

THE SCRIPTURE STANDARD

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

That Troublesome Question Again.



It is interesting to note the trouble which queries relating to baptism give some preachers.

The following, which appeared in the *Christian Herald*

is a fine example of this:—

‘Will you kindly give book, chapter, and verse, in support of the practice of infant sprinkling?’

[*Answer*]: I hesitated to say that infant baptism was un-Scriptural, first, because of certain passages in the New Testament which support the practice; and, second, because so many millions of our fellow-believers throughout the world are satisfied that it has Scriptural sanction. I am now challenged to supply the references. Let me say at once that it is impossible to do so. They are only references by implication, as, for example, when we read of the Philippian gaoler that he was baptised, he and all his, straightway.” (Acts xvi. 33.) It is

assumed that there might be infants in that household. Lest there should be any confusion, let me say, once for all, that, so far as I can make out, the New Testament teaches the baptism of believers by immersion. As most people know, I am myself a baptised believer, and during thirty-five years of ministry I have only baptised believers. But I do not withdraw from my earlier reply. While I cannot agree with those who practise infant baptism, I am reluctant to say they are in error, especially when I think of the many devout Anglican clergymen who have been my personal friends, and who have sought to live by the rule of Holy Scripture. As no useful purpose can be served by entering upon a controversy on baptism, I hope friends will regard this reply as final.’

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Why do religious teachers thus treat this important matter? Why are they afraid of controversy on the question? An answer is supplied in the sample passage given, ‘which might support the practice’ of infant baptism. It is assumed that there might have been infants in that household, but the facts are against the

assumption. In Acts xvi. 30-34, it is clearly stated, 'they spake unto him the word of the Lord, and to all that were in his house' . . . and he rejoiced believing in God with all his house.' All that were in his house heard the word, and all believed. Wonderful infants!

But 'millions . . . are satisfied that it has Scriptural sanction.' Well, what of that? Millions are satisfied that the whole papal system has Scriptural sanction. The writer of the above answer is satisfied that 'the New Testament teaches the baptism of believers by immersion, but he hesitates to say that those who practise infant sprinkling are in error.' Both cannot be right: either he is or they are wrong. But 'many devout Anglican clergymen' practise infant sprinkling.' Yes, and in so doing act in contradiction to what their own Prayer Book declares to be Scriptural teaching. Much could be quoted on this head, but the following from the Catechism must suffice:

Question: What is the outward visible form in baptism?

Answer: Water, *wherein* the person is baptised.

Q. What is required of persons to be baptised?

A. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.'

So baptism is IN, not *with* water, and the candidates must repent and believe. The sprinkling of infants cannot be squared with that.

The writer of the answer under review is an immersed believer. So are hundreds of ministers of all denominations.

In the Biography of F. B. Meyer (Baptist), referring to his acceptance of a call to a Congregational Church, the writer, W. Y. Fullerton, says: 'When he undertook the pastorate of Christ Church, he insisted on the provision of a baptistery, and it became quite a usual thing for members of the Anglican Church to seek

baptism at his hands there. The Rev. George Grubb was amongst the number. It is scarcely a secret to say that the building of a baptistery in Lambeth Parish Church, one of the few Anglican Churches in England to make such provision, was prompted by the demand made by Church of England members on Christ Church, and I believe it is correct to say that Mr. Meyer lent his gown to the Rector for his first baptism, and instructed him as to the method of baptising grown persons.' (p. 85).

It is surprising to discover the large number of outstanding preachers, such as Campbell Morgan, Gipsy Smith, and others, who have been immersed, and who yet when preaching are strangely silent on that subject. Of religious teachers of His day, the Lord Jesus said, 'They say and do not'; but it seems that of many modern teachers it is true to say, at least on this matter, 'They do and say not.'

How will such stand when called to give account to the Lord? Of the Pharisees and lawyers, the Lord said they rejected (sighted, treated with indifference) the counsel of God against themselves not being baptised of John (Luke vii. 30). What then of those who neglect and slight the baptism commanded by Him who has all authority, both in heaven and on earth? (Matt. xxviii. 18-20).

EDITOR.

Editor's New Address.

W. CROSTHWAITE, 27 TORPHICHEN STREET,
BATHGATE, WEST LOTHIAN.

NO teacher, deacon, or elder of Central Church, Los Angeles, and no trustee, executive, or teacher in the Pepperdine College uses tobacco.

West Coast Christian.

Sincerity Seeking the Way to Heaven.

BY BENJAMIN FRANKLIN.

(continued).

SHORTLY after, SINCERITY was at a funeral, and his attention was attracted by the conversation of a lady who sat near him, and directed her conversation to some ladies. He soon found that her remarks were of a religious character, but could not discover what religious party she was of, yet he was struck with the propriety of what she said. For the present we shall call her PRISCILLA. When the conversation terminated our friend approached her, as follows:—

SINCERITY.—May I ask you, madam, to what denomination you belong?

PRISCILLA.—To the Church of Christ, Sir.

S.—I supposed you belong to the Church of Christ, but what branch?

P.—I do not belong to a branch, Sir, but am a branch myself. The Saviour said to His disciples, 'I am the vine, ye are the branches.' I trust that I am one of these branches, a member of Christ's Church.

S.—Well, but what do you and your brethren call yourselves?

P.—Christians, Sir.

S.—Nothing else?

P.—Sometimes we call the members of the Church 'brethren,' 'friends,' 'children of God,' 'saints,' etc., as in ancient times. We apply to ourselves only the names given to the disciples in the New Testament.

S.—How do you distinguish yourself from others?

P.—We do not wish to distinguish ourselves from others who are satisfied with the simple names by which the people of God are called in the Scriptures. But those who are not satisfied with Scripture designations, by calling themselves by other names, distinguish themselves from us.

S.—Well, this is a new idea to me. You say that you simply apply to

yourselves Scripture names, as you find them in the Bible?

P.—No, Sir, not exactly as we find them in the Bible—as we find them in the New Testament. We are not Jews but Christians—not under Moses but Jesus—not under the Law but the Gospel—not under the Letter but the Spirit.

S.—If I understand you, then, you call yourselves Christians, Disciples, etc., as the followers of Christ did in New Testament times, and nothing else. Am I right?

P.—Yes, quite right. Is not that sufficient? If you were about to die, and knew yourself a Christian, a Disciple of Christ, etc., would you not be quite satisfied?

S.—I must confess I would. That is precisely what I have been desiring to know and enquiring into for weeks. What doctrine do you hold, madame?

P.—The doctrine of Christ. The Lord has given nothing else. We need nothing else. Are you now satisfied to receive Christianity—pure and unadulterated Christianity as the Lord gave it?

S.—Yes. If I knew how to receive Christianity as God gave it, and nothing else, and how to become a Christian, or a disciple of Christ, and nothing else, as you seem to think one may, it would be a relief to me worth more than worlds. I have had several conversations with Mr. H., but find it utterly impossible to understand him. He thinks I am blinded by unbelief.

P.—My dear Sir, I have not an unkind feeling toward Mr. H. He is evidently a kind-hearted man, and just about sufficiently enlightened to conduct a mourner's bench excitement, without Scripture; but he is ignorant of the Bible plan of salvation, and blinded by partisan zeal. The reason you could not understand him

is, that he presented nothing tangible that you could take hold of.

S.—That is what my friend, the lawyer, told me in a conversation the other day; but he said the fault was in religion—that there is no understanding it.

P.—I am acquainted with your friend, and consider him an honourable man of the world, but he has been confused with sectarian difficulties, and is now a sceptic. But this want of intelligibility is not in religion itself, but in the confused minds of men. Now, the beginning and ending of Christianity is the Lord Jesus Christ, the Saviour of the world. He is revealed to the unconverted and unbelieving world in the four Gospels, Matthew, Mark, Luke, and John. Hence John says, 'These things are written that you might believe.' When the enquirer has examined these Divine testimonies concerning Christ, and believes on Him as the Saviour and Redeemer, it leads him to enquire what he shall do to be saved.

S.—Allow me to say, madam, that is just where I am now standing. I believe in the Saviour with all my heart, but cannot find how to come to Him.

P.—You are, then, prepared to advance to the second division of the New Testament, the Acts of Apostles, and read the inspired accounts of the numerous cases of conversion there recorded, that you may proceed in the same way to obtain pardon and admission into the kingdom of God.

S.—That is precisely the part of the Bible I desire to find, but Mr. H. did not point it out. I was at the protracted meeting, and saw a number of persons come to pray and be prayed for, and I requested him to point out where the Scriptures mentioned such vast numbers turning to the Lord, that I might read for myself precisely what they were required to do; but he did not point out the place. Did you say I shall find this in the Acts of Apostles?

P.—Yes, you will there find an account of all the conversions recorded

in the New Testament Scriptures. But you will find nothing there, nor in any place in the Bible, about coming to the mourner's bench to pray and be prayed for. There were no such proceedings in the Apostles' times.

S.—What then, were they required to do?

P.—Acts. ii. 37 gives an account of a vast number inquiring what they should do, and what the inspired Apostles answered. Read for yourself the whole of Acts before I see you again, and you will then know what they were required to do.

(To be continued.)

Protest Against Innovations.

A PETITION signed by over two hundred members of a Baillieston Church, protesting against certain innovations introduced into the Church services by the minister, was before the Presbytery of Hamilton, at its meeting at Hamilton, on Tuesday. The Presbytery approved of a proposal by the Business Committee that it be appointed as a special committee to make enquiries and report. The petitioners are members of the Mure Memorial Church, Baillieston, and over 230 signatures are attached. 'The innovations,' it is stated, 'consist of, amongst other things, introducing into the service a lectern, a praying desk, and kneeling stool, and the use of the same during the conduct of the service. We consider the suspension of a curtain or reredos at the rear of the platform, as being also objectionable and calculated to give the table the appearance of an altar.'

Weekly Scotsman.

The Roman and Anglican toys named above can now be seen in meeting houses of Churches of Christ in England, where 'Overdallians' are allowed a free hand.

EDITOR.

A Conference Appeal.

AT the Conference at Fleetwood, it was decided to ask for £500 to meet the additional cost we contemplate. We are steadily forging ahead, but we want to accelerate.

Bro. W. Crosthwaite has been kindly lent to us for short periods by the Slamannan brethren. His services have been greatly appreciated, and we want more.

Bro. A. Winstanley has now entered the field, after six months, profitable training with Bro. Crosthwaite. He has already spent a short time with his home Church (Hindley, Lancs.) and Scholes (Lancs.). Additions have been reported from both. He has passed on to Ilford for four weeks. Our brother will be a valuable asset to us, and we expect great things from him.

Bro. George Hassell, of Leicester, has had service with us at East Kirkby, Notts, and Hamilton Street, Blackburn, Lancs. Good reports of our brother's labours have been received from both Churches.

Never was there a time in the world's history when the Gospel was needed more. The Church is divided—the outcome of doubt, scepticism, and unbelief. **BACK TO THE BIBLE.**

Please let us have your support—financial and moral. Will YOU send us a donation, and so help us in our work?

On behalf of the Committee,

LEONARD MORGAN, Secretary,

'Glen Iris,' Lord Street, Hindley, Wigan, Lancs.

R. McDONALD, Treasurer,

180 Staincliffe Road, Dewsbury, Yorks.

Where do they go from here?

AN article with this heading appeared in the March S.S. upon which I submit the following.

It is very evident that the world needs mending, and that God has both the power and will to mend it. It is only reasonable to hope that in His good time it will be done under the personal direction of the Son of God. It is strange to me that anyone

should think all the Old Testament prophecies concerning Jesus are already fulfilled. I admit freely that in all the numerous Old Testament references to the Messiah there is no direct allusion to His second advent. In the Old Testament, clearly traced, are two very different descriptions of His advent. In Isaiah liii. we have the prediction of His rejection,

wounding, death, and also the striking contrast: 'He shall see of the travail of His soul, and shall be satisfied. I will divide Him a portion with the great, and He shall divide the spoil with the strong.'

But the contrast is even more apparent when we compare Isaiah liii. with chapter xi., where a son of Jesse becomes monarch of the world, causing Israel to sing songs of triumph. With the picture of a re-united house of Israel follows the accession of Gentiles to the Messiah, and the knowledge of God filling the whole earth, resulting in abiding peace under Messiah's rule.

Surely, it is natural to conclude that the one part has been fulfilled and the second part awaits the next advent of our Lord? Is it at all reasonable that the despised man of Nazareth should be the world's only view of Him who is appointed heir of all things? Is it likely that God would allow His Son to retire from the world in apparent defeat, without any subsequent vindication? If the prophecies of the suffering servant had an actual personal fulfilment, surely those of the conquering King will have, too?

It is to this first aspect the words of Paul in Acts xiii. apply. In verse 47 is a quotation from Isaiah xlix, and the whole of that chapter should be studied to get a correct view. How could the Jews possibly fulfil all that was foretold of the Messiah? The only feasible explanation of verse 29 is that it referred solely to the first aspect of prophecies concerning the Christ.

But let us go to the New Testament, which should carry more weight with Christians.

On what ground does writer of article conclude that the hour of John v. 28 is one of sixty minutes duration? It might be possible, but hardly credible, for the earth to be burned up in sixty minutes. The same word is found in John xiii. 1, where it means a time or an occasion. We call a last chance the 'eleventh hour,'

and try to teach the rising generation to keep 'good hours.' To those who came to arrest Him, Jesus said, 'This [night, season] is your hour, and the power of darkness.'

Now let us see what the New Testament says concerning two related matters: the resurrection and our Lord's second coming. Read carefully 1 Cor. xv., from verse 20, 'But every man in his own order, or rank: a firstfruit Christ, after that they who are His at His coming—then (again afterwards) the end! How long after, who can tell?

Weymouth renders verse 24, 'Later on comes the end,' and has a footnote 'the *then* of the A.V. is only a correct translation in the sense of *next in order*.' The Greek word denotes sequence, not simultaneousness. Compare Mark iv. 28.

In 1 Thes. iv., Paul refers to the first resurrection, and writing to the Phillipians expressed his willingness to sacrifice all things to win Christ, and advance to the earlier resurrection, which is from among the dead.

Jesus taught His disciples to pray, 'Thy kingdom come, Thy will be done [accomplished] as in heaven, so on earth.' When that kingdom comes His will shall be done on earth as in heaven. Peter was entrusted with the keys of that kingdom, and there is nothing in Scripture to indicate that he has used them yet. Meanwhile the Lord has promised that 'the meek shall inherit the earth,' a tremendous statement in view of present conditions. But earth's rightful King is coming, and long before 1 Cor. xv. 24 shall be brought to pass, the following verse shall be realised in the great and glorious Millennium foretold in Revelations.

W. J. CULLUM.

[Views concerning these matters are not made conditions of fellowship in Churches of Christ. However the hour of John v. 28 may be interpreted, the resurrection of all, good and evil, the Lord declares, takes

place during that same period. The rejection of the Messiah was vindicated by His resurrection, ascension, and exaltation. (Acts ii. 29-36, Rom. i. 3-4). Peter did use the keys, and opened the kingdom to both Jews and Gentiles (Acts ii. and x.), and believers are translated into the Kingdom (Col. 1-13). It is admitted by all that the Book of Revelation is figurative. It must be interpreted in harmony with the plain statements of the New Testament. EDITOR.]

Bible Readings.

OLD TESTAMENT.

Psalms xxxvi. There is no folly like that of the worker of iniquity who continues in his nefarious ways with the flattering idea that he will not be found out. How often is this the path of the gambling maniac, who devising iniquity in private, appropriates his employer's money to further his foolish and criminal practices. By comparison, how great satisfaction is derived from a godly life, which finds peace and joy in the righteousness, loving-kindness, and even the judgments of God.

Isaiah lv. Here is a wonderful invitation to God's people who are athirst for better things to come and be fully satisfied—to have assurance of life and the comfort of an abiding covenant, which are called the sure mercies of David. Paul in the synagogue at Antioch Pisidia, quotes this passage as fulfilled in Jesus Christ. (Acts xiii. 34). But participation in these blessings is only possible to those who forsake their own way and thoughts and live according to the ways and thoughts which God has revealed. Men must learn that what they think is not necessarily in accordance with God's thoughts, and to know what a vast

chasm there is between the ways of men and the ways of God. Blessing is not contingent on what we think right, but in implicit obedience to what God says.

Numbers xiv. 11-24. Within a year after leaving Egypt, the Israelites were standing on the borders of the promised land. God had instructed them to go up and possess it; but the people hesitated and suggested the expedient of sending spies to view the land, and Moses seems to have endorsed the proposal. This was not commanded of God, but merely permitted, and probably no harm would have resulted if the majority of the spies had not brought back a harrowing tale of the size and strength of the people in the land. Joshua and Caleb said: 'God being with us, we can easily conquer.' The people took the side of the pessimists and refused to go. This disobedience cost them forty years wandering in the wilderness. If this lesson may teach us anything, surely it is that expedients that lead to disobedience to or neglect of God's commands are fraught with disaster.

Jer. xxxi. 27-37. The Law warned the Israelites that iniquity would be visited upon their children (Ex. xx. 5) but here the prophet foretells the reversal of that condition, which had been crystallised into the proverb that the fathers ate sour grapes and the children's teeth were set on edge. But a more momentous declaration follows: that of a new Covenant differing altogether from that under which they were then living. The laws would not be written on stones, but on hearts. The old covenant necessitated that the children born into the covenant should, when they reached the age of intelligence, be taught to know (that is 'acknowledge') God. Under the New Covenant, all must have acknowledged God,

otherwise they have no right or part in it. The Old was by right of a fleshly birth, the New, by a new birth.

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Psalm li. Many have blamed David, in view of the enormity of his crime which called forth this penitential Psalm, for the statement, 'against Thee, Thee only have I sinned.' But he surely saw more deeply into the heart of the matter than his critics do; for sin against men made in the image of God is sin against God. For such a sin, there was no sacrifice appointed, yet in view of the broken and contrite heart which was now his, he had assurance of renewal in heart and spirit, and restoration of the joy of salvation. David was not permitted to escape punishment for his sin. See the words of the prophet addressed to him. (2 Sam. xii. 10-15).

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NEW TESTAMENT.

I Cor. iv. Paul is little concerned as to how men may view him, as earthly judgments are partial and biased; but the Judge of all the earth shall do right. The brethren here had ranged themselves under Paul, Peter and Apollos. This was wrong from more than one point of view, but it was going beyond the things which are written; and this can never be justified. There was no reason for setting one above another, or in any way against each other. What they had received was not through the wisdom or power of Paul, Peter, or Apollos, but of God. So far from being persons worthy of honour, their lot was one of seeming dishonour, as they had to undergo hunger, thirst, inadequate clothing and dwelling, while they endured reviling, persecution, defamation, and detraction.

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I Cor. ix. The Corinthians alleged that Paul was not a genuine Apostle, because he did not seek to be maintained by

the Churches; he had not seen the Saviour in the flesh, and he was not married, as were the other Apostles. Here he argues against these allegations, that he and Barnabas had the right to be supported by the Churches, but had not exercised that right because of what would probably have been alleged against them, if they had taken money from the Corinthians for support. Paul accommodated himself to the varying conditions of the people among whom he was called to labour, yet while being all things to all men, there was no compromise of the truth.

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I Cor. x. 1-13. The Israelites were not actually baptised in the cloud and in the sea, any more than that rock from which they drank was actually Christ. The crossing of the Red Sea was a type of baptism in the New Covenant, just as the food that sustained them and the water of which they drank were types of the Saviour and of the Holy Spirit. It is interesting to note that the water did not flow till *after* the Rock had been smitten, while the Holy Spirit was not given till Jesus was smitten and glorified. (John vii. 39). In spite of the fact of their salvation from Egypt, and their participation in these miraculous bounties, sin caused them to forfeit the blessings promised, for most of them perished, because of sinful desires and practices. There is here a solemn warning lest we be betrayed into similar unfaithfulness.

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I Cor. xi. 17-34. This Church, though wonderfully blest with precious gifts, was far from perfect; and the observance of the Lord's Supper was scandalous indeed. Is it not remarkable that to the irregularities in the Church at Corinth we are indebted for this, as also for the thirteenth and fifteenth chapters? How much we would have missed if these had never been penned. Paul declares what he had

received personally by revelation as to the observance of this weekly Feast of Remembrance. 'Let a man examine himself' was never intended to be used, as it frequently is, by advocates of Open Communion. The examination is not as to personal worthiness, but as to whether we are in a fit condition of mind to observe the feast in truth and sincerity. To eat merely to satisfy hunger or from greed is mere mockery.

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I Cor. The brethren had been
xii. bountifully supplied with
 varying gifts, but for some
 reason, he who spoke with tongues

came to think himself and his gift as vastly the most important. Basing his argument on the human body, Paul shows how all the members—even the most insignificant—are necessary for its harmony and well-being. Just so in the Church, if all were speakers in tongues, there would be chaos and not harmony. The variety of gifts of the Holy Spirit were imparted that they might, in unified purpose, build up the Church. In the next chapter, he goes on to shew that the gift of tongues, of which they were so inordinately proud, would pass away, while there would be a permanent necessity for faith, hope and love. J. SCULLER.

J. W. McGarvey, Bible Scholar and Protagonist against Modernism.

JUST eleven decades ago, on March 1st, 1829, John William McGarvey was born. Long years ago, H. S. Earl, the American evangelist who founded the very successful Church of Christ cause, Above Bar, Southampton—the cause still flourishes but is not in the Co-operation—was at tea with us. Handing me his Bible, he said, 'Bro. Bailey, read what is on the flyleaf here.' There we read that, at imminent jeopardy of his own life, H. S. Earl had rescued from the waters of the Mediterranean, off Palestine, his companion and co-worker, J. W. McGarvey. The latter had given the Bible in grateful recognition. So was saved for many years of redoubtable service for the Master and New Testament principles this distinguished scholar, preacher, and soul-winner, 'a mighty Gibraltar against the waves of destructive criticism.'

Of Irish extraction, as a youth in Kentucky, McGarvey early displayed remarkable powers of mind. Later, entering Bethany College, in 1850, he graduated with honours. Meanwhile, he had made a complete surrender to

the Saviour, and had resolved his life-work should be ministry of the Word. For several months he taught in school, and then, in 1851, was invited to become Gospel preacher at Fayette, Missouri. Record says that, accepting the invitation, 'he was ordained to the work of the ministry.' Regarding this, Bro. Sydney Black caustically commented: 'With this palpable relic of the apostacy we are not now concerned.' Alas, Sydney Black's comment is just as applicable in some Church of Christ circles in this country to-day.

Later, he was located for nine years at Dover, in the same State, utilising a considerable part of the time in aggressive Gospel efforts in various other Districts of Missouri. During this period he also held five debates. In 1862, he undertook evangelistic duties at Lexington, Kentucky, and four years subsequently, devoted his whole time and energies to the Bible College established there. This became the work of his career. Teaching thus on weekdays, he expounded and preached on Lord's Days. He remained associated as Professor and

President of the College until his death, Oct. 6th, 1911.

As a preacher, whilst rarely reaching the summit peaks of pulpit eloquence, he never fell below a lofty level. Simple in language, concise and clear in his presentations, and powerful in his reasonings and appeals. It was said of him: 'Little Mac never disappoints us,' and that he was 'easy to hear and hard to forget.'

In knowledge and understanding of the Scriptures, and explanation and inculcation of their truths, McGarvey had few equals. His extraordinary retentiveness of Holy Writ was such that some of his students never heard him read a lesson from either Old or New Testament: he always *recited* it. Of his fame as an expositor, the *Times*, of London, declared that 'probably John W. McGarvey is the ripest Bible scholar on earth.' The embodiment of clarity, lucidity, and deliberateness, while it was possible to disagree with his conclusions, it was impossible to misunderstand him. Upon his students, his magnetic, consecrated personality left an indelible impression for devotedness, faithfulness to the Word, and absolute conscientiousness. Proudly and justifiably, he could say, 'I have never weakened the faith of any young man entrusted to me.' Would that all professed Restoration Movement teachers of to-day could speak the same!

To Church of Christ members in this country, McGarvey was best known as the author of his *Commentary on the Acts*, an exceedingly helpful work, particularly in its explanation of the conditions of salvation in apostolic days. McGarvey on the Acts was a much used authority by our preachers three to five decades ago. He published other scholarly volumes on Scripture themes, and for many years contributed a weekly article in a leading organ of our U.S.A. Churches on Bible questions and difficulties.

Connected with a protracted tour he made in the Holy Land, when, as

already stated, he was in imminent peril in the Mediterranean, an amusing story is told of his thoroughness and exactness as student and investigator. Some time after the tour, Z. T. Sweeney, a leading U.S.A. brother, visited Palestine, and, seeking to engage the services of an intelligent Arab as conductor, was confronted by an enquiry if he came from 'Merica.' He replied affirmatively, and so to the further question if he knew 'McGar-vi, from Kentucky.' Suspiciously, then asked the Arab, 'Are you anything like McGar-vi?' Naturally, Sweeney wished to know the reason for this query. 'If you be like McGar-vi,' responded the Arab, 'I will not undertake to manage you.' 'How is that,' said Sweeney. Came the surprising, telling explanation: 'Why, when I took charge of McGar-vi, he *did measure every hole in Palestine with a tape.*'

At the age of sixty, when men oftentimes deem less strenuousness their due, McGarvey commenced a minute examination of the claims of destructive criticism, and for fifteen years pursued this investigation. He waded through volume after volume of intricate study to familiarise himself with both sides of the question of modernism. He became adamant in his opposition to the evolution theory and other higher critical views. More than ever he was firmly fixed on the Bible's full inspiration and authority. No considerations of position or popularity moved him a hair's breadth from these conclusions of his own almost unrivalled scholarship and prodigious efforts in research. Unquestionably, he was a tower of strength to the fundamentalist forces of those times.

To McGarvey, the Saviour's statements respecting Old Testament authorship and records were absolutely final. Jesus said David wrote Psalm cx. (Matt. xxii. 42-45), and, despite all destructive criticism's confidence, contrary contentions, it was therefore certainly written by David. Regarding the reality of the events in the story of Jonah, McGarvey

emphatically declared: 'Jesus, as a man of absolute truth, could not say that a certain event took place, unless He knew that it had. He could not, for instance, say that Jonah was in the bowels of the fish unless he was. He makes this solemn assertion, and He makes it the basis of a prediction respecting Himself: As Jonah was three days and three nights in the bowels of the fish, so the Son of man shall be in the heart of the earth. He also says that the men of Nineveh repented at the preaching of Jonah, and He could not have said this unless He knew it to be true.'

Completing his *Commentary on the Gospels*, according to Matthew and Mark, he presents a lengthened and erudite discussion of the much-debated question of the authorship of the latter half of Mark's last chapter. We quote his verdict: 'Our final conclusion is that the passage in question is authentic in all its details, and that there is no reason to doubt that it was written by the same hand which indited the preceding parts of this narrative. The objections which have been raised against it are better calculated to shake our confidence in Biblical criticism than in the genuineness of this inestimable portion of the Word of God.' Similarly, prolonged study led him to the conclusion of the Pauline responsibility for the Epistle to the Hebrews.

Unyielding in his attitude against destructive criticism, he manifested like antagonism against instrumental music in the worship services of the Church, and kindred unscriptural innovations that struck directly or indirectly at the root principles of the Restoration Movement he loved so much. He was widely regarded in the United States as 'by far the safest' leader of the Movement of his day. As to modern advocates of 'divine healing,' he wrote: 'The Apostles were never known to go about exhorting people to come forward for the healing of the body. They effected miraculous cures in a few instances as a sign to unbelievers,

but they never proclaimed, either to saints or sinners, that the healing of all diseases was a part of the Gospel which they were sent to preach.' So-called faith-cure Churches and preachers were misleading the people by deceptive devices.

Would that the unswerving devotedness displayed by J. W. McGarvey to the Saviour and New Testament teaching was exhibited by all professed Restoration Movement adherents to-day!

CHARLES BAILEY.

Preach the Gospel

'A FINE address from our brother to-night.' This remark was heard at the close of a Gospel Meeting. We must agree: it was a fine address. The preacher was sound, he believed the Word, and with clear reasoning had brought forth proofs of certain facts of the Gospel. The brethren would leave that meeting feeling that they had been built up in the faith. Such a message does edify.

Yet what of those visitors who had not put on Christ?

There had been no telling of the old, old story of Jesus and His love.

No word of salvation, no mention of how they could become members of Christ's Church, nor had any appeal been made.

Gospel meetings are convened for the purpose of preaching the Gospel. How often do we fail in our duty.

Paul and Silas were followed by the girl who cried: These men are the servants of the most high God, who show unto us the way of salvation.'

Your task, as a preacher, is to show unto men the way of salvation. This can only be done through preaching that Gospel which is the power of God unto salvation to everyone that believeth.

'How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.'

L. MURPHY,

Keeping the Faith.

HOW magnificently Paul did this, fighting Judaisers and division makers, until the hour of his departure, ever contending earnestly for the faith.

Could we imagine Paul, who wrote so much against sectarians, if isolated from a Church of Christ, meeting with, giving his time, talents and money, to help build up some man-made institutions, and yet claiming to keep the faith? There must be many who, having obeyed the divine ordinance and been baptised into the One Body, are now working for some other body which is not of divine origin.

'Other foundation can no man lay than that is laid, which is Jesus Christ.' But why build on that foundation 'wood, hay, stubble,' and suffer loss; rather than build with 'gold, silver, and precious stones,' and receive a reward?

Do you, my isolated brother, ever think of the few who are standing bravely for the old paths, and what we are doing to help them?

If you cannot set up the Lord's Table in your own house, you can read your Bible and pray for those who are labouring to repair the breaches in the walls of the heavenly Jerusalem, and we can give to that work as the Lord has prospered us.

If isolated brethren would keep the faith, and whenever possible meet together—there are plenty of means of transit now—we could have many more Churches of Christ in this land of ours. Why not try?

Is not our plea the grandest on earth? Then gird on your armour, take 'the sword of the Spirit which is the Word of God,' earnestly contend for the faith, so that when your time of departure comes, you may be able to say with Paul, 'I have kept the faith.'

A. R. ADAMS.

A Letter from Australia.

Dear Brother Editor—Sometime ago I had a whole year's issue of *The Scripture Standard* sent to me by my esteemed Bro.

James Wardrop. He knows what a glutton I am for anything from the dear homeland. I will, with your permission, try to give your readers some of my experiences in Australia. Just over fifty-two years ago we landed in New South Wales. Three weeks later we took a house in this town, and set up the Lord's Table on the first Lord's Day. We opened with the hymn, 'Blest be the tie that binds our hearts in Christian love,' and there were some tears shed, for that was the hymn we sang as we left home. Four members were present, John Jack, Alexander Fraser, the writer, his wife, and two children. It was a very happy day. We met for two years in our house before I got in touch with any of the Australian brotherhood. Writing to Bro. Wardrop at the time, I told him I had not found a Church of Christ in New South Wales. He wrote to Sister Black (London), and she wrote to Dr. Joseph Kingsbury, who at once began to correspond with me. The day before receiving his letter I had a very serious accident, which laid me aside for twenty-five weeks. That letter, oh, that letter! It did me more good than the doctor. O that tie that binds! Dr. Kingsbury had an accident about the same time, but he begged me to go and see him as soon as I could give up my crutches, which I did.

Regarding our Church life in Australia, and our first convert, observe how God moves and guides the affairs of those who are faithful to Him.

I met a woman who came from my own town, Armadale, West Lothian, Scotland. I invited her to the meeting in our home, and she decided to obey the Lord. I told her to come to our home and we would baptise her. My dear wife (now in Paradise) and I got up early in the morning, and marked off a piece of ground seven feet by three feet, dug it out two feet six inches, took the bricks from the washhouse floor, and built the walls with them. From a large underground tank we filled the newly-made baptistry, and had everything in readiness. When the woman appeared she said, 'Oh, what a trouble I have put you to.' I said, 'It's been a hard job, but a happy one.'

When I attended our first conference, fifty years ago this year, I reported fifty-three members. That was before we had a stated evangelist.

Another incident. I saw the name on a house, 'Tranent.' I knocked at the door and told the lady to excuse my Scotch impudence. She said, 'Come in, you're Scotch.' This turned out to be the home

of Bro. Banks, from Bathgate. He and his wife both became members with us. Sister Banks is now aged ninety-seven. She sang to me the other day, 'There is a land that is fairer than day.'

When I first called at that home, as I was leaving, a man going to his work looked round. I named him, although I had never before seen Him. He said, 'I don't know you.' I said, 'No, but your sister, Mrs. Blair, told me I would meet you in Australia.' He became a member of the Church. He returned to the homeland and died there. And now I am nearing the end of the road. I am, in my eighty-second year. But thank God I was able to give an address to the Church, on Lord's Day morning, on 'Our Great Inheritance,' and at the evening meeting I sang a solo.

My blessings have been so many, I cannot count them.

Greetings to all the Brotherhood.

Yours in the King's service,

JOSEPH FRASER.

Merryweather, Australia.

Correspondence.

Dear Editor—In report of Bro. Scouller's visit to Bristol it is stated that hearers said they 'had never heard it put that way before.' Bro. Scouller recently gave a series of addresses in Glasgow, and at the close of one of his meetings the same remark was made. In places hundreds of miles apart the same impression was made. People are longing for the old message. May Bro. Scouller be long spared to proclaim, as he so ably and faithfully does, the way of salvation; and may others realise their responsibility to tell out the same message.

C. BURGESS

News.

Scholes, Wigan—From May 14th to May 30th, Bro. A. E. Winstanley, of Hindley, conducted a Mission at Scholes, Wigan. Bro. Winstanley exhorted the Church on Lord's Day Mornings, taught the combined Young Men's and Women's classes in the afternoons, and preached the Gospel in the evenings, as well as each Tuesday evening. Sound and Scriptural messages were given on each occasion.

In addition, regular visiting was carried out by Bro. Winstanley, resulting in attendance at the meetings of members who had not been for some months. The Gospel meetings on Lord's Day evenings were particularly well attended, though the mid-week Gospel meetings were poorly supported.

The Church rejoices in the addition of one to our number—Edna Clark—who had been attending the Gospel meetings for several months. She was immersed on the last Lord's Day evening of the Mission. We pray that she may keep faithful, and that she may be the firstfruits of a harvest to follow.

The Church is greatly indebted to Bro. Winstanley for the earnestness and willingness with which he devoted himself to the work, sometimes in the midst of difficulties known only to those who labour in the Lord's vineyard. Our prayers follow him as he goes to Ilford to work with the Church there during June.

C. MELLING.

Fleetwood.—Last autumn the writer started a Boys' Bible Class, which has been held before the Breaking of Bread each Lord's Day morning. A number have attended regularly, and shown keen interest. During the winter, they came to the meeting room one evening per week for games, reading, etc. On Monday, May 29th, the boys spent the day at Grange over Sands and, in glorious sunshine, had a day of real recreation. We trust that by instruction in Bible things, and guidance in things material, they may early yield themselves to the Master.

Fleetwood—We are happy to report that, on June 3rd, our Sister Alice Windle, widow of the late Bro. William Windle, reached her 80th year. For many years in fellowship at Newcastle-on-Tyne, and then at Wortley, Leeds, she came along with her husband in 1925 to Fleetwood. Many readers of this paper will rejoice to read this. Our sister is in regular attendance at our meetings, and is keenly interested. Her health is wonderful, and she gives no indication of having already gone ten years beyond the allotted span. We pray she may continue with us for many years.

A. L. FRITH.

Morley.—The Church has been blessed by the baptism of a young man into the ever blessed name. He is Stanley Wainwright, who has been attending our meetings for some time. It was on Lord's Day, June 4th, that he made the great decision. Bro. Lewis

Murphy (Dewsbury) was the speaker, and at the close of the address he made a moving appeal, and during the singing of the last hymn, Stanley walked to the front and expressed a desire to follow the Lord. On June 6th he was duly baptized, and on the following Lord's Day received into the Church. Our young Bro. is the grandson of Bro. Frank Brown, late of Wortley, Leeds (now of Southampton), who in times past was a prominent member in the Church there. We trust Stanley may follow worthily in the footsteps of his esteemed grandfather.

H. BAINES.

East Ardsley.—A rally of brethren standing in the old paths in Yorkshire, was held at East Ardsley, on Saturday, May 27th.

Under the chairmanship of Bro. R. McDonald, a paper was given by Bro. Hoyle on 'The points of difference between those standing for old paths and the Co-operation in its present form.' Bro. Hoyle dealt with this subject in a very able manner, and questions were asked and answered.

A good number partook of tea provided by the Ardsley sisters.

The evening meeting was presided over by Bro. L. Murphy, and addresses were given by Bren. R. McDonald and A. Murray.

These three brothers encouraged us to adhere to the standard as first given and set by the Messiah. We went home feeling that it had been good and profitable to wait upon the Lord.

It is intended (D.V.) to hold the next rally at Morley, in the near future. E. WORTH.

Wallacestone—Bro. Crosthwaite is conducting a two month's mission for the Master, from the beginning of May. Our brother has not spared himself in proclaiming the Gospel message, in the open air in the afternoons on Lord's Days, and in the evenings in the meeting place, also on Wednesday evenings. The meetings are being well attended, the brethren giving loyal support, and a number of strangers are coming in to hear the message. One young man, attending these meetings regularly, decided, and put on Christ in His own appointed way on 31st May. We thank God for the increase and pray that more souls will be ingathered for the Master ere our brother's mission closes.

RICHARD BROWN.

Nyasaland.

THE preaching of the gospel continues and extends, making pressing claims upon the fellowship of brethren in the homeland. Scotsmen, Englishmen, Welshmen and Irishmen co-operate with brethren in the great continent of Africa itself, white and black, make their remittances from time to time, in order that the work of the African Church of Christ in Nyasaland may be sustained.

There are over a dozen whole-time evangelists, in addition to teachers in schools, who are maintained in the work.

Seed is sown, the fruit is gathered, though much sowing of the word may be delayed the ingathering.

With this issue of the S.S. we, and our readers, enter upon the tenth year of our venture for Christ, in Nyasaland. What a decade! We can but commend the faithful supporters at home, and honour the loyalty of our fellow-christians in Nyasaland.

We had hoped that one of the U.S.A. Missionaries in Rhodesia would have visited Nyasaland but the Brother concerned had to remove to Cape Town on account of the health of his family and the visit could not be made.

It would be an advantage if some brother could visit the field of our activities and interests, but we do not know of anyone at home who is favourably placed to make such a journey.

Meanwhile, will readers remember the workers in their prayers, and continue and renew their financial contributions. I have to gratefully acknowledge receipt from Anonymous, 10s., the envelope bore the stamp of Heckmonwike.

W. M. KEMPSTER.

Wanted.

TWO or three copies of *The Narrow Way in War, or the Straight Path for the People of God*. A Scriptural guide to the Christian conscience in the present crisis, by Henry McKerlie, published during the Great War, 1914-1918. Price to J. Torr, 24 Craigmere Avenue, Stoke, Devonport. Will readers kindly note, and hunt up such booklets?

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

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

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

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

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

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

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