

# The Scripture Standard

'What Saith the Scripture,' (Rom 4 3.)

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## *The Language of Ashdod.*

*'In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.'* (Neh. xiii. 23-24).

Nehemiah was a great restorationist, a man of splendid faith, courage, and enthusiasm, whose example captivated and inspired others. Aided by people 'who had a mind to work,' he rebuilt the wall around ancient Jerusalem which had been destroyed by the Babylonians. Like others who have sought to restore the ancient order he found his work hindered, and its results partly undone, by disloyal professors who were not out-and-out for God and His laws.

Mixed marriages, alliances with those of other religions, twin evils so often condemned in the Scriptures, have ever lead God's people from the old paths into forbidden ways, and to the use of language not consistent with their profession.

Our work is to restore the wall, broken down by sectarianism, around the 'city of the living God, the heavenly Jerusalem, the church of the Firstborn.'

History does repeat itself, and the same evils—mixed marriages, fraternisation, and association with those of alien faiths, have produced a generation that does not speak the pure language of the Bible, but a Babel tongue.

'Bible names for Bible things,' 'speak as the oracles of God,' 'hold

fast the form of sound words,' these were the maxims of our fathers in the faith, and while these were adhered to we all spake the same thing, and there were no divisions amongst us. But language is now commonly used by many claiming to plead for New Testament Christianity which savours more of Romish jargon than the pure speech of Jerusalem.

Words are the expression of thought. If wrong words are used wrong ideas, leading to wrong practices, result. Even those who mock at verbal inspiration of the Bible are continually in speech, writing, and exposition, testifying to the importance of and right understanding of words used.

New Testament writers are now spoken of as *Saint* Paul, etc. Paul addressed all Christians as 'saints,' and wrote himself down as 'less than the least of all saints.' (*Eph. 1. 3,8*). The ordinances are now called 'sacraments,' 'holy baptism,' and 'holy communion.' Preachers are given such titles as 'the minister,' 'the pastor,' and even 'Reverend.'

That fearless advocate of the old faith, Alexander Brown, a man mighty in the Scriptures, well described such terms as 'rags of popery/ All these things originated not in Jerusalem but Rome, hot in the Apostolic age, but in the era of Constantine and Popery. To that disastrous period can be traced 'clergy' distinguished from the 'laity,' ecclesiastical dress, titles, buildings (modelled after Roman courts) consecrated for worship, art and worldly pomp in the services of the Church.

Of that era, Dr. Lorrimer (Baptist) said: 'Its alliances and councils have confused our moral judgments, and enslaved us to ideas and methods that are vicious and delusive. Dead hands pull the wires that are composed of centuries of religious fatuity and falseness, and the poor puppets of this generation go mechanically through their pious platitudinizing and attitudinizing. If deliverance is to be attained, it can only come through a resolute determination to return to the Christianity of the New Testament.'

Surely, the New Testament makes it clear that every Christian is a minister, *i.e.*, a servant, that all are members of a holy, royal priesthood, and are clergy, *i.e.*, belonging to the Lord's heritage. The *Universal Bible Commentary*, edited by Rev. C. H. Irwin, D.D., has this note on Matt, xxiii. **I - IO**: 'Our Lord here condemns not only vanity, but also all that assumption of superior authority in religious matters which the terms 'teacher,' 'father,' 'master,' were held to imply, as being derogatory to the claims of their heavenly Father and of their Lord and Saviour, and inconsistent with the fraternal relations of Christians as brethren.'

Dr. R. W. Dale, in repudiating the title, 'Reverend,' said, 'it suggests a most pernicious fiction.'

Much is being said about the drift to Anglicanism, but it will not stop short of Romanism. When a certain Church was discussing the introduction of instrumental music, an old brother said, 'People who want that kind of thing will never be satisfied with anything you can do in that direction.'

If Anglican and Roman language is spoken, the drift will continue. Anglo-Catholic language and practices have been foisted on the Churches, and fostered by those of whom we hoped better things, and now, faced with a decreasing membership and a shrinking income, some are crying out in alarm. Churches, like individuals, reap what they have sown, and yet the idea of keeping the

walls high to prevent the sheep straying is not regarded with favour by some. Under these conditions, the sooner the miserable farce and hypocrisy of trying to maintain a separate existence is ended the better for all concerned.

What we have written is substantiated by the following resolution, passed at the last Annual Conference: 'That the time is now ripe for a reconsideration of the terms of the Model Trust Deed.' (*Year Book*, 1935, p. 177). That Trust Deed, by which much Church property is secured, declares: 'That there is one Lord, even Jesus, the Christ, the Son of God . . . . 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.' Yes, the time is ripe, *rotten ripe*, for reconsideration of where we stand. Is there a fear that the experience of the Church of Scotland may be repeated when the 'Wee Frees,' a small minority, proved their loyalty to the terms of the Trust Deeds, and by judgment of the House of Lords had all the Church property handed over to them?

We are not concerned about Church buildings, but on higher grounds would plead for a definite and decisive stand to be made. Let all alien language be dropped and the practices represented by these foreign terms will go, too. Where the Scriptures speak let us speak, and as they speak, holding fast 'the form of sound words,' and again our forces shall be united, and we shall go forth in the name and strength of our Lord, 'conquering and to conquer.'

EDITOR.

'BUT ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.'

# Handling Aright the Word of Truth.

IT is possible for one to have much of God's Word stored in the heart and yet to utterly fail in handling that Word aright. While every effort should be made to induce people to read and memorise the Scriptures, similar efforts should be made to bring about a right handling on the part of those who read and memorise. To handle the Word aright we must, at least, learn to do two things.

## I.—RIGHTLY DIVIDE THE WORD.

As all know who read the Word at all, there are two main divisions: the Old Testament and the New Testament. Yet many who know this seem to entirely overlook it when they set out to learn God's will concerning them, and a passage from the Law will be proclaimed as binding upon the Christian as if it were a passage in one of the Epistles. Surely it is self-evident that the two testaments cannot be binding upon one and the same people at one and the same time. They cannot both contain God's laws for one people in one dispensation.

The Old Testament was divided by some of the old Jews into three parts: the law, the prophets, and the psalms. This threefold division evidently met with the approval of our Lord (*Luke 24 44*).

The New Testament seems to easily divide into four parts: the Gospels, the Acts, the Epistles, and the Revelation.

While we who live in the Christian age should read the Old Testament, we should read it for example; but we should read the New Testament for authority. To the New Covenant Scriptures we should go when we are seeking to know what God would have us do. The things commanded in the Old Testament are not for us unless they can also be found in the New Testament, and they are then binding, not because they are in the

Old, but because they are in the New.

When we turn to the New Covenant Scriptures we find that the Gospels, which are four in number, are really memoirs of Jesus Christ: they tell us about Him, they reveal who He is, they tell what He did for us. They were evidently written that we might believe in Him (*John xx. 31*). The Acts is the book of conversions. It is the only book in the Bible that tells of the conversion of men to Christ after He had died for our sins. The Acts is the book which teaches us how to turn to the Saviour. The Epistles are twenty-one in number, and they were all written to Christians; and were evidently designed to instruct in the Christian life. The book called Revelation deals with things present when John wrote, and things to come. (*Rev. i. ip*). This last book gives us a few glimpses at the struggles and the victories of Christianity, and finishes with the glories of the New Jerusalem. The Gospels present the Saviour, the Acts the way of salvation, the Epistles the Christian life, and the Revelation the glory that is to be: Each part seems to answer a separate question.

Who is Jesus, and what did He do for us? is answered by the Gospels.

What must men do to be saved? is answered by the Acts.

How should we live as saved men? is answered by the Epistles.

What is our hope as saved men? is answered by the Revelation.

## II.—RIGHTLY APPLY THE WORD.

There are not a few people who open the Bible in a haphazard manner, and the first thing their eyes fall upon is taken as a special message from God for them in their particular circumstances. Nothing could be more foolish. Never in this way may we expect to arrive at the truth,

Several questions should be asked concerning every passage that confronts us, if we desire to know God's will for us. These questions are such as: Who said this? To whom was it spoken? To which dispensation does it belong? Is it poetry or prose?

Some of the things recorded in the Bible were the utterances of uninspired men, some the utterances of denizens, and some the utterances of Satan himself. Not every word in the Bible is the Word of God. Our Father inspired the writers to record what took place, and such records were made for our instruction, but other things were recorded than the will of God. The statement in the garden to mother Eve: 'Ye shall not die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil' (*Gen. 3-4-5*), was not the Word of God, but a lie uttered by the father of lies. How important, then, to ask the question: 'Who said this?'

In (*Gen. xiii. 14-15*) we read, 'look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest to thee will I give it, and to thy seed for ever.' Does that command and promise apply to me? Of course not. But why not. Because it was spoken to the patriarch Ab'ram 'after that Lot was separated from him.' In (*Exodus xx. 8-10*) we read, 'Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant nor thy cattle nor the stranger that is within thy gate.' Is that command for me? 'Yes,' eagerly says the Seventh Dayite and the man who applies this fourth command of the decalogue to the first day of the week. But why? Why does this apply to me when *Gen. xiii. 14-15* does not? To apply to me it must have been spoken to the followers of

Christ in the Christian age. But to whom was it spoken? It was spoken to a people who had been delivered from bondage in Egypt (*Exodus xx. 1-2*). Unless this commandment can be found in some other part of the Word where it is undoubtedly addressed to Christians, I am not enjoined by God to keep the Sabbath any more than I am enjoined to 'look from the place' where I am, and claim that in so doing I am promised all the land I can see. How important it is to ask: 'To whom was this spoken?' It would save people from many a serious mistake if they would do so.

It is equally important to find out whether the passage confronting one belongs to the Patriarchal, the Mosaic, or the Christian age. I should not apply God's commands or promises to the patriarchs, or to Israel, to myself, unless I find the commands or promises have a place in the New Testament, and are there addressed to Christians.

In the New Testament, I must carefully distinguish between the miraculous and temporary on the one hand, and the abiding on the other (*1Cor. xii. 1-13. xiii.*). And I must not apply things written to or said of the unsaved to believers, nor things written to believers, to the unconverted. The law of pardon for the child of God who sins found in 1 John i. 8-9 is often applied to the unconverted, while the law of pardon for the unconverted as found in the Great Commission (*Mark xvi. 15-16*) is frequently ignored. The unshamed workman will surely do neither.

The one who learns to handle the Word aright proves "to be a workman who knows his tools, and knows how to use them, and in consequence he need have no shame. He will not be moved by every new doctrine that comes along, nor be shaken at the pretentious claims of some who say they are prophets and are not, nor be alarmed at the date-fixing indulged in by some who ought to know better. He will be firm in his adherence to

Christ and His Church, and will become the humble instrument in the hands of the Divine Master in turning many to righteousness. 'Give

diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth' THOS.. HAGBR.

## *Alexander Campbell—Preacher, Debater, Writer.*

WHAT a scene reminiscent of apostolic days! In the maple woods of Ohio, hundreds—probably swelling later to thousands—of Yankee farmers, their wives and families, had gathered that Lord's Day morning, June, 1831, to worship God, and hear the ancient Gospel proclaimed. From far and near they had come; some ten to twenty miles or more.

The preacher was Alexander Campbell, then in the prime of physical and mental vigour. Of impressive, commanding presence, with simple grace of manner, fine intellectual forehead, full expressive eyes, and prominent chin, he was 'perfect master of himself, perfect master of his theme, and, from the moment he stood in its presence, perfect master of his immense audience.'

His theme was Peter's pentecostal mandate (Acts ii.). Simply, clearly, logically, Campbell proceeded from point to point, leading his listeners step by step towards acceptance and obedience. There was little rhetoric or pathos, but easily understood, fervent, compelling, reasoning. For nearly two hours he demonstrated the Saviour's claims as Lord and Christ, holding spell-bound his shrewd Yankee hearers.

He appealed, but the audience hesitated to respond. Then, leaving the improvised platform, Campbell approached nearer, and, with impassioned, tremulous voice, pleaded for immediate and unreserved decision. If true, why not act upon it? The simple Gospel triumphed.

From all parts of the vast assembly, men and women, youths and maidens, came forward to confess the Saviour, and later proceed to baptism.

Such was Alexander Campbell, preacher and reasoner, pleader and, by Divine blessing, soul-winner.

Unremitting public service had followed Campbell's first sermon in manhood's dawn. For sixty miles around, his preaching was soon in request. In Church building or private home, in open space or wooded dell, wherever opportunity arose he proclaimed and taught, eager with Pauline devotedness, 'in season, out of season,' to hold forth the Word of Truth. Offered a thousand dollars per annum to take charge of the Academy at Washington, he declined this with all its probabilities of scholastic distinction and lucrative prospects. His life was consecrated to furtherance of New Testament principles, and no considerations of money or position must interfere with that one absorbing life purpose.

Year by year he undertook prolonged preaching tours, penetrating practically every nook and corner of many of the Republic's wide areas, aiding existing Churches of New Testament order, and seeking to establish new causes. Of one of these tours and its exhausting labours and journeyings, he wrote, in 184-5., that he had traversed two thousand five hundred miles, in two months, experiencing the fatigue of over fifty addresses to large concourses, under difficult conditions often, and of almost constant conversations ori the

problems of 'things doctrinal, sentimental and economical, in the administration of things social and ecclesiastic.' He appreciated as never

before the Saviour's desire to go apart into mountain and desert for the quietude of worship and repose.

*(To be continued).*

## *The Priesthood of Christ.*

MAN is an alien from God as the result of sin. Before sin entered into the world priests, altars, and sacrifices were unknown. They were not needed. If man, by sin, had not alienated himself from God, no priest, altar, or sacrifice, no covenant, no chosen people or Church would ever have been known. We would never have heard of Christ, or salvation through Him. The cross and the resurrection of Christ would never have been, and the High Priest on His throne in the heavens would not be.

When sin entered and man alienated himself from God, no longer could God deal with man as formerly He did. A mediator became necessary. God put priest, altar, and sacrifice between Himself and man, and man had to come to God in the way that God decreed. Now, as man cannot go directly to God, it is certain that God does not come directly to man. Hence, the doctrine of the direct operation of the Spirit on man is untrue.

Three forms of priesthood have been given: the patriarchal or family priest; the national or Levitical; the priesthood of Christ. Under the family priest, no one was included except the members of the family; under the Levitical, no one was included except those of the Jewish nation; under the third, no one is included except those who are in the 'one body,' the Church. Heb. x. 21 settles that question. We read that we have 'a high priest over the house of God,' and the Church is that 'house.' Heb. Hi. 6 says: 'whose house are we.' Just as benefits under

the Jewish priesthood were limited to Jews, so the benefits under the priesthood of Christ are limited to those who are in the 'house of God,' the Church.

The fact that the priesthood of Christ is limited to the Church sets aside the doctrine of salvation outside the Church. The doctrine taught by Paul is that salvation is for those who come into the Church. In, Eph. v. 23, we read that Christ 'is the Saviour of the body.'

To prove that the doctrine of salvation 'by faith alone,' outside the Church, is true, one of five things must be proved to be true: (1) that the priesthood of Christ extends outside the Church, to alien sinners; (2) that alien sinners are saved without the priesthood of Christ; (3) that alien sinners are saved without Christ as mediator; (4) that alien sinners are saved outside of covenant relation with God; (5) that there is a 'throne of grace' outside the priesthood of Christ and outside of covenant relation with God.

To try to prove the first of these five things is to deny the truth of Heb. x. 21, which limits the priesthood of Christ to the 'house' of God; the second rejects the sacrifice of Christ: it means salvation without Christ (1 Tim. ii. 6). The third rejects the mediation of Christ, and denies 1 Tim. ii. 5, which declares 'there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all' (see also Gal. iii. 20, Heb. viii. 6). To try to prove the fourth is to deny Christ as 'the mediator of the new covenant.' (Heb. xii. 24, viii. 15,

viii. 6; and Gal. iii. 19.) The alien sinner is not in covenant relation with God. He would not be an alien if he were. Heb. xii. 24 says of Christians that they have 'come to . . . Jesus, the mediator of the new covenant,' and, in doing that, they come to the 'blood of sprinkling,' the blood of Christ. Heb. viii. 10-12 shows that only those who come into covenant relation with God are saved. Of them it is said: 'I shall be to *them* a God and *they* shall be to me a people,' and '*their* sins and *their* iniquities will I remember no more.' As for the fifth item, it cannot be proved that there is a 'throne of grace,' outside the priesthood of Christ and of covenant relation with God. The throne of grace is for no one except those under the priesthood of Christ, and therefore in covenant relation with God. 'Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.' Who are the 'us' and 'we' of this passage? We get the answer in Heb. iii. 1, 'Wherefore, *holy brethren*, partakers of the heavenly calling, consider the apostle and high priest of our profession, Jesus Christ.'

There is no 'throne of grace' at the 'mourner's bench,' for mourners are not under the priesthood of Christ\* nor in covenant relation with God. Those who promise salvation to such mourners pervert the Scriptures, and keep sinners from Christ. Their prayers will not be answered until, like Saul of Tarsus, they are baptized and come under the priesthood of Christ.

For over sixty years, when arranging for debates, I have tried to get someone to affirm that God promises salvation to sinners in answer to prayer, while not in covenant relation with God. No one would affirm that proposition. The entire 'mourner's bench' doctrine and practice is wrong, unscriptural, destructive. The fact

that there is no throne of grace for alien sinners is the death blow to the doctrine of salvation by faith alone, outside the Church. I advise all our preachers to study the doctrine of baptism for remission of sins, in view of the fact that the priesthood of Christ is limited to the Church. Master that fact and its implications, and you will hold an impregnable position. I am willing, in debate on the doctrine of baptism for remission of sins, to stake the question on the one fact that the priesthood of Christ is limited to the Church, and to get into it the believer must be baptized.

To sum up: Christ is high priest over the House of God; because He is high priest He is the mediator of the new covenant, and the alien sinner must come within the covenant in order to have Christ as mediator. Within the covenant relation with God is the remission of sin's: 'their sins and their iniquities will I remember no more.' When the alien sinner comes into the House of God, he comes under the priesthood of Christ, and enters into covenant relation with God. Within that relationship there is remission of sins, the throne of grace, and Christ, the mediator. Christ is 'saviour of the body,' the Church; the believer comes into the Church when he is baptized, and in no other way. As the believer comes into the 'body' by baptism, and as salvation is in 'the body,' baptism therefore, must be—and is—for the remission of sins. No wonder Paul said that believers are 'baptized into Christ.'

The trick of sectarian preachers is to misrepresent our teaching and beg for the issue. To the doctrine that salvation is promised only to those who are in the Church, they reply: 'That is Church salvation. It makes a saviour of the Church.' That statement is unfair, misleading, dishonest. Why do they not fairly state the issue? The question is, 'Does God save alien

sinner outside the priesthood of Christ, outside the covenant relation, and therefore outside the Church? Or, does **He** save **believers** under the priesthood of Christ and *within* covenant' relation and therefore, *within* the Church.

By W. L. THURMAN, of U.S.A., for sixty-seven years a preacher, *xmi.* aged eighty-six-

### *Magic Medicine.*

THERE'S a heap of consolation  
 In the handclasp o' a friend ;  
 It can wipe out desolation.  
 An' bring heartaches to an end ;  
 It can soothe a troubled spirit  
 Like no magic in the land ;  
 Heaven ? You're pretty near it—  
 ' When a good friend grips your hand !

There's a heap o' satisfaction  
 In a friendly shoulder pat ;  
 It's a simple little action—  
 But a mighty one, at that !  
 When firm fingers grip your shoulder,  
 When you sort o' need a brace,  
 Makes you stronger, braver, bolder,  
 An' more fit to run the race !

When you're full o' worry pizen,  
 An' the world is lookin' drear,  
 There! ? a heap o' energizin'  
 In a little pill o' cheer !  
 When some, little frets distress you,  
 They put nectar in your cup :  
 Little phrases like: 'God bless you.!'  
 An; the other one: 'Cheer, up !'

— J. E. HJNGERFORD.

### *Intellectualism.*

THE Christian religion puts no premium on ignorance, nor does it place a ban on intellectualism. What we are maintaining is that Christianity is not absolutely dependent upon intellectualism: that it recognises the great dangers that come from the attempt to solve the problems of life and of the soul from the standpoint of mere science and philosophy." *Sel.*

## *Bible Readings.*

OLD TESTAMENT.

Psalm THERE is here no thought of a xxlv tribal god as the psalmist declares that the whole earth is the Lord's—that is the Saviour's—He who made it. Psalm ii. foretold the giving to Him of the heathen for an inheritance, and the uttermost parts of the earth for a possession. Yet that is qualified, for only those shall stand before Him, who have clean hands and pure hearts. Note that they are to *receive righteousness* from the God of their Salvation. Gal. iii. 26 tells us how. Only as we are clad, in His righteousness alone, shall we stand faultless before His throne. Who is the King of Glory? He whom they crucified: He is the Lord of Glory (1 Cor. ii. 8).

Psalm There is but one to whom it was xvi given to have this calm assurance of 'triumph over Sheol (the unseen world into which the spirits of all men must pass, while the Lord tarries). This word is the Hebrew equivalent of the Greek word Hades in the New Testament. Peter, at Pentecost, quotes this psalm as alone applicable to the resurrection of Jesus, the proof of which was seen in the powers bestowed by the Holy Spirit on himself and his fellow apostles.

Isa Attempts to make the 'servant' in 62 Prohecy apply to Israel must of necessity fail. The application by Matthew (xii. 18-20) of the opening passages to the Saviour is amply justified, for He is the only servant who appears, as the prophet predicts, in His mission of grace and judgment. He alone can be described as a light to the Gentiles, or as the opener of the eyes of the blind (whether this is taken in a literal or a spiritual sense, or both).

The call to sing a new song, particularly by those in the ends of the earth and in the isles, where they have waited for His law, only finds its appropriate fulfilment in those who sing of the worthiness of the Lamb (Rev. v. 9-11).

Isa xlix Again we encounter the difficulty 'of applying to Israel what is here foretold. It is impossible that Israel should be the servant who should call back Jacob to God, or that Israel if not



gathered should be glorious in the eyes of the Lord. Israel is not a light unto the Gentiles. The only fulfilment is found in Jesus Christ; and as Paul (Acts xiii. 47) quotes the sixth verse and states that this is the Lord's command which he must fulfil by carrying to the Gentiles the word of salvation, we are the more confirmed of its applicability to Jesus only. He, in whom all the nations of the earth shall be blessed, can only gather back to God, the lost sheep of the house of Israel.

## NEW TESTAMENT.

**Matt xxi** The hosanna' which greeted the 1-17 Saviour's entry into Jerusalem, was actually the appealing words of Psalm cxviii. 25, 'Save now, O Lord!' which were sung in solemn procession at the Feast of Tabernacles. That the mob should appeal to this stranger as Messiah to save, would naturally give the rulers deep offence. But the display of His power and authority in driving out the money changers left them helpless even to protest, except against the children addressing to Him their 'Save now!' Here Jesus acknowledges the Temple as God's house. Shortly after this, it is no longer God's house, for He has forsaken it; and the Saviour says, 'YOUR house is left unto you desolate.'

**Matt** The most stupendous event in all 28 history is here recorded in twenty short verses The reticence of the

Gospel writers is a wonderful assurance of the truth of their story. Roman soldiers would not be easily scared, but they faint at the presence of the Angel of the Lord, who comforts the women who had come to perform the last sad offices (as they think) for the dead. The disciples are to be informed of a meeting in Galilee. Fear and joy fill their hearts, as Jesus meets and greets them. To the chief priests and rulers, it is a morning of anxiety, as they realise that their deep-laid schemes have gone amiss, and by bribes they seek to restrain the soldiers from spreading the news of their defeat. The great commission is given in order that they may make disciples everywhere. The ascension was not from Galilee, as many have concluded, but from the Mount of Olives (Luke xxi'v. 50).

**Mark 1** Of all the gospel writers, Mark 14-39 condenses his narrative into the fewest words, yet succeeds in setting forth a most graphic account of the Saviour's mission. Here he records the work in Galilee, following the imprisonment of John the Baptist—beginning with the calling of fishermen to be fishers of men. James and John appear to have been in a superior position to other fishermen as they left behind their father with hired servants to carry on the work. The synagogue at Capernaum had been built by the centurion (Luke vii. 5). The man with the unclean spirit is healed - much to the amazement of the audience. The Saviour will have no testimony from evil sources, so He rebukes and silences the spirit. Jesus follows this with the cure of Peter's mother-in-law; and eventually brought many sufferers. There was no medical skill to be obtained then, and little wonder that people flocked to this Man of Love and power to heal. The secret of the Lord's power and patience lay in solitude and prayer.

**Mark 2** Publicity drove the Saviour from 1-17 the city for a time, but His return was marked by a wonderful faith and a marvellous cure. The man, lowered from the roof into His presence, is assured of forgiveness. Objections arise on the part of the Scribes. It "was as easy to say, 'Thy sins be forgiven,' as to say, 'Rise and walk' Had Jesus only said the former, no one could have been assured that the man's sins were forgiven. He offered them a physical demonstration of His power to forgive, by raising the man, to the amazement of all who beheld it.

The call of Matthew, and the feast he made, goaded the Scribes and Pharisees to bitter comment, but the Saviour's reply is full of encouragement for despised and outcast sinners. J. Scouller

THE preacher should have: the innocence of a lamb, the courage of a lion, the vision of an eagle, the agility of a panther, the complacency of a camel, the patience of an ox, the adaptability of a chameleon, the cheerfulness of a cricket, the wisdom of an owl, the friendliness of a "squirrel, the simplicity of a sheep, the diligence of a beaver, the tenacity of a bulldog, and the assurance of an elephant,

## Conference.

THE Conference will (D.V.) be held on Saturday, April nth, in the Baptist Chapel, Forest Street, East Kirkby, Notts., to commence at 3 p.m.

A paper by Bro. C. Bailey will be read on 'How can we best co-ordinate our work, and in so doing make possible a richer fellowship.'

Tea will be served at 5 o'clock.

The evening meeting, to commence at 6.30, will be presided over by Bro. R. McDonald (Dewsbury), and addresses will be delivered by Brethren J. Holmes (East Ardsley) and F. Day (Birmingham).

Will readers of *The Scripture Standard*, especially those in the Nottingham District, keep the date in mind and do their best: to attend the Conference.

### *The Diary of a Bible.*

**January 15**—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me I guess.

**February 2**—Clean up. I was dusted with other things and put back in my place.

**February 8**—Owner used me for a short time after dinner, looking-up a few references. Went to Sunday School.

**April 2**—Busy day. Owner led prayer meeting and had to look up references. He had an awful time finding one, though it was there in its place all the time.

**May 5**—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians ii, 5-7-

**May 6**—In grandma's lap again this afternoon. She spent most of her time on 1 Corinthians viii., and the last four verses of the fifteenth chapter.

**May 7, 8, 9**—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

**May 10**—Grandma gone. Back in the old place. She kissed me good-bye.

**June 3**—Had a four-leaved clover, stuck in me to-day.

**July j**—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

**July 10**—Still in trunk, though nearly everything else has been taken out.

**July 15**—Home again and in my old place. Quite a journey, though I do not see why I went.

**August 1**—Rather stuffy and hot. Have two magazines, a novel, and an old hat, on top of me. Wish they would take them off.

**September 10**—Used by Mary a few moments to-day. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.—*Selected.*

### *Cuttings.*

LITTLE wonder that, as the perplexed people listen on the one hand to the arrogant dogmatism of materialistic science and on the other to the halting, hesitating, and semi-apologetic discourse of the modern prophet of religion, we make but a poor appearance in the competition.

SYLVESTER HORNE.

SIN may be mental as well as physical. There are mental as well as physical strongholds that must be cast down. There are plans, schemes, philosophies, reasonings, that oppose Christ, and rob the soul of its peace, power, and tranquillity. Such must be pulled down,—*SeU*

## Nyasaland.

IN February report, reference was made to the expectation that a school would be opened at Namiwawa early this year. On February 3rd, this became an accomplished fact. Seven teachers have been engaged, together with, I anticipate, by now a certificated teacher of English, making eight in all, which will make a further call upon your contributions of £7 2s. 6d. per month, in addition to the usual contribution to the wages of the numerous workers attached to the mission. We need a monthly fellowship of about £12 to maintain the work. This is a large sum, or appears so, but brethren, the work has come to us on account of our black brethren's loyalty to the New Testament, and hitherto we have accepted the call. Furthermore, our native brethren are full of faith in their British supporters.

'Can we whose souls are lighted  
By wisdom from on high—  
Can we to men benighted  
The lamp of life deny?  
They call us to deliver  
Their land from error's chain.'

Let your contributions be regularly sent to me, and as often as possible. I have received a few contributions specially for Bro. Frederick's children. Thanks to the generous and kindly consideration.

w. M. KEMPSTER.

## News.

Belfast.—We are glad to report that during Bro. Entwistle's stay among us, three young women made the good confession and were immersed. The Church has been edified by our brother's strong Scriptural addresses, and we all look forward to his return in October for a period of six month's labour  
With US. C. I. HENDREN.

Brighton.—The Church is being strengthened by the ungrudging services of the district evangelist, Bro. A. C. Hill, who is labouring with us during February and March. A special mission was arranged for the last week in February, which was well advertised. The subject chosen was 'Quest,' and addresses were given under different

headings. A special feature was the answering of questions, and the evangelist dealt with Biblical matters in a capable manner. On the opening Sunday evening the evangelist's family rendered a quartette. The attendance was not so large as we expected, and though we cannot report additions, some are interested, and the Church has been much helped, E. w. PARIS.

Burnley.—During January and February a special effort was made, and the Church much appreciated invaluable service rendered by Brethren Lampard (Manchester), F. Baxter (Stockport), A. L. Frith (Blackpool), L. Morgan (Hindley), J. Baxter (Blackburn), and W. Hoyle (Liversedge). Although the weather was bad the meetings were well attended. Each preacher caught the spirit of the meetings, and we inwardly feasted on the masterly presentation of the Gospel message. We are pleased to report that three came out and confessed the Saviour.

c. SLATER.

Glasgow, Hospital Street.—The Church which, for over twenty years, met in Hope Hall, Camden Street (formerly named Shamrock Street) removed to 71 Hospital Street, on 28th February, and the event was marked by an opening social. The City Churches were well represented, an attendance of over eighty nicely filling the new place of meeting. The tea was excellent. The Fellowship of Youth choir supplied the musical part with selections and solos, and Sister Park gave two enjoyable readings. Bro. Anderson presided, and good addresses were delivered by Brethren A. H. Odd and W. Crosthwaite. Bro. David Drummond also spoke a few words of encouragement and guidance. A very successful gathering was brought to a close with a few concluding words from Brethren Beaton and Hendrie.

Lyddington.—An orphan of thirteen years old is drafted, with other boys, to Canada. When twenty-seven he returns to search out relations.

As a member of Beamsville Church of Christ, Ont., he is surprised and disappointed to discover so many Churches and brethren far removed from the position, teaching and practices of the early Restoration Movement.

Visiting one of the largest Churches of Christ in the Midlands, some of the Brethren thought it strange he should journey so far to worship, and asked if there were no Baptist Churches near. These were not being sought, but a Church of New Testament order, with disciples striving to walk in the old paths. With this object in view, Lyddington was found to be the nearest Church of Christ, and the journey here was willingly undertaken, though calling for a rail fare of six shillings with a walk at either end of two\* miles each way. This has been accomplished by rail or 'push-bike,' a journey altogether of about forty miles. On each occasion, he was the speaker for the Lord's Day.

The teaching and practices of the New Testament Churches are so highly prized that this young disciple is prepared to return to Beamsville, should he not find employment within reach of Brethren contending earnestly for the once-delivered faith.

When one so highly values' his relationship to Jesus Christ and His Church, 'the kingdom of God and His righteousness,' surely occupies that first place assigned to it by the Redeemer Himself in the life of His disciple.

Morley.—During January and February, the Church had the services on Lord's Days of Bren. R. McDonald and W. Hoyle, of Liversedge, who worked hard and conscientiously, resulting in a revival and a growth in grace among the brethren.

The anniversary tea and meeting were held on Feb. 29th. Despite inclement weather, a good number, including many from Sister Churches, gathered to rejoice with and encourage us. At the evening meeting, Bro. Hoyle ably presided. The speakers were Bro. S. Stafford (Bentley) who spoke on 'The Fruits of Salvation,' and Bro. T. Dand (Mapplewell), whose subject was 'Achievement.' Both these brethren gave powerful and convincing addresses. An anthem was rendered by the Morley Brethren. On the Lord's Day, Bro. Stafford addressed the meetings, the evening subject being 'The sense of proportion.'

The week-end meetings marked the close of a period of great interest. We spent a very happy time, and pray that the spirit and grace may abide with us. F.S.

Motherwell.—The Church annual social was held on March 14th, a good company being present.

After opening prayer by Bro. T. Miller/tea was served. The chairman, Bro. John Anderson, then spoke of our social gathering, not only to enjoy each others company, but to encourage each other to help the Church do its work. He wondered how Christians can be indifferent, and trusted that with greater determination we would go forward in our future work for the Master.

Bro. R. K. Francis spoke of the Lordship of Jesus, and the authority of His Word. He showed that Christianity was historical, experimental and practical, and that without the latter, which gives the world the evidence, Christianity is meaningless.

Bro. W. Crosthwaite spoke of the children of Ephraim who turned back in the day of battle. God's work has ever been hindered by His own people, who instead of influencing others have been influenced by them. He said if Jesus presided at the conference at St. James Palace, and had His way, a lasting peace would result.

Singing and recitations were given by brethren and sisters from Reddingmuir and Motherwell. We spent a very enjoyable evening. J.T.

Fort Worth, Texas.—To many Churches in England, Ireland and Scotland the name of John Straiton is familiar. Friends who have not had news about him for a long time will be glad to know that he is still active in the service of the Lord. The business in which he is engaged as traveller takes him far from his home, but wherever he happens to be for a week-end he is generally the preacher in the Church where he finds it convenient to be present.

The following which appeared in the *Gospel Advocate* will be of interest to friends:

'It must be the source of a peculiar joy when father and son espouse the same cause and work together. There are whole families which seem to be almost wholly given to the preaching of the Gospel. But the case in point is that three generations were represented in one service at Central Church, Fort Worth, Texas, the third Sunday in December. John Straiton presided at the Lord's Supper, while his son David, and his grandson, John C, acted as deacons.' j.w.