

The SCRIPTURE STANDARD

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

VOL. 31. No. 10.

OCTOBER, 1964

Why Not? (8.)

"WHY DO YOU NOT CHRISTEN?"

[THE following article consists of extracts from David King's pamphlet "Why Baptize the Little Ones?" published 1891 by the Publishing Committee of Churches of Christ. The pamphlet examines the question in a very exhaustive manner, quoting from paedobaptists (those who believe in and practice infant "baptism" or sprinkling) and surveying such related topics as circumcision and "baptism into Moses." The author quotes some statements of paedobaptists, then examines them in the light of reason and scripture. We leave the reader, whether believing in infant sprinkling or in believer's immersion, to judge for himself as to whether the practice of "christening" or "infant baptism" has any support in scripture or in common sense. ED.]

WHY Baptize the Babies? If by Divine authority then none may object, but without that authority none should presume. Is the baptism of babes from heaven or of man? The author considers that a well-grounded and satisfactory answer can be given, and the truth so placed before every truth-seeking reader as to leave no room for doubt.

That believers who have not been baptised are proper subjects for baptism is admitted by all defenders of baby-baptism... In this discussion the Paedobaptist is entitled to the affirmative, and is bound to take it.

I — Divine Sanction — How Ascertained

Divine authority is Bible authority. Whatever cannot be proved by the Bible is not part of the Christian system... Consequently, if writers of the third and following centuries indicate that baby-baptism... was practised in their time they only prove what is compatible with the post-apostolic origin thereof. Even in the lifetime of Paul the "Mystery of Iniquity" had already begun... The appeal then is to the Bible, and whatever cannot be proved therefrom must not... be retained as an ordinance of God.

How, then, can it be certainly known that a doctrine or practice has Bible authority? By... actual assertion, or by necessary inference... Whatsoever, then, is not in the Bible actually affirmed or necessarily implied, is no part of the doctrine of Christ.

How, then, can it be shown that an ordinance is Divinely authorised? By the production of a positive command, or by an instance Divinely sanctioned, or by necessary inference.

As doctrine, baby-baptism comes prominently before us in the creeds of Christendom. As a practice, we find it in a multitude of sects. But can it be proved from the Bible? If so, it is from heaven, but if not, it is of man...

There is no command for baby-baptism, and no instance of it recorded in the Bible. It may, however, ... be sustained by legitimate inference. The only thing we are now entitled to plead in opposition is, that it is not likely that, in reference

to the initiatory ordinance of the Church of Christ, we are left to discover its proper subjects by inference, and that...the Lord has left us without command or example.

II — Silence of Scripture & Proselyte Baptism

(Under this heading Bro. King answers the arguments urged from "proselyte baptism" among the Jews—arguments used by Dr. A. Clarke and other commentators. It is shown that proselyte baptism finds no mention in scripture, and that therefore the argument is based on silence, proves nothing and is worthless).

III — Households & Children

(John Wesley's reasoning from household baptisms in the N.T. to show that it is right to "baptise" infants is, under this heading, dealt with by Bro. K.)

Thus the founder of Methodism gives his strong reasons for infant baptism, in which he rises no higher than supposition. At the outset he admits that in Scripture it has not any express mention...

The Head of the Church has not left us to mere supposition where the proper subjects for an ordinance, which translates into His kingdom and confers His name, are concerned. Proof we are demanding, not supposition. Commands, examples, there are none.

Family baptism does not imply baby-baptism. There are not many household baptisms mentioned, only some three...the households of Stephanas, the jailor, and Lydia...

The Jailor, Acts 16, informs us that "Paul spake the word to him and to all that were in his house,"—that he "rejoiced, believing in God with all his house." First, then, the Word was spoken "to all that were in his house." But we don't preach to babes! Either, then, infants were not present, or not being fit subjects for hearing the Gospel, they are not regarded—not included in the account.. "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." The jailor's house, then was baptised but unto all those who were baptised the Word was spoken and they were subjects of faith and joy. Strange ground for "reasonably supposing" infant baptism.

Of Lydia we know not whether she had young children, or any children, or had ever had children. The argument of baby-baptism from this case can only stand thus: Lydia may have had an infant, and she may not. If she had, the infant may have been baptised, and it may not, and, therefore, infant baptism is of Divine authority. Never was conclusion more worthless.

The answer of Peter (Acts 2: 38) remains for notice:—"Repent, and be baptised every one of you, for the remission of sins—for the promise is to you and to your children." But what have infants to do with a command that begins with "Repent"? That the application of such command to children is incongruous Mr. Wesley evidently felt, and therefore he added:—"Though children could not actually repent, yet they might be baptised." But where is the proof that they might?... What have babes to do with an ordinance which, with repentance, is "for the remission of sins"?

(Sections IV to XV all deal with pleas and arguments brought in favour of infant baptism and all are intensely interesting and ably treated by Bro. K. While of great importance to the subject, lack of space prevents any summary of these sections. We pass on therefore to the last section of the pamphlet).

XVI — Evils of Baby-Baptism

1. **Proclaims a gross falsehood.** The creeds claim for it the authority of God—that it is done "in the name of the Lord." Greek, Roman and Anglican Priests, Independents and Methodists, are heard repeating over babes "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost," which declaration is absolutely false, as the Father, Son and Holy Spirit never authorised baby-baptism.

2. **Enslaves the child.** It imposes a religion upon its subjects before they can judge for themselves. Subsequently they are taught that already they have given solemn promises and been made members of a church, from which it is a dire offence to turn away.

3. **Distresses parents.** Thousands of mothers have endured agony both before and after the birth of an unbaptised child—some from fear as to the child's salvation, and others in regard to its exclusion from Christian burial.

4. **Makes void a Divine command.** Christ has ordained the baptism of those who confess His name. No other baptism has he appointed. Infant baptism is another baptism, and that other takes the place of Him, for the subject of it is required to submit to no other. Where infant baptism completely prevails believer's baptism is unknown, because, all having been baptised in infancy, there are none to require it, and thus the ordinance of Christ is entirely set aside.

5. **Destroys the unity of the Spirit.** We are required to "keep the unity of the Spirit in the bond of peace." That unity is described by Paul as consisting of seven items, the "one baptism" being of the number. Now infant baptism is not the one baptism instituted by Christ, but another, altogether different.

6. **Main pillar of the Roman Church.** The membership of the Papal Church is kept up by water, not by preaching. That church is not sustained by converts, but by infant membership. Almost entirely its members are thus made.

7. **Confounds the Church with the world.** The Greek, Roman, Anglican, Presbyterian and other churches baptise babies into membership. Converted or unconverted in after years, they remain members of the church. The world is thus openly in the church.

8. **Endangers the souls of thousands.** Thousands grow up with the belief that in infancy they were made Christians. That they are not never enters their heads. Were they not born in a Christian land? and were they not made children of God in holy baptism? But for this delusion they might be brought to see their true condition—without God, without Christ, without pardon, without hope—and such discernment would lead in many cases to deep concern and true conversion. But the lie is upon their forehead and in their heart.

If baby-baptism be of God let it be honoured, but if not, harmless and indifferent it is not, but a dire evil, afflicting both children and parents, church and world.

The weight of this combined testimony is irresistible. We have glanced at some of the evils resulting to the Church and the world. What then remains? Only that we exhort you to yield yourselves to the ordinance of Christ, if you feel yourself a sinner and in need of the remission of sins (Acts 2:38); if you believe that Jesus is the Son of God, and rely on Him as your only Saviour (Acts 8:37); if you are willing to forsake all unholiness and devote your life to the service of the Redeemer. If this is your case, then—

"Why tarriest thou? Arise and be baptised and wash away thy sins, calling on the name of the Lord." (Acts 22:16).

**ARE YOU WILLING TO TRY
THESE?**

- To close your book of complaints and open your book of praise?
- To believe others are as sincere as you, and to treat them with respect?
- To ignore what life owes you and to think about what you owe to your life?
- To stop looking for friendship and to start being friendly?
- To be content with those things you have and to stop wishing for what you have not?

IF . . .

- You are not saved—you are lost;
- You do not pray—you have no power;
- You are not meek—you are haughty;
- You are not humble—you are proud;
- You have no peace—you have no rest;
- You have no joy—you have despondency;
- You have no hope—you have no courage;
- You are not honest—you are deceitful;
- You are not merciful—you are hard-hearted;
- You have hate in your heart—you are a murderer;
- You do not love the brethren—you do not love God.

Intellectual Manliness

1 Cor. 15: 20: "In malice be children, but in understanding be men."

WHILE there are some things in which one should always remain a child, there are others in which one should not. Putting away childish things is a necessity to all who would be men and women. Nothing is more truly pitiable than to see a full-grown man playing the baby act, retaining his childishness when the time for it has long since gone by. "In malice be children, but in understanding be men," says the apostle. There are certain mental qualities which are recognised as manly, and certain others which are unmanly.

OPENMINDEDNESS, as opposed to bigotry, is one of these. A manly understanding will "prove all things, and hold fast the good." It hears every cause, and judges on its merits. Bias and prejudice are laid aside. Conceit and preconception are held in abeyance. It is hospitable to new truth. From all quarters it is willing to learn, even from an enemy.

The man who affirms that Christianity discourages the spirit of investigation not only slanders that religion but owes the privilege of slandering it to the intellectual freedom which is its child. If there are bigots among Christians they are the guilty ones who do not appreciate their own birthright.

The second quality of a manly understanding is INDEPENDENCE. It carries its sovereignty under its own hat. It does not have to ask some one else what to think. It does its own thinking, and is self-reliant, confident, and courageous in all its convictions. All the world may differ from it and yet it will stand by its own conclusions. All the world may agree with it and yet it will not surrender the right of reversing judgment if it so elects.

Christ urges men to exercise their own faculties. "He that hath ears to hear, let him hear." To hear and see, and think for yourself is what He wants you to do. And when we so do, false and designing religious teachers cannot lead us about by the nose. For we will then be "no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive."

STABILITY is also the quality of manly understanding. As it forms no judgment without careful investigation, so it reverses no judgments without adequate cause. As it proves all things thoroughly and honestly before giving its adhesion, so does it hold fast the good when it finds it. The man who unites with a church or changes from one church to another without settled convictions in each case is acting the baby, and his membership will result in benefit neither to himself nor to the people among whom he casts his lot. "Unstable as water, thou shalt not excel."

HONESTY is a quality of manly understanding that must not be overlooked. Honesty, like truthfulness, has to do with the whole man; it affects him within and without alike. It influences his thinking and feeling no less than his speaking and acting. It infuses itself into every relation he sustains and mixes itself up with every task he performs. An honest man is honest at every point. But there is no better test of honesty than honesty of intellect. It is the test which shows that a man has honesty in his "inward parts," that it is a ruling principle in his life. It is not only one of the highest forms of honesty, but also one of the rarest. It holds no views or convictions which are not honest. It uses no argument in sustaining them which is not honest. Does no thinking which is not honest. If convinced of error, it frankly acknowledges it. It scorns sophistry and subterfuges. It is the sworn foe of things intellectually crooked, tricky or slippery. It will not dodge an opponent's logic or exhaust itself in raising and meeting a false issue.

It is said of John Bright the great orator of England, that in no speech he ever made was he guilty of a statement which he did not know to be strictly true or of any argument which he did not believe to be thoroughly sound. No wonder his words came with power, for there is no quality in a speaker or writer that carries with it greater weight than intellectual honesty. And there is no quality that is more quickly recognised either by its presence or its absence, especially its absence. And nothing more certainly discounts and weakens a man's

statements and reasonings or more swiftly brings upon him the condemnation and contempt of the right-thinking people everywhere, than intellectual dishonesty.

And yet in the ceaseless strife of sects and parties in the fierce warfare over questions and opinions which enlist both passion and prejudice it is an easy thing to yield to the temptation to mis-state an opponent's position, to distort facts in order to damage his cause. The temptation to resort to fallacious twisting and turning when one has nothing better, is so strong that few offer it successful resistance. It takes rare manliness to be intellectually honest; and it is, we repeat, one of the very best tests of genuine honesty.

But while one shows himself in understanding a man by his honesty in accepting and upholding and advocating his convictions of religious truth, there is even a stronger and better way to do this, and that is by yielding his heart and life thereto. How many there are who hold to the truth of Christianity, yet have never accepted it! They believe the Bible is true, but will not square their lives by it. They recognise Christ as the only Saviour of men, and yet they have never said: "My Lord and my God," nor have they obeyed His commands. They admit His religion is a good thing, makes men and the world better, and yet have been content to live without it. This is not intellectual manliness, for it is not honesty. It is childishness. It is playing the baby act. It is acting a false part.

May we not all profitably contemplate and conform to Paul's grand utterance—"In understanding be men"?

G. Darsie.

"ALL Scripture is given by inspiration of God." (2 Tim. 3, 16).

The study of Holy Scripture must be systematic. Aim rather at securing perfect regularity than at covering a large field. Fix your reading at half the amount which your fresh zeal suggests. Few, comparatively, know what is meant by the accumulated result of the work of half an hour, or of the quiet meditation on three or four verses, every day throughout the year.

SCRIPTURE READINGS

OCTOBER, 1964

- 4—Numbers 11:4-6, 18-23 1 Cor. 10
and 31-35
- 11—Exodus 12:1-28 1 Cor. 11
- 18—Numbers 11:10-17 1 Cor. 12
and 24-30
- 25—Leviticus 19:1-18 1 Cor. 13 - 14:12

IGNORANCE

THIS is something which is very common, and has to be assiduously avoided by every Christian. Six times in his letters the apostle Paul expresses his anxiety that his readers should not be ignorant. He uses the phrase "I would not have you ignorant." He expresses in this negative phrase a very positive will to enlighten them, and follows in every case with the instruction which will do it. We have the phrase twice in the readings in First Corinthians this month.

The first follows naturally from chapter 9 where Paul is stating his determination to press on in the Christian race with unabated effort—by keeping his bodily desires in check, lest he should become a castaway. Such a fear we would think to be farthest from Paul's thought but he is conscious of his own weakness, and knows only too well the weakness of his readers. Hence the urgent call to consider the truths revealed in the Old Covenant scriptures about God's people of old. This urgent call is just as applicable to his twentieth-century readers as to those originally addressed. We have a lesson we can never learn too well from the great failure of the Israelites to be faithful and obedient to God.

Please take note of the emphasis, first by repetition of the word "all," and then by the catalogue of qualifications. They all passed under the cloud and through the sea, and were thus baptised into Moses—this was no sprinkling ceremony! We must enter into this experience as far as the mind allows. Let us see the helpless host of men, women, children, cattle, household effects, hemmed in by the mighty army of Egypt and the sea, and realise the most

wonderful deliverance in the world's history, as the sea was rolled back and the hosts struggled through. It must have been a terrific experience, a tremendous ordeal. Then to view the army of Egypt overwhelmed in the sea through which the Israelites passed as if on land. This was but the beginning of wonders for them. The power of God was exercised in giving food and drink for the vast multitude in the dry and barren waste of wilderness.

Thus they all ate spiritual food and drank spiritual drink. It is true these were physical provisions, but from whence did they come? They were explainable only as coming from God. With all these evidences of divine favour and power, what more qualifications could they have had for trusting and obeying Him? But they failed! They (1) worshipped idols; (2) ate, drank and danced; (3) committed sexual abominations; (4) put God to the test; (5) murmured against Him. So, out of all those who saw the mighty works of God and lived by them, only two aged over 20 at the time went into the promised land.

Shall we be ignorant of this great failure and the very serious risk that we shall also fall through lack of faith and obedience? The Corinthian church was at fault with toleration of immorality, and with differences among the members. A dispute between members had actually been "taken to court." We may be as wrong with disunity at heart as they were, while not failing in elementary matters—elementary to us, not to them. Holiness of life and intolerance of evil are essential to true Christian practice. Low moral standards are rife in these scientific days, and they are disruptive of society and national life.

The "mods" and the "rockers" are not sudden outcrops of wickedness but the accumulated results of wrong parental behaviour and lack of instruction in righteousness. Those who love Christ have perhaps always been a small minority, but their "extremist" views on moral behaviour have been the leaven of society in general. While they have had to bear contempt, their standards have been privately and perhaps unconsciously recognised as right. People of low moral behaviour secretly know and inwardly acknowledge the higher standards, and their own sinfulness.

We have insisted rightly on the external obediences of baptism and the Lord's Supper. We have all been baptised and all observe the ordinance, but we have not always appreciated the much more important obedience of the heart. Acceptance of Jesus means also the acceptance of His way of life. We do not talk enough of our release from the bondage of "Egypt," but it is useless to do so at all unless we have His Spirit in control of our thoughts. The church can be filled with those who think "we can be in the church but like the world." It may remain a church but not a church of Christ in that case. Those Israelites had witnessed and probably practised idolatry in Egypt and it had pleased their sinful desires. Their release from Egypt could not be complete until they got rid of those wrong desires and entered wholeheartedly into the worship of the true God—Jehovah. So with us it is not enough to have escaped the clutches of the Evil One; we must keep out of them altogether by the complete change of outlook—looking to Jesus, fixing our hearts upon the heavenly realities, cleansing our hearts from worldly devices and impurity of motive. The teaching of the "Sermon on the Mount" should be our law in which we mediate day and night.

The second matter on which we must not be ignorant is that of spiritual gifts. We see that acknowledgement of Jesus as Lord is the sign of true spiritual condition, and abuse of Jesus a sign that we have another kind of spirit. These are very simple points to us, but it is evident that other spiritual powers were at work and they are now of course which might be confused with God's. Further instruction on this question is given by the Apostle John in his first letter (4:1-6). There were miraculous gifts to make universal preaching of the gospel possible, and to build up the church and complete the word of God—wisdom, knowledge, foreign languages, healing, etc. One of these was "discerning of spirits," which was required to ensure detection of false prophets. Satan can appear as an angel of light. These purposes were fulfilled and the miraculous gifts ceased. They were distributed by the Holy Spirit through the apostles as need arose and wisdom dictated. The revelations made by the prophets and others in this way

could only be partial—here a little and there a little—but in the meanwhile the word was being written and so provided that the man of God should be completely furnished. Please read Eph. 4:7-16; 1 Cor. 12:27-31; 13:8-13 with 2 Thu. 3:16.

R. B. Scott.

The Two Covenants Contrasted

Old Covenant

Included one nation (Eph. 2:12).
Dedicated by blood of animals (Heb. 9:19).
A law in the flesh (Gen. 17:13).
A priesthood of men (Heb. 7:11).
Sacrifices often offered (Heb. 10:11).
Circumcision in the flesh (Eph. 2:11).
Circumcision by hands (Eph. 2:11).
Circumcision a seal (Rom. 4:11).
Sins remembered yearly (Heb. 10:3).
Not perfect (Heb. 8:8).
Could not give inheritance (Gal. 3:18).
Ministration of death (2 Cor. 3:7).
Yoke of bondage (Gal. 5:1).
Written on tables of stone (2 Cor. 3:6).
Purged the flesh (Heb. 9:13).
The letter that killeth (2 Cor. 3:6).

New Covenant

Includes all nations (Mark 16:15).
Dedicated by blood of Christ (1 Pet. 1:19).
A law in the mind and heart (Heb. 8:10).
The priesthood of Christ (Heb. 7:28; 8:10).
Christ offered once for all (Heb. 9:28).
Circumcision in the heart (Rom. 2:29).
Circumcision without hands (Col. 2:11).
Holy Spirit seals (Eph. 1:11, 13).
No more remembrance of sins (Heb. 10:17).
Perfect law (Jas. 1:25).
Able to give inheritance (Acts 20:32).
Law of Spirit of life (Rom. 8:2).
Liberty—made free (Gal. 5:1).
On the heart (Heb. 8:10).
Purged the conscience (Heb. 9:14).
The Spirit that gives life (2 Cor. 3:6).

SEEKING THE GOSPEL

"Have you ever heard the gospel?" a missionary asked a Chinaman. "No" was the reply, "but I have seen it. I saw a man who was the terror of the district. He was as fierce as a wild animal, and an opium smoker. When he accepted the Jesus religion he became changed. Now he is meek, no longer wicked, and has given up opium smoking. I can see by that the gospel of Christ."

The Tongue

A Greek philosopher asked his servant to prepare the best dish possible. The servant produced a dish of tongue, saying: "It is the best of all dishes, because with it we may bless, communicate happiness, dispel sorrow and despair, cheer the fainthearted, inspire the discouraged."

Later the philosopher asked his servant to provide the worst dish of which he could think. Again a dish of tongue appeared on the table. The servant explained, "It is the worst because with it we may curse and break human hearts, destroy reputations, promote discord and strife, set families, communities and nations at war with each other."

Solomon said, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." James in his epistle said, "The tongue can no man tame." (W. Brougher).

JUDGING THE FRUIT

C. H. Spurgeon used to tell this story: A man kept inviting his friend to come to his garden and taste his apples. But the friend kept declining, and when asked said, "Well, to tell the truth, I've tasted them. As I went along I picked up one that had dropped over the wall, and I never tasted anything so sour. I don't want any more."

"Oh" said the owner of the orchard, "Those apples outside are for the benefit of boys, so that they'd think my apples weren't worth stealing. But if you come inside you'll find a very different quality, sweet as honey."

Those who judge the church by the hangers-on outside make the same mistake.

IN CHRIST WE HAVE . . .

A love that can never be fathomed;
A life that can never die;
A righteousness that can never be tarnished;
A peace that can never be understood;
A rest that can never be disturbed;
A joy that can never be diminished;
A hope that can never be disappointed;
A glory that can never be clouded;
A light that can never be darkened;
A purity that can never be defiled;
A beauty that can never be marred;
A wisdom that can never be baffled;
Resources that can never be exhausted.

No man ever served God by doing things tomorrow. If we honour Christ and are blessed, it is by the things which we do today.

Conversion

"Turn ye, Turn ye . . . Why will ye die?" These words from God plainly declare man's accountability for his actions.

In conversion this is true.

"Turn ye," addressed to man, throws upon him all responsibility. Man must see to the turning of himself, and not wait on some higher power to do it for him. It devolves on man to take action in the matter. His responsibility and the need of activity are both clearly involved.

At the same time, there is no ignoring of God's help and gracious means. God has given man the power to turn, and has provided all the means, but He calls on man to use what is thus made available—to exercise his power and turn into the proper path. He has provided man with needful power, information, and inducement to turn. God's warning of old was, "Turn ye, Turn ye; why will ye die?" He put Himself upon oath that His pleasure consisted in wicked people turning from their ways (Ezekiel xxxiii., 11).

Since that time, His manifestation of love in the gift of His Son, and His pleadings with men, are increasingly tender and affectionate. But such warning is the fullest possible recognition of man's obligation to employ the means to turn into the path which the lamp of God illumines.

Upon man devolves the duty of responding to heaven's loving appeal to turn. We are now in a position to inquire into

The Nature of Conversion

What kind of turning is meant, when in the Scripture sense, conversion is spoken of?

It is not every turning that would be called a conversion. Conversion is restricted in application to a certain kind of turning.

Men may turn round times without number, and yet not be converts to Christ. They may turn from one religion to another, and from one denomination to another; still they have given no ground for others to believe that they are converts in the Scripture sense. What then is conversion in the Scripture, the spiritual acceptance of that term?

Paul's language in 1 Thess. 1:9 and 10 sheds considerable light on our query. "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven."

There was a previous life turned from, and a new line of conduct turned to. They had been idolaters. In conversion they turned their backs upon idolatrous

customs. In the wider language of Acts 14: 15, there was a turning from vanities. Whatever things were vain, empty, worthless, antagonistic to God, were left; and whatever was revealed as the divine will they turned themselves to, engaged themselves in.

It was not an engagement merely in contemplating God, however profitable and delightful this can be. It was a serving of God. A faithful servant carries out his master's will, does what he is bidden. In like manner the true convert has turned from wrong things, and is busy doing what God has commanded.

To do what God enjoins implies the possession of knowledge derivable only from revelation. The convert is acquainted with God's revealed will, and cheerfully obeys it. Hence Paul could speak of himself as sent to the Gentiles. "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18). First, there is light imparted; then, acting according to the light, men are freed from sin and Satan's sway, and brought into the service and liberty of the truth and of God.

Conversion applies to the whole man

What has been said implies that the whole man is engaged in conversion. The understanding is enlightened, the affections are entwined around a new object of attraction and love; the will is surrendered to the instructions of a new Master, and the body is an instrument through which knowledge and love and resolution act. The entire man is engaged in the new service. Conversion is not a matter of the heart alone. Heart and head, and life, all turn into a new course.

If we examine the records of conversions throughout the book of Acts, we shall have frequent occasion to observe how the whole man is thus enlisted. The Gospel and its conditions are addressed to the understanding and to the heart; motives are presented and appeals made to move the will; and the commands are of such a nature as to require the activity of the body.

In accepting the preaching of the Apostles, there was faith or belief; in resolving to act upon it; there was repentance; and in baptism, there was the first act of engaging the body in the divine service.

Faith, repentance and baptism, so much exemplified in the conversions recorded in the Acts, thus represent a complete turning to God, a thorough employment in His service.

Conversion is a turning of the whole man to do service to God as His Word directs.

Alexander Brown.

Miscellany

The fact that you are not a leader does not mean that you should be a blind follower. (E. Morgan).

If you stand high in life, like a great pine or a cliff, expect to be shaken by the storms. (W. W. Ayer).

David Thompson, an American journalist, writing of Palestine says: "The Bible, whose every word is testified to by stones in this land, has one ever-recurring refrain from the mouths of poets and prophets, and records one ever-recurring fact: that great civilisations perish when men turn from God and fail to walk in the paths of righteousness, justice and mercy."

Hidden bitterness, hidden deep within the soul, is a far more fruitful cause of spiritual defeat and powerlessness in the lives of Christians, than we have any idea. It smoulders there for years on end—bitterness. A wrong was done you, either real or fancy, and instead of committing it to God you have allowed it to lodge in your heart and fester. By such undisciplined emotions we grieve the Holy Spirit.

He that does not bring up his son to some honest calling and employment brings him up to be a thief.—Jewish proverb.

Thinking well is wise, planning well, wiser, doing well wisest and best of all.—Persian proverb.

God hangs the greatest weights upon the smallest wires.—Bacon.

CORRESPONDENCE

WHITHER NOW?

Dear Bro. Editor,

The above titled article in September "S.S." is one most opportune for consideration. There can be no doubt that the work of the Lord in this country cannot prosper while there remains serious disunity within the movement today, and it would not seem out of place if the "S.S." was entirely devoted to the settling of these matters. To bury one's head in the sand hoping things will resolve themselves is certainly too naive.

Those who have introduced, perpetuated and support the innovation of individual cups should be told plainly, in love, that unless they are prepared to renounce this practice they cannot expect to have fellowship with the rest of the Brotherhood. This is not being uncharitable, for the responsibility is en-

tirely with those who introduce this practice.

We can see in this matter history again repeating itself, for the circumstances are similar to those of the past. Had a collective stand been made, there may have been today still only one witness by the name of the Church of Christ. Compromise in the past has led to the weakening of the witness; compromise today will further that trend. A stand must be made now before the position deteriorates further. We have witnessed deterioration in the past twelve months: over this period there has been considerable discussion and appeals have been made. Now is the day of action.

I have never heard at any time that the Brotherhood as a whole in this country invited support from other lands to establish assemblies, except that individuals have taken the responsibility upon themselves to do so. Again we see the circumstances of history repeating themselves, with the result that is well known amongst us.

I am conscious that the other question raised in Bro. Marsden's article, namely, the Committee, has not been dealt with. The practice referred to may be the more readily dealt with. K. Spencer.

FOR THE BLIND

Through Brother Roy Scott and others we have available for loan much Braille material. An eight-lesson correspondence course and some fifty issues of "Glad Tidings," a magazine edited by Brother Paul Witt, of Abilene, Texas, and available. If you know of any blind person who would like to use this material, please write to C. Philip Slate, 279 Woodcock Hill, Kenton, Harrow, Middlesex.

I would appreciate it if you would have this inserted in the "Standard" in order that other people may have access to the material which is ours. I think we frequently overlook the good that can be done among blind people.

C. Philip Slate.

NEWS FROM THE CHURCHES

Birmingham (Summer Lane). — The church has now entered her 100th year. On Saturday, 29th August, 1964, we celebrated our 99th anniversary with a tea and social meeting. We were very well served by Brother Leonard Morgan of Hindley and Brother Jack Francis of Moseley Road, Birmingham. Brother Morgan urged us to turn the search-light of God inwards that we might see our own faults, while Brother Francis

showed us that we are to "feed My lambs," and not be at all concerned about what the "other fellow" has to do.

Brother Morgan served the church on the Lord's Day, and we were built up by a worthy exhortation and a very clear gospel message. All our hearts were made glad when, at the close of the meetings on Lord's Day, two souls expressed their desire to follow our Lord through the waters of baptism.

On this day, 30th August, 1964, Mrs. Isobel Durell and Robin Hardy were immersed into the Father, Son and Holy Spirit in accord with the word of truth and following their confession of the Saviour. Brother Robin is the third son of Brother and Sister Henry Hardy to enter the ranks of "those who are being saved," and Sister Durell was introduced to the meetings but a short while ago by our Brother Arthur Eccles. We rejoice to record these further victories of the gospel, and pray that each may be kept faithful and attain the crown of Life which fadeth not away. P.J.

Buckie.—During August Brother David Dougall laboured in the gospel with the church. Two souls were restored to our Lord's kingdom. Mid-week meetings took the form of interesting instruction through film-strip lectures on the history of the church and man's salvation. At the Bible preachings on Saturdays Brother Dougall instructed us on the Holy Spirit. We have all been encouraged. Our brother laboured hard in visitation and in so humbly proclaiming the word of truth. We are confident that the faithful sowing of the good seed will bring ultimate harvest. We pray that God will abundantly bless our brother, wherever he may go with the glorious gospel, that he may be used greatly to the Saviour's glory.

Brethren from Peterhead met with us, also brethren from Tranent, Haddington and Dewsbury. Bro. Amos Barlow served the church on two occasions.

Brethren pray for us, as we pray for you, that many souls may be won for His church. John Geddes.

Reading.—We rejoice to announce the baptism of Patrick Skeates at Hope Chapel, Kentish Town, on 23rd August. May the Lord bless him.

For the past year this church has had no brother living within thirty miles to conduct a meeting. The nearest brethren help all they can, but we are praying that the Lord will send someone to live in this town. Meanwhile, offers of preaching help for any Lord's Day would be welcomed.

Reading.—This church is rejoicing over two more baptisms, those of Ivor Bowie, who has been meeting with us for some

time, and his brother who lives in London. Both brothers were immersed at Hope Chapel, Kentish Town on 20th September. May the Lord bless them.

Woodstock (South Africa).—There was rejoicing in heaven among the angels for these who were baptised into Christ after our Bible study on 30th July. They were Mr. V. de Merwe (68 years old), his wife (65) and their daughter. This family is from Bridgetown. Also Miss Erasmus from Vasco. May the Lord bless them, and use them to bring others to "the fold" (Rom. 1:16).

THE HOLIDAY FELLOWSHIP

The Holiday Fellowship, at Pres d'Orvin, Switzerland, was held August 11th to 22nd, with almost forty people in residence. We were greatly helped by Kurt Blum (Evangelist, Berne), who had worked hard in many ways to prepare for our coming. Brother Blum also gave one of the two lectures on the history of the Lord's Church in Switzerland. The other (Religious History in Switzerland) was delivered by Hans Grimm (Evangelist, Biel). Gospel preaching was done by Stanley Shipp (Evangelist, Lausanne) and Jerry Earnhart (Evangelist, Zurich) and Kurt Blum. We thank God for the help and encouragement willingly and efficiently given.

On Lord's Day, August 16th, we shared fellowship with the church in Biel in a meeting never to be forgotten. On this occasion we heard the following languages spoken—German, French, Italian, Greek, Hungarian and English (some would add, "and Scots!")—a wonderful illustration of the universality of our brotherhood in Christ the Lord. Hans Grimm gave an exhortation in German, the writer another in English. Later on the Lord's Day we were joined by the brethren from Bern and had a wonderful hymn-singing session.

Study sessions dealt with the New Testament Church; the Bible and Spiritism and Questions Answered.

I would like sincerely to thank all who came and who worked hard to make the Fellowship a success. We thank God for such a wonderful group of disciples—young and old—who did so much to help.

A. E. Winstanley.

OBITUARY

Motherwell.—The church has lost one of its oldest members in the person of Sis. V. Davidson who passed to her rest on July 28th. We mourn her loss from among us but rejoice that she remained faithful unto the end. Bro. D. Dougall officiated at her funeral. L. Purcell.

COMING EVENTS

Morley.—Autumn Rally. Speaker: Bro. D. Dougall. Saturday, 3rd October. Tea, 4 p.m.; Meeting, 6 p.m.

Sunday, 4th October: Breaking of Bread, 2.30 p.m.; Gospel Meeting, 6 p.m.

Come and help us in this time of fellowship.

Dewsbury.—Mission with Bro. A. E. Winstanley, October 4th, 6th, 7th, 8th and 11th at 7.30 p.m.

Anniversary meeting, Saturday, 10th October, at 6 p.m. preceded by tea at 4 p.m. Speaker, Bro. Winstanley.

Newtongrango.—Annual Social Meeting, 10th October. Tea, 4 p.m.; Meeting, 5 p.m.

Bro. L. Morgan (Hindley) will be one of the speakers and will serve the church on Lord's Day, October 11th.

We invite all who may be in this area on these dates to be with us. We also invite the prayers of all our brethren for the success of this meeting, so that the Lord's name may be glorified and His kingdom extended. W. M. Allan.

Wigan: Albert Street, Newtown.—Gospel meetings, D.V., Monday, Wednesday, Thursday, Saturday and Lord's Day from October 5th to 18th: all meetings at 7.30 p.m.

Speaker: Bro. David Dougall, of Scotland.

We give a hearty invitation to all members and friends to come and help us in our effort to win souls to the Master and extend His kingdom.

East Ardsley.—Anniversary, Saturday and Sunday, October 24th and 25th. Saturday: Tea, 4.15; Evening meeting, 6 o'clock. Chairman: Bro. W. S. Bradley (Doncaster). Speakers: Bro. J. Thomas-

son (Dewsbury, who will also serve the church on the Lord's Day), and Bro. T. McDonald (Dewsbury).

All are welcome.

Ince-in-Makerfield (Wigan).—Visit of Bro. Fausto Salvoni (former R.C. Priest) of Milan, Italy, 24th to 30th October, 1964 (D.V.).

Saturday, 24th October at 7.30 p.m.: United Meeting of Wigan churches in Queens Hall, Wigan.

Sunday, 25th to Thursday 29th October nightly at 7.30 p.m.: Meetings in the Ince Public Hall.

Friday, 30th October, 1964 at 7.30 p.m.: Final Meeting in our meeting-place in Petticoat Lane, Ince-in-Makerfield.

Visitors requiring accommodation please write at once, giving details to: Bro. Brian Stevens, 2 Wigan Road, Ormskirk, Lancashire.

IF GOD FORGOT

If God forgot the world, forgot for just one day,
 Forgot to send the sunshine to change the night to day;
 Forgot to make the flowers grow, forgot the birds and trees;
 Forgot to send the sweetness of the south wind on the trees;
 Forgot to give us friendships, forgot to give us rain;
 Forgot to give the children play, forgot to soften pain—
 What would happen to this world and us? Would we still be gay,
 If God should forget—Forget for just one day?

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 12/-; two copies 20/6; three copies 28/6 post free. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: **PAUL JONES**, 41 Pendragon Road, Birmingham 22B. Tel. Birchfield 5559.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month to the Editor, **C. MELLING**, 133 Long Lane, Hindley, Lancs. Payments to **PAUL JONES**, address as above.

NOTICES. Scale of charges: 3/- for first 3 lines or less; 8d. each subsequent line. Repeats (if notified when sending copy) half original charge. Payments to **PAUL JONES**, address as above.

EVANGELIST FUND: Contributions to **R. McDONALD**, who is also Secretary of Conference Committee, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, York.

NYASALAND Mission: Contributions to **W. STEELE**, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

Hymn Book Agent and Treasurer: **FRED HARDY**, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 255.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill.