

THE SCRIPTURE STANDARD

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

'Go Forward!'



WE all desire that 1938 shall be a year of real progress. Israel of old journeyed in the wilderness towards the earthly Canaan. Christians, the true Israel of

God, the real seed of Abraham (Rom. ix. 8; Gal. iii. 26-29) are pilgrims to 'a better country, that is a heavenly.' Israel with the Red Sea in front and Pharaoh's army behind, blamed the man who had sacrificed all to serve them, and wished they had been left alone to serve the Egyptians. Better remain in the world than be a half-hearted, professed follower of the Lord. Some are chronic grouzers, and the more you do for them the less they think of you. Moses 'endured as seeing him who is invisible.' How different things appear to men of faith. 'Two men looked through prison bars, one saw mud, the other stars.'

To Moses, God said, 'Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.' The immediate duty was not to pray, but to urge the people forward in the way to be opened up by the Lord. There are times when

even prayer is out of place. To pray and do nothing will get us nowhere. The cry 'do nothing, only, believe' contradicts every page of the Bible. We could answer many of our prayers. Progress is often retarded because we selfishly choose to remain on the mount, when we are needed in the valley. This word 'go forward' in plain blunt language means, 'get a move on!'

But the Red Sea is in front. 'With God all things are possible,' and He who bids us advance will provide and show the way. In this age there is a mania for speed, but it is possible to move and not get forward, like travelling on a round-about. God has ever set His people off on the right track, and for a time they have gone well. Then some worldly-wiseman, claiming to know better than God, has led them into what seemed a short, easier, and more pleasant path. Soon they have become 'bewildered in a dubious road,' and God has had to send messengers to call them back to the old paths.

At the first Annual Conference we attended in 1891, there was a group who had picked up what a brother described as 'a bit of religious slang,' and were pushing a 'forward movement.' Some of these not only moved away from the Churches of Christ, but drifted into infidelity.

Much has been done in recent years to speed up progress, and it is significant that there are fewer members in the Churches than there were seventeen years ago.

Real progress can only be made on God's lines. An express makes good progress if it keeps on the rails. You cannot run the train of New Testament Christianity on rails wider than the New Testament. Some are trying to run on a broad gauge railway, and a terrible smash is just ahead. If there is not a Divine rule and model for the Church, then we are, of all men, most to be pitied: and ought to cease struggling to maintain a separate existence. It is not mere acknowledgment of the Divine rule, but walking by it that will really get us forward. Are we doing our best to go forward? If we believe it can't be done, then it won't be done. Of the steamship, airship, and wireless, it was said 'can't be done,' but the daily use of these things prove the doubters wrong.

Are we making the best use of our means? Too often, Meeting Houses are locked up from one Lord's Day to the next. Some have no notice-board to tell what the place is, or the time of meetings. We begrudge money spent on advertising, and ask what is the good of it? It was advertising that brought David King and James Anderson to the Churches of Christ; and they were worth all the money our people have ever spent in that direction. We may be few and feeble, but if we place all we have and are in the Lord's hands, He will bless and prosper our efforts. Do not say we cannot go forward until we have given, and done, our best.

Difficulties may confront us, but the Red Sea was divided by Divine power; and we are assured that 'every valley shall be exalted, and every mountain and hill shall be made low . . . and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.'

[Substance of address by Editor at Slamannan, Jan. 1st, 1938.]

The Maister and the Bairns.

The Maister sat in a wee cot hoose
Tae the Jordan's waters near,
An' the fisher folk crushed an' croodit roon,
The Maister's words tae hear.

An' even the bairns frae the near-haun
streets •
War mixin' wi' the thrang,
Laddies an' lassies wi' wee bare feet
Jinkin' the crood amang.

An' arie o' the twal' at the Maister's side
Raise up an' cried aloud—
'Come bairnies, this is nae place for you,
Rin hame oot o' the crood !'

But the Maister said, as they turned awa,
'Let the wee bairns come tae me !'
An' He gathered them roon Him whaur He
sat,
An' lifted ane up on His knee.

Ay, He gathered them roon Him whaur He
sat
An' strakit their curly hair,
An' He said tae the won'ering fisher folk
That croodit aroon Him there—

'Send no' the weans awa frae me,
But rather this lesson learn,
That nane'll win in at heaven's yett,
That isna as pure as a bairn.'

O Thou wha watchest the ways o' men
Keep oor feet in the heavenly airt,
An' bring us at last tae Tha hame abune
As pure as the bairns in hert.

Conference—Easter Monday, April 18th, 1938, Summer Lane, Birmingham. Chairman, afternoon, Bro. A. Mitton (Birmingham) Speakers, evening, Bro. T. Knighton (Mansfield), and Bro. Walter Barker (Heanor). Rally Meetings also on Easter Saturday, April 16th. Further details later (D.V.)

Wanted.

The Prophecies Unveiled, by Morris.
Paul's Defence of Himself and His Gospel,
by Alexander Brown.

Price, etc., to Editor,

Bible Readings.

OLD TESTAMENT.

Isa xlii 1-16 However much Israel may be considered to fulfil the prophetic note in this case, it is certain from Matt. xii. 18-20, that only in Jesus Christ is seen the realization of these sayings. God's purposes are shewn forth in the mission of Jesus, which may well inspire a new song, but there is also the mission of judgment. It is well to note that in Matthew's quotation there is the alteration, 'till he bring forth judgment unto victory, and in his name shall the Gentiles trust.' In the earthly mission of the Christ, He did not break bruised reeds or quench smoking flax. In judgment, He will both break and quench those who are naught more than broken reeds and smoking flax.

Job viii. The propriety of reading a chapter such as this apart from its context is questionable indeed. Bildad, who is the speaker is, in company with his doleful companions, eventually rebuked by God, because they 'had not spoken the thing that is right.' The assertions of Bildad that Job's calamities were due to the sinfulness of himself, and the death of his children the result of their own iniquity are ultimately proved to be utterly false.

Ecccl xi. In many eastern countries the land is so dry and parched for the greater part of the year that it would be folly to plant seed in it. As with the Nile, and in India, the seed is literally cast on waters at flood time in the rainy season. 'God maketh it to grow,' so that in faith, must the Sower sow, and all workers work, leaving the result with Him, who promised that seedtime and harvest should never fail

Following on the prophecy **Joel iii.** of the giving of God's Spirit on a wider basis than ever before, the prophet announces the re-gathering of Israel from the nations, among which they had been scattered. Those who had maltreated and despised them will be called to account, God will plead with such nations in the sense of Isaiah lxvi. 16. Therefore are the nations urged to rouse themselves to a war in which the decision shall be in the hands of God, who shall be a refuge to His people who continue not in unbelief.

NEW TESTAMENT.

Mark 3 1-21 If a mans life were in danger, the Rabbis permitted healing on the Sabbath day. Whether the man had been brought purposely is not stated, but the people knew of Jesus' power and compassion, and felt sure He would heal. If He did, they were ready to allege infringement of the Law of the Sabbath. Jesus frustrated their unholy purpose by bidding the man stretch forth his hand, which was immediately restored. They could not allege that the command or the action of the man was against the Law, and so rage burned in their hearts. Such ability and compassion brought people from all directions for healing. So much so, that there was not even time for meals and His friends (see 31 v.) sought to get Him away from the insistent claims of the crowd.

Mark iii. Scribes had evidently been sent from Jerusalem to spy on this new teacher, whom they feared as much as they hated. The curing of the blind and dumb demoniac (Matt, xii. 22) was the occasion of their allegation that He healed by the power of Beelzebub, a heathen god. The gods of the heathen were evil spirits, and so His power, they aver, is derived from Satan. His

reply is that the undoing of Satan's work proved Him to be the stronger; and therefore the enemy of Satan. The real views of these people on this subject were voiced by Nicodemus (John iii. 2). Their assertion was a sin against their own belief, against all experience, and contrary to the evidence of their own hearts and minds. The blasphemy against the Holy Spirit consisted in their allegation that Jesus had an unclean [a devilish] Spirit.

Mark 4:1-20 After teaching the parable of the sower the disciples

of the Saviour came to ask what it meant. His reply is, 'Unto you is given to know the mysteries of the Kingdom of God.' How can this be, seeing they were as dull of understanding as the mob? The disciples had the grace to seek further light on what they did not understand, and so to them was made clear what still remained mysterious to other hearers. Jesus sowed the good seed, and records three causes of unfruitfulness, only one cause of fruitfulness, yet three degrees in productiveness.

Mark 4 The condensed narrative 21-41 of Mark does not give so full an account of the parables as Matthew (ch. xiii). We also may well take heed what we hear. So many voices clamour for acceptance of their doctrines that we may be led astray. 'Hear ye Him,' is the command of Authority; and thus may we profit ourselves by the truths taught in His Word. The parable of verses 26-29 is only recorded by Mark, but the vital lesson, that there is a harvest day to come, is emphasized frequently elsewhere.

The power of the Saviour over the elements is but a forecast of His power over death and the grave.

J. SCOLLER.

LET all that ye do, be done in love.
—Paul.

'Doctor.'

A BROTHER asks: 'Why take notice of Doctor ——? We have refrained from using ecclesiastical titles believing them to be 'rags of popery.'

We are sure Bro. J. A. Hudson in article in January issue, did not use this title as approving of it. For in his excellent pamphlet, *Back to Jerusalem*, he says: 'We have reared up a generation that neither knows what this movement is nor respects the labours of some of the giants of the past. They like to sit in the chief seats and be called of men 'Rabbi,' or 'Reverend,' or 'Pastor.' Yes, some have gone even further than this. Possessing honorary degrees (not earned) they want to be called 'Doctor!' The Apostle Paul possessed great academic honours, but I have not read where he claimed the right to be called 'Doctor,' or 'Reverend.' Fie, and for shame! What children some men are! How worldly are their conceptions! . . . Let us get back to Jerusalem.'

Send for copies of *Back to Jerusalem*. See notice in this issue of S. S.

EDITOR.

Back to Jerusalem

WHEN the apostles were told to tarry in Jerusalem until endued with power, it was not on account of any inherent righteousness or religious merits of that ancient city, but in order that those who had rejected the Messiah might have the first offer of mercy; and that from Jerusalem should go forth the Law—as the prophet had foretold. 'Back to Jerusalem' is a slogan always opportune and appropriate.

This is why Bro. J. A. Hudson, whose visit to this country rejoiced many loyal hearts, has in a pamphlet bearing that title, used effective argument against those who fain would direct our footsteps ROMEWARDS. He shews how men-pious men with the best intention

have themselves strayed, and led others astray from the apostolic simplicity exhibited at Jerusalem, and he rightly stresses the necessity of getting back there.

This attractive booklet is fitted to make men think. It is a real piece of propaganda; and if you feel you cannot present the plea as fully and logically as you would like, why not get copies of this pamphlet, distribute them and let them carry conviction?

THEY COST NOTHING. Call on the printer and you can obtain free, as many as you need. If you

cannot call, send postage for them and you will be supplied.

Brethren, don't let this opportunity slip! Fill the printer's letter-box, with your requests for this genuine bargain. Do it now!

The pamphlets referred to above are being distributed free—by the generosity of Bro. Hudson—postage and packing charges only being asked for. They may be had from Walter Barker, Station Road, Langley Mill: **6** copies, **2d**; **12** copies, **3½d**; **18** copies, **5d**; **24** copies, **6½d**; **30-48** copies, **8d**; **60-72** copies, **10d**; **100** copies, **1/-**.

Bartley Ellis—Gospel Proclaimed.

(*Concluded.*)

BARTLEY ELLIS was the *beau ideal* of an open-air preacher. In the fulness of physical and mental vigour he could draw and hold hundreds of listeners. His commanding presence, fine voice, speech and argument easily understood, and wit and power effectively to use interruptions, gave him immense advantage. Several interesting incidents could be related.

Exigencies of space permit but two. At Brighton, a 'faith only' preacher was depreciating New Testament ordinances as unconnected with salvation? 'What are the New Testament ordinances?' queried Ellis. The speaker feigned deafness, until a hearer expostulated. 'Baptism and the Lord's Supper,' he then replied. An animated interchange followed. In this, the speaker charged Ellis with untruly declaring that the Bible stated the Israelites were baptized unto Moses in the cloud and in the sea. At once, Ellis read 1 Cor. x. 1-2, and, discomfited, the speaker speedily withdrew. Immediately, Ellis seized the opportunity, and held the augmented crowd as he explained the truth.

In the Market Place of a N. E. 'centre, Bartley stressed that baptism

is immersion, the original Greek term meaning that, simply. 'No, no, it is sprinkling,' interrupted a listener. Ellis took up the challenge. 'You say, it is sprinkling; I say, it is immersion. I presume you belong to some religious body?' The interrupter replied that he was a Presbyterian. 'Ah, then,' responded Ellis, 'immediately I have done we will go to your Presbyterian minister's house, and ask him what baptism is in the New Testament means.' Accordingly they proceeded. Explaining the circumstance of their call, Bartley continued: 'Now Sir, as a Greek scholar, I repeat as a Greek scholar, will you please tell us which is right?' Without hesitation the Presbyterian preacher answered: 'You are right Mr Ellis, baptism is immersion.' Then, to his member: 'My brother, you are wrong. The original New Testament term for baptism never means sprinkling.' Need we add, the incident, when known, enhanced Ellis's reputation for accuracy, and helped enquirers in their understanding of the matter?

His geniality, witty remarks and quickness of apt repartee—hence a special favourite for anniversary and

kindred functions—are still remembered. The last—readiness of fitting retort—enabled him at times to force home lessons in a way never to be forgotten. Illustrating the need for self-sacrifice to further the Master's Kingdom, he mentioned on one occasion the devotedness of Mahomedan students, who bare-legged and bare-footed, content with merest necessities of life, gave themselves to study and then to propagation of their faith. In the discussion which followed, an enthusiastic brother, with emphatic gesture, recommended something approaching this action to his brethren, particularly the evangelists. Ellis's, observant eye noted a glittering gold ring on the speaker's hand. Replying, Bartley with humour and biting sarcasm, pointed out the inconsistency of one be-jewelled at such cost daring to suggest to others self-sacrifice to extent of bare legs and dry bread. The effect on the audience can be understood. The lesson was not lost on the offending one. The ring was sold, and the proceeds given to the Lord's work, though shoes and stockings were not discarded. The incident is not without application to-day.

Believing the Sunday School 'a most important part in the great evangelistic field,' he was prominently identified with this phase of Christian effort. A pronounced temperance advocate, he was much in request for U. K. A. and similar anti-liquor gatherings. Nothing short of *uprooting* the monster poison tree of alcoholism would suffice, he insisted. Total abstinence for the individual was an absolute necessity. 'Prohibition is the battlement which our State Temple needs, prohibition of the manufacture and sale of intoxicating liquors.' As the God-ordained institution to battle with every form of moral-evil the attitude of the Church of Christ toward alcoholism 'must be one of uncompromising and aggressive hostility.'

It is almost superfluous to say Bartley Ellis was entirely opposed to Destructive Criticism and down grade and American digressive tendencies. With all his heart he believed in the Bible's full inspiration and absolute authority. He pleaded for the Old Paths of rigid adherence to New Testament ordinances and Church teachings, consecrated consistency of Christian life, and absorbing, constraining soul-winning enthusiasm. With prophetic vision, as A. M. Chairman in 1888, referring to Israel's proneness to imitate surrounding nations, 'We have need,' said he, 'to keep a strict look-out at this point, for unless we are very careful we may be drawn aside by the will-o'-the-wisp cry of progress (falsely so called) into the pitfall of progressionism or the quagmire of sectarianism.' Again, he urged: 'The supreme want of the Church is power with God, obtained by a deeper consecration to God. What the Church needs, and the world is perishing for lack of, is not a more learned, aristocratic, wealthy people, but a more godly people. Holiness in heart and life is the great want of our Churches.' As then, so now.

Twenty-one years have passed since his death. Alas, what tendencies to-day to deviation and departure from the 'Restoration' principles he so loved, and ardently advocated! How little apparently to-day, of the true advance spirit in Gospel work strikingly exemplified in his career! May Bartley Ellis's faithfulness and whole-hearted devotedness to Gospel enterprise be manifest again, especially by those avowedly attached unswervingly to New Testament foundation principles!

We conclude with the words of Bartley Ellis exactly fifty years ago: 'We have no desire to magnify it [our distinctive pleas], we cannot minimise it, we dare not compromise it. We are set for the restoration and defence of New Testament Christianity. If we are loyal to Christ, and true to His word, the reformation with which we

are connected will succeed. If we waver in our defence, or falter in a full and faithful presentation of our 'distinctive plea,' we shall fail.

Better give up at once and relinquish our distinctive position, and find our places amongst the various sects and thus lessen the number by one, than practise a half-hearted shilly-shally, hare-and-hounds policy for the sake of sectarian patronage.

Whilst anxious to cultivate friends Her relations with the sects around

us, *we cannot do so at the "expense of truth, nor the compromise of principle.*

We go for the truth, the whole truth and nothing but the truth. We prefer faithfulness to Christ to friendliness with man, divine principle to human policy, and heartily endorse the words—

perish policy and cunning,

Perish all-that fears the light;

Whether winning, whether losing,

Trust in God and do the right.'

C BAILEY.

Bible Problems.

No. I.—Was Adam the First Man ?

BEHIND the forces of evil and error is a skilful master of strategy, who knows the importance of attacking fundamental positions. He uses not only avowed enemies, but transforming himself into an angel of light, makes professed friends of the Bible serve his purpose. Genesis is a foundation book upon which the whole scheme of redemption is built. The man who denies the first three chapters of Genesis has no place for atonement, redemption, and regeneration in Christ. The logical outcome of such denial is clearly stated by Mr. H. G. Wells in his *Outline of History*, (p 954). 'If all the animals and man had been evolved in this ascendant manner, then there had been no first parents, no Eden, no Fall; and if there had been no fall the entire historic fabric of Christianity, the story of the first sin, and the reason for an atonement upon which the current teaching based Christian emotion and morality collapses like a house of cards.

That should be a warning to all who are tempted to tamper with Genesis. But Genesis, like other books of the Bible, has come out of the storms and fogs of criticism and evolution, and stands as firmly as the Rock of Ages.

Attempts have been made to show that Genesis i. and ii. are either contradictory, or record two different and distinct creations. Surely careful readers of the Bible can see that it is characteristic of the writers to state a bare fact, and then to repeat same with added and instructive details. We have four lives of the Christ in the New Testament. These are different: not contradictory, but complementary. As well argue because there are four Gospels that therefore there are four Christs, as reason from accounts in Genesis i. and ii. that there were two creations.

Some years ago, a fascinating and plausible book, entitled *Genesis in Harmony with Itself and Science*, was published. The writer held that Genesis i. records the creation of man to people the whole earth, while chapter ii. tells of creation of a special seed. This theory was claimed to solve problems relating to different races, colours, where Cain got his wife, etc. Tested by the Scriptures this theory is found false, and- it creates more difficulties than it solves.

It should be borne in mind that when Genesis was written it was not divided into chapters; these are a human arrangement. The whole

story of creation is told in simple language, mainly in words of one syllable; and the creation of man is recorded in three verses. How different from human writings! What ponderous volumes, and what big words men need when writing on such themes! Even the dictionary fails them, and long words are coined and used often as a cloak for ignorance while pretending to scholarship. It seems to us that in Genesis i. man's relation to creation is set forth; while in chapter ii. he is seen in relation to the scheme of redemption. While these early chapters tell how 'the worlds were framed by the word of God;' they also tell how sin entered into the world, and show the need for that wonderful redemption in Christ. Paul in 1st Corinthian xv. 45 speaks of 'the first man Adam.' This is in harmony with Genesis, which he believed, and on which the gospel he preached was based. In Genesis ii. 5 it is stated 'there was not a man to till the ground.' Strange, if men were created and peopled the earth before Adam! Eve, in Genesis iii. 20, is described as 'the mother of all living.' Paul told his audience on Mars' Hill, Athens, that God 'hath made of one blood (R.V. omits blood) all nations of men to dwell on all the face of the earth,' and that, we are the offspring of God.' (Acts xvii. 26-29). The idea of two different creations of man cannot be squared with the foregoing passages.

One wonders, if there was a creation of men before Adam where they stand in relation to the Fall and the scheme of redemption. It was to redeem the descendants of the first man Adam by whom sin entered into the world (Rom. v. 12-21) that Christ came and gave His life as the ransom price.

Doubt the early chapters of Genesis, and soon—as seen in the case of many—the Scriptures, the Christ, His atonement, and resurrection, will be doubted. We hope (D.V.) to deal with other matters in Genesis later. Meanwhile we commend to our readers a statement by Mark Twain: 'Some

people are: troubled about things in the Bible they cannot understand. It is the things in the Bible I do understand that trouble me.'

EDITOR

Regeneration.

THERE is no hope for the Restoration movement until it dies and is re-born.

That may sound as though I did not believe in the Restoration movement. I do believe in it, with all my heart and soul; it has the only plea that will make God's people one.

It is true of all movements that after about one hundred years they lose their original spirit and purpose, begin to crystallize and take on the colour of things around them. The Restoration movement has become large, rich, cultured, proud, and has lost its power.

It must die and be re-born.

Some one asked George Muller, of Bristol, that remarkable man of faith who founded the great Bristol Orphanages, what was the secret of his success. He replied, 'There was a day when I died—utterly died—died to George Muller, his opinions, his preference, his will; died to the world, its approval or censure. My heart bled for the poor orphans whom I desired to house and feed; but that was not my motive. I desired to give them education, but that was not my motive. I longed for their salvation, but that was not my motive. My motive was the glory of God, that it might be seen that God is now mighty in power and love as He was in the beginning!'

This is what must happen to the Restoration movement.

We defend—*our plea.*

We boast of—*our brotherhood.*

We promote—*our agencies.*

We are proud of—*our place in the religious world.*

We talk of—our evangelism, our benevolence, our education) our piety, our giving.

Our! our!! our!!!

No wonder we have become ingrown," pharisaical, powerless to challenge men, as did the Campbells, Stone, Franklin and Scott. Only as we recapture this spirit of our fathers and launch again an unselfish crusade to glorify Christ in a united Church will the Restoration movement move mightily in a religious world.

It used to be that a man on convention platforms was challenged when he used words 'we' and 'our' too much. There was a mass psychology which naturally recoiled from such evidence of human glorification. That psychology needs to be reborn through utter surrender of all we are and hope to be as a corporate entity.

The Restoration movement needs to die and be re-born—for the greater glory of God!

Christian Standard, U.S.A.

A Church's Aim.

THE Church at Hindley has set before itself the following as its aim for 1938:—

To create always a spirit of thankfulness for mercies granted, and always to be conscious of the price paid for our redemption.

To maintain- and develop a higher level of Christian stewardship with a more distinct separation from the world.

To help every member, as a blood-bought child of God, to realise the obligation to the Church, and to determine to be around the Lord's Table every Lord's Day.

Above -all, to aspire to and hold a spirit of unity; to refrain from speak-

ing ill of the brethren; and not to be silent when they are spoken of disparagingly by the world, but rather to defend their honour everywhere.

Every member to hold his brother or sister in high esteem, and each to show a warmth of love to all new members.

To infuse in all a lively interest to read the Word more, to be well informed of our position, contending more rigorously for the Old Paths.

To pray for the Oversight regularly, the membership, and the work entrusted to our care in this Bethel.

Every member to realise in his or her own heart, that the success of the work depends on 'me.'

To work wholeheartedly with every mission organised, knowing that* a mission strengthens the brethren, and *can* increase the Kingdom upon earth.

To pray much; to give as well as possible, in thought, word, encouragement, time, and means: and to love the Church as dearly as one's own self.

'Why should I, Lord, withhold
Life's brightest hour
From Thee, or gathered gold,
Or any power ?

Why should I keep one precious thing from
Thee,

When Thou hast given Thine own dear self
for me?'

Instrumental Music in Worship.

BY FOY E. W. ALL ACE.

SOME desire a reprint of this pamphlet that it may be more widely circulated.

We shall be pleased to receive subscriptions towards cost of this, so that it may be got out at an early date.

An Appeal from Fleetwood. *A. fulfilled Forecast*

Dear Brethren,

For some time, the Lord's Table has been spread in our home at Fleetwood. My wife and I desire most earnestly that the work be extended on strictly New Testament lines. An announcement in the local press, setting forth the New Testament position regarding the Church and worship, has caused concern and comment.

In this town, we have the various sectarian bodies, including over three thousand Roman Catholics, many of whom have boycotted us in business for many years, because of our refusal to be all things to all men.

There are some in the town who have been connected with our Churches in time past, but are now with the Baptists, and are not likely to leave. Although standing more or less alone, we are undaunted. God is not dead, and the Gospel is still the power of God unto salvation.

It is our intention to secure a room and hold a series of Gospel services on week evenings and Lord's Days, conducted by myself, helped by any brother who may come along.

Also a Bible Class for boys will be started, so that we may build for the future on sound lines. The room when taken will require chairs, heating, light, etc., all costing money.

One sister, anxious that this work shall go on, has already sent a gift, for which we are most grateful; and if any who read this would like to *have fellowship with MS in this work* we should appreciate such help. Kindly send along to me, at the address below, at once, so that this work may go forward without delay. A move, in faith, will have been made before these lines are read.'

If any reader has a hymn book or books they can spare, will they kindly post them at once; and if any one has for disposal a plate and cup for the Lord's Table, or knows where there is one, I should be glad to have particulars as to price, etc. *Above all things, pray for us!*

Yours sincerely in the Gospel,

ARTHUR L. FRITH.

IO Poulton Street,
Fleetwood, Lanes.

ARCHBISHOP PURCELL, who debated with Alexander Campbell on the Roman Catholic religion in 1837, was born in Mallow, Ireland, on 26th February, 1800. He came to the United States while still a young man and, after being ordained to the priesthood, made rapid advance in his position in the Church. In the discussion of Papal Infallibility at the Vatican Council of 1870, he took the side of the minority which opposed this dogma. On the thirteenth of July, he was one of the eighty-eight who voted 'No' (*non placet*), and when it came to the final vote he was one of the two who still voted against the Pope being infallible. The opinion of such a man of real independent judgment is worthy of careful consideration. The following is taken from *Debates that made History*,* published by the Christian Evangelist in 1889.

'An admirer of A. Campbell asked Bishop Purcell, of the Roman Catholic Church, what he thought of A. Campbell and the Church he preached for. Here is his answer: 'In Mr. Campbell's church the form of worship is very simple, as in the days of the apostles. He hoped always to keep it so. As the church becomes great in numbers, and rich and strong, it will lose its original simplicity. This is inevitable. We begin to see the change already in some of the richer congregations in the cities. Are not the advanced congregations already discarding congregational singing and procuring fine organs and hired choirs? Are they not placing soft and luxurious cushions in their seats and placing flowers in the pulpit and altars? Has not fine stained glass found its way into the lofty windows of their truly Gothic Cathedrals? Surely all these things have taken place, and very shortly they will have representations of the apostles and the saints in these same

windows, and fine frescoed ceilings with scenes from sacred Scriptures represented thereon, as we have in the Sistine Chapel at Rome.'

This forecast of Archbishop Purcell's has been fulfilled. In the United States, to-day, there are two rival antagonistic bodies representing the Restoration Movement. The one is given in the Government census as the Disciples of Christ; the other as Churches of Christ. The former has about a million members; the latter **500,000**. The papers: *Christian Standard*, *Christian Evangelist*, and *Christian Century* represent the Disciples (always with a capital D). the *Firm Foundation*, *Gospel Advocate*, and *Christian Leader* circulate among Churches of Christ. Dr. Jesse Bader is a leader of the Disciples. The late W. D. Campbell belonged to the Churches of Christ.

How fares it with the Churches in the British Isles since I left there over thirty years ago?

JOHN STRAITON.

[It should be known that fraternal delegates from U. S. A. to British Annual Conferences are from the 'Disciples,' a body that is fulfilling the Bishop's forecast: and that fraternal delegates from British Conference go to the same body, and give the more loyal Churches a wide birth. EDITOR S. S.]

Nyasaland.

THE brethren in this far-off field of Gospel work are fearlessly maintaining their stand for the teaching of the New Testament. They are not disposed to compromise with folks who would lower the flag. They had been taught by faithful men of God in the pre-war years to contend earnestly for the faith once for all delivered to the saved, and intend, God willing (and who can doubt His willingness?) to stand for what they

have been taught from the Word of God. A recent letter from one of the well-known workers, well-known by name, asked in response to a question suggested by certain remarks at the Leeds Conference, 'Are you in Europe in union with Churches in the U.S.A. or Australia?' Surely our black brethren must have some affinity with those of whom it is said they answer one question by asking another. We understand that they have not been approached by anyone in Nyasaland to unite with them, nor do they seem likely to agree to any such union, for the *Scripture Standard* and supporters of the stand this magazine takes are contending against the teachings and practices of those who are represented in Nyasaland. Our black brethren are not likely to return to work with those who represent those who in Britain excommunicated them.

Very interesting letters have come to hand from Bro. Ronald since the Leeds Conference. He shows intense knowledge of the Scriptures and aptly draws attention to certain words of both Old and New Testaments enjoining continuance in good works. He writes, 'I would put my leaders in remembrance, though ye once knew this.' Paul says, 'let us not be weary in well-doing, for in due course we shall reap if we faint not,' while the Preacher said, 'Cast thy bread upon the waters for thou shalt find it after many days.' The prophet Isaiah said, 'Blessed are they that sow beside all waters, that send forth thither the feet of ox and the ass,' and again we read in Proverbs, 'He that hath pity on the poor lendeth to the Lord.' and the Apostle Paul also wrote 'God is not unrighteous, to forget your work and labour of love.' 'All these good Scriptures,' he says, 'connect one precept upon another, and bound, together, remind and teach us to stand steadily, lending to the Lord our substance, believing that our God is rich in goodness and will repay abundantly.' He concludes one letter, 'I am thanking warmly those who are supporting the poor workers in Nyasaland. With Christian greetings to you and to the beloved brethren in the Lord.'

I gratefully acknowledge the following anonymous contributions, Dec. 8th, 'Dileas,' Glasgow, £2; 'H.S.' Leicester, 10/-; Dec. 14th, 'Sister in Christ,' Bathgate, £1; Dec. 28th, 'A Friend,' Glasgow, £1. Many thanks!

w. M. KEMPSTBR.

News.

Burnley.—We rejoice to report three additions, a young maiden from the Sunday School, and two who formerly "were energetic workers with the Brethren." We believe that these are valuable additions, and they are already proving their worth. They are keen students of the Word, and we pray the Lord to grant them a new lease of spiritual life in their new sphere. On December 26th, we were greatly stimulated by Bro. W. Hoyle, of Liversedge. His message in the evening, based on third Epistle John, verse four, was a masterpiece of composition and clarity. We enter the new year conscious of our limitations, but confident that we can do all things in Christ who strengtheneth us. c. s. SLATER.

Kirkcaldy, Rose Street.—On Thursday evening, 9th December, a meeting held in the chapel here was addressed by Bro. J. A. Hudson, of U.S.A., subject: 'What is necessary that Churches may be united.' The weather was very stormy and this affected the attendance, but about forty were present at the start. Bro. W. Smith, of Rose Street, presided, and Bro. W. Dick, junr. read the Scripture lesson—I Peter iv. The president then introduced and welcomed the speaker who was visiting Scotland for the first time.

Bro. Hudson said he was glad to have the opportunity of speaking on the platform from which Alexander Campbell had preached many years ago. He then gave the title of his address, and condemned wholeheartedly divisions in the Churches, and quoted instances of the Apostles' condemnation of such. He said he firmly believed the prayer of our Lord, 'That they all may be one,' was not impossible of achievement. Advocating that, 'If any man speak, let him speak as the oracles of God,' Bro. Hudson advised his audience to respect the silence of the Bible. Churches of Christ, he said, take the position of not practising what the New Testament does *not* authorise, while other religious bodies claim the right to practise what the New Testament does *not* forbid. The Bible is inclusive as well as exclusive. We may neither add to, or take from it. He pointed out how divisions arise from two sources, firstly, when people give themselves to **human** speculation; secondly, from mis-application of Scripture. People were too

apt to go to the Bible to back up what they had *accepted*. Bro. Hudson concluded by advising his audience to say Bible things in Bible words and do Bible things in Bible ways.

The president thanked Bro. Hudson for his address, and stated that the meeting was open for questions.

Many questions were asked, and Bro. Hudson answered promptly and courteously.

B. WISHART, SECRETARY.

Lochgelly.—We held our Annual Social (combined Church and Sunday School) on Saturday, 18th Dec., when one hundred and twenty sat down to tea. Bro. S. Nisbet was in the chair and a splendid programme was gone through, of duets, trios, solos, and recitations, and a very enjoyable evening was spent. The speakers on this occasion were Bro. H. D. Thomson, Edinburgh, and Bro. A. B. Naysmith, Evangelist, Musselburgh.

JOHN F. NISBET, SECRETARY.

Slatnannan District.—The annual new year's social held at Slamannan on January 1st was attended by large numbers from Churches in the district and north of the River Forth.

A welcome to all was given by Bro. A. Gordon (Slamannan). After Bro. James Wardrop had led in prayer and thanksgiving, the good things provided for the outer man were partaken of. The chairman, Bro. John Hunter (Aberdeen), spoke on 'Forgetting those things which are behind, and reaching forth unto those things which are before.' Ours, he said, is not a race such as is run in an arena where they get no further forward, but a cross-country race. Paul was a specialist of the right kind. 'This one thing I do,' said he, and we would do well to imitate him.

Bro. T. Henderson (Glasgow), spoke of the new year as a time of reconciliation, when differences were made up and ended. Our Lord taught that reconciliation must precede the offering of gifts. We need to be reconciled to man, to life, to God.

Bro. D. Reid (Buckhaven) said, 'Socials are times when we renew our youth.' Then he spoke of Peter warming himself, at fire lit by the enemies of his Lord, and being challenged, 'Did not I see thee in the garden with him?' He pleaded for clearer separation from the Lord's enemies, and

greater courage and definiteness in defence of the Lord and His Word. •

Bro. W. Crosthwaite spoke on the command to Moses. 'Speak unto the children of Israel that they go forward,' and showed that real progress can only be made on lines laid down in God's Word.

Songs and recitations were given by brethren and sisters from the Churches at Aberdeen, Buckhaven, Fauldhouse, Newtongrange, Slamannan, and Tranent.

Votes of thanks to those taking part, and prayer by Bro. John Anderson, concluded an enjoyable and profitable gathering.

Scholes, Wigan.—We have recently had the services of Bro. J. A. White, of Earles-ton, for two consecutive Lord's Day evenings. On the first occasion, an address was given on 'The Baptism of the Holy Spirit,' and in a very convincing way, Bro. White showed from the Scriptures the error of much modern belief on that subject, and how the baptism of the Spirit was but for a time and purpose, and passed away when these had been fulfilled.

On the second occasion, he spoke on the baptism that still remains: 'The Baptism in Water.' Again, in a forceful and convicting manner, he showed from the New Testament the manner and design of this 'one baptism.'

As a result of Bro. White's two addresses we feel that both the Church and visitors who were present at the meetings were enlightened and benefitted, and that some points which are puzzling to the minds of many on these subjects were cleared up. The way of salvation was made perfectly clear, and the addresses were of definite educative value.

CM.

Obituary.

Birmingham, Summer Lane.—'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; for their works follow with them.' Brother William Clark fell asleep in Jesus on Tuesday, December 28th, in his eighty-seventh year. He was one of our oldest members, and the last of those who were present when the Church met for the first time in 1865, though it was some nine years later when he became a Christian. He was present and read the

lesson for us at our seventy-second anniversary, about seven weeks ago. For many years he was a teacher in our school, a prominent worker in the Band of Hope, and, at the time of his death, was our senior deacon, still taking an active part in the affairs of the Church. On Lord's Day, December 26th, he was present [early, of course!] morning, afternoon, and night, apparently in his usual health. On Tuesday morning, he was doing a bit of work in his little garden, which he loved, and about noon had gone into his kitchen for a cup of tea, intending to return to his garden, but the Lord willed otherwise. He drank his tea and passed away peacefully in his chair, almost immediately afterwards. We have no regrets—rather we rejoice that he was spared a period of suffering—but we sympathise with his children and grandchildren, especially the daughter with whom he lived, for whom the suddenness of the parting would come as a shock. Bro. R. K. Francis conducted the burial service in the chapel and at the graveside, on the last day of the old year. And so we bid him, 'Good-bye,' till that day dawns when the shadows flee away. F.C.DAY.

Brighton.—The Church here has recently lost two faithful sisters who were identified with us for a period of between forty and fifty years. Miss Amy Grinyer passed to her reward on Dec. 13th. She had come home to nurse a sick sister, but was taken ill herself and passed away. Also Miss Alice Dunton departed this life on Dec. 16th, after a long period of weakness. Our sympathy is with the sisters who remain—praying that in this trying experience the God of all consolation may be very near to them.

The sisters Grinyer have suffered a double loss in the death of their sister, Clara, E.W.P.

Eastwood.—The Church here mourns the passing of our oldest sister, Mrs. Ruth Wagstaff. Although deprived of meeting with us in fellowship for several years, through infirmity, she was keenly interested in all the Church's activities, and readily responded by generous support. All her nine children have been members of the Church here. We commend them to the throne of grace. She was laid to rest on December 24th. An impressive service was conducted by Bro. E. Bonser, Coalville, w, BOWSER.

Doncaster—We deeply regret to record the passing of our esteemed Bro. Thomas Longhorn, who fell asleep in Jesus on Tuesday) January 4th, after a Icing illness. Bro. Longhorn, who had reached his seventy-seventh year, joined the Churches of Christ fifty-four years ago, and since that time has maintained a faithful and loyal interest in the things of Christ and the Church. One of the most saintly, and genuine brothers we have had, Bro. Longhorn has been, for many years, a real source of strength to the Doncaster Church, and whenever possible was in his place, taking part in prayer and exhortation. Modest and unassuming, he was not a singularly gifted man, but was deeply spiritual, and undoubtedly real, earnest, and sincere in his Christian discipleship. A firm believer in the restoration plea of the Churches of Christ, he never wavered in his loyalty, and was grieved at the many departures evident in these later days.

The Doncaster Church has suffered a great loss in his passing, but whilst we are saddened at the loss of so true a comrade and brother, we rejoice that his end was so triumphant. His confidence in his Saviour never wavered, and he was waiting and welcomed the home call. Our deepest Christian sympathy is extended to the bereaved daughters and son, who have lost a true and godly father. j. GARNETT.

Hastings.—We record with sorrow the passing of Bro. John Hill, after some months of distressing, illness: leaving behind his beloved wife, Sister Hill, a lifelong member of the Church. We commend her to the care of our Heavenly Father.

Bro Hill, as a young man, came to know the Saviour, and joined the Church at Hastings, where he continued faithful to the end, remaining firm to New Testament teaching, and abhorring present-day departures and innovations.

Our brother and his wife have been mainly responsible for the existence of the Church for upwards of fifteen years. When others failed, they and our late Sister Smith carried on in face of many difficulties. Once a flourishing Church, membership diminished until only the three above named remained. Known only to God are the prayers and struggles to maintain the cause. These are recorded in Heaven, and such faithful work will be rewarded in that day. It was cheering to them when brethren

from Uford joined them around the Lord's Table. Arrangements have been made for Sister Hill to reside at Uford where she will be able, to enjoy the fellowship of those of like precious faith.

The funeral of Bro. Hill was conducted by Bro. D. Harrington, of Ilford.

Liversedge.—Bro. Fred Blackburn passed away on Lord's Day, Jan. 9th, aged seventy-six. He had been in indifferent health for two years.

Bro. Blackburn joined the Church at Liversedge forty-six years ago, being previously actively engaged with the Methodists. A keen Bible-Student, he threw himself into the real work of the Church—preaching the Gospel, and building the Church according to the^o Divine pattern. Every work of a devotional and evangelistic nature found in him an enthusiastic supporter.

Bro. Blackburn gave a life-time's service to the Lord's Day school, only permitting a substitute to take his class when it was physically impossible for him to do so. For many years he was the main stay of the weekly Bible Class.

He was a faithful visitor in sickness; many weary miles he travelled to comfort those in trouble, and to plead and reason with those who were cold and indifferent in the Lord's work. He was an original character, and was naturally witty. Often, he stood alone both in the interpretation of the Scriptures and their application. An ardent believer in the Millenium, he often twitted his opponents with only preaching half the Gospel.

His sincerity was evident to all who came in contact with him. He gave liberally of his talents, time, and money for the cause he loved. His wife loyally assisted him in his Church activity. To her and their only son we extend our deepest sympathy in their bereavement. Bren. Hoyle, McDonald, and T. W. Vickers officiated at the funeral, on Wednesday, January 12th.

SOME men are temperamentally constituted like the dour Scotchman who, when a motion was made in a Church meeting that a certain action be made unanimous, said: 'I want it understood that there will never be anything unanimous in this Church as long as I am a member of!

Apostolic Review^

THE SCRIPTURE STANDARD

The SCRIPTURE STANDARD will be published (D.V.) monthly.

Prices: Single copy, zs. 6d., two copies, 4s. 6d., three copies, 7s. per year, post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor:

W. CROSTHWAITE,
7 Maclean Terrace, Blackridge, Wc9t Lothian.

All orders and payments to the Treasurer:

A. L. FRITH,
10 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, 180 Staincliffe Road, Dewsbury, Yorks. •

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford.

OUR AIM.

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 CREED'S, 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.

fj. 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.

M H e i m i i i i i i i i i i m c c c c c i i m i t i c i t i c u l t i i i i i i M i t i c i t i i

*THE SCRIPTURE STANDARD is printed for the Publishers-by
Walter Barker, Langley Mill, Notts.*