

# Trie Scripture Standard

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

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## *Retrospective and Prospective.*

PAUL, a man of like passions as ourselves, journeying toward Rome through perils on land and sea, nearing that city where Christians were being persecuted unto death, was cheered by brethren who came some forty miles to meet him, 'Whom when Paul saw, he thanked God, and took courage.'

As we review the past and face the future, we too, *thank God and take courage.* 'Bless the Lord, O my soul and forget not all his benefits.'

A year ago, pressed by loyal brethren, with many misgivings as to fitness and ability, we undertook the task of editing this magazine.

The splendid support and appreciation of brethren of long standing and loyalty to the Restoration plea, and the increasing circulation of our paper, causes us to feel 'like them that dream'; and to say, 'The Lord hath done great things for us, whereof we are glad.'

We express our heartiest thanks first, to our God; and secondly, to all supporters and helpers in this venture of faith.

In the first number we clearly stated our aim: 'to endeavour to rally once more the loyal-hearted to contend earnestly for the faith once for all delivered unto the saints; and to plead for the union of all believers on the New Testament basis.'

*We are not division makers.* Paul exhorts to 'mark them who are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them.'

We were once a united people; all spoke the same thing; and there were no divisions amongst us. Wherever we went visiting Churches of Christ we found the same happy fellowship, the same plea, the same order of worship and service. All were standing for restoration of the New Testament Church. Many now openly boast that they are not standing on the same ground as the pioneers. It is they, not we, who are responsible for the divisions and stagnation now existing. Discord has been sown amongst us, things foreign to the New Testament have been introduced, and now that the inevitable harvest is being reaped, the sowers of discord are trying to blame those who protested and gave warning of what the result would be. Some of us are not ashamed to have been part of what was described as a 'miserable minority' who, by voice and vote, tried to stem the tide of apostacy.

Bro. John M'Cartney, in Annual Conference paper on Instrumental Music, said, 'as we are co-operating for evangelization and the restoration of Apostolic Christianity, with the consequent unity of all believers, it can never be expedient for us to adopt without clear Scripture warrant what causes alienation, strife, and divisions among ourselves. . . . Before this apple of discord was thrown into our midst our position was so simple, solid, and square on the Bible, that a child could grasp and defend it. Why then weaken it by adopting a practice which can only be defended by such arguments as I have too briefly reviewed?'—*Year Book*, 1909, p. 54.

Many, in a sense different from that of Paul, have journeyed toward Rome, and have adopted customs, ecclesiastical titles and positions, for which the only authority is found in that city. Only when all get back to where the pioneers stood, and adopt and apply their maxims, shall we find the true basis of real and lasting union and fellowship. Departure therefrom has divided us; a return thereto can reunite us. Once go beyond New Testament teaching and the door is opened for the influx of the whole Papal system.

We thank God for the large number—far larger than many imagine—who have not bowed the knee to the modern Baal. If only all these would show themselves, take a definite stand, make their voices heard and their influence felt, the Restoration Movement would again become a mighty power in the land. As the official returns show, a large number of Churches are withholding support from that to which they cannot conscientiously bid 'God speed.' We appeal for the help of these in our great task to broadcast by voice and pen the old message.

*'The Scripture Standard' is the only magazine in Britain standing for the Old Paths.*

The future for those who are 'jealous for the Lord,' and 'valiant for the truth upon the earth,' is as 'bright as the promises of God.' We thank God for what He has enabled us to do in the past, and we take courage for the future.

'So long Thy power hath blest us, sure it still will lead us on.' Whatever we may be called to face, however hard the task or strong the opposition, in that faith, and that power, we shall endeavour to advocate the plea to which we gave our allegiance more than forty years ago, and for which we are now contending in *The Scripture Standard*. It may be, that like disciples on the Galilean sea, we shall find ourselves toiling in rowing with the wind contrary, but the voice of the Master still rises above every

storm,' Be of good cheer; it is I; be not afraid.' So we pray:—

**'O Saviour Christ! be with us on life's ocean,  
And make us brave till storm and stress  
shall cease.**

**Our Pilot Thou ! through all the wild com-  
motion,**

**Guide Thou our barque into eternal peace.'**

EDITOR.

## *Hinrichsen Mission.*

EACH MONTH during 1936, we propose (D.V.) to publish an

ADDRESS BY  
BRO. HINRICHSEN,

the Australian preacher, whose success in his own and this country has been astounding.

Many brethren will not be able to hear Bro. Hinrichsen. Here is the opportunity to learn something of the preacher.

Send your orders at once. The *Scripture Standard* will assuredly be sold out; and we cannot reprint.

These addresses will only be found in the *Scripture Standard*.

JANUARY:

'TRY YOUR WEIGHT.'

### *Reading Cards for 19J 6.*

APPLICATIONS to A. L. Frith. State number required, with stamped addressed envelope. Despatch during late December.

### *The Next Conference.*

THE next Conference will be held (D.V.), at' East Kirkby, on Saturday, April nth, 1936. Details later.

# Alexander Campbell.

## The Man and the Movement.

(continued.)

IN his twenty-second year, Campbell experienced a profound spiritual awakening, fraught, ultimately under divine direction, with momentous result. The God-ward impressions in his boyhood's home, where his father twice each day conducted household worship—to-day, alas, in some professedly New Testament Christian homes there is no recognition of God thus even once a week—were greatly deepened during his university period, through influence of the Haldanes and others yearning for closer Scripture conformity. Campbell saw clearly that the New Testament countenances in the Churches no rulership by one man or class of men, and no State or similar secular control. He realised the simplicity of the Gospel and its claims upon the individual soul. Christendom's chaotic condition, with so many persuasions and parties also grieved his spirit. Accordingly, when his father read to him the historic 'Declaration' urging a 'Thus saith the Lord,' in precept or approved example, as requisite in all matters of divine, worship and service, he at once unreservedly agreed. Investigating the subject with his master intellect, he wrote: 'Becoming disentangled from the accruing embarrassments of intervening ages, and coming firmly and fairly to original ground, let us take up things just as the apostles left them—to begin at the beginning; to ascend at once to the pure fountain of truth; to neglect and disregard, as though they had never been, the decrees of popes, cardinals, synods and assemblies, and all traditions and corruptions of an apostate Church/

Previously convinced that a further reformation was desirable, he now understood that to reform would not suffice, there must" be *restoration*, simple and complete, of Christianity

as at first established. The logical outcome became obvious, entire relinquishment of tenets and practices which, though cherished by his own Presbyterian body and other Protestant communities, were unscriptural, and adoption of teachings and observances which, whilst not understood or appreciated by religious leaders generally, were divinely authorised. Was he prepared for the dislike, opposition, estrangements, isolation, and persecution (hidden, if not open) such a step entailed? Yes! He had one duty: to find the will of God, and, whatever the consequences, to do that will. Henceforth, his life had one absorbing object: to re-establish Christianity in its pristine purity and perfection.

His first public discourse in July, 1810, showed his genius in this respect, and thereafter Thomas Campbell, to whom the Movement's inception was due, willingly yielded its chief leadership to his yet more talented son.

Soon infant sprinkling was discovered to be unscriptural. 'Is there in Scripture no express precept or precedent for infant baptism?' asked Campbell, when told that to confine himself to 'Thus saith the Lord' meant abandonment of this ceremony. 'To the Law and to the testimony,' replied his father, when consulted. Consequently, Alexander Campbell, his father, mother, and four others, on confession\* of their faith, were immersed in Buffalo Creek, in the presence of a huge crowd, at a meeting which lasted *seven hours*.

Scriptural baptism and the Lord's Table for baptized believers each Lord's Day were restored, and those scripturally qualified encouraged to undertake public duties. So the Movement definitely began. Severance from the Presbyterians neces-

sarily followed, and the Baptists, to whom the Campbells became attached, later emphatically disavowed Alexander's non-Calvinistic views and his insistence on the New Testament only as this dispensation's law book. Thenceforward, as 'Disciples' and 'Christians,' the Restorationists worshipped and laboured. Rapidly the cause spread. Whilst partisan leaders bitterly opposed, sincere followers of the Saviour, placing the Master's glory before self and party, readily accepted the 'Bible only' principle. Ere long thousand-fold confessions and baptisms were witnessed. Churches of apostolic order were formed in various parts of the Republic. In 1832, another section, on almost identical lines, associated with Barton Stone, united. So the Movement grew.

In 1823, Campbell commenced the monthly *Christian Baptist*, which rendered invaluable aid in exposing error and advocating truth. There followed, in 1830, the *Millennial Harbinger*. His well-known volume, *The Christian System*, attests his masterly grasp of New Testament revelation. In 1840, he founded Bethany College for education of those wishful to prepare themselves for public service for the Master. Six years later he visited Britain, devoting several months to assist the Movement in this country. Assiduously, Campbell laboured year by year, preaching, teaching, writing, lecturing, debating. Exigencies of space forbid particularisation here. This must be deferred. Campbell died on Lord's Day, March 4th, 1866. Among the last words he uttered were, 'What think ye of Christ?' and Isaiah ix. 6.

As a man, Campbell was of exceptionally fine physique and presence, the tone of his voice and flash of his eye effectively restraining opponents disposed to offensive manifestations. Mentally, his retentiveness was such he could memorise sixty lines of difficult blank verse in a very short time, and his oratorical powers such, even in early years, that men would walk many miles to hear him, and

listen for hours to his discourses. 'In resources of mind no word but opulent will describe him. Here he was great, pre-eminently great, in the true sense of that fine, simple word. No one could gaze on that grand head, or look on that unique face, without feeling impressed with this fact.'

As a man of God, Campbell stressed not only adherence to New Testament worship and practice^ but strict compliance in personal and business life with the Saviour's teachings—straight, exact, and honourable in every way, exemplifying this himself in remarkable degree. Robert Lee, the famous American soldier, said: 'If I were asked to present a human representative to inhabitants of the other spheres of our universe, of all men I have ever known, I should select Alexander Campbell,' and so give 'a high impression of what our humanity is like.' Similarly, James Madison, America's fourth President, termed Campbell 'the ablest and most original expositor of Scripture I have ever heard.'

Much before his time, Campbell, when commencing his career, and when abolitionists were extremely rare, stigmatised slavery 'the blackest spot on our national escutcheon.' When exercised in soul whether he, practically alone, should stand for New Testament principle with the sacrifices involved or follow the multitude in error, praised, patronised, and pecuniarily advantaged, like Peter, he declared, 'We ought to obey God and not men.'

We deplore that so many Churches across the Atlantic claiming connection with the Restoration Movement have deviated, in recent decades, from the simple Apostolic teaching so ably and devotedly advocated by Alexander Campbell. May coming years witness again the same clear grasp of Bible truth, and the same tenacity in regard to its practice as displayed by this truly great servant of God, and well-nigh peerless, pioneer leader of our Restoration cause!

## *Conscience.*

THE following is by James Anderson, a faithful evangelist, who passed to the rest that remains on January 9th, 1915:—

When I speak of conscience I deal with a subject of which you all know something. If a man were known to have no conscience no one would desire his company. Bad as the world is, it would be much worse if conscience, like an angel of justice, did not keep guard over our motives and actions, urging us to do what we believe to be right, and warning us to avoid -what we conceive to be wrong. This internal monitor is an attribute of the mind of every sane person. It is part of our being, and can only be impaired or destroyed by our own improper conduct. If there is no real or proper place for conscience there has been a blunder in our construction, and this, few people will be inclined to admit. If there is a place for conscience a few other things will follow.. If there is no such thing as right and wrong, there is no need for conscience, and its existence in our nature would be useless or absurd. Again, if there are no rewards or punishments consequent upon right; or wrong actions, conscience has no place; for it causes us to have feelings of responsibility, pleasure and confidence when we do what we conceive to be right, and of pain and fear when we do what we consider wrong; if there are no rewards and penalties these feelings are groundless. Again, if there is no one to whom we are responsible—no one wise enough to know and powerful enough to reward when we do the right, and equally able to know and punish when, we do wrong—conscience bears testimony to a lie all the time. Conscience points to a God, and if there is no God our very nature is a blunder, and conscience a mistake. Again, conscience implies liberty of action, freedom of choice

as to the way we shall go. If our constitution and environment have so fixed us that we have no freedom of choice, why are we pleased or troubled by a conscience? It would then only tend to self-deception. No doubt our nature and circumstances fix many things for us, but if beyond all this there is not a margin of freedom conscience is a mistake, and even our consciousness a blunder, and what shall we do if our very nature is not to be trusted? I now state a solemn fact in regard to conscience, which most of us know from sad experience—that is, the voice of conscience will not always be heard if we persist in wrongdoing regardless of its admonitions. It has been wisely ordered that conscience will reprove us when we begin a course we believe to be wrong, or when we neglect to begin what we conceive to be a good one; but if we persist in wrong, conscience, like an insulted friend, will leave us to our fate, or only make an occasional call. How sad the position of those who thus drive from them this good angel, sent to urge them along the pathway of right and truth. It is not only the openly wicked who err here; we often hear professing Christians say, when duty is brought before them, that that troubled their conscience at one time, but they have got over it now. They seem to think that God will be just as well pleased with smothering the voice of conscience as with obeying. Sad delusion. I have now to state that which some of you will, perhaps, not believe—that is, you receive no light from conscience in regard to what is right or wrong; conscience will prompt you to do what you believe to be right, and warn you against doing what you believe to be wrong; but conscience will not give you light in regard to what is right or wrong. Reason and revelation, must do

this, and to look to conscience for what only reason and revelation can do is the constant mistake of many. Conscience does not reveal duty; it only urges you to do what you believe to be your duty, and there the office of conscience ends. If you believe a lie conscience will prompt you to act in accordance with it as fast as in accordance with a truth. I particularly desire to impress this upon you, for many think that if they act according to their conscience they must be right. A little reflection will convince anyone that their faith governs their conscience. Take a few illustrations:—Saul of Tarsus, before his conversion, believed that Jesus was an imposter, and Christianity false; and in all good conscience he persecuted the Christians; breathing out threatening and slaughter he imprisoned and put to death to the extent of his power, and in so doing thought he was doing God service. In his work of destruction he was not moved by low or cruel motives, but by zeal for the service of God and the religion of his forefathers; and in all his opposition to the cause of Christ, he had the approval of his conscience. But when the Lord appeared to him on his way to Damascus, under circumstances that could admit of no mistake, he was convinced of the Lordship of Christ and of His resurrection. Paul's change of belief produced a change of conscience and change of action. His conscience henceforth disapproved of persecuting the Christians, and urged him to defence of the cause which he once destroyed. But if his conscience first said Christianity is wrong, and then said Christianity is right, his conscience must have made a mistake in one of the instances, for Christianity cannot be both right and wrong at the same time. If, then, conscience can make mistakes, it cannot always be a guide to truth and right. What has been before may be again. The conscience of a sincere Roman Catholic would trouble him if he were to eat flesh on Fridays; the

conscience of a Protestant would do no such thing. The difference in belief explains the different promptings of conscience. A member of the Society of Friends has the approbation of his conscience when he neglects the ordinances of baptism and the Lord's Supper; the conscience of a Presbyterian would reprove him under the same circumstances. Again, many professing Christians believe that Christ died for all, and their consciences approve of their teaching this; on the other hand, many believe that Christ did not die for all, and their consciences approve of them in so teaching and opposing the other side. It is no part of my present purpose to attempt to prove who are right or wrong in any of the foregoing examples; it is enough for me to show that conscience is constantly supporting contradictory things, and, therefore, conscience can be no guide to truth. If we can be got to believe a lie, conscience will support the lie, and that many can be deceived all liars and deceivers know; if it were not so, they would give up their deception and betake themselves to honest practices. Let me, therefore, impress upon you that you may follow your conscience to destruction. Everything depends on your conscience being properly instructed. Remember, there is such a thing as culpable ignorance. If God has blessed us with reason, and placed instruction within our reach, it is ours to inform ourselves and when we know our duty conscience will urge us thereto. But let us not put upon conscience the work of reason and revelation, or our lives may prove failures. If conscience is not a guide to right and wrong in religion, in what direction must we look for a guide? We have no hesitation in saying to the Bible, or nowhere. In the New Testament we find every want in this direction supplied. In its central figure, the Christ, we find all that reason can demand. His life and teaching give the highest conception of a holy life, conveyed in the simplest fashion. His well-

sustained claims reveal One in whose power we can trust. His death for our sins presents something in which our sense of justice can rest. His resurrection from the dead gives a solid basis for a future hope. In short, the Gospel of Christ not only satisfies our reason and supplies us with the highest motives, but also gives a new life and power which produce the best character of which our present constitution is capable. All this is acknowledged by everyone who has honestly put the Gospel of Christ to the proof. Whatever you may think of the origin of the New Testament, there can be no question as to its results upon those who put their trust in it. That it is the guide

that God has given us for time, and that it will, land us safely in eternity, we have no doubt. Let it be ours then, earnestly to seek instruction therefrom, and then let us follow the dictates of conscience as it prompts us to follow in this God-given line of instruction. When conscience prompts us to act in a given way, before we yield obedience, let us stop and ask whence came the instructions upon which conscience is demanding obedience. If we find that the instructions rise no higher than our forefathers, let us be careful; they might be wrong; but if conscience can quote chapter and verse, then, obey; for a Bible-guided conscience is the best of all guides.

## *Why the Church should be Self-supporting.*

THE Church must be supported financially or she cannot carry on the work entrusted to her, maintain the worship of God, or aid those in need. This support can be sought from the world, or the free-will offerings of the Lord's people can be relied upon. If such support be sought from the world it can be either by direct appeal, or in some such indirect way as running amusements or conducting bazaars.

Generally speaking, Churches of Christ in this land have sought to be self-supporting, but there is a tendency to abandon the position so long held, and look to and depend upon the world for support. The present writer is old-fashioned enough to believe that the position we have hitherto largely held is right, and that Churches should not seek financial help from those outside. But why? Why should the Church desire to be self-supporting?

Because this is more in keeping with the dignity that the Church of God should have. It is a humiliating spectacle to see children of God coaxing, exhorting, pleading with

those who turn their backs upon God's love as revealed in Jesus Christ to give money to keep the work of the Church going. It seems almost like pauperising the work of God.

Again, when the Church does not seek support from those outside she disarms criticism. How often the man on the street declares that all the Church wants is his money. The criticism is unjust, but the Church by her begging propensities has given a chance to urge it. In my evangelistic experience I have found it to be a source of strength to say to men, 'We are not seeking yours, but you.'

This also keeps the Church independent of the world, and so she does not feel restrained when sin should be rebuked, or unpalatable truth should be preached. Being independent of the world she need not withhold truth for fear of giving offence.

And above all this, the Guide Book which the Head of the Church as given does not authorise us to appeal to the world for money. All the instructions concerning giving in the

Epistles are addressed to Christians, and it would be better to use the time that some use in begging from all and sundry, or even in running amusements, to teach the people of God to be liberal toward Him. If Peter at Pentecost had taken up a collection from those who heard him preach, or if Paul during his somewhat lengthy stay at Ephesus had waited upon the business men of that city with a subscription list, or had spent his time organising concerts and rummage sales, it would have been an example for us to follow.

Members of the Churches should look upon it as their privilege to support the work of God and to see that the Lord's treasury is supplied with all that is needed. They should rejoice to preach a free gospel to the unsaved, and not resort to putting a plate in front of him, seeking his contribution towards the effort being made to win him to Christ. The real secret of financing the work of God is not by collections at evangelistic meetings, or by running amusements, but in the cultivation of cheerful, regular, systematic, proportionate giving on the part of Christ's followers.

THOS. HAGGER, *Australian Christian*.

## ***Bible Readings.***

### OLD TESTAMENT.

Gen 1 How dignified and sane is

this account of the origin of the world, when compared with men's speculations on the subject. The order of creation as given agrees with the testimony of the rocks. How comes this, when the science of Geology was unknown until recent times? The only explanation is that it was revealed from above. Note the declaration, nine times repeated, 'after his kind.' Evolution—the most widely accepted theory of creation—is at daggers drawn with this fiat of God. Yet the evidence of our eyes

assures us that trees, animals; birds, fishes bring forth after their kind, and not after any other kind. The philosophers of to-day, to uphold a pseudo science, have to postulate that at some time they did not bring forth after their kind. The invariability of nature's operations in this respect assures us of the truth of this record.

Gen 3:1-19 There are three avenues by which all temptation comes

to mankind: the desires of the eyes, the desires of the flesh, and the pride of life. All three are here illustrated, (1) She saw that it was a delight to the eyes; (2) that it was good for food; and (3) that it was desirable to make one wise. Having sinned they realised their nakedness before God and shame makes them hide. God in His mercy makes them coats of skin. Animals are sacrificed to provide their covering. Here is the first suggestion of that great sacrifice—the Lamb of God who taketh away the sin of the world. Those who have sinned must 'put him on,' so that 'clothed in his righteousness alone,' faultless they may at last stand before the throne.

If this be merely fable, as some assert, then much of the teaching of the New Testament is false, for it is founded upon the reality of the transaction recorded here.

Isa xii The highest and best flights of poetic genius in the Old Testament centre in the thought of comfort and joy in a complete return to God. Israel found it so, as this brief song of thanksgiving testifies of their joy in His salvation. We can still with thankfulness draw from the greater well of salvation, opened through the merits of Him who hath redeemed us. It was at a well at Samaria that the first outsider from the commonwealth of Israel had opened to her view the water of which, if one drank, he should thirst no more. It would be well if we, like



that Samaritan woman, give thanks and *tell* of His doings among the peoples.

Isa ix Here is forcast the coming  
' of Jesus as Messiah—the

Saviour of the world (Matt, iv 12-16). The prediction from a human standpoint seems incongruous and inconsistent—birth and eternity, childhood and everlasting Fatherhood. How can they be reconciled? The Saviour, as revealed in John i. solves all the problems here stated. He who was in the beginning with God—was God—becomes flesh, and the everlasting nature of His kingdom is assured thereby.

Psalm Whether this ^ ^ psalm of Ixxii Solomon or a prayer of David ' for his son, in prospect it reaches out to a horizon far beyond earthly kingships and glories. Vast as were Solomon's dominions, they did not reach to the ends of the earth. Peaceful as was his reign, it could not last 'till the moon be no more.' The only justification for these statements is that they find ample fulfilment in Him who is the Prince of Peace, to whom is given the heathen for an inheritance and the uttermost parts of the earth for a possession.

#### NEW TESTAMENT.

Col 1:9 Evil was creeping into and affecting the conduct of the

Church at Colosse. Epaphras, arriving at Rome, informs Paul of the danger of their being led away from the truth. This is the reason of his prayer for them, the insistence on the fact that Jesus is the Head of the Church, and on the necessity of that pure morality—despised by the pagan world around them—so vital to their existence in the kingdom of God's dear Son.

The Headship of the Church, vested in Jesus, is a fact of great importance.

needs as much to be kept in view in our day as in those early times,

Luke 1:5-25 The prophecy (Mal 4:5) of the coming of Elijah before

the great and notable day of the Lord is carried a further step, by the revelation that this child of Zecharias and Elisabeth should be filled with the Holy Spirit and go before the face of God in the spirit and power of his great prototype. Elijah's mission, like John's, was to call back to God a people living in flagrant 'disregard of His law, and to lead them to repentance and renewed allegiance to the Almighty. The Saviour's reference to John (Matt, xvii. 11-12) is a worthy tribute to that heroic forerunner of the Messiah.

Luke 1:26-38 The announcement to Mary perplexed her in that no mention is made of her approaching marriage to Joseph. From a human standpoint, there is the same feeling of incongruity as we find in Isaiah's prophecy (ix. 6-7). Birth and eternal reign on the throne of David, over the house of Jacob—an unending kingdom. So absorbed were the people in the idea of a literal kingdom on earth, that the Saviour had to declare that His kingdom was 'not of this world' (John xviii. 36). This rules out the prevalent view that when the Saviour returns He will reign in person over the Jews in Jerusalem.

Luke ii The decree to Augustus for ' a general census was the occasion of the journey of Joseph and Mary from Nazareth to Bethlehem. The crowd of people bent on the same errand had crowded the inn. How many doors would have opened had the people known the day of their visitation? The coming of the Lord of Glory was 'withheld from the mighty, the rich, the proud, and revealed to humble

shepherds, who go to verify those things declared by angels.

Shepherds could not be in the fields in December, and we fail to understand the anxiety to hold this as a religious observance on the part of those who claim to be led by the Holy Spirit according to God's Word.

Matt ii ^ \* \* \* ^ seems to have " been in a state of expectancy of some great Ruler appearing at this time. Herod was naturally disturbed by the prospect of a rival. The chief priests and Scribes had no doubt of the reality of prophecy for they quote Micah (v. 2) as having predicted the birthplace of the Messiah. The wise men went to the palace of the king, where naturally they would expect to find a new-born king. No wonder Herod and the people were troubled. No king had been born in Judea for nearly six centuries. The Herods were never scrupulous as to methods of accomplishing their purposes. The Holy Child is saved from sacrilegious hands, and when the king is dead is called out of Egypt.

### Modernism.

'It is not a modification of the Gospel, but the deliberate murder of it. It involves the crucifixion of the Son of God afresh and the putting of Him to open shame. I greatly fear that there are comparatively few Evangelicals who have awakened to the seriousness of the present situation. They seem to think that it is still possible to be on good terms with the enemy, to live in association with the enemies of Christ . . . The Bible of the modernist is not God's Bible at all, it is another one. The God of the modernist is not the God and Father of our Lord Jesus Christ. He would not make a decent schoolmaster, so small, so insignificant, so remote is He. I do not know who He is, or whether there be a God at all or not.' T. T. SHIELDS, D.D.

### Nyasaland.

**BRO. RONALD** in a full report tells of the baptism of Frederick by Bro. Hollis, in 1908, of his serving as deacon and teacher in the school until the end of 1911, being then appointed an elder.

Transferred to Mlanje, he laboured with ardour and faithfulness until 1915. Then, for six years, with Bro. Ronald and others he was in prison. Much reading and studying of the Scriptures was done during this period, and many messages were sent to the Churches the care of which lay heavily on their hearts. Being permitted to pray and sing with their fellow-prisoners, some of these were led to repentance and baptism.

When released from prison, they were only allowed to hold family prayer in their own homes. Working as fishermen in the Chinwa river, they returned home each Saturday for the Sunday 'services. Prayer was continually made that God would open a way for better doing His work. Bren. Frederick, George, and Ronald were sent in 1922 to the District Commissioner. After further consultation and enquiry, permission was given to call the members of the Church together (forbidden in 1921), and Brethren Frederick, George, and Ronald were appointed by their brethren to take the Oversight.

*N.B. Contributions for the Mission are urgently needed.* w. M. KEMPSTBR.

### Books for Sale.

- Apply to Treasurer. All post free.**
- Campbell-Rice Debate*, pub. at 12s. 6d., 4s. 6d.
- Resurrection*. James Orr. 2s. 6d.
- Fragments of Unknown Gospel*. H. I. Bell and T. C. Skeat. New. 2s.
- Credentials of the Pentateuch*. J. S. Townsend. 9d.
- Our Bible and Ancient Manuscripts*. F. C. Kenyon. is. 3d.
- Difficulties of Evolution Theory*. Dewar pub. 12s. 6d. 3s. 3d.
- Christ and the Critics* — a translation of *Jesus Christ*, by Dr. Hilarum Felder (German Roman Catholic) published 12s. 6d. 3s. 6d.
- Beloved Physician of Tsang Chow*—*Lift and Letters of Dr. Arthur D. Peali*; is. 3d.
- Earth's Earliest Ages*. Pember ?s,

## Obituary.

Glasgow, Camden Street.—We deeply regret to report the sudden passing away of our Sister Duff on October 21st. A faithful disciple of Jesus Christ, she loved the Church and was interested in all its activities. Her counsel and example were beneficial to all who knew her. We commend her husband and family to the care of our Father in heaven.

Bro. R. K. Francis conducted the services at the house and graveside, M. BEATON.

Toronto, Fern Avenue.—Sister Margaret Seddon, daughter of Brother Thomas Seddon, late of Wigan and Chorley, has passed away. Coming out to Canada with her father about nine years ago, they united with the Church at Fern Avenue where Bro. Albert Brown was then labouring. Our sister was an active and ardent worker in the Church and Lord's Day School, and sang her way into many hearts with her lovely voice.

Bro. H. M'Kerlie—who when in England baptised our departed sister and also her grandmother, father, mother, and sister—conducted the funeral services. Our sister will long be remembered by the Church and School. G. J. GOODER.

Treharris. — With profound regret we report the passing of Bro. Francis Adams, who fell asleep in Jesus on November 7th, aged sixty-eight. Brought up in the Church of England, he joined the Church of Christ in Bristol in 1890, and was indebted to Bro. James Grinstead for training in 'rightly dividing the word of truth.' An ardent student and defender of the faith, Bro. Adams came to South Wales in 1898, and associated with the Church at Treharris. He was one of the pioneers in establishing other Churches in the mining valleys of Glamorganshire, now known as the South Wales Division. With a firm grip of the fundamentals of the Word, he was regarded, even by those of diverse views, as an able and lucid expositor, and a defender of the faith. Owing to loss of his sight, six years ago, his activities were diminished, but his voice and vigour in combating error were firm to the end.

We shall miss his fellowship and wise counsel, but rejoice in the anticipation of hearing his voice in the heavenly choir,

when the white robed throng sing the praises of Him who redeemed us,

Our brother has left a widow, six sons and one daughter, all of whom he rejoiced to see in active service for the truth. We commend these to Him who is able to comfort, and who has taught us not to sorrow as those without hope. Services at the home and at Beechgrove Cemetery, on November 19th, were taken part in by Bren. S. Gough, O. Hoskins, W. Treadgold and W. Webley. A large number of brethren were present. So we left the remains of our brother until the day break and the shadows flee away.

W. TREADGOLD.

## News.

Birmingham, Summer Lane. We celebrated our seventieth anniversary on Lord's Day and Monday, 3rd and 4th of November. By the kindness of the brethren at Coplaw St., Glasgow, where he is labouring, we had Bro. R. K. Francis with us. He addressed the Church in the morning, and preached the Gospel to a large congregation in the evening, and at the close, two young men made the good confession. On Monday, at the social meeting, there were brethren from all the local Churches, to the number of about three hundred. In one particular, the meeting was unique for an Anniversary Social. The two young men who made the confession on the previous evening were baptised by Bro. Francis. It was a very happy occasion. The speakers were Bren. R. K. Francis and W. W. Hendry of Moseley, Road Church. The report showed thirty-one immersions during the past twelve months, a net increase of twenty-two. We were much encouraged by these gatherings, and gladdened by the good start of two baptisms for the new year. To God be all the praise and the glory for what has been accomplished among us.

FRED C. DAY.

Burnley.—On recent Lord's Days, we have had the acceptable services of Bren. Lampard (Manchester), Morgan (Hindley), and Hoyle (Liversedge). We are pleased to report the decision of a lady, who was immersed by Bro. T. H. Haynes, on Oct. 13th. Further decisions seem imminent, and we hope to report these later. c. SLATER.

Glasgow, Camden Street.—We are pleased to report the addition by baptism of Jessie Hendry; and by transfer of James Loudon. Both were welcomed into the Church on October 20th. Sister Hendry was the first to make the good confession at the Hinrichsen-Morris Glasgow Mission. We are much cheered and encouraged; and are looking for further fruit from the faithful sowing of the seed. M. BEATON.

Glasgow.—Henrichsen Mission. This mission began early in October, and such meetings have never previously been seen at Coplaw Street. The first Lord's Day evening, the Church building was crammed to the door, and during the week the gallery had to be opened to accommodate all who came to hear this gifted preacher. The Lord's Day evening meetings have been held in Langside Hall. Here, the meetings have been crowded, the gallery not only being filled but many stood throughout the service, which lasted about an hour and a half. The results have not been up to expectations, but, up to the time of writing, there have been about thirty decisions, a good proportion of them being young men.

We beg to draw attention to the intimation in this issue as to the publication during next year of the addresses of Bro. Hinrichsen. J.S.

East Ardsley.—The twentieth anniversary of the Church here was held on November 2nd and 3rd. On Saturday, a number of brethren from most of the Yorkshire Churches, with some friends, joined us at tea. Bro. R. McDonald presided at the evening meeting, and spoke of the warm place Ardsley would always have in his affections, because of the hospitality and help received during the dark days of the war. Bro. J. Holmes spoke of the stand made twenty years ago. If the brethren were right in their position and plea then, they are still right, and should at all cost remain loyal to the Lord and His Church. Bro. A. Murray, followed, emphasising the importance of the Lord's people reflecting as a mirror His glory.

Hymns were sung by the congregation with great fervour. Bro. Murray served the Church on the Lord's Day, and his earnest and helpful addresses were given to good congregations. We thank God for this season of refreshing; and for the encouragement we received from His servants to go forward in our Christian calling. T. HARDY.

Mapplewell.—With joy and thanksgiving we report that during the period Bro. Rutt, of Leeds, was with us, Hilda Alderson and Henry Eyre made the good confession, and were baptised in the presence of many friends. We pray that God will keep them steadfast in the faith, and give them strength and courage to surmount any difficulties they may meet in their new and happy life. They were received into fellowship on Oct. 13th.

Bro. H. Baines will serve the Church during November and Bro. Jepson during December. We pray that God will bless them, and crown their efforts with success.

G.A.F.

Tunbridge Wells.—Bro. T. Hagger, evangelist, of Sydney, Australia, held a mission here, from Sept. 29th to Oct. 28th. He spared no efforts to win souls for the Master. Every evening, except Saturdays, able addresses based on New Testament teaching were delivered. Special emphasis was laid on the necessity of becoming united to Jesus Christ by immersion into His death, resulting in a new life controlled by the Spirit of God. Bro. Hagger's final address to the Church on 'Faithful unto Death,' will long live in our memory.

During the mission eleven confessed Christ as Lord, ten were immersed, one restored to fellowship, and one received formerly immersed. Others are interested. A deeper interest in spiritual things has been aroused, and the young members are especially anxious to do what they can for the salvation of others. The Church supported the effort well, and we are seeking to continue the good work.

Bro. A. C. Hill, District Evangelist, is with us during November, consolidating the work, and a Bible Class supplying a long-felt need was commenced on Nov. 3rd. H. j. SEDGE.

## BLACKPOOL.

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