

# The Scripture Standard

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

VOL. III. No. 2.

FEBRUARY, 1937.

## *The Ministry and 'The Minister.'*

IN his defence of the Revised Bible, Dr. Ballard (Methodist) said: In 1 Timothy 1:12, Paul is made by the Authorised Version to say, "For that he counted me faithful putting me into the Ministry;" and the last word (in some editions) is spelled with a capital, thus clinching the impression, which must to-day come from such words, that ministry, in the New Testament, means what it does in our modern reference to 'clerical life,' and that Paul had this in view, technically, when he wrote. Both these assumptions are untrue. In the "appointing me to His service" (Revised Version) there is no more clerical reference than in Romans xii. 7, where the same unfortunate term is retained even in the Revised Version. How broad and untechnical the Greek is, may be gathered from the following passages: Luke x. 40; 1 Corinth, xii. 5; 1 Tim. iv. 11; etc'

If translators had not been bound by sectarian prejudices and rules, such as, 'the old ecclesiastical words to be kept,' much would have been made clearer, priestly props removed, and much controversy avoided. Had the word rendered 'minister,' been uniformly translated 'servant,' it would have made clear that the New Testament lends no support to a separate and special class. And on notice boards, etc., 'John Smith, servant,' would not seem so imposing. The New Testament, fairly examined, clearly shows that all Christians are 'brethren,' 'servants,' members of a 'holy, royal priesthood,' and are true

clergy, *i.e.* of the Lord's heritage. (Matt, xxiii. 8; 1 Peter ii. 5-9, v. 3.)

Referring to the British Annual Conference decision to consider ordaining full-time preachers, Dr. Rothenburger says, 'The fear of clericalism is somewhat abating.' Evidence of this is seen in the 'official magazine,' where preachers are described as 'The Minister,' 'Our Minister,' and on notice boards, where the terms, 'Minister,' 'Pastor,' and even 'Reverend,' are to be found. Thus is arising a class foreign to the New Testament, and in plain defiance of our Lord's teaching. This is the road to priestcraft and popery.

We hear now of 'calls to the ministry.' Hugh Stowell Brown, in his day, a prominent Baptist preacher, said: 'I suppose I called myself to the ministry, urged by various motives, and if all men who speak upon this subject, spoke in honesty and good sense, I think they would say much the same thing. The stories of men I have heard at ordinations and settlements about the Lord having called and led them, have often turned out fictions or something worse.'

We are called by the Gospel to be saved and to serve. All the Lord's people are ministers (servants) of Him, whose we are, and whom we serve. No support should be lent to the growth of a class of ministers, above and apart from that common service of our Master, which all are called to render according to our ability to build up the Body of Christ.

EDITOR.

## *Baptism in the Holy Spirit,*

THIS subject is used in every revival meeting, and occupies a prominent place in the teaching of present day Evangelists. The phrase, 'Baptism of the Holy Spirit,' or 'Baptism in the Holy Spirit,' is a New Testament one. It is never found in the Old Testament, and it is mentioned by only three persons in the New—by John the Baptist, by Jesus, and the Apostle Peter. It seems to me that if it is mentioned only by these three persons, we should have a clear cut idea of what the New Testament teaches about it. Baptism in the Holy Spirit is always mentioned as a promise and never as a command. No son or daughter of Adam's race has ever been commanded to be baptized in the Holy Spirit. No matter how much you may think of it, or long for it, it is not a duty that concerns you or me. A command is a duty—something to be obeyed. A promise is something we enjoy. The distinction between a command and a promise lies in this, that when the promise is fulfilled to those to whom the promise is made, it is something enjoyed, while a command is made to be obeyed. Baptism in the Holy Spirit is a promise and is always recorded as such in the New Testament. Luke xxiv. 49: 'Behold I send the promise of my Father upon you, but tarry ye in the city till ye be clothed with power from on high.' (Acts i. 4-5.) 'And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which said he, ye heard from me, for John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence.' I wish again to put three questions before you.

To whom was this promise of the Holy Spirit made?

In what does it consist? What is the Baptism of the Holy Spirit?

What was its purpose or design?

These questions we are going to ask the Bible. 'To the law and to the testimony.' What saith the Scriptures? We want testimony, and testimony is not what some learned men think, but what God has said. So, we are going to take these questions to the sacred book, and ask the Bible. This was a promise made, and as the Baptist was the first person who mentioned it we go to him. (Matt. iii. 7-11.) 'When he saw many of the Pharisees . . . but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire.' That is the first testimony of John the Baptist and the first mention in the New Testament of the baptism of the Holy Spirit. John said: 'I baptize with water.' That is my mission. He that comes after me shall baptize you with the Holy Spirit and with fire. Mark sets forth the same teaching but in doing so makes no mention of fire; and, if you notice, Mark does not follow it up with the explanation that 'the chaff he shall burn with unquenchable fire. John speaks of the baptism in fire and the baptism in the Holy Spirit, while Luke sets forth both baptisms and follows on by saying: 'whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat unto his garner, but the chaff he will burn with fire unquenchable.' John had a mixed audience before him - some good people and some who were not so good. He commanded them to 'bring forth fruits meet for repentance.' Speaking of Christ, he said, He will baptize some of you in the Holy Spirit—some he shall baptize with fire, if you do not bring forth fruits. The baptism of the Holy Spirit was fulfilled the first Pentecost after Jesus died, and began the dispensation in which we are now

living. The baptism in fire will close it. The Lord Jesus shall baptize some with fire 'when the elements shall meet with fervent heat, and the earth and the works that are therein shall be burned.' In Mark i. 8, John again said: 'I indeed have baptized you with water; but He shall baptize you with the Holy Spirit.' This baptism was still future. Those to whom John spoke had already been baptized in water, and were believing penitent ones. So that this baptism in the Holy Spirit was not a prerequisite to baptism in water or to make them disciples of John. You are already baptized in water but you shall (some time in the future) be baptized in the Holy Spirit. Now Jesus before He finished the work that the Father gave Him to do and before He went into the glory, gathered the disciples together and said these words (Acts i. 4-5.) 'John truly baptized with water—You shall be baptized with the Holy Spirit.' He was addressing His disciples. 'You shall be baptized with the Holy Spirit not many days hence.' The disciples had been preachers under that first great commission for upwards of two years and they had not been baptized by the Holy Spirit to make them children of God. It was promised to them as followers and believers in Jesus. Let us see Peter when he was called down to the household of Cornelius at Caesarea. He was preaching to them and while they heard the word, the Holy Spirit was poured out on the people; and they were astonished—those brethren who went down with Peter—because that on the Gentiles was also poured out the Holy Spirit, for they heard them speak with tongues, and magnify God. They had the best proof in the world, that these Gentiles had received the same baptism of the Holy Spirit. Cornelius, and those of his household, heard, believed, and for some reason—which we shall see later—were then baptized in the Holy Spirit—but not to make them believers. They were already believers. Not

to make them children of God. The promise was to believers.

Now in what does this promise consist? What was the baptism of the Holy Spirit? The phrase, 'Baptism in the Spirit' is a figurative expression. You say, 'You don't mean that it is a figure of speech?' That is just what I do mean. It is figurative—not actual.

It is a figure of speech, when we liken a thing to something else in some respects alike and in some respects unlike. This expression is figurative. Up to the time Jesus went in to the Glory, the Spirit had been given by God to His people by measure—by degree. When Jesus came into the world God gave Him not the Spirit by measure. (John Hi. 34.) The Father gave Him the Spirit without measure, overwhelmingly, abundantly. The time was coming when the Lord would give it to His apostles in that way, and Jesus knew when He mentioned baptism the people understood there would be much of it. When speaking of His sufferings He said, 'I have a baptism to be baptized with.' You don't imagine that Jesus thought He was to undergo merely a sprinkling of suffering. Jesus in His sorrows was overwhelmed. Jesus promised that He was going to give them the Spirit without measure, overwhelmingly—and so He called it a baptism in the Holy Spirit. That is why the Saviour, John the Baptist and the Apostle Peter used the expression. 'But,' an objector says, 'The prophet speaks of it as 'poured out' and I think the baptism of the Spirit is pouring. Clearly, my friend, if pouring is baptism then the thing poured is the thing baptized. The Spirit was poured out and the Apostles were baptized, pouring was not the baptism in Acts i. 8. The pouring was not the baptism, but the baptism was the effect of the pouring. Their spirits were overwhelmed by the Divine Spirit. What is the baptism of the Holy Spirit? John did not define it: he merely mentioned it. Jesus did not define it: He promised it. Are we to understand that the baptism of the

Holy Spirit is the Spirit of adoption into which all God's people are called, and the fruits of which are love, joy, peace longsuffering, kindness, goodness, faithfulness, meekness, temperance? Was the baptism of the Holy Spirit without measure—something extraordinary? We can only learn from the inspired history and we must go there to learn. Now we read that when the Gentile believers were baptized, those Jewish brethren who had come with Peter were astonished. What astonished them? They heard the believers speak with tongues like the Apostles did on Pentecost—tongues they had never learned. There was something marvellous about it. If the Gentiles had received the spirit of adoption—the ordinary measure of the Spirit given to the children of God, whereby they cry 'Abba Father,' would these brethren have been astonished? No, for three thousand on the day of Pentecost had been baptized and received this gift of the Holy Spirit. If the Gentiles had received the gifts by the laying on of Peter's hands, would they have been astonished? I don't think they would, because they were quite familiar with that. The Samaritans by the laying on of hands received the gift of the Holy Spirit. Then what astonished them? That the Gentile believers received the Holy Spirit direct from heaven—something *they* had not received, something that the Church at Jerusalem had not received. Something that nobody but the twelve apostles ever received. On the day of Pentecost, Peter did not appeal to any experience of joy. Many good people say, 'I have been baptized with the Holy Spirit.' If you ask them 'How do you know?' they say, 'Oh, I have that joyous gladness in my heart.' Peter appealed to the visible demonstration of the tongues saying 'God had shed forth this that ye see and hear'—not to what they felt. The great God shed forth something the people could see and hear. What were the effects of this baptism of the Holy Spirit? The ability to work miracles—the ability to speak with

tongues. These men were, speaking in different languages which they had never learned. I can think of no great miracle that would convince men of the claims of the Christ sooner than that. If the apostles had been given power to make predictions the people would have had to wait for them to be fulfilled. The crowd said, 'Are not these men Galileans, yet we hear them speak in our own mother-tongue so that we can understand the mighty works of God.' There are only two instances of Holy Spirit baptism in the Bible, and there has not been a case of baptism in the Holy Spirit since. I am sorry in my heart that people whom I love and respect should so mistake the ordinary for the extraordinary manifestation of the Spirit. The power is not at all alike in both cases. Those baptized spoke with tongues and had miracle working powers. These were their credentials and proofs. When a man comes to me and says, 'I have been baptized in the Holy Ghost,' I say 'Were you all with one accord in one place when you heard the sound of a great mighty rushing wind? Was it anything like that? Did you see the cloven tongues of fire? Were you able to speak with tongues as the Spirit gave you utterance? If you were not, in the name of all that is reasonable, don't make extravagant claims.' Now lastly, what was its design or purpose? 'I think,' says one that its purpose is to purify the heart.' You think it is to purify the heart! Did John the Baptist say 'I have baptized you in water but He that cometh after me, will baptize you with the Holy Spirit to purify your hearts?' If baptism in the Holy Spirit is in order to purify the heart, those whom John had baptized were impure in heart. Can you endorse that? You say you cannot. Peter said 'God put no difference between us and them' that is, Jew and Gentile, purifying their hearts BY FAITH.' That is the purpose of faith to regenerate the heart.

Another says I think baptism in the Holy Spirit is for remission of sins. The Apostles and other

preachers of Jesus then were in their sins, unregenerate men? Are you ready for that? Jesus said, 'You shall be baptized with the Holy Spirit not many days hence.' If this baptism was for remission of sins, they were preaching as unsaved sinners. Once more, a man says 'I think it is for our sanctification.' People are often exhorted to pray to God for the baptism in the Holy Spirit that they may be wholly sanctified. Jesus said, 'Sanctify them through the truth—thy word is truth.' Don't you think the Apostles were sanctified men—men who had suffered and endured everything for the Master, and who loved Him to the death? In their case the baptism in the Holy Spirit simply qualified them to be witnesses for Christ before the world. The effect of that baptism in their case was purely physical and intellectual. So far as the record goes, they were no better men than before. Jesus said: Tarry ye in Jerusalem, that repentance and remission of sins in my name may be preached there first. Then, go ye into all the world. But they knew only their mother-tongue, so He says: I shall empower you to preach. The Lord baptized them to endure them with power, to give them experience and the power of confirmation. That is the design and purpose of it and and, do you know, the baptism of the Holy Spirit brought blessing to you and me rather than to them? They were baptized that they might give the revelation to the children of men. The Lord was with them confirming the Word with signs following.

Just a word now as to the case of Cornelius and his friends. Why were they baptized in the Holy Spirit? This is the second and only case after the Apostles, and as a result they spoke with tongues. What are tongues for? The Apostle Paul said in i Cor. xiv. 22, 'Now tongues are for a sign, not to the believing, but to the unbelieving.' But these men believed and were baptized. Tongues were for a sign not to them that

believed. Who needed the sign in this case? Those Jewish brethren who had accompanied Peter. Were they unbelievers? Yes, they were unbelievers at the point of receiving a Gentile who believed in Christ. There was the deepest antipathy against the Gentiles. A Jew would not go into the house of a Gentile. Peter went down and did what had never been done before. He preached to the uncircumcised, and Peter knew he would have to answer for it when he went back to Jerusalem. The whole Church there were unbelievers at the point of receiving a Gentile into the Church. Peter therefore rehearsed to them the whole matter, shewing how he had been taught not to call any man common or unclean, and it took a miracle to convince him that the Gentiles were to be partakers in the hope of the Gospel. He tells how the Holy Spirit fell upon Cornelius and those in his house; and he asked: 'What was I that I could withstand God? Seeing that He had given to them the like gift that He gave to us Apostles, I could not stand out against God, and I was bound to receive them.'

This baptism of the Holy Spirit was given to remove prejudice and open up the way of the Gentiles into the Kingdom of God. It is written that no man can call Jesus Lord but by the Holy Spirit. This is not done by the extraordinary measure of the Holy Spirit but by the ordinary, which is given by God to all His children when they yield to the will of God. Let us, like the Bereans, search the Scriptures, to see if these things are so, and yield ourselves to God, in accordance with the teaching of His Word, which is the sword of the Spirit.

W. D. CAMPBELL.

NEXT MONTH:

'THE SIN AGAINST THE  
HOLY SPIRIT,'

## Bible Readings.

### OLD TESTAMENT.

WHATEVER may be said of Gen. iii. this narrative, it is definitely in accord with human experience, viz., that Satan suggests that disobedience to God's command is a light thing, that the end desired justifies cutting athwart all prohibitions; but the act committed, the victim is left with the shame to face a just God who disapproves: then, when accused of disobedience, there is the shuffling-off of the responsibility. The declaration as to the relationship of the woman and the serpent sums up the position till the resurrection of Jesus Christ. The nature of the struggle, the persons who wage it, and the manner and consequences of the final victory form the burden of the Scriptures.

Banishment from the tree of life was a beneficent act. Who can conceive the possibilities of the accumulated sin of all the ages on the part of men incapable of dying? Life on earth would have been a hell. There is revealed a way back to the tree of life, but the privilege to eat thereof is only for those whose names are written in the Lamb's book of life.

Isaiah not only foretold the exile,

Isa. xl. but speaks consolation to those who should endure its afflictions.

So, in this chapter begin prophecies of peace—a peace fulfilled in all its depth of meaning with the coming of the Good Shepherd. He who gathers the lambs in His bosom, is He who measures the sea in His hand and sits on the circle of the earth (the word does not mean a circle drawn on a flat plane, but a sphere or arch); He also spreads out the heavens as 'thinness.' The reference is not to a curtain or gauze, but to what to-day is known as the ether. Israel is assured that only by waiting on the Lord shall they renew their strength; and that His Word shall stand for ever.

Isa 111.13 The blind unbelief of the **liii** people when the Messiah should come is set forth here in a wealth of detail, that would have made this a wonderful declaration if it had been written years after the crucifixion, instead of six centuries before it. The reason why they saw no beauty in Him was that He failed to fulfil their political aspirations,

Had He raised the standard of revolt, He would have swept the whole country. Though He gives His life an offering for sin, that is not the close of the story. To no one but Jesus are the words applicable, that He should divide the spoil with the strong after pouring out His soul unto death, and being numbered with transgressors. No other but Jesus has accomplished this. Many seek to make Israel the suffering servant, but this is an impossible suggestion, as it is not true that Israel is bearing the iniquities of others. They suffer for their own sins.

Num 21 Deut 8:15 informs us that 1-9 God had conducted the people through

a terrible wilderness, in which were fiery serpents. When the people despised the manna which God had providentially supplied, He no longer preserved them from the serpents. To effect a cure, Moses is bidden to set up on a standard a brass serpent, so that whoever looked to that symbol should be cured. It is said that to any one stung by a serpent it is simply excruciating to look on anything bright. This made the act a real test of faith. Jesus' sacrifice is here foreshadowed. (See John iii. 14-15).

### NEW TESTAMENT.

Paul had no thought of justification

Rom. v. by faith only as he declares (9 v.) that they were 'justified by his blood'; and in chap. iii. 24 he declares justification to be by grace. He passes to comparison of Adam and Jesus. The former he calls a type (or figure) of Him who was to come. Except that he was the first of the human race, and Jesus the first of a spiritual race, there seems little correspondence between them, and the comparisons he makes are rather by way of striking contrasts. It is worthy of note that in 1 Cor. xv. 45, Jesus is called not the *SECOND* Adam but the *LAST* Adam. The one trespass that brought death upon all is remedied by the one sacrifice which brought life to those who receive the abundance of grace. By one disobedience many became sinners, but by the obedience of Christ many are made righteous. The law was added that men might recognize sin for the ugly thing it is. Under the law there seemed no end of men dying for their sins, but grace brings about a righteousness which is the germ of eternal life,

The character of John the Baptist is drawn in a few master strokes. That rugged personality was as a voice in the wilderness, yet he is nothing daunted in the delivery of his message, or in the vigour or directness of his speech to the Scribes and Pharisees. They had hitherto depended for their acceptance with God on the covenant made with Abraham. (Gen. xvii. 12). John declares that relationship to Abraham can no longer count. This was what also startled Nicodemus at his interview with Jesus. Not a physical birth, but a new birth of water and of Spirit is essential. The baptism with the Holy Spirit and with fire are not the same, as many suppose; for the explanation is given that wheat is gathered and chaff burned. The Apostles were baptised with the Holy Spirit at Pentecost, but the baptism of fire awaits the finally disobedient. This is confirmed by reference to Mark and John, who only mention the baptism w<sup>th</sup> the Spirit, but not the fire; it is noteworthy that they do not add the statement as to the wheat and chaff.

Satan makes attempt to divert **Matt. iv.** the Saviour from His life work through the means of hunger, and Jesus overcame temptation, not by quoting texts, but by conducting His life in accord with principles laid down in Scripture. If we would likewise triumph, we must also learn not to go beyond the things written. Coming into the world He had said, 'Lo! I come to do thy will, oh God.' To have listened to Satan's suggestion would have been to contravene His whole purpose. Satan's suggestions are that the things are perfectly right, but that He should take His own way—assert Himself, and accomplish them by an easier way. There was nothing wrong in satisfying hunger; in demonstrating that He was the Son of God; or that He should have the uttermost parts of the earth for a possession; but the salvation of mankind would have been stultified had He yielded and sought to accomplish the legitimate ends which He sought, by infringing God's law.

**John 3** The real meaning of this 1-21 chapter has been misunderstood on

account of the mistranslation of verse eight. The Greek word translated wind' occurs over three hundred times in

the New Testament, and by 'Spirit' on each occasion with this exception. The Saviour could never have made such a statement as that 'the wind blows where it pleases.' He was conversant with the Old Testament and three thousand years before the discovery of the revolution and rotation of wind currents, Eccl. i. 6 declared the fact. It should have read, 'The Spirit breaks (or inspires) where he pleases.' But, the question may be asked how could Nicodemus hear the voice of the Spirit? The answer is, from the lips of an inspired one (in this case, Jesus, filled with the Holy Spirit). Hearing the words of the Spirit, and doing the will of the Spirit, one is born of the Spirit in the waters of baptism. That the new birth is effected by obedience to the Word of God is declared. (1 Peter i. 23 and John xv. 3).

## Next Conference,

The next Conference will be held (D.V.) at Albert Street chapel, Wigan, on Saturday, March 27th. Arrangements are as follows: 2 to 2.30. Prayer Meeting for God's blessing upon the gathering.

Led by Bro. Scouller.

- 2.30. Conference. Chairman, Bro. Scouller.  
5.0. Tea. Charge, One Shilling.  
6.0. Great Evening Meeting. Chairman, Bro. Leonard Morgan, of Hindley. Speakers, Bren. W. Croschwaite and J. Scouller.

### IMPORTANT.

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

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

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

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

A. L. FRITH,

## Theosophy.

THE word 'religion' is from *re*, back, and *ligo*, to bind: that which binds one back. To bind back suggests there has been a breaking away and a fresh contact made. It is just here where the true religion of the Bible differs from" the many spurious religions of our time.

At the beginning of God's book, the Bible, we are told of the happy relations existing between the first pair of the human race and their Creator. Chapter iii. tells of the breach made; also, by the wisdom and love of God, we read of a Saviour promised who would heal the breach and make possible for the broken away ones to be re-bound back to God.

This is where one feels the meaning of the word 'religion.' If your religion fails to give certainty of the rebinding to God, it is futile!

### THE HIGH-SOUNDING NAME, THEOSOPIY..

This word is made up of two Greek words: *theos*, God, and *sophia*, wisdom. Hence, this religion, Theosophy, claims to be God's wisdom, the wisdom of God.

No one will deny that a religion in harmony with the wisdom of God will spring from a pure source. Christianity meets this high demand, but what of this anti-Christian religion mis-named, Theosophy?

Helena Petrovna Blavatsky, co-founder of the Theosophical Society, was initiated in Tibet, and, according to Mrs. Besant, her writings form the most complete exposition of Theosophy.

Madame Blavatsky was born in Russia, in 1831, and died in London, 1891. She married a Russian official from whom she was soon separated. After years of travelling in Canada, Texas, Mexico, and India, in 1870 she became a prominent spiritualist in U.S.A., and, in 1875, founded the

Theosophical Society in association with Colonel Olcott.

She wrote extensively and performed many phenomena of a psychic nature. Her chief books, *his Unveiled* (1877) and *The Secret Doctrine* (1888). After further travels in India, she set up the Headquarters of the Theosophical Society. She persuaded many followers that she was inspired by communications from spiritual beings called mahatmas. Converts were numbered by thousands.

Mrs. A. Besant came under the influence of Madame Blavatsky in 1889, and devoted herself zealously to the cause of Theosophy, claiming that the teaching of reincarnation as the method and Karma as the law of Evolution leads to the doctrine of universal brotherhood, which it is the object of Theosophy to realise.

Think of universal brotherhood as you read the following: Mrs. Besant was born in 1847, married in 1867 to the Rev. Frank Besant (brother of Sir Walter Besant) vicar of Sibsey, Lincolnshire, and after six years was legally separated from her husband. In 1874, she joined the National Secular (Infidel) Society, and for about ten years was associated with Charles Bradlaugh, who was the leading infidel lecturer and writer of his day. Their propaganda was known as Freethought. Later she became a Socialist, joining the Fabian Society, and secured a seat on the London School Board, 1887-90, as Labour and Socialist member for Tower Hamlets. Later, she settled in India, and founded a College at Benares. In 1907, she was elected president of the Theosophical Society. Identifying herself with the Indian Nationalist Movement, her propaganda led to her imprisonment in Madras, in 1917. After her release, she was chosen president of the Indian National Congress, 1918, at Calcutta, In a

little while, her chief supporters began to desert her, and she must needs cease her Home Rule campaign.

Jiddu Krishnamurti. This was the young Indian that Mrs. Besant audaciously brought before the world as the Messiah, in 1909. In 1911, she made him head of the 'Order of the Star of the East.' He came to Europe in 1912, and started on a tour of the world. Realising his false position and claim, he dissolved the aforementioned order, and in 1929 renounced his Messiahship.

We are reminded here of the words of the Lord of Life: 'If any man shall say unto you: Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'

Reincarnation—the passage of the soul after death into another body—is the chief doctrine of Theosophy. A teaching which has not the slightest foundation of truth in human history. They think of God as impersonal, He is named, 'The Supreme Essence,' and they call Christ, 'The World Teacher,' believing that He was in the world many times before His birth in Bethlehem, as Vyasa, Thoth, Buddha, Confucius, and others, and that He, 'for three years took possession of the man, Jesus.'

If the Satanic cults existent in the world would let alone the sacred name of the Redeemer of mankind, they might be left to go the way of their choice, and reap as they sow.

God's age-enduring truth: 'We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' Again: 'But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.'

The Bible is not a scrap book of texts for making selections to bolster

up false teaching, deceiving men. Cruden, of Concordance fame, said: 'The inspired writings of the Old and New Testaments are called the Scriptures, the Bible, by way of eminency and distinction, for (1) they contain the whole will of God necessary to be known for our salvation; (2) they contain that wisdom which is far above all the wisdom of the world; (3) they were inspired by the Holy Spirit; (4) they were penned by most excellent men, for wisdom and holiness, as Moses, David, Solomon, the prophets, apostles, and evangelists; (5) they are most perfect, pure, deep, and immutable, and contain all things necessary for faith and practice; (6) no writings or Scriptures but these bring such glory to God, or have such efficacy in converting souls; (7) though these books were written by divers men in divers ages, yet there is as great harmony in them, as if they had been written by one man.'

Theosophy had a smutty source. It was Jesus Christ who said: 'I am the Light of the world.'

'Ye dwellers in darkness, with sin-blinded eyes,

The light of the world is Jesus !

Go, wash at His bidding, and light will arise,

The light of the world is Jesus.'

Brief as this notice is, it should not close without reference to C. W. Leadbeater, an aforesaid priest of the Church of England, afterwards the high priest and mystic of Theosophy. For eighteen years his powerful influence was dominant over Mrs. Besant and the whole cult. He and three others of their 'bishops' were unfrocked from the Church of England.

JOSHUA MORTIMER.

### *Bro. John Straiton.*

WE are pleased to report that Bro. Straiton is progressing towards recovery from effects of the serious bus accident in which he was involved, and hopes to be out of bed soon.

## *Bound Volumes of 'The Scripture Standard' for 1936.*

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3/9) Post free. Send orders at once to A. L. FRITH, 10 Poulton Street, Fleetwood, Lancashire.

### *Nyasaland.*

THE response to appeals for increased support of the work in Central Africa has been very good, and I thank the various Churches and brethren most warmly. It is gratifying that the number of contributors has grown and greater interest awakened. Everyone will regret to learn that Brother Joshua Chona has been very ill with dysentery. He began a letter to me on October 23rd, but was unable to complete it till December 8th. He, with Bro. Ronald, is greatly concerned about the school. He wrote, "We have many stations here and there, north and south, in all those we have need of schools. Our work in Nyasaland is double-sided, secular and religious instruction. If we lose the school work we lose the children, because if we send them to the denominational missions they will be compelled to receive their beliefs, for as the child is learning and growing up in the same mission he will follow the teaching of that mission. When he comes back from the school he will worship with us no more. Think brethren, he continues, we have a quiver full of arrows, but if you lose your arrows one by one, where will you renew your store? Therefore, we are afraid of this happening in the African Church of Christ if we lose our children through losing the school. . . . I trust you will, through the help of God, not forget our school needs.'

Bro. Joshua said that on July 12th, 1936, the new chapel at Bunyenga, Ncheu District, was opened, when about thirteen hundred people were gathered to hear.

In Bro. Ronald's letter, of November 22nd, he told of anticipating a gathering of all evangelists and elders of the Churches on December 15th, at Namiwawa, to consider the work of the Churches in the past year and in the new year.

A pessimist is one who says, 'What wet weather we are having'; the optimist says, 'What fine days we have been having.' So

let the Christian say, 'What a Gospel is committed to us,' and respond to the call to sow the seed of the Word in Nyasaland, where the fields are already white unto harvest.

I gratefully acknowledge receipt of the following anonymous contributions:

		£	s.	d.
Dec. 5—'Anonymous' . . . . .	5	0	0	
9—'Anon' 10/- and 3/- . . . . .	13		0	
17—'Anonymous' . . . . .	10		0	
(Heckmondwike postmark)				
28—'Anonymous' . . . . .	t		o	
(Glasgow postmark)				
31—'A Friend,' Glasgow . . . . .	10		0	

'Anonymous' is an awkward *nom-de-plumie*, so many use it. May I suggest the use of other words to avoid confusion?

W. M. KEMPSTER.

## *News.*

**Belfast, Old Lodge Road.**—The Lord has done great things for us since the coming of Bro. Crosthwaite to labour here. As a result of a week's mission, named in last report, one was immersed, and is continuing steadfastly in attendance at all the meetings. This makes three additions. Our Lord's Day morning meetings are much better attended, at the evening Gospel meetings we have had from fifty to sixty present; and on Wednesdays interesting and instructive addresses are given to good audiences. The Belfast brethren realise the value of the services rendered, great difficulties have been overcome, breaches are being healed, and we hope soon to present a united front, as we face the forces of evil and error. Sister Crosthwaite is also on active service. A Women's Meeting was commenced early in October, and is still being continued.

Another matter in which Bro. Crosthwaite is taking an active part must be named. We heard that a building used as a day school, on which we have long had our eyes, and which the owner promised to give us the first opportunity to purchase was for sale. At request of the oversight, Bro. Crosthwaite and the writer interviewed the owner and his agent, and after some tactful negotiations agreed to purchase the building with all its fittings for £325. On Dec. 14th, we promised to be at the agent's office with a deposit on the 18th, not knowing how we should raise the amount required. We felt confident that God would not fail us. On Dec. 16th a good and generous brother, to

whom our need was made known sent **ut** £50 on loan. So we paid the deposit, secured the building, and agreed to complete the purchase by July 1st, 1937. We are confident that by gifts and loans we shall be able to do this. We felt so grateful for Bro. Crosthwaite's services that we persuaded him to take a week's holiday. We pray that in the second period of his labours here he may be enabled to lead us forward to even greater success in the Gospel. We are pleased to note that the *Scripture Standard* is being taken by more of our members, and we congratulate those responsible for the "way they are running the old path magazine.

C. HBNDREN.

**Blackburn, Hamilton St.**—With very great pleasure we report two more additions, one a young woman from the Lord's Day School and one who had been a member of the Methodist body for many years. By attending the Gospel meeting both learned the way of the Lord more perfectly, made the good confession, and were buried with Christ in baptism on January 3rd, and received into fellowship on January 10th. We trust they, with us, will continue to grow in grace, and in a knowledge of our Lord and Saviour, Jesus Christ. H.W.

**Mataura, New Zealand**—Bro. Thomas Hagger, of Australia, conducted an intensive mission, extending over six weeks, in this town of one thousand six hundred people. Bad weather was experienced for several weeks. There was no special singer to help. During the effort twenty-four confessed Christ. At the close a thank-offering of £122 was made, which goes into the treasury of the Southland District Committee of Churches of Christ.

**Slamannan District** New Year Social was held in Motherwell Meeting Place, Calder Street, on 2nd January. Bro. Sneddon presided over the gathering, which numbered about one hundred and twenty. A telegram was received from Bro. and Sister Crosthwaite, Belfast, as follows: 'Our prayers for a rousing social and a real revival year.' The death of Sister McKerlie, Canada, was announced, also the passing of Bro. John Williamson, our late District Treasurer. A resolution of condolence was passed. The meeting, which lasted for five hours, fulfilled our expectations.

The speakers were Bren. A. Smith, J. Anderson, and C. Bailey. Bro. Smith's subject was 'Grace.' One of the finest words we could think of and of such a nature that

it embodied all the virtues to be found in the Bible. It was the triumphant blessing, and was within the reach of all. Peter, the erring brother, was the one chosen to declare God's message.

Bro. Anderson spoke of Apollos as a mighty man, yet he had to be taught the Word more perfectly by a humble man suited for the work. He exhorted the young men to continue in the zeal of their youth. We might, he said, be on the right lines and forget some part of our work. To bring a person half-way was worse sometimes than leaving him as he was.

Bro. Bailey spoke from Isaiah liv., 'Expect great things from God—attempt great things for God.' Those two aspects he dealt with fully, and propounded some examples as to God's dealings with us. Prayer is one of the outstanding principles to secure God's blessing. He deplored the digressive methods adopted by some Churches in the Co-operation. We s\and for the full inspiration of the Bible, and he thought something would require to be done to amalgamate those Churches together, and so defeat the object of those who were trying to undermine the great principles of the reform period.

Solos and choir pieces from members of various Churches in the district contributed to an enjoyable and profitable time.

J. SNEDDON.

## *Marriage.*

**Belfast.**—At Old Lodge Road meeting-house, on December 25th, 1936, by Bro. W. Hendren, Bro. William Brown to Sister Jean Clifford, both members of this Church.

## *Obituary.*

WE regret to record the passing from this life of Bro. James Piggott, of Londonderry, on 16th December. Originally a member of Brown Street, Glasgow, he later held the office of deacon in the Church at Great Wellington Street (now Admiral Street) until his removal about forty years ago to Londonderry to carry on business there. He was a loyal and faithful supporter of the Church in Londonderry, but was unable, through feeble health, to carry it on when he alone was left to face the task. He did not however cease to identify himself with the Churches, but transferred his membership to Coplaw Street, Glasgow

and worshipped there as often as opportunity arose. He was a true-hearted, loyal, gentle, Christian man, and his funeral was one of the most impressive ever seen in the town of his adoption. Our sympathies go out to his widow and family, who, amid their sorrow, are sustained by the assurance that he is of those to whom the Spirit referred when He said, 'Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them.'

**Burnley.**—With deep regret we record the passing, to higher service, on November 24th, 1936, of Sister Mrs. Hilda Haynes at the early age of thirty-seven. Of a happy, cheerful disposition, she endeared herself to all by her helpful and self-denying spirit. She was, about four years ago, along with Sister M. Haynes (later of Belfast), appointed a deaconess of the Church, and now both have gone to be with Jesus. Sister Hilda Haynes was, for about ten years, a teacher in the Lord's Day school, and, for four years, secretary of the Girls' Guild. She was always faithful in discharging her duties, and in attendance at the Lord's Table, until prevented by illness. For a period of about nine months she was one of a small company who, in all weathers, went out to preach the Gospel in the open-air, thus confessing the Lord before others; and we have the Lord's promise that He will own all such before His Father in heaven. We are confident that our Sister will hear from the Lord she loved and served, those words of real commendation, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

**Dewsbury.** — With deep regret we record the passing of our esteemed Brother John Longden, aged seventy-one years. His passing is a great blow to the Church here, with which he had been in membership for more than fifty years. Our brother was always strong in his denunciation of error, and a loyal and faithful exponent of the truth. Well able to teach and exhort, he was a pillar of the Church, and one to whom younger brethren could always turn for advice.

We extend to his wife and son our deepest sympathy, and commend them to the care of our Lord. . . . L. D. MURPHY.

**East Ardsley, Yorkshire**—We regret to report the passing away of Sister Jane Cannings. She was the daughter of Bro. J. Blythe, for long in membership with the Morley Church. Previously, the family

were in membership at Wortley and Dewsbury. Our Sister was painstaking, hard-working, and generous. She was a faithful attender at the meetings of the Church. We thank God for a life so well lived, and the example of Christian character.

The services at house and graveside at Woodkirk were conducted by Brethren W. Wintersgill and R. McDonald, and tributes were paid to our Sister's work and worth. The Church is poorer for her passing, but she sleeps in Jesus, and we commend the bereaved ones to the God of all grace.

T. HARDY.

**Slamannan.**—With profound regret we record the passing of our beloved Sister Wilson, senior, on January 10th, aged sixty-five years. She joined the Church thirty-five years ago, and has been a faithful member, always regular in attendance at the Lord's Table. Of a quiet and lovable nature, she always held to the old paths. Many brethren and sisters, who have visited Slamannan, will remember the hospitality and kindness shown to them by our sister. She has been taken from us, but our loss is heaven's gain. Our sympathies go out to her husband and two sons, who are members of the Church here. We realise that a faithful wife and loving mother has been taken, but only for a short time. Her life will be a beautiful memory to those who knew her.

The funeral took place on January 13th at Slamannan Cemetery, and was largely attended by members and friends. The services were conducted by Brethren James Wardrop and Andrew Gordon.

'Blessed are the dead who die in the Lord.'

JOHN FARREJLL.

**Toronto, Canada.**—'A mother in *Isaiah* passes.' At midnight, December 24th, 1936, Sister McKerlie, beloved wife of Bro. H. McKerlie (Evangelist), of Wychwood Congregation, passed away, after a life of devotion and service in the Saviour's cause. For many years she had suffered, but was at all times eager to render the service required of one whose husband is engaged in the work of redemption. Her great example should inspire yoUnger sisters to emulate her spirit. We, her brothers and sisters in Christ, share the sorrow of Bro. McKerlie and his family, but we share also in the hope of the better things to come. Although our Sister is absent from us, she will long linger in our memory. JOHN PATERSON.

[We are sure that all, and there are many, in Britain who know Bro. McKerlie, and remember the great service he has rendered to the Restoration Movement, will join us in expressing sincere sympathy with him and his family in their great loss, and in prayers that grace and strength may be given him, and that he may be long spared to carry on his good work.—EDITOR.]