

THE SCRIPTURE STANDARD

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

The God of Elijah.



ELIJAH, the prophet of fire, whose voice swept through the land like a whirlwind, had finished his course in triumph, passing as he lived, in a chariot of fire and a whirlwind, into heaven. His departure left a great blank. His successor, Elisha, takes up the fallen mantle, and smiting the waters of Jordan, cries, 'Where is the Lord God of Elijah?' Elijah's God manifests His presence and power, parting the waters, making a path for His servant, causing the sons of the prophets to testify: 'The Spirit of Elijah doth rest upon Elisha.'

When stalwarts in the fight for the faith, upon whom we have leaned, are taken from us, how blank and dark everything seems, 'so poor and vast, all our life is overcast.' Hard, heavy tasks, great tasks, great difficulties confront us, we feel our weakness and insufficiency, and more in fear than faith we cry, 'Where is the Lord God of Elijah?' Does the Lord who loves us, and whom we love, still live, and is He mindful of us? It was because God was a living reality to Elijah that he was able to stand like a wall of

brass against the surging tide of a nation's apostacy; and on Mount Carmel to win such a magnificent victory for truth. To human eyes he seemed to stand alone, 'one faith against the whole world's unbelief,' but the man who could confidently affirm, 'The Lord God of Israel liveth, before whom I stand,' was in a tremendous majority. Elijah lived, spoke, acted, as in His presence, and according to His Word. The God of Elijah, unlike the god of Baal, was not asleep, but vigilant and ready to vindicate His faithful servant's work.

We need in these 'perilous times,' the same strong faith in God, that will enable us to be and do, to serve and suffer, confident that however dark and evil the outlook, however strong the opposition, God will, in his own time and way, vindicate His cause.

Elisha's servant rising early one morning, saw the city encompassed by a host of enemies, with chariots, and horses. To him the situation was dangerous and hopeless. In alarm he cried, 'Alas my Master! What shall we do?' The man of God saw the position with other eyes than those of sense, and bids his servant, 'Fear not; for they that be with us are more than they that be with them;' and when in answer to prayer the young man's eyes were opened,

he, too, saw the 'mountain full of horses and chariots of fire round about Elisha.' 'This God is our God, for ever and ever, and He will be our Guide even unto death.'

Yet, how often in dark days, when the powers of darkness seem to hold the field and threaten to carry all before them, have we longed to see God, as in Elijah's day, rise and frustrate their wicked plans. With David we feel, 'It is time for Thee, Lord, to work; for they have made void Thy law.' Happy in such times are they who by faith can discern 'that God is on the field, when He is most invisible.' Think of the early days of Christianity, when those first preachers, from the human standpoint so poorly equipped, went out to face a hostile world, with civil and ecclesiastical powers, and the combined forces of earth and hell arrayed against them, determined on their extinction.' If, said Dr. Ballard, 'we can imagine a lion, a tiger, and a wolf, uniting in desperate effort to destroy a lamb, and failing, we should have but a fair parallel to that which actually happened at the commencement of the Christian era. The practical alliance between Jewish hate, Roman might, and Greek subtlety, against the infant Christian faith is absolutely without parallel in history.' Yet those pioneer preachers triumphed gloriously, overcoming all opposition, and even, as Gibbon the sceptic testifies, planting their standard on the ruins of the Roman Capital. Gamaliel, that great Jewish teacher, put the case well when he said; 'If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' Opposition in the first case was needless; and in the second useless, Gamaliel reminded the Sanhedrin of others who had risen, made a stir, gathered crowds around them, but when these men died their cause died with them.

The founder of Christianity was slain by religious leaders, His disciples

were scattered; but He rose victorious from the grave, and His disciples having seen, heard, and eaten with Him after His resurrection, faced hostile crowds boldly proclaiming a risen, living, crowned, and glorified Lord. The cause that is founded upon one who can say, 'I am He that liveth, and was dead, and behold, I am alive for evermore,' need fear no attacks from either earth or hell.

Diabolical and persistent efforts to exterminate Christianity by the emperors Nero, Diocletian, and others were overruled by God for the furtherance of the Gospel, the very blood of the martyrs proving to be the seed of the Church. The Emperor Julian, the Apostate, with his dying breath exclaimed, 'Thou, O Galilean, hast conquered after all!' The God of Elijah has been the God of each succeeding race, and He still lives and reigns.

In the Book of Revelation the great Anti-Christian powers are graphically depicted in all their fury and strength, and it is written: 'These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings, and they that are with Him are called, and chosen, and faithful.'

The Lamb shall overcome them. What a glorious paradox! Yes, meekness, love, and truth, are more powerful than all the hosts of error and evil, and mightier than all the armed forces in the world. We see to-day great and powerful nations endeavouring like those of old, to crush out the Christian faith, but they too will fail. He who spoiled principalities and powers when by His cross He triumphed over them, will overcome all His foes with 'the sword out of His mouth,' 'the sword of the Spirit, which is the Word of God;' and will yet demonstrate who is the blessed and only Potentate, the King of kings, and Lord of lords.' If we are of those who have been 'called' by the Gospel, 'chosen' because of our faith and obedience to King Jesus:

and are 'faithful' and loyal to Him, we can confidently await the issue.

The God of Elijah who answered by fire, vindicating His name, and shattering the hosts of Baal, will frustrate every scheme and plan of

men, which run counter to His revealed will.

EDITOR.

EDITOR'S ADDRESS UNTIL END OF JUNE:
c/o Bro. W. Steele,
Prestongrange, Prestonpans,
East Lothian.

Future of 'The Scripture Standard,'

THE passing of our esteemed colleague, Bro. J. Scouller, has made some changes necessary.

For nearly five and a half years 'Notes on Bible Readings' were ably contributed by our departed brother. Also, as 'Uncle Jack,' he supplied matter for 'Young Folk's Corner.'

We have decided to discontinue 'Notes on Bible Readings,' and in place of these to insert articles relating to our position and plea.

Bro. A. E. Winstanley, who has done, and is doing, much work among the young, has acceded to our request to be responsible for 'Young Folk's Corner.' At present, he is working with the Church at Derby. Will our readers pray for him that he may be blessed, and be a blessing to many.

Our readers know the difficult times through which we are passing with rising prices and scarcity of materials. Since we started this magazine some of our best financial supporters have been taken from us. If only all who are still loyal, and desire a stand for the old faith to be maintained, will endeavour to increase the circulation of the *Scripture Standard*, and send on what they can to our treasurer, Bro. Frith, they will help to keep going the only magazine in Britain which stands foursquare for the Restoration plea.

EDITOR.

INCREASE IN PRICE.

THE increased cost of production and distribution, plus the recent heavy increase in postal rates, makes it imperative to increase the price of this magazine.

We regret having to do this, and especially when some have paid in advance for their copy or copies. We feel sure these will understand, and meet this increase now or when remitting for next year (D.V.).

From the JULY issue the price will be 2£d. per copy. Will all our agents and readers generally kindly note, and co-operate with us during the last half of this year, to adjust matters.

During the five years this magazine has been in existence, a number of our best supporters have died, and during the last year this has been markedly, so. We appeal for others to help as they did.

PLEASE NOTE.

1. Send along your subscription when due, without application having to be made for it. This will save postage.

2. Will agents, as far as possible, send the money collected at least every six months.

The rates for the magazine will now be:

1 Copy, post free, per year	3/6
2 Copies, " "	6/-
3 » » »	ay-

Agents' parcels are sent post free.

A. L. FRITH.

W. CROSTHWAITE.

The Throne of David,

THAT throne of David, when was the promise fulfilled ?

'Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* Thine inheritance, and the uttermost parts of the earth for *thy* possession.' (Psalm ii. 6-8).

Compare Dan. ii. 44, 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever,' and Heb. xii. 22-28: 'But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven. . . . Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.' What is the difference between a kingdom which shall stand forever, and one that cannot be moved? None whatever! Paul says it has been received.

Now compare Isa. ii. 2, 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'

Daniel said God would set up a kingdom in the days of these kings. Isaiah said it would be the mountain

of the Lord's house. Paul says it is both: 'Ye are come unto the mount. . . . Wherefore we, receiving a kingdom.' What is the mountain referred to by Isaiah? It is mount Zion. And what is that? It is the Church of the first born, the kingdom which cannot be moved. There is the fulfilment of Daniel's prophecy. I have not arbitrarily asserted it.

In Matt. iii. 2, iv. 17, Mark i. 14-24, we read that John and Jesus went forth preaching the gospel of the kingdom of God. Jesus said, 'The time is fulfilled, and the kingdom of God is at hand.' Compare Dan. vii. 13: 'I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him. His dominion is an everlasting -dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Here Daniel sees Christ, the Son of Man, coming to the Ancient of Days. For what? To receive dominion, glory, and a kingdom.

Now take Acts i. 9: 'While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' For what? To receive the kingdom, as Daniel prophesied.

In Eph. i. 20-23, Paul says that Jesus received it when He was made head of the Church. Hear him, 'Which he wrought in Christ, when

he raised him from the dead, and made him to sit at his right hand in the heavenly places. Fax above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come. And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

Compare Mark ix. 1: 'There be some that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.' Now follow these passages: 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' The kingdom had not come then, but was at hand. Later, Jesus told His disciples to pray, 'Thy kingdom come' (Matt. vi. 9). The kingdom had not come then, but He told them that some of them would still be living when the kingdom should come. There was Joseph of Arimathea—who also himself waited for the kingdom of God. (Luke xxiii. 53). The kingdom had not come then. And after His resurrection, when Christ was with His disciples (Acts i. 6-8), we read, 'They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth.' It had not then come—and they still expected it. Now the question arises. When did the power come? That will settle the issue. 'But ye shall receive power, after that the Holy Spirit is come upon you.' 'And when the day of Pentecost was fully come, they were all with one accord in one place, And suddenly there came a

sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance' (Acts ii. 1-4), and in verse 47, 'The Lord added to the church [or kingdom, as promised in Matt. xvi. 18-19] daily such as should be saved.'

Here we reach the conclusion, *viz.*, the power came when the Spirit came; the Spirit came on the day of Pentecost; therefore, the power came on the day of Pentecost. The kingdom should come with power (Mark ix. 1); the power came on the day of Pentecost; therefore the kingdom came on the day of Pentecost.

Having shown that the kingdom, as prophesied by Daniel, and announced by John and Jesus, began on Pentecost, we will now discuss the throne on which Christ is sitting.

CHRIST ON HIS THRONE.

'He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne, and the counsel of peace shall be between them both.' (Zech. vi. 13). (1) He shall be a priest upon His throne, not the Father's. (2) He will rule upon His throne, not the Father's. (3) He will sit upon His throne, not the Father's. 'But unto the Son he saith: Thy throne O God is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom.' (Heb. i. 1-8). That was said in the heavens by Jehovah to the Son who is set [enthroned] on the right hand of the throne of God: His throne, not the Father's. Paul says: 'Now of the things we have spoken, this is the sum: we have such an high priest, who is set (enthroned) on the right hand of the throne of the Majesty in the heavens.' (Heb. viii. 1). (1) Christ is high priest now. (2) He is a priest on His throne; (3) therefore He is on His throne now,

not the Father's. Again, 'Seeing then we have a high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. (Heb. iv. 14). (1) He is priest on His throne; (2) but He is priest in heaven; (3) therefore, His throne is in heaven, as prophesied in Psalm xi. where David locates his seed should sit. (4) 'For if He were on earth, He would not be a priest.' (Heb. viii. 4). But He is a priest on His throne, and sits and rules on His throne, therefore His throne cannot be on earth. In Acts. ii. 36, Peter pronounced Him to be *both* Lord and Christ. Thus the kingship and priesthood are connected together, as Paul says in Heb. vii. That settles it. Christ will never occupy His throne on earth.

CHRIST ON DAVID'S THRONE.

What else is His throne called? On Pentecost, Peter quotes the prophecy concerning David's throne, as follows: 'Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would *set one* upon *his throne*, he, foreseeing this, spake of the resurrection of the Christ, that neither was he left in Hades nor did his flesh see corruption.' Thus Peter

connects the prophecy concerning Christ being seated on David's throne with His resurrection and ascension to heaven. Hear him further, *Being therefore by the right hand of God exalted [enthroned], and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet.' If that does not prove that the reign of Christ (the seed of David) began on Pentecost, that the throne on which He sits is David's throne, nothing can be proved by the Bible at all. The throne of David under the Old Covenant was the type. The reign of Christ on His throne, at the right hand of God, is the anti-type—transformed from temporal to spiritual.

It was in the days of those kings that the God of heaven did set up a kingdom (Dan. ii. 44-45), in the days of the last world empire, *viz.*, the Roman, A. D. 33 and A. D. 70. That last world empire was broken into pieces by the stone that was cut out of the mountain without hands. Thus Christ rules in heaven and on earth. Jesus Himself said, 'All authority hath been given unto me *in* heaven and *on* earth.' j. TORR.

Alexander Brown—Bible Teacher.

THE New Testament Restoration Movement, in its thirteen decades of history, records not a few leaders of impassioned eloquence, Gospel proclaimers yearning and appealing for souls, and divinely-blessed with rich ingatherings of converts. It records, also, teachers of profound understanding of the Word, and rare ability to explain the result of their Scripture investigations. Among the latter in this country, Alexander

Brown had few peers, and scarcely one to surpass him. If not quite in pioneer ranks, he stands a giant amid the early heroes of the Movement. As a man, as a Christian leader, and especially as Bible expounder, he holds an outstanding and unique position.

A Scotsman, born in 1841, of devout Presbyterian parentage, in the little village of Longridge, near Fauldhouse, West Lothian, Alexander

Brown began life's stern-realities at the *ripe* age of nine years. His father, a pit overseer, finding it difficult to 'make both ends meet,' asked for increase of wages. Instead, his employer said: 'I'll tell ye what I'll do, I'll gie wee Sandie a trapdoor to keep.' So the laddie went below to add his mite to the family exchequer, in due course becoming a pony driver, and hewer at the coal face.

Then, as he approached manhood, the great religious revival of 1859-60 reaching Fauldhouse, whither the family had removed, secured Alexander's full-hearted decision for God; and soon, the dedication of his characteristic energies to the study of the Word. His attention drawn to the baptism question, thorough enquiry into the matter convinced him of the Scripturalness of believer's immersion, and his duty, therefore, to observe this. He acted accordingly, and also convinced others likewise. These, with himself, soon formed a small Church in the locality.

Enthusiastic in their search for knowledge, the young men of the vicinity arranged a class for this purpose, obtaining the services of a 'stickit minister' as guid e. Alexander, encouraged by his mother, regularly rising at four a.m. to fathom the difficulties of Greek.

Later, coming under notice of the devoted leader among our Scottish Churches, Thomas Hughes Milner, the latter invited him to Edinburgh. There, Alexander utilised the city's educational facilities, and proved of usefulness to the Church. Thus he laid the foundation of that thorough acquaintance with the New Testament Scriptures, and their original language, he afterwards so signally displayed.

Recognising his promise of exceptional gifts as speaker, the Edinburgh Brethren afforded him opportunity for exercise of his powers in this direction, and for brief periods he helped Churches in various districts. Personally, he would have preferred *to* labour without remuneration, or

just relying upon Brethren's generosity, with no stated salary. Apparently this was impracticable. In 1864 he commenced two years' service with the Glasgow Churches, followed by a similar period at Huddersfield. Then, continuing in Yorkshire, partly supporting himself with secular employment, and partly maintained by the Wortley members, he laboured in Leeds experiencing the joy of seeing a substantial Church established there.

Subsequently, with Liverpool as chief centre, he served the G.E.C. and individual Churches for several years, his efforts receiving commendation, and his name, ability, and devotedness, became widely known among the Churches. Thinking scholarship distinctions would possibly assist him in the Master's service, he, for a time, attended Glasgow University with a view to such. Ill-health, however, prevented his continuance in this endeavour.

Though blessed in several instances with numerous converts as outcome of his mission efforts, he was mentally and spiritually constituted more as teacher, Church upbuilder, and expounder than proclaimed. He himself realised this. Accordingly, from 1883 until near the end of his career, he was engaged almost entirely in work of a teaching and training nature. Delighting in this scriptural, educational enterprise, and recognising its value and its urgent need, he so threw his energies into its pursuit—probably taking scarcely any physical exercise—begudging every hour not so utilised, that the strain proved eventually too much for his strength, and for many months prior to his death, September 13th, 1893, he was compelled to desist completely from public effort.

Training young brethren for the Lord's work was *the* feature of Alexander Brown's life work. For the Restoration cause to prosper he was convinced Bible training was essential. Hence, invariably, where he laboured for a lengthened period he sought to establish classes for this

purpose, studying a portion of Holy Writ or a definite Scripture subject. A practice we might adopt to-day—the need is as great or greater. Not only did he strive to impart sound, full knowledge of Bible facts, precepts, promises and principles, but, besides, the best methods of investigation and mastery of Bible truth. Glasgow, Slamannan, Edinburgh, Tyneside, Furness, Yorkshire, and Lancashire, were among the districts where such classes were successfully tried. He also conducted correspondence classes with students in many parts of the country. The detailed labour involved in these training efforts was stupendous, hardly realisable.

The good, too, accomplished was beyond estimate. Unquestionably the New Testament Churches in Britain and Ireland benefited immeasurably by Alexander Brown's labours thus, and the similar endeavours of D. King and L. Oliver fifty to sixty years past. We must not omit that also young Brethren of exceptional promise studied personally along with him. Among numerous kindred testimonies one evangelist gave telling witness of the help so received. Writing amidst his mission success at Bristol, James Grinstead said: 'It was a grand day for me when God brought me into contact with Alexander Brown. He it was who gave me an insight into the proper way of dealing with the Scriptures. Since then I have been the means of saving and helping a good many, but as I look back and think of the patient, untiring, generous help I received from Alexander Brown, I am inclined to attribute to him, under God, a very large measure of the success of my labours.'

The writer of this article makes his humble acknowledgement of indirect indebtedness to Alexander Brown, for it was through James Grinstead he, fifty years ago, was led to fuller knowledge of the Truth, and obedience to the Saviour.

On two occasions, Alexander Brown prepared and read the Annual Meeting

papers for discussion: 'The Evangelist's position in Relation to the Church,' was one, and the other, 'The Region of Expediency in the Worship and Service of the Lord.' Both were able presentations, the latter an exceedingly helpful treatment of a matter beset with difficulties.

Explaining the terms and limits of the investigation, he declared the underlying fundamental principle: 'What is commanded we reverently practice; what is taught we eagerly learn and will earnestly teach. We shall abide unflinchingly by the old paths, by the Heaven-given landmarks. We shall live and die, if the Lord comes not to the rescue, defending and promulgating what has been revealed, all that has been revealed, and, as respects Christianity, nothing but that which has been revealed. Our motto shall still be: 'The Bible the whole Bible, and nothing but the Bible.' Combined, however, with that tenacity to the revealed, we have large scope for expedients. Much is made plain that we ought to do; but the time, and means, and manner of doing are often entirely left to our wisdom, and love, and earnestness. The Lord in effect says, Go, do, judging for yourselves what is most expedient to effect the end. He strongly emphasised caution in the use of expedients either for edification or spread of the Gospel. Regarding the latter, he especially stressed necessity to guard against one-man ministry, intentional or otherwise. His words have point to-day: 'When success is coming slowly, it is tempting to some to try the expedient of a hired pastor to do all the speaking, or nearly so. The one-man ministry appears in varied guise. You may have it irreverently stamped 'Rev.,' and advertised wherever the 'Rev.' goes by the handiwork of the tailor and the laundress. You may have it not less in the form of resident evangelist, having thus an unscriptural thing under a Scriptural name. You may have it not less in the person of an elder, and you may have it in the

person of some loquacious brother who is never wearied of his own speaking Beware of the one-man ministry in all its phases.'

In this connection, we recall that when Sydney Black, presenting his A.M. paper in 1889 on 'The Position and Work of Sisters in Evangelisation,' moved with chivalrous regard for the Sisterhood, conceded them more privileges than Alexander Brown deemed the Scriptures warranted, the latter published a pamphlet explanatory of his understanding of New Testament teaching on the subject. Conscientious respect for the Truth demanded precedence for right comprehension of the Scriptures over personal appreciation and friendship.

Enriching the Brotherhood's periodicals with articles on 'The Holy Spirit in Conversion,' 'Seeming Bible Contradictions,' and like Bible topics, he sought to instruct the Brethren generally in the basic matters of the Christian faith, and our plea as Churches of Christ.

His thoroughness as a student and lucidity of reasoning and expression rendered him specially redoubtable in debate. One illustration, somewhat humorous, must suffice. In 1877, at Wigan, he met in public controversy a neighbouring religious leader, on 'Baptism, its subjects and action.' Though the opponent was a reputed Greek scholar, Brown, point by point, wrung from him concession after concession. The climax was amusing. Closely interrogated on the baptism of infants, whether Lydia and the Philippian jailer were married, had children, etc. Brown's, opponent had to reply: 'No,' 'I don't know,' and 'I think so.' Then asked Brown, 'Did Stephanas' household minister to the saints?' 'Yes,' was the reply. Further queried Brown, 'How can an *infant* do that?' To the hilarity of even his own supporters, Alexander's opponent, in a dilemma, answered: 'An infant ministers to the comfort of its mother.'

Alexander Brown's volume, *Conversion to God*, the substance of lectures delivered at Glasgow, immediately

became a standard work among Restoration Churches, invaluable in its aid to the clearer grasp of New Testament revelation on this all important subject.

Giving no countenance to destructive criticism, with flint-like resoluteness, Alexander Brown set his face against unscriptural innovations. In 1877, when he was Chairman of the Annual Meeting, the Brethren so assembled, with but (possibly) one dissident, adopted a motion 'affect-ionately to expostulate' against serious departure by American Churches from apostolic practice, urging the abandonment of such, and seeking to protect the Churches in Britain from 'any seeming concurrence in the departures.' Obviously, as Chairman, Bro. Brown was precluded from participation in the discussion. Three weeks later, however, he wrote strongly endorsing the motion. 'About the alleged departures,' said he, 'there could not be a single doubt,' and 'I know not how we could have done otherwise than adopt the resolution.' Stating that, beyond reasonable doubt, departures were being imported into this country, he declared: 'Brethren saw and felt that dangers are at our door which demand calm and prompt attention.' He begged evangelists and other leading Brethren and the Churches generally 'to be vigilant, lest we hesitate till it is too late.' Alas, sufficient vigilance has not been exercised, and to-day Alexander Brown's fears are actualised in the plainly unscriptural practices manifest now in certain Church of Christ circles in Britain.

Somewhat stoical in manner, rather brusque at times and possibly through keen sensitiveness of conscience—disposed to censoriousness, Brown was really a most brotherly man. One who knew him intimately from his early Yorkshire days told of his intense sympathy, his tears at the troubles of others, readiness to advise and help, and his exceeding kindly language when deeming faithful reproof necessary. As evangelist labouring for a lengthened period, he

insisted that the Lord's Table mutual teaching should not be suspended lest the Church should have fewer workers after he left than before. He was emphatic, too, on strict exercise of Church discipline, an influential Church, during a year of his labours, withdrawing from sixty-six unsatisfactory members.

An incident we mention is indicative of his fine Christian character. Engaging in business to lessen demands on Church funds, he failed, unfortunately, to meet his financial obligations. His debts, however, *must* be fully paid, his creditors in no wise the losers. For several years, with almost pinching hunger economy, every available coin was put aside for this purpose until, with justifiable Christian pride, he could say he owed not a single penny in the wide world.

It was well written that in Bro. Alexander Brown the Churches had 'one of its acutest intellects, one of its deepest Bible students, perhaps its best expositor, and one of its most faithful and powerful champions of apostolic Christianity.'

Revering his memory, shall not we of this generation emulate his profound regard for the Word and study of its teachings, his faithfulness to apostolic principles, and detestation of purposed departure therefrom, his self-sacrificing continuous labours for he Master, his brotherly Christ-like spirit, and, embracing all, his complete consecration to the Saviour?

CHARLES BAILEY.

Special Missions.

BRO. LEONARD MORGAN is willing to serve Churches for week-end special missions. Churches desiring his services please communicate with me.

Bro. Morgan is an enthusiastic missionary, spending his time, money and talents for the furtherance of the Gospel.

R. MCDONALD, 180 Staincliffe Road,
Pewsbury.

A Prayer for Peace.

Tune. Sandon.*

O LORD of Peace, we lift our hearts to Thee,

Hear Thou our call;

From the dread scourge of war we would be free, •

O hear our call;

Bid Thou the clash of arms and strife ; to cease,

And usher in Thy reign of love and peace.

O Lord of Truth, to Thee our cause we plead,
Thou art our peace,

Grant us Thy grace, in this our hour of need,
To seek Thy peace,

As on Thy love we make our suppliant call,
O hear our cry. Come near and bless us all.

O Lord of Love, for those who weep and mourn,

Hear Thou our prayer;

The helpless, wounded, homeless and forlorn,
Take in Thy care,

Grant us Thy peace, our sins do Thou forgive

Make strong each heart for Thee, O Lord,
to live.

O Lord of Hope, illumine every heart
With Thy bright ray;

That we may see, clear shining through the dark,

A better day:

When man, at peace with man, shall joy to see

A vision of a world at peace with Thee.

ALLEN MURRAY.

Sermons and Subjects.

FOR some reason I have lately found myself questioning whether the subjects which preachers announce on notice boards outside churches are of any value.

It must hurt many a devout soul[^] to read some of our notice boards. I will not go into details here: but while we may have excited the curiosity, and possibly attracted some who demand entertainment, by declaring that our concert will outshine Gracie Fields,

and the play will provide a greater thrill than the cinema, we have certainly shocked some of the best people in the world, and struck a blow at the spiritual fabric, which reposes on gentleness, peace and the presence of the Holy Spirit.

I believe that while of the hundreds who read that next Sunday's subject will be 'A Dream of the Infinite,' and forget it the moment they have read it, there would be a few, at least, who would give a second thought to such a subject as 'Jesus Can give You Rest.' Why is it, I wonder, we have grown to be afraid of the cardinal truths of the Christian religion?

Why is it we suppose that people are more interested in Sanitation than in Sanctification? If it were ever my privilege to preach again regularly at one church, I would do one of two things, I would keep the notice boards of my church fresh and free from all shabbiness; and allow the carefully cultivated flowers to tell their story, and invite the people to come inside; or if it should be that it was felt necessary ever to announce my subject, there should be no vulgar attempt at originality, and no such subject as would lead people to say, 'I wonder what he will say about that?' but I would trust the Gospel to make its own appeal.

I am by no means sure we are right when we suppose that people generally are not interested in the familiar themes of the Gospel. I wonder if the temptation of Jesus to throw Himself from the pinnacle of the Temple may not apply here? He could have captured a crowd by a sensation: but He refused. We ought to be more concerned about the purity and sweetness of the atmosphere of a Church, than about the number of people who have been attracted by a sensation. May it not be that the real revival of religion will only begin when we are courageous

enough to ignore numbers in the interests of religion?

From article in *Joyful News*
by 'REV.' RICHARD PYKE.

Venus Fooled the Experts.

IN April, 1938, a farmer digging at St. Just, near to St. Etienne, brought to light a superb statue of Venus.

Archaeologists from all over the world examined the find, declaring it to be a 'genuine work in Paros marble by Phidias, the great sculptor of ancient Greece' (500 years B.C.).

Although the legs, one arm and the nose were missing, the statue was described by experts as being 'extremely well preserved' and as being 'one of the most interesting finds in recent years.'

A museum was created at St. Etienne for the statue.

NOW COMES THE SEQUEL

It has now been revealed that Phidias' 'great work' was made by a young Italian sculptor named Francois Cremosene, who has been a resident in France for several years.

Questioned yesterday, Cremosene replied, laughingly: 'Yes, the Venus found at St. Just is my work. If archaeologists don't believe me, I can show them the missing legs, arm and nose, which I have kept in my studio.

'It took me nearly two years to make it from a block', of Carrara marble which I got from Italy. When the statue was completed I took it at night to a field at St. Just, where I buried-it.'

This disclosure has caused a stir in the world of French archaeologists.

News Chronicle.

[Put not your trust in scientists. These are the men who profess to tell the dates of various finds, and on their pronouncements many give up their faith in the statements of the Word of God.—ED. S.S.]



Young Folk's Corner.

My Saviour.

THINK that I shall never know,
The fulness of my Saviour's love.
He died for me so long ago,
That I might be with Him above.

He died for me that I might live;
He took my sins upon Himself;
But all to Thee that I can give,
Lord Jesus, is myself.

Lord Jesus teach me how to live,
That I might shine for Thee each day;
Thy life so fully Thou did'st give,
Oh, let me follow in Thy way.

Little Bears.

HERE is a story of two blackmen who were talking together. One was very big and tall and looked so strong. The other was very small, and did not look strong at all.

The little one was saying how he wished he could be tall and strong, and what he would do if he were only like his friend. 'Why, big black-man,' he said, 'do you know what I should do if I were like you?' 'What would you do?' asked his friend. 'Why,' said the little man, 'I would go right into these woods, I would find the biggest bear I could, and then I should squeeze him to death to shew everybody how strong I was.'

And what do you think the big black-man replied? He wasn't flattered as many would have been. He simply said, 'Little black-man, there are plenty of little bears, too.' In other words, he was saying to his friend: You are so busy thinking what you would do if only you were big and strong, that you are forgetting much that you can do, even though you are small and weak,

Do not let us envy other people their positions and say, 'If I were in their place I would do so and so.' Do not let us waste time dreaming of doing big things, when there are many little tasks we can find to do for our Master. The very smallest boy or girl can do some little work for the Lord Jesus. A little act of kindness can bring a lot of happiness into another's life. A little help can greatly lighten someone's heavy load. A little more cheerfulness and a little more love can make life brighter and better for ourselves and those around us. Shall we all try to be bright little lamps for Jesus?

'God make my life a little light,
Within this world to glow,
A little lamp that burneth bright,
Wherever I may go.'

You may be only a little lamp, but by shining brightly you can 'brighten the corner where you are.'

Can you solve this?

THE answer to each line is the name of a Bible character. The first letters of each name put together give the final answer. Answer will be given next month.

A great, boasting man to death brought low?
A woman who back to her idols did go?
And who at his death very many did slay?
Whose daughter served God by night and
by day?
A man very wicked was slain by the Lord?
The nephew of one who was called 'Friend
of God'?

Initials now a word have framed,
That of which Paul was not ashamed.

A.E.w.

Solution of last month's Crossword Puzzle:

ACROSS: 4 Table; 5 Off; 7 Imputed;
9 Stretch; 11 One; 12 Storm.

DOWN: 1 Dan; 2 Slumber; 3 After;
Succoth 8 Atone; 10 Arm,

Nyasaland.

THE work in Nyasaland has suffered heavy losses in the persons of Bro. R. Fleming, of Manchester, and Bro. J. Scouller, of Glasgow, who have so recently passed from us. They were very generous supporters of the mission. Brethren, you will see that much has to be made up. Bro. Ronald is seeking to enter new and ripening fields of harvest; in fact, in June he intends to do so. The work is there to do and he feels he must do it, and I hope the readers of the *Scripture Standard* will rise to the occasion and make the supreme efforts needed to carry on the work. We cannot let the work fail. We must enlarge the place of our tents, and lengthen the cords. In the severe times in which the war finds us there are difficulties, but difficulties are made to be overcome. Anyone can travel with the wind and tide, but it requires live alert men and women to stem the flowing tide and breast the adverse winds. We do not usually refer to contributions except from anonymous contributors, but this month the Tranent Church have sent me £4 10s., and this has been particularly heartening to your treasurer. I should be glad of other good months. May I look for some more in 1940 please?

Yours in the work,

W. M. KBMPSTER.

P.S.—A welcome contribution of 10/- was received, on April 30th, from 'One of God's Children.' Postmark, 'Annesley.' Many thanks, W.M.K.

News.

Birmingham, Summer Lane.—We are very glad to report another addition to our numbers by the immersion, on Lord's Day, 14th April, of Jean E. Day, one of the scholars from the Lord's Day school, and another member of the family that has been associated with the Church ever since its inception in 1865. FREDC. DAY.

Kirkcaldy, Rose Street.—The Church records its deep appreciation of the services of Bro. Crosthwaite during the month of March. Our esteemed brother spent a very busy three months in Fife, and it was indeed a great inspiration to the Church here to share in his undoubted gifts. His discourses were indeed a feast to all who heard them, and he gave us all 'fresh visions of the Master.'

Our Gospel meetings were a source of great encouragement and blessing. We were pleased to welcome many brethren and sisters from sister Churches, as well as many visitors to hear our brother speak forth, with power, that message which is old yet ever new.

On Wednesday evenings during his visit, Bro. Crosthwaite addressed our young people's meetings, and here again we had record attendances and much spiritual profit. On Lord's Day afternoon, 31st March, a splendid rally was held here in Rose Street, with the brethren of Buckhaven and Coaltown. Bro. Crosthwaite gave a most inspiring address, while warm appreciation of his services to the three Churches were expressed by Bren. T. Reid, Buckhaven; A. Seath, Coaltown; and W. Smith, Kirkcaldy. Truly, we enjoyed a rich spiritual blessing, and much good seed was sown. We look forward to the time when we shall meet again; and can assure our Bro. and Sis. Crosthwaite that a warm welcome awaits them when they can again ^come over to Fife and help us.'

D. MELLIS.

Old Paths Rally.

WE are glad to report the holding of successful meetings at East Ardsley on Saturday, May 4th. Many loyal brethren gathered with us from sister Churches.

Bro. L. Murphy urged that we should be more aggressive in our Gospel preaching, and deplored the apparent retreat of many of our Churches at the outbreak of war. We must press forward, 'Because the Lord hath done great things for us, whereof we are glad' The speaker pleaded with the preaching brethren who were loyal to the truth to support loyal Churches, and that Churches should not invite speakers who were known to hold modernist views. Finally, that we should let people know that we do exist. This can be achieved by consistent open-air preaching.

Bro. P. Partington, of Hindley, spoke on 'A Call to Service.' Points from his message were: That all should work, none are too old. The Church's progress depends upon this. The early Church was a living Church, but to-day Churches are suffering from dry-rot. We can have apostolic conquest by apostolic methods. This calls for individual consecrated service. Nothing but the salvation of precious souls should

satisfy us. By the introduction of 'clergy and laity,' many members are given a perpetual holiday. Stressing the need for the awakening of our dormant powers our brother urged that we should 'live Christ.'

In the evening, Bro. H. Baines was chairman, and Bren. R. McDonald and P. Partington were the speakers. Space forbids the reporting of their messages. Suffice it to say that all present fully enjoyed this fellowship of the saints.

Our one regret was that Brother and Sister G. H. Hudson, of Birmingham, could not be with us owing to family bereavement. A message of condolence was sent to them from the meeting.

London Rally.

Kentish Town, Hope Chapel.—Saturday, June 1st. Afternoon Session, 3. Tea, 5. Evening, 6.30. Speakers: Bren. F. C. Day, G. Hudson, and others. All brethren and sisters heartily welcomed.

This meeting will also celebrate the anniversary of the Kentish Town Church, which was commenced in 1859.

Obituary.

IT is with intense personal feeling that we record the passing of Bro. John Rowland Edwards. He was born at Llangollen, North Wales, on January 1st, 1872, and died on March 18th, 1940, in a nursing-home, Clevedon, Som. He had resigned his schoolmastership in his fifty-ninth year, owing to severe illnesses, and since that date he had struggled valiantly, courageously and cheerfully to maintain the combat against ill-health. He never gave way despite his sufferings, but at last his strength was spent and he has entered into rest. He served under the Gloucestershire County Council, and moved to near Bristol about 1907, soon becoming a useful and active member of the Thrissell Street Church, also serving the few Churches in the west country. He was decidedly loyal to the 'position and plea' of Churches of Christ according to New Testament teaching. His body lies at rest in the burial ground of Whitfield Tabernacle, Kingswood, Bristol, where a young son had been laid some years before. Bro. F. W. Wills,

of the Bedminster Church, conducted the service. We assure Mrs. Edwards, the family and relatives, of the sympathy of all who knew J.R.E.

The hands that beckon us across the stream are becoming more numerous as the years roll by, and we wait the day when death shall be swallowed up in victory.

W. M. KEMPSTER.

Birmingham, Summer Lane.—It is with sadness in our hearts that we report the passing of our Sister Miss Lilian Johnson, on Friday, 3rd May, after months of suffering. Her life has been one of noble usefulness in the Church. It was in August, 1899, that, as a scholar of the Lord's Day school, she surrendered herself to Jesus as Saviour and Lord, and since that time she has devoted herself, to the extent of her ability, in loving service to Him whom she then promised to serve. She was a faithful teacher in the school for upwards of twenty-six years, and only then had to relinquish her post on account of pressing duties at home in connection with her aged mother. Her teaching and quiet influence on the girls that came under her care has made its lasting impression, and the writer has no idea how many have come into the kingdom of our Lord and Saviour Jesus Christ as a result of her painstaking work, but He knows, and the 'Well done' shall one be hers. Our Christian sympathy is extended to her aged mother who survives her, and to the four sisters and two brothers who now mourn her loss. Her father, for many years one of the Overseers of the Church, passed to his rest four years ago. We said good-bye to her mortal remains: the City Cemetery, Witton, after a service at the Chapel in which she had delighted in worship, on Wednesday, 8th May, and look forward to that joyful reunion when parting shall no more be experienced, and where God shall wipe all tears from all eyes.

FRED C. DAY.

East Ardsley.—Bro. Leonard Chesha after a very short illness, died on the 22 of April. Our brother had not been able meet with us, owing to distance, but he! put in much useful work aforesaid for Lord Jesus. At the early age of thirty-years he has passed beyond all earthly care. Our thoughts are with his family parents, who are left to the all sustain comfort of the heavenly Father. May abundantly bless them. E. WORTH.

THE SCRIPTURE STANDARD

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

Prices: Single copy, *a. 6d., two copies, 48. 6d., three copies, 79. per' year, post free.

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

W. CROSTHWAITE,
27 Torphichen Street, Bathgate, West Lothian.

All orders and payments to the Treasurer:

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

EVANGELIST FUND. Contributions to R. McDONALD, 180 Stain-
•llffe Road, Dewabury, Yorhs.

NYASALAND MISSION. Contributions to W. M. KBMPSTBR,
j6 Kingsley Road, Bedford.

O U R A I M .

W E MAKE it our aim to further a movement, com-
Mil prising 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 mizht
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.