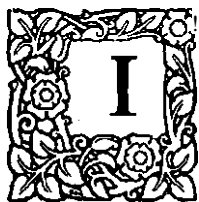


THE SCRIPTURE STANDARD

*Pleading for a complete return to Christianity as it was
in the beginning.*

Untempered Mortar.



IN the days of Ezekiel, Israel was in a deplorable state. Breaches had been made in the nation's defences. The Lord said, 'I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.' (Ezekiel xxii. 30).

False prophets, priests, and princes deceived and devoured the souls of the people for dishonest gain. 'They have seduced my people, saying, Peace; and there was no peace; and one built up a wall; and, lo, others daubed it with untempered mortar.' (xiii. 10-12).

Like jerry builders they put up a loose tottering wall, and tried to give it an appearance of strength and solidity by covering it with untempered mortar, a kind of whitewash. They palmed off as messages from God what were only the imaginations of their own hearts. Of course, they were the popular preachers of their day, their messages were pleasing and

plausible, and, as in a later day, the people were beguiled with enticing words of man's wisdom.

Surely one of the saddest statements in the Scriptures is when God said, 'The prophets prophesy falsely . . . and my people love to have it so.' (Jer. v. 31).

The inspired Paul wrote, 'For a time is coming when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies, and will turn away from listening to the truth, and will turn aside to fables.' (2 Tim. iv. 2-3, *Weymouth*). That prediction has been fulfilled again and again. Breaches have been made in the walls, the defences of the city of the living God, the heavenly Jerusalem. Before our eyes to-day men are busy, not in restoring the walls according to Divine plan and specifications, but, like the false prophets of old, they are building according to their own fancies, and endeavouring to hide the weakness and worthlessness of their work, by giving it a thick coat of whitewash. It is the age-long contest between the mind of puny man, and the mind of the all-wise God.

The commands of God are still made of non-effect by the traditions of men. The Lord put the issue

dearly before the religious leaders of His day, when He said, 'God commanded but ye say' 'In vain they do worship me, teaching for doctrines the commandments of men.' It is admitted by religious leaders, Catholic and Protestant, that the Gospel demands faith, repentance, and immersion into Christ. But they also claim that the sprinkling of infants will do just as well. A preacher in the United States, belonging to a Church standing for believer's immersion, has recently agreed to sprinkle some babies, giving as his reason that 'it satisfied the feelings of the parents, and did no barm.' That is surely daubing the wall with 'untempered mortar.'

In our own country, and in Churches of Christ, infant dedication services are held, which are just the 'christening' ceremony without the drops of water. Many other examples of the use of 'untempered mortar' in worship and service could be given.

All practices for which no authority can be found in the Word of God, though pleasing to human eyes and ears, are just in God's sight examples of jerry building, which like the house built on sand will fail in the testing time. Walls daubed with whitewash may stand in sunny days, but are of no use in times of storm, stress, and strain. Hailstones of God's wrath, storms of Divine justice, will sweep away every false refuge, and only that which is built according to God's Word will stand.

These times call for men to stand in the breaches, to make up the gaps. Gaps have been made in the Scriptures, the Lord's ordinances, the order and worship of His Church. Men are needed like 'Moses, His chosen,' who stood in the breach that He should not destroy them. Men like Elijah, who, when a surging sea of apostacy was sweeping o'er the land, stood like a wall of brass, and stemmed the tide. Men of the spirit, power, and courage of Martin Luther, John Knox, Alexander Campbell, to clear away all the rubbish, lay

bare the one foundation in Zion, and to restore again the New Testament Church. Those who compromise, and pander to the desires of the people, may seem to succeed for a time, but sooner or later their building will fall, and involve them in its ruins. What a glorious opportunity present conditions in the Churches offer. 'Now's the day, and now's the hour.' Working and building on God's lines may be slow, hard, and costly, but it will stand the test of time and eternity. When the jerry builders are left defenceless, crying for rocks and mountains to hide them, loyal souls will find shelter in the Rock of Ages.

Strong, loyal men are needed now. The King of Kings is calling for them. Will you respond to the call?

'The past and the future are nothing,

In face of the stern to-day.'

EDITOR.

EDITOR'S ADDRESS:

FEBRUARY 4TH TO MARCH 4TH:

c/o Mr. A. Harris,
19 Millburn Avenue, Coaltown,
Markinch, Fife.

An Appeal.

THE Church at Nelson, Lancashire, is growing, and we have taken larger and more commodious premises, where we are confident God will bless our efforts to extend His kingdom. We are relying on Him, and also on the generosity of Churches and individuals, and are sure our appeal will not be in vain. We need more seats, copies of old edition of Church hymn book, and other things to make our labour for God more efficient. We would be glad if any Church having a surplus of these would send them on.

We open our new meeting-house (D.V.), on Saturday and Sunday, January 27th and 28th, and we earnestly plead for your co-operation. If you cannot be with us, and are unable to help in any other way, please pray for us. We need your prayers, and also if you can give it, your material help. We send to all Churches heartfelt wishes and prayers for continued success.

On behalf of the Church,

Yours, in His service,

FRED SYKES.

6 Meredith Street,
Nelson, Lancashire.

Wherein and Why Churches of Christ differ from the Baptists.

THE present article must not be understood as an assault on our Baptist friends. The writer would be sorry indeed if anything he may advance should make it appear that he would willingly say a word in their disparagement.

We agree with the Baptists on the *action*, or, as they call it, the *mode* of baptism. They and we practice immersion only. There is agreement also with regard to the proper subjects of Baptism. They and we agree in maintaining that infant baptism is unscriptural and anti-scriptural, and that believers are the only lawful subjects of this ordinance. Although we agree on these points, it is well known that we mutually disclaim any connection. And again and again, by members of our own Churches and by friendly non-members, the question has been asked, 'Wherein do we differ?' There is a difference, and the difference is not a mere question of words, but of principles,

THE NAME.

The Baptists have adopted a sectarian name, a denominational title, after the manner of the sects around them. Now, Denominationalism is condemned in Scripture (see 1 Cor. 1:10-15 3:1-5; if it unscriptural

to gather around Paul, Apollos, and Cephas, it must be equally so as to gather around Luther, Calvin and Wesley. If it is wrong to call of ourselves after the Apostles, who filled the highest office in the Church, be wrong to call ourselves after any subordinate office. And if it is wrong to call ourselves after any *office* in the Church, it is obvious

"at it cannot be right to call ourselves after any *ordinance*.

Sects and divisions among the followers of Jesus are forbidden.

Those who assume sectarian names are set down as being yet carnal. Denominationalism is in direct antagonism to the prayer for the union of His people offered up by 'he Lord in that solemn hour when the shadow of Calvary had begun to gather around His devoted head. In view, therefore, of all the premises, we are not at liberty to adopt any other than scriptural names. In our private or individual capacity, we are satisfied to be known simply as 'Christians' (Acts. xi. 26; 1 Peter iv. 16.) As worshipping communities we are content to be known as 'Churches of Christ' (Rom. xvi. 16.) These are Apostolic designations; but to call ourselves after any office or ordinance in the Church is without precept or precedent in the Word of God.

II. THE MINISTRY.

There is a difference, also, on the subject of Ministry. Among the Baptists there is above the Diaconate and above the Eldership (where they have Elders), *the Pastor*. This official finds no place in Scripture. He is a later development, whose origin must be sought in the writings of ecclesiastical historians. The pastor is almost invariably an excellent man, and does good work. But his many

excellent qualities might be turned to good account in a scriptural office; while the order of worship would be preserved in its primitive simplicity. For in the primitive Church, it must worship of the primitive Church, there were in the Church, it is obvious that the elements of worship were open to all that were able to take part therein. There were in the Church at Rome some who possessed the gift of prophecy; others who possessed the gift of teaching; others had the gift of exhortation; and others

possessed special aptitude for ruling. The gifts were distributed by the Holy Spirit among the members, and the privilege and responsibility of using these gifts were co-extensive with their bestowment. (see Rom. xii. 3-8).

1 Cor. xiv. is wholly devoted to the subject of Ministry. There, also, we find no trace of the modern cleric. On the contrary, he is excluded by the very terms employed. In the worship of the Church at Corinth one might have a psalm, another a word of teaching, another a revelation, another an interpretation. This was not condemned. It was recognised as the divinely established order of things, and instructions are given so that everything may be done with becoming propriety.

It has been said that when so many speak there are sure to be imprudent things said. Yes, sometimes. But this must be set down to the imperfections of the men, not to the system. The one man system is not always a security against imprudence of speech. Some time since, the *Fountain* contained an account of pulpit improprieties by the 'Rev.' E. Paxton Hood. The deacons had to remonstrate with him, and the affair ultimately issued in an open rupture. If the narrowing of the platform to one man diminishes the danger, you have only to narrow it a little more and the danger will be entirely removed, for when nobody speaks there will be no abuse. But with the danger of abuse the edification goes also. When brethren abuse the liberty to teach or exhort, we should not proceed to undermine the Magna Charta of the Church, given by the Apostles, and sealed with the precious blood of Christ. Advise, remonstrate, entreat; and, if this fail, deprive them of a privilege which they cannot use to edification. But touch not, with presumptuous hands, the Ark of the Covenant. Let not the errors of one or two be made the ground of depriving many of what is at once their duty and their privilege.

III. BAPTISM, ITS DESIGN.

While agreeing with the Baptists on the action and subjects of Baptism, we differ considerably as to its design. With them baptism is a symbol of our Lord's death, burial, and resurrection. We admit the symbolical nature of baptism; but instead of regarding it as a barren symbol, we believe that it represents a solemn accompanying reality. We take the ground that the union between the saint and the Saviour, which is begun in the heart by faith, is completed by this ordinance, as the union between two betrothed persons is completed in the marriage ceremony. In both cases a previous union of heart is consummated in a certain prescribed outward form. Hence we accept such passages as Mark xvi. 16, Acts ii. 38, in their plain, literal meaning. Instead of assuring the people that they are saved by faith alone, we follow the Saviour's instruction, and say, 'He that believeth and is baptised shall be saved.' In the New Testament, faith, repentance, and baptism are enjoined as terms of salvation.

Baptists, when closely pressed in argument, have no difficulty in finding that the Scriptures establish a definite connection between baptism and salvation. Robert Hall, in his reply to Kinghorn, says: 'I embrace without hesitation the affirmative side, and assert that in the apostolic age baptism was necessary to salvation.' (*Hall's Works*, Vol. iii., pp. 202-203.)

There are only two conceivable ways in which baptism can be necessary to salvation. First, by virtue of an inherent connection between baptism and the forgiveness of sins; or, secondly, by virtue of the express command of God to that effect. No right-minded man can believe there is any inherent efficacy in water to wash away sins. It follows, therefore, that baptism and salvation, or baptism and remission of sins, are only connected by the express command of God. As an Act of Parliament, when placed upon the Statute book, can only be revoked by Act of

Parliament, as a royal decree can only be revoked by royal authority, so God's command, once given on this subject, remains in full force till He, in the exercise of His divine authority, is pleased to revoke it. It was not revoked during the Apostolic age, Robert Hall himself being witness. And none but a messenger from the court of heaven, invested with the authority and credentials of an apostle, is competent to assure us that God's command, as given long ago, in any of its provisions, has been cancelled in this century.

Say not that we thus consign the pious unimmersed to perdition. With John Wesley we are pretty well agreed, that while God has shut us up to this method, He may not have shut Himself up to it. The will of the lawgiver is above the law he makes; and God, in His infinite wisdom, may modify, or set aside, any law of His vast empire whenever He sees fit. We are prepared to admit, on the basis of a very broad induction of facts, that the Divine One always distinguishes between sins of ignorance and sins of presumption. But we dare not encourage any of our fellow-creatures to build their hopes on their speculations or ours. Our duty and safety alike consist in a literal obedience to the terms of the Covenant.

IV. THE LORD'S SUPPER.

We also differ in reference to the observance of the Lord's Supper. The generally of Baptist Churches observe the ordinance *monthly*. It is clear, however, that the memorial feast formed a part of the regular worship of the Church in the apostolic age. In the earliest epitome of the elements of worship, we are told that the disciples 'continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' (Acts ii. 42). From this it appears that these ordinances were observed together. There is not the remotest hint that the breaking of bread was omitted three times out of four. Then there is the pas-

age which records the assembling of the Church at Troas: 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.' (Acts xx. 27). We learn from the second of Acts that the breaking of bread was a regular part of the worship. From the twentieth chapter we learn that this was the most important part of the worship, the primary object for which they met on the first day of the week. It has been objected that the passage does not say *every* first day of the week. Yet the very words imply this as strongly as if expressed. The incidental nature of the reference, and the manner in which it is made, point to an established custom. A directory on my shelves informs me that a certain gallery is open to the public on the first Saturday in the month. There is no mistaking what that means: no one doubts for a moment that the first Saturday in the month means the first Saturday in *every* month. We are informed that a museum is 'open on Sunday from two to five p. m.' It is true it does not say *every* Sunday, but no one in his senses will deny that such is the meaning of the intimation. The record of the meeting at Troas is the principle text on which all Christendom relies for proof that the first Christians assembled for weekly worship, and that they did so the first instead of the seventh day. Now, if the passage is a valid proof of weekly worship on the first day, it must be conclusive on the subject of weekly communion at the Lord's table.

V. OPEN COMMUNION.

We also differ on the question of Communion with the unimmersed. Our Baptist brethren generally throw the table open to all comers, non-compliance with our Lord's command presenting no barrier. They agree with us in affirming that God's order is first faith, then baptism, then the Church and its ordinances (see Acts ii. 41-42). But they do not insist on a strict adherence to this order.

With us it is different. In leaving the sects around us, or in refusing to identify ourselves with them, because of their unscriptural practices, we have committed ourselves to a principle, namely, a *scriptural order of things*. On no other ground can we justify our existence as a religious community. The principle which justifies us in receiving the unbaptised from any other community would also justify our going over to them.

Some contend that it is the Lord's Table, and that we are not at liberty to exclude anyone from it. But this argument only tells against those who urge it. If the table were *our own*, we might do as we think fit. But this house is the Lord's; the ordinances are the Lord's; all the arrangements are the Lord's. We are simply servants in God's house. Whatever we do in God's house, and with His ordinances, must be done according to His will. And we know His will only as it is revealed in His Word. The ark of old was the Lord's also. But did that authorise every pious Israelite to touch it? God had 'an established order' in approaching the ark. Uzzah, when the oxen stumbled, 'put forth his hand to hold the ark.' He did it with a good intention, but it was not

his place to touch it, and God smote him that he died. With reference to this sad event, David said: 'The Lord our God made a breach upon us, *for that we sought Him not after the due order*, (i Chron. xv. 12-13). God, then, had an established 'order' in approaching His institutions. And we read the lessons which sacred history afford to very little purpose if we fail to learn that He requires the divine order to be respected.

It is hoped that what is here written may not only gratify curiosity, but awaken enquiry. The members of our Churches who have not carefully considered these matters should not fail to do so, that their connection with us may not be a matter of preference or convenience, but one which springs from an intelligent and deep-rooted conviction of duty to the Lord. The members of other religious communities have our distinctive position frankly defined, together with some of the grounds on which they are held. We recognise most cordially the piety of many who follow not with us. It is hoped that any who may read this will search the Scriptures, like the noble Bereans, to ascertain whether these things are so.' *Old Paths.*

The Tribunal.

THIS brief resume is written after a visit to the Conscientious Objectors' Tribunal, held at Nottingham on Tuesday, Dec. 5th, 1939. In company with two young brethren who expect shortly to appear before the Tribunal, we felt it would be advantageous to watch the procedure; and I thought it might be helpful to pass on some impressions.

From what we saw and heard, the tribunal need not cause any feeling of fear or trepidation. Certainly, it has not the same note of dread that it had for many during the last war. Then, men had to face the tribunal

with the knowledge that there was little chance of a fair hearing and less likelihood of obtaining exemption from military service. The tribunal was abused, and only prison awaited the majority of those who for Christ and conscience' sake, refused to take up arms, and if a different state of affairs exists to-day, it is largely the result of the price paid by the pioneers of those years. Let us thank God for their witness.

Although none of the appellants were known to us, we felt we were in a company of kindred souls, and rejoiced for so many young fallows

who, amid these scenes, were giving their witness to the cause of peace. They were young men from various religious circles, including one or two from our own Churches. In spite of difference of creed and religious belief, they were at least united in their opposition to war.

What impressed me throughout the session was the fairness of the chairman, and his desire to make these young men feel at ease; and I should like to record my sincere appreciation of this fact. There was no attempt to coerce these young fellows, or to trap them into a corner by questioning. He sought to impress the fact that all the tribunal desired to do was to ascertain the genuineness of the objection to military service, and that being found out what they were prepared to do. The decisions of the tribunal were received with approval, with one exception.

Most of the applicants brought a friend to bear witness to the sincerity of their convictions, and in this respect we were made to realise the tragedy of a divided Church. And this played into the hands of the tribunal. A Methodist minister, testifying to the sincerity of one of his young men, said that although he did not himself share 'these views,' he willingly testified to this young man's honesty. Later on to another Methodist, the chairman said, 'Of course, you are aware that all Methodists do not share your views.'

What pained us most was when an Elder of a Church of Christ, bearing the same testimony to a young fellow of his own Church, said that 'he did not take this attitude himself'

Does it not seem strange, and very sad indeed, that a young man of twenty or just over bears this testimony to the cause of the Prince of Peace, and one of the men responsible for the training of the Church has to say he does not share these views himself. If only the Churches had one voice, what a power we should see today.

We have no desire to condemn ourselves, we must grant the same liberty to others, recognizing that one day we shall all have to give account to God. But it hurt deeply to hear such confessions from ministers of religion.

Coming home, we felt more convinced than ever of the truth, and therefore of the strength, of the pacifist position, and we pray God that if, and when, all may have to face the tribunal we may bear the same faithful witness to the cause of Peace.

ALLEN MURRAY.

Bible Readings.

OLD TESTAMENT.

of Sheba, but where they

1 Kings 10 In Genesis 10 there are **1-13** two references to a people of Sheba but where they dwelt is a matter of uncertainty. From Ezekiel xxvii. 22, it is evident that its chief exports were spices, gold, and precious stones. The Queen, in view of the fact that she gave King Solomon the equivalent of nearly three quarter of a million, in gold, was probably combining a business compact with her curiosity to see and hear this man of reputed wisdom, who ruled over the kingdom of Israel. Trade missions are not an invention of the Twentieth century. In true oriental style, she plies him with hard questions, and was amazed at his ability, at his sumptuous entertainments, and also at the number and appointments of his officers of state (servants who sat at his table) and at the number of ministers (servants who waited on him). She was overwhelmed at the magnificence of it all. Whence came all this splendour? Largely from labours of his people. Their yoke was a grievous one under such a glorious king.

Isa xliii The religious body known as **1-19** 'Jehovah's Witnesses' adopted the name from this passage, but they have no more

right to the title than that which they formerly appropriated, 'Little Flock.' Neither of these was given under the New Covenant. The name is here applied to the children of Jacob, and to them only. And in what a wonderful way have they witnessed to a covenant-keeping God, and to the verity of His Word. The Jews are a living testimony that there is a God, and also that He inevitably punishes disobedience, disloyalty, and transgression. They had the promise that although God might overthrow and make a final end of other nations, they would remain. There they stand to-day, a separate people, without a country, a king, a priest, or a sacrifice, as prophecy foretold they should. Here, long before they went into captivity in Babylon, they were assured of eventual emancipation from their enemies; and they shall once more regain the favour of God when they seek Him who is their rightful King.

Daniel 12 There is found here one of the early intimations of resurrection to everlasting life, also an everlasting shame and contempt for some. Michael's war against the forces of the Evil One are again found in Revelation xii. There Satan is defeated but not destroyed. Yet his final overthrow is only a matter of a short time. Those delivered are they whose names are written, and who have overcome through the blood of the Lamb and because of the Word of their testimony. The ignorance of the people led to a vast system of religious slavery which received a staggering blow when the art of printing was invented and the Scriptures were thereby scattered abroad. Thus knowledge was increased. The time, times and a half are evidently equivalent to 1,260 years (see Revelation xii. 6 and 14).

Prov 1 The picture drawn here is **20-33** thought so black and disheartening that it cannot be depicting God as laughing in the day

of calamity and mocking when fear cometh. Yet even if it be written on the lines of human understanding and speech, it yet sets forth a mighty principle which runs throughout Scripture. For these things are the direct outcome of refusing when God calls, disregarding His stretched-out hand; flouting His counsel, and being heedless of His reproof. God is not willing that any should perish, but it is of the very nature of things that he who will not accept His salvation must, when the Master has risen up and shut to the door, find himself a prey to fears, and the victim of calamity that could have been obviated but for his own stubbornness. If any still doubt the fact, they will see a fearful and wonderful example in the Jews.

NEW TESTAMENT.

Matt. xii. The Pharisees were surely 22-50 bereft of all reason in attributing the miracles which Jesus did to Bee'zebub, as it was a lie against all experience; and contradiction of their teaching. Nicodemus was nearer the truth when he said: 'We know thou art a teacher come from God, for no one can do these miracles except God be with him.' The Saviour meets the baseless assertion by an argument that could not be gainsaid. Why should Satan cast out what he had wrought in man? Some of them claimed to cast out devils. (Acts xix. 13). The blasphemy against the Holy Spirit appears to be applicable to that age. They saw the miracles and instead of attributing them to God, they wrongfully and sinfully allege them to be Satan's work. Mark iii. 30 enlightens us as to the gravity of their crime. 'They said he had an unclean spirit.'

Matt 13:1-23 The parable of the sower is rich in its suggestiveness
Good seed may be sown

but not all is equally productive of increase This was the case even in the sowing of the

Master, and subsequent experience has taught that some converts endure but a short time because of evil influences or levity in themselves, while others produce an abundant harvest. This parable shews, at least, that men are not all totally depraved.

In what sense was it true that the disciples were more enlightened than the mass of the people to whom the Saviour spoke? In this, that they had the grace to come and ask for explanation of that which they did not understand. The others were so indifferent that they remained unenlightened as to what these teachings might mean.

Matt 13 These parables indicate the **24-43** prophetic insight of the Saviour that there

would be no wide acceptance of the Word which He spoke or of the Gospel which the Apostles were to proclaim, He foresaw, as He also was aware of the efforts the enemy would put forth to stultify or, if possible, paralyse the good work He Himself would accomplish. First of all tares, closely resembling wheat, would be broadcast. This is a possibility against which we must be on our guard to-day. Spurious teaching that resembles the truth is ever claiming our belief and acceptance. In the parable of the mustard-seed is predicted an abnormal growth of the Church, but evil men entrenched in it like the birds in *the* trees. This process continues till the whole is a corrupting mass of evil. Such was the state of Christendom in what is known as the dark ages.

Matt These seven parables open with **13:44-58** Jesus own work

The next phase erroneous doctrine (tares) sown by the enemy. Then evil men attain to place and position. After that the dark ages becloud the world, when the good seed—the Word of the kingdom—is not sown, indeed is despised and

neglected. Ignorance, superstition, priestcraft, prevail. The fifth parable shews the finding of the treasure, so long buried under the rubbish of tradition, both labour and time being devoted to the search and exposure of it. This was Luther's work. In the providence of God, the Scriptures were again brought to light. The sixth parable shews the treasure—now as a pearl—being sold and purchased. The treasure is not now lost and buried, but is in the hands of some who sell it to someone who sells all he has to acquire it. Those to whom the labours of Luther brought such blessing are now *selling* it. But who is the buyer? Time will reveal! The last parable depicts a Judgment day in which God sifts out the hearts of men before His Judgment seat.

J. SCULLER.

Nyasaland.

BRO. ROLAND'S report continues, 'We left Ponela and arrived at Kamvunguti, Lilongwe District, at 3 p.m. Here the brethren and sisters were very willing to attend the meetings, morning and evening. At noon was the time of answering their questions, which I did on four days. On October 1st, we left Kamvunguti and arrived at Lilongwe town, fifty miles distant. We walked six miles from the town to Chapata village. All the elders and deacons from Malimba, Kunyande, Kota-Kota, Ponela, Kamvunguti met with us at Lilongwe. There we met on two days, talking and arranging about Gospel work and the schools. The greatest appeal is for schools

We left Lilongwe on Tuesday, October 10th, and arrived at Mkhoma, twenty-four miles away. From Mkhoma we came to Chafala's village. We stayed here two hours, and told the elders to tell the brethren to come to us at Chimvumvulu, Deoza District. From here we sent a message to the brethren at Panyila and Mphati to meet us. On Friday and Saturday we held meetings with the brethren. On Sunday, we had the Gospel meeting at the side of the stream. Bro. Wellem conducted, the service, and three candidates con-

fessed the Lord, before over two hundred who were assembled there. We held the second meeting in the house where I conducted the service and broke the bread. In the evening, we held a third meeting, when we told the deacons what the Lilongwe meeting had been discussing and arranging.

'On Monday, October 16th, we left Chimvumvulu, parting with Bro. Jackson Nazombe, who had been our guide with Bro. Lamuel Kaluuzi, of Malimba. Bro. Lamuel had left us at Lilongwe to go back to Kamvunguti, leaving Bro. Jackson with us. And now we must part from him and let him go back to Lilongwe. We left Chimvumvulu about 8 a.m., arriving at Dedza at noon. Passing through here we arrived the same day at Bunvenga Church, Ncheu District, a distance of seventy-three miles. At Bunyenga, we held Gospel meetings on Tuesday and Wednesday.

Bro. Roland addresses the readers of the *Scripture Standard*, as follows:

'Listen my readers, through my travelling to this large province of Nyasaland, I have seen that the Churches are in good standing and spiriual health, but there are three principal things which are preventing our Gospel work growing more rapidly, and our entering village after village, as we have been able to do in the Zomba District. The three principal things are:

- '(1) The wide spaces between our Churches.
- '(2) Elders or evangelists from here to go and work the areas round the Churches.
- '(3) Schools in connection with the Churches.

'Though there are such wide spaces between our Churches, only if we should have evangelists to keep in each Church, and schools opened in connection with the Churches as other missions do. As we understand how schools are worked, the schools have the power to call all people, Christian and unchristian, from every village to come in and daily receive instruction from the Bible, which is very important. So when they go out from the school they go and tell the news of the Bible, in which they are instructed. By doing this, the Gospel is winged to fly to different villages and result in rapid growth of Christians, for it is written, 'Faith Cometh by hearing,'

'And what shall I say more, for time would fail me to tell of Dowa, Kota-Kota, Lilongwe and Dedza Districts. This fourth country is the largest province, larger than our own province. That province has been covered with Churches and schools of one denomination, the Dutch Reformed Church. So the people of that province are in as great darkness as any other country. Remember, consider, if the country has only one store opened in it with goods' to sell, the people of that country will be cheated and deceived. So likewise the people of this country have not a true representative of the Church of Christ according to the New Testament, and are greatly cheated and deceived about the truth.

'So I wish to send four teachers to keep four Churches there, and that the brethren who are so anxious for the comfort of the truth may receive a little comfort through the preaching of the Gospel. These preachers will also prevent the Churches going wrong.

'Who will support them with their families?

'I beg to close with greetings to you and to your families.

Yours in the Gospel,

R. KAUNDO,'

Brethren, you have now read a most interesting and inspiring report of work undertaken by our black brethren, who have been endeavouring to preach the Gospel of Christ as it is recorded in the New Testament. These men and their wives and families have been faithful to the Word, and the support that we have sent them since 1930 has been very - eagre. Can we do more than we have done? That is a matter of our consciences between ourselves and God. May I affectionately urge that if you can only do a veiy little, what you may think hardly worth while, that you do it. Above all, pray for the workers in that f,r-off country, and send the little you can send me for them. Are you Scotch? Are you English? Are you Welsh? Are you Irish? But are you Christian? These blak Nyasaland brethren are Christians. Please, therefore, send along your contributions, now and regularly. Thank you I

W. M. KEMPSTBR,



Young Folk's Corner.

CONDUCTED BY
UNCLE JACK.

Books of the Bible.

LAST month we gave hints as to how to remember the number of books in the-Old and Ntw Testaments. Here is a rhyme to enable anyone to remember the order of the various books.

THE Great Jehovah speaks to us
In Genesis and Exodus j
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans-a sheaf with trembling hand.
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear,
Ezra and Nehemiah, now.
Esther, the beauteous mourner, show;
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms,
Ecclesiastes then comes on
And the sweet Song of Solomon.
Isaiah, Jeremiah then
With Lamentations takes his pen.
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obediah's;
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
While Zephaniah, Haggai calls,
Rapt Zechariah builds his walls,
And Malachi with garments rent,
Concludes the ancient Testament.

Falling As You Lean.

A SMALL boy lived with his grandmother in a country village, and near the house in which she dwelt there was a large pond. Round the pond had been placed a fence to prevent anyone falling in accidentally. The boys of the village gathered here and as they talked, leaned against the fenced Is it not wonderful that it is the boys who are always leaning; girls don't seem to need to learn, However

as this small boy, Johnny, was leaning against the fence, it gave way and he went down headfirst into the water. He hurried home to his granny expecting that he would receive a scolding for getting his clothes wet. To his surprise, all his grandmother said was, 'Remember this, Johnny, boys always fall the way they lean!' You see, if he had leaned away from the pond he would not have fallen into it, and he would not have got wet. Now this saying is true of men and women as it is of boys. Men and women fall into sin, because they are leaning that way. Oh! that they all might lean towards Jesus Christ, our Saviour, so that if they fall they fall into the loving arms of One who is able and willing to uphold and to bless. Remember, 'Boys always fall the way they lean'.

Bible Names.

1. A Tax-gatherer who wrote a book.
2. The first High Priest.
3. A lady who, with her husband, was banished from Rome.
4. Brother of Jacob.
5. Son of the man who bore the cross to Calvary.
6. A High Priest who had wicked sons.
7. An early Martyr.
8. A Roman soldier whom God commended.
9. A helper of the Apostle Paul.
10. Father of the first King of I-rael.
11. One who did Paul much evil.

The initials of these names when arranged in proper order will tell of some whom the Lord called 'Blessed'.

Answers will be given next month.

Answers.

Answers to last month's 'Buried Bible Places'.

I Rome, 2 Bethsaida, 3 Kiihon, 4 Cana, 5 Nebo, 6 Hermon, 7 Philippi, 8 Myra, 9 Nineveh, to Sodom, II Endor, 12 Tarsus,

Hammer and Anvil.

'HAMMER away, ye hostile bands;
Your hammers break, God's anvil stands.'
Look foh and tell me what they do

Cn Life's broad field. Oh, still they fight:
The False forever with the True,

The Wrong forever with the Right.

And still God's faithful ones, as men

Who hold a fortress strong and high,
Cry out in confidence again,

And find a comfort in the cry:

'Hsmmtr away, ye hostile hands,
Your hammers break, God's anvil stands.'

Older than pyramid or sphinx

Old as the stars themselves, the Word
Whereby, when other courage sinks,

The courage born of heaven is stirred.

For, when God made the world and knew

That good and evil could not blend,

He planned, however men might do,

What should be would be in the end.

And, though as thick as ocean sands

They rain their blows, the anvil stands.

Oh, many a time has this vain world

Assayed to thwart the mighty plan:

Its fleets and armies have been hurled

Against the common rights of man.

But wrecked armadas, Waterloos,

Empires abandoned to decay,

Proclaim the ttuth they did not choose.

What broken hammers strew the way !

Though all the world together bands

To smite it, still the anvil stands.

Thou knowest that thy cause is just ?

Then rest in that; thy cause is sure.

Thy word is true? Oh, then it must,

In spite of slanderous tongues endure.

As toward the crag the billow rides,

Then falls back, shattered, to its place;

As fans the breeze the mountain side,

Nor fans the mountains from its base,—

So, in all times and in all lands,

Men's hammers break; God's anvil stands.

SAMUEL VALENTINE COLE.

Wanted.

Lives of the Haldanes, also complete volumes, bound or unbound, of the *Harbinger*, *Old Paths*, and other publications of the brotherhood. A. Cameron, 839 Euclid Avenue, Toronto, 4, Canada.

What Are You Worth?

ARE you worth three shillings and sixpence? Of course! **Y**is. but we refer **10** the actual chemical worth of your body. An eminent American scientist estimates that the value of chemicals contained in (he average man are not worth more, than three shillings and sixpence. You see, even blood is ninety per cent, water, the liver sixty-nine per cent., and bone contains twenty-seven per cent, of water. The rest of the body is made up of lime, magnesium phosphate, calcium phoshate, calcium flouride, and a fatty substance, collagen, which may be reduced to gelatine by boiling. If scientifically reduced to commercial producis, an average body would produce a large dose of magnesia, about two pounds of sugar, enough fat for seven bars of soap, sufficient phosphorus for two thousand matches, enough lime to wash a fowl house, and iron to make two nails. The body is a wonderful organism, while the soul is beyond price.

News.

Aberaman, Commerce Place.—Another milestone was passed in the history of the Church here, on the celebration of the fifth anniversary, which took place on Saturday, December 2nd. Churches in the district were represented at the tea and evening meeting, our speaker being Bro. H. Williams, of Pontypool. Our brother continued his services on the Lord's Day, and all felt a joyous time had again been spent on this birthday occasion. **P.A.**

Bristol, Bedminster.—'And thou shalt rejoice in every good thing.' (Deut. xxvi. 11). Truly we have cause for much rejoicing in another addition to the Church. Kathleen Bolt, one of our elder scholars, was immersed on Lord's Day evening, January 14th. It will be interesting to many to know that Bro. Arlidge, who was immersed two months ago, preached the Gospel on this occasion. We pray that God will bless our new member, and that she may be kept

faithful. In the expectation of further blessings we go forward. **E. M. WILLS.**

Bristol, Bedminster. — Lord's Day School. A very happy time was spent on Saturday, January 13th. The junior section of the Lord's Day school met in the afternoon, and the seniors in the evening, for the New Year's social. Refreshments were served, and all could have said, 'We can sing though full we be.' We hope and pray that during the present year the number of scholars will be increased, and that our work will be blessed. **B. M. WILLS.**

Birmingham, Summer Lane.—It gives us joy to be able to report yet another addition to our numbers. On Thursday evening, 21st December, Robert Reid made the good confession and was baptised. He was received into the Church's fellowship on the following Lord's Day morning. A young man in the early twenties, he gives promise of becoming a useful servant of Jesus Christ in this locality, and we pray that he may be kept faithful. **FRED c. DAY.**

Buckhaven.—We are pleased to report that God has richly blessed our humble efforts put forth in His Name. We have had eighteen baptisms, two restorations, and two formerly immersed, a total of twenty-two for the year, November, 1938, to November, 1939. Truly God hath done great things for us. To Him we give the glory, honour and praise. **w.K.**

Cape Town, Loop Street.—We are glad to report that the Lord has again added to His Church such as should be saved. On September 17th, a young man confessed the Lord Jesus, and was united to Him in baptism. On October 29th, a young woman was baptised, this being the fruit of the labours of Bro. Brown with the Claremont Assembly.

We co-operated with Bro. Brown in a Bible campaign from November 12th to December 3rd. Bro. Brpwn delivered interesting addresses on such subjects as 'What must I do to be saved?' 'Reconciliation,' 'A Sure Foundation,' 'The Establishment of the Church,' etc. Showers of blessings began to fall, and on November 29th, two women and a young man were baptised, and on the last night of the campaign, two more confessed the Lord and put Him **oh** in baptism. 'All praise to our redeeming Lord.' Thus one plants, another waters, but God giveth the increase. On

one evening of the campaign, the Bible School children gave various items, recitations, choruses, etc. Though many are waxing worse and worse, deceiving and being deceived, let us continue in the things we have heard, casting all our care upon Him who careth for us. Let us watch, for in such an hour as we think not the Son of Man cometh. **T. HARTLE.**

Fleetwood. —The little Church here makes progress. The first Lord's Day this year saw six breaking bread, with four others observing our order of worship. At the Gospel meeting ten were present on a wet and black night. Our Brother and Sister Sandham, lately returned from Burnley, have joined us. Our brother is a speaker, and his help will be invaluable, especially to the writer, who has carried on single handed for nearly two years.

The boys' Bible Class is well attended, some twelve being present each Lord's Day. We thank God and take courage. Pray for us, brethren. **A. L. FRITH.**

Netherfield, Notts.—The Editor of *The Christian Outlook*, monthly organ of the Netherfield Church of Christ, writes: 'As I wrote these notes last month, we were expecting the arrival of Bro. W. Crosthwaite, and the commencing of his month's mission with the Church. Now he has left us. He has left behind him rich memories of his fellowship, and greater knowledge of truth in our own minds. His zeal for the Scriptures, and his loyalty to New Testament teaching of the Church, have been made clear, and should have called from our hearts like zeal and loyalty. There is no doubt that his stay amongst us has been a great blessing from this point of view. And we would thank our Heavenly Father for this. **A. E. BAKER.**

Slamannan District.—The Churches in this district held their annual New Year's Social in the meeting-house, Slamannan, on Tuesday, January 2nd. The number present was much larger than expected during war and black-out conditions. Some came from the farthest parts of the district.

The chairman, Bro. Crosthwaite, wished all Churches and individuals a happy and prosperous year, and recalled how frequently he had met, in different parts of our Isles, members from the Slamannan district who were scattered abroad, and doing good work in the Churches where they had located.

The speakers, Bren. John Anderson (Glasgow), T. Reid (Buckhaven), A. E. Winstanley, and the chairman, covered a long period of experience with the Churches, and reminded us of the work done then and now. The need for having our position and plea founded on the living Word was stressed, as also the serving of God with a clear conscience. The Bible was held up as the Word of God, and we were reminded that there can be choked Christians, choked with cares, riches, and the pleasures of this life. Recitations, solos and duets by members of the various Churches, all helped to make, what was considered to be, one of the best socials we have had for some years, and we were more than compensated for difficulties of travelling.

D. STEWART.

Obituary.

East Kirkby, Beulah Road.—Our hearts have been deeply touched by the sudden departure from this life, on January 2nd, of a dear friend (aged thirty-four), the elder daughter of our highly-esteemed Brother and Sister Bunnell. Though not of the strong and robust type, she was normally well, and following her employment as domestic servant up to the day previous to her death. A very dutiful daughter, and of a kind, loving disposition, she had endeared herself to all our hearts. We are grieved for all those left behind to mourn the loss of such a dear one. Truly, as the Apostle declares, *The body is not one member, but many.' 'If one member suffer, all the members suffer with it.' Such sudden visitations emphasise with heart-searching power the Saviour's words, 'What I say unto you, I say unto all, watch.'

May the Lord comfort the hearts of the bereaved ones, and cause the light of His countenance to shine upon their souls, causing them to still trust Him, though they may not be able to understand. The interment took place on January 6th, the writer, assisted by Bro. Murray, officiating.

w. B. JEPSON.

Humberstone, Leicester. — With deep regret we record the passing of our esteemed Bro. A. Mann, in his eighty-fifth year, on December 25th. He was one of the early converts of the Restoration pioneers. As a

youth he worked along with' our late Bro. T. K. Thompson, whose influence led him to join the brethren meeting in Cra'fton Street, the only Church then in Leicester representing the Restoration Movement. He married a daughter of Bro. Thomas Leavesley (a brother of the better known Bro. James Leavesley'. This union was happily maintained for sixty years. Mrs. Mann passed away two years ago. Bro. Mann early took an active interest in the work of the Church, first as a teacher in the Lord's Day School. Being a gifted speaker and a Bible student, he soon became active as a preacher. For a time he left Leicester to assist Bro Lancelot Oliver in training brethren for evangelistic work.

Returning to Leicester, he and others were drafted off to form a Church in the newly-formed garden suburb at Humberstone, and for over thirty years he was one of the mainstays of the effort. Ever ready to teach and exhort his brethren, and to preach the good news on Lord's Day evenings. Always of a bright and cheerful disposition, his services were sought after, not only by his brethren, but by many organisations whose object was to help the suffering. The hospital and the Blind Institution had his sympathy and help. Bro. Mann was indeed a good Samaritan. He was laid to rest on Thursday, December 28th. The service was conducted by Bren. W. Mander and J. Garner. There was a large congregation, including many representatives of the organisations with which our late brother was connected.

J. A. TAYLOR.

Leicester, Andrewes Street.—We have just heard, with sincere regret, of the passing of our esteemed Bro. T. E. Bambury, of Leicester. We hope to give a fuller notice later. Meanwhile, we are sure many will join us in sympathy and prayers for Sister Bambury.

EDITOR.

Lyddington, Rutland.—The small Church here has lost, by the passing of Bro. T. E. Bambury, of Leicester, its oldest visiting speaker. For over fifty years he served us, on an average once each quarter, and it cannot be recalled that he ever failed to fulfil a Lord's Day appointment. Truly a man of 'The Book,' whose watchword might be written 'Duty.' More than once he has remarked to the effect, 'I would wish to be remembered as one who strove to do his duty.'

G. CHEATLE.

THE SCRIPTURE STANDARD

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1< Kingsley Road, Bedford.

OUR AIM.

WE MAKE it our aim to further a movement, comprising Churches and individuals, for a complete return to Christianity as it was at the beginning.

HENCE, WE STAND:

1. FOR THE BIBLE AS THE ALL-SUFFICIENT STANDARD and rule of faith and practice, recognizing that what God required from His ancient people, Israel, is found in the Old Testament Scriptures, and what He requires from all now is contained in the New Testament Scriptures.

2. FOR THE UNION OF ALL BELIEVERS ON THE NEW TESTAMENT BASIS. Our Lord prayed that '**they all might be one** . . . that the world may believe.' This prayer makes the union of His people essential to the salvation of the world, and can only be answered when there is a return to the faith, ordinances, and order of the Church of the Apostolic age.

3. FOR THE REJECTION OF ALL HUMAN CREEDS, Confessions of Faith, Doctrines, and Commandment?, and the acceptance of the Divinely-revealed creed, '**Thou art the Christ, the Son of the living God,**' believing that a real heart-grip of that, with all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, and kept by the first Christians. The Scriptures clearly show that BAPTISM was the *immersion* of a penitent believer into the **name of Jesus Christ**, in order to the remission of past sins. The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church*, and is *for the Lord's People*, to be partaken of on the **first day of the week**. This Divinely-ordained memorial of His death for us is to be kept by the Church *until He shall come again*.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church.

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury.

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, and that Churches and believers should, be called by the names found in the New Testament.

We shall be pleased to answer enquiries relating to the above, and to put those interested in touch with believers standing for these things.