

# The Scripture Standard

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

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## 'Pantomime Martyrs.'

THUS did a politician describe 'passive resisters' to the Education Act of 1903, who, rather than willingly pay for the teaching of Anglican and Roman doctrines in the Day Schools, permitted their goods to be seized and sold. Whether or not this description was just does not now concern us.

It is passing strange that some brethren who were 'passive resisters' then are now supporting a college the atmosphere, doctrine, and practice, of which are distinctly Anglo-Catholic.

The term 'pantomime martyrs' came to our mind on reading the following: 'During the period of Lent, the students have decided to cut down their breakfast two mornings a week to bread and butter and marmalade. The Principal's Overdraft Fund will benefit by this sacrifice.' (*C.A.*, Feb. 12th, p. 98).

The implication is that, ordinarily, like the rich man of Luke xvi., they fare 'sumptuously every day.'

To pose as martyrs and to talk of sacrifice in this connection surely belongs to pantomime rather than to real, serious life. One wonders how much more of this Anglo-Catholic burlesque Churches and Brethren, claiming to be out to restore New Testament Christianity are going to stand.

'The period of Lent,' 'Choral Chapel Service,' 'early Friday morning Eucharist,'—enough to wake the dead pioneers, and surely enough to waken and rouse to action all who retain any regard for the Restoration Movement.

The term, 'pantomime martyrs' has a wide application. The Lord described the Pharisees and Scribes as hypocrites, actors, men who said one thing and did another.

But does it not, in a measure, apply to us all? We talk and sing much of sacrifice for our Master and His cause, but how many of us in actual experience know the meaning of sacrifice? There is a red stain in that word, and it can only be truthfully applied to that which costs and pains. Calvary is the supreme example of sacrifice. He loved us and gave Himself for us. To lavish time and money on the gratification of material desires and pleasures, and to call the mean small residue that we give to the Lord a sacrifice is to play the part of a pantomime martyr. When in our gifts and service we come within appreciable distance of the standard set in our speech and songs, we shall see wonder wrought in the name of Jesus. As in the material, so in the spiritual world, there must be bountiful sowing, if we would have bountiful reaping. We reap what we sow, and as we sow. Often those who give little, when they could give much more, are those who complain most of the Church doing so little, and of the cause making such slow progress.

May the Lord save us from being 'pantomime martyrs.' Rather, as we consider Calvary's sacrifice shall we say, and show by our actions that we mean it:

Love so amazing, so divine,  
Shall have my soul, my life, my all.

EDITOR.

## *The Cities of Refuge,*

THE Old Testament is a book of types, shadows, figures. That is why it is hard to be understood. It is hard to read types, and it takes an expert to do it. If we went into a printing office we should make very slow progress in reading the types, but if we wait until we receive an impression of the types it becomes easy to read. The Old Testament is the New Testament concealed in types. The New Testament is the Old revealed—uncovered.

We have in this lesson two wonderful Old Testament characters, Joshua and Moses. Moses wrote, 'A prophet shall the Lord your God raise up from among your brethren like unto me. Him shall ye hear.' Moses stands as a great type of Christ. God called Moses to Mount Nebo, and said, 'Look over there—there is the land promised to the Fathers.' It must have been a disappointment to him, after forty years of leading the people through the wilderness and now at the very gates of the land, to be told he could not go over. Yet he murmured not. God buried him there, and his grave no man ever knew. God raised another leader a different man because he had different work to do. God makes no mistake about the men He chooses. Joshua's work was in the settlement of and division of the land. We learn that when the land was divided the tribe of Levi received no inheritance. God was their inheritance. The priesthood was their inheritance. Forty-eight cities were given to them—Levitical cities. In imagination we see those comfortable homes, and out of these, God chose six cities of refuge, three east and three west of the Jordan.

Now I wish to bring before you the design of these cities. The feeling of kinship is a natural and strong feeling. We often say, 'Blood is thicker than water.' We have the

disposition to stand up for those who are of our own family. This feeling is especially strong among semi-civilized peoples. It was seen vividly in the old Scottish feuds between the clans, from which arose the saying 'a clannish feeling.' From this source arose the practice that the nearest relative of a man who had been killed should demand satisfaction at the hands of the man's slayer. The same idea was in the avenger of blood or 'The Goel.' Thus were appointed the cities of refuge. They were not intended to shelter a murderer. He was to be put to death. It was only on the unintentional case, and to give time for a fair hearing. Note the following points. They were appointed cities—keep that in mind. They were easy to find. The directions were plain. This was necessary, in the very nature of things, and they were made easy of access. In the third place, the Jew had faith in these cities. He believed in these cities of refuge and understood that he was safe there. The fact that he believed in them did not however save him from 'The Goel,' if he was caught outside the city of refuge. The fact that he believed in the plan of safety did not save him; but because he believed he ran with all his might. He was not safe or saved until he was in the city.

Even then he was not safe. He was not secure unless he abode in the city till the death of the High Priest.

These types we shall see very strikingly brought out in the New Testament. Under the old economy, God was a tower of refuge to His people. In the New, God is in Christ reconciling the world to Himself. The Lord Jesus Christ is the place of refuge. We could never in our sins meet God, but we have the way of access to the Father through His peerless Son. Christ is the only place where sinners can find safety. How

often we read 'in Christ,' 'in Christ Jesus,' and 'in the Lord Jesus/ More than sixty times in the New Testament we find 'in Christ' and 'in Christ Jesus.' This phrase is always used with reference to the rest, peace, and security, to be found after men are saved, and have come into Christ Jesus. It is never used of a man turning to God or going into a place of safety, but always of a state of refuge and safety. Before we can say we are in Christ we must come into Christ. The word into is always associated with verbs of motion. We sit *in* a room, not *into* a room; we walk *into* a room, we ride into a city. We use the same phrase in its distinctiveness now. We cannot say we are in a city until we are introduced into it, and we are not in Christ until we have been introduced into Him. The Jew could not say he was in the city till he had gone into it. Paul said, 'There is therefore now no condemnation to them that are in Christ Jesus.' We must first come into Christ. We are in this room, but we first came into the room. So the New Testament reveals God's plan of coming into Christ. We must come believing, repenting, confessing, obeying. 'As many of you as have been baptised into Christ have put on Christ.' These are the divinely appointed steps by which we come into His Son.

When we have taken these steps into Him, we are in Him: we are saved; but we are not safe unless we abide in Him. The manslayer required to abide in the city till the death of the High Priest. But of Christ's priesthood it is written that He liveth for evermore. Our High Priest will never die. We must abide in Him, live in Him, and die in Him. 'Blessed are the dead that die in the Lord, yea, for they rest from their labours, and their works do follow them.'

The vital question for each one is 'Am I in Christ: in the place of refuge.' 'There is no condemnation to them that are in Christ.' You enter into Him by believing, repent-

ing, confessing, being baptized. Some of you have been believers for a long time, but have never been led to obey. He requires you even in the presence of witnesses to come in His divinely-appointed way—putting on Christ by being baptised into Him.

W. D. CAMPBELL.

### *Some Hard Sayings of Jesus.*

'EXCEPT ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' (John vi. 53).

'Let the dead bury their dead.' (Luke ix. 60).

'Before Abraham was, I am.' (John viii. 58, Ex. iii. 14).

'I am the light of the world.' (John viii. 12.)

'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.' (John iii. 14).

'And I, if I be lifted up from the earth, will draw all men unto me.' (John xii. 32).

'Destroy this temple, and in three days I will raise it up.' (John ii. 19).

'Ye must be born again.' (John iii. 3)-

'If any man come to me and hate not his father, . . . he cannot be my disciple.' (Luke xiv. 26).

'Verily, verily, I say unto you, If a man keep my sayings, he shall never see death.' (John viii. 51),

### *Editor's Address.*

FROM the end of March until further notice: 7 MACLEAN TERRACE, BLACKRIDGE, WEST LOTHIAN.

## *Redeemed by Blood and Justified by Faith.*

THESE themes rise at the same source and fall into the same ocean, but in between their courses are separate and distinct. Each rests upon and comes from the death of Christ, and flows into the great sea of Salvation, but they run through different channels, and must not be confounded. The atonement, by itself does not justify, and the work of justification in no way atones for sin. We must rightly divide the word of truth.

In the work of atonement, Christ dealt with the sin of mankind and made it possible for God to approach man. Justification deals with man himself, his sinful disposition and evil motives, and seeks by regeneration and conversion to make man fit for approach through Christ to God.

God's grace abounds, but it is not indicated that, because a full atonement has been made for the sin of the world, therefore man may come to God in any condition or manner he may deem becoming. Nor is it indicated that God, by direct supernatural power, will arbitrarily work a change in man. Access through Christ into the grace of God can only come through faith. That is the divinely-appointed and only revealed way. Those of old, whom God received, in anticipation of Calvary, were all men of faith.

The atonement is entirely a work of God, and in this is distinct from justification. No one could co-operate with Christ in the work of propitiation for sin. Man cannot atone even for his own sin. Being under condemnation, his life is not his own to give, and perfect obedience for the remainder of life, if that were possible, in no way atones for the past, but only meets what is required by present duty. The price of redemption was fully met when our great

High Priest passed into the heavens after offering one Sacrifice for ever. We cannot add to a Divine Sacrifice, infinite in value and eternal in consequence, which has been accepted by God.

The Atonement did not justify, but it opened up the way for the righteousness of God to be manifested apart from the works of the Law. By it, God is enabled to count our faith as righteousness, and His mercy and forgiveness can now flow through grace, while justice and honour are vindicated. However great God's love and His desire to save, there could not be remission of sin without shedding of blood, without the death of a willing, innocent victim. God, in His love and power, provided the sacrifice, bridged the gulf, and opened up the new and living way. The way formed, God was then free to make the new Covenant with mankind as to who could draw near and how they must walk in this living way:

The Atonement, whereby man may be forgiven, also the Gospel, the means whereby he can be converted and made fit to receive the privileges and blessings of salvation, were both necessarily complete ere God laid before man the invitation and terms of His new covenant. The death of Christ, although it is the one cause of forgiveness, does not in itself give man possession of or right to eternal life. No person was saved under the Gospel or justified before Pentecost, while it is apparent that the work of Christ in the Atonement and the Gospel were perfected before the Kingdom was opened. Peter offered full and free salvation, and proclaimed a full Gospel in the first Gospel address. Subsequent commands and conditions required of man in justification, when rightly understood, do not violate the position that atone-

ment was complete before justification began. Neither Scripture nor true reason suggests that the statements conflict. There is nothing meritorious in justification; it has a different purpose. God's gifts are free and although conditional the conditions are without merit. The pure bliss bestowed by grace on Adam depended on his obedience, and our salvation by grace depends on our justification by faith.

God alone knows what is in accord with His majesty and holiness, and what conditions will bring clear knowledge and full assurance of pardon to the mind of man. He knows what is necessary for man's well-being here and hereafter. Forgiveness must come in a way that, like the Atonement, preserves the authority and holiness of God. It must be justifiable in the sight of man and recognise, in keeping with our free-will, the morality necessary for the happiness of humanity. These requirements are all fully met in the divine conditions of justification by faith.

In nature, we are dependent upon God. He gave life, the soil, the atmosphere, light and heat, and rain, and from Him comes the life-giving seed, but unless man co-operates, and prepares the soil, plants the seed, removes weeds, and harvests the crop, then all the supernatural means so graciously bestowed will have been in vain. To the same extent the means for spiritual life have been given by God, and brought within reach of our natural faculties. It is in justification that man co-operates with God so that the divine means may be utilised and the designed end attained.

At this point we may ask, 'How and when does faith bring us to where we are justified? Is it a faith merely begotten in the mind that God requires, or is it a faith like Abraham's which permeates the whole being and is clothed in action? Unconverted man has faculties for belief. Conversion does not alter these. The failure lies not in the strength or

weakness of faith but in the object of belief. A man believes in himself and this present evil world. The objects of his faith are all of the flesh, and they cannot lift his desires to what is spiritual and above things present. His heart and life are worldly and without God. The revelation of God in Jesus Christ presents an alternative object for man's faith, that, through faith in Christ his mind, heart, will and life, might be turned from the world to God. Here we might quote words from what we have written elsewhere: 'Faith in Christ opens our eyes to the revelation He has given of the Father. We see God in His grace and truth. Our faith opens our understanding to our own state and position toward God, and gives a view of our real relationship to this world and our fellow-man. Faith in the Lord Jesus Christ brings Him into our heart, and if He is enthroned sin will depart. Faith purifies the heart: urges us to confess Jesus, and produces the surrender of our will in repentance. We resolve to act on our faith and perfect it in action.'

To the Jews on Pentecost, whose minds and hearts God had opened by the Truth, Peter said: 'Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of sins.' This was in fulfilment of the words of our Lord in His world-wide commission for Jew and Gentile: 'He that believeth and is baptised shall be saved,' and that 'repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.' This change wrought by the Holy Spirit, through the Gospel, on those who believe, is described by our Lord as being 'born of water and of the Spirit.' By it, we come to forgiveness, come into Christ, come into the Kingdom of God. Faith in Christ not only changes man within, but it is through faith he is baptised and thus outwardly shows the inward change. It is here that God has promised to bestow the pardon purchased

on Calvary's Tree. It is here we are justified by faith

The terms, 'faith alone,' 'only believe,' and 'the moment you believe,' are not words of Scripture, and ideas commonly associated with them are not taught in the Bible. The work or obedience of faith is quite different from the works of the law. We all believe that a man is justified by faith apart from works of the law, but it is against the Divine teaching if we reckon that a work of faith is a work of the law. The obedience that comes from faith in the death of Christ is not a work of the law. The idea of atonement or merit never enters into it. There is no ground for thinking that the outward or physical acts of faith are works of the law while the inward or mental acts of faith are without merit. They stand or fall together. They are indissolubly joined in several passages. What God hath joined together, let not man put asunder.

How does faith in Christ come, and how are we begotten anew? Paul says, 'Faith comes by hearing and hearing by the word of God.' James, speaking of the Father, says, 'Of his own will begat He us by the word of truth,' also he writes: 'Receive with meekness the implanted word which is able to save your souls.' Peter says, 'Being born again . . . by the word of God, which liveth and abideth for ever,' and he adds: 'this is the word which by the Gospel is preached unto you.' Paul says, 'In Christ Jesus, I have begotten you through the Gospel.' The Saviour said, 'The seed is the word of God,' and He shows that life and fruit come as a result of that seed being received into a good and honest heart.

Every effort must have sufficient cause, so that eternal life and God-likeness can only come from a Divine source. We must be born of the Spirit: born of God. The Scriptures show by what means God, through the Spirit, bestows spiritual life, and how the Divine means can be brought into effect. Our faith is

insignificant and valueless, yet without a living faith on man's part 'the light of the glorious Gospel of Christ,' cannot shine into his heart. The responsibility entirely rests with man. He is conscious that he can hear God if he wills to do so.

We cannot view the Cross alone. When we look to our Saviour, there also comes to our vision our salvation, the bliss of heaven, the agonies of hell, the love of God, the holiness and divine compassion, the resurrection and power of our Lord and Saviour. Every sublime influence gathers round the Cross. The appeal and life-giving power of the love of God, as displayed by the Holy Spirit in the Gospel, seem as strong as is possible, without encroaching on the freewill of man. Whosoever will may open his heart to the call, and Christ is able to save to the uttermost them that draw near unto God through Him.

Notwithstanding that God is no respecter of persons, it is believed by some that a direct undefined influence is used discriminatively by the Spirit in conversion, but we fail to find this in Holy Writ. This belief seems to detract from the sufficiency of the Cross as a transforming power. We can truly sing

'Be of sin the double cure,  
Cleanse me from its guilt and power.'

If the Gospel does not come right down to man as he is, but some other power is also necessary, then the words of Paul lose their force, when he says, 'The Gospel is the power of God unto salvation to every one that believeth.'

We close with three passages from the letter to the Church at Rome: (i) Paul says his message 'was made known unto all nations for the obedience of faith; (2) 'Ye have obeyed from the heart that form of doctrine which was delivered you;' (3) 'Therefore being justified by faith, we have peace with God through our Lord

Jesus Christ. By whom also we have access by faith into this grace wherein

we stand and rejoice in hope of the glory of God.' JOHN ANDERSON.

## Christian Science.

THIS religion, if judged by number of adherents in the West of the world, is far ahead of Theosophy, but is like Theosophy in one particular, at least: it is misnamed, for it is neither Christian nor scientific. To be Christian, religion must harmonize with New Testament teaching, and Christian Science does not do that. The meaning of 'science' is 'knowledge, truth ascertained.' Christian truth is found in the New Testament, but what is regarded as the book of truth by the adherents of this wide-spreading belief is *Science and Health*, by Mrs. Baker Eddy. Selections are made from the Bible, but Mrs. Eddy's book supersedes the Bible. To supersede is to make useless by superior power, and that is what Mrs. Eddy claimed for the textbook, *Science and Health with Key to the Scriptures*.

### WHO IS THIS WOMAN OF SUCH DARING.

Mary Baker Eddy, born 1821, died 1910. Place of birth, New Hampshire, U.S.A. In 1843, she married Major George W. Glover, who died in 1844. She married Dr. Daniel S. Patterson in 1853, and in 1873 obtained a divorce. In 1877, she married Asa Gilbert Eddy, who died in 1882. Such are the matrimonial facts of this light of the ages. To the 'Mother Church' of Boston, Mrs. Eddy spoke of marriage as 'legalised lust.' Having been married three times, she might well be able to speak with authority on that subject!

She claims that the discovery of Christian Science in 1866 was the result of her recovery from the effects of an accident, which recovery she attributed to reading Matt. ix. 2-7. This narrative tells of the healing of a palsied man by Christ. Let it be

noted that Christ's first words to the man were, 'Son, be of good cheer, thy sins be forgiven thee.' Something wrong here, for. Christian Science denies the existence of sin. Murders may be committed, prisons may be full of criminals, yet there is no sin. Hell's worst wickedness may abound, yet no sin! It is the last word in silly speech and writing, **NO SIN!**

Mrs. Eddy claims that her book was dictated by God, so the Bible is just an old reference book to let us see what the dark ages of Jesus Christ and the Apostles were like! Strange that intelligent people can accept as from God Almighty the foolish teachings of a woman with her record in life.

Paul, an Apostle of Christ, had special revelations of Divine and eternal truth. Christ said of him: 'He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel.' This man of God says, bearing upon the question of the woman's position in the realm of religion and worship of God: 'Let the woman learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' (1 Tim. ii. 11-15). Notwithstanding Divine inspirational teaching given us, crowds of men and women turn from Jesus, and Paul, and Peter, and John, and are found bowing down to a woman of the 19th century.

Theosophy presents two women leaders, and Christian science one, all three with questionable experiences.

### 'THERE IS NO SIN.'

But there is no sin, so it is said. The Word of God declares: 'He

[Christ] is the propitiation for our sins.' If this woman-made science be right, Christ died in vain! Further, they teach that disease does not exist, and then claim that they can heal it, and their bible tells you how to effect the healing of something that never existed.

The chief claim of this religion is its power to heal sickness, and doubtless many of their healings and cures are genuine. Mental power exerted over the body may work wonders, as any physician can tell. Coue's slogan, worked wonders, 'Every day, in every way, I am getting better and better.' Many people suffer from 'imaginitis' the cure for which is to get the will to work for healing. I am a 'shut-in' one. The first break was sheer weakness. On partial recovery, shingles attacked me, on which I tried this remarkable science, but with no relief. My best help was to remember the One who 'was wounded for our transgressions, and bruised for our iniquities,' and to take without murmur or complaint a small degree of fellowship with Him, who suffered so much for me, and ask for His grace to bear, and for His power, in His time, to be manifest in healing: and He failed not.

Bible believers are snared by their camouflaged use of the Scriptures of God. To them, it is just an old scrap book. The very title of Mrs. Eddy's many paged book, is nothing short of blasphemous: *Key to the Scriptures*. The only true sense in which we may regard her teaching as a key to the Scriptures is that she has used the key to lock the doors of God's truth.

DECEIVED BY SATAN.

Canon Horsefield, in *The Return of the King*, says of this falsely-called science: 'Like Theosophy and revived Buddhism, it is an offshoot of oriental occultism, which is simply and confessedly demoniacal in its origin. Doctrines of demons, as Paul calls such errors, is a phrase that means exactly what it says. Mrs. Eddy was

herself an ex-spiritualistic medium, and her book, *Science and Health*, denies every fundamental doctrine of the Bible.'

Read Matt. vii. 22-23: 'Many shall say to me in that day, Lord, did we not prophesy in thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them: I never knew you. Depart from me, ye that work iniquity.'

Satan is masquerading in this foolish and childish religion as an angel of light. Many wealthy, intelligent, kindly, well-meaning people are being deceived.

Bodily health is a wonderful boon. We should try to maintain it by work, sleep, wholesome food, and exercise of mind and body. Yet the most wary may be caught and brought down sometimes.

Christ's mission to our world was not mainly to heal the bodies of men, though He sent thousands of sufferers on their way rejoicing. His mission was the healing of the soul-sickness of the human race. His blood was shed as the healing balm for wounds which sin had made, and there is no other remedy for sin but the blood of Jesus' Christ.

Christian Science is trying to correct and perfect the natural virtues: self-cleansing; but in God's sight the soul is ever black until brought to the fountain, opened for sin and uncleanness. Any whiteness produced by the teaching of Christian Science is just human whitewash. 'Ye must be born again.'

The following is taken from Oswald Chambers' wonderful book of Bible readings, *My Utmost for His Highest*. 'Our Lord never patches up our natural virtues. He remakes the whole man on the inside. The life God plants in us develops its own virtues; not the virtues of Adam but of Jesus Christ. Watch how God will wither up your confidence in natural virtues after sanctification, and in any power you have, until you learn to draw your life from the reservoir of the resurrectioq life of Jesus,



The sign that God is at work in us is that He corrupts confidence in the natural virtues. God does not build up our natural virtues and transfigure them, because our natural virtues can never come anywhere near what Jesus Christ wants. No natural love, no natural patience, no natural purity, can ever come up to His demands. But as we bring every bit of our bodily life into harmony with the new life which God has put in us, He will exhibit in us the virtues that are characteristic of the Lord Jesus.'

Our Lord's great commission to His Apostles was—and it still stands, unaltered: 'All authority is given to me in heaven and upon earth? go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all the things which I have commanded you: and behold, I am with you always, even to the conclusion of this State.'

J. MORTIMER.

## Bible Readings.

### OLD TESTAMENT.

Isa xii THIS hymn of praise was intended, no doubt, to represent the joy of returning exiles, yet it may fitly apply, as the previous chapter seems to indicate, to the redemption wrought by Jesus Christ—of the root of Jesse, so far as the flesh was concerned.

Only as we realize how precious is water in these hot countries, can we appreciate to the full all that is meant by the expression, 'wells of salvation,' a simile which was to find a greater depth of meaning at a well in Samaria, where sat a weary prophet, who discoursed to a sinful woman of wells of water springing up into everlasting life.

Dan 3 Nebuchadnezzar was a pagan king, and though deeply impressed by the wisdom of Daniel and the power of his God, was still addicted to idolatry. Setting up an image of gold, he calls all men to worship it. Three Jewish youths, raised to high honour in Babylon, through the influence of Daniel, shew a loyalty which,

unfortunately, has been all too seldom seen. Taxed by the King for non-compliance with his autocratic decree, they reply, 'Our God is able to deliver us, but even if He should see fit not to do so, we will not worship the image.' Policy would have argued that an image was nothing, that they might bow their hearts to God, while formally bending before the image, that their refusal might have serious consequences for their fellow Jews. Despite threats, they would have no compromise with conscience or with God's command. Yet they were delivered from the power of the furnace, and like true gold purified and brightened. Why does not God always act thus? He allowed His prophets to be maltreated and killed. Most of the prophets had lived their day, and had fulfilled God's purpose. These were young men of full vigour, who would be able to witness for God in the midst of heathendom, and uphold the hearts of the people against the day of return to Jerusalem.

Isa 32 The previous chapter speaks of kings who look for help to Egypt

against their enemies. This was characteristic of the last of the Judean kings. In this chapter, the prophet, by way of contrast, foretells a king who shall reign in righteousness, and rule in judgment, being as the shadow of a great rock in a weary land. After the captivity, no king sat on the throne of David. Jesus Christ is the only claimant in fulfilment of the prophet's forecast. While there was no return to idol worship after the exile, there was no great awakening of conscience among the people such as followed the coming of the Saviour. The prophet is conscious of the immense difference between that good kingdom and that in which he lived. The last appeal is made to the women of the land to prepare for the bereavement, desolation, and suffering which will fall so heavily upon them. No full restoration will be possible 'until the Spirit is poured upon us from on high'-a phrase which makes it doubly certain that the Saviour is meant, who shall rule in righteousness.

Isa 8:5 The prophet had already told to 9:7 of the birth of a son whose name should be called Immanuel

and in the closing verses of this lesson, it is more fully revealed. In this, as in other prophecies, there is seeming contra-

diction. How a child born could be called Father of the Ages, the-Mighty God, is incomprehensible, humanly speaking, or how such a child could govern on the throne of David, and His government and peace continue without end. Again, He is a stone of stumbling and rock of offence upon which many are broken. Only in Jesus Christ have these diverse symbols found fulfilment. It is confirmed also by the writer of the Letter to Hebrews (ii. 13) where Jesus and His Apostles are stated to be the outcome of the statement in 18 v.: 'Behold I and the children whom the Lord hath given me.' These manifested such signs and wonders as neither Jerusalem nor Israel had ever experienced.

#### NEW TESTAMENT.

John 11 With a wonderfully graphic touch 1-46 John depicts the same characteristic of these Sisters as drawn in Luke x. 34-42. The resurrection is declared to be at the last day. If the resurrection occurs one thousand years or more before the last day, and believers are raised before that millenium, Jesus would surely not have left Martha under a misapprehension, especially in view of her deep and declared faith in Him. Jesus was strangely disturbed in spirit when He saw the Jews weep and bewail the death of Lazarus. He well knew the hypocrisy of these people. Shortly, they would endeavour to kill Lazarus (xii. 10) the fact of his recall from the grave causing many to believe in Jesus. Tradition says he lived thirty years after that wonderful experience.

**Luke 24** The resurrection of Jesus had 13-53 occurred that first day of the week. News had been spread that the disciples had stolen the body. The disciples, slow to believe that Jesus had been raised, must have been driven to the idea that an enemy had stolen His body and that the blame would fall on them. So these two are fleeing out of the city. They meet a Stranger and in the fulness of their hearts recount their hopes and fears. 'We thought it should have been he who should redeem Israel.' The Stranger, beginning with Moses, went through the prophets, interpreting to them the Scriptures as to the suffering, death, and raising again of the Messiah. Inviting him to their dwelling as it was towards evening, he became known

to them. The risen Saviour had graced the table at which they sat. No matter that nightfall was near, they hurried back to confirm to the Apostles that the Lord was risen indeed.

John 20 At first sight Mary Magdalen seems to be alone in here pilgrimage to the tomb. But note the 'we' in verse 2, and contrast it with the 'I' in verses 13 and 15. Why the difference? Because Peter and John and the other women had meantime gone home; and to Mary alone was given that assurance by angels, and a knowledge of the risen Saviour. Thereafter, the same evening, Jesus appeared to the ten—Thomas being absent. Jesus breathed on them (the same Greek word as in Gen. ii. 7), and bestowed a measure of the Holy Spirit.

Thomas, the pessimist of the group, is present on the next Lord's Day, when Jesus dispels his doubts.

John is careful to add that he had not recorded all that Jesus did and said, but declares the purpose of what is written, viz., that men might believe that Jesus is the Christ, and find life in Him.

Matt 16 In verse 21 it is stated that from that 13-28 time (referred to in the previous verse)

to shew how He must suffer, be killed, and be raised the third day. If we are to understand the passage, vv. 13-20, we must find a reference to these three facts. Peter confessed Jesus to be the Messiah, Son of the Living God. The Saviour knew what a test of faith awaited His disciples as a result of His crucifixion, and He here declares that the truth contained in that confession would not be overturned, even though He should pass into Hades (the unseen world—not Hell). The gates of Hades had prevailed to keep within its bounds all the sons of men. So it came that His Sonship—His divinity—was demonstrated with power by His rising from the dead. He burst the gates of death—they did not prevail. Hence, these words were not a promise to the Church, but a declaration that nothing could destroy the Truth which Peter had declared.

His statements as to the Cross must have been very obscure until, in the light of that Cross which He endured, a flood of meaning came to them. He finally declares that His Kingdom would come in the lifetime of those who heard Him.

## *The Dead and the Living.*

A VISITOR to a London book store saw truckloads of well-bound books being tipped into a deep hole in the floor. Enquiring why they were thus treated, he was told, 'They are dead.' Asking, 'What are they?' the arjswer was, '*Colenso on the Pentateuch.*' Going on to the British and Foreign Bible Society, the same visitor saw the shelves stocked with Bibles in all the languages of the earth, and there was not a dead book among them. 'The Word of God liveth and abideth for ever.' *Sel.*

## *Correspondence.*

Dear Bro.—Please permit a suggestion that amid the fine things said by Bro. W. D. Campbell on 'The Sin against the Holy Spirit,' there is a weak spot. He tells us that the charge of the Pharisees against our Lord, *viz.*, that He 'cast out demons by Beelzebub, the prince of devils,' was a sin of the tongue rather than of the thoughts. . . . These men said with the tongue what they knew in their heart was wrong! In two Psalms we have: 'The fool hath said in his heart, there is no God, corrupt are they.'

If you get all the testimony of the Gospels showing the hatred of the Pharisee group to Jesus, and finish your reading with Matt, xxiii., you will no longer hold to. Campbell's leniency towards these heart-haters of the Christ. They even made up with the Herodian party, whom they hated through and through, invoking their aid to get Jesus slain.

In the time of the Apostle John, after the Lord had ascended, men could commit an unpardonable sin: 'There is a sin unto death.'

My thought, after much knowledge of men, and careful reading and prayer for Holy Spirit enlightenment, is that men may now so love darkness rather than light as to fairly wallow in sins of the flesh and of the soul that God gives them up. His own righteousness demands that they be given **op.** In the first chapter of Romans, Paul tells us of men so loathsome in spirit, soul, and body, that 'God gave them up.' Three

times over, we are told that God gave them up to work their abominable wills on themselves.

I have met men who have known their own dreadful wickedness, and have revelled in it. Men who have dared to blaspheme against God and curse the Bible as a filthy book. God gives such men up, and the Apostle John tells us it is waste of time to pray for them. It is not for us to enter into judgment of one another or of any man. God is the righteous judge.

JOSHUA MORTIMER.

## *Nyasaland.*

A REPORT on Feb. 3rd is that Bro. Joshua Choma had gone for further treatment at Muuwa Hospital. We may well pray for his recovery from dysentery. Bro. Ronald acknowledges receipt of a special remittance of 10/- sent to him for Joshua.

Bro. Ronald says: 'The Lord's work in the morning of the year 1937 is in progress still. On Feb. 7th, three were added to the Lord at Mikongoni, Mlanje district, where Bro. March Matuta preached at the baptismal stream. On the 14th, two were baptised at Thondwe, Zomba District, when Bro. John Malemba preached beside the waters.

He says that many are calling for the Gospel and asks for prayers that the Lord Jesus will be glorified by the opening of the hearts of the African people. He hopes the native brethren will assist him that he may undertake his delayed journey to the North.

If British brethren will take this in hand and send along their gracious fellowship a mighty work can be undertaken for Christ, for Nyasaland is calling for the pure Gospel of the grace of God. w. M. KEMPSTER.

LOST, strayed, or stolen: a large flock of Church sheep. They have been gone for some time. When last seen they were browsing along the road of indifference that opens out into the byway of neglect, leading to the highway of worldliness that ends in a state of apostacy. Anyone finding these sheep will please drive them home, if possible. *Sel.*

## News.

**Cape Town.**—A letter from Cape Town informs us that the Brethren rejoice that the work is going along splendidly. They have been able to build their own house of worship, which was to be first used on Feb. 14th. The address is, the Church of Christ, Polo Road, Observatory, Cape Town, S.A.

**Morley.**—During the week-end, February 27-28, the Church celebrated its anniversary. There was a very gratifying attendance at the Saturday tea and meeting, upwards of one hundred being present. Brethren joining with us from Mapplewell, Ardsley, Doncaster, and Wortley. The speakers at the evening meeting were Bren. W. Steele (Dalmellington, Scotland) and W. Cook (Nottingham). Both gave impassioned forceful addresses, and a high spiritual atmosphere pervaded the meeting. Bro. F. Sugden occupied the chair, and gave a report of the Church activities during the year.

A letter of greeting and cheer from Bro. J. Holmes (Goole) was read, and the meeting closed with all of the opinion that the time had been well spent. The occasion was saddened by the passing from this life on the Thursday previous, of Sister T. H. Bottomley, reported elsewhere.

On Lord's Day, Bro. Steele, in a very capable way, addressed all meetings, his companion, Bro. Jess, presiding at the evening meeting. The heavy snowstorm affected the attendances, but all privileged to be present were uplifted and blessed by their ministrations. Truly, we feel the Lord blessed us during our anniversary meetings.

F. SUGDEN.

## Obituary.

**Belfast.**—With sorrow we imitate the passing of a stalwart member, Sister Cunningham, who departed to be with Christ early in February. For about fourteen years, she was a member of the Church, and though for a long time age prevented her meeting with us, she was always ready to bear witness for her Lord. She was strong for the Old Paths, and had simple yet strong faith in the Scriptures. All contained therein was real to her. She was the mother of our esteemed Bro. G. Millar.

While we sorrow at her passing from us, we rejoice in the knowledge that she has gone to where pain and sorrow are unknown, where all is joy and perfect peace.

Bro. Crosthwaite conducted the funeral service on February 4th, and reminded us of that hope which ever lives in the Christian's breast. The sympathy of the Church goes out to all the bereaved ones. May they be comforted with the thought that their loved one had the grand assurance that 'even though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me.' O. HBNDREN.

**Dunfermline.**—With sincere sorrow, we record the passing away, on Feb. 10th, after a long illness, of our young Sister, Mary Livingstone. She was daughter of the late Bro. George Livingstone, and grand-daughter of Bro. James Anderson, of revered memory. She is mourned by a wide circle of friends. To her mother, sister, brother, and all the bereaved we extend sincerest sympathy.

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

**Morley.**—It is with regret that we have to report the passing of our dear Sister Mrs. T. H. Bottomley, aged eighty years. With her husband, our sister was a founder member of the Morley Church, and held in high esteem by all who knew her. Possessing very definite opinions of the life a follower of our Lord should live, she was ever ready to help and sponsor any movement that tended to draw attention to the old paths, and had seen her beloved Church zealously grow from cottage meetings nigh fifty years ago, to the present strength, and meeting room it now possesses. Up to the time of her illness she attended every meeting held, and the writer never knew her or her husband to be late. She was a stalwart believer in the truth as the truth is in Jesus, and a pillar in the Church. Truly we shall miss her, but sorrow not without hope, knowing 'she is not dead, but sleepeth.'

Our prayers and sympathy go out to Bro. Bottomley and family at this sad time. We sorrow with them, but express the sentiments to be found in a verse of her favourite hymn

'Though often called to part,  
Amid these scenes of pain,  
Yet we shall still be joined in heart  
And hope to meet again.'

F. SUGDEN.