

THE SCRIPTURE STANDARD

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

Our Plea.



FOR more than a century, a clearly-defined plea has been the justification for the separate existence of Churches of Christ as a religious body, and a banner around which many a glorious conflict has been waged.

For nearly a quarter of a century attempts have been made by some to make that plea less distinctive, and to remove the line of demarcation between Churches of Christ and sectarian bodies. Our fathers all spoke the same thing, and there were no divisions among them; but to-day, in answer to the question, 'What is our plea?' there are conflicting voices, confusing and bewildering. What is known as 'The Model Trust Deed,' by which much Church property is secured, while not a creed in the sense of a binding summary of things which must be believed, is nevertheless a statement drawn up by representative pioneers, as embodying the original position and plea of Churches of Christ. At the 1935 Annual Conference, a resolution was passed, 'that the time is now ripe for

a reconsideration of the terms of the Model Trust Deed. (*Year Book*, 1935, p. 177.) In 1936, the Central Council reported that after 'careful consideration,' and 'lengthy discussion, it was considered that the only amendment required [was in regard] to the disposal of property when a Church has become defunct.' (*Year Book*, 1926, p. 48). This report was accepted by the Conference, so that the doctrinal clauses of the Model Trust Deed still stand as the official statement of the faith and practice of Churches of Christ. We have not space to quote the whole of the Deed, but give some of the main features:

'That the Scriptures of the Old and New Testaments contain the sole and sufficient rule of faith for the Church of Christ.'

'That there is one Lord, even Jesus the Christ, the Son of the living God, the Word made flesh, who was with God in the beginning, and who was God, by whom and for whom all things were made, and to whom the Church is under absolute allegiance; eschewing every practice, and every distinctive name to the Church, and all honorary titles to individuals as Church officers, not found in the New Testament.'

'That there is one faith, that is to say, one divine system of Christianity, historically presented in the New Testament.'

'All persons desiring to participate in the Communion must be such as are walking worthily of the Christian profession, and must have been received into the Body of Christ by faith, repentance, and immersion.'

'That no contributions for the furtherance of strictly Church purposes shall be knowingly received from the unimmersed, who may, however, contribute for purely philanthropic objects to funds kept separate from those of the Church.'

Those who desire to see the full text of the Model Trust Deed will find it in the 1923 *Year Book*, pp. 141-148.

Despite these clear declarations, officials in the Co-operation, who are said to be honoured servants of the Churches, have asserted that the position of the Churches of Christ has never been 'the Scriptures only,' and that 'in effecting Christian unity, we must make our appeal to Scripture, history, and reason.'

Others parade honorary titles, such as 'Principal,' 'D.D.,' 'Rev.,' 'Pastor,' 'The Minister,' etc. Some give countenance to the practice of open communion. The chairman of the Chapel Building Committee, which insists on those requiring help adopting the Model Trust Deed, declares that 'no Church need comply' with its conditions, and says, 'There are many Churches in the Corporation in which collections are taken from the general body of the worshippers,' and 'further, there are hundreds of contributions made every year to the funds of the Co-operation by unimmersed believers.' (C.A., June 23rd, 1939, P- 391)-

Yes, 'the time is now ripe for a re-consideration,' not of the terms of the Model Trust Deed, but of the relation of some officials thereto, and also to the Churches of Christ they

so persistently and flagrantly misrepresent.

Bro. Laurie Grinstead, writing in the *Christian Advocate* (Dec- 2nd, 1938, p- 759)5 said, 'After reading the current *Year Book*, where the President of the Conference seemed to-be cancelled out by the writer of the Conference paper, I have wondered how much of the plea remains, and if what remains is worth maintaining a separate community for.' We answer the whole of the original plea remains. The apostasy and unbelief of men cannot make of none effect the Word of God, nor principles which are based thereon. We believe the rank and file, the great majority in the movement, are still loyal to the original position and plea. Officials do not represent, are not elected by, and do not command the support of all, or even a majority of, the Churches. Meagre contributions from a small proportion of Churches and mounting bank overdrafts, are evidence of that.

Our plea is well worth maintaining a separate existence for: it sets forth the only real ground on which a divided, distracted, and well-nigh defeated Christendom can be reunited. These times demand the rallying of every loyal soul around the old banner, to fight as our fathers fought, for the God-given faith. We sing, 'When the roll is called up yonder, I'll be there.' The roll is being called here and now, and the King of kings needs you.

'In this fight none can be neutral.

Each must yield to some control:

You must boldly show your colours,

Form in line, and call the Roll.'

EDITOR.

TRUTH cannot come out of a lie. One crime brings another. Cruelty begets cruelty. Good cannot come out of evil. As parties, nations, races, all sow, so shall they reap. We are now doing some dreadful reaping. We are also sowing, and the future of mankind depends upon how and what we sow. j. B. PRIESTLEY.

Innovations in Divine Worship.

IN matters pertaining to worship, the Word of God is our only sure standard and guide. Some have tried, and still try, to have a way of their own, but in all dispensations God has made known His will, and has manifested disapproval of all not in harmony therewith.

In Exodus xxxii., we read of the people, impatient that Moses tarried on the mount, demanding that gods be made for them. A golden calf and idolatrous worship resulted, bringing upon them Jehovah's condemnation. His decision in these matters is final. Saul's incomplete obedience (i Sam. xv. 7-9) resulted in his rejection as king. Because he failed to carry out all the Lord's will, he is treated as though he had disobeyed the whole. To obey is better than anything we can give or introduce.

The history of David's new cart (2 Sam. vi.) conveys the great truth that blessings do not follow good intentions, if such are in opposition to divine law, God had given plain instructions how the ark should be moved (Num. iv. 1-15), but David, with tragic and fatal consequences, chose another way, approved of men, but not of God. Consider, too, Jesus casting out those who sold and bought in the temple, and overthrowing the tables of the money-changers. These practices may have been allowable outside the temple, but they were not lawful inside. They were guilty of degrading the holy place. What is lawful in some places is unlawful in others.

The foregoing incidents show the great need for knowledge and wisdom that we may be rightly guided in matters relating to divine worship.

When we survey the history of the Churches of Christ, we are stunned by the many changes introduced, mainly since 1914. Against the belief and prayers of many brethren, there are many innovations in the Churches to-day. If we ask how

these have been introduced, the answer is, because of the silence of some, indifference of others, and because some, once stalwarts for the faith, have cast in their lot with; and given support by word and action to, the innovators.

When we enter some places of worship, we are met by the first innovation, that of making provision to receive money from all who come in. Then, the sound of the mechanical invention, the pipe organ, falls on our ears, which is supposed to beget reverence as we proceed to the seats. Right in front is the elevated pulpit, in which is seated 'the Pastor' (the term is used as by sectarians), who, speaking with fluency and force which may stir the feelings of the people, but is a little too high to reach the heart and produce what Paul declared to be the object of the Gospel. (Rom. i. 16). Expediency and feelings have brought about many changes. Some have introduced stained glass windows and special stones in the interior walls of meeting houses, as tributes to esteemed departed ones

Under the Old Covenant, God said, 'What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.' (Deut. xii. 32). In the New Testament, we are warned not to go beyond the teaching given. (2 John 9, Rev. xxii. 18-19). A plain, simple, and necessary rule.

Realising how contagious innovations are, it behoves us to do all in our power to prevent their spreading, and to give more earnest heed to what is written in the Word of God, guarding with jealous care what has been committed unto us. Remember the warning of the beloved Apostle John, 'Little children, keep yourselves from idols' (innovations).

May we, by God's grace, be kept loyal to His Word, and ever ready and willing to defend the faith once for all delivered to the saints. G. ALLAN.

What should be the Attitude of the Christian Church to National and International Affairs ?

(continued).

THERE are two factors in national and international affairs of which we must take notice, for they affect us at every point of our lives. So much so, that it is impossible to think that God would leave the Church without some guidance respecting them.

These two factors are inseparably associated, but we deal with them as though they were distinct.

One of them is money. I sometimes converse with a member of Parliament, and he contends that civilisation has its basis in economics. All the ramifications of society are built up on money. Instead of saying, with Paul, that 'the love of money is the root of all evil' he would leave out the love of it, and say that money is at the bottom of all our troubles. We all—even the least informed of us—know what a vital part in world affairs money takes.

It is my contention in this paper, that in the Scriptures we have the solution—in embryo, at least—of every moral and spiritual problem that man is called upon to face, and there certainly are somewhere, *right and wrong* where money is concerned.

One thing is sure. The Lord did not come into the world to bolster up a system which creates a few people abounding in wealth while large numbers have insufficient to meet the primary needs of life. Nor did He come to patch up a system which produces such sins against the providence of God as from time to time we read about: wheat, in Canada, fed to locomotives because it did not pay

to send it where it was needed; ship loads of oranges fed into the mouth of the Mersey rather than pay dock dues, with oranges so cheap. On the Clyde, the fishing fleet came back with what was called a 'miraculous' catch. The fishermen were told that most of it would have to go back into the sea. They said: 'Cannot we give the surplus away, for nothing, to the poor of Glasgow?' The Herring Board answered: 'No! That would upset the market.' I read that in the newspaper on 'All Fools' day, this year! Fitting comment on the sacrifice of life and labour exacted by the economic wisdom of this age. We can only imagine what the Lord—who once fed five thousand hungry people from two small fishes—would say about it.

A discussion was reported in the press between representatives of the Railway Companies and their workers, as to the respective rights of capital to interest and the workers to the reward of their labour. These are questions which go to the root of the economic problem. Has Scripture nothing to say on these issues? Here is how one labour problem was dealt with.

In that parable of labourers in the vineyard, there were some who began work in the morning, some at dinner-time, some not until evening, but all received the same wage. The first lot grumbled, as was to be expected. The important thing of the parable is that the Lord said—*and it was to the late comers He said it*—whatever is *right* I will pay you.' Such payment did not seem right to them, and it does not seem right to us.

Is it possible for a thing to be right *spiritually*, but wrong *economically*? We cannot think so. What is it the parable teaches? The record tells us it was spoken to show that in the kingdom of heaven the first shall be last and the last first. In the world, the economic practice is for the 'plyms' to go to the first—in ability and opportunity—first come, first served; 'every man for himself, and the devil take the hindmost.' In the rule of heaven that will not do: the first, last, and only concern is human need, tyether a man is in work or unemployed his needs are the same, and they must be met. There, is the 'whatsoever is, rjght' of the parable, and the divine standard in economics. Every project of man must be tested by the way it ministers to human need.

It is said they had 'all things common' in the first days of the Church—and what arguments and explanations the incident has produced! The one essential thing in it I have never heard of any disputation about: the impulse that drove these pioneers to do as they did. 'Distribution was made *as every man had need*. It was not an accidental meeting of a situation. There was something of the Divine in it. Compare it with the giving of the manna in the wilderness: he that gathered little had no lack, and he that gathered much had nothing over. (You know what happened to that which was left-over until morning! What a shocking thing it would be if—despite the teaching of the Lord about sufficient for the day being the evil thereof—what we lay by for a rainy day should go 'putrid' in the secure place in which it is invested. Perhaps it is not as sound a practice as we suppose it to be.)

Paul takes that incident of the manna and carries over the principle of it into Christian relationship. Respecting the contribution of the Church in Corinth for the poor in Jerusalem, he says: 'I do not intend that there shall be relief to others and affliction to you; but that, accord-

ing to equality, your abundance at the present time may supply their wants; and that, at a future time, their abundance may supply your wants: that there may be equality. As it is written: he that gathered much had nothing over, and he that gathered little had no lack.' The economic implications of the Gospel are clearly communistic: equality. The declarations of the Lord: 'One is your master, even Christ, and all ye are brethren,' and of Paul that we are members one of another, enter into the economic field as well as every other, and their full realisation will break down those differences of wealth and life which now disfigure the Church, the one body of Jesus Christ.

As to the rights of capital to interest, Mr. George Lansbury, a man with considerable experience of the world and its ways, says that usury is the curse of the world. In the Scriptures, usury refers to money-lending, not necessarily at high interest, and in the Old Testament, is strongly disapproved. It was allowed as an exaction taken by Jews from foreigners, and was a form of separation between the Jews and Gentiles: otherwise, it is condemned. In that Psalm referring to worship, which begins: 'Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?' One answer given is, 'he that putteth not out his money to usury.' In the Sermon on the Mount, we have (Moffatt's version): 'If you only lend to those from whom you hope to get something, what credit is that to you? Even sinful men lend to one another so as to get a fair return. No! You must love your enemies and help them. You must lend to them, without expecting any return.' That was spoken to the Disciples, the Apostles, but I imagine they were wasted words if confined to them. I do not suppose that a single one of them had money to lend, though they all perhaps had to borrow! The Lord, who spoke no idle word, saw further than those men and their

lives. He saw into the heart of civilization', right through the years, saw it in terms of so much per cent., and pronounced against it. And, I may point out, those emphatic closing words of the sermon: 'Hethat hear-eth these words of mine and doeth them not, shall be likened to a foolish man, who built his house upon sand,' apply here as much as to anything else the Lord said. If those emphatic words are true—and they must be, if

He is the voice of God to us—then the collapse of the present economic system—based, as it is, on usury—is inevitable. The Church—through which, says Paul, is to be made known the manifold wisdom of God—must first discover, and then declare this word of truth, and so save the world from an economic system characterised by injustice and oppression almost too grievous to be borne.

(*To be continued.*)

Sincerity Seeking the Way to Heaven.

BY BENJAMIN FRANKLIN.

(*continued.*)

A SHORT time after, SINCERITY called upon Mrs. PRISCILLA.

S.—I understood you to say that in the Acts of the Apostles we have the only historical accounts of conversions to Christianity found in the whole Bible. Am I right?

P.—You are right, when the statement is properly qualified. The Acts of the Apostles contain all the accounts of conversions to Christ after the Christian institution was complete, and the full Gospel, in fact, was preached.

S.—Let me interrupt you. What do you mean by the Gospel being preached in 'fact'?

P.—I find a distinction in the Bible between the Gospel preached in promise and the Gospel preached in fact. The Gospel may be preached in promise, and be believed in promise without being understood. Paul says, Gal. iii. 8, that 'the Gospel was preached to Abraham, saying, 'In thee and thy seed shall all nations be blessed.' This was the whole Gospel concentrated in a promise—the promise that God made to Abraham. But Paul defines the Gospel (i Cor. xv. 3) to be, 'That Christ died for our sins according to the Scriptures.' The language of the Almighty to Abraham is the promise, the death of

Christ is the accomplishment of that promise in fact. The Gospel in promise is the promise of Christ, and the Gospel in Him many centuries before He came; but the Gospel in fact is the death of Christ according to the Scriptures, and the full Gospel developed—or as Paul expresses it, 'made manifest among all nations for the obedience of faith.' In other words, the promise to Abraham preached the Gospel prospectively, or as something good to come; but the Apostles, after the resurrection of Christ, preached it in fact, or as something good that had come. All the good things which God had in store for ages to come, are all included in the new institution, were embraced in the promise to Abraham, but hid from the world, even from the wise and prudent, and revealed to babes—the Apostles, that they might preach to the nations the unsearchable riches of Christ. The whole history of the Bible—the dealings of God with the Patriarchs, with the prophets, with the seed of Abraham, and with all nations—and all the promises, are clearly seen to be from the one same Omniscient Ruler of the universe, all tending forward and pointing to one great fact—the death of Christ. All the prophecies, all the promises, and

all the revelations of God to man, concentrate upon the person of Christ. His death for our sins—His burial and resurrection from the dead, according to the Scriptures, for our justification—may be regarded as the centre of the whole spiritual system. God has now exalted Him to heaven, and demands the attention of the whole world to Him, declaring that to Him every knee shall bow, and every tongue confess.

S.—Allow me to interrupt. I am delighted with Christianity—it honours our Saviour. But I am surprised on reading the Acts of the Apostles, to find that they did not explain their views to the converts before baptizing them; nor do I find where any related their experience, or gave their views of the Gospel.

P.—I was going to set that matter forth when you stopped me. As Christ and all Christianity were included in the promise to Abraham, so Christ and all Christianity are included in the fact that He died for our sins according to the Scriptures. Therefore, he who receives the fact, receives Christ and all that is contained in Him. The Old and the New Testament centre in Him. God is in Him. All the blessings that God bestows upon His children in this world are in Him. The whole Christian revelation concentrates itself in Him.

S.—I can see now what is meant by 'preaching Christ,' as mentioned in the Scriptures. It includes all that He authorizes.

P.—Precisely so; and on the other hand, when Paul determined to 'know nothing but Christ, and Him crucified,' he determined to know nothing but what Christ authorizes. Hence, receiving Christ is receiving all that He teaches and rejecting Him is rejecting His teaching.

S.—In that view of the subject I can see how people were converted immediately on hearing the Gospel. They did not wait to understand the whole system, but simply received the Author of it, being assured that He

was a Divine Person and could teach them nothing wrong.

P.—Yes, Sir. The first converts of the Apostles were not converts to a long train of doctrines, but to the glorious and adorable person of Christ. After they had received Him, it was the business of their lives to learn all they could of Him and to do His will.

S.—This relieves my mind of a difficulty. I could not see how Philip received the Eunuch with so little ceremony; but I now see that he received everything in Christ when he said 'I believe that Jesus Christ is the Son of God.'

P.—It explains every case of conversion in the New Testament. The conversions all took place at the time of the first interview the Apostles had with the penitents. They never sent anyone away seeking. As a matter of course they did not indoctrinate them in any system, but presented them the system as a whole in the person of Christ. This is presenting the whole Gospel in one proposition, so that a man may receive or reject it, by saying yes or no, and acting in conformity with that affirmation or denial. Your friend, Mr. H., has blamed us for receiving persons as Philip did the Eunuch, upon his confession of faith in Christ and baptism; but this covers the whole revelation of God to man and includes all that God has revealed to the world. He who makes confession, repents of his sins, and is baptised in His name, receives Him and all that He and His Apostles have taught, and binds himself by the highest obligations to do His commandments.

S.—Do we not receive remission of sins through the name of Christ?

P.—Most certainly, but you must come into His name.

S.—Are we not saved by His life?

P.—Beyond all doubt, when we come to His life.

S.—And yet His blood cleanses us from sin! How is this?

P.—If you will examine every case of baptism, you will find that it is always administered in the name of

the Lord. In baptism, then, the penitent believer takes upon him the name of the Lord. The blood of Christ flowed in His death. When we come into His death we come to His blood. Paul says, 'As many of you as have been baptized into Christ, have been baptized into His death.' Baptism, then, brings us into the name and into the death of Christ, and consequently to His blood. The Apostle says, we are 'baptized into Christ.' The man, then, who believes will all his heart in Jesus Christ as the Son of God and the Saviour of the world, confesses that faith with the mouth, is solemnly baptized in the name of the Lord, comes into the name, to the blood, and into the life of his Lord and Redeemer, who alone can save him. Not only so, but it is here and here alone—over the person who believes with all his heart in Jesus Christ, has repented of his sins, made confession of his faith in Christ, and is about to be buried with his Lord in baptism—those solemn and august words are authorised to be pronounced: 'I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.' Here, all Christianity concentrates itself in the great confession made by the penitent; and here, in the first act of obedience, he comes to the blood of the covenant, and the name of the Father, and of the Son, and of the Holy Spirit, is called upon him, as if to concentrate the whole Divinity upon his soul, for its deliverance from sin.

S.—What evidence shall I have that I am pardoned ?

P.—The Lord's unequivocal promise: 'He that believeth and is baptised shall be saved.' You have also the evidence of the Apostle, or of the Spirit speaking in him: 'Repent and be baptized 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.' His promise can never fail. Are you not willing to rely upon the promise of God for your salvation ?

S.—I certainly am, and am thankful that I have found how to come to God, with assurance that I shall be received.

On the next Lord's day, at an early hour, SINCERITY was in the Christian assembly for the first time, to hear a man who preached nothing but Christianity, and no name but the name of the Lord. He listened to a clear discourse on the elementary principles of Christianity. At the close, in presence of the assembly, he confessed the Saviour. He and the preacher stood side by side in the water; and the following words were pronounced: 'I baptize you into the name of the Father, and of the Son, and of the Holy Spirit.' The preacher gently lowered him beneath the yielding water. As he raised him up the audience sang—

'How happy are they, who their Saviour obey.'

Our young friend rejoiced, believing in the God of his salvation and in the Saviour of the world, and on the same day, 'when the disciples met together to break bread,' SINCERITY was present. An elder of the congregation read the hymn commencing with the words—

'And is the Gospel peace and love ?'

On being received as a member of the Church, our young friend was addressed by one of the elders of the church as follows:—

'My dear brother,—I am truly happy to have the privilege of receiving you into this congregation, and trust that the union we this day form will prove a blessing both to yourself and to the Church. You have entered into a solemn covenant with the Lord, and are now bound by the highest and most important obligations that can rest upon human being, to follow Jesus, to learn of Him, to regard Him as your infallible Teacher and Master, remembering that He has said, 'I will never leave you nor forsake you, but will grant you grace and glory, and no good thing will I withhold from you,'

He gave Himself for you, He laid down His life for you; He made His soul an offering for sin, and in this He has evinced His love to you. In this great manifestation of His love to you, He has laid you under eternal obligation to love and serve Him. Look to Him, then; put your whole trust in Him. Read His blessed Word, call upon Him every day, and do His commandments, that you may enter by the gates into the city, and have access to the tree of life.'

At the conclusion of the meeting, the members of the Church came forward and gave him their hands in cordial Christian reception.

(To be continued).

Conference.

ALL roads lead to East Kirkby. You are warmly invited to the half-yearly Conference of those loyal to the position and plea of Churches of Christ, to be held (D.V.) at

BEULAH ROAD, EAST KIRKBY, NOTTS.,
on

SATURDAY, SEPTEMBER 9th, 1939.

2.30. Prayer Meeting.

3.0. Business Session, presided over by
BRO. T. KNIGHTON (Mansfield).

TEA in the LABOUR HALL at 5 p.m.

Evening Session, 6.30.

Chairman, BRO. T. KNIGHTON.

Speakers:

BREN. F. DAY (Birmingham), and
A. MURRAY (East Kirkby).

'The King's Business is Urgent.'

Come and spend a time of real fellowship in the Lord's service, and enjoy a rich spiritual feast.

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'Inglenook,' Clumber Street, East Kirkby,
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LEONARP MORGAN, Secretary.

OLD TESTAMENT.

1 Kings 17

At the outset of His mission on earth the

Saviour referred to this notable incident of the preservation of Elijah in a city far away to the north, and outwith the bounds of Palestine. (See Luke iv. 26). It was a great trial of a woman's faith that she should have been asked to permit the prophet to consume the last portion of food she had, while there was so little prospect of obtaining more. But the lesson may profit us to-day, despite the difficulty of learning that 'there is that scattereth and increaseth yet more, and there is that withholdeth more than is meet, and it tendeth to poverty.' The woman's faith was blessed to a far greater extent than she could possibly have foreseen in the restoration of her child as well as safety from famine. Faith never goes unrewarded.

Psalm The General theme of this xci psalm is well summed up

in Romans viii. 28. 'To them that love God, all things work together for good.' Such find Him to be a fortress, refuge, rock, shield, and salvation.

Verses 11-12 were quoted by the Tempter, and applied to Jesus in the temptation in the wilderness. In this instance the Tempter was wiser than the higher critic, who suggests that the passage has no reference to the Saviour. If these words were not applicable to Jesus Christ, then there is no sense in Satan's suggestion, and it could have been no temptation to Him. The opportunity to create a cheap sepsation by putting God to the test was one that rightly was rejected by the Saviour.

Proverbs 1:1-19

The purpose of this book is declared in the prologue, (verses 1-5). 'Fear' is used in the sense of

reverence, and reverence for God will result in obedience to His commands. A son who heeds the admonitions and instruction of his father, and is obedient to the law of his mother, is not likely to despise the will of his God; and will not be led into the ways of those who, in their anxiety to shirk honest labour, are prepared to soil their hands and stain their lives with blood that they may have the wherewithal to live in folly and riot. Solomon probably found the basis of his statements in the writings of Job (xxviii. 26): 'The fear of the Lord is wisdom, and to depart from evil is understanding.'

Prov 1 It is not here stated that 20-33 this declaration is made by

God, yet in the light of the history of the Jewish race, who must not be struck with the fact that they would have proved it to be indeed wisdom to hearken to the words spoken in their streets by the prophets sent to warn them of the impending danger of neglecting and forsaking the commands of God? By bitter experience have they learned that if men will not hear God, God will not hear them. It remains for us to take to heart the warnings that if God spared not the 'natural branches' neither will He spare those who only have been grafted in. (Rom. xi. 21).

NEW TESTAMENT.

Matt 3 Many people were expectantly looking for some great One to come and fight the wrongs of earth, and the prophetic writings caused this hope to burn within the hearts of the Jews more brightly than elsewhere. So, when John the Baptist appeared, he was listened to eagerly by those who expected a temporal Messiah, who, as King, should make their nation triumphant over all their enemies, and raise them to a position of predominance. They "Were so absorbed by this political aspiration, that when the Messiah

appeared they saw no beauty in Him. John did not spare the Pharisees and Sadducees who came to him, warning them to produce works worthy of repentance. John's baptism differed from that commanded by Jesus, in that a prior faith and repentance were not called for, but were to follow. John foretold the new basis of acceptance, which lay, not in their fleshly relationship to Abraham, but in a new and spiritual relationship with God.

Matt 4 This was not the only 1-22 instance of temptation with which Jesus was assailed. Temptation met Him every hour of His life, although the Tempter did not, as here, personally confront Him on each occasion. The Jesuitical theory that the end justifies the means, received full condemnation here. To satisfy hunger was perfectly legitimate; to prove Himself to be the very Son of God was the aim of His life; to have the heathen for an inheritance and the uttermost parts of the earth for His possession was the prophetic promise. The Saviour knew there could be no blessing or honour in securing these ends, except on the lines of God's commands and in His way. The Saviour did not overcome Satan by quoting texts, but by insisting that the Scriptures were His rule of life, and that He could not infringe it without disloyalty and dishonour to God.

Matt 4:23-5:16

The presence of Jesus in this obscure corner of Palestine, must have been a never-ceasing wonder to people who, in the absence of effective medical skill, were sick, tormented, leprous, or palsied; and can we marvel that from far beyond the borders of His own land, people sought One who was able to bear their griefs and carry their sorrows? Thronged by multitudes, he went up the mountain side, and there spoke to *His disciples* the

most amazing words their ears had ever heard. Neither Jesus nor His words were the product of His own age, for nineteen centuries have failed to plumb the depth of their wisdom and to effectively practise His teachings, with the result that the world is very far from peace, and little concerned as to the meaning or importance of the kingdom of heaven.

Matt. v. Jesus came to earth to fulfil the Law. This was something new in the annals of the Jewish race, for neither kings, prophets, priests, nor people had ever been able to do this. Every sacrifice spoke of God's will not only unfulfilled but positively infringed. The prophetic announcement (Psalm xl. 6-8), 'Lo, I come . . . to do Thy will,' was fulfilled in Jesus alone. When that will was fulfilled, then that Law ceased. But while that old Law was in operation, Jesus bade the people to whom it had been given to observe it not in outward ceremonial but in inward grace and truth. So He emphasised the implications that underlay the commands, and shewed how far they were from doing God's will, though ever so careful in its outward observance. We to-day are free from that Law, which Jesus nailed to the Cross, but under law to Christ.

J. SCOLLER.

Correspondence Class

THE Summer is again drawing to a close, and the darkening Autumn evenings are again with us. Now is the time to endeavour to acquire a deeper knowledge of the Scriptures. The theme for the ensuing session is

THE KINGDOM OF GOD,
and appended is the first list of questions on this important topic.

You will have a month to search for the answers, and it is to be hoped

that many will take this opportunity of adding to their stock of information on Scriptural things.

FIRST SERIES OF QUESTIONS

1. What is a kingdom ?
2. What are the essentials of an effective kingdom ?
3. What is the first mention of a kingdom in the O.T.
4. What is meant by a 'kingdom of priests'? (Ex. xix. 6).
5. In what sense did Solomon sit on the 'throne of the kingdom of the Lord'? (1 Chron. xxviii. 5).
6. How was Israel governed prior to Saul's time ?
7. What led to the setting up of Israel as an earthly kingdom ?
8. What kings reigned over an undivided Israel?
9. What occasioned the division of the kingdom ?
10. How many tribes adhered to each kingdom ? Name them.
11. What were the capital cities of each kingdom ?
12. What was the ultimate fate of these kingdoms ?
13. Who was the last king of Judah, and what befel him ?

Answers to these questions should be sent before 30th September, to JOHN SCOLLER, 79 Tweedsmuir Road, Glasgow, S.W.2.

Please write on one side of the paper only. Write your name on the back of each page, and on the last page add your address.

We trust that many will take this opportunity of studying this important theme, and becoming better acquainted with the Scriptures of Truth. In the 'Local Preachers' Report,' presented to the recent Methodist Conference, is the following : 'There is urgent need to return to the Bible itself. Those who advise young men that they need not study over-closely the Old Testament should mend their ways, and that without delay. Ignorance of the Scriptures is ignorance of Christ,' EpiTQR

Apostolic Succession.

IT is those who teach apostolic succession, not we who reject it, that are upon the defensive. Our position is as plain as it is Scriptural. The priest, as such, through whom this mysterious element of validity is supposed to be conveyed, has no standing in the Church. He has none in the New Testament, nor in the early Church. Beyond the priesthood of all believers, there is no room for any other. And this is not simply a subject for difference of opinion and stirring debate, it is a question of fundamental principle.

R. PYKE,
President, Methodist Conference.

Nyasaland.

THE work steadily makes progress, amidst the confusion of sectarianism and difficulties this tends to make, even greater than at home. Each sect claiming to be authorised by the 'one Book' in common use among Protestants, makes it harder to 'spread abroad the Gospel.'

In a recent letter, Bro. Ronald says, 'In our schools we have good teachers who are taught and teach the Bible. About thirty-five minutes are spent each morning, on the opening of the school, in Bible lessons; and about twenty-five minutes on the opening of the afternoon session. The teachers have good opportunities to teach the Bible each day. By doing so our members are strengthened, and those who are not members are repenting, as it is written, 'Faith cometh by hearing.'

Bro. Hollis recently wrote, 'You ' may assure your brethren that there is a world of difference between the humble village school where natives are taught to read the Word of Truth, and the Theological seminary where the 'higher' critic is produced, and where an endeavour is made to destroy the authority of the Word of our God, which liveth and abideth for ever.' He adds, 'The fare to Nyasaland, second-class return, is £27 I think it would cost more by car. I do not know if I shall ever attempt the journey.' His reference to the cost of visiting Nyasaland was due to our

enquiry as to the possibility of Bro. Hollis revisiting the brethren there. Unfortunately, it does not appear to be likely, though such a visit would be of inestimable value.

Meanwhile, the 'summer drought' in contributions has affected the remittance. I should be glad to have a 'spate' of contributions. The treasury is almost bare, and does not contain enough for next month's (September) usual remittance.

S.O.S. Send on subscriptions, please.
W. M. KEMPSTER.

Birth.

ON August 21st, to Bro. and Sis. W. Steele, a son.

Marriages.

ON July 22nd, at Beulah Road, East Kirkby, Bro. Thomas Woodhouse to Sis. Edna Longden.

On August 7th, Bro. Frank Longden to Sis. Lucy Atkin, Bro. Murray officiating on both occasions.

On July 22nd, at Morley, Bro. William Turner, grandson of the late Bro. B. Fawcett, to Sis. Dorothy Wilson, by Bro. W. Winters-gill.

On August 4th, at Slamannan, Bro. J. D. Wilson to Sis. A. Sneddon, by Bro. W. Crosthwaite.

Fleetwood Church's Request.

WE appeal to brethren who may be visiting this coast to have fellowship with us. Last year, some who could have turned in did not do so. The help of speaking brethren will be appreciated, and if any can come along before the morning service and speak to the Boys' Bible Class, at ten o'clock, please do so, and write as early as possible, giving date. The meetings are held on the ground floor at 12 Poulton Street, Fleetwood, right in the centre of the town, just off Lord Street. Breaking of Bread, 11 a.m. Gospel meeting, 6.30, **A.L.FSITH,**

News,

Ainsdale, Southport.—The little company meeting here was extra cheered on Lord's Day morning, August 20th, by the reception of two into their fellowship. Ruth Lloyd) aged 16, and Mrs Musgrave, a lady of middle age. These two sisters were immersed on the previous Lord's Day evening at Mornington Road, Southport, by Bro. John Nicholls, home on a visit. Bro. R. K. Francis received them into our fellowship, conducting the service throughout, and giving the address on 'The Pattern Church.' Twelve broke bread. It is a matter of joy and thankfulness amongst us that, notwithstanding our brother's long and severe illness, the sisters here, with the help of visiting brethren, have kept the services going. To God be the glory.

[Our readers will be pleased to learn that our esteemed brother has been granted such wonderful restoration to health, and will pray with us that he will be long spared to serve his Lord and ours.

—Ed. S.S.]

Buckhaven.—We rejoice to report six baptisms and one restoration during August. Those baptised were, David Foster, Arthur Young, Ella Thomson, Mrs. W. McLaren, Junr., Mr. and Mr*. A. Dryburgh; Mrs. Wm. McLaren was restored to fellowship. For this ingathering we give praise to the Lord of the Harvest. W. A. KBNNY.

East Kirkby, Beulah Road.—On July 29th and 30th, we reached another milestone, it being the eleventh anniversary of the opening of our present meeting-house, and very helpful times were experienced.

Bro. F. Day was our preacher, and he served the Church with characteristic zeal and faithfulness. His messages will not readily be forgotten, but will long serve as an urge to greater things in the spiritual life. At a social meeting on the Saturday, we were privileged to hear earnest and helpful addresses by Brethren F. Whitfield (Derby), and E. Baker (Netherfield).

There were special items of singing by the brethren. Altogether we had a feast of good things; and we trust that fruit will be seen to the honour and glory of the God whom we serve. w.B.JEPSON.

Kentish Town, London.—With grateful thanks to those organising and financing the work, the Church at Kentish Town records a month's special effort with Bro. Win-

stanley. We most heartily recommend our brother to all the Churches, as one who does not spare himself, preaches the truth forcefully, and is thoroughly loyal to the old plea in its original simplicity. He is more than ready for open-air work, a very necessary work in these days, and carries out house to house visitation.

We have distributed thousands of leaflets and invitation cards. Interest has been aroused in some, but we regret we cannot report tangible results. Gospel meetings have been held on Lord's Days, Tuesdays, Wednesdays and Thursdays throughout the month. Each meeting (and the weather has only occasionally interfered) has been preceded by an open-air invitation somewhere near the chapel. The brethren and sisters here have supported these as far as strength of body and other circumstances have allowed. Additionally, we have held open-air meetings close to Kentish Town station each Saturday evening, at 7.30, and on Sunday evenings, just off the main Kentish Town Road, at 8.30. The truth has been forcibly proclaimed at these meetings, while some have given out leaflets describing our plea, including those presented by Bro. Leonard Morgan, of Hindley.

Special thanks are due to the Ilford brethren for their self-sacrificing help in connection with the open-air meetings, and also in supporting other meetings as far as distance and other difficulties would allow. Their help at the Saturday night meetings was particularly welcome.

Some of our own members have been present at every meeting, and all have warmly appreciated and enjoyed Bro. Winstanley's able presentation of the truth. We believe the effort has been thoroughly worth while, and that a longer period of help of this kind would be of permanent value. The Church here is greatly reduced in numbers and power since its early years, but has young brethren in its ranks, who, with practice and self-sacrifice and by the grace of God, will be the means of building up a strong cause once more.

On Saturday, 29th July, a tea party and farewell gathering was held. By the kindness of an anonymous donor, the Church was able to present our brother with two books as a memento of his visit, and expression of appreciation. Ilford and Forest Gate brethren were present and joined in saying, 'Thank you' and 'God-speed.'

Our kindest thoughts go with our brother, and our prayers will follow his labours in other fields.

R. B. SCORR.

Fourth London Rally.—Hope Chapel, Kentish Town. Bro. Crosthwaite expected Saturday, October 28th. Book the date.

Yorkshire Rally.—This was held at Morley on Saturday, July 29th. Bro. W. Hoyle (Liversedge) presided over the afternoon session; and an excellent paper on 'Elders and Deacons' was presented by Bro. R. McDonald. This paper, ably presented in simple yet expressive language, raised many points, and was followed by an interesting discussion. In replying to this Bro. McDonald manifested a wide understanding of the subject. At the tea which followed we heard groups engaged in animated discussions. At the evening meeting, Bro. F. A. Hardy (Morley) presided, and addresses were given by Brethren F. Sugden (Morley) and T. Dand (Mapplewell). Bro. Sugden, who at short notice filled a vacancy, gave a very able address, and Bro. Dand was at his best.

On the Lord's Day, we had tea in the schoolroom, and altogether we spent a most profitable week-end.

H. BAINES.

Obituary,

Devonport.—The Church here mourns the loss of our dear Sister Lakeman, who passed to her reward on July 13th.

Baptized on May 8th, 1927, she has proved true and faithful to the Lord ever since.

Our sincere sympathy goes out to our brother and family in their great loss, and we pray that God may give them His consolation and comfort in their sorrow.

A. B. CLARKE.

Newtongrange.—Long in enfeebled health, Bro. David Allan has gone to be with the Saviour. With a deep sense of personal loss, we write of one we had known for thirty years. Our birthdays were on the same December day, he slightly junior, and we treasure his last letter on this, so full of heartfelt Christian goodwill.

To know David Allan was to revere him. A lovable man, gracious, brotherly, transparent sincerity, quiet sympathetic dignity drew one strongly to him. Great not from titles, wealth, nor position, but in the wonderful influence long exerted in the village and vicinity for God and righteousness.

'Of good report of all men.' In his own circle there was no one like 'Our David,' and for miles around he was highly respected by employers and fellow employees. Members, and non-members, of the Church recognized his sterling worth. Like Barnabas, 'he was a good man, and full of the Holy Spirit, and of faith.'

He was a lover of the truth. Possessing no 'D.D.' or similar distinction, few knew the Scriptures better than he. No wind of human doctrine moved him. He retained, undiminished, his deep rooted regard for the Restoration Movement. While many moved therefrom, he tenaciously held to the 'old paths.'

Evangelical Zeal. Bro. Allan was an ardent winner of souls. At the end of the great war an army hut was bought, and proved a conspicuous success. When we laboured there in 1927, there were usually between 150 to 200 present on Lord's Day evenings, half of these being non-members. Inspiring scenes were witnessed, and many souls gained for the Saviour in that despised old hut.

Keen interest in young people. He was an ideal Sunday School man, the children adored him, and the school of some 245 scholars was one of the largest in the Brotherhood. Besides this, a fine Young People's Bible Class was held on Lord's Day afternoons, and this helped many to decide for the Master.

For many years he conducted a class for young speakers. Unlike some Church leaders, devoted only to personal preaching, and not mindful of preparation of others, Bro. Allan encouraged and helped young men to equip themselves for public usefulness, and some acceptable speakers were thus produced.

Marked Christian Tactfulness. We recall a Lord's Day morning when he received back into the Church some negligent members who had sinned. It was a difficult task, firmness, gentleness, forgiveness, were almost perfectly blended. We were filled with admiration. We thank God for David Allan. Memories of his Christlikeness, and soul winning influence, will long give us inspiration.

May the bereaved loved ones, and the Church, suffering the loss of his labours and leadership, resolutely follow his footsteps in devout Christian consistency and consuming service for the Lord.

CHARLES BAILEY.

THE SCRIPTURE STANDARD

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O U R A I M .

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

HENCE, WE STAND:

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

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

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

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

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

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

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

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