhere, every creature, in all the world. There cannot be fundamental abstruseness and mystery in that message that God says is to be universal. Therefore, simplicity is the very nature of <the

universal message, and men given to the abstruse are not safe teachers! Beware of speculators! They are blind to the truth and see their theories in everything.

There are two sorts of men to be feared to-day: the speculator, and he who drags in things from the world, not in the Word of God, and offers them to the Church for worship. Witness the Catholic and incense, the pedobaptist and infants, and the Baal worshipper and his musical instruments. If these things are in the Word of God, they will be so clear that they will not be left to deduction and fine reasoning to prove the point, but each will be clearly found in the New Testament. If not found therein, they are beyond the border line of the Word of God. 'In vain do they worship me, teaching for doctrines the commandments of men.' 'Who-soever goeth onward [transgresseth] and abideth not in the teaching of Christ, hath not God.' I cannot keep

company with and abet and encourage false practices—things that rest upon the authority of men and not the authority of God. My position must be understood. I shall not, by connivance, give endorsement to error. 'If any man . . . bring not this doctrine [*this doctrine*: that of God in His Word] ask him not in, and bid him not Godspeed.' Does God countenance error? No.

But one says: 'We cannot all see the Bible alike.' Oh, yes, we can—that is, if we are willing to see the Bible. In order to do this, a lot of us will have to lay aside what we have been seeing and divest our minds of errors that we have been holding. How can we look at the Word of the Lord when we are looking through these theories? We cannot. Like a horse that is loosed and goes only toward the left, so with some who have eaten a theological weed and had their senses and their minds poisoned and diseased. Where is the trouble? With the word of the Lord? No! JOHN ALLEN HUDSON
in *Gospel Advocate*.

Conference,

THE Conference will (D.V.) be held in the
FRIENDS' MEETING HOUSE,
GREAT WILSON STREET, LEEDS,
ON SATURDAY, SEPTEMBER 18th, 1937,
to commence at 3 p.m.

(The place of meeting is five minutes from the City Square, via Bishopgate, Neville Street and Victoria Road).

PUBLIC MEETING in the Evening at 6 o'clock.

Chairman:

BRO. W. STEELE (Dalmellington).

Speakers:

BRO. W. CROSTHWAITE (Evangelist).

BRO. W. HOYLE (Liveredge).

It will be necessary for any desirous of staying the week-end to make their own arrangements.

[Bro. Hudson hopes to arrive in England in September, and will be pleased to visit Churches desiring his services which will be freely given. He is highly recommended as an able defender of the Old Faith.

Applications for Bro. Hudson's services to Bro. A. Murray, 233 Westminster Road, Morecambe, Lancashire.—ED.]

Conference Treasurer's Appeal.

THE Conference at Leeds will be called upon to make a number of vital decisions—decisions that will incur expense.

We take this opportunity of thanking all those who have supplied our needs up to the present.

As our expenses in the future will be much larger than they have been in the past, we appeal to all loyal brethren to support us, both morally and financially.

Yours, on behalf of the Committee,

R. MCDONALD.

From the Treasurer.

WHO has receipt No. 745? Will the holder of the above numbered receipt, issued on May 31st last, please write the Treasurer. Unfortunately, I did not fill in the counter-foil with name of sender. The amount was 12/6. A. L. FRITH.

Bro. W. Crosthwaite.

Readers of the S.S. will be interested to know that for the latter part of the year Bro. Crosthwaite's services will be spent in England:

Sept. 19, 26—Blackburn, Hamilton Street.

Oct. 3, 10, 17—Hindley.

Oct. 24, 31—Ulverston.

November—East Kirkby, Beulah Road.

December—Birmingham, Summer Lane.

News.

Belfast, Berlin Street.—We rejoice to report two additions, one young man immersed on July 10th, and one restored to our fellowship. Both were welcomed by the Church on Lord's Day, July 11th.

Bro. Crosthwaite is labouring with us, and, although holidays are on and there are many counter attractions, the meetings are well attended.

Aberdare, Commerce Place.—With the Divine blessing we have received great help and spiritual uplift through the services of our esteemed Bro. Charles Bailey (Evangelist), of Morecambe, who laboured with us during the month of June, and over July 4th. Untiring efforts were bestowed by our brother in house to house visitation, and in preaching the Word.

On July 4th, we received into our fellowship Leslie Tennant, a scholar from the Lord's Day School, who obeyed the Saviour in baptism; and Sister Richardson, a former member of the Church, was again united with us.

The Church desires to thank the Old Path's Committee for arranging this visit of Bro. Bailey to Aberdare.

The Lord be praised for all His goodness towards us. PERCY ADAMS.

Obituary.

Manchester.—We learn, with deep regret, that Bethesda Church has been called to mourn the loss of one of its senior members, George Cartwright. He passed away on July 7th, in his seventy-first year. In business, he was a jobbing gardener, and on the morning was about his duties as usual. In the afternoon, seemingly feeling tired, he retired for rest to a hut in his garden, and later was found there, having passed away in the interim. Brother Cartwright was one of those quiet, unassuming, faithful souls, who are a source of strength to any Church. He was zealous for the Word of God, and was ever ready to contend for the truth. Some thought him too rigorous in his adherence to the written Word, but all respected him for his unaffected earnestness of purpose. He was rarely absent from meetings of the Church, and then only when necessity compelled it.

Originally coming from Lincolnshire, he had many relatives in various Churches. An elder brother, until his decease a few years ago, was identified with the Church in Hamilton, Ontario, where he was greatly esteemed for his worthy character and faithful work.

The funeral took place on July 12th, at the Southern Cemetery, where sleep many who were previously numbered at Bethesda, awaiting the great call. A large number of members, including some from the Burnage Church, testified by their presence to the high respect in which the deceased was held. Services at the home and at the graveside were conducted by Elder Frank Hanley. To the bereaved relatives—widow, son and daughter-in-law, all members of the Church—our loving sympathy is cordially extended.

In Loving Memory.

BANKS.—In loving memory of Thomas Banks who died at Toronto, Canada, July 20th, 1936.

'On earth we part, with breaking heart,
But on the heavenly plains
Love hath no broken chains.
Renewed, rejoined at life's pure river
The golden links entwine for ever.'

Inserted by his wife and family.