

The Scripture Standard

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

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Back to jerusalem

FROM the glorious 'beginning at Jerusalem' through apostacy and darkness to Rome, and on to division and sectarianism, the Church has travelled far from that simple, yet powerful Church "that Christ built, and for whose unity in order to world conquest He prayed. The Church has been guided by the mind of man rather than by the mind of the Lord.

Archbishop Purcell, who debated the claims of Rome with Alexander Campbell, in an interview after the death of his opponent, said: 'In Mr. Campbell's Church the form of worship is very simple, as in the days of the Apostles. He hoped always to keep it so. It cannot be kept so. As the Church becomes great in numbers, rich and strong, it will lose its original simplicity. We begin to see changes already in some richer congregations in cities. Are not the advanced congregations already discarding congregational singing and procuring fine organs and hired choirs? Are they not placing soft luxuriant cushions in the seats, and flowers in the pulpits and altars? Has not fine stained glass found its way into the lofty windows of their truly Gothic cathedrals? Surely all these things have taken place, and very shortly they will have representations of Apostles and Saints in these same windows, and scenes from the sacred Scriptures, as we have in the Sistine Chapel at Rome. I do not think the 'Christian Church' will introduce into their worship our incense throwing, or scarlet robes, or *many other things peculiar to the Church at Rome. We have been many centuries in introducing all these forms into our worship. The magnificent ritual of the Church of Rome has*

been the creation of ages and ages, until now it is as perfect, imposing, and impressive, as it can possibly be made.' The above is valuable as an admission that the Roman Catholic Church is not the simple New Testament Church of the Apostolic age, but is the creation of the art and device of men. It is valuable too, as A WARNING TO US TO KEEP OFF THE ROAD THAT LEADS TO ROME.

There has always been a loyal remnant who refused to bow the knee to other lords, or to follow the crowd in their apostacy from the faith. The Lord's prediction that 'the gates of hell' should not prevail against His Church has never failed.

Churches claimed by Baptists and others were really Churches of Christ. For example, the Baptist Church at Tottlebank, in Lancashire, possesses an old Church book in which quaintly spelled is the following: 'This booke is for the use off that Church of Christ in Broughton in Furness fells and Cartinel fells, whereof Mr. Gabrill Camelford is Teaching Elder. The 18th day of ye month called August, 1669, a Church of Christ was formed in order and sate down, together in ye fellowship and order of ye Gospel of Jesus Christ.' This Church stood for believers' immersion, the breaking of bread every first day of the week, only the immersed partaking thereof; government by the congregation, and liberty in ministry. Elders and deacons were appointed, one served as teaching elder and was 'supported by the Church. There were many Churches in the country of like faith and order.

In Scotland, about the year 1797, Robert and James Haldane began

an effort, in which they laboured hard and spent much, 'to restore Apostolic Churches and primitive Christianity.' They met with strong opposition from ministers and others. Feeling, as many other pleaders for truth have, a sense of failure, with sad hearts they said: 'Whether it was that we were not worthy, or whatever the cause, our efforts were unsuccessful. The truth seems to be that the Church is in the wilderness, and until the Lord shall choose, in His own good time, to bring her out, we believe the attempt will be in vain.' They had succeeded better than they knew. This often happens. Pioneers fall, but those coming after enter into their labours, and carry the battle on to victory. The Haldanes had sown seed which, in Britain and in lands beyond the sea, produced a rich harvest. At Glasgow University, they met a young man, Alexander Campbell who, hearing their plea, was fired with the idea of a complete return to New Testament Christianity, and of whose powerful advocacy all the world knows. The biographer of Alexander Campbell says of the influence of the Haldanes: 'This may be regarded as the first phase of that religious reformation which he subsequently carried out so successfully in its legitimate issues.'

In these brief surveys some notice must be taken of the Scotch Baptist Churches, many of which seem to have come into the restoration movement. The first Scotch Baptist Church was formed in Edinburgh in 1765. By 1851, there were one hundred and nineteen congregations in Scotland, and fifteen in England and Wales. These were much nearer to the New Testament position than the General Baptists. The father of Dr. Alexander Maclaren, the famous Baptist preacher, was an elder in one of these Churches. Writing of him, Dr. J. C. Carlile (Baptist), said: 'Mr. David Maclaren was one of the pastors of John Street Scotch Baptist Church, Glasgow. For many years, he continued in business and in the

ministry of the Word. The Scotch Baptists differ from their English brethren mainly upon the question of ministry and the Lord's Supper. They have a plural ministry, or as they prefer to call it, a plural eldership. They celebrate the Lord's Supper every Lord's Day. They are keen students of the Scriptures, and strong opponents of anything like clerical caste or sacerdotalism. They did not think it derogatory to their spiritual influence to follow the apostles' example in supporting themselves by manual labour. It is much to be regretted that this order of ministry has not been more largely used on this side of the Tweed. We are persuaded that it would solve problems that press heavily upon English Baptists.' (*Life of A. Maclaren.*)

William Jones, author of *History of the Waldenses, Ecclesiastical History*, and other works, was a pastor in the Scotch Baptist Church in London. In 1833, a visitor from America told him of the great work being done by Alexander Campbell and his colleagues. A correspondence followed, and in *The Millennial Harbinger and Voluntary Church Advocate*, of which he was editor, Mr. Jones published the writings of Mr. Campbell. Writing to Mr. Campbell, Mr. Jones said: 'May I hope for pardon, sir, if I add that even 'the Reformation' in the United States owes something in the way of gratitude to our Scotch Churches?' It is clear that the 'Reformation' or as we prefer to call it, the 'Restoration Movement' had its origin in Britain; that the seed being sown here on hard conservative ground was carried to other lands, where in freer soil a greater harvest resulted. The Lord of the harvest, who judges results by loyalty and quality rather than by numbers, will rightly apportion praise and reward to every man according to his work.

Of the further history and principles of the movement for a return to Jerusalem we hope to write in later issues.

EDITOR.

Geo. C. Reid, Our First Evangelist.

ALMOST a century ago, in 1839, a preacher in Scotland became painfully distressed in his Lord's Day sermon, and, despite his powers of eloquence and successful experience, only 'with difficulty struggled on to the conclusion of his discourse. No physical weakness, no lack of mental alertness, constrained him thus. Conflict surged within. Deep conviction, or circumstances and regard for man—which should he heed? Conscience probed him, and poignantly stung him. The preacher was George C. Reid, the highly esteemed, popular pastor of one of Dundee's influential religious communities.

Scotia can boast of heroes and heroines of the faith. Hunted, harried, and, in many instances, brutally done to death, the Covenantors of the seventeenth century refused to acknowledge the right of King or Parliament to dictate how and where they should worship Jehovah. In 1843, Disruptionists, led by Chalmers and Guthrie, rejecting State interference and domination in spiritual matters, went forth to form the *Free Church of Scotland*. Sacrificing stipend and manse, 470 of these servants of God jeopardised their all materially for conscience' sake. Long previously, Patrick Hamilton and others had suffered martyrdom, rather than acquiesce in the flagrant errors of Rome's teaching and practice. Amongst like souls of heroic mould, 'of whom the world was not worthy,' counting all things loss to win Christ, the name of George C. Reid deservedly has its record.

A Dundee man, after some years in Liverpool, he received a call to the pastorate of the United Christian Church, meeting in the Old English Chapel or Mission Hall of his native town. He was then about thirty-four years of age, and since early manhood had professed the Master's Service. The Mission had some

three hundred members, and was accomplishing a good work in the town and vicinity. Soon, the new Pastor proved himself a most efficient leader, beloved of his people, and able to exercise considerable influence in Dundee circles generally. His warm brotherly sympathies aided him greatly. A man of marked intellectual force, quick and logical of mind, his natural eloquence was such that, it is said, at times, when impassioned, he spoke and pleaded with vigour, intensity, and power as if almost inspired.

Reid was a close student of the Scriptures, and utilised his week-evening services for definite Bible lectures. Dealing with Exodus subjects, one night he came to Israel's passage through the Red Sea, and, incidentally referring in connection therewith to infant baptism, digressed to show the scripturalness of this practice. At the conclusion of the address, some of the hearers suggested he had failed fully to establish such scripturalness, and thereupon the matter was discussed *pro* and *con*, but without any general agreement. Then Reid, ever open for further accretions of truth, invited those interested to come to his house on Saturday evenings to pursue a thorough investigation of the question in the light of Holy Writ. Several responded. The Scriptures were searched on many evenings, with the result, 'they debated themselves out of infant sprinkling into believer's baptism.' Convinced they had acted hitherto unscripturally in this particular, would George Reid and those with him obey the Word's plain teaching in the future? During this time of perplexity occurred the distressing sermon occasion mentioned above.

Throughout the address, based on the text, 1 John v. 8, at the back of his mind one thought profoundly troubled him: George Reid, are you

an honest man? You know you are teaching and practising things quite unscriptural or are acquiescing therein. 'Why not act as conscience demands? Why not, casting your care simply upon the Saviour, do the right? What would be involved had often confronted him. It is best expressed in his own words: 'On one side was my reputation, the epithets which would be cast on me by the Church, by the whole Christian community, by the world; the certain reverse of my circumstances. There stood my wife, dear to me as my very soul, six helpless lambs, my children, equally dear to me. On the other side, stood the smile or frown of the Judge at the impartial bar—Jesus, who died for me and rose again, who was even now sympathising with and pleading for me, a poor worm of the earth in the very act of rebelliously counselling with flesh and blood, after having professed and sworn to follow Him to the death, if required.' To come forth for further truth he had received would necessarily mean resignation of his pastorship, loss of his yearly stipend, cooling of many valued friendships, and not improbably, some measure of persecution. Certainly, before him loomed unpopularity, estrangements, and, without assurance of prospective preaching or other employment, serious pecuniary difficulties, with possibility of approach even to starvation for months or years to come.

Heroically, George Reid stood the test. He came forth. 'Eternity—bliss, woe?' he wrote. 'What could I do? I would sell all, risk all, hate all. I would, and, blessed be His Holy Name, I have, to the uttermost of my, feeble power, followed Him.' He was immersed in the Scotch Baptist Chapel, Dundee. Within a few days, more than twenty others followed his example, and were baptized in the Tay, near the old bridge over the river. One of these was Peter Stephen, secretary of the first Annual Meeting in 1842, and later of Saughall, near Chester, whose widow and family the writer was

proud to count among his warmest friends. In the presence of these twenty-four baptized believers and some other members of Reid's previous congregation, the Lord's Table was spread according to apostolic precedent, no unbaptized person being permitted to partake, and organisation as a New Testament Church was considered. By the next summer the membership had reached over a hundred. Included in the early converts, it is interesting to note, was Andrew Adam, father of Joseph Adam, an evangelist of later days.

This noble-minded disciple of the Saviour, George C. Reid, lived but a few years after his heroic decision for the Lord and the truth he loved, and those years, as health permitted, were unreservedly devoted to unremitting, self-sacrificing labours for the Gospel. His zeal knew no bounds. Accepting New Testament principles as to faith, obedience, and Church worship and order, he was also filled with New Testament ardour for souls. For some months, he was supported somewhat by the newly-founded Church at Dundee, and then he entered upon most strenuous 'evangelistic labour, without committee, funds or guaranteed support, receiving after the manner of apostolic times, in order to support himself, and family, whatever brethren willingly supplied as he journeyed from place to place.' Rich blessing attended his Christ-loving efforts as the first evangelist of the New Testament Restoration Movement in this country. To particularise these is, however, beyond the limits of the present article.

In the winter of 1842, his strength began to wane. Never physically very robust, signs of incipient consumption appeared, and in May, 1845, he emigrated to New York that, on his death, his family might be under the care of his eldest son residing there. His one desire, he declared, was to do the will of his Father in heaven, assured that whatever his circumstances, the Divine blessing would then rest upon him.

Humanly, George Reid took immense risk: he made immense sacrifice. Shall not the memory of his heroic stand impel us to the same resoluteness/never to depart or *swerve* from the old paths of Jesus and the Apostles ?

CHARLES BAILEY.

are rounded off by those 'things that abide,' faith (22), hope (23), love (24).

Blessed indeed are they who, assured of the loving provision of God, have attained these requirements, and have continued in obedience to the duties imposed, j. SCOLLER.

'The Primitive Gospel Herald'

Notes on Hebrews

SIXTEEN chapters of the book of Exodus are devoted to minute and detailed instructions as to the Tabernacle, its plan and furnishings, subject to a warning that Moses should 'make all things according to the pattern' shewn to him on Mount Sinai. In all probability, Moses had no idea of what purpose lay behind this necessity for strict attention to detail. The reason is indicated plainly by the writer: the various items were intended to be types or prophetic pictures of future things in the new Covenant. What wonderful fulfillments are seen in the Lord Jesus Christ—our great High Priest—of that ancient high priesthood which began with Aaron. The lamb of sacrifice was typical of the 'Lamb of God who taketh away the sin of the world.' The priests typified Christians; the altar, the Saviour's Cross: the laver, the washing of baptism; the shewbread, the table of communion and community; the lampstand, the Scriptures: the incense, the prayers of the saints. The holy place is representative of the Church, just as the most holy portrays, however inadequately, Heaven itself. On the day of atonement, the high priest went within the veil with blood as an offering for the sins of the people; the Saviour, once for all, has entered into heaven with His own blood for the atonement of the sins of the world.

These thoughts lead the writer (x. 19-25) to give the most complete epitome of the Gospel, under the heads of four great provisions by God for the salvation of men: (1) a holy place; (2) a great High Priest; (3) a cleansing blood: (4) a new way.

On the part of mankind, there are demanded four great requirements: (1) a true heart; (2) fulness of faith; (3) bodies washed in pure water; (4) a sprinkled heart.

For those who have given attention to the things required, there remain four great duties: (1) to draw near; (2) hold fast the confession; (3) forsake not the assembly; (4) provoke to love and good works. Incidentally, it may be observed that all these

THIS is the name of a magazine, published by brethren in the U.S.A. who are contending for the old faith. We are indebted to the Editor, Bro. A. W. Hastings, for the following notice of our magazine.

The Scripture Standard is the name of a monthly magazine published since the first of this year in the interest of New Testament Christianity by brethren in Great Britain. Many Churches have followed off after modern innovations, such as use of instrumental music in the worship, missionary societies, etc. We rejoice to know there are some faithful souls who dare to raise their voices against all digression from God's Word, speaking only as the Oracles of God. The article under 'Our Aim' is taken from the May issue of *The Scripture Standard*; and is here presented to the readers of *The Primitive Gospel Herald*, that all may know of noble efforts in other countries to plead for the restoration of primitive Christianity. Our own aims and ideals are so clearly set forth in the same words that we can well say, Amen. May many be influenced to consider these principles.'

Here follows 'Our Aim,' as stated on cover of S.S., then the Editor says:

'It seems to me that no better Scripture quotation could have been found than that which graces the front page under the caption, *The Scripture Standard*, from the words of Isaiah, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Doesn't that thrill your very soul when you consider conditions in the religious world of our own land? Let us pray that we may be able to stand and accomplish the will of the Lord, our Father too.'

We are indeed glad to hear of others who can say 'Amen' to our aim, and we wish them 'God speed.'

EDITOR.

The Kingdom of God.

The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. . . . and when the chief priests and the Pharisees heard His parables, they perceived that He spake of them. (Matthew xxi. 43-45. R.v.)

THIS application of the preceding parable clearly shows that the Jewish nation was a Kingdom of God, and that they failed to produce the fruit reasonably expected of them.

The phrase, 'the Kingdom of God' does not always mean the same thing. Sometimes it refers to the whole world, as God is King over all; in other passages it refers to the Jewish nation, or to believers in Christ, in others it may point to a kingdom yet to be, called by some the 'Kingdom of Glory.' Which kingdom is meant must be decided by the context.

Kingdom implies, a king, laws, subjects, territory, though not necessarily a specified piece of land. 'The earth is the Lord's.' The Jews were a kingdom before they reached the promised land. 'And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not be King over them.' (1 Samuel viii. 7. R.v.) Later realising their mistake, the people said, 'We have added unto all our sins this evil, to ask us a king.' (xii. 19.) God gave them a king, but He did not give up His authority over them. When God removed Saul, He made David their king, not because he was a king's son and had a right of succession, but because it was God's kingdom and the choice was in His hands. God was their Lawgiver. Their laws were not made by their kings or the people, but were given, by God, through Moses. The people belonged to God, and are often spoken of as 'the people of God,' 'My people,' 'His people.' The land belonged to Jehovah. He gave them

laws respecting it, and when they were disobedient He removed them from it. The land of Canaan was only intended for the Jews during the Jewish age. Some say, 'Christ is now sitting on God's throne, but is going to sit on His father David's throne.' They forget that David sat on God's throne. But say they, 'David's throne was in Jerusalem.' Not always; David was king before he reached Jerusalem. It is not the place, but the authority that counts. Suppose that, for some reason, the seat of British Government was moved from London to York, the authority would be the same.

It is easy for us to see, what must have puzzled the Jews, that Jehovah's Anointed was to have world-wide dominion. 'Why do the nations rage Yet have I set my king upon my holy hill of Zion. . . . Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.' (Psalm ii.) The fulfilment of this is seen in the statement of the Lord Jesus, 'All authority hath been given unto me in heaven and on earth.' (Matt. xxviii. 18.) The Jews could understand the coming of a great one to rule. 'The Wonderful, Counsellor, mighty God, everlasting Father, Prince of Peace. . . . upon the throne of David, and upon his kingdom.' (Isaiah ix. 6-7.) But they had no desire, or use, for a suffering Messiah who would establish a kingdom that 'cometh not with observation.'

In Matthew's Gospel how often we read, 'The Kingdom of Heaven is at hand.' Some translate this 'the Reign of Heaven,' and this helps us to see that the kingdom was to be ruled from heaven. Man's desire for a king like other nations was a failure; their kings died, and eventually their kingdom passed away. Speaking in Jerusalem at Pentecost, Peter said, 'I may say unto you freely of the

patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins He would set one on his throne: he foreseeing this spake of the resurrection of the Christ For David ascended not into the heavens, but he saith himself: 'the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.' (Acts ii. 29-36. R.v.) If He is the Christ then in Him is fulfilled all the Old Testament prophecies of the Coming One. He has triumphed over sin and death, and lives for ever.

The time of the setting up of Messiah's Kingdom was foretold by Daniel: 'in the days of these kings' (Daniel ii. 44), and- Jesus the Christ was born during the fourth and last of these universal kingdoms. Psalm xxiv. 'Lift up your heads, O ye gates; . . . and the King of Glory shall come in,' was fulfilled in the ascension of Christ.

The Kingdom of Heaven was opened on the day of Pentecost, when Peter used the key given to him. (Matt. xvi. 19). The old kingdom giving advantages and blessings to Jews only, gave place to a more glorious kingdom, with blessings for all nations, and in which there is room enough for all. If a house is built large enough to hold the population of a city, and only a quarter of them come in, you don't pray for the house to come to the people, but the people to come into it. Why then pray, 'Thy Kingdom come'?

The King gathered a company, and trained them for the great day of Pentecost. During that period the kingdom was locked, 'suffering violence.' (Matt. xi. 12). Peter used the keys at Pentecost, and at Caesarea, when he made known the terms of entrance to Jews and Gentiles. (Acts

ii. and x.) Nicodemus owed his position to his birth, and could possibly have said with Paul, 'a Hebrew of the Hebrews, a Pharisee,' etc. But such birth could not bring him into the kingdom of God, which 'flesh and blood cannot inherit.' A new birth was necessary for him, and for all. (John iii.) Peter told believing Jews to 'repent and be baptised,' which is the equivalent to being 'born of water and of the Spirit.' The Jews had been in the kingdom of flesh and the law; those who believed, repented, and were immersed, whether Jews or Gentiles, were born again into that kingdom which is 'righteousness, peace, and joy in the Holy Spirit.' (Rom. xiv. 17.) The Jews looked for a soldier King, with banners and army. Jesus said, 'My kingdom is not of this world,' 'He that is of the truth heareth My voice.' He 'hath delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love.' (Coloss. i. 13.) 'Wherefore, receiving a kingdom that cannot be shaken.' (Heb. xii. 28.) 'I John, your brother and partaker with you in the tribulation and kingdom.' 'He made us to be a kingdom.' (Rev. i.. 5, 9.)

It has been said, 'The first kingdom was entered by a birth after the flesh, the second by a birth of water and Spirit (there are two parents to all births); but the kingdom yet to be can only be entered by good works. Those born again are the nation to whom the kingdom has been given. (1 Peter ii. 9.) The Jews failed to bring forth fruit worthy of their position and privileges. Let us give diligence to produce the 'fruit of the Spirit' (Gal. v. 22-24), that we, and millions more, may have an abundant and joyous entrance into the kingdom yet to be, the kingdom of glory.—A.B.

'CONTEND earnestly for the faith which was once for all delivered unto the saints.'

After Two Thousand Years.

MR. BALDWIN, speaking in the House of Commons on May 22nd, said, 'I have been occupying myself in studying the question of air-raid operations, and I have been made almost physically sick to think that I and my friends, as well as statesmen in other countries of Europe, two thousand years after the crucifixion of our Lord, should be spending our time seeing how- we can take the mangled bodies of children to hospital, and keep poisonous gas from going down the throats of the people We must all get hold of more light. We- must make a fresh resolve. I believe the opportunity maybe open to us, even now, at the eleventh hour, so that we may within measurable time banish from the world the most fearful terror and prostitution of men's knowledge that has ever been known in the world.'

Christians and Churches have a great opportunity and a great responsibility. Mr. Lloyd George said, 'If in 1914 the Churches had said: Stop! this murder shall not begin! no government dare have entered into the war.'

It seems to be forgotten that a number of our brethren did take a definite stand and suffered imprisonment during the last war. And what was harder to bear, they were despised and opposed by their own brethren who preferred to listen to politicians and submit to governments, rather than hear and obey the teaching of the Lord. This must not happen again. All followers of Jesus, who take the New Testament as their guide, must refuse to take part in any war. That was the attitude of the early Christians. Again and again resolutions have been passed at conferences, and statements made by leaders, declaring war to be absolutely 'out of harmony with and antagonistic to the

teaching of the Lord.' And yet when war was declared all this was forgotten, and some plausible story sent out by Government propagandists as an excuse for '*this war which is different*' was believed and acted upon. When will we learn to hear and heed 'Jesus only' in these matters ?

Very coolly, during the last war, a Chairman of the Congregational Union said, 'The conscientious objector stands to-day where we all stood yesterday, and where we shall all be standing again to-morrow, or the day after.'

Now is the time to make a fresh resolve to stand loyally to the teaching of our Lord and Master. And whatever happens it is our duty to refuse to be moved from that resolve. It is in our power to end war with all its horrors and savagery, and if we fail to make the most of this opportunity then upon us must rest a measure of the blame and shame for its continuance.

EDITOR.

Money or Life?

IT was pointed out by a shareholder at the annual meeting of Vickers' that during the war Englishmen were killed by guns and shells manufactured by the Company. The accusation was countered by the Earl of Dudley saying, 'a number of people do not realise that this is a business, and not a government department or a philanthropic society.' Exactly. There speaks the authentic belief of a great-number of people that the thing which matters is money not life. These armament folk have to learn that they belong to a bygone generation; that the England of to-day is thinking in terms of life not money.—*Joyful News*

Why Some go to Church.

SOME go to Church just for a walk,
 Some to laugh, to stare, and talk,
 Some go there to meet a friend,
 Some their idle time to spend,
 Some for general observation,
 Some for private speculation,
 Some to seek or find a lover,
 Some a courtship to discover,
 Some go there to use their eyes,
 And newest fashions criticise;
 Some to show their own smart dress,
 Some their neighbours to assess,
 Some to scan a robe or bonnet,
 Some to price the trimming on it;
 Some to learn the latest news,
 That friends at home they may amuse;
 Some to gossip false and true,
 Safe hid within the sheltering pew,
 Some go there to please the squire,
 Some his daughters to admire:
 Some on the preacher go to fawn,
 Some to lounge and some to yawn,
 Some to claim the parish doles,
 Some for bread, and some for coals,
 Some because it's thought genteel,
 Some to vaunt their pious zeal,
 Some to show how sweet they sing,
 Some how loud their voices ring,
 Some the preacher go to hear,'
 His style or voice to praise or jeer;
 Some forgiveness to implore,
 Some their sins to varnish o'er,
 Some to sit and doze, and nod,
 The wise go there to worship God.

Selected.

century is not essentially different from that of the psalmist's time—keeping the tongue from evil and the lips from guile; departing from evil and doing good; seeking peace and pursuing it. The latter also is enjoined in Heb. xii. 14—a most excellent and necessary pursuit.

Ruth i. Famine was no uncommon thing in eastern countries, " and the experience of Elimelech and his family was not rare in those days. What was rare in those times, as in these, was the devotion of the Moabitess Ruth to her Israelitish mother-in-law, and the unsurpassable beauty of her appeal, 'Entreat me not to leave thee,' etc.

This book provides the connecting link between Judah and David. The family of Abraham and Lot, separated for about nine centuries, is again united in Boaz and Ruth, who became the great-grandfather and great-grandmother of David. Here we have in the introduction of a Moabitish woman into the line of promised blessing, an early indication that while God elected Israel as His peculiar people, His purpose was eventually to bring to nought the barriers that kept people apart, so that in Abraham's seed (Jesus, the Christ) all nations of the earth should be blest.

Bible Readings.

OLD TESTAMENT.

Psalm THE incident from which
 xxxiv. this psalm is said to have
 been produced can be found
 i Sam. xxi. 13. The theme is the
 fear of the Lord which, leading to an
 abiding trust, brings for the servant
 of God deliverance from the fear of
 enemies, of want, of troubles.

In 1 Peter iii. 10-11, part of
 this psalm is quoted to enforce the
 necessity of Christians being like-
 minded, compassionate, loving,
 tender-hearted, and humble. The
 basis of godly fear in the twentieth

John 14The previous portion of
 this chapter of prophetic inspira-
 tion calls those who would
 follow righteousness to consider the
 faithfulness of Abraham, and its
 results to his descendants. The call
 is now to the latter in whose keeping
 is the law of the Lord; that they
 fear not reproaches of men, who
 exist but for a day, while God's
 righteousness and salvation are per-
 petual; Verses 9-11 are the prayers
 of such people that God will reveal
 His power as in Egypt (for 'Rahab'
 see ch. xxx. 7; Psalm lxxxix. 10)
 and once more redeem His people.
 The oppressors are the Chaldeans

(ch. xlvi. 6). God's power in the heavens is the surety of His ability to bring again the loosing of the captivity of His people.

Psa The thought of Israel as a vine lxxx is not confined to the

psalmist, who considers it as transplanted from Egypt and established in the promised land. Isaiah (v. 1-7) suggests that no fault lay in the soil, nor in the care afterwards bestowed, stones gathered out, hedged in, a trench dugged about it, a wine-press built—yet the result disappointing—wild grapes having alone been produced

NEW TESTAMENT.

John xiii 1-20

According to Luke there had been strife

among the disciples as to which of them should be accounted greatest.' With the knowledge of that and the coming of His 'hour,' we can see the deep significance of the washing of the disciples' feet. It was a usual courtesy and probably their dispute had led all of them to consider the act beneath their dignity. In the light of this we can understand Peter's shame and objection to suffer it to be done to him.

'Ye ought to wash one another's feet.' This has, by some, been elevated to a Church ordinance; but in 1 Tim. v. 10, it is classed among 'good works,' and so is no more a Church ordinance than hospitality.

The thought of betrayal is much in the Saviour's mind, and He recalls the passage in Psalm xli. Eastern custom was and is such that even to partake of salt together would render impossible such an act of treachery.

Jn21-38 The intimation of a traitor in their midst consternation among the disciples, as we read in the other Gospels. Characteristically, Peter initiates the enquiry as to who should do this dastardly deed. John at his instigation enquires of the Master

who, as president of the feast, would give each his share and thus avoids naming Judas by passing his portion.

With verse 31 begin the last words of Jesus to His disciples on that night in which He was betrayed. These continue through chapters xiv., xv., xvi. and xvii.

Jn 14 Believing Jesus as Messiah, but involved in the prevalent

idea of the temporal nature of the kingdom, they are astounded at the declaration that He was going away—that they could not accompany Him. So, for their consolation and encouragement He speaks. His union with God is assured, hence they would do greater works than He. The bringing to the feet of Jesus an alien Gentile world and the unifying of them with the Jews into 'one body' was a work of surpassing power.

Love to Jesus is shewn even in their case by the keeping of His commandments. The assurance of another Comforter or Advocate is given. The Holy Spirit would abide with the Apostles and be in them (18); be with them for ever (17); teach them all things (26); bring to their remembrance all that Jesus had taught (26).

It is folly for men to appropriate to-day what was spoken on this special occasion, nineteen centuries ago, only to His apostles. Note that the world cannot receive the Holy Spirit.

John xv having partaken of the 'fruit of the vine with the

Apostles may have led the Saviour to use the illustration of the vine. No more beautiful symbol could be suggested to illustrate the close connection between the Saviour and His apostles. Churches are not branches; primarily, Apostles are the branches. To them alone He spoke; yet men are branches (6). There was one who heard these words in whom the words of Jesus did not abide, who was therefore cast out as

a branch. The purpose of the branches is bearing fruit, more fruit, much fruit; hence the necessity of the pruning and cleansing. They could not abide in His love while neglecting Jesus' commands. How illogical are those to-day who flout the commands of the Lord, yet claim to love and be loved of Him.

J. SCULLER.

From the Treasurer to our Readers.

THE advent of the S.5. has been a source of encouragement to many. Some more or less isolated individuals and Churches have been surprised to find that so many still desire to stand for, and work for, the restoration of primitive Christianity. From letters received, not a few were thinking that they 'only were left.' Some had lost, or were losing, heart. The S.S. has come to these as rain to parched ground.

Many of our readers are doing fine work in making this paper known and getting new readers. May we most strongly plead for greater efforts in this direction. One subscriber has sent between twenty and thirty names recently for specimen copies, many will become regular readers. We are depending upon YOU. Send the name and address of anyone likely to be interested, and if not already on the list a copy will be sent. Only in this way can we increase our circulation.

Two months ago, we fixed a definite number to be printed each month, thinking this would be sufficient for some months ahead. This number will have to be increased shortly. So we go on. We thank God for what has been done during the past six months, and go forward with confidence.

A.L.F.

Nyasaland.

BRO. FREDERICK acknowledges receipt of £10 sent him on April 2nd. Of this amount, £6 were for the school buildings. These are being built by the brethren themselves, the money will buy materials. Brethren in the homeland are asked to help

financially while the, local Christians do the work. According to his plan, Bro. Frederick should be on his way towards Fort Manning area, from where appeals for the Gospel have come. A preacher has been sent in response to this Macedonian cry, and Bro. Frederick intended to follow up the missionary to stabilise the work.

The following contributions have been gratefully received since my last acknowledgment :—

Rec. No	Church.	Amount.
418	Creswell ...	10 0
419'	H. Topping, Windsor	14 2
420	Reddingmuir ...	2 0 0
421		5 0
422	...	2 0 0
423	...	2 0 0
424		10 0
425	...	1 0 0
426	Tranent Sisters	1 5 0
427	East Ardsley	1 2 6
428	...	2 0 0
430	Johannesburg	1 6
43i		10 0
432	St. Leonard's	1 0 0
		<hr/>
		£14 19 2

Expended during same period £16 0 0

W. M. KEMPSTER.

Notice.

Blackpool.—Meeting Room, Gadsby Street off Nelson Road. Breaking of Bread, 10.45 a.m.; Gospel Meeting, 6.30.

Visitors will be heartily welcomed. We desire that all who come to the town will fellowship with us. Visiting speakers are asked to write to the Secretary, 10 Poulton Street, Fleetwood.

A new notice board directing to Gadsby Street will be erected at the corner of Barton Avenue (Promenade), between Trafalgar Road and Wellington Road. Will Brethren keep this in mind when seeking the meeting room?

Turn into Wellington Road, off the Promenade, three minutes from Manchester Square, proceed to Nelson Road on the left, no one can then miss finding the meeting-room. Remember it is only one minute actually from the Promenade. A.L.F.

News.

Birmingham (Summer Lane).—We are further encouraged by yet another addition to our numbers. On Tuesday evening 7th May we held a supper and social meeting for our friends in the locality, chiefly old scholars and parents of those at present in our school. Brother F. Townley, of Moseley Road, was our speaker, and, at the close of his address, Mrs. S. F. Bicknell made the good confession of her faith in Christ Jesus as Lord. We had the joy of witnessing her immersion at the close of the evening service on Lord's Day, 12th May, and we pray that she will be enabled to remain faithful unto death, and at the last receive the crown of life. FRED. C. DAY.

Burnley.—During May, we had a pleasant re-union with Bro. T. E. Entwistle. Though we had hoped for larger meetings, the privileged hearers had a rich and profitable time. The preaching was not with emotional appeal, but Christ was so set forth that we marvelled at our brother's, grip of the fundamentals, and his deft handling of the Word. We are gratified to report that the wife of Bro. W. Burton, senr., who from girlhood had been associated with the Methodists, obeyed the Lord in baptism.

Bro. Entwistle enjoys the affection of the brethren at Burnley, and we ardently hope that he will be long spared to give invaluable services to those loyal brethren, who, like him, cherish the glorious heritage and tradition of the early Church.

The preacher on Lord's Day, June 2nd, was Bro. Lampard, of Manchester. At the close of the meeting, a young lady from the School decided to follow the Lord Jesus. Thus we are further encouraged, and pray that she may be kept faithful, c. SLATER.

East Ardsley.—During the month of April, Bro. T. E. Entwistle laboured here with his usual earnestness. The month was not a good one for evangelistic work, being broken by Easter holidays. The Church has had the benefit of our brother's helpful and instructive expositions, which, if taken note of, tend to build up the Lord's people in the faith once delivered to the saints. At the close of the mission our heart-felt prayers and wishes were that the Lord may use our brother for His own glory, and the extension of His Kingdom. T. HARDY.

Glasgow (Camden Street).—During May, we had Bro. John Scouler with us on Lord's Day evenings. The meetings were well attended, and we experienced a time of spiritual uplift. We pray that seed sown may have fallen into good ground. M. B.

Pennyvenie, Ayrshire.—The meetings held on Lord's Day evenings in the Day School, arranged by the Ayrshire Christian Union, were handed over to the Church of Christ at the beginning of April, and we are greatly encouraged by the attendance of visitors at our meetings. A Bible Class held in the Institute on Lord's Day afternoons is well attended.

Since our last report, two have obeyed the Saviour. On Saturday, May nth, a large crowd witnessed a real reproduction of the custom of the early Church, when our Sister Wilson was immersed in one of the tributaries of the 'bonnie Doon.' We took the opportunity to speak to the assembled spectators on the conversion of the Ethiopian Statesman. It was a thrilling scene, and we trust a lasting impression was made on many. w.s.

We spent a busy period from May 14th to June 9th, with the Church at Pennyvenie. We were pleased to find that most of the brethren have got a good grip of the New Testament position. To an old fighter for the faith, it was a great delight to meet promising young brethren who are able to defend the Restoration plea, and to render efficient aid to the cause of Christ. Altogether, indoor and out, we took part in thirty-nine meetings. The message was broadcast, some seemed near decision, and the brethren said they had been confirmed in the faith. To Him 'whose we are and whom we serve' be all the praise, EDITOR.

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