

The Scripture Standard

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

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Church Landmarks.

WE have, in former articles, followed the Church in its journey from Jerusalem to Rome, England and Scotland, and now before starting on the return journey it will be well to note other Churches which owe their existence to attempts to throw off the papal yoke. That prince of Baptist preachers, C. H. Spurgeon, said: 'It is quite clear that all sects cannot be right... If your sentiments contradict mine, either you are right and I am wrong, or I am right and you are wrong, and it is time we should meet together to see what is right . . . What is wanted is for all of us to come to the model of the Word of God, and when we have come to that we must come together. Let the Baptist, the Independent, the Churchman, lay aside his old thoughts, his old prejudices, and let each man search for himself as in the sight of Almighty God.'

It is with that object, and in that spirit, we are testing the religious bodies around us, and we now propose to examine the position of

THE BAPTISTS.

Some Baptists claim that their Church 'began with John the Baptist at the Jordan.' If this be true it began at the wrong time, at the wrong place, and with the wrong person. John the Baptist belonged to the Jewish, not the Christian dispensation. (Matt. xi. 11). John's baptism was not Christian baptism, his disciples needed to be 'baptised into the name of the Lord Jesus' (Acts xix. 1-7). The Church of Christ began in Jerusalem after the resurrection and ascension of Jesus the Christ, and is

called by His name and not that of 'John the Baptist.' "

....Some Baptist historians claim most of those who have practised immersion as Baptists. Immersion was the almost universal practice for the first thirteen centuries of the Church's existence, so if all immersionists are to be claimed as Baptists, Roman Catholics and the Greek Church (which still adheres to the primitive practice), must be included.

! Other historians are content to trace their origin to the Reformation of the sixteenth century.

When Henry VIII. assumed the leadership of the English Church he issued a proclamation to this effect:— 'Foreigners who had been baptised in infancy, but had renounced that baptism, and had been re-baptised, were spreading their opinions over the kingdom. They are commanded to withdraw within twelve days, on pain of suffering death if they remained.' At least thirty were burned at the stake during four years. A commission, with Archbishop Cranmer at its head, was charged, to 'burn all books teaching immersion, and if they did not recant to burn the immersionists.'

It is not so much with the date of the origin of the Baptists that we are concerned. Antiquity is no proof of right, it must be shown that we stand on the original ground. Does the Baptist Church stand on New Testament ground?

I. THE NAME 'BAPTIST.' This is only applied to one in the New Testament, and as we have already seen he was not in the Christian Church. Sectarian names promote and perpetuate divisions, nullify the Lord's prayer for the oneness of His

people, and are contrary to Scripture teaching. To adopt the names of human leaders was condemned by the Holy Spirit, and to take the name of the ordinance by which we are united to the Lord is as foolish as for a married woman to be called by the name of the ceremony that joined her to her husband (see John xvii. 20-21, 1 Cor. i. 12-13, Acts xi. 26, 1 Peter iv. 16 (R.V., James ii. 7)).

II. THE DESIGN OF BAPTISM. While standing for believer's immersion, Baptists generally deny its Scriptural design, affirming that it is just a confession of faith, and a symbol of death, burial, and resurrection. They hold that a person is saved before baptism, and ask for an experience of this to be related. In this they are in opposition to nearly all religious bodies, Catholic or Protestant; most of these, though practising infant sprinkling, hold to the Scriptural design, thus saying of an unconscious babe what is only true of a sincere, penitent, immersed believer. The Lord Jesus said: 'He that believeth and is baptised shall be saved'; not 'He that believeth is saved, and may be baptised afterwards'; nor 'He that is baptised is saved, and can be taught to believe in later years.' Those who depart from the order as given by Jesus (Mark xvi. 15-16), have no Scriptural or logical place for the ordinance. To those who heard and believed the Gospel the command was, 'Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit' (Acts ii. 38). To the believing penitent, Saul, the message was, 'And now why tarriest thou? Arise and be baptised, and wash away thy sins, calling on the name of the Lord' (Acts xxii. 16). These answers should be given to persons in the same states to-day. There was no waiting in Apostolic times. *Then* they that gladly received his word were baptised, and *the same day* there were added unto them about three thousand souls.* He took them *the same hour* of the

night . . . and was baptised, he and all his, *straightway*' (Acts ii. 41, xvi. 33). Robert Hall, an eminent Baptist preacher said: 'I embrace without hesitation the affirmative side, and assert that in the Apostolic age, baptism was necessary to salvation' (*Works*, Vol. ii. p. 286).

III. THE LORD'S SUPPER. Of the early Baptists, Dr. Cramp says: 'Strict communion was practised in the majority of the Churches, none but baptised believers being admitted to the Lord's Table.' But now, Dr. Charles Brown (Ex-President of Baptist Union) says: 'An increasing number of our Churches open the doors of their membership to others than Baptists.'

The New Testament makes clear that the Lord's Table is inside the Lord's Church, and the way in has been fixed by the Lord Himself. It is sometimes said, 'The Table is the Lord's,' and then strangely claimed that anyone may come to it. Baptism is the Lord's, will Baptists therefore baptise those who are not Scripturally qualified? Because the Table is the Lord's only those who have come to it in the way appointed by the Lord have the right to partake thereof.

'Upon the first day of the week' (not monthly, quarterly, etc.), 'the disciples' (how these are made is seen in Matt, xxviii. 18-20, Acts xiv. 21 R.v.), 'came together to break bread' (Acts xx. 7). This was the central object of their gathering. The magnet was not a preacher, but the appointed memorial of the Lord's death.

IV. THE MINISTRY. The New Testament knows nothing of 'clergy,' 'priests,' or 'ministers' as a separate class. All true believers are members of a 'holy' 'royal priesthood,' and are all ministers (servants) of Christ (1 Peter ii. 5-9). Mutual ministry, limited by ability to edify, obtained in the first Churches (1 Corinth, xiv. 26, Eph. iv. 16, Rom. xii. 5-8).

The Baptist, April 28th, 1910, reviewing the presidential address, by Mr. G. W. Macalpine, said, 'Very much of the president's address seems

expressly directed to prove to us how un-Apostolic even our Baptist system of Churches and ministry to-day is. "Do we," Mr. Macalpine effectively pauses in his historical review to ask, 'catch here for a moment, a glimpse of an ideal Church, possible even in these days, in which all the ordinances of worship are adequately maintained by the voluntary service of the members under the gracious influence of the Holy Spirit, and where the financial resources of a consecrated people are set free for the extension of the Redeemer's kingdom beyond their own borders? The ecclesiastical spirit is foreign and fatal to the operations of the Holy Spirit. When in fact, the ministry of the Word was the function of any member of the Church, then, and then only, was a vigorous spiritual life maintained. So in this the twentieth century must the advance of God's kingdom depend upon the testimony, not of a selected or professional class of workers, but

of every Christian man and woman." We have, we are assured, suffered, a relapse from that Church ideal which utilized the gifts of the whole membership for ministry, and in turn those gifts are disappearing for want of recognition and use.'

Principal Edwards, president of Baptist-Union, 1911, said, 'The ministry of the entire Church is a necessity of the times, without which all the best possible preaching, and the most elaborate organisation will be of no avail. To this ministry of the Church we need to give a new resurrection.'

Thus it is seen that leading Baptists well know how far their Churches are from the New Testament model. It is surely time, as Mr. Spurgeon said, for the laying aside of 'old thoughts and prejudices,' and for a return to the ground on which the Church of Christ stood at the beginning. There can be no real union on any other basis—EDITOR.

The Humour of Raccoon John Smith.

RACCOON JOHN SMITH, whose noble work for the Master was briefly told in the March issue, possessed an immense fund of humour. Like that of C. H. Spurgeon, it was almost irrepressible, but consecrated to Gospel purposes. To one who expostulated with him for the frequency of his sallies, Spurgeon asked: 'What would you have done, brother, if God had endowed you with a sense of humour?' To another, vaunting his great regard for conscience, but whose ways accorded not therewith, Spurgeon said, 'Y6s, you have a very good conscience.' Surprised at this unexpected compliment, the man replied, 'I did not think you had so good an opinion of me.' 'Sir,' came Spurgeon's witty, yet scathing rejoinder: 'Your conscience is almost as good as new. You have used it so little.' Similarly, John Smith utilised his God-given powers of wit, repartee,

and humour to emphasise New Testament truths and to press home telling personal lessons. Exigencies of space permit mention of but a few instances.

A leader who had rejected Calvinistic principles and accepted simple New Testament teachings, expressed to Smith the joy he had in the liberty wherewith Christ had made him free. He declared the last vestige of his Calvinism had gone for ever, and its harsh spirit would never more cramp his thought and heart. 'My dear Brother,' said John, who knew the power of Calvinistic training and saw some traces lingering in his friend, 'You have, it is true, given up your Calvinism as a system; you may have drained out the last drop from the cask, but the very hoops arid staves smell of it still.' To-day, the thought is not without its point. Let us beware lest former unscriptural ten-

dencies exercise some sway yet upon us.

A young woman, whose husband had been immersed upon confession of faith through Smith's instrumentality, was the daughter of a prominent Paedo-Baptist preacher. The relatives, afraid the husband's influence might lead her to follow his example, urged her to read certain theological treatises. One of these, *Infant Church Membership*, much impressed her. The perplexed husband sought Smith's advice. 'Does your wife profess to be a Christian?' He replied that she acknowledged herself vain, giddy, and a great sinner. 'Then ask her if she deems it right such a sinner should be in Church membership.' The wife denied she was in membership. 'When and why were you excluded?' asked her husband. Interviewing her father, she was assured she was a member, as he himself had initiated her as a child. But was it right, she persisted, being so worldly-minded, to call herself a Church member? 'Daughter, you remember that in the Church were both tares and wheat; so the Saviour teaches. You are but a *tare*; a *tare*, I fear.' Further instructed by Smith, the husband pointedly asked if the father had really said he had put her into the Church. 'Yes, but he said I was only a tare.' 'Surely, wife, that cannot be, for the Bible says he that sows the tares is the devil.' Seeing her father again, she enquired, 'Father, did you not say that you yourself initiated me into the Church?' 'Yes, my daughter.' 'But look, father, look, *he that soweth the tares is the devil.*' Groaning aloud, the father could not reply. The daughter listened to Smith's expositions, and soon followed her husband's example in confession and baptism.

Upon another occasion, John Smith's combined genial humour and keen practical logic were specially effective. In the same locality where he was holding a niission, a Paedo-Baptist preacher was conducting a

revival. The latter, at one of his services, 'christened' a babe, the child with cries and struggles protesting against the sprinkling of water on its face. The next day, John Smith baptized ten persons in an adjoining stream. Seeing the Paedo-Baptist preacher among the spectators, Smith, after the last immersion, walked up to him and firmly pulled him toward the stream. Resistance was futile, for Smith was a powerfully built man. 'What are you going to do, Mr. Smith,' asked the preacher. 'What am I going to do? Why, I am going to baptize you.' 'But I do not wish to be baptized.' 'Do you not believe?' asked Smith. 'Certainly,' replied the other. 'Then come along, believers must be baptized.' The Paedo-Baptist revivalist now not quite sure whether Smith was joking or not, cried out: 'But I am not willing! I am not willing! It will do me no good if I am baptized against my will.' Smith had obtained the acknowledgement he desired. 'Did you not, Sir, but yesterday baptize a helpless babe against its will?' exclaimed Smith. 'Did you get its consent first? Come along, you must be baptized.' Dexterously, with his muscular arm, Smith pulled the reluctant 'Sprinkler' to the water's edge. Loudly and vigorously, the man protested his utter unwillingness. Then Smith released him. 'You think, Sir, it is all right to baptize others by violence, but when you yourself are the unwilling subject, you say it is wrong and of no good. Go your way!' Turning to the audience, who now realised the purpose of his practical jest, and raising his voice for all to hear, he said: 'Friends, let me know if he ever again baptizes others without their full, consent, for you have heard him declare that such cannot do any good.' Need we add, a hundred arguments would not have been so impressive and convincing as this?

Stranded one night, two preachers of another persuasion requested hospitality at Smith's house, winch

was readily promised. Smith Was in farmer garb, and to keep them still unaware of his identity conversed in rustic guise. He was thus enabled humorously to stress some valuable points. Answering their enquiry, whether many had joined the Restorationists, 'Yes,' said Smith, 'I have seen hundreds of 'em baptised.' When they suggested the Scriptures taught dedication of infants in baptism, 'I reckon not,' replied he. 'Please tell me where the place is in that Testament there, and I'll be much obleeged to you.' No such place could they tell him. To their further query if the new community believed Peter immersed three thousand in one day, 'I've heard 'em say,' said he, 'there was 120 there beside Peter.' They insisted the 120 were not authorised to baptise, and even all together could not have baptised three thousand in one day. 'But one of their big men says about twelve of 'em were Apostles that could do anything almost, and seventy more had been preachin' in pairs, making eighty-two preachers. Now figure it up, how many would each of the eighty-two have to baptise to git through with the whole of 'em before dark/ 'Nearly forty, but no one can baptise forty in one day.' 'You are mistaken, Mister,' said Smith, 'I seen a man baptise forty-one and it took just forty-five minutes. I seen that myself.' Now suspicious, one asked who that man was, and his wife, to whom he referred them, laughingly, spoiling the jest, replied 'Smith.' He acknowledged he was 'Raccoon John Smith.' 'Well, what fools you have made of us.' 'No, gentlemen, I had no part in that.' Just before retiring, one urged there were Scripture passages enjoining infant baptism. 'There is not one such passage, gentlemen,' said Smith, 'in all the Book, but there is one that can be made to serve your purpose: "Submit yourselves to every ordinance of man" (I Peter ii. 13).' Afterwards they spoke in warm appreciation of Smith's, character, ability, and hospitality.—CHARLES BAILEY.

Bible Readings.

OLD TESTAMENT.

Psalm 13 THE contemplation of the power and majesty of God, as revealed by the things created, might well constrain us to exclaim, as did the psalmist, 'How excellent is Thy name!' But, viewing the grandeur of the heavens, the moon and the stars, we may rightly be amazed that God should be mindful of man or should have visited him. The thought was not new in the psalmist's time; it had been expressed—though from a different point of view by Job (see ch. vii. 18-19).

The second verse was quoted by the Saviour when quelling the murmurings of His enemies (Matt. xxi. 16). Chief interest in this psalm centres in the application by the writer of the letter to Hebrews (ii. 6) of the fifth and sixth verses to 'highest man'—our Lord and Saviour, who, because of His death for the sins of the world, became lower than angels, but is now crowned with glory and honour, awaiting the hour when God shall have put all things under His feet. Viewed thus, we have more reason than the psalmist to exclaim, 'Oh Lord, our Lord, how excellent is thy name in all the earth.'

Job vii THE opening verse is linked with verses 28-30 of the previous chapter, where Job avows his innocence despite the plagues, which seem to the onlookers to disprove this view. In telling and descriptive lines, he pictures his position as the servant panting for the noon-day siesta from the burden of the day, or the farm labourer toiling long hours for the wage at the end of his period of service. These are but faint pictures of his desire for relief. The fact that others are burdened is no solace, but rather intensifies his misery. His days (not days in the ordinary sense—but his life) have passed swiftly and he feels they are

nearing the end because of this incurable malady that has overtaken him, and "he" sees no escape but in the termination of death.

REBEKAH was concerned Gen. xxvii, 10-12, not only for Jacob's safety, but genuinely desirous of his early marriage for this twin son who had been acknowledged as the first born. Little did she realize that she should see his face no more. Only the statement in Heb.-xi. 20 gives the real clue to the frankness with which Isaac, in the circumstances, blessed Jacob and bade him seek a wife at his uncle's house. On his journey Jacob may well have meditated as to whether God would ratify the position which he had attained by cunning and fraud. Would God honour him as the means, through which should come fulfilment of the covenant and promise (Gen. xvii. 19-21). Here in the early stages of his sojourn he is given that wondrous dream of earth linked with heaven for the accomplishment of that promise to Abraham of blessing through him and his posterity for the whole earth. Jacob's reply is sometimes considered as partaking of that hard, worldly, keen bargaining spirit which had hitherto characterised him. The 20-21 vv. should however be read as the eventualities, which, if they came to pass, would enable him to pay the vow, which is only named in the 22 v.

Prov 1:20 -33 THERE has probably never been an age in history

to which these words of wisdom could not have been uttered in all sincerity and truth. Wisdom may cry aloud, but the simple (who take no trouble to learn), the scornful (who are too proud and self satisfied to perceive), and fools (who hate knowledge), treat her warnings with unconcern. The Scriptures are full of instances. The rejection of the knowledge and fear

of the Lord is found in the patriarchal dispensation, in the wilderness journeys of the Children of Israel, in their subsequent history till swept away into captivity and desolation, but pre-eminently in the final appeal of our Lord and Saviour, whose hand stretched out, was not only disregarded but so violently rejected that only His death could satisfy their malice. Fear, desolation, distress and anguish verily came on them like a whirlwind. They verily 'ate of the fruit of their own way,' as must all despisers, who wander and perish.

NEW TESTAMENT.

Heb. xii. A WITNESS in Scripture is not a looker-on, but one

who bears testimony. What a wonderful witness had been borne by those Old Testament heroes mentioned in chapter xi. Despite this, the Hebrews are not exhorted to look to them for example but to Jesus; and to run with patience and endurance. Athletics are favourite metaphors with Paul, and here he urges that just as a runner pays no attention to what surrounds him, nor to the other runners, but keeps his eye fixed on the winning post, so they (and we) should fix eyes on Jesus who endured shame and death on the Cross. -

At Jerusalem and Rome, many had resisted unto blood in martyrdom. The letter could not have been intended for these Churches.

The training for the race is partly by the opposition and gainsaying of sinners, and the God of the spirits of all flesh is wise and just in chastening, though it may not be a joyful but painful experience.

1 Cor. xv. 1 IT is marvellous that errors

1-28 'in the Church of Corinth should have produced such masterly pages as this, and the

eleventh and thirteenth chapters. Some denied a resurrection of the dead. The resurrection is not a speculation but consists of three facts—things that actually happened—Jesus Christ died, was buried, and has been raised again. Paul records appearances of the risen Lord to Peter, James, and to five-hundred brethren—most of whom were still alive. The evidence granted to Paul could not be doubted or questioned, and feeling himself less than the least, he laboured to spread the news of the resurrection more abundantly than all.

He does not argue the truth of the resurrection. There was for his hearers no need, since it was attested by so many who hazarded their lives for that fact.

Most important is the teaching in 20-28 vv. and a careful comparison of other Scriptures will prevent the adoption of extravagant and fanciful theories.

Acts ix As keen as a man is his
'enthusiasm is sometimes

' suddenly changed. Yet there can be no such effect without adequate cause. Here is a man, genuinely attached to God's service, thinking he is promoting the interests of religion by persecuting this new upstart sect who asserted that Jesus was the Messiah and that He had risen from the dead. Stopped on his journey to Damascus, Paul is elected to know God's will, to see the Righteous One (Jesus), and to hear a voice from His mouth (Acts xxii. 14). The evidence of eyes and ears could not be shaken. The wonder of the words of the Saviour to Paul lies in the fact that He does not insist on His exaltation far above principalities and powers, but 'I am Jesus THE NAZARENE'—an epithet that Paul himself had no doubt hurled at Christians. Here Jesus identifies Himself with the meanest of His scorned and derided followers, and applies to Himself the nickname which all in detail—Acts xxii. and xxv. will find in them—that is valuable and explanatory of the events

immediately following this calling of the future Apostle to the Gentiles.

John 15:12-27 word 'abide'
is the 'keynote of much of what

is taught by John. So Jesus speaks of abiding in His love as resulting from the keeping of His commandments. The new commandment for the Apostles was already given (ch. xiii. 34). Here it is reiterated (12 v. and 17 v.). These chapters (xiv. to xvii.), spoken on the night of betrayal, must have been ever memorable and precious to those whom He had chosen, and who shared these last confidences. Enough of hatred could be expected from the world—this because they 'know not him that sent me.' The world had a responsibility for what they had heard, and also for the hatred without cause (Ps. xxxv.) The promise to the

Apostles of the sending of the Comforter is especially precious. Note what is said of the purpose of the Holy Spirit's activities—'Shall bear witness of me' (26 v. and Acts v. 32); 'Shall guide you [Apostles] into all truth'—'declare things to come'—'glorify me' (xvi. 13); 'Shall teach you all things and bring to your remembrance all that I said unto you (xiv. 26). Only so equipped could - they have undertaken the task of world conquest.

News Item.

Birmingham (Summer Lane).—It is with great joy that we are able to report five more additions since last news, all by immersion after confession of faith in Jesus Christ as Lord. On March 24th, Louisa Hyde and Gladys Aldridge were baptised, and on March 31st, Mrs. S. Bradley, Mrs. E. Durose and Dora Millard. These have been received into the fellowship of the Church, where we trust they will grow in grace and in a knowledge of the Lord, and be instrumental in bringin* others into a like precious knowledge of the truth.

Peace or War?

UPON the earth distress of nations with perplexity, the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. (Luke xxi. 25-26.)

How aptly these words of the Lord Jesus describe the present state of the nations can be seen by reference to the daily press; where alarming and hopeless statements by politicians and others continually appear. We called attention in our February issue to efforts being made in the cause of peace; and are pleased to note men of peace and goodwill are making their voices heard.

We commend to the earnest consideration of our readers the following paragraphs from a statement issued by 'The Executive of the Social Welfare Department of the Methodist Church.'

'A decisive stage has now been reached in the affairs of Europe and, indeed of the whole world. Governments and peoples must needs choose between two conflicting policies—namely, a continuous growth of national armaments and armed forces, or a sincere resolve to develop a collective peace system. On this choice depends the future safety and welfare of mankind.

'The policy of reliance upon increasing armies, navies, or air forces, is exemplified in the growth of expenditure upon armaments in many countries of the world, in the pursuance of the same course by the British Government in the White Paper issued on March 1st, and in the establishment or extension of compulsory military service by certain Governments,

'These steps lead back to the road taken before 1914 and towards another conflagration, in which civilisation might perish. The alternative policy

is that of building up the collective peace system which now finds partial expression in the League of Nations and also in the Pact of Paris. The ultimate aim of this policy is the establishment of a commonwealth of nations founded on international justice and brotherhood. In the minds of those who owe allegiance to Christ, the Prince of Peace, there should be no doubt which policy ought to be accepted and sustained. The race in armaments can only end in war. Persistence in the work of collective peace-making is the one hope for the triumph of goodwill on earth.

'The necessity and urgency of a united witness for peace by all Christians at the present time is manifest. . . . Especially the executive appeals for unity in intercession to Almighty God that the perils which now threaten the peace of the world may be averted.'

As those who stand for a complete return to New Testament Christianity we should be foremost in making our voices heard, and our influence felt, on the side of peace, and against all war. And we should pray and work to help fulfil the prophet's word: 'They shall' beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.' (Is. ii. 4.)

ED.

THIS is not a thinking age. It is not a teaching age. It is an age of short stories; an age of amusement. An amusement is a clever device to keep people from thinking, and that is why most of the amusements of the world are in the hands of the Devil, because he knows perfectly well if he can keep people from thinking, he will keep them from God.—*Selected.*

The Anvil.

LAST eve, I paused beside the blacksmith's door,

And heard the anvil sing the vesper chime,
Then, looking in, I saw upon the floor,
Old hammers, worn with beating years of time.

'How many anvils have you had,' said I,
'To wear and batter all those hammers so?'
'Just one,' he said. Then with a twinkling eye,
'The anvil wears the hammers out, you know.'

So then I thought, the anvil of God's Word
For ages sceptic blows have beat upon,
And though the noise of falling blows was heard,
The anvil is unharmed. The hammers—
GONE.

In Due Season.

OH ! it is hard to work for God;
To rise and take His part,
Upon this battlefield of life,
And not sometimes lose heart.

WHO has not at times felt the truth of these lines? A brother from a distance had been asked to preach for a period for a certain Church, but when the time drew near for his work to begin the condition of the Church was causing deep concern to the leaders. 'The atmosphere' was not all that could be desired: there was a general lack of interest, and the Church was not at peace. One of the leaders, could he have pleased himself, would have wired, at the last moment, the brother who was to serve the Church not to come.

The time for the special services arrived, and the brother appointed with it. There was a certain 'heaviness' about the services and nothing much happened. Friends did not turn in. One night, about half-way through the mission, a young man walked in; he came again and again. He had been attending a sectarian body near by, but had found neither welcome nor food.

At the close of the mission he expressed a desire to follow the Lord. He did so, and has since been most faithful in his attendance. The young man's father, mother, and sister also attended the meetings. The mother came to the morning meeting and was much impressed. Eventually, and without being approached she asked for immersion, was buried with her Lord in the bath of baptism, and is in her place as often as possible. The morning meeting is her delight; both she and her soft found a 'horde.'

The young man, Unfortunately unemployed had to attend the Labour Exchange, and there he came into touch with another in the same position. This young man came on several occasions to the evening meetings, and believing on the Lord Jesus, Was baptised. So history repeats itself. 'Andrew . . . findeth his own brother, Simon . . . he brought him unto Jesus.' This is our duty, and nothing else matters. Men and women are hungering, having tried the world and found it vain. We must bring them to Jesus.

If the Church is alive, there is bound to be growth, and financial problems will settle themselves. God still moves in mysterious and wonderful ways. His purposes are always ripening, and we *shall* reap in due season if we *faint not*. The brother who would have cancelled the mission learned his lesson once and for all. Have courage, brethren, though there be not a sign of life to-day, nor to-morrow, but the third day there comes a shaking, and a springing up of life in the valley of dead bones.

'Workmen of God, oh ! lose not heart,
But learn what God is like;
And, in the darkest battlefield,
Thou shalt know where to strike.

Thrice blest is he, to whom is given,
The instinct that can tell
That God is on the field, when He

'The Scripture Standard.'

WE are indebted to Bro. John Straiton for a further notice of our magazine, which appeared in *Firm Foundation* (U. S. A. Feb. 26th, 1935). 'At one time all the brethren in Great Britain were opposed to the use of instrumental music in worship. In recent years, a number of Churches have introduced the organ. Many are against this and other innovations. To present their views, a new monthly paper was begun the first of this year. Its name is suggestive of its mission: *The Scripture Standard*. Its purpose is set forth under the title, **OUR AIM**. [Here follows statement from inside covers of S.S.] The editor is W. Crosthwaite. He and I preached together in Scotland ten years ago. I have known this good brother for forty-three years, and know he is sound in the faith. I am often asked about conditions in England and Scotland. Brethren desiring such information should subscribe for this paper.' (Price etc. follows.)

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From the Treasurer.

AGAIN we can rejoice in steady progress. Nearly every post brings something for, or about, the *Scripture Standard*. The demand for copies is distinctly encouraging, and our printer must be asked to run off a hundred copies more than last month. Many letters of appreciation have been received this past week or two, and thanks are due to those who have encouraged us to press on with this good work. Also gifts to the 'Fund' are being received, and we are glad for all these expressions of goodwill. The support accorded has made it possible to produce a paper of the quality, size, and style of the *Scripture Standard*. I need hardly say that all the work for the S.S. (apart, of course, from printing) is entirely voluntary, and with determination on the part of our readers, agents, and ourselves the paper, will go from strength to strength, and the circulation go up and up.

Will readers and agents who have copies of January and February issues on hand, not required, kindly post them to me.—A. L. FRITH,

Notes on 'Hebrews.'

IN the consideration of chapter.v. students should distinguish between 'we' (the writer—and possibly other teachers associated with him—and 'ye' (those to whom he was writing). Thus we have:—

'WE' and 'us.'

1 iv. have many things to say hard of interpretation.

'YE.'

1 iv. Are become dull.

i2v. Ought to be teachers; yet need teaching the rudiments. In need of milk and not solid food.

'WE' and 'us.'

ch. vi. 1. Let us cease to speak of first principles.

3v. This will we do.

It is therefore not the Hebrews who are to cease to speak of first principles; and the Hebrews could enable their teachers to do this by getting' a grip of first principles and not necessitate these rudiments being taught them again and again. When they had so done, then the teachers could go on to reveal the higher things that are comprised in the perfect revelation (see James i. 25; I Cor. xiii. 10). Note that the first principles include repentance, faith, baptisms (plural), laying on of hands, resurrection, and eternal judgment.

Just as in nature, babies are fed on milk till they become able for strong meat, so Christians are not always intended to be babies. There would be something seriously wrong if they were so. There is in the 'Word' not only milk for babies, but meat for growing youths and vigorous men. So they are exhorted to 'Grow in grace and in the knowledge.' It is abnormal for them always to be at the A. B. C. stage—there must be progress or death. Yet despite what he here says, the writer finds something for compliment and encouragement in the result of their work and love shown in service to the brethren (ch. vi. 10).

These notes are intended for brethren who are taking the Correspondence Classes. The series of questions on 'Hebrews' has now been completed, and if anyone not taking the classes wishes to have these to work out answers on their own, they may have a set of the questions by sending id. stamp (to cover postage) to J. SCULLER, 79 Tweedsmuir Road, Glasgow S.W.2.

Hamilton Church Appeal. Nyasaland, Central Africa.

Dear Brethren,

It is now nearly eighteen months since we last sent out an appeal offering the services of our evangelist, Bro. T. E. Entwistle, to any Church contending for 'the faith once for all delivered to the saints' and seeking to resist and overthrow the errors steadily creeping into the practice of Churches of Christ.

During the period, in spite of serious domestic troubles arising from sickness, our brother has steadily pursued his calling, and service has been rendered—in some cases for a week-end only, in others for two or three months—to the following Churches: Birmingham (Geach Street) twice, Blackburn (Hamilton Street) twice, Wigan (Piatt Bridge), Eastwood, Heanor, East Kirkby, Birkenhead (Holt Hill), Blackpool, Kirkcaldy (Rose Street), Doncaster, Morley, Aberaman, Whitehaven, and finally, during the present month of March, the Church in Belfast.

A goodly number have been added to the saved as a result of these efforts, and Brethren have been encouraged to continue steadfast and unmoveable in their faith.

We appeal, therefore, with confidence to all who have helped us support our Brother hitherto, to continue their support. Bro. Entwistle's services are fixed up, with the exception of two or three weeks, for nearly a year ahead, but many of the Churches served cannot pay for the service rendered to them, hence the need for generous aid from others.

With grateful thanks from the Blackburn Church for all past help received, and in anticipation of further financial aid, so that the good work may be continued.

We remain, yours in Christ Jesus,

H. WILSON,
2 Hollin Bridge Street,
Blackburn.

R. MCDONALD., *Treasurer*,
54 Staincliffe Road,
Dewsbury, Yorks.

ORDINARY letters from Nyasaland are sometimes more than a month in transit, and of course the air-mail charges make that method of sending letters prohibitive. Bro. Ronald writes of a great meeting which it is anticipated will be attended by brethren from all our preaching stations from Mlanje down to Dowa in the north. Pray for our native brethren. Ronald writes of Miss Bannister as the 'great mother.' It seems that she intends visiting her former stations. Ronald thanks us for the *Scripture Standard*, which is being sent him and the other workers. Evidently, a brother, J. Gray Pondon, of Chiringa Church, Mlanje, is able to render some medical assistance, and many come for his help. At the time of writing, twenty were under treatment while thirty had been cured.

Letters from Bro. Frederick have not reached me at the time of this report being sent the S.S. An earlier letter said that they were hoping to build a new school which was badly needed. Towards this work financial help is required, and I shall be grateful for contributions.

Since last report I have received the following most thankfully:—

Receipt No.	Church.	Amount.
		£ s. d.
410	5 0
411	1 0 0
412	5 0
414	'A brother'	10 0
415	...	5 0

W. M. KEMPSTER.

News.

Blackburn (Hamilton Street).—The Women's Class held its Annual Social on March 16th. About seventy partook of tea, after which, at a well-attended meeting, solos, recitations and duets were given. Sister Walker (first president of the Class) presided, and expressed pleasure at being able, though weak in body, to be present. Her presence was an inspiration and encouragement to us to keep on working for the Master. Sister Bessie Edmondson, of the Nelson Church, spoke on 'Lord Thou hast been our dwelling place in all generations,' naming dwelling places here, as good homes, from which some, discontented, like the prodigal son, wander away; the gathering of the Church, the earthly home of the children of God, where we meet each week with our Lord

around His Table; and finally the heavenly home the Master has gone to prepare for those who trust and love Him. The verdict of all was that it was a very happy and profitable time.—M.H.

Glasgow (Shettleston).—The Church here has been cheered by two additions; a lad of twelve years, and a young woman, confessed their faith in our Redeemer, and were baptised, one on the 13th, and the other on March 27th. Our Annual Social was held on March 28th. A number from sister Churches were present, and a refreshing time was spent. Brethren J. Anderson, R. K. Francis and W. Crosthwaite gave inspiring addresses. A company from Motherwell delighted us with some very fine singing, and a recitation was well given by our new young brother. Our membership is steadily growing; we now number twenty-five, and we hope the Church will be a sincere witness for the Christian Faith.—G.H.

Obituary.

Blackburn, (Hamilton Street)—We deeply regret to record the passing of Bro. Leach, on March 19th, at the age of 73. Although only a member of the Church during the last three years of his life, he endeared himself to the hearts of the brethren. He was most helpful and encouraging to speaking brethren with his words of personal appreciation of their labour for the Master. We all miss him very much, and our sympathies go out to his wife and family in their sorrow. We however look forward to the glorious resurrection morn. Bro. S. Wilson conducted the services at the chapel and the graveside.—H. WILSON.

Blackridge—Bro. John McCallum departed this life on March 22nd, aged 80. He yielded allegiance to Jesus about fifty years ago, and joined the Church at Wilsontown. Removing to Blackridge district, he has been associated with the Church there from its commencement in 1897. For many years he faithfully fulfilled the office of elder. He was an upright man, rigidly conscientious, and one who feared God, and loved the truth. He made no pretensions as a speaker, but his words were profitable for he was intensely interested in

the Scriptures. The Church will miss his guidance. We join with those who deeply mourn. Bro. Wardrop conducted the service in an impressive manner, Bro. Anderson also taking part. The writer has lost a true and sincere friend and brother.

J. ANDERSON.

London (Kentish Town) Church has lost by death, on March 9th, her oldest member. Sister Mrs. Donovan passed away on that day in her 86th year, after a membership extending for the period of sixty-seven years. She was with her family at Middlesbrough a short time, and was then united with the brethren there. At the opening of our present meeting place, Hope Chapel, in 1871, she and her father rendered a duet. Memories of past fellowship and faithful attendance at the meetings remained a chief joy right to the closing days of life, when she was hoping for the warmer days... in order to resume attendance made impossible by winter. Of late years, deafness has been a great handicap to her, but even this diminished not her regular attendance, and only actual physical disability cut her off from the Lord's Table in inclement weather. Such an example has not failed to encourage the brethren in days of small meetings, and who shall measure the influence of a meek and quiet spirit, which, in the sight of God, is of great price. She is greatly missed by those who have tenderly watched over her feebleness, and her place at the meetings is empty. We cannot mourn for her as lost, seeing there is the assurance of a 'place prepared' for her in the Father's home. May the Lord keep us faithful 'to the end,' that we also with all His saints may be manifested in glory, and be in His presence for evermore.—R. B. SCOTT.

Belfast (Old Lodge Road).—Bro. Entwistle served the Church during March, concluding with a series of meetings at the Argyle Street Mission, which is conducted by young members of the Belfast Church. By request, Bro. Entwistle gave addresses on 'Christianity v. Modernism,' 'Spiritualism,' 'Mormonism,' 'Christadelphianism,' 'Seventh Day Adventism,' ending on Lord's Day, March 31st, with a discourse on 'The 'Christian Confession.' His defence of the truth, and answers to questions were much appreciated. We feel confirmed in our resolution to hold fast to the Word of Life, and look forward to renewing fellowship with Bro. Entwistle in labouring for our Lord.—J. HAMILTON.