

The Scripture Standard

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

VOL. II. No. 8.

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This Grace Also.

THE Church at Corinth gloried in the possession of many gifts and graces, but these did not save them from division, disorder, and even denial of fundamental doctrine. To correct their errors, Paul's letters, in which New Testament faith and order are clearly set forth, were written. He commends their faith, utterance, knowledge, earnestness, and would have them prove their love and reality of their Christian profession by abounding in the grace of giving. 'SEE THAT YE ABOUND IN THIS GRACE ALSO.' (2 Corinth, viii. 7.)

He reminds them of the supreme example, 'For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.' Christianity began in sacrifice, grace stooped down to lift those sunk in sin, and only by continual sacrifice can its redemptive work be carried on.

Our estimate of the value of the blessings of Christ is best seen in the sacrifices we are prepared to make for these. Do we know the privilege and joy of giving? Have we not advertised 'All seats free, and no collections' until many of our own members think no money is needed? Other religions, from a financial standpoint are much more costly than ours. An ex-member of the Salvation Army said they had so many collections that if you only gave a penny to each it amounted to at least two-shillings per week. We generally

have just the one collection weekly. Many, for various reasons, are not present every first day of the week. How many of these lay by in store as God has prospered them, and when they do attend give double, treble, or as their case demands?

The fellowship (co-partnership in giving as well as receiving) is an act of worship, a thank-offering to the Lord, an opportunity to contribute our share to help the work of that Church loved and purchased by the Christ Himself, and also to help broadcast the message of salvation.

If we thus thought of it, could any with a good conscience spend shillings per week on unnecessary and often harmful things, and then give a copper or a threepenny bit to the Lord?

Does someone say, 'What about the widow's mite?' Well, when the Lord 'sat over against the treasury,' He saw, as He still sees, what each gave, but He also saw what each had left, and by this He measured their offerings. When one, well-blessed with this world's goods, was asked to contribute to a certain fund, he said, 'I will give the widow's mite.' 'Thanks, very much,' said the collector, 'that will help us fine, for the widow's mite was all she had, even all her living.'

'The most obvious lesson in Christ's teaching,' said Henry Drummond, 'is that there is no happiness in having and getting anything, but only in giving.' Have we learned that lesson? By precept and example, Paul presses

home 'the words of our Lord Jesus, how he himself said, It is more blessed to give than to receive.' (Acts xx. 33-35)- What an amount of work could be undertaken for the Lord, and what blessed results would follow, if we all abounded in 'this grace also.'

During the education controversy of thirty years ago, a great meeting of Free Churchmen was held in London. When, by stirring speeches the meeting had been roused to the white-heat of enthusiasm, the chairman, Dr. J. H. Jowett, called out, 'Do you mean this fight to go on?' There was a loud and unanimous answer, 'Yes!' 'Very well then,' said Dr. Jowett, 'the collection will now be taken.'

Do we mean the fight for the old faith, the original position and plea of the Churches of Christ, to go on? Then what are we prepared to give and do to help?

It has seemed strange to us that brethren with abundance of wealth, having to leave it all behind at death, so rarely make provision for any portion to be given for carrying on the cause to which they have pro-

fessed much loyalty and devotion. We know of very few honourable exceptions.

We are grateful for responses made to appeals for help with the work for which our magazine stands.

We are glad, too, that our circulation has considerably increased, but this could be made much greater if all who still profess loyalty to the 'old paths' would not only take a copy each month, but also extra copies to pass on to others who might be influenced to help us 'fight the good fight of the faith.'

If we really meant all we say and sing what a revolution there would be in our lives and conduct. How often we have sung:

'How can I, Lord, withhold
Life's brightest hour.
From Thee, or gathered gold,
Or any power?

Why should I keep one precious thing from
Thee
When Thou hast given Thine own dear self
for me?'

Acting on that, we would abound in the grace of giving, and there would be no lack of men and means to carry the restoration plea to great and glorious victory. EDITOR.

Hitherto, or our Journey to Jerusalem

By the late STEPHEN CHEEK.

(concluded).

BUT all this time what was our relation and attitude towards the Churches of Christ, mis-called 'Campbellites?' the reader will ask. I will state presently. But first a few words about this term 'Campbellites.'

When a body of people consent to be called by the name of a man, by adopting and owning his name as distinctive of their party, as for example: Wesleyans, Lutherans, etc., then there is no discourtesy or impropriety in our thus speaking of them, or to them. But in the case before us it is different. Campbell was a man who, in his day and generation,

fought valiantly in the battle of truth against error, and was eminently owned of God. Those of the Disciples of Christ who are acquainted with his works justly revere his memory, as that of a man who rendered signal service in the Redeemer's cause; but far from adopting or owning his name as a party designation, they regard it, when thus used, as an opprobrious and offensive epithet, and cling to the name that is above every name—*Christ*.

I am persuaded that those esteemed friends, from whose letters quotations stand at the commencement of this

artlckjinusingthe term 'Campbellite?,' did so with no bad intentions but rather from a want of knowing better; but there are others who have no such excuse and to such, should this meet their eye, I would say, 'Friend, remember in your persistently forcing upon a people a name which you know they reject, you show your vulgarity, your littleness of mind, and the deplorable weakness of your cause, which calls for advocacy of such a character.'

BACK TO OUR STORY.

Now, this digression finished, back to our story.

Up to this period } we had regarded the *Disciples of Christ* With strong dislike. We had heard strange things of them, not from the world, or We should not have heeded, but from brethren highly esteemed: that they denied the personality of the Holy Spirit, that they believed in *water* instead of the blood cleansing from sin, and other charges of lesser magnitude.

These charges, coming, as we thought, from reliable authority, were believed as though veritable facts, and the Disciples shunned accordingly.

After we had taken the stand on the* question of fellowship which I have alluded to. We soon found, however, that charges, just as strange and misrepresentations just as gross as the above proved to be, fell to our Own lot, for those Who had maligned the Disciple's.

SIMPLE REASONING AND SURE RESULTS.

This forced us to become reasoners; and we reasoned thus:—"If those men, that we learned to trust and love, will now misrepresent us because we have differed from them, is it not possible that the accusations we Used to hear against the Disciples may be worth inquiring into? At any rate, we thought it would be both manly and Christian to hear *both sides* as soon as opportunity offered. I concluded that the safe way to judge of the tenets held by a people was not by

conversation with an individual member, who possibly might be so erratic or ill-informed as to be incapable of fairly expressing what Was, or was not, held by the body, but rather to consult the Writings of such men as were acknowledged as teachers among them. So judging, I sought the writings of men who Were thus acknowledged, such as Lard, Errett, Campbell, McGarvey, Milligan, Richardson, King, Haley, O. A. Carr, and others. The result was, I found, that the most serious charges made were Unfounded rumours. I judge that if these men believed such errors as were imputed to them, they would naturally seek to induce others to the same belief, and would certainly propagate those ideas in their literature. But I found them hot.

MR. TENNENT ACCUSES MR. CARR.

I read a pamphlet written by Mr. E. C. Tennent (then of Hobart Town, but now a minister of the Presbyterians at West Tamar, Tasmania), in Which he sought to expose the errors of O. A. Carr, evangelist, at that time in Hobart Town. In seeking to convict Mr. Carr of denying the personality of the Spirit, he quoted from C.'s Writings, as follows:—

MR. O. A. CARR SAYS—

The Holy Spirit is a *Person*, and is represented as having authority. The' Saviour said that those taught should be baptized *into (eis)* the name of the Father, and of the Son, and of the Holy' Spirit (Matt, xxviii. 19-20).

1. The Father, the Son', and the Holy Spirit, all co-operate in conversion and sanctification.

2. The Holy Spirit revealed the mind or will of God to the Apostles and Prophets,; and also gave them miraculous gifts. The Apostles gave miraculous gifts to others (Acts viii. 19).

3. The Holy Spirit convicts of sin, of righteousness, - and of judgment (John xvi. 7-11).

4. We are begotten, or quickened, of made alive, by the Spirit (Eph. ii; John vi. 63) through the Word of God, which is the Sword of the Spirit (James i. 18; 1 Peter i. 22-23).

5. The Holy Scriptures are the words of the Spirit, *and ive must not separate the Spirit from His Word* (John xvii).

6. The power and work of the Holy Spirit accompany the Gospel when faithfully preached; hence the Apostles were to simply preach the Gospel, and it is the power of God unto salvation.

7. The Holy Spirit's power can be resisted (Acts vii. 51).

8. By the Holy Spirit we learn all we know of the Saviour (1 Cor. xii.).

9. The Holy Spirit dwells in the Christian (Rom. viii. 9-11).

10. The Holy Spirit does not dwell in the sinner (John xiv. 17).

11. The Holy Spirit is promised to all who believe and obey the Saviour (Acts ii. 38).

12. He comforts the Christian and bears witness with his spirit that he is a child of God; helps his infirmities, and intercedes with groanings unutterable (Rom. viii.).

13. Except you have the Spirit of Christ, you are none of His (Rom. viii.).

How far these expressions *deny* the Scriptural teachings concerning the Spirit, I leave every reader to judge; adding that I only could but marvel at the folly which could collect such quotations to prove that Mr. Carr or the Disciples denied the personality of the Spirit. I found what they denied was, not the personality of the Spirit, but the mysticism which teaches that the Holy Spirit converts, bears witness to, and leads men by some mysterious means or influence other than the Word of Truth, I found that they taught, as we do, that through the Word of God the Spirit bears witness to us, and that to be 'led by the Spirit' is not merely to follow an imagination, feeling, or inclination—but to *obey the Word*.

MORE ABOUT THE ACCUSATIONS.

On the subject of cleansing from sin by the water of baptism, I also found that the charge was without foundation, and that the teaching of the Disciples was that the 'blood of Jesus Christ' atones for, and cleanses from all sin, but that the sinner must needs be brought into contact with, or relation to, that cleansing blood, and that in order to do this the Saviour has instituted (1) faith, (2) repentance, and (3) baptism into His death—(see Mark xvi. 16; Acts ii. 38; Rom. vi. 3, 4, 17, 18).

Here is an extract from a sermon entitled, 'The Relation of Baptism to

the Blood of Christ,' by G. L. Surber, an eminent preacher among the Disciples:—

'Some have the idea—or say they have—that we believe in water salvation. To my mind such a statement is horrible! And to every man who believes that the blood of Christ cleanseth from all sin, it must be an offence.'

The following is an extract

FROM A. CAMPBELL:—

'It is not the first act of begetting, nor the last act of being born, but the whole process of conversion in the figure of generation, to which we have directed the attention of our readers. For, as often before stated, our opponents deceive themselves and their hearers by representing us as ascribing to the word *immersion*, and the act of immersion, all that *they* call regeneration. While, therefore, we contend that being 'born again,' and being-immersed are, in the Apostles', style, two names for the same action, we are far from supposing or teaching that, in forming the new man, there is nothing necessary but to be born. -

'The outward act (in baptism), then," is but the symbol of the transition, *inward and spiritual*, by which our souls are bathed in that ocean of love which purifies our person, and makes them one with the Lord. Without this, being born of water or being connected with a Church, is nothing. Hence, without previous knowledge, faith and repentance, immersion is a mere outward and unprofitable ceremony.'—*Campbell-Rice Debate*, page 493.

This is substantially the same as the views of baptism already given as held by the Disciples; and here I saw that they were able to do what the brethren we[^] had parted from *could not* and *did not*, viz., to preach *all* the Word. And I remembered that when very young in the faith I had asked a very earnest evangelist among the brethren how he understood and how he would treat such passages as Acts ii. 38, 'Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins,' etc., and Acts xxii. 16, 'Arise, and be baptized and wash away thy sins,' etc., and how he replied, with a gesture of impatience, almost bordering upon anger, 'Never mind such verses as those, there are plenty without *them*. "He* that believethj" "Whosoever believeth," "All that believe," and so on, you don't need to meddle with:

such verses as Acts ii. 38, and Acts xxii. 16.'

Well, as far back as that, though the subject was thus disposed of, I still could not help thinking that the verses which had seemed to trouble my beloved friend surely *meant something*; that surely God had a purpose in placing them there, although it was not till long afterwards that I understood, how that, by taking the Gospel just as the Apostles preached it, there was no need to evade any verse, but that it was quite simple, scriptural, and proper, to say to convicted sinners, as did Peter in Acts ii. 38, 'Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins,' etc., or to say to a penitent believer, as did Ananias to Saul in Acts xxii. 16, 'Arise and be baptized, and wash away thy sins,' etc. It comes so easy now. There is no need to evade, omit, oppose, nor conceal *any* verse.

CONCLUSIONS, AND FURTHER CONTESTS.

So far, the investigation of the charges against the Disciples of Christ had led to the conclusion that they had been misunderstood and misrepresented, and I desired to have a closer acquaintance with them, an opportunity for which, however, did not occur till sometime later, as will be seen further on. Meanwhile, war raged on the communion question. A teacher in connection with the brethren meeting at the Assembly Hall, Melbourne, issued a small pamphlet attacking and denouncing the position assumed by the assemblies which had abandoned 'mixed communion,' in which he gave a number of Scripture quotations so palpably inapplicable to the question, and giving the pamphlet such a specious, yet sophistical character, as to provoke censure from even his own friends.

Of this pamphlet I circulated a number of copies, willing that brethren who had forsaken 'mixed communion' should, as well as others, see the best that could be written, in its defence..

Some time later, after numerous requests, I wrote a review of the said Melbourne pamphlet, which review, under the title, 'casting down imaginations,' and containing thirty-two pages, was published in January, 1880, and has since been very extensively circulated, and to many enquiring minds it proved helpful in a marked degree.

WHAT OTHERS DID—AND DID NOT.

Some time after this, a brother in connection with the Church at Taradale, knowing something of the wide difference of teaching and practice on the communion question existing between the Disciples of Christ and the Brethren at Assembly Hall, resolved to submit the question to a Scriptural and very simple kind of test, by selecting three members on each side, to each of which six he sent a paper of printed 'Queries,' which, in a very concise form, embraced the whole of the question in dispute, and of which the following is a fac-simile:—

1. Does the New Testament command baptism in water?
2. Is the command to *all* believers, or to *some* only?
3. What text authorizes the making of exceptions?
4. Give one instance of an unbaptized person being in the early Church?
5. Can you prove that the rule of those days is not the rule for these?

Of the above paper a copy was sent to Mr. H., Mr. S., and Mr. T., of the Disciples, and to Mr. C., Mr. M., and Mr. V. N., of the Assembly Hall Brethren, with a request that each would fill in answers on blank lines, and return the paper. The three Disciples promptly returned answers as follows:—

- Answer to 1st Question: Yes!
- Answer to 2nd Question: To all (Acts ii. 38).
- Answer to 3rd Question: None!
- Answer to 4th Question: No instance!
- Answer to 5th Question: No one can!

These answers were received as being in accordance with Scripture.

Of the three Assembly Hall Brethren, Mr. V. N. *never replied*. After some delay, Mr. C. wrote, stating

that before he answered the Queries, he wished to be told, 'Has Mr. Cheek anything to do with sending these queries?' To this he received a prompt reply, and then wrote a second time, saying, 'I decline to answer your queries.' Mr. M. also, after some delay, wrote saying, 'I decline to answer.'

Comment upon this is unnecessary.

AMONGST THE DISCIPLES.

The opportunity previously alluded to for further acquaintance with the Disciples presented itself when, in June, 1880, I visited Wedderburn. Here I found a Church of these once-avoided people, but before co-operating with them determined to be fully satisfied that their faith and practice were in accordance with the Word of God. At a meeting of the Church, held shortly after my arrival, I was present, with two other brethren associated with me, and all the points of supposed difference or difficulty were fully investigated, and the result was highly satisfactory, and may be well stated in words quoted from a report of the matter furnished by one of the leading brethren there, and published in the *Australian Christian Advocate* of August, 1880:—

'Meetings for conference between the Church, and these dear brethren made manifest the fact that we are in reality one in spirit and in mind.'

After a time our acquaintance began to extend, and a desire for union and co-operation of a wider and more general character began to grow. How a union came about between the assemblies at Castlemaine, Drummond, Elphinstone, Newstead, and Taradale, with which I had laboured and worshipped, and the Disciples meeting in Castlemaine, Barker's Creek, and surrounding places, will be learned from the following extract from a report of the matter written by Bro. W. W. Davey, and published in the *Australian Christian Watchman*, of July, 1881.

Referring to myself, and the Churches I was identified with, the writer says:—

'Both he and they, on account of circumstances which cannot be here detailed, were under misapprehensions as to the position and teaching of the Churches of Christ in Victoria, which had been previously established: and therefore have until recently remained separate from them.

'Bro. Cheek and myself became personally acquainted about a year ago, and have since had conversations together respecting the importance of our mutual recognition of each other as fellow-labourers; and of the assemblies amongst whom we labour, recognizing each other as Churches of Christ in fellowship, as one body. But as there were differences of opinion between us on some points which seemed important, a conference was ultimately proposed.

'This conference was held at Castlemaine, on Wednesday, May 18th, when fifteen brethren, as representatives of the several assemblies, met in a most cordial spirit and discussed these differences; and after about four hours spent in earnest prayerful examination of them in the light of New Testament teaching, they had almost vanished away. But lest there should be any after-difficulty from a want of thoroughness in understanding each other, a second conference was held at Taradale, on Monday, June 6th. That an increased interest was felt in this second conference was made manifest by the presence of thirty-one brethren as representatives. . . The result of this second conference was a unanimous affirmation of certain resolutions which recognized our oneness as Churches of Christ, and a cordial acceptance of each other as brethren and fellow-labourers in the "one body."

Whilst these conferences in Victoria had resulted in the way shown above, similar investigations had been made in Tasmania, with the same happy termination.

Bro. G. B. Moysey, who was labouring with the Church of Christ in Hobart, visited Port Esperance, to confer with the leading Brethren there, in order to discover the nature and extent of differences between the two Churches.

The result of Bjr. M.'s visit will be best told in his own words, extracted from his report of same, published in August number of the *Australian Christian Watchman*:—

'We soon found that on fundamentals—as to what we must believe, and be, and do, in order to salvation—we were *one*; there was no difference.

'In regard to matters on which there were differences of opinion, it was soon seen that they were not of such a nature as to bar

Christian fellowship—that in regard to such points we must cherish and manifest mutual forbearance and consideration, and that in speaking on disputed points, especially in public, we should each, as nearly as possible, let the Scriptures themselves speak; thus we should all 'speak the same thing,' and, as each believes the whole of the Scriptures, no objection can be made to the free quotation of Scriptures which are supposed to teach conflicting sentiments. And finally, in case a hearer occasionally finds a little grit, or sand, or other unpalatable or indigestible substance in the spiritual bread presented, he is not to certainly conclude that the brother meant to poison him, but to put it down to the imperfection of the human mill in which the precious corn was ground, or that of the trough in which the flour was kneaded.'

CONCLUSIONS AND COUNSELS.

And now, having sought to give an answer to the questions at the head of this paper, and to give an outline of the step-by-step proceedings by which we attained the present position—a few closing words.

Disciples of Christ, once despised and rejected by us, you are not so now! Finding you built upon the right foundation, we rejoice in your fellowship. You have plenty of faults, but we love you because you love our Master, and have contended earnestly for His truth. Our hearts and hands would go out to you everywhere in fraternal greetings; shoulder to shoulder we now march with you, contending earnestly for the faith which was once delivered unto the saints—

'The battle is indeed the Lord's,

But soon will end the story*

When Christ will come with His rewards,
His crowns of fadeless glory.'

And now, to the mixed-communion Brethren left behind (miscalled Plymouth Brethren), we just tarry in our march to waver to you the message, in loving entreaty, 'Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel.' Put away prejudice if you can, it is a fearful foe. Be candid and willing to investigate. Search the Scriptures, whether these things are so. You have all along been making a great mistake. The great Lawgiver of the New Dispensation

says, 'He that believeth and is baptized shall be saved.' He wants you to preach it so; but you've always been reading it, 'He that -believeth and is saved may be baptized.' Rest assured that what Christ *says* in one passage He cannot *unsay* in another. He has given the pattern of but *one* Church, with one Lord, one faith, one baptism.

And lastly, to any reader whose eyes this may chance to meet. Where do you stand? Are you perplexed by the confusion existing in the religious world, and with a believing heart honestly desire to follow the Lord acceptably? Then away back to the fountain head, to the original pattern, '*Beginning at Jerusalem*' (Luke xxiv. 27). The way in which men came into the Church of Christ *then*, must be the way, the only way, *now*. For the pattern of the first Church read carefully the second chapter of Acts. Here you have the starting point. And if your heart believes, then *obey* from the heart *the form of doctrine delivered*; then you will stand on the immutable foundation. May every reader be profited by our journey to Jerusalem.

The above article is being reprinted in pamphlet form and may be procured from A. L. Frith, 10 Poulton Street, Fleetwood, Lanes. 3 copies, 2d.; 25, 1/-; 50, 2/-; 100, 3/6; 500, 15/-.

Bible Readings.

OLD TESTAMENT.

Pso ovwiii UNITY of brethren is an
cxSiv eminently desirable thing,
whether nationally or inter-
nationally; whether in the flesh or in Christ. The simile set out in verse two reveals what is not elsewhere recorded, that abundance of oil was shed on Aaron's head. Oil is typical of the Holy Spirit; and the fulfilment is found in our great High Priest to whom the Holy Spirit was given '*without measure*.' The blessings brought by the Holy Spirit were not intended for the Head of the Church alone, but were pre-figured in the dews of Hermon which flowed down to lower regions with refreshing, invigorating, life-giving powers.

'Lifting up holy hands' is a characteristic of both Old and New Testaments; and those who serve God most faithfully are not only assured of the acceptance of their 'blessings,' but of the blessing of Him who has created not only the world, but the everlasting sanctuary.

Psalm 1 The universality of God's call is incompatible with Israel's having held the idea of Jehovah as a tribal god. Not only earth but heaven is called to behold His righteous judgment. Sacrifice was instituted not because God needed anything (which was in marked contrast with 'other gods'). All beasts, cattle, fowls, birds are His, to whom we, as well as Israel, are called to pay our vows. It will be well that we should not follow in their steps, and by neglect of, or mere formality in, worship, forfeit the blessing, and only look forward to the fiery indignation of Him whom we have pledged ourselves to serve.

Psalm 2 David's sin, swiftly brought home to him, issues in a mood of deep

penitence, followed by assurance of God's forgiveness. The Tempter may persuade us of the trifling character of sin, but after the act is committed, the sinner is overwhelmed by its enormity; and though God may forgive, the sinner cannot forget. For such a sin as David had committed there was no appointed sacrifice; only a broken and contrite heart, which accompanied the offering, could procure blessing. The fifth verse is sometimes used to establish the doctrine of original sin; but it is really no more to the point than Psalm cxxxix. 15.

Psa lxxviii God's power and providence 7-19 for his people Israel are the burden of this song that power was but a faint foreshadowing of the power to deliver from a greater enemy, and the scattering and destruction of Satan's hosts. Hence Paul's declaration (Eph. iv. 8) of what the psalmist here says (18 v.) Here is reference to that supreme occasion on which God not only made captive that which had hitherto retained all men, God received gifts of men at that time, but also gave gifts to men for the furtherance of the great work of salvation.

Psalm xc. The unbroken dominion of death over all mankind is a theme that has exhausted the wonder and paralysed the imagination' of mankind. When contrasted with God's eternity, the little span of man's life is incomprehensible,

except on the Scripture basis that man's death is the direct consequence of man's sin, with the result that instead of a joyous, happy, fruitful experience, life is too often passed in sorrow and anguish. God who turns men again to dust has through Jesus Christ called men back from the destruction into which he has gone. If the beauty of the Lord is to be upon His people, and if the works of their hands are ever to be established, it can only be through the merits of our Redeemer.

Acts xv NEW TESTAMENT.

The gospel to the Gentiles raised many problems. Antioch had been troubled by some from Judea, who insisted that Gentiles must be circumcised. Paul is instructed by God to go up to the Council to be held Jerusalem (Gal. ii. 1). Otherwise, he probably would not have gone. Peter boldly declares the futility of the law to make righteous. The decision was that Gentiles abstain from idolatry, fornication, things strangled, and from blood. These were unlawful in the patriarchal age, ere the Law was given. To-day, some plead that the seventh-day Sabbath is binding on Gentiles as well as Jew. Here, then, if ever, was the moment to settle that matter. In view of Matt. xvi. 19, the fact that it was hot so bound is ample proof that the seventh-day (Sabbath) was not intended to be perpetuated any more than animal sacrifices.

Rom 12 If the religion of Jesus appeals to our minds without affecting our

bodies—or, in other words, our conduct—then it fails of its purpose. When our bodies are presented to God, all our activities will be controlled and regulated. If the various members of the human body do not work harmoniously, all is not well. So in the Body—the Church—strife for power is disastrous.' Each member may and should contribute something to the building of the Church. Teaching, exhortation, giving, ruling, shewing mercy, abhorring evil, being affectionate, rendering no evil, being at peace with all, are sufficient for our short lifetimes. Only in these directions can we be transformed and not conformed.

1 Cor 12 Forsomereason those who had

the gift of tongues considered themselves superior. Paul argues that all these supernatural gifts emanate from God, through His gift of the Holy

Spirit. To one is given faith (a miracle-working faith); to another power to heal; to others prophecy, tongues, interpretations. Again, as in Rom. xii., he argues from the unity of the human body the necessity of unity in the Body (Church) of Christ. When small and insignificant members of the human body are out of order, what suffering is entailed. When the body functions properly, we are unconscious of its activities. A Church properly functioning should be as free of friction as a well-oiled machine.

Eph 4 The unity of the Church is

1-24 God's plan; and thus there is no more place for two bodies, or faiths, or baptism, than for two Gods, Lords, or Spirits. To attain this unity in an era when there was no written word to guide, God gave apostles, prophets, evangelists, pastors, teachers—all of them endowed with the Holy Spirit. This unity is not something that is to be accomplished in heaven, but here on earth; for no sleight of men, no craftiness, no wiles of error, are possible there. Mormons frequently question as to why we have no apostles in the Church to-day. The answer is in chapter ii. 20. The Apostles were foundation stones when the building is half-way up. Besides, no one has the qualifications necessary. (See Acts i. 21-22).

Eph 5 Imitators of God! How far short are we of
1-21 a true likeness

in this respect. There is no excuse for continuing in sin, for these things bring wrath and not blessings. Being filled with the Spirit would preclude evil, as also the use of the wine cup, without which many deadly sins could not persist. We can to-day be filled with the Spirit as we imbibe the Spirit's teaching in the New Testament. So filled, our hearts and voices shall overflow in praise to Him who cleansed the Church by the washing of water with the Word. (See how similarly it is stated in Titus iii. 5 and John jii. 5).
J.s.

Correspondence Classes.

THE Class for 1936-37 will resume in September. The subject for consideration and study will be the LETTER TO ROMANS. The first list of questions will appear in the September issue.

Next Conference.

THE next Conference will be held (D.v.) at BLACKPOOL, on Saturday, Sept. 5th, in the Methodist Chapel, Chapel Street.

Afternoon Session, at 2.30.

Chairman, Bro. GEORGE HUDSON,
of Birmingham.

Bro. C. BAILEY, of Morecambe,
will read a Paper on the subject:

*How can we best Co-ordinate our
Work, and in doing so make possible a
richer fellowship?*

Tea at 5 o'clock. Price, is.

Evening Meeting, at 6.15;

Chairman, Bro. CARLTON MELLING,
of Wigan.

Speakers, Bro. W. STEELE, of Dal*
mellington, Scotland, and Bro. A. L.
FRITH, of Fleetwood.

KINDLY NOTE.

Those coming to the Conference intending to stay overnight must make their own arrangements for accommodation.

TRAVEL.

Those coming by rail are asked to note that **single fare for the double journey will be in operation on all routes. This applies to those returning same day only.** Vouchers for this purpose will be issued. Parties of not less than twenty-five from any town or district, using the same route, may get two-day excursion fares, which will enable them to return on the Monday.

Applications for Vouchers must be made, stating clearly name and starting place, to Bro. A. L. Frith, 10 Poulton Street, Fleetwood.

VERY IMPORTANT.

All travelling by rail are' asked to use these Vouchers, even though fares already in operation are as cheap.

Brethren who intend coming are asked to send a p.c. to the secretary so that the Blackpool brethren will have some idea as to catering. Also, will those staying over until Lord's Day kindly intimate, as if a good number do so it may be necessary to arrange for another place for the services, owing to the meeting-room in Gadsby Street being so small. Secretary, Bro. E. Winter, 65 Fredora Avenue, Blackpool, to whom general inquiries should be made.

David King, an 'Old Paths'³ Advocate.

(concluded).

ENTHUSIASTICALLY, he participated in the Church's public duties, and ere long his services were widely requisitioned. Saturday and Monday, besides the Lord's Day, were used for the Lord's work. Then his exceptional speaking capability and power to convince and persuade, especially the Divine blessing on his labours, moved the Brethren to urge him to devote himself entirely to Gospel advocacy. Doing so, he was in 1848 appointed evangelist for the London District. At Piltdown, Sussex, he had experienced signal evidence of the Divine favour. Several times he addressed an Adventist Church of immersed believers there, with the result that, in 1846, the 150 members, with two dissentients only, adopted New Testament faith and order. May Piltdown Church, despite present difficulties, long be preserved to witness for the truth and influence souls for the Saviour.

For years, King laboured in London's vicinity, aiding in adjacent counties and occasionally as far afield as Dundee and Auchtermuchty in Scotland. In 1855, he was at Manchester, seeking to renew the cause there and also assisting neighbouring Churches in Lancashire, Yorkshire, and Cheshire. Three years later, he took residence at Birmingham, temporarily he believed, actually for the rest of his life. Here, for thirty-six years, he wrought, therefrom rendering Gospel and Bible-defence service in all parts of the country. Particularisation of his unceasing, strenuous, activities* as evangelist, editor, Writer, debater, and trainer of young men for Church efficiency, must be reserved for subsequent treatment. Two facts we mention here. When, in 1858, he settled in Birmingham, only one Restoration Church, with eleven members, existed there; when

he died, there were four such Churches and over six hundred members, and these figures were greatly augmented shortly afterward. In 1842, when he identified himself with the Movement the Churches' total membership was 1,300; in 1895, the total had reached 10,500. The progress so indicated was largely attributable, directly and indirectly, to his instrumentality. Thrice he was chosen Chairman of the Annual Meeting. Five times he presented specially prepared papers for the Annual Meeting's consideration.

Short of stature, David King was a giant in intellect and soul, an attestation of Dr. Watt's familiar lines:

'Were I so tall to reach the Pole,
Or grasp the ocean with a span,
I must be measured by my soul,
The minds the standard of the man.'

He was to be measured from the *shoulders upward*. You might wonder, one has said, what there was in this little man, with large contemplative eyes, abundant hair, sphinx-like visage, and curiously-cut clothes, to account for his influence on Church members and varied audiences. Watching him, however, in public assembly slowly to rise and deliberately formulate or elaborate the conclusion at which he feels you ought to arrive, 'you can do no other than admit the weightiness and value of brain power as among the highest, of God's gifts.'

Among David King's admirable characteristics two were pre-eminent: loyalty to Christian convictions and absolute devotedness to truth. The former, manifest in various ways, was particularly seen in his attitude on the drink question. In early Methodist days he became an abstainer. Seeking* a hall for Gospel purposes, he was told it would be granted only to teetotalers. King at once realised

the prior claims of Gospel work, and agreed to try abstinence. Then, studying the alcohol question, he concluded from every standpoint total abstinence was desirable. He then resolved to be in no way personally responsible for the drink evil. Early in his career he wrote, 'Alcohol and the Bible,' urging the Christian duty of individual abstinence and exclusion of fermented wine from the Lord's Table.

One night he walked the streets for hours rather than sleep on licensed premises. Again, stranded in Bolton he asked a policeman to arrange for him to pass the night in the police station. This could only be if an offence were committed or some one given in charge. King's nimble-mindedness helped him. A straying donkey was near. David gave this in charge for wandering without control. The three—policeman, King and 'Neddy'—marched to the police-station, where by argument and persuasiveness King obtained permission to rest on the office settle until day-break. A striking contrast to some temperance and religious leaders, who patronise licensed places rather than endure inconvenience in temperance hotels; and to some religious authorities who, arranging for visitors at special gatherings, *shame to say*, utilise or recommend licensed hotels for the purpose.

At a temperance conference David King declared, if assured stimulants would prolong his life a few months he would still refuse alcohol, preferring to die rather than depend upon such an instrument of sin and oppression for lengthened days. Subsequently, after calm reflection, he deliberately repeated the statement.

His minute examination of New Testament teachings on baptism in young manhood proved his intense love for truth. Throughout his career he displayed like zeal and used the same method, basing his Bible conclusions upon investigation of every Scripture reference to the Scripture

considered. He impressed those he trained to search the Word thoroughly for themselves, and only *after* this consult uninspired writers. 'You must not accept anything in deference to me,' he insisted. Ever open to enlightenment, he welcomed, shortly before his death, an understanding of Matt. xi. 12 different from that he for years had taught. Similarly, his flint-like opposition to American progressionist efforts to influence Churches in this country for 'neither invite nor debar' and other kindred unscripturalnesses demonstrated his unswerving loyalty to New Testament principles. Alas, that opposition has been recently much modified. Had it been maintained not a little of the Brotherhood's present difficulty would have been prevented.

Stern in reproof of sin and disloyalty to Scripture authority, David King was yet a most kindly, brotherly man. Those intimate with him told of the prolonged pressure of his hand bidding welcome or farewell, of his almost perfect homelife with his beloved, gifted wife, and of his deeds of sympathy and compassion known to few. In days of neither railway train nor motor vehicles, he walked thirteen miles to plead with an angry, unforgiving father to receive again a wayward daughter, and, after hours of effort succeeding at last, he walked the thirteen miles back, reaching home at 3 a.m. the next morning. If, *perhaps*, in earlier years somewhat self-confident and assertive, he was not so latterly. 'It may be doubted,' admitted one disposed to adverse criticism, 'if he ever uttered one word in disparagement of his humbler and less favoured brethren. He was less a leader *ostensibly* than *really*, but, as if by common consent, the place of leadership was freely and generally accorded to him.'

David King's all-controlling conviction was the Saviour's absolute sovereignty. Hence he courted no worldly popularity, no favour from other religious communities, not even his Brethren's approbation. To dis-

cover the Divine will as in the Word of God and act accordingly was his one determination. Surely every adherent of the New Testament Restoration Movement should be constrained likewise.

CHARLES BAILEY.

Nyasaland.

APPARENTLY the law or perhaps the custom of Nyasaland is on the change. Formerly, it was usual for the brother to inherit any property left by the deceased. This law is becoming less effective and in its stead the sons will inherit. It may be difficult for Christians to insist upon the latter where the former may be pressed by interested persons. In order that books sent out for the use of the brethren may be preserved for them, Bro. Ronald is allocating a room in which they may be kept as a kind of library, from which brethren will 'take them for study on record.'

The Bible Society of Scotland has now issued *The Nyanja Bible*. The work begun in 1903 was continued in 1906, when Dr. Murray, of Mkhoma, visited Edinburgh to see the first edition of the *Nyanja Testament* through the press. It was still further carried on subsequent to another visit in 1928, and now, after these many years, the work is finished. »We would like to send some of these bibles to our Nyasa brethren, and subscriptions for this purpose are invited.

On July 10th, Bro. Ronald expects to be at Ncheu, where a prayer-house is to be opened on July 12th, after which he will proceed to Dowa District, making a call at Nkhoma Church.

He asks, 'Please remember us with the rations, for we are going into strange country and shall be there many weeks, therefore, please send us money to buy our victuals for living.'

Will you please refer to his special appeal for the teachers in July S.S. and this issue for the workers, and send along your fellowship? I gladly acknowledge receipt of ten shillings from 'Anonymous, Heckmondwike.'

w. M. KEMPSTER.

Marriage.

AT the Church of Christ Meeting Hall, Hospital Street, Glasgow, on July 3rd, by Bro. R. K. Francis, Bro. James -Loudon to Sister Sadie Hendry.

News.

Morley, Yorks.—It is with reluctance that we accepted the resignation as precentor of Bro. T. H. Bottomley. One of the founders of the Church, over forty years ago, he has always worked devotedly for the cause he loved, using his voice and musical ability in the Master's service. Family illness has caused him to resign this post. While regretting his resignation after such long service, we are thankful for his faithful stewardship of God's gifts. Bro. H. Wilson has taken his place, and we hope and trust he will worthily follow the example set by Bro. Bottomley. F. SUGDEN,

Obituary.

Glasgow, Coplew Street.—Bro. Duncan Livingstone, of Greenock, died on June 24th, aged sixty-nine. He was baptised over forty years ago, and has maintained a deep interest in the work of the Lord, being an office-bearer in several of the Churches with which he was associated. He was some time at Blackridge, Fauldhouse, Hamilton, Tranent, Cowdenbeath, and Dundee. He removed to Greenock in 1918. When the small Church there ceased to meet he took membership at Coplew Street, but the twenty-five miles journey did not permit of weekly attendance, and he felt the want very much. *

He was interred at Broughty Ferry. He is remembered by all who knew him with great respect. J.A.

Reddingmuir, Stirlingshire.—With deep regret we report the passing from this life, on July 5th, of Bro. John Traill, aged seventy-three years. Though in weak health for some weeks, he was able to get about almost to the end.

Obedying the Gospel some forty-five years ago, and joining the Church at Wilsontown, he witnessed to the power of Christ to save and transform. Removing to Newton-grange he was able to teach others 'the way of the Lord more perfectly,' and was one of the pioneers of the Church there.

Coming to this district about twenty-four years ago, it can truly be said that he has been faithful in the service of the Master.

The funeral service at the house and cemetery was conducted by Bro. W. Crosthwaite. *

Our real sympathy is extended to our dear Sister Traill and family in their sad-bereavement, and we earnestly commend them to Him who said, 'I am the resurrection and the life.' 'Blessed are the dead who die in the Lord.' 'We bless Thee for his every step in faithfully following Thee, and for his good fight, fought so well, and crowned with victory.' R. BROWN.