

# The Scripture Standard

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

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## *The Drift to Rome,*

'SO we went toward Rome.' (Acts xxviii. 14).

These words, telling of the approach of Paul and his companions to that great pagan city, aptly describe the journey some are now taking towards papal Rome. The Anglican drift, which is 'an inevitable result of fraternisation,' is really a drift to Rome, for the Anglo-Catholics are out for union with Rome, and in some of their practices even outdo the real Papists.

Alexander Campbell's opponent in debate on the claims of Rome, Archbishop Purcell, some seventy years ago, said that it took the Romanists many centuries to develop their magnificent ritual, but judging by the signs then manifest he predicted that the Churches resulting from Mr. Campbell's labours would develop much more speedily along the same road.

There are plenty of signs to-day that the Bishop's prediction is being fulfilled, and how far some have travelled along the Roman road is seen in the following, which appeared in *The Christian Evangelist*, U.S.A., Jan. 30th, 1936:

Writing in *The Australian Christian*, Principal A. R. Main says concerning the San Antonio communion service:

Our American brethren make a special feature of the great communion service. As at Leicester, so at San Antonio, the service was most carefully organised and reverently and quietly carried out. As for many years past, the service was led by F. B.- Davison, of Chicago. The idea is a beautiful one, and to most the

service was very helpful and impressive.. It indicates no lack of appreciation of the good elements in it to say that it might have been better. Some things in it were distasteful—the robing of the antiphonal readers, the spectacle of grown-up men lighting the candles on a table in a well-lit room (I suspect they would say they lit candles on the 'Altar'), the changing coloured lights thrown on the table, the long rhetorical thanksgiving, the shortage of bread. Regarding some of these things, I simply record the opinion that when I desire ritualism and Romish suggestions I shall go to the place where they may be found in their full pomp and splendour.

Principal Main no doubt reflects the sentiments of many other of our Churches, We are generally regarded as a non-ritualistic communion, but there are some of our congregations where the minister has introduced forms which would make even a Roman Catholic prelate turn green with envy. Our convention service should represent the general sentiment of our people. It would be interesting to know whether this sentiment agrees with Mr. Main or Mr. Davison.

It would be interesting, and the time has fully come when Churches and brethren should let it be clearly and definitely known where they stand on these matters. The policy of silence and toleration is fatal. Shall the drift towards Rome be allowed to go on without protest, or shall there be real return to Jerusalem?

One wonders whether, if the Pope in all his gorgeous apparel appeared on the platform of some Churches

any protest would be made. Probably, he would be tolerated and fraternised with, as are Anglo-Catholics, candle-lighters, and others, while brethren who refuse to move from the New Testament position are banned and shunned.

Yet we believe there are many who have not bowed the knee to the modern Baal. Brethren in large centres assure us that, if a vote could be taken it would be found that a great majority of the rank and file in

the Churches are with *The Scripture Standard* in its plea for the old paths.

BRETHREN, SHOW YOURSELVES.

Beware of the Roman drift. Drifting is an unconscious process, and some have to be dashed on the rocks before they realise they have been in danger.

'THEREFORE WE OUGHT TO GIVE HEED—EARNEST HEED—MORE EARNEST HEED—TO THE THINGS THAT WERE HEARD, LEST HAPLY WE DRIFT AWAY FROM THEM.'

BDITOR.

## *The Priesthood of Christ.*

IN a former article, I called attention to the fact that Christ is High Priest over the House of God. With His priesthood limited to the House of God—the Church—of necessity, the benefits and blessings of the new covenant have the same limitation. It is in and for the House of God. For the same reason, remission of sins is for those who are in the House of God. Baptism for remission, therefore, is necessarily true, for the believer must be baptized in order to get into the House of God. The doctrine of salvation outside the Church is, therefore, a doctrine of salvation without the priesthood of Christ, without the new covenant, and without the blood of Christ, for the new covenant was dedicated by the blood of Christ. It is a doctrine that sinners are saved apart from the throne of grace,' for that throne is limited to the Church—to those called 'holy brethren.' It is a doctrine that denies salvation through Christ. It is, positively, the doctrine of anti-Christ! It is altogether anti-Christian in teaching and results. Christ died in vain, if the doctrine is true that sinners are saved by direct operation of the Holy Spirit outside the House of God, apart from the priesthood of Christ.

So important is the priesthood of Christ that I now present the question:

'When did the priesthood of Christ begin?' The question of the time is of vast importance on account of its bearing on other questions, as on the origin of the Church and the law of pardon for alien sinners.

When anything was named in prophecy we must conclude that it was very important. Zech. vi. 13 definitely names the priesthood of Christ. He said Christ would be priest 'on His throne.' Throne and priesthood were to be joined in one in Christ, just as king and priest joined in Melchisedec, the type of Christ.

As throne and priest are connected in prophecy, the priesthood of Christ did not begin until He took the throne. He was to be priest on His throne. This proves the Church of Christ and His Kingdom are one and the same. The throne is over a kingdom, the priesthood is over the House of God—the Church. His Kingdom and His Church, therefore, began at the same time.

If Christ's kingdom will not exist until He sets up a literal kingdom in Jerusalem after His second coming, then Christ is not now High Priest, and we are not saved now through Him—no throne, no priest. If His throne is not to be till a literal kingdom is set up in Jerusalem, then Christ will not be High Priest till that time, for throne and priesthood

are tied together in prophecy and in the New Testament. (See Heb. viii. i.)

The Church did not begin before Christ became High Priest, for He is 'high priest over the house of God.' We might as well talk of a kingdom before a king. In Heb. ii. 9-18, iv. 14-16, and v. 7-9, we learn the entire period from birth till death was a period of preparation for His priesthood. He was not a priest during that period. He was made High Priest 'by the word of oath which was since the law.' The law ended at the Cross (Col. ii. 14). The priesthood of Christ, therefore, began after the crucifixion. Other passages must tell us how long after the crucifixion before the priesthood did begin. The priesthood did not begin until Christ came into possession of 'endless life' (Heb. vii. 16, 24). The life that Christ had before He was crucified was not endless—He died on the cross, but arose from the dead to die no more. Death has 'no more dominion over him.' Now, 'He ever liveth to make intercession' for the House of God. Somewhere, sometime after Christ arose from the dead, He became High Priest 'by the power of an endless life.'

Other passages tell us how long after the 'endless life' began before Christ was made High Priest. Heb. viii. says, 'for if he were on earth he should not be a priest.' This forces us to look for the priesthood after He left the earth. Heb. viii. 1 says, 'We have such a high priest, who is set on the right hand of the throne of the majesty in the heavens.' That language gives the location of both the throne and the priesthood. They are in the heavens. (See Psalms xi. 4, ciii. 19-22). Heb. vii. 21, 28, say Christ was made High Priest by the 'word of oath'—God's oath. Heb. 1 1-8 show the 'word of oath' was in 'these last days,' the Gospel age, after the ascension of Christ. Then God said, 'Thy throne is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom.' That was said in the heavens, not on earth. At

the same *time* 'the world of oath' made Christ High "Priest, for He was to be a 'priest upon his throne.' Thus we find the exact fulfilment of the prophecy of Zech. vi. 13, that 'he shall be a priest upon his throne.' Not on earth, but 'in the heavens.' The throne and the priesthood are united in Christ, as they had been in Melchisedek, the type of Christ.

On Pentecost, the Holy Spirit, through the Apostle, announced [the fact that the throne and priesthood were united in Christ, when he said: 'God has made that same Jesus, whom ye have crucified, both Lord and Christ.' 'Lord' means ruler: Christ as ruler is King. When Peter said He is 'Lord,' he announced that Christ is King. But the prophet said He would be a 'priest upon His throne.' The announcement on Pentecost that He is Lord and Christ was but a declaration of the fact that the prophecy of Zechariah was fulfilled. This is shown to be true, for inquirers were told to 'repent and be baptized in the name of Jesus Christ for the remission of sins,' and such as responded were 'added to the Church.'

In view of all the facts—the prophecies and the declarations in the epistle to Hebrews—we are forced to these conclusions: That Christ was made King and High Priest 'in the heavens,' not on earth; that Pentecost was the beginning of the House of God; that the answer given by Peter on Pentecost is the law that governs alien sinners in coming into the House of God; that to be saved now alien sinners must come into the House of God, for Christ's priesthood is limited to that House.

In view of these premises, it is useless to deny the doctrine of baptism for the remission of sins. No wonder Peter said, 'Neither is there salvation in any other [name], for there is none other name under heaven given among men, whereby We must be saved.' To reject the law of pardon given by Peter, in Acts ii. 38, is to reject the priesthood of Christ and salvation through Him, for He is.

High Priest only over the House of God.

I state in syllogistic form the argument made:

All sinners must be saved through the priesthood of Christ, but that priesthood is limited to the Church, therefore, sinners must come into the Church to be saved through the priesthood of Christ.

Sinners must be saved through the priesthood of Christ, but that priesthood does not extend to those who are outside the Church, therefore there is no priesthood through which to save sinners who are outside the Church.

Salvation through the priesthood of Christ is limited to the Body—the Church: 'He is the Saviour of the body'; the believer gets into that Body through baptism; therefore baptism is in order to salvation through the priesthood of Christ.

Viewed from any angle, whether that of Christ as Priest, Mediator, or Intercessor; or the necessity of being in covenant relation with God; or of

access to the throne of grace; we are forced to the conclusion that baptism is for remission of sins. All must harmonize with the cardinal fact that Christ is 'high priest over the house of God.' That fact is the bedrock truth laid down in Heb. x. 21. Unless it can be shown that I am wrong when I reason from that fact as premise, my syllogisms cannot be attacked. But no one will try to attack my premises. The conclusion stands: baptism is for the remission of sins. There is no virtue in crying: 'Narrowness,' 'Church salvation,' 'the unbaptized are lost,' etc. Those who do that betray weakness. Let the question be answered: 'Is the priesthood of Christ limited to the Church?' Yes, or no. Sectarians dare not answer yes or no. They, therefore, ignore the question of the limitation of the priesthood of Christ. Heb. x. 21 has no place in their mourner's bench teaching and practice. Christ is High Priest over the House of God, the Church of Christ, and nowhere else.

W. L. THURMAN.

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

(concluded).

CAMPBELL, in addition to his preaching tours, had his Bethany College and Church duties, and farm supervision and toil when at home. Deeply interested in Bible union and translation matters, he gave time and thought to these, travelling 2,400 miles on one occasion, to deliver two addresses in their support; very narrowly escaping destruction through fire on the Mississippi boat used on the journey.

Though not desirous of public disputation, Campbell, by his ardent advocacy of New Testament principles was perforce constrained thereto. Seeking truth for truth's sake with no thought of personal glory, he

was an ideal controversialist. He became pre-eminent in America's realm of religious debate. In 1820, he discussed with a Presbyterian preacher the identity of the covenants on which the Jewish and Christian institutions rested, and the following year with a like representative on the subjects of, action, and design of baptism.

Three debates stand out specially. The first, in 1829, in Christianity's defence, was with Robert Owen, a sceptical leader, well-known on both sides of the Atlantic. On the fifth night, Owen, unable further to meet his opponent, suggested Campbell should proceed uninterruptedly to

close his argument. In a magnificent address of twelve hours, Campbell did so. It was a masterpiece of clear, informing statement, and sustained logical reasoning, scarcely to be surpassed. 'I have been listening,' said a hearer, not favourable to Campbell, 'to a man who sees as one who had been living in all ages.' At the debate's conclusion only three of the huge audience stood as opposed to Christianity.

An interesting incident occurred during Owen's preliminary visit to Campbell to arrange for the discussion. Strolling near the burial ground, Owen declared he had one advantage over the Christian, 'I am not afraid to die.' Campbell replied, 'You say you have no fear in death. Have you any hope?' 'No.' 'Then,' went on Campbell, pointing to an ox, 'you are on a level with that brute. He has fed till he is satisfied, and there stands in the shade, and has neither fear nor hope in death.' Owen attempted no answer.

The second special debate, in 1837, was with the Roman Catholic Bishop Purcell, in defence of Protestantism. At the conclusion, a mass meeting adopted a resolution, 'that it is the opinion of this meeting that the cause of Protestantism has been fully sustained throughout the discussion. Dr. Lyman Beecher, the famous preacher and temperance pioneer, and other religious leaders present expressed warm admiration of Campbell's defence.

During the debate, Purcell denied the accuracy of Campbell's quotation from a recognised Romanist treatise that some Roman Catholic authorities had winked at priestly concubinage. A classical teacher was unable to find the passage. Not daunted, Campbell communicated with the author of the synopsis from which he had taken the quotation, and was informed the passage was on page 444. Requesting loan of the volume from Purcell, Campbell read the passage *word for word* as he had quoted.

The third debate was in 1843, with a Presbyterian leader, N. L. Rice.

Henry Clay, the statesman, presided. Again Campbell was strikingly successful. Some deem this his best debate. He and his opponent have been compared, the former to a military chief marshalling his forces according to military order, the latter to a guerilla captain seeking from ambush to fall unexpectedly upon his foe and inflict temporary injury. The report of the debate, extensively circulated, considerably aided the Restoration Movement.

As an author, Alexander Campbell was still more widely known. His publications were read with avidity by many also in Britain, so leading to a request to assist the cause personally in this country. For forty years, Campbell pursued editorial duties. Fifty books were written by him or published under his direct auspices, besides numberless articles contributed to sundry magazines. During the first seven years of his career, he issued forty-six thousand volumes from the little printing establishment at his Bethany home. He realised the invaluable aid of pen and press. Of the monthly, *Christian Baptist*, 1823-1830—afterwards the *Millennial Harbinger*—David King declared it gave a 'larger insight into primitive Christianity than any volume extant excepting only the Bible.'

In sundry ways, Alexander Campbell's greatness as preacher and debater was recognised, and appreciation was shown of his outstanding services to religion generally and to the Restoration Movement in particular. In June, 1850, he preached before both Houses of Congress, at the Capitol, Washington, for ninety minutes, presenting the glorious theme, John iii. 16-17, to the distinguished audience crowding the Lower Hall.

Asked to meet Campbell in debate, one of Presbyterian's foremost leaders refused. He said: 'No, I will never be Alexander Campbell's opponent. A man who has done what he has to defend Christianity against infidelity, to defend Protestantism against the delusions and usurpations of Cathol-

icisiri, I will never oppose in public debate. I esteem him too highly.'

Similarly, Judge Jeremiah Black, the celebrated jurist connected with the Restoration cause, unveiling a marble bust of Campbell, said, 'He was invincible, by virtue of the divine armour with which he was clothed. He filled it grandly, wore it always, and never sank under its weight. . . . The first sentence of his discourse drew his audience "still as death," and\* eVery word was heard with rapt attention to the close. It was not the enticing word of man's wisdom: the arts of the orator seemed to be inconsistent with the grand simplicity of his character. It was logic, explanation, and argument so clear that everybody followed it without effort, and all felt it was raising them to the ievel of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution.'

What Alexander Campbell preached and taught' must be summarised in few sentences. He emphasised . to the utmost the Saviour's full divinity and, hence, absolute authority in all things; the Bible's full inspiration and, therefore, one and sole authority in religion—no present-day destructive critical views had his sympathy; everlasting salvation, through the Saviour's sacrifice, received by faith, repentance, and baptism; and observance of the ordinances just as in apostolic times. In his tour report, mentioned above, rebutting pleas for aequieSsence in communion of the unbaptised at the Lord's Table, he pointedly stresses that the tastes, prejudices, and errors of others are no justification\*to set aside the Christian law for their special accommodation and thus make the ordinance of God of no value" by their tradition.' He emphasised strongly consistency of Christian living, no participation in worldly allurements. Referring to these and dancing in particular, he asked: 'Who claims precedent in Holy Writ, for courtly balls and midnight Masquerades?' Surely no disciple of Jesus" Christ? 'Because of

these things iniquity abounds, the love of many waxes cold.'

It was well written of Campbell: 'He was pre-eminently a man for naked truth, naked fact, and naked divine authority. He neither wanted these illumed by the corruscations of the imagination nor improved by the refinings of the metaphysician. He was a warrior in an instant, with a broad, keen blade, ready to strike the moment the truth of Christ was to be marred even in the minutest item. 'This,' he said, 'is perfect, and I fall a martyr ere the profane -fingers of mortal shall smut it or change it.'

We add that in early years, when dedicating his life to New Testament advocacy, Campbell resolved never to accept remuneration for this. His father feared Alexander would then have to wear many a ragged coat, but eventually he himself resolved the same. Whilst realising the Scriptures plainly teach the labourer is worthy of his hire, Alexander like Paul, waived this undoubted right lest, in some wise, the truth might thereby be hindered. *Insistent stipulation* on so much financial return for preaching labours was abhorrent to Campbell, as to all true disciples to-day. Remuneration, in most instances, is essential, but assuredly must be secondary.

Deeply cherishing Alexander Campbell's memory as the greatest of all our magnificent movement's heroic pioneer leaders, let the same spirit of absolute loyalty to the Saviour and rigid devotedness to the naked truth of New Testament revelation animate us, and' ever be our inspiring glory. Whatever our abilities and opportunities, dedicate and re-dedicate these, as Campbell did, to life-long divinely-approved service for the Master.

c. BAILEY.

'IT doesn't matter into whatsoever barbarous tongue you put the Word of God,' said Ian M'Laren once, 'it seems to fit the language as if it had been made for it,' and he added emphatically, 'It was made for it'

## Bible Readings.

### OLD TESTAMENT.

Isaiah<sup>1</sup>. JEREMIAH and Isaiah declared

The relationship of Jehovah to his unfaithful people Israel to be that of husband. It is in view of this that the prophet here demands whether the Lord had divorced her; or possibly sold her to slavery. The wonder and tenderness of this whole chapter is seen in the fact that it is He who clothes the heaven with blackness, who gives His back to the smiters, and is subject to shame and spitting. Despite the humiliation, He shall be vindicated, and bring salvation to those who fear and obey Him.

Isa 52 Had this pen-picture been recorded a century after the Crucifixion, it

would have been a marvellous production, but that it should have been written centuries before, is sufficient argument for its divine inspiration. The word 'sprinkle' should be rendered 'stattle.' Even if it were not so, there is a New Testament sprinkling (Heb. x. 22) which no man, be he pope, priest, or parson, can perform. God alone is capable of that sprinkling. A characteristic of the prophecies as to the Saviour is seen here. Note the 'high and lifted up'; then the diminuendo 'despised and rejected'; 'oppressed and afflicted'; then the rising inflection, 'prolonging his days;-'justifying many' by bearing their sins,-and 'the pleasure of the Lord prosper; ing in his hand.' Only the Saviour fulfils momentous declarations.

Jer 17 Desecration of the seventh day was

19-27 prevalent that the prophet is forbidden to remind, the people of God's command, upon which depends their continuance as a kingdom in peace and prosperity; but that neglect of the command would lead to the destruction and desecration of Jerusalem. The fulfilment of the latter is recorded in 2 Chron.'xxxvi. The last king of Judah ended his short reign ingloriously. Degraded and blinded he was led a captive to Babylon. When the people returned from exile Nehemiah took precautions against any resumption of former practices by closing the gates."

The Sabbath is not to be observed by Christians, it being but a shadow of better things.

Psalm The burden of this passage is 88 lamentation in the prospect of death in those days "life and immortality had not been brought to light,' and men could only feebly hope that death did not end all. We should be as little able as the psalmist to face death with assurance, but that Jesus in whom is our hope, having become a 'life-giving Spirit' assures that pain and suffering cannot extinguish, and death cannot destroy. We have a paeon of victory where aforesaid there was but a dirge of despair, or a feeble glimmer of hope'.

Ezek. The beginning of this chapter is xxxix. reminiscent of Rev. xix. 17-21, 17-19. where the birds of prey are called to feast on the enemies of the Lord and His people. The exile was the result of despising God's commands and neglecting his Sabbaths. The nation who conquers and enslaves them will themselves be overwhelmed. Then would other nations know that the iniquities of the people had brought about their downfall. As the Lord had brought to them this degradation, so His hand could rebuild and establish them, 60 that all the world might know that 'Righteousness exalteth a nation.'

### NEW TESTAMENT.

Mark v Demon possession was not simply 1-20 madness; but its terrific power is manifest in these incidents that occur on the other (*i.e.* eastern) side of Lake Galilee. The demoniac's dwelling was in the hewn-out rock caves used for burial of the dead. The word 'legion' was applied to a Roman regiment (about six thousand men) Satan's power is seen in the swine. If the blasted fig tree was symbolic of the withering up of the religion of Israel, the destruction of the swine symbolizes the overthrow of Satan's kingdom. In fear, the people beseech the Lord to depart; but the healed man is bidden to stay among them as a testimony of the love and power" of the Saviour.

Mark 5 Jairus faith in the power of Jesus over physical things impels him to come to beg for restoration to health of his daughter. On the way to Jairus' house, he is delayed to comfort a woman, who, characteristic of all sinners, had 'suffered much; spent all, nothing bettered.' She felt if she could only touch His garments

she would be healed. Jesus is quick to perceive the outflow of power, and to commend her faith.

The friends of the ruler feel sure that the cure of the girl, now dead, is beyond the power of this Great Healer. The professional mourners—hired to weep and moan—laugh Him to scorn as He declares that she sleeps. The Saviour does not apply the word 'dead' to the physically dead, but to the spiritually dead.

The professional mourners—though their job is done—are filled with amazement.

John 5 There were in the country mineral

18 'springs intermittent in their action, to which it was common for people to resort for curative purposes. Friendless and alone, this sufferer probably, at the highest, hoped for a helping hand down into the water at the -appropriate time. Without any declaration of faith on the man's part, Jesus bids him take up his bed and walk. Jesus always fulfils more than our expectations. Bearing of burdens on the Sabbath was forbidden; and, questioned by the Jews as to who had healed him and bidden him carry home his mat, we discover that the man does not know who is his healer. Learning later, he informs the Jews that it was Jesus. We need not imagine any sinister motive. Probably he thought they would rejoice to know and welcome this Great Healer.

John 11 The death of Lazarus was the sort occasion of the most momentous

and impressive miracle of the Saviours and of the marvellous declaration of Himself as 'the resurrection and the life.' The avowal of Martha that she knew her brother would rise again in the resurrection at *the last day*, is not rebuked by Jesus. Some preachers would have corrected her, and informed her that it was a thousand years before that.

It is noteworthy how John, in a few brief touches, brings out the same characteristics as Luke does (x. 34-42).

John  
14 The declaration that the 'Messiah should abide for ever,' seemed, to the disciples, to be quite at variance with Jesus' death; and now with His going away following upon His resurrection, He shews them how necessary it is, otherwise the Holy Spirit would not come. In reply

to the question, 'Where?' the answer comes 'Let not your heart be troubled, I go to prepare a place for you.' Some assume they have spoken the last word of wisdom by saying, 'Heaven is not a place, but a state or condition.' How a state or condition can exist apart from place, they never explain. Here the Saviour goes to prepare a place; as in His prayer (xvii. 24) he pleads, 'That *where* I am they also may be with me, that they may behold my glory.' He also assures them that keeping His commands is the best evidence of love for Him.

## *The Pilgrim Fathers and Ministry.*

No minister went with them; that is, no ordained preacher and pastor. Apart from the fragrant memory of their former leader's ministry, they were dependent on what we sometimes speak of as a layman's service. Would to God that all the Lord's servants were prophets! When shall we get away from the paralysing misconception that a man of affairs is thereby incapacitated from being a spiritual leader? I make no doubt that the meditations of Elder Brewster were all the wiser and nobler that he had many public anxieties to bear and responsibilities to carry. It ought to be ever symbolical of New England that the religious spirit was united to the spirit of practical citizenship in him who, unordained of man, assumed spiritual leadership within the Pilgrim theocracy.'

SILVESTER HORNE.

## *Wanted.*

SERVICES of a full-time Evangelist required in the South Eastern District, involving periodic work at Tunbridge Wells, Brighton, and Piltown. Non-smoker essential. >

Applications, stating age, experience, salary required, and giving references, should be made to the District Secretary, Mr. E. T. Thorpe, 32 Wilbury Crescent, Hove 4, Sussex.



## A *British Song-Service.*

DR. R. H. MILLER when preaching for the Independence Boulevard Christian Church, Kansas City, visited congregations in Scotland and England, and gave his impression of these Churches:

'I am impressed by the spirit of reverence in our British Churches. The humblest, barest chapel becomes a very house of God as people enter quietly and bow in silent prayer and meditation. The part of laymen in the service of worship is most arresting to the American visitor. These British brethren exalt the priesthood of the pew.

'I have heard few more reverent and effectual prayers than those offered by men in these Churches. In London and Leicester, in the colliery and mill districts, from professional, business and labouring men, I have heard prayers that would add to the worship of any assembly anywhere.

'Rarely have I heard Scripture read as it is read by appointed readers in British Churches. Both old and young read God's Word with unction and understanding, which make old things new, and the hidden plain.

'And the singing! Some one has said the most terrifying army is that of Scotch Presbyterians rising from their knees and advancing against the foe with Psalms on their lips. I know now what that means. How these British Christians sing! Without magnificent pipe organs, without trained choirs, often without accompaniment or song-leaders, these small congregations press out the very sides of their meeting-houses with tuneful and mighty singing.

'What the assemblies lack in beautiful buildings and suggestive appointments they make up in the sheer joy of spiritual songs. No jazz tunes to religious words or execrable poetry to sacred music. No syncopated religious vaudeville, no

ecclesiastical cheer leaders; but harmonious, united, lifting praise in the great hymns and psalms of the Church universal. Often the best singing is without instrumental accompaniment. After hearing a Scotch congregation sing I was almost persuaded to become "anti-organ." The music is not printed in the hymn books, only the words and musical symbols indicating the tune, and it is masculine singing. Male voices rise above the altos and sopranos in mighty crescendos of praise.'

At one time, all British Churches were opposed to use of instrumental music in worship of God, and even now only a minority of the bigger and wealthier Churches have it. It was introduced first in the Sunday School, and from there with the growth of the pupils worked its way in the Church services.

Dr. Miller confesses that the singing of a Scotch congregation almost persuaded him to become 'anti-organ.' I would to God that not only almost but that altogether he were fully persuaded to come to the pure and simple song-service of the New Testament!

One good thing the Dr. has done for us is to show us the most effective way to combat—to make the singing so fine and effective that no one will feel need for an instrument. So let us have more and better singing schools! Avoid use of the more trashy songs; and these are found in nearly all song books. Let everybody sing and feel what they sing, and put their heart and soul into the singing! —JOHN STRAITON, *Apostolic Review*.

BE swift to hear; and let thy life be sincere; and with patience give answer. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth (Eccles. v).

## *Dancing.*

TAKE the sex contact out of dancing, and there will be very little dancing. Men do not care to dance with men, and women do not care to dance with women. Even a husband and wife do not care to dance with each other. Dancing as usually carried on is rotten to the core. People do not sing religious songs, nor pray, nor meditate on scriptural matters while dancing. What sort of stir would there be if, in the midst of a dance, someone should "suddenly say, 'Now let us pause a moment, while some one reads an appropriate passage of Scripture; then we will have prayer, and then sing 'Nearer, my God, to Thee'?' The usual dance is a moral poison, but if a person wants to dance for exercise he can go into a room, shut the door, and dance with himself till he is satisfied. I do not suppose he would harm himself or any one else. If you think that you love to dance try dancing in a room alone, and see if it is really the dancing that you love. The thing that makes dancing so attractive is the thing that makes it wrong.

*Gospel Advocate.*

## *The Intolerance of Truth.*

IF you have a conviction in respect to the truth, then you cannot possibly allow that which is in its very nature and essence entirely opposed to it—you cannot allow that that also is true. Truth is always intolerant, utterly intolerant of error. The multiplication table is the most intolerant thing in the world. And surely there must be some law, some standard to which our religious views may be brought, some scale in which our opinions may be weighed, that we may know whether they are true or riot,'

T. T. SHIELDS, D.D.

## *Conference.*

NEARLY two hundred brethren and sisters from various parts of the country enjoyed helpful fellowship at East Kirkby, on Saturday, April 11th. Bro. A. Murray, on behalf of Beulah Road Church, extended a welcome to all.

On being called to the chair, Bro. George Hassell (Leicester) expressed regret that Churches generally were drifting further away from their early position, thus creating division. He spoke of the lack of sympathy towards those who desire to remain faithful to the old paths, and urged all to be loyal to the Restoration plea.

Bro. Entwistle reported his labours with the Churches at Summer Lane (Birmingham) and Belfast.' Additions had been made, and he had aimed to strengthen and consolidate the brethren. Opposition encountered was often of a deplorable character. He pleaded for more united efforts. In discussion following, it was urged that more publicity and increased financial support should be given to make the work even more effective.

Bro. Kempster gave his report of work in Africa, reminding us of how this was thrust upon us in 1930. He referred to the faithful work of the late Bro. Frederick, which is loyally being carried out by Bro. Ronald. He had kept the brethren appointed by the Morley Conference informed of all that was being done. Brief reports had appeared in the *Scripture Standard*.

Regret was expressed that Bro. C. Bailey, who should have read a paper, was not present. Sympathy was expressed at Sister Bailey's illness, whom all commended to the care and grace of our Heavenly Father. In these circumstances, it was decided to ask Bro. Bailey to read his paper at the next Conference.

News was received that Bro. A. C. Hill, evangelist, had passed away, and it was agreed to place on record our sense of loss, and our appreciation of his faithful work, and that the sympathy of the Conference be conveyed to Sister Hill and the family. The brethren signified their approval by quietly rising.."

It was decided to ask the Church at Blackpool to arrange for the next Conference, "to be held on September 19th. Bro. Hudson, of Birmingham, to be the chairman,

Tea was served by the Beulah Road "brethren, and over the tea tables acquaintances were renewed and happy memories revived. The evening meeting was presided over by Bro. R. McDonald, and inspiring addresses were given by Bren. F. Day (Birmingham), and J. Holmes (East Ardsley). We were led very near to the Lord, and to a deeper realisation of our obligations to Him, and to each other. Anthems were rendered by Birmingham brethren.

On Lord's Day, Bren. Daniel (Bristol), W. M. Kempster and T. B. Entwistle served the Church at Beulah Road. The Church at Eastwood had the services of Bro. Day. The labours of all were much appreciated.

'Old friends, old scenes will lovelier be,  
As more of heaven in each we see.'

ALLEN MURRAY.

## *Nyasaland.*

WITH prayerful sympathy we record the death of the five year old son of Bro. Ronald, on February 22nd last. Brethren will join us in prayer for the bereaved father and mother.

On March 11 a meeting was held at Namiwawa, to consider future work north of Dowa and at Malokotela, Portugese East Africa, and we expect to hear of progress there shortly. The brethren are full of enthusiasm for the extension of the work in their homeland, east and west, north and south, and appreciate our interest in their endeavours to spread abroad the mighty gospel.

The Bible in Chinyanja. When last in Scotland the National Bible Society informed me their people clamoured for the whole Bible, not in part. This is the experience of Bro. Ronald and our workers too, the people want the whole Bible. 'Bibles are wanted here very much . . . . The brethren want to read the whole story of the Bible, Old and New.' Well, brethren, what about it? Two shillings will buy one copy of the Bible in Chinyanja.

The general contributions recently have not been so good, and in view of the heavier expenses I shall be glad if brethren will be good enough to re-read Nyasaland Notes in April *Scripture Standard*, w. M. KEMPSTBR.

## *News.*

Brighton.—On April 8th, the forty-sixth anniversary of the Church was held. The meeting opened by singing 'Come ye that love the Lord.' Following prayer, the chairman, Bro. E. W. Paris, recalled the blessings and guidance of God, through another year, and pointed out that there was an assembly of believers meeting as far back as 1852 in the town. Bro. F. Huggett urged the impelling influence of love, based upon the words of our Lord, 'See that ye love one another, even as I have loved you.' The secretary (Bro. E. T. Thorpe) gave a resume of the Church's activities, and was glad to note progress had been made, reference to the women's meeting being particularly encouraging. An interesting programme of solos, recitations, etc., was carried through, after which refreshments were served. During the meeting, a vote of sympathy with Sister Hill and family was passed.

Glasgow Fellowship of Youth. - At our fortnightly meeting held on Tuesday, March 24th, at Whiteinch, we were privileged to have Bro. and Sister Crosthwaite with us. Bro. Geo. Barr presided, and after hymn, prayer, and Scripture reading, Rev. xx., (the two latter were taken by young men) Bro. Crosthwaite addressed us, his subject being, 'The Lord's Second Coming. The Jews and Palestine.' He gave us a wonderful discourse, packed full of interesting facts and Scripture truths. After the address discussion followed when some questions were put, and answered by the speaker. Hymn and Prayer concluded a profitable evening together, and again we thank Bro. Crosthwaite for his helpful visit.

SECRETARY.

Iford.—We had the pleasure of witnessing, on April 5th, the baptism of a lady of eighty-four years of age. Although almost totally blind, she cheerfully and confidently made the good confession and was immersed at the evening service. A few months ago, her daughter was added to the Church here.

CAV.R.

Loughborough.—On Lord's Day, March 8th, we had the joy of having two of our senior scholars, Joan Goddard and Doris Hutchinson, make the good confession. They were baptized the same evening and received into fellowship on the following-Lord's Day morning by Bro. E. Hill.

∴ S. WARD.

**Slamannan.**—The annual Church Social held on March 28th, was a time of spiritual blessing and rejoicing. A good company, including many from adjacent Churches, partook of tea.

Mr. A. Gordon presided. He spoke of the early days of the Church, the solid position held by the pioneers: and though the Church had suffered greatly through migration, they still held to their early tuition and were working together in harmony.

Mr. T. Henderson, Glasgow, spoke of Ezekiel's metaphorical words, 'I sought for a man among them . . . to stand in the gap . . . and I found none.' Sin had made a gap in the hedge, Christ stood in the gap and made intercession for us. There are many gaps, we must stand in them, and thus advance the Kingdom of Heaven.

Bro. J. Scouller spoke of 'Standards,' emphasising the Scriptures as the only reliable standard. To lower the standard is to destroy its significance, all must come up to the standard. By the standard all will be judged, and it is our duty to abide by it.

Bro. W. Crosthwaite, said, 'Real Christianity was of the heart. Heart belief, obedience, and service, are demanded. "Whatsoever ye do, do it heartily as unto the Lord." The great need is a willing and warm-hearted people, who will give themselves unto the Lord.'

Hearty singing, and recitations by brethren and sisters, helped to make our meeting a great success. We thank God for the inspiration received, for the unstinted services rendered; and we take courage to go forward, hoping for another year of progress.

**J. D. WILSON..**

**Ulverston.**—Special meetings were held in celebration of the diamond Jubilee of the Church. Mr. W. Crosthwaite, formerly of Ulverston, was the principal speaker. Mr. Crosthwaite's father, the late Mr. Joseph Crosthwaite, a well-known gentleman in Ulverston, was the originator of the Church of Christ in the town. The aim of the Church is to restore Christianity as in the first days of faith and practice.

Many members of the local Churches were among the large assembly at a tea served in honour of the occasion, on Saturday afternoon, April 4th. At the evening meeting, Mr. J. Coulthard presided, and

addresses were delivered by Mr. R. Br Ormandy and Mr. W. Crosthwaite.

Mr. Crosthwaite preached at the Sunday services. Mr. Crosthwaite delivered his sixth and final powerful address on Monday evening. Mr. F. Postlethwaite presided. The subject was, 'Christian Union, is it possible?' Mr. Crosthwaite said, 'The prosperity of the Church, and the salvation of the world demand unity. It was written large and plain in the New Testament that in the early days of Christianity there was just one Church. All developments since the New Testament was written had been according to the mind of man, not according to the mind of God. They had no right to go beyond what was written. What was needed was the resurrection of the spirit of their forefathers. Let the Bible be accepted as the only standard. Reformation on the original ground would bring about unity.'

*From Local Press Report,*

## **Obituary.**

WE deeply regret to record the passing away of Bro. A. C. Hill, who for some years has faithfully been doing the work of a true evangelist in the South Eastern District. We had much helpful fellowship with him in days past, and mourn the loss of a comrade who has fallen in the fight. 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' We are sure many will join us in sympathy and prayers for the bereaved. Fuller notice later.

**EDITOR.**

Mrs. Hill and family wish to thank all for their kind and helpful messages of esteem and sympathy which are much appreciated.

**Ilford.**—We report with sadness the death of our Sister Thora Robinson, at the age of twenty-two. She entered hospital, just before Christmas, for an operation. This was followed by several weeks of painful illness, during which she displayed great fortitude and patience. Her absence is deeply felt by all, and her kindness and hospitality greatly missed, especially by the young members of the Church. Besides her husband, mother, and sister, she leaves a little boy of a year old. The funeral, which was largely attended, was conducted by Bro. D. Harrington.

**C. W. R.**