

The Scripture Standard

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

VOL. II. No. 7.

JULY, 1936.

The Lord's Second Coming: The Jews and Palestine.

(concluded).

HAVING briefly named Scriptural facts relating to the Lord's return we now give attention to the Jews and Palestine.

IV. WHAT ABOUT THE JEWS?

It is affirmed by many that the Jews must go back to Palestine before Jesus comes. That they go there in unbelief, then Jesus comes and sits on David's throne, the Jews accept Him as their king, and they become the great missionaries of the Gospel. Strange, if this be true that the New Testament writers, most of whom were Jews, are silent about it. That the Jews were God's chosen, and had great privileges, no one doubts. But they forfeited their position and privileges by their disobedience and were cast off. What they lost belongs now to those 'in Christ.' (Exodus xix. 5, 6; 1 Peter ii. 9). Paul affirms that 'there is no difference (distinction) between the Jew and the Greek' (Rom. x. 12), and says, 'they are not all Israel which are of Israel. . . . it is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed.' Paul looked for 'a remnant' of Israel being saved, and strove to 'save some of them,' the condition being that 'they continue not in their unbelief.' So all the true Israel will be saved, in the same manner as the Gentiles. (Read Rom. ix., x., xi.)

It is often forgotten that the Jews have been the great missionaries. The first converts to Christianity were Jews, the Apostles and first preachers of the Gospel were Jews. To the Jews we are indebted for all our knowledge of Christ.

To affirm that Christ must come to reign literally in Jerusalem on David's throne is to justify the Jews in their rejection and crucifixion of Him; and to encourage them to remain in unbelief. The Jews need to come to Christ, not Christ to come to them; and the same way has been open for them as for the Gentiles for well-nigh two thousand years.

Those who hold the view that the Jews must return to Jerusalem, etc., are simply living in the Old Testament; and are, as has been well said, 'taking a carnal view of a spiritual fact.'

V. WHAT ABOUT PALESTINE?

It is asserted by some that God's promises to Abraham that he and his seed should inherit the land of Canaan have not yet been fulfilled.

After Joshua had led the people in, and divided the land among them, it is written, 'The Lord gave unto Israel all the land which He swore to give unto their fathers; and they possessed it and dwelt therein. . . . There failed not ought of any good thing which the Lord had spoken unto the house of Israel, all came to pass.'

(Joshua xxi. 42-45). 'He remembered His holy promise, and Abraham His servant.... and gave them the lands of the heathen, and they inherited the labour of the people.' (Psalm cv. 42-45). Nehemiah, in the last historical book of the Old Testament (about 445 B.C.), after the return from Babylon, says, 'Thou didst choose Abram . . . and madest a covenant with him to give him the land of the Canaanites . . . and hast performed Thy words, for Thou art righteous.' And his seed, as the stars of heaven for multitude, 'were brought into the land, concerning which Thou hadst promised to their fathers, that they should go in to possess it.' (Nehemiah ix. 6-8; 22-25).

Their occupation of the land was conditioned on their obedience. If they disobeyed they would perish from off this good land which the Lord had given them. (Josh, xxiii. 13). They disobeyed God and were cast out and scattered. The earthly Canaan was not the real hope of Abraham and his seed, for while he sojourned in the land of promise, 'he looked for a city whose builder and maker is God,' and his seed desired 'a better country, that is a heavenly.' (Hebrews xi. 8-16).

Paul shows in Galatians iii. that the promised blessings for all nations through Abraham's seed, that is Christ, are justification through faith and reception of the Spirit: and shows that all are children of God by faith. 'For as many as have been baptised into Christ have put on Christ. There is *neither Jew nor Greek* . . . ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

For a New Testament believer, that one passage should suffice. It is all a question of 'rightly dividing the word of truth.' In the O.T. we have the type, in the N.T. the anti-type. When we pass from the Old to the New Testament we pass from the shadow to the substance, the

material to the spiritual, the earthly to the heavenly.

Jesus came at the end—the last days—of the Jewish dispensation to inaugurate a new and better one. Promises and prophecies were fulfilled in Him. An inspired ambassador of the Christ, himself a Jew, proved from the Scriptures that God's oath and promise to David, that of the fruit of his loins He would raise up Christ to sit on his throne, were fulfilled in the resurrection and ascension of the Lord Jesus; and quoting Psalm ex., Peter snowed that David looked for a successor to sit, not on an earthly throne, but at God's right hand; not for a period, after which He vacates the heavenly to reign on earth; but until His foes become His footstool. And on that memorable Pentecost thousands of Jews believed this testimony. This same Jesus God hath made 'both Lord and Christ,' possessing *all power both in heaven and on earth*. Can He ever possess more power than that?

The Lord Jesus is coming again. He will gather His people to the prepared home. He will punish the disobedient. When He comes opportunity for amendment will be ended. 'They that were ready went in . . . and the door was shut.' To be in Christ is to be in the place of blessing. If in Him, let us 'abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming.'

EDITOR.

REPLYING to Dr. Clifford's criticism of his articles on infant baptism, Professor J. Agar Beet (Methodist), said that one-man-ministry is as much a modification of New Testament ministry as infant baptism is of the Scriptural ordinance, which was all he claimed for it.

Departure from New Testament practice in any matter weakens the plea for a return to and restoration of primitive Christianity.

David King, an 'Old Paths' Advocate.

IN recent national and international crises, repeatedly has the thought occurred: would that Gladstone, the 'grand old man' of former days, with his lofty ideals, vision, and courage, could be with us to guide and inspire. So amid the present-day tendencies of Britain's Restoration Churches to deviate from the old paths, we yearn for David King, with voice and pen again to teach, restrain, counsel, and lead, as of yore.

What Alexander was to the movement in America, David King was to the New Testament cause in Britain. Whilst George Reid was the Churches' first evangelist and pioneer hero, David King was the outstanding figure for well-nigh half a century. Possessed of almost unsurpassed knowledge and understanding of the Scriptures and the gift of lucid, logical presentation of their teachings, strong and wise in leadership, to his memory all devotees of the Restoration plea owe an immeasurable debt of gratitude. We unreservedly acknowledge the debt. In the words of George Collin, 'He was a man the times needed. He was *the* man the Churches stood in need of, and God gave him to us.'

Had he lived in the centuries of pitiless persecution, his commanding personality and abilities, and his heroic spirit of no-compromise-whatsoever of the truth would assuredly have classed him with martyrs and others of like deserved historic fame. Certainly, in his own day, he had few*peers as exponent and defender of Bible truth and principles.

Born in London, February 28th, 1819, David King passed heavenward June 26th, 1894. Little is known of his boyhood, but when only aged twelve his school education ceased. Like many lads, he revelled in sensational stories until a friend, showing

the folly of this, loaned him helpful literature and invited him to Sunday School. He became a regular attendant at Wesleyan Methodist services, deeply interested spiritually. Even then, prior to his conversion, the characteristic so pronounced in after years was clearly evident. Tempted to a worldly course, promising pecuniary gain but incompatible with Divine approval, he determined: 'I shall do what I hold to be right, and if I fail, I fail. The consequences I leave with God.' As recorded by himself, it was Dr. Beaumont who won his decision for the Saviour. As never before, he realised the love of God, and was 'on that night, under the influence of the truth repeated in that sermon, begotten of God.'

Great activity for the Master followed. Frequently, on Lord's Days, he attended six services—he was no 'oncer'—from 7 a.m. to 8 p.m. Tract distribution, personal soul-winning effort, open-air pleading in the notorious Seven Dials, and indoor s'imilar meetings in winter fully engaged his spare time. Eventually, a business friend, with transatlantic connection, mentioned the 'Christians' or 'Disciples' of America, and lent him one of their books. An article therein, 'Baptism and Remission of Sins,' roused his ire, implying doubt, as he thought, being unbaptized, of his acceptance with God. However, with Berean zeal, he resolved to test the matter Scripturally. He searched the New Testament thoroughly, and reluctantly, though whole-heartedly, recognised the Scriptures taught, as the American book set forth, that faith and repentance qualify for pardon, but the blessing is received in the act of burial in water.

He sought a community holding this position. At length, through a listener's remark, in conversation,

that he reasoned like a 'Campbellite,' or 'Disciple,' King learned of. a Church of this persuasion in the Midlands. Soon he had a note of introduction to John Black, of London, a man mighty in the Scriptures, 'a living concordance.' Mutual appreciation ensued. David King was baptized, uniting with Camden Town Church, Clerkenwell

Green. Thus commenced, in 1842, this redoubtable leader's association with our Churches, and his public stand for New Testament principles. It was the outcome simply of personal investigation of Holy Writ. He searched the Word, and accepted what he found.

(To be continued).

New Testament Fellowship.

I WISH to speak about New Testament fellowship, a delightful theme, so sublime that anything one can say must seem poor indeed.

Our minds have long been exercised as to the need for closer, more effective co-operation among brethren standing for adherence to unadulterated New Testament principles. We all feel that something, whatever it may be, tends to hinder our desires and thwart our efforts. The idea of 'co-ordination' has been suggested by many. Co-operation and co-ordination, *i.e.*, acting jointly with others to the same end, with orderly, harmonious arrangement.

There is a deep need for a more orderly harmonising of our forces in real co-operative effort for the promotion of the object we have in view, the glorification of our heavenly Father and His beloved Son in furtherance of the Divine will as revealed in the New Testament Scriptures.

And yet you cannot have real effective co-operation, even though you may have a measure of co-ordination, unless you have something deeper, more fundamental, which is nothing less than New Testament fellowship. With this sublime principle we can expect success from God's point of view, which alone matters.

Fellowship, as the dictionary defines it, is mutual association of persons

on equal and friendly terms; a joint interest betwixt individuals of like mind; partnership, communion.

But it is when we consider the New Testament meaning that we realise its spiritual significance, value, and relationship to Christian life and service.

Paul never defined the word love (*agape*), but in 1 Cor. xiii. shows love in action, and we learn what love is by what love does and bears. This is better than all definitions.

And so fellowship (*koinonia*) is not defined in the N.T., but we see it operating in the character and conduct of the first disciples. Fellowship seen in action is far better than verbal definitions. We find true co-operation in those first days, because there was true fellowship.

At the beginning (Acts ii.), those immersed into Christ entered into this Divine fellowship, communion, partnership, in which they continued stedfastly, experiencing it in increasing and rich measure. Because of peculiar circumstances possessions were sold and divided (not by compulsion, except the compulsion of love of the brethren), sociality and hospitality abounded; They proclaimed the Gospel by life and deed, as well as by word, and this influx ended the people.

In Acts iv. the Church is seen in perfect unison in prayer and fellowship, seeking Divine power to tell out the message; the whole body of believers animated by one spirit,

unselfish generosity and liberality abounding.

This fellowship is again seen in the collection for the poor saints in Judea, suffering through famine.

You catch a glimpse of it when Paul praises the brethren at Philippi for their generosity and gracious attitude towards himself. 'I have enough of everything and to spare. My wants are fully satisfied, now that I have received from Epaphroditus the gifts which you sent me. They are like the sweet fragrance- of a sacrifice which is acceptable and well-pleasing to God. . . . And my God, so great is His wealth, will in glory, fully satisfy your every need through your union with Jesus Christ. To Him, our God and Father be given all glory for ever and ever. Amen.' (*Twentieth Century N.T.*)

And did not the Apostle tell the Galatians that before their apostacy they would have torn out their eyes and given them to him? These things demonstrate the practical nature of this rich and beautiful fellowship, which played so effective a part in their co-operation as fellow-workers.

If it is right to speak of the birth of a principle—for it must have an origin—I find this in our Lord's intercessory prayer recorded in John xvii.: 'That they all may be one, even as thou, Father, art in me, and I in Thee, that they also may be one in us, that the world might know that thou hast sent me.'

That spiritual union with the Father and the Son for which Jesus prayed would produce oneness, corporate unity and fellowship: and so the Apostle John declares that 'our fellowship is with the Father and with His Son Jesus Christ.' We can only have true fellowship with each other according to the measure of our fellowship with God and His Son Jesus Christ our Lord. 'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ God's Son cleanseth us from all sin.' This

means living and acting, day by day, towards each other and the world in accordance with the revealed truth of God. 'The fellowship of the saints,' leading to fellowship in the Gospel, is the noble ideal to which we ought to aspire. We so often forget that 'we are brethren,' and because of our frailty, our relationship becomes superficial and unreal.

Christian fellowship involves not only the sharing of a common faith, but also the joys and sorrows of our common life. We desire a more real and effective co-operation! To that end let us bend our wills and energies, basing all our labours upon true fellowship with one another and the Lord. We can claim the Divine blessing as we go forward.

What is the condition of the Churches with which we are identified? Not always the happiest surely? Well, how much am I to blame? How much are you to blame? Have we the courage and grace to face the issue?

Are there murmurings, jealousies, envyings, manifesting that we are failing to fulfil the apostolic injunction, 'each to esteem other better than himself,' and 'not to regard our own things of more value, or vital importance, than the things of others'? Are we failing to recognise the best in each other, or are we emphasising the worst?

I am well aware that it is considered inevitable that differing opinions and views should exist among us, but I believe that if we had a more intelligent grasp of Scripture truth, and allowed that to be decisive, many differences and misunderstandings would disappear, and our often hasty spirits would be subdued. The teaching of the Holy Spirit is, 'Be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you.' That one passage practised would lead us into the way of peace and true fellowship; and would save many a heart-ache, aye, and heart-break.

May the Lord give us grace to set our own house in order, to enter into the deep meaning of our Lord's desire, 'that they all may be one,' then shall we see closer and more intimate union with brethren of like precious faith everywhere. The effect of this will be manifest in the support given spiritually and financially to the labours of devoted brethren at home and overseas, who amidst many difficulties, are nobly standing for New Testament truth, and proclaiming the saving power of the Lord Jesus.

Finally, there will be joy in all our hearts in realising the grandeur, beauty, sublimity of the Divine philanthropy revealed in the Christian system; and joy in heaven as our Blessed Lord and Redeemer, looking down from the throne, beholds His people keeping 'the unity of the Spirit in the bond of peace.'

Bible Readings,

OLD TESTAMENT.

Psa cxviii The psalmist here foretells, as

14-29 did Isaiah 28 16 of the laying of a corner-stone rejected by men. Men seek to break the force of this prophetic utterance by imagining an actual stone of the temple, first rejected and then utilized. We have better authority than the imaginations of men for applying it to Jesus Christ. He used it as a moral for the parable of the husbandmen, who refused to yield the fruits of the vineyard and crowned their misdeeds by murdering the son of the owner (Matt. xxi. 42). Peter uses it (Acts iv. 11), and in his first letter (ch. ii. 7) gives a further identification of it as 'elect'—no common stone this! Precious as a diamond in excellency, brilliance and value. Here lies the marvel that such a stone should have been rejected by the religious leaders.

The adversaries here are the Ezra iv. Samaritans—a mixed race because of the planting in the city of men from Babylon (2 Kings xvii.). They appear to have served God, but combined such worship with adhesion to their heathen gods. Forbidden to take any hand with the true people of God in rebuilding the

temple, they concoct a letter to the King of Persia, warning him that the building of the city was a mere prelude to and pretext for rebellion. They are careful to set forth their disinterestedness in the matter. They were successful in stopping the work for at least ten years. The enemies of the Lord's work to-day adopt the same tactics; and seek to harass all who would be loyal to God's commands and seek to further his work.

Here is a typical case of fore-ordination. It is important to note that such election or pre-appointment is to official work, which sometimes implied personal character. That, however, was merely incidental. God says of Jeremiah, 'I knew; formed; sanctified; appointed thee'; and (8 and 19 vv.) 'I am with thee.' Also, 'I have put my words in thy mouth' (9 v.). This confirms Peter's statement that 'holy men of old spoke as they were moved by the Holy Spirit.' With a message that would be unpopular, he is bidden to speak fearlessly, and assured that though the people would fight against him, he would not be overwhelmed. However unpopular our message, we need not fear for it, or for our own safety, if that message is from God.

Zechariah was a grandson of Iddo, Zech.ii. one of the priests who returned to Jerusalem with Zerubbabel. He prophesied during the reign of Darius. The rebuilding of the temple, stopped by intrigues of the Samaritans, will now, it is revealed to him, be completed (ch. i. 16). Then the prophet sees a man go forth with a measuring-line, but he is bidden to cease, as Jerusalem will be so populous that its walls will be superfluous, and under God's protection will require none. The people still in Babylon are bidden to hasten to quit their captivity.

Many of the promises in this book seem to call for a more ample fulfilment than that which occurred in the return of the people to their own land. Many nations (Gentiles) did not then; nor until the kingdom of heaven was ushered in did they join themselves to the Lord.

NEW TESTAMENT.

Acts 4 8-35 The lame man reappears the next day and bravely takes his stand with Peter and John when they were called to account for the miracle wrought. The contempt of the

Sadduceean rule is seen in their question, 'By what power have ye done *this*?' Peter's reply must have startled them, as he declares his inquisitors to be the builders who had rejected the precious chief cornerstone selected by God (fulfilling Ps. cxviii.) They forbid the Apostles to speak the name of Jesus to any man but ate met with the declaration that God's orders must take precedence of men's commands. Their prayer for courage to proclaim the message of the Gospel is fully granted. (33v.)

Acts 8 In the persecution that followed

Stephen's death, both men and women were imprisoned. Those who escaped went far afield proclaiming the Gospel. Old prejudices were rapidly being overcome, as Philip goes with the message among the hated Samaritans. To extend His Kingdom, God scatters His servants abroad. Men frequently reverse the process. The facts recorded in John iv. 39, may account for their readiness to accept the Gospel. Peter and John hasten there, and pray that the Samaritans might receive the Holy Spirit. Their prayer is answered as they proceed to lay hands on those who had obeyed the Saviour (see Acts v. 32). The desire to make profit out of religion has been the ruin of many, and the instance of Simon is met with well-merited rebuke. The validity and worth of Simon's baptism has sometimes been questioned. It was not, however, his baptism that was at fault, as baptism was never intended to change the heart.

Acts 9 It is said by sceptics that men who 1-22 are too enthusiastic in one direction are frequently swung round vio-

lently in the opposite direction without any particularly logical reason. This is quite insufficient to account for the drastic change in the 'Apostle' Paul. Obsessed with the idea of the falsity of the resurrection of Jesus, he is suddenly confronted with the Risen Lord, who does not announce Himself as having all authority in heaven and earth, but as Jesus, the Nazarene. (Acts xxii. 9). He is bidden to go into Damascus where he will be told what he MUST DO. AS in penitence he waits, Ananias is sent to him with the instruction that he must arise and be baptised, and wash away his sins.' Elected for the purpose of bearing the name of Jesus before the Gentiles and kings, he begins a life work that profoundly influenced the world.

Acts vi When Peter, instructed by the 1-18 Holy Spirit to go down to the house of Cornelius took with

him six brethren, it was a wise step, as he was called to account for this hitherto unheard of proceeding. Peter declared what had occurred, and how the Holy Spirit had fallen on the members of the household of Cornelius, 'as on MS fit the beginning.' This and that mentioned in Acts ii. are the only recorded instances of baptism in the Holy Spirit. No similar case had occurred since Pentecost. Well might they who accompanied Peter be *a'uized* (x. 45). Had it been an everyday occurrence there would have been little occasion for amazement. The larger-heartedness of the Apostles is seen in their readiness to accept the bringing of the Gentiles into the Kingdom, and the breaking down of the barrier that hitherto had created so much antagonism and enmity. J. S.

Hitherto, or our Journey to Jerusalem

By the late STEPHEN CHEEK.

SUCH inquiries as the following have from time to time been received by letter from respected friends:—

'We have heard that you have joined the Disciples, but we do not believe it. Will you please contradict it in *Truth in Love*?'

'I hear that you have joined the Campbellites. Is the report true?'

'Mr.——tells me that you preach baptism for the remission of sins; but I replied that I did not believe it.'

'I presume that you have not yet attained to the position of the CampbeHites.'

To such inquiries as the foregoing, I have not yet been able to reply

with the fulness which I desire, and which the subject demands; but will now seek, in deference to the wishes of many, and in the interests of the truth, to give an outline, as full as space will permit, of the path in which, step by step, I have been led, seeking and contending for the truth as in Jesus.

Of the early years of my evangelistic labours it is not necessary at present to speak, suffice it to say that about the middle of 1878, I found myself, after a careful and earnest study of

the oracles of God, convinced that unimmersed persons have no claim to a place at the Lord's table as members of His body; and although this conviction was opposite to what I had formerly taught and practised, yet I was satisfied that it was far better to own, and forsake, that which was now found to be unscriptural, than to remain longer in it.

Before firmly resolving that I would never teach, practise, nor in any way participate in, the mixture of baptized and unbaptized persons as members of the 'one body,' I had, however, reflected upon the consequences such a resolution might involve: how that the taking such a position might involve a separation from some whom I had learned to love; and the humiliation of an admission, that in the past, I had, in that particular, been at fault. Nor had I forgotten the possibility and danger of taking a hasty step, which might afterwards have to be retraced, bringing with it shame and sorrow; and so, under a deep consciousness of the danger of hasty resolves, and believing that 'in the multitude of counsellors there is safety,' I did not arrive at this decision until I had spent several months in communication with brethren, much my elders in the ministry of the Word, and whose age and experience warranted me in supposing that if any Scripture could be found to justify 'mixed communion,' they would certainly be able and willing to tell me where to find it. Of the replies which I received, the following is a sample:—

'My dear Bro.—In reply to yours of November 26th, on the subject of baptism, I may say, looking at the Acts of the Apostles, where we get the formation of the Church, there can be no doubt but in those times no one was admitted into the assembly but those who were baptized; even now, there is no question as to the scripturalness of baptism under the privileges at the table of the Lord. But there is a difference as to the subjects for the rite, and mode of administering the same. Now, whilst seeing the above, I would make a difference in cases, because of bad teaching, ignorance of the Word of God on the subject, and so

many minds are prejudiced against the truth.'

Here I saw, or thought I saw, that the words, '*would make a difference in cases,*' contained an assumption of power which was not only unscriptural but the limits of which it would be impossible to define; while the former part of the letter, regarding the formation of the Church, as given in Acts, just accorded with and confirmed the result of my own close investigations of the New Testament.

FURTHER TESTIMONY.

Another eminent advocate of 'mixed communion' afterwards wrote:—

'It is certain as words can make it that there was no such thing as an unimmersed Christian in apostolic days. And nothing could be more satisfactory than two incidental remarks, viz:—(1 Cor. i. 13) 'Or were ye baptized in the name of Paul?' and (Acts xiv. 3) 'Unto what, then, were ye baptized?'

Candid admissions, of which the above are fair specimens, coming as they did from experienced men among the 'Brethren,' by no means tended to show that the scruples and doubts on the question of 'mixed communion,' had been groundless in the first instance, nor that the step afterwards taken in reference to the matter had been unwarranted; rather the reverse.

While I had been engaged in these inquiries, which had resulted in the conviction that I must sever myself from 'mixed communion,' as a thing utterly unsanctioned by the Word of God, brethren in other places had been investigating the same subject, and with the same result. Although we had simultaneously reached this point, yet it was not till several months later that we became really separated from those assemblies which advocated and practised that we now had found to be wrong.

The many truths held by those brethren, their firm protest against sectism, the simplicity of the form and order of worship, their unflinching opposition to the one-man system, their freedom from clerical bondage, and the remembrance and force of

old associations, an aversion to divisions, and other things, weighed very heavily in promoting a desire to be still united, and made us cling to the hope that they would yet consent to yield to the teaching of the New Testament in regard to fellowship, and that we should not need, therefore, to be severed.

THEY CLAIMED:

That a man is saved by faith alone (Eph. ii. 8-9).

That a man is justified by faith alone.

That a man has 'remission of sins' by faith alone.

That a man is 'buried with Christ,' by faith alone, and that baptism merely symbolizes his burial.

That a man is 'risen with Christ' by faith alone.

That a man is a Christian by faith alone.

That a man is a 'son of God' by believing alone.

But, as already said, we had not at that time seen the unsoundness of such a theory, and were therefore willing to have remained in the same position and fellowship, if only there could have been a general understanding arrived at, that *no unimmersed persons* should be received at the Lord's table.

FURTHER EFFORTS FOR UNITY.

It was in this mind that, early in January, 1879, I attended a conference of believers at Kentishbury, Tasmania, and in the intervals between the general sessions of the conference, on two occasions, brought this subject before the preaching brethren there assembled, notifying the step I had taken, the reasons therefor, and urging upon my fellow-labourers the importance of unanimity of action in a matter so weighty; for I was persuaded that if the

OTHER ERRORS DISCOVERED LATER.

I may here remark that *at that stage* we had not perceived that the faith-alone system was fundamentally wrong, and that, not only did they NOT preach the design of baptism, but DENIED it, both in teaching and in practice.

ALTHOUGH IT IS WRITTEN:

'He that believeth and is baptized shall be saved' (Mark xvi. 16).

'Ye see then how that by works a man is justified, and not by faith *only*' (Jas. ii. 24).

'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins' (Acts ii. 38).

'We are buried with him *by baptism*' (Rom. vi. 4).

'Buried with him *in baptism*' (Col. ii. 12).

'Wherein also (in baptism) ye are risen with him' (Col. ii. 12).

'For as many of you as have been baptized into Christ have put on Christ' (Gal. iii. 27).

'As many as received him, to them gave he *power to become* the sons of God' (John i. 12; John iii. 5).

preachers would submit to the teachings of the New Testament, and, in accordance therewith, 'all speak the same thing,' there would be little or no difficulty in the way of a universal adoption of the same Scriptural principles among all the assemblies where we were wont to labour, with which I strongly desired to be united, if possible. My hopes, however, were doomed to disappointment, for most vigorously did those brethren oppose the adoption of the principles advanced, although the opposition was from different and contradictory standpoints; one affirming that a Church had no power to *receive* nor *refuse*, that that was the *Lord's* prerogative, while another as firmly maintained that the Church *had* this power; and yet, after all this combination of self-contradictory opposition, it was conceded that the New Testament showed *only the baptized*

admitted to the fellowship of the Church, and that I had *the letter of the Word* (whatever that meant) on my side. Thus, to my sorrow, I saw that the adoption of what was acknowledged to be Scriptural was refused, on the ground of expediency; and we, who had decided to follow the truth at all costs, soon saw that those who opposed the Scriptural teaching on this matter, and taught otherwise, could no more be communed with than those who were actually unbaptized.

GRACIOUS GRADUAL GUIDANCE.

This was not just at the first contemplated, and there was yet much to learn; and in looking back, I would record with thankfulness to God how graciously He leads all who are willing to be led by Him. When we first raised our voices in protest against 'mixed fellowship,' could we have beheld what would be the logical outcome of the first step, and the conclusions to which Scripture, when it once got us in its grasp, would lead us, the multitude and magnitude of the results involved might have caused us to shrink back, fearful of taking even the first step; but graciously did He throw light upon the path, as though lifting the curtain before us sufficiently for one step at a time.

The result of further knowledge acquired was, that we declared ourselves separate from all assemblies which tolerated mixed fellowship; not merely separated from the individual members thereof who were unimmersed, but separated from the assemblies in their corporate form; for we saw that baptized believers wjio, having become possessed of light and knowledge sufficient to lead them to obey the Gospel themselves, yet countenanced and endorsed disobedience to the Gospel by fellow-worshipping with those who had not been baptized into the 'one body,' were equally guilty, if not more so, with those who were actually unimmersed, and that an assembly which thus ignored one of the fundamental

points in the 'unity of the Spirit,' had no substantial claim to recognition as a Church of Christ. Thus scripturally taught, our convictions were acted out by several assemblies in Victoria and Tasmania simultaneously taking the firm stand alluded to.

(to be continued.)

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. Secretary, Bro. E. Winter, 65 Fredora Avenue, Blackpool, to whom general inquiries should be made,

The Christian Attitude to War.

IN his presidential address to the Congregational Union, Dr. A. J. Grieve said:

'What, as a plain man, I cannot understand is the mentality of the Free Church Council, or any other assembly, or individual, that with one breath declares that war is anti-Christian, and with the next rejects a proposal to have nothing to do with it. "How long halt ye, how long limp ye, between two opinions?" It seems to me that we have either got to find a place for war within the Christian faith and life, and stop saying it is anti-Christian, or we have to renounce it utterly. . . . None of us really believes that the way to peace is to prepare for war. Defence so easily passes into offence. Sir Edward Grey told us that the Great War was made inevitable by the enormous growth of armaments between 1910 and 1914, and the sense of insecurity and fear caused by them. But we act as though we did believe the stupid and exploded motto. Like the Bourbons we learn nothing.

'The other way is the way of the Cross, and it may involve both an individual and national Calvary. The test for us on both sides is the sincerity with which we seek to tackle the real causes of war. . . . The danger is the emergence of a war situation even without the will to war on either side. . . . But something on a far deeper level than politics or economics is needed—a living faith in God, and an unswerving loyalty to His will and the love that casts out fear.'

Morecambe. — Brethren visiting Morecambe during the forthcoming holiday season will be heartily welcomed at the Breaking of Bread service, each Lord's Day evening (D.V.), at 6.45, in the home of Bro. and Sister Charles Bailey, 'Wild Rose Cottage,' 6 Warley Drive, immediately off Westgate. The bus on circular route from Huston Road Station via Torrisholme to Bare stops quite near (penny stage) at White Lund Corner (Six Cross Roads).

Nyasaland.

LETTER of May 8th from Bro. Ronald contains cheering news of the progress in the Lord's work. During April, Bro. Ronald gave attention to the local Churches at Ulumba and Phalombe. On the 20th, at Likangala, many were gathered to hear the Gospel of salvation, and eighteen persons were baptised. Bro. Pitches preached by the river-side and Bro. John broke bread at the prayer-house, when five were restored to fellowship. Upwards of 420 people were present on this great day.

On April 22nd, Bro. Philp preached at the river-side when four were immersed. Bro. Benson spoke at the breaking of the bread when one was restored to the Church at Phalombe. On this occasion nearly three hundred people listened to the message. Others are expected to obey the Lord in the Gospel fashion.

I am glad the familiar name of John is given as the brother who is taking the place Bro. Ronald held to Bro. Frederick. His name has been before the British brethren for many years, together with Frederick and Ronald. Now he is closely associated in the work with Bro. Ronald, while there are others who will, God willing, follow on.

Bro. Ronald expected to start on his journey to Dowa about June 16th. He again appeals for Bibles in English and Chinyanja and also for contributions towards the school workers. You know my address.

I gladly acknowledge receipt of ten shillings from an unknown contributor whose envelope bears the Leicester postmark. Thank you! w. M. KEMPSTER.

36 KINGSLEY ROAD,
BEDFORD.

June 2nd, 1936.

Dear Bro. Editor,

I have to-day received a very urgent and pressing appeal from Bro. Ronald for financial help for the teachers in the school he opened last February. He says, 'you know perfectly that in the school one main lesson is to teach cleanliness, which is hygienic and sanitary. But how can one teach others to be clean while he himself is unclean? Therefore, I am to remind you of the teachers who are responsible for teaching others and are also an example to

others. Please write and tell me soon what I can tell them.'

I can only pass this appeal on to readers of the **S.S.** so that they may reply to this very pointed appeal. I have no other means of responding. There are very many readers of the **S.S.** who do not contribute, perhaps because they cannot send much. Let me assure them that every contribution, little or much, will be gratefully received on behalf of our black fellow Christians.

Yours sincerely,

W. M. KEMPSTER.

News.

Motherwell.—The Church rejoices to report that three young women, having decided to consecrate their lives to the Saviour, were baptised into His name on June 13th, and welcomed to our fellowship on June 14th. The Lord bless them and keep them until the crown of life be won.

Pennyvenie, Dalmellington.—The Church has been engaged in intensive mission work during May. Bro. Crosthwaite was with us and his teaching and encouragement of the young men had a marvellous effect. These young men have only for little over a year known the way more perfectly, but they are real stalwarts who have grown up by the knowledge and strength of God's Word. Bro. Crosthwaite took part in fifty meetings, and delivered powerful addresses at each. The great benefit of his visit was his desire to have the young people actively engaged, for he realises that the young of to-day must take their part in the work of evangelizing.

Meetings were held in Dalmellington on Wednesday evenings. On Saturday, 16th May, a grand meeting was held in Ayr Town Hall. Bro. John Scouller presided over the meeting, and Bren. R. K. Francis and W. Crosthwaite dealt with the subject, 'The Tragedy of Division—is Christian Union possible?' At the close of the addresses questions were invited, and several took the opportunity to interrogate and express thanks for the opportunity.

In view of the fact that there are no members of the Church of Christ in Ayr this was a formidable task; but the results exceeded our greatest expectations. Our

eyes have beheld a great field all white and ready to harvest, and by God's will we shall continue to prepare for a great ingathering. Brethren pray for us!

Obituary.

Armadale.—After a few weeks illness* Gavin Wardrope, aged sixty years, fell asleep in Jesus on 4th June. He had been removed to the Royal Infirmary, Edinburgh, two weeks before the end came. We thought something might be done to prolong his precious life, but the best of medical skill was unavailing, and he passed peacefully to his rest. He became a member of the Church at Armadale over thirty-two years ago, where he continued to the end. Of a quiet and peaceable disposition, yet he held tenaciously to the faith once for all delivered to the saints. He always esteemed others better than himself, and although ready to stand behind others, he willingly helped the cause he loved in his own quiet way. Always a lover of peace, anything like strife in the Church was deeply painful to him. There was no claim to be a platform man, yet he often addressed the Church acceptably. Regularity at all the meetings of the Church was his unflinching duty, and he delighted to have everything in order for the meetings and the comfort of members. Always at the meeting-house in good time to open the door and give a welcome to visitors, he was indeed a minister in the Scriptural sense of that word. He filled an important position by the services he gave, and his loss is keenly felt by the Church which has but few members.

His exemplary life commended itself to those who knew him. There was a Urge attendance of town's people as well as members of other Churches at the funeral. Bro. W. Crosthwaite conducted the services in the home and at the grave in an impressive manner.

Our brother has—

'Passed beyond the river

Where the surges cease to roll,'

and all is well with him. We commend his sorrowing wife and family to the Father of mercies and the God of all comfort, who is a true comforter in all our troubles.