

# The Scripture Standard

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

VOL. I. No. 1.

JANUARY, 1935.

## *Watchword for the New Year,*

*'Remember your former leaders—it was they who brought you God's message. Bear in mind how they ended their lives, and imitate their faith. JESUS CHRIST IS THE SAME yesterday, and to-day: yes, and to the ages to come. Do not be drawn aside by all sorts of strange teaching.'*—(*Hebrews xiii. 7-0, Weymouth*).

## *Editorial.*

CONSIDERABLY over a century ago, believers in many parts of the world, sick at heart of sectarian strife, weary of the imposition of human doctrines and commandments, erected a standard around which they hoped to rally those who were 'jealous for the Lord,' and 'valiant for the truth upon the earth,' on the ground on which the Church of Christ stood at the first. In face of tremendous opposition, and from the human standpoint slenderly equipped, they triumphed gloriously, demonstrating that, as of old, God can use the weak and despised for the accomplishing of His purposes.

It was claimed that, as a result of this movement, there were some twelve thousand Churches, with more than a million and a quarter members, pledged to this restoration plea, and that, as stated by a great newspaper, there was not a religious body that had not been modified in spirit and influence by their teaching.

Well we may ask, 'What hath God wrought?'

But it is common experience in all movements that succeeding genera-

THE pressure on our space for this first issue is such that we have had to increase the number of pages beyond what was first intended, and what we can hope to do in subsequent issues; at least, just yet.

tions either do not know, or else forget, the price at which their freedom has been purchased, and so lose interest in, and zeal for the faith of their fathers; and in many cases, entirely abandon the ground so dearly bought and defended.

The history of humanity can be summed up in the word 'apostacy.' God has ever said, 'This is the way, walk ye in it'; and for a time, His people have been content to tread the narrow yet divine way. But in all ages, there have been those, who, claiming to know better than God, have pointed out what they declared to be an easier and quicker way to the desired goal. Bunyan's pilgrims left the king's highway, turning into the seemingly more pleasant and smoother By-path Meadow, and captured by Giant Despair were thrown into Doubting Castle. So, many have turned from the old paths and given up the faith of their fathers. Some of these have reached the logical terminus and are now avowed sceptics. Others have fallen into the sectarian pit from which they were digged; and are now struggling to build again the things they destroyed, thus making themselves transgressors.

Our purpose in erecting THE SCRIPTURE STANDARD is to endeavour to rally once more the loyal-hearted to 'contend earnestly for the faith which was once for all delivered unto the saints.'

In two senses, the Scriptures are a standard: as a fixed rule or model, and as an ensign of war. We shall endeavour to keep these two meanings in view, seeking to test all things by the 'Scriptures of Truth;' and making them the God-given banner to be displayed as the rallying ground for those who desire to 'fight the good fight of the faith.'

We hope to be the fearless foes of all evil and error; these and not persons will be the object of attack. We shall use the Sword of the Spirit, the Word of God, for defence and attack, believing as David said of the sword of Goliath, 'There is none like it.'

We intend to publish articles by well-known brethren bearing on our position and plea; notes on Bible readings; answers to questions of general interest, and helpful items for preachers.

We shall welcome reports from Churches, and items relating to coming events.

We ask contributors (and will try to observe this rule ourselves), to be as concise as possible. Now we ask for the earnest support of those, and there must be many of them, whose hearts are saddened by modern

departures, and who desire to defend, and hand on the faith to faithful men. A glorious heritage and opportunity are ours. Pray that the Lord may guide us, so that we may not fail Him. 'Who knoweth whether thou art come to the kingdom for such a time as this?'

Slightly adapting the stirring lines of Frances Ridley Havergal, we would say,

**Unfurl the Scripture Standard! Lift it  
manfully on high,  
And rally where its shining folds wave  
out against the sky 1  
Away with weak half-heartedness, with  
faithlessness and fear,  
Unfurl the Scripture Standard, and follow  
with a cheer!**

**In God's own name we set it up, this  
Standard brave and bright,  
Uplifted for the cause of Christ, the cause  
of truth and right,  
The cause that none can overthrow, the  
cause that must prevail,  
Because the promise of the Lord can  
never, never fail!**

In that faith and on God's lines we go forward. 'Who is sufficient for these things?' 'Our sufficiency is of God.'

## *The Organiser's Message.*

HAD circumstances permitted, I should no doubt have been present at the first meeting held to consider the starting of the new paper, now in your hands. However, I had already stated that I was willing to do anything I could to help with a new paper. The following week came the request to act as Treasurer. After my previous statement I could not very well say 'Here I am—send someone else.' In Christian service it has been my motto to regard every open door as an opportunity, and as Treasurer and Organiser for *The Scripture Standard* I hope to serve you well.

Things have changed since I came into the Brotherhood in 1919, not for the better from the Restoration point

of view, to say nothing of the teaching of the Scripture.

Being born and brought up among the Methodists, I have steadily observed the same practices creeping in among us, to my very great sorrow.

For two and a half years I carefully and prayerfully examined the position of the Churches of Christ in the light of Scripture, and came to the conclusion that their position was impregnable. During fifteen years, my opinion has not changed, in fact I believe, as a people, we hold the truth and have the finest plea in the world.

To make this plea more widely known, to encourage each other and build each other up, to call brethren everywhere to rally to the standard, and

to attempt to stop the dry rot amongst us, *The Scripture Standard* has been started.

An appeal has already been sent to a number of Brethren for funds, so that the paper can be placed upon a sound financial basis at the beginning. If the appeal has not reached you through the post, will you, if you can, please respond to this, and send along to me at once, cheques, P.O.'s, or even a few stamps will be gratefully received. I hope a very large number of brethren will respond to this appeal, and so cheer and encourage those who are giving time and talent to make this paper possible.

Then I am going to ask the readers to pay up twice yearly, each April and October. The idea being that you pay for the past and future quarter, and if you will do this it will be of great service to us, and cause little hardship on your part. Will you kindly send all orders and payments to me at 10 Poulton Street, Fleetwood, Lanes. Bro. Crosthwaite and myself will at all times be glad to receive friendly criticism, and suggestions. If you like the *Scripture Standard*, drop a p.c. to the Editor and say so.

LATER.

GREAT joy has been given to us. This day—twelve days after the appeal for funds to start the *Scripture Standard* the gifts received total £23 4s. od. Prepaid amounts for the paper have also been received. Our sincere thanks are extended to those who have subscribed, to those who will do so shortly, and to those who were willing, had means permitted. No doubt many gifts will come along whilst the *Scripture Standard* is being printed, and after the paper is out, there will be many more, I feel sure. Do please send if you can. A few stamps will be a good help, if you cannot send more. Let us have the paper" on a sound basis to begin with.

Every post has been an inspiration. The need for the magazine is very

manifest, and the love, gifts, and good wishes of the brethren, have made the spade work much lighter.

We have a great responsibility and a glorious opportunity. May we meet the one and use the other as God directs. ARTHUR L. FRITH.

### *Reading List.*

A CARD containing Scripture Readings for 1935 may be had, on request, from A. L. Frith. Please state number required and enclose stamped addressed envelope.

### *Coming Events.*

**Slamannan.**—District Social, January 2nd, 1935, commencing at 1.30 p.m. Chairman, Bro. A. Gordon. Speakers, Brethren J. Scouller, T. Henderson and W. Crosthwaite.

**Doncaster.**—Anniversary Tea and Meeting, Thursday, January 17th, 1935. Chairman, Bro. E. W. Jepson. Speakers, Brethren J. Holmes and R. McDonald. Tea at 5 p.m. Meeting at 6.15 p.m.

## *A Conference*

Of those pleading for Christianity as at the beginning,

will (D.V.) be held in the

MEETING HOUSE, ALBERT STREET,  
NEWTOWN, WIGAN,

on

SATURDAY, APRIL 20th, 1935..

Particulars later.

A welcome to all members of Churches of Christ,

## A New Year's Address.

(Based on Revelation xxii.)

By BRO. GEORGE COLLIN (A Tower of Strength to the Restoration Movement.  
Fell asleep in Jesus, September 17th, 1911).

I WILL tell you a great and blessed truth, and I ejaculate a 'Hallelujah' ! over it. We have THE BIBLE with us to-night. It is here to begin the New Year with. If we like we can make up our minds to-night that from the first sunrise of the year to the last sunset of the same, we will make that volume our only library for the information of our minds and hearts respecting our Father in Heaven, about the operations of His Holy Spirit, and with regard to the great salvation procured for us through the Son of God's love, who left the radiant court of glory to visit our sin-darkened race, and gather up the broken cords of our shattered love and link them again to the throbbing heart of our loving Father, Who, 'So loved the world that He gave His ONLY BEGOTTEN SON, that whosoever believeth in Him might not perish but have EVERLASTING LIFE.'

All the conditions of this mortal state indicate the curse that rests upon our fallen race. In the scenes depicted in the chapter before us the curse has been lifted. Again, a 'Hallelujah' ! 'There shall be a curse no more, but the throne of God and of the Lamb shall be there. His servants shall serve Him, and they shall see His face; His name shall be in their foreheads; and there shall be no night there; and they need no candle; neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.' Our solemn message for us to-night is, 'THE TIME IS AT HAND.' Another, and the very last, message is, 'SURELY IT COME QUICKLY.' The Christian pilgrim joins with John, saying, 'Amen ! Even so ! come Lord Jesus,'

But all are not Christians. Oh ! - how sad after all these centuries of grace; after that patient waiting of God since His beloved Son died on the Cross of Calvary for the sins of all. 'Christ tasted death for every man,' and yet thousands refuse salvation. 'They choose darkness rather than light because their deeds are evil.' These two messages come to you who are unsaved, 'The time is at handj' and 'Surely, I come quickly.' *When* that time will arrive; *when* Jesus will come, I cannot tell you. Nobody can tell you. That day and that hour no man knoweth. When it does come, however, opportunity will cease. Time and chance will have passed away. He that is unjust will be unjust still, he that is polluted will so abide. Such a state is too awful to contemplate. 'Knowing, therefore, the terror of the Lord, we persuade me.n.' Nothing but your sin stands between you and the enjoyment of the blessing of salvation, and the good hope through grace of an inheritance in the skies—an inheritance incorruptible, undefiled, and unfading.

This is a day for solemn thoughts and resolute purposes. It is a day for decision. 'Choose ye this day whom you will serve.' Make choice of Christy of pardon, of consecration of life to the service of Christ, and a home in heaven. Take your side to-night. Let every man and every woman; every youth and every maiden, who believe that Jesus is the Anointed One, the Son of Godi 'repent and be baptised in the name of Jesus Christ for the remission of sins, that you may receive the gift of the Holy Spirit.' Get on the Lord's side. Let your influence be given to the extension of

the kingdom of God; to the exaltation of King Jesus. Give Him the homage of your hearts, and the best service of your lives.

Time brings all events to a close. Time will eventually bring us to the judgment seat of Christ, to give an account of the deeds done in the body, whether they be good or bad.

Let the coming year be filled, with earnest service for Christ, and fervent affection for one another. Never let us be absent from the Master's table, where the memorials of His love are spread. Let us also be true to our mission as disciples of the Lord Jesus, and plead for a complete and unqualified return to Christianity, from all

forms of sectarianism. Let us see to it, that we live the faith for which we plead; and surely our Captain will lead us through the years to the perfect day.

Come, sinner to your only Saviour to-night, and be saved. Saved ones, cleave to the Saviour Who *has* redeemed you.

Then passing time will bring to us growing happiness. Each year will be happy at its dawn, and happier at its close, enabling us to sing with growing joy, and brightening hope—

'Ye wheels of nature, speed your course,  
Ye mortal powers decay,  
Fast as ye bring the night of death,  
Ye bring eternal day.'

## *Messages from Well-known Brethren.*

### *Courage and Hope.*

I WISH to express my desire for the success of the new magazine. Recently I read of a new effort being entered into with humble feelings and noble thoughts. To launch out into unfamiliar waters may bring anxious moments and much concern as to the effort that is necessary to command success, but lowliness of heart has its reward in increasing our dependence upon God and our trust that divine providence will send a blessing.

With the lowly heart there comes the lofty thoughts. How can they be other than pure and noble when the object the magazine has in view is considered? To lift up the standard of truth, and set out for the extension and strengthening of the Kingdom of Heaven, will bring to mind the early Church, with its all-conquering onward march which ever inspires with courage and hope. And in the pioneers of last century we do not lack for examples of devotion and energy accompanied with fidelity to the Word of God. The glory of the

Kingdom, the honours of our citizenship, and the need of the world all call for service to our Lord.

We pray that the *Standard* may gather strength by the way, and may it be jealous of nothing save greater goodness and larger truth, and have no ambition save zeal for God and devotion to man. JOHN ANDERSON.

### *First.*

THE first issue of a new magazine in the first month of a new year naturally leads to the thought of 'first' in the highest concerns of all. Before dealing with this, we offer warm congratulations upon the fact of the new periodical with its very appropriate title, alliterative and explanatory, and express heartiest wishes for full success in its defence of Bible principles and furtherance of soul-winning efforts.

In 1935 onward, shall we not ever place the following first and foremost?

**THE SAVIOUR'S CLAIM.** Jesus Christ is Lord of all. He Himself said, 'One is your Master, even Christ.' The very name we bear, Christian, emphasises the paramount nature of His claim upon us. On our confession and immersion into union with Him, did we not explicitly state or clearly imply our obligation thus? Is this a reality with us, or is priority given to self, popularity, or pride? If the Saviour be first, then in all matters of Bible inspiration and authority we shall accept His statements as absolutely final, despite what scholarship (or supposed scholarship) may affirm otherwise." When He speaks, controversy or doubt must cease. What He commands, divinely-aided, we will seek to do. In our daily life, whatever tends to hinder the true progress of His cause will be rigidly eschewed. Can we patronise theatre, picture-palace, whist drives, mixed dancing, and kindred things, if to please the Saviour be actually our supreme aim? As resolved by a young disciple years ago, let us determine never to be where we could not expect to meet the Saviour were He still on earth, or where we cannot ask His presence by His Spirit now, nor where we should not like Him to find us when 'coming suddenly.'

**THE GOSPEL'S FIRST PRINCIPLES.** This obligation is implied in the preceding paragraph. Identified, as we are, with the New Testament Restoration Movement—and though little is heard of this in these retrograde days we personally believe thoroughly in the Movement—'obviously such is our plain duty. What are these first principles? The Saviour's full divinity; salvation through His sacrificial, substitutionary death by faith, repentance, confession, baptism, and continuance in well-doing; the two ordinances, immersion and the 'Breaking of Bread,' the former for penitent believers, the latter every week and scripturally only for those who have scripturally

observed the former ordinance; priesthood of all disciples, with mutual teaching and ministry of all who can edify; and the Church independent, under the Lord and the Apostles, self-controlled and self-supporting. The famous early Christian father wrote, 'Athanasius against the world.' So whether popular or unpopular, praised or opposed, shall we not hold with adamant firmness to first principles, advocating them as ability and opportunity permit? As Joshua was directed by Jehovah not to depart to right or left from the observance of the Law, so may we not yield one iota of what we know to be the Master's teaching regarding these first principles.

**SOUL-WINNING.** May it never be justly said that those unwaveringly tenacious as to New Testament faith and order are less zealous than others in soul-saving endeavours. As stated by Dr. Lyman Beecher, the eminent American preacher, in almost his last utterance when dying, the greatest of all things a man can do is to influence souls for eternity. Can this be gainsaid? The Lord's commission to the apostles and all disciples is clear. Paul was willing to be 'all things to all men' to 'save some.' So shall not we recognise the imperative demand on time and attention of winning others for the Lord Jesus? Of D. L. Moody it is related he strove never to let a day pass without pressing on someone the question of salvation. In 1935 and succeeding years, may we, as New Testament disciples, aim to influence at least one each year for the Master. The Saviour died to save, and to us He gives the measureless privilege of making known His salvation, and inducing others to accept the same.

**'He bids me tell His wondrous love and  
why He came to die,  
And so we work together,  
my Lord and I**

CHARLES BAILEY (Morecambe).

## ***Strong for The Old Book.***

IT was a great joy to me, and will be to many others, that some brethren have determined to endeavour to issue a Magazine to keep up the old plea for Primitive Christianity. I hope it will be specially strong for 'The Old Book,' and for the position, 'Where the Bible speaks we speak, and where the Bible is silent we are silent.' Also maintain the position that 'AH Scripture is given by inspiration of God, and is profitable,' etc.; that the Christian is under *law* to Christ, though not to Moses; that still the Old Testament is profitable; that commands of the Lord and His Apostles,, and necessary inferences from them are binding upon the Lord's *freemen*—one of those contradictions which are as nothing compared, as Prof. H. Huxley said, with the contradictions of Science.

But enough. I think the brethren have entrusted the work to good hands, and pray you may be prospered.

WILLIAM H. CLARK.

## ***Our Plea.***

THE above term is one that has often been used by members of Churches of Christ, not in any sense meaning that this 'Plea' was something invented or devised by them, but as expressing Bible truth regarded as being both sufficient and necessary for real Christian unity.

A small leaflet was scattered very widely in the past, which contained what purported to be a summary of matters vital to this plea, and in this brief article I purpose drawing attention once more to certain items which still very adequately express the convictions of those responsible for this magazine.

### AN UNQUALIFIED RESTORATION OF APOSTOLIC CHRISTIANITY.

A very little clear thinking will convince any candid mind that no views whatever except those endorsed by the Apostles of the Christ can be regarded as authoritative by any

thoughtful Christian, nor can anything they endorsed as permanent be rejected. Anything differing from the standard endorsed by the Holy Spirit through the Christ's chosen ambassadors must be merely churchianity, and not Christianity. This involves us in—

### THE ACCEPTANCE OF NO GUIDE BUT THE BIBLE.

The Bible is a self interpreting book. The New Covenant both interprets and endorses the Old Covenant as a God inspired record, and the Gospel is plainly declared to be the Word of the Lord which abideth for ever. This guide is absolutely reliable, wherever and whenever its simple, surface meaning, decided by the common rules of language, can be certainly ascertained. Where we cannot prove it, one may safely trust it, even with regard to matters pertaining to the remotest times. For instance, only this week a popular journalist—H. V. Morton—leading up to a reference to Ur of the Chaldees, writes:—

'The scholar and the archaeologist have turned the searchlight of discovery on remote ages with such amazing results that what hitherto had looked like impenetrable mist are now seen to be alive with men and women and cities, with armies going out to battle, and with tribes restlessly moving over the face of the earth.'

And that, of course, is just what the Bible has pictured for ages. During a goodly part of the last century practically all the advanced theologians, being wise in their own conceits, vehemently declared it simply could not have been so. But again, with Morton, we, may say:—

It is one of the great romances of our time that it is possible to trace the walls, the streets, the temples and the houses of Abraham's city, until recently so mysterious and unknown that the mention of Ur in the Old Testament was regarded as mention of an imaginary place, or of a city<sup>o</sup>lost for ever in the ruins of antiquity. It is, however, not the first time within the last half century that archaeology has proved the Bible to be right and the

theories of the most 'learned men to be wrong.'

Lack of space forbids more in this issue, but God willing, the theme expressed by the phrase 'No Creed But Christ' will be considered in the next issue. Meanwhile, may I seriously suggest the advisability of doubting any man who doubts the Bible? He may be sincere, and very learned, after the fashion of some modern cult, but frightfully ignorant of the evidence that abounds which justifies unquestioning confidence in the Bible as to its truthfulness and reliability. On the other hand, he may be insincere, and therefore dishonest. Be not doubtful, but believing, toward God. But beware of men! T. E. ENTWISTLE.

### *A Great Opportunity.*

THE Apostle's exhortation to the Ephesian Christians to walk circumspectly, to behave wisely, and buy up every opportunity for doing good, is a call, and a challenge, and the reason Paul gave for such careful living, and purposeful activity, is still one we can advance—for these, said he, are evil days—difficult times.

It is almost a commonplace to refer to the days we are living in as 'difficult times.' In every phase of life, industrially, - politically, nationally, and internationally the days are tremendously difficult. Look where we will across the world, we see disaffection, unemployment, unrest, and starvation in the midst of plenty. A revival of real religion, pure New Testament Christianity, is what this Twentieth century needs. The power of Pentecost alone can save us from all our manifold troubles. As Disciples of the Christ, we are entrusted with the proclamation of the Gospel of redeeming love: *the* message of life, and hope, and deliverance.

Ours is a glorious privilege, bringing with it a great responsibility.

With a united front, and determination to stand on New Testament ground, we can make a jreal hehpful

contribution in these challenging days.

Let us stand by one another, in the fight, buy up every opportunity, and rallying to the standard of truth hasten the consummation of that time when 'the Kingdoms of this world, are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.'

J. GARNETT (Doncaster).

### *An Urgent Need.*

BEFORE consenting to the request to write a brief message for the first issue of the 'Scripture Standard,' was anxious to know who were the Brethren that would be responsible for its management, what justification they had for commencing a new paper, and what kind of spirit would dominate it. I was quite satisfied with my enquiries.

The time is opportune for such a magazine as the *Scripture Standard* there is an urgent need for a clarion call for the 'Old Paths.'

I quite agree with the following extract from a letter received from one who will hold a responsible position in connection with the new periodical: 'I feel we need to start again where the pioneers of the Restoration Movement began. If that policy had been pursued, there would have been less division amongst us as a people, and therefore more progress. If the Restoration Movement fails in our hands, then God will raise up another people to carry on the work.'

The following quotation from a circular I have received should inspire confidence in the new magazine: 'The aim will be to produce a magazine on sound lines, high toned, educative, and readable by brethren and friends, worthy of the Restoration Movement, and one that can be used to make our plea known outside.'

I have no hesitation whatever, in appealing to brethren to commence the New Year by enrolling as subscribers to the *Scripture Standard* and do all they can to make it a success.

•GEORGE HASSELL (Leicester)



### *Where the Pioneers Stood.*

IN the introduction to the first volume of *The Gospel Preacher*, Benjamin Franklin, the author, says of the Reformation Movement of the Nineteenth Century, 'that he regards the ground occupied in this great movement as invulnerable; as unquestionably right; as capable of the most irresistible advocacy, propagation, and defence; as the only hope of the present generation!'

It is because I profoundly believe that this statement is still true that I have agreed to contribute this brief note to the first issue of *The Scripture Standard*. Indeed, with the growth of apostasy everywhere, the strength of this position becomes increasingly manifest, while departure therefrom correspondingly reveals weakness, disaster, and defeat.

May I, therefore, lovingly remind readers, that it becomes more and more imperative that we should stand foursquare, without flinching, for the position occupied by the pioneers, so well stated by Franklin. 'Nothing less than a complete return to the original ground in all things; to stand precisely where the Apostles and first Christians stood; receive precisely the same Gospel as received by them; preach it as they preached it; believe it as they believed it; and practice it as they practised it. As to this being not only the best thing that can now be done, but the only thing that can be done, with any hope of uniting Christians and converting the world, the writer hereof, never expects to entertain a singly doubt.'

Loyalty is the great need of the day! J. HOLMES (East Ardsley).

### *A Significant Title.*

THIS magazine has adopted a significant title. Its object is praiseworthy and grand. Churches claiming to be of Christ must of necessity have a standard of authority, and that a Scriptural one. Such can only justify their existence and give a satisfactory

reason for assailing everything opposed to the will of God. The sacred writings, termed Scripture, are the words of the living God. Times have changed; but the Word of God remains the same, to combat apostasy and everything that would dishonour Christ. We need not plead with the lovers of truth to support it. The matter it contains will show whether it is worthy of the confidence of the brotherhood. If the mission it has in view is realised then it ought to continue; if not, it ought to cease.

Its task is an all-important one. Believers need to be firmly established in the faith; some require to be stirred up for greater service to the Lord, and what is of man and not of God in doctrine, faith, and practice must be rejected, even although associated with the Churches. That is not a pleasant task, but fidelity to God and His word demand it. David King's mother had sometimes to chastise him when a lad. It had very little effect upon him until one day, when the rod of correction was being used, he saw the tears running down his mother's face; and that proved effective. It is not a pleasure to call attention to error in those whom we love, but when the right thing is done in the right way good may be the result.

JAS. WARDROP.

### *Use Me.*

I AM the Bible, I am God's Library. To the weary pilgrim -I am a Strong Staff.

To the one who sits in the gloom, I am a Glorious Light.

To those who stoop beneath heavy burdens, I am Sweet Rest.

To him who has lost his way, I am a Safe Guide.

To the discouraged, I whisper a glad message of Hope.

• To those who suffer in loneliness, I am a Friend. Use Me.

*Selected,*

## Notes on Hebrews

THERE has been a great variance of opinion as to the actual writer of the Letter to Hebrews. The titles of the various letters were inserted many years after the letters themselves were written. I am, however, convinced that Paul was the instigator of the letter, and that it probably was written by Luke, either as Paul's amanuensis or at Paul's suggestion. Many words and phrases are reminiscent of the Gospel written by Luke and the Acts of the Apostles.

The purpose of the letter is to point out to those who were perfectly familiar with the Law of Moses, the contrast between that Law and the Gospel. The keynote of the letter is 'By how much the more' is the Gospel dispensation higher, grander, purer than the olden. The first chapter compares what was revealed by God to the Jewish race at varying times and in different ways, with that glorious manifestation of the Son of God, and the marvellous revelation now given by Him. There is further contrast between the dignity, power and worth of the Son and the angels. Under this term it would appear that the prophets of old are included. Inasmuch as an angel is merely a 'messenger'—whether an earthly one or a heavenly one is to be determined by the context—the prophets could well be termed angels (*i.e.*, messengers) of God, more especially as the 'word spoken through angels' (chapter ii. 2) must of a surety include those 'divers portions' mentioned in chapter i. 1.

The exhortation contained in chapter two is warranted on account of the power and dignity of Him who now speaks as well as on account of the worth of His word. The Son of God while on earth endorsed the teachings of the Old Testament prophets and distinctly claimed that they had foretold His character, work, sufferings, death and resurrection.

The frequent references to and quotations from the Old Testament

are particularly striking in this letter, and especially the manner of quotation is worthy of note. Not one of the writers is mentioned by name. In the case of three of the quotations the writer of the quotation is undefined; two quotations are attributed to the Holy Spirit; three are attributed to Jesus; and the remainder (eleven) are attributed to God.

The writer of the letter to Hebrews thereby confirms in a remarkable way what the Apostle Peter states in his second letter (chapter i. 21), 'No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit.' Our faith in the Old Testament can only be deepened and strengthened by a reverent study of this letter. j.s.

These notes are intended primarily for those who are taking the correspondence classes, which were lately arranged. The fourth set of questions has been issued; but there is still an opportunity to begin the study of this interesting and important part of Scripture. If you wish to do so apply for the first set of questions to J. Scouller, 79 Tweedsmuir Road, Glasgow, S.W.2.

### 'Asleep in Jesus.'

**Crowthorne, Berks.**—On Lord's Day, November 11th, Bro. E. Bissell departed this life, aged 79 years, after a short and painful illness. Forty years a local preacher, our brother came to see the way of the Lord more perfectly, and was immersed at Hope Chapel, Kentish Town. He was unable for a long time to meet regularly with the Church, owing to distance. During the period of about two years, while residing in London, he served on the diaconate and also as treasurer. The members highly esteemed him, and his ministration of the Word often encouraged them.

He retired to Crowthorne with his wife about four years ago, and the Lord's Table was spread in their house every Lord's Day.

Besides the service given in the Kentish Town Church, our Brother served other London Churches, Brighton, and two Cheshire Churches. In short, he was always ready with the word of exhortation. He was present at the recent Kentish Town Anniversary Meeting and spoke with his usual vigour, and his hearers then little thought they would not hear him again on this side Jordan.

The Lord sustain and bless his wife our sister, in her bereavement. R.B.S.

Motherwell.—Bro. Alexander Loudon, Blantyre, died on 21st of November, and was buried at High Blantyre on the 24th. Brethren Anderson, Crosthwaite, and Francis taking part in the services.

Bro. Loudon, who would have reached the age of seventy-nine years in two weeks' time, was baptised over sixty years ago, and when a young man was in the Church at Fauldhouse. Removing west to Blantyre, he was in membership with the Church there. This Church was eventually merged in the Church at Hamilton. Since the Church at Hamilton ceased to exist Bro. Loudon has been in membership with the Church at Motherwell.

Throughout his long Christian life, he maintained an unbroken active interest in the work and welfare of the Church and district. He was ever zealous for the cause, and lived an exemplary life. Our sympathy goes out to Sister Loudon, his widow, and to Sister Bessie Loudon, his daughter. Mrs. Loudon is a sister of the late Brother Robert HaUiday, of Burma. J.A.

[Bro. Loudon was a 'succourer of many, and of myself also.'—ED.]

## News.

Aberaman, Commerce Place—A number of brethren desiring to walk in the old paths commenced, in October, to meet in a house. A meeting-place has now been purchased and renovated. Strengthened by prayer, and with the help of loyal brethren in many parts of the country, opening services were held on December 1st and 2nd. On the Saturday, a good number of visitors from the South Wales

Churches came along to encourage the brethren in the stand they had taken.

Bro. T. E. Entwistle, who is labouring with us for the month of December, was present at our opening meeting. At the Lord's Day evening meeting about sixty were present, including a number of friends. Much interest has been created in the district. We look for great times ahead and trust many souls will be saved. P.A.

Blackpool.—As I write, a twelve days' mission is coming to an end. Bro. J. H. Nicholls is labouring with us. Good meetings have been held, and the Gospel faithfully preached. Tracts have been distributed by the thousand, and open-air work and witness has been done.

Many friends have turned in, and have heard much to cause serious thought. One friend who had been attending another religious body heard the Word, saw the light, and was baptised at a very helpful service. Before these lines are read she will be received in. During this period, a Brother was received in, whose wife made the good confession a few weeks ago. Others are on the verge of the Kingdom. Pray for us, Brethren.

On Nov. 24th and 25th, our 15th Anniversary was held. Forty sat down to tea, after which an inspiring meeting was held. Brethren from Blackburn came over, and sang splendidly.

Bro. Nicholls gave a fine address, our Bro. Leonard Ives also speaking to great effect and giving us much encouragement, whilst Bro. H. Winter was in his element in the chair—seeing that others did the work.

We thank God for His goodness, and go forward into another year with renewed hope and courage.

East Ardsley.—The Church here held its anniversary on Saturday, 3rd November. A goodly number of brethren and friends had tea together; there being present representatives from Morley, Birstall, Leeds, Liversedge, Doncaster, Dewsbury, Mapplewell, and from far away East Kirkby, Bulwell (Notts.), and Blackridge (Scotland).

At the tea tables, old memories were revived and pleasant intercourse was enjoyed with old friends.

After tea, Bro. J. Garnet, of Doncaster, presided over the social gathering, and strengthened our minds and hearts in the Word of Truth. Bro. W. Crosthwaite, the esteemed Yorkshire evangelist of former days, stirred us afresh by his powerful message. Making reference to the early history of the Church, with which he laboured faithfully and strenuously during the dark days of the war. He encouraged us to renewed effort in the Gospel which is still all powerful to save and bless.

Bro. T. E. Entwistle, who at present is labouring in Yorkshire, followed with an equally Scriptural, sound, and forceful message of encouragement. Bro. A. L. Frith, of Blackpool, should also have addressed the meeting, but, unfortunately, was unable to be present. The Songs of Zion were sung by the congregation, with much fervour and enthusiasm, which we trust will manifest itself in after days in consecrated service.

During the evening, a presentation of hymn-books was made to Brother and Sister A. Murray, who have faithfully fellowshiped and laboured with the Church, and who are now in membership with the Church at East Kirkby. Bro. J. Holmes, who made the presentation referred to the helpful service rendered, and Bro. Murray suitably replied, bidding us good cheer for future days.

After an encouraging meeting we dispersed, with feelings of gratitude for the legacy left by those who led us from sectarian bondage into the glorious liberty of New Testament truth.

Bro. Crosthwaite again faithfully served the Church on the Lord's Day, and also the following Monday and Thursday evenings. His ministrations were characterised by his accustomed earnestness and enthusiasm, as he sought to strengthen his brethren, and as he proclaimed the message of salvation and life to sinners.

The Church at Liversedge also had the benefit of his services at two meetings.

On the Tuesday evening, by request, he gave a lecture exposing the fallacies of the so-called 'Christian Science,' which was most instructive to those present. On the Wednesday also he addressed the Liversedge brethren, about seventy-five being present.

We pray that our brother's visit to the former scenes of his labours in the Gospel, gratefully remembered by so many, will have cheered and strengthened them in the faith. We thank God for this season of refreshing, and for the help of His servants who, so faithfully, by their messages encouraged us to go forward into another year of service with renewed hope.

T. HARDY.

Glasgow (WMteinch).—Bro. R. K. Francis has spent six weeks here. He has encouraged the Church by his Lord's Day morning addresses, usually speaking on the suggested Old Testament readings.

The Gospel meetings on Lord's Day evenings have been well attended, the burden of the discourses throughout has been 'Jesus.' On Wednesday evenings October 24th, 31st, and November 7th, he dealt with phases of early Church experiences, recorded in Acts of Apostles.

From November 11th to 22nd, Bro. Francis conducted an intensive mission, but the great spell of dense fog thinned the meetings. • The Church, however, has profited, and two young men decided for Christ, and have been added to them by baptism.

The annual social meeting was held on Nov. 27th. Bro. Francis presided over a gathering that filled the room. Bro. David Morgan and Bro. Garner were among the speakers, it was a very enjoyable and hearty meeting.

Morley.—During November, we have had the services of Bro. T. E. Entwistle, and through his sound Scriptural teaching we have had a great spiritual uplift. The Gospel meetings, at which a fair number of visitors were present, led to many enquiries. One young man has decided for Christ, and we expect other decisions shortly.

Bro. Entwistle has addressed meetings on Wednesday evenings, and those attending have been much helped. A class for Bible study is being held on Mondays.

Bro. Entwistle also served the Church at East Ardsley, on Tuesday evenings.

Bro. Entwistle's labours have been a real benefit to us, and have helped to extend the Kingdom of our Master.