

# The Scripture Standard

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

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## *New Year Watchword:*

'WHERE TO WE HAVE ALREADY ATTAINED, BY  
THAT SAME RULE LET US WALK.'—*Phil. i. 16, R.v.*

PAUL had sacrificed the world's prizes, wealth, position, popularity, for a greater prize, that he might 'win Christ, and be found in him.' He had 'given up all for Jesus,' counting what earth offered as refuse compared with the excellency of the knowledge of Christ Jesus, his Lord, 'in whom are hid all the treasures of wisdom and knowledge.' When writing the above, he had been many years in the Lord's service, yet was conscious that he was far from the goal. To Paul, the scheme of redemption in Christ was summed up in *justification, sanctification, and glorification*. Adopting his favourite figure of the runner in a race, he says, 'I press on. . . . One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high [upward] calling of God in Christ Jesus.' There were heights beyond to which even he had not then attained.

So by example and precept he urges all to press on:

'Upward still to purer heights,  
. Onward yet to scenes more blest,  
Calmer regions, clearer lights,  
Till we reach the promised rest.'

Paul knew that real progress could only be made and the prize won by keeping to the Divine rule, so he said, 'If a man contend in the games, he is not crowned except he has con-

tended lawfully.' Rules must be obeyed in the heavenly as in earthly contests.

We are all out for progress: 'Progress,' said Thomas Carlyle. 'Progress; but whither?' The Apostle of Love wrote, 'Anyone who is advanced, and will not remain by the doctrine of Christ does not possess God, he who remains by the doctrine of Christ possesses both the Father and the Son.' (2 John *Moffatt*); Truly, 'there is an advance which is not progress, but apostacy.'

*There is a Divine Rule (kanon measure)* as the following passages show:

'The doctrines and the line of conduct which I taught you, both what you heard and what you saw in me, hold fast to them: and God who gives peace will be with you.'

'Provide yourself with an outline of the sound teaching which you have heard from my lips.'

'Every scripture is inspired by, God and is useful for teaching, for convincing, for correction of error; and for instruction in right doing, so that the man of God may himself be complete and may be perfectly equipped for every good work.'

(*Phil. iv. 9, 2 Tim. i. 13, iii. 16-17,*

*Weymouth.*) •

It is significant that the only time that the English word success is found in the Bible it is associated with loyalty to the Scriptures: 'This book of the law shall not depart out

of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success.' (Joshua i. 8). In other passages the same Hebrew word is translated *prosper*, and prosperity is conditioned on obedience to the Word of God.

In all ages when the Word has been neglected or departed from, instead of progress there has been defeat and stagnation. Great revivals have always followed a return to the Bible. The discovery of a Bible by a German monk produced the Reformation of the sixteenth century. The Restoration pioneers, and all preachers who have moved the masses, were mighty in the Scriptures.

Destructive criticism and doubts win no victories, save no souls, strengthen no Churches. Those who sow the seeds of doubt have much to answer for. Much that looks like progress and success is really retreat and failure. It is easy to make a great show if you are building with 'wood, hay, and stubble,' but if with solid blocks of stone, which have to be quarried and dressed, progress is slow and laborious. But when the testing fire comes the difference between a wooden hut and a house built of stone is clearly demonstrated. Only that which is in harmony with the Word of God will stand the test of time and eternity.

Words addressed to the Methodist Societies are well worth pondering: 'We cannot get spiritual fruitage from a non-spiritual rootage. We have multiplied our activities of beneficent service, and forgotten the first principles of the kingdom of grace. There must be a return to the simplicities of our holy religion both in faith and practice: a return to the lowly habits of devotion, to humble efforts in personal service, and to the cultivation of the inner life of the soul. The world is too much with us. We need to get above it to God, lest the act-

ivities of Christian service become the sepulchre of spiritual life.'

'Whereto we have already attained, by that same rule let us walk,' ever remembering that not the mere acknowledgment that the rule is good and right, but walking by it secures real blessing and progress.

We wish all our readers

A HAPPY  
NEW YEAR

and pray that 1936 may be for all a period of true spiritual advancement.

'Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence all the days.'

EDITOR.

## Bible Readings.

### OLD TESTAMENT.

I aiah WHETHER this was actually the ft ..... prophetic office or not, the description of the scene is unsurpassed in its sublimity and simplicity. Paul, in his address to Jews at Rome (Acts xxviii. 25) attributes part of this chapter to the Holy Spirit. When we remember the declaration that holy men of old spoke as they were moved by the Holy Spirit, we need not wonder at its power and grandeur. There probably never was, in the history of the Jews, a time when Isaiah's message was not appropriate and applicable; but it was notably so in the day when Jesus lived on earth. He realised the truth of the prophet's description of the people, and applied his very words to many of those who came to hear Him.

p , Hebrews i. 8 applies to Jesus Christ  
xlv P ..... P « (6-7)- « 'h  
an expression could never have been used of David—despite the prophecy of the perpetuity of David's throne in Psalm lxxxix. Thy throne, O God,' could only be appropriately applied to Jesus, or to God Himself. But the Queen, arrayed in gold, points to the Bride, the Church of Christ, and we can the more confidently affirm that the occupier of the throne is the Saviour. Gold, in the

Old Testament, is a type of faith, and we see the fitness of this predominant character in those who are to be the Bride of the Lamb. Ere the Bride is brought forth, there are triumphs of the King to be gained and subjugation of all enemies.

**Micah** The Sanhedrin, called by Herod to say where the Messiah should be born, quoted this chapter. This Ruler of Israel is 'from everlasting.' Israel is depicted in a double light—as a blessing to those who treat them aright, and a curse to those who do not. This is in accord with the ancient blessing on Abraham (Gen. xii. 3). ; When Israel came out of captivity, shorn of all desire for the worship of graven images, idolatry, witchcraft, and other vain practices, ceased, but there succeeded a dull dead formalism that marked them still as far from God—sheep without a shepherd, gone astray. The closing verses remind us of 2 Thess. i. 8.

**Jer 5** The tragedy of Jeremiah's message 14-31 is that it went unheeded; yet all that he said came to pass

The reason was that it was God's message, not only unheeded but scoffed at by the people (12-13). Punish them He would, but would not 'make a full end of them.' How wondrous a fulfilment there has been. The people's condition (21 v.) is unchanged from that foretold by Isaiah (vi. 9-12). Prophets, priests, and people, share in the guilt of defiance of God, and neglect of justice, righteousness and mercy.

#### NEW TESTAMENT.

**John 1** Here is the first definite revelation of the us Gen 1:26 the Diety of Jesus is

beyond all dispute. There is little wonder that the coming to earth of such a One should be heralded by a fo\*erunner such as John the Baptist. Those who believe on the Messiah do not, by virtue of that, become children of God. That belief only gives them the *right to become*, and the way of becoming children of God is by the birth of water and of the Spirit (John iii. 5). The Word is the supreme declaration of the purpose, love, and justice of God,

**Phil 2** There was some strife in this 1-18 Church, which was founded by

and much beloved of Paul. So he exhorts to lowliness of mind, and cites Jesus as the supreme example of this, laying by all His glory and, in humility, becoming obedient unto the shameful death on the Cross. Because of this, His exaltation is such, that every knee shall bow before Him. On that account, they are exhorted to work out their own salvation. God has wrought IN them. They must work out that which God has wrought in; so would they be seen as lights in a dark world.

It is customary for some to say that Jesus, having 'emptied himself,' was subject to all the limitations of the average man, in His life here below. Jesus emptied Himself of the position and glory which He had with the Father, but He did not empty Himself of those things that pertained to His essential character. He emptied Himself of not one scrap of His grace, knowledge, and wisdom, which were indispensable in His work of redemption.

**Luke 2** Much dispute has occurred as to 1-20 this census, particularly as to whether any such census occurred while Cyrenius was Governor, but Luke's veracity has never been successfully challenged, in this or other matters. Thus, Luke says, was brought to pass a fulfilment of prophecy. The announcement was only to shepherds, who go immediately to verify the facts. Would that there were the same zeal to find—not the helpless babe of the manger, but the exalted Lord of Glory, who once occupied that lowly place, when He came for our sins and for our salvation.

**John** There are more false prophets to-iv day than there were in those days, but the test suggested by the Apostle is still valid. Every philosophy can be known by this rule, for no one who denies Jesus Christ can be approved of God, much less become sons of God. Allegiance to Jesus can best be exhibited in love of the brethren. Many brethren are not lovable persons? True; but many with whom Jesus associated and whom He came to save were not lovable, yet He loved them and gave Himself for them. Love to God and to man are inseparable qualities in those who have accepted Jesus as their Saviour,

j. SCOLLER,

## Try Your Weight.

AN ADDRESS BY BRO. E. C. HINRICHSSEN.

THE ancient city of Babylon was a paradise of architecture, compared with which cities of to-day sink into insignificance; but our reading (Dan. v.) tells us it is doomed. Within, are an ungodly king and an ungodly people. As they feasted, God suspended a great pair of unseen balances; on the one side were Belshazzar's sins; on the other, God's just weights. Could you but see those balances suspended from the very throne of God, there would be less indifference, disobedience, and rejection of Christ, and one great cry, 'What wilt thou have me to do?' They are God's balances—not the balances of your own opinion. A man may think he is fit for heaven. Others do not think so highly of him. You will not be weighed in the balance of your own opinion, but God's. Nor will you be weighed in the balance of public opinion. A man thinks he is fit for heaven because his wife thinks him the best man in the world; but she doesn't *know* him. You may be popular here, yet not with God. You must be weighed in the balances of God. We cannot deceive God. I believe He will bring against us, as weights, some of His commandments. One of the ten commandments will not be brought against us. Someone will say, 'We ought to keep the Sabbath day.' No! we are to keep the first day of the week. The other nine commandments are binding. Why? Because Jesus brought them over; they are re-stated in the New Testament, and because of that, binding on Christians. There is no command brought forward as to the Sabbath.

The first commandment I mention is, 'Thou shalt have no other gods before me.' God must have first place. If He cannot have that, He will not have any. To find the worship of other gods, you need not go to China. Many who go to Church

do not give God first place. Take an illustration. Some criticise because I emphasize baptism. Why do I do so? Because we find that Jesus, the Head of the Church was immersed. If anyone will read the Bible on this subject, he will be convinced. Jesus also commanded it. This Greek Testament says, 'Go, teach all nations, immersing them.' It also says, 'He that believeth and is immersed shall be saved.' In the ordinary English version, we find, 'we are buried with him by baptism.' That is God's definition of His own terms. God commands immersion, yet man steps in and alters it.

In the *Edinburgh Encyclopedia*, you will find this, in the article on 'Baptism': '*Pope Stephen II. was the first to authorise sprinkling.*' God commanded immersion; this man altered it to sprinkling. 'Well, why not accept it?' says someone. If I do, I give that man a higher place than God. Honour Jesus Christ, who said, 'Be immersed.' It is bad to deceive oneself but I am doubly deceived if I take what man says and put it in place of the teaching of Christ. There is a text applicable to such. 'In vain do they worship me, teaching for doctrines, the commandments of men.' If I put aside immersion, and practise something given by men, I teach for doctrines the commandments of men. Christ said that is vain worship.

Then it is possible to use the Church as a place of amusement. We have Church halls used for cheap amusement. A boys' or girls' club may be a curse to a Church. If the leader is not spiritually-minded it will be all physical, and not spiritual; and you may wreck a lot of boys instead of leading them nearer to God. I am all for young people having a good time; but let it be in spiritual direction, so that Christ may be exalted. I see Church buildings

with a board outside announcing the subject for Sunday, and, alongside, an intimation that 'a dance will be held on Saturday evening in the hall.' People are drifting away from spiritual control. I believe in pleasure, but there are two kinds—physical and spiritual; and the spiritual is infinitely higher and better than the physical. People are not being taught that, and do not know the joy they could have in being Christians. We must have more of Jesus Christ in our services, and everything will be all right. I meet people who worship the god of this world—gold. They have no time to think of God. If God took away their health and strength how could they earn money? I have no sympathy with young men who have no time for God. Some day they must take half a day off to die. I often am sorry for preachers. They have to tell lies. A preacher was asked to take a funeral service, and on going to the house to make arrangements, they said: In the home, we would like to sing, 'Safe in the arms of Jesus,' and at the grave, please ask the people to sing, 'Nearer my God to Thee.' That, for a man who had not been inside a Church for years! Men don't give any heed to God, yet are dependent on Him. Man is the most dependent creature on earth. A calf a day old can walk a mile; a chicken a few days old can scratch for itself. A baby twelve months old has still to be tended and cared for. God meant us to learn how dependent we are. God has the right to demand our worship. We worship the gift and ignore the Giver—worship the gold and forget the Giver of the gold. Every good and perfect gift comes from God, and He has the right to demand our worship. Thou shalt have no other gods before me.

Take another, - 'Thou shalt not bear false witness.' We need not go to Court to find this. Go to the counter behind which some of you serve; there you sell as wool, what you know to be cotton. People too

will talk. They love to talk about relations or friends. They go about saying, 'Did you hear about so-and-so? I was so sorry!' Sorry? You old story-teller. Had it been your daughter, you would have gone to your room and prayed about it. If you are a gossip, I feel you cannot be a Christian. The Bible gives warning about the sins of the tongue and says, 'All liars shall have their part in the lake of fire.'

'Thou shalt not kill.' You say, don't insult us! We are not guilty of murder. Perhaps some of you are. My Bible says if you hate a man sufficiently to wish him dead, that is murder. God does not judge by things we do, but considers our hearts. If in your heart you wish a man dead, you are guilty. A young woman, very much worried, came to me. She had been too friendly with a married man. She told me they had decided not to see each other again; but this good resolution was undone by this statement, 'We have decided that, after his wife dies, we shall be married.' She probably wished his wife dead; and if the husband wished his wife dead, he was a murderer.

It is possible for young people to murder their parents. A preacher was asked to tea at the home of one of the officers of the Church. Just before meeting time, there was a noise in the passage as if some one had fallen. The father and mother went out, and later the mother said to the preacher, 'Do you know what the noise was? It was our boy. We sent him to college, and he came home graduated in every vice and sin.' It was arranged that the preacher should speak to him. When he stepped into the room, the boy asked, 'What do you want?' He said he wanted to speak to him. The boy made to leave the room, but the preacher stepped in front of him. He said, 'I have been talking to your mother, and I want you to go down now and say to her, "I have spent my last night in sin. I am giving it up."' He replied, 'I'll do nothing

Of the : kind.' - 'Well,' said the preacher, 'take that revolver and blow out her brains.' 'No!' he said, 'I won't do that.' 'You had better kill her out right,' said the preacher, 'than by slow degrees.' That talk brought him to his senses. I suppose you know some who are killing their mothers in that way.

There is another kind of murder. Some may say, 'You should not mention it.' I have had letters saying how glad people were that I had spoken of the matter. My brother is a doctor, and he tells me that in medical circles, the practice is becoming more prevalent. One sin is committed to cover up another sin. I mean the taking of life for the purpose of hiding sin. The doctor may write in Latin what we cannot understand; but this, we can understand, 'Thou shalt do no murder.' Don't let our hands be red with the blood of the innocents.

I think of the murder of Jesus. You say that happened long ago; it is a matter of history now. No! He is being killed now. Some crucify the Son of God and put Him to an open shame. How can anyone do that? Turn to Hebrews vi. It deals with deliberate sin. To know God's will and deliberately refuse to do it, that is crucifying the Lord of Glory. You are an immersed believer, but you never partake of the Lord's Supper. How many know Jesus said, 'Do this in remembrance of me,' yet they stay away and are not ashamed. They know Jesus said it but they don't do it. How are they going to face the Christ who died for them, as He pleaded with us to remember Him. Don't say it is a small sin. It is murder—crucifying the Christ afresh. Some of you know Jesus said, 'He that confesseth me before men, him will I confess before my Father and the holy angels.' Yet you go on refusing to confess Him. Don't say it is a small sin. If you hear the truth, and refuse to do it, it is 'crucifying afresh the Son of God.' 'He that believeth and is

baptised shall be saved.' 'Therefore, we are buried with him by baptism into his death.' Jesus was immersed, and He has commanded it, and He expects you to obey. If you don't, it is deliberate disobedience. If I had not obeyed I would never have been pardoned. Don't close your eyes to the truth. If you do, you close the gates of heaven against yourself, and make it impossible for God to bless you. Don't crucify the Son of God. If you do murder, don't let it be the Son of God. 'But,' someone says, 'What about yourself?' I do not pretend to be better than you. In imagination, I see myself in the balance, my sins weighing me down so heavily. I appeal to the twelve Apostles, and say, 'Ye men who lived, wrought and died for Jesus, surely you will have weight with God.' No! They say they cannot save me. I think of the million martyrs, 'You surely can help.' They cannot save me, my sins are too heavy. Angels who never have sinned! They are anxious to help but my sins are too heavy. Then comes One who places a wounded foot on the balance. It wavers. Then He places His other foot on the balance and the scale is turned in my favour. 'This man,' he says, 'confessed Me on earth, and I will confess him now.' I expect to be pardoned, not because I am a preacher, but because I have complied with God's command and accepted the Saviour.

NEXT MONTH—

'THE WORST KIND OF DIVORCE.'

### *Wanted.*

*Plain Proofs for Plain Christians that the coming of Christ will not be Pre-Millennial,*  
by B. C. Young. Price, etc. to Editor.

WHEN our King is enthroned upon the seat of our affections, obedience is His first law.

## *A New Year Song*

FROM glory unto glory ! Be this our joyous  
song,

As on the King's own highway we bravely  
march along!

From glory unto glory ! O word of stirring  
cheer,

As dawns the solemn brightness of another  
glad New Year.

Abiding in His presence, and walking in the  
light,

And seeking to do always what is pleasing  
in His sight,

We look to Him to keep us all glorious  
within,

Because the blood of Jesus Christ is cleansing  
from all sin.

The things behind forgetting, we only gaze  
before,

From glory unto glory, that shineth more  
and more,

Because our Lord hath said it, that such  
shall be our way,

(O splendour of the promise!) unto the  
perfect day.

In full and glad surrender we give ourselves  
to Thee,

Thine utterly, and only, and evermore to be !  
O Son of God, who lovest us, we will be

Thine alone,

And all we are, and all we have, shall  
henceforth be Thine own !

Now, onward, ever onward, from strength  
to strength we go,

While grace for grace abundantly shall from  
His fulness flow,

Tdglory's full fruition, from glory's foretaste  
here,

Until His very presence crown our happiest  
New Year! F. R. HAVERGAL.

## *Sales of Work.*

AS an office-bearer might I be permitted the courtesy of your columns to draw attention to some aspects of this very vexed and (particularly at the Christmas season) serious problem?

It is declared, and rightly I think, that sales of work are unfair to

shopkeepers, especially those with smaller shops, and in this respect surely all serious minded members of the Christian Church must realise that this very 'unfairness' is in actual fact breaking Christ's commandment of consideration for others—'Love thy neighbour as thyself.'

When, a congregation (or any organisation within a congregation) organises a sale of work, that congregation for the time being becomes a trading organisation under the auspices of Christ's Church.

Looking at the matter from the teaching of Scripture, without thought for any particular class of the general public, we find that Christ quite definitely, and in no uncertain manner, condemned trading in connection with worship, and actually 'cast out all them that sold and bought' (Matt, xxi. 12, and Mark xi. 15).

Religion from the earliest ages was intended to be maintained by the gifts of the worshippers (how could it be otherwise?); and this too is the teaching of the New Testament—as, for example, in Christ's parable of the widow's mite.

Some may contend that sales of work are 'giving.' But let me answer 'Yes, but giving to receive back - and may the bargains be as plentiful and as liberal as possible!' Giving because you will receive back is not that Christian giving which entails that the right hand shall not know what the left is doing.

Further, sales of work are not true to the highest traditions of our Scottish Churches, and particularly that tradition, once so jealously guarded, which demanded that the Church should be maintained by the freewill offerings of the members.

The 'cure' for sales of work seems to rest not so much with Presbyteries and high Courts of the Church as with individual members and congregations.

Let ministers direct the thinking and planning of their congregational organisations (particularly in connection with the raising of money)

away from all unscriptural methods; let no body of office-bearers sanction schemes which cannot be paid for out of freewill offerings of the people; let every member diligently keep the 'first and great commandment, to love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind,' and there will be no further need for Church sales of work.

The Outram Press Radio Appeal, and the response with which it has been met, is, at the moment, a shining example of what can be achieved by freewill giving.

J.G.B.

*Glasgow Herald*, 12 Nov. 1935.

## *A Church and what it stands for.*

THE Church at East Ardsley has been in existence for twenty years, and we look back with gratitude, although not with complete satisfaction.

Before 1915, brethren travelled to Wakefield and Birstall to worship and serve with the Churches there. To religious friends this seemed strange, and they suggested we should give our influence and service to the religious communities in our village. This led, not to our joining our sectarian friends, but to forming a Church of New Testament order. Seven met on the Lord's Day to remember Him, and proclaim His glorious Gospel.

Placing confidence in the Divine promise, 'Where two or three are gathered together in my name, there am I in the midst of them,' we followed the example of many pioneers of the Restoration Movement, and of some in New Testament times, by forming a Church in a house. (1 Cor. xvi. 19; Col. iv. 15; Philemon 2).

We knew that a Church is not a building of wood, bricks or stone, but an assembly of those called out to worship and serve God through His beloved Son; to be the pillar and ground, support of the Truth. Now, those seven who thus met either did right or committed a grievous wrong. If they had no Scriptural warrant for their separate existence they were guilty of a crime

against heaven, and of offence against religious neighbours.

Almost two thousand years ago, the inspired Apostle Paul condemned the tendency to division, when some in the Church at Corinth were calling themselves Paulites, Apollosites and Cephasites. The heaven was already working which has rent the Church into fragments. The One Body, with the One Head, became many bodies with almost as many heads, a spectacle of ridicule to the world. Did those seven persons create or perpetuate division, or was their action justifiable? What is the truth?

The Churches already existing in the village were known by sectarian names and observing sectarian practices. This is not to speak unkindly of them, but is simply a statement of fact. In order to give distinctive witness to the unadulterated Christianity of the New Testament, we who have been nurtured in it must needs form ourselves into a Church.

Beginning with seven, during the twenty years we have realised a membership of seventy-six. Some of these have passed on; others are with sister Churches, and, some have gone back into the world. To the Head of the Church, not numerical progress, but loyalty to His Word and progress in spiritual life, take precedence, and for all this we thank God and take courage! For many failures we pray His forgiveness. The perfect Church will only be when the Heavenly Bridegroom presents unto



Himself a glorious Church, not having spot, or wrinkle, or any such thing.'

Now to stir up your pure minds by way of remembrance I give a brief outline of 'things most surely believed among us.' Every member should be able to give an intelligent answer to the question, 'Why am I a member of the Church of Christ?' Our opinions may be interesting, but when we try to make them vital they become a nuisance. Nothing less than determination to make the Scriptures of Truth our standard and guide will ever lead to that unity of faith for which our Lord prayed.

*First.* We believe that the Bible is the sole authority in all matters of religion. I do not say the final authority, for that would be to admit, which we do not, that there are other authorities. This implies repudiation of all other documents as laws of belief and action for the Church. The basis of our position is 'the impregnable rock of Holy Scripture.' It is fundamental that we should 'rightly divide [handle] the word of truth,' as a skilled workman handles his tools. We should deal with the Bible dispensationally, so that, while believing the whole Bible to be the Word of God, we distinguish between the Old and the New Covenants: The Old being for the Patriarchal and Mosaic, and the New for the dispensation of God's grace in Christ, in which we are privileged to live. The New Testament is thus the guide and standard for our practices.

*Second.* We consider it imperative to use Bible terms in speaking of the things of God. Surely the Almighty knew how to reveal His will in language best adapted to the end in view. A word is the clothing of an idea, the expression of a thought, and common sense suggests that to get the true thought or idea you must have the correct word, and we believe the Holy Spirit has been equal to the task. 'By substituting the 'jargon of the schools,' the people have been led astray, and the purpose of God frustrated. For example, the word

'church,' rightly understood, cannot mean a material building: a building in which the Church meets cannot itself be the Church. Again 'saint' is applied in the New Testament to every obedient disciple of Jesus Christ. The term is never used in the Scriptures of a special class, not even of the Apostles. If I referred to Bro. M. as Saint A., some would be shocked and, I see, some are amused. But why? This term applies to all who are walking in the way and fear of the Lord. The same is true of 'minister,' and other terms of which time will not allow me to speak.

*Third.* The use of New Testament names for God's people. As the Lord said, 'Upon this rock I will build my church;' it naturally follows that His Church should be known by His name alone. Even the term 'Disciples,' with a capital, separates, and our American brethren would do well to consider this. Individually, the disciples of Jesus are known as 'brethren,' 'saints,' or 'Christians.'

It was never John Wesley's desire that any religious society should wear his name, and his brother Charles wrote:

**Let names and sects and parties fall.  
And Thou, O Christ, be all in all.'**

*Fourth.* The good confession of faith was required in the early days of Christianity from all before admission into the Church of Jesus Christ. The Ethiopian, before his baptism, said, 'I believe that Jesus Christ is the Son of God,' and upon that confession was immersed for remission of sins. The same result would follow if this Divinely-given creed was used by all religious people, and unity would take the place of division and chaos. Paul says there is 'one baptism,' the immersion in water of a penitent believer into the name of Jesus Christ. An unprejudiced seeker for truth would find this to be the only authorised way of initiation into the Kingdom of God and of salvation. Jesus said, 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of

God.' Controversy on this matter is about what men say, and not what the Scriptures teach. To set aside what the Lord commands and substitute that which is of man is an offence against the Lord Christ, and a cause of stumbling to those who, if taught aright, would follow the first believers, in the way of Divine appointment.

Other matters must be briefly named. We observe the Lord's Supper each Lord's Day, not monthly, quarterly, or yearly, and only those partake who have put on Christ by immersion, and thus become members of the One Body, the Church.

The remembrance of His death and resurrection by the Church is essential to strengthening of faith, and growth of spiritual life. In place of the ministry of a special class or caste of clergy or priests, we hold that every true believer is at liberty to use his gifts and talents for the increase of the Body of Christ, and to offer spiritual sacrifices, all ministering to the Lord in their particular spheres. What a tremendous difference this would make in the religious world! Instead of human schemes for raising and extorting money from all, whether believers or unbelievers, we stand for *the voluntary contributions by Christians only* of their means for the propagation of the Gospel and relief of the poor. This is the Divinely-ordained method of financing Divine work.

May those associated with us in 1915 still remain steadfast and loyal to these Divine principles, even if involving sacrifice or persecution. We trust our friends, like the Bereans of old, will search the Scriptures, 'to see whether these things are so.' As an aged brother said to a young man who became a loyal and devoted evangelist with the Churches of Christ, so we say to you: 'If we are right, come and help us. If we are wrong, in pity come and let us know where.'

I AM the Way, the Truth, and the Life.

## Baptism:

*What Others say about it.*

CAMPBELL MORGAN, D.D.

*Congregationalism*

IN the rite of baptism, there are two movements which may be described as immersion and emergence. Immersion is the symbol of death and burial. Emergence is the symbol of resurrection and life. When the Apostle declared, 'We were buried with Him through baptism unto death,' he, of course, referred to the work of the Spirit whereby, in answer to faith, men enter into actual relationship with Christ. Of that work of the Spirit there is no symbol so perfect as that of water baptism. The individual placed Within its embrace is absolutely in the place of death. The same person emerging therefrom comes actually into the region of life. While the figure is eloquent, the fact is profounder.'

*Analysed Bible.* (Rom. vi.)

On Acts ii. 38: When men have inquired, What shall we do? we have had many answers, some of them partially true, some of them wholly false. . . . The Christian Church, filled by the Spirit, through the holy Apostle, demanded that men entering should confess, and confess in baptism. Three thousand were added that day, but they came in one by one, every human soul repenting, believing, confessing. . . . They must be immersed one by one. . . . It is at our peril that we take baptism out of its setting here arid treat it as a matter of indifference. The believing arid obedient soul finds freedom from sin and slavery. . . . To lower this standard is to paralyse the Church, and to rob Christ of His power to disturb men. . . . These are its terms, and if we preach them we shall disturb men, and that is Christianity's business. To leave men undisturbed is to leave them to drift from drowsiness to death, and the dread awakening which has no death.

*Christian World Pulpit.*

DINSDALE T. YOUNG, D.D.

*Methodist.*

WE are buried with Him by baptism into death. There is no doubt about it, that in the early days of Christianity baptism was by immersion.—*Sermon at Central Hall, Westminster.*

*Universal Bible Commentary.*

Edited by c. H. IRWIN, D.D.

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ACTS ii. 38. 'Baptism is here en-joined as the symbol of faith upon (or in) the name- of Jesus, implying acknowledgment of Him and subjection to Him as Lord and Messiah. The phrase, 'for the remission of sins—R.V, unto the remission of your sins,' must be connected with both parts of the command.

Acts xvi. 30-34. 'And thy house.' 'The same way of salvation was open to them as to him.' (*Alford*). And 'all his house,' receiving instruction (32), baptism (33), faith and joy (34), was saved (31) with him.'

Acts xxii. 16. 'Wash away thy sins.' Cp. ii. 38. Baptism is the outward sign of the repentance and faith which are essential to salvation.

Romans vi. 3-4. 'Into Jesus Christ.' That is into connection with Him, and therefore sharing His death as deliverance from sin. . . . We are buried. Rather, as R.v., we were buried. . . . The baptism is that of believers. The going under the water indicated the death and burial of the old nature, and the coming up again the resurrection of the redeemed nature.

1 Peter iii. 21. 'The like figure whereunto,' etc. Properly: which (i.e., water) as an anti-type now saved us also, (even) baptism. As water was the means of saving those who were in the ark, so in baptism, the antitype, it is even now the means of saving us; but only when, instead of trusting in the outward washing, we conscientiously seek after God, through faith in our risen and exalted Redeemer. Cp. Rom. vi. 1-4.

*Nyasaland.*

The District Commissioner of Zomba, in a letter dated August 9th, says: I have received your letter dated August 7th reporting the death of Pastor Frederick Nkhonde. I extend my deep sympathy to you and the members of your Church in the great loss you have suffered. I knew Frederick Nkhonde and always found him to be an *honourable and upright Christian African gentleman.*—ERIC SMITH.

A native associated with the Medical Department at Cholo, says: 'I regret to hear of the death of Pastor Frederick Nkhonde. This was our (*load Man*.'

These splendid testimonies, and many others, have been received by Bro. Ronald.

We now have seventeen workers, including three formerly supported by the late Bro. Sherriff. These three co-operated with Bro. Frederick through all the troublous years since 1930.

Bro. John Malembo who was sent to Dowa, 250 miles distant, in 1928, has returned to Namiwawa; being relieved by Bro. Samuel Kaluzi, who is still labouring there.

Contributions to maintain these seventeen workers; to consolidate and extend the work are highly necessary.

I thank an anonymous contributor for 10/- received on December 5th, 1935.

W. M. KEMPSTER,

*Conference.*

EAST KIRKBY CALLING! Heartiest New Year Greetings to all S. S. readers. What about the Conference on April 1ith? We expect a record attendance, and assure you of a real hearty welcome. Bus arrangements already being made at Ardsley, Birmingham and Blackburn. Come and enjoy a season of rich fellowship and blessing. Speakers at the evening meeting (D.V.J: Bren. F. C. Day, J. Holmes and R. McDonald. Visitors requiring hospitality please write early to Bro. A. Murray, 60 New Marlborough Road, East Kirkbyj Notts.

## Attractions I

WHILE 'preach the word' is the great command of God to all whom He sends as messengers, that Word is the last thing many consider likely to attract the people. Consequently, subjects and titles of addresses are often placarded that are utterly out of harmony with common reverence, and that make thoughtful outsiders turn away with scorn.

Lest the Word of God should be 'dry,' and 'the crowd' would not come to hear it, it has to be set in a circle of attractions that appeal to 'the flesh,' and tickle the taste of the natural man.

The 'musical service' is perhaps the mildest form of this disease, and is designed to draw people of musical taste and culture. 'Madame So-and-so, the famous soprano,' or 'Mr. So-and-so, the celebrated tenor, will sing solos during the service,' is a common form of announcement in these days, and the majority of churchgoers seem to think that it is New Testament Christianity.

Sometimes a specially gifted choir is made the big attraction, and the Word and the worship of God are made secondary in what is called 'God's house.'

Clever and brilliant renderings are given as "entertainment, while the audience, who should be worshipping God, sit and listen, and then pay for it in the collection. Anthems are sung which extol the Lord of Hosts, the glory of His purposes, and the joy of His salvation, and often by people who in heart reject that Lord and trample upon the very things of which they sing. Yet, in these days, this is called 'worship.' Of whom?

T. WAUGH (Methodist).

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over temptations: these are threads of gold which, when woven together, gleam out brightly in the pattern that God approves. FARRAR.

## News.

**Aberaman.**—The first anniversary of the opening of the Meeting House was held on November 30th and December 1st.

On October 28th, 1934, we met for the first time in a brother's house. We then numbered seventeen, the present membership is thirty-nine. The Lord has richly blessed us. Bro. F. C. Day, of Birmingham, was with us for the anniversary.' He spoke to the Church on Lord's Day morning, to a public meeting in the afternoon, and preached the Gospel in the evening. At the evening meeting, about one hundred and twenty were present, every seat being' occupied.

We give to God all the praise for what, has been done; and pray that He will continue to be with us. P. ADAMS.

**Burnley.**—Owing to the untiring efforts of local brethren we have had some stirring meetings. On December 1st, two young women responded to the effective preaching of Bro. Sidwell, of Nelson. These were immersed by Bro. A. Carson on the following Lord's Day evening. At this meeting' two young women surrendered to the; Saviour and will be immersed later, c. SLATER,'

## Obituary.

**Blackpool.**—The Church here has to record with deep regret the passing of Sister Mrs. Elizabeth Warner, on November' 14th.

She was taken to hospital on the 6th, and was in much pain for some days. Within a few hours of the end, she sang, 'O come to my heart, Lord Jesus, there is room in my heart for Thee.'

Immersed at Blackpool, three years ago,' by, and during a mission conducted by Bro. Crosthwaite, she had been in fellowship ever since. Her conversion gave great joy, and was the answer to many prayers. She was often at the Lord's Table, and in regular attendance at the Women's Meeting, and in many ways we shall miss her, not the least for her cheery smile. The interment took place at Marton, Blackpool. Bro. Crosthwaite offered prayer at the house, and conducted the service, whilst at the graveside, Bro. Leonard Ives, in a beautiful prayer, commended to our Heavenly Father those left to mourn her passing. To these our deepest sympathy is extended, but they and' we sorrow not as those without hope. A.X.F.,