

# The SCRIPTURE STANDARD

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

VOL. 17. No. 12.

DECEMBER, 1951.

## Closing Words for the Closing Year.

SOON, 1951 will be numbered with the years that have rolled on and passed for ever : bringing nearer the day when 'time shall be no more.' This may cause distress to some ; but should comfort and cheer the Christian who knows that it brings nearer the eternal day, when there shall be no night to darken or end the glorious scene.

We have been thinking of the closing words of the first and last books of the Bible : Here they are :—

'And Joseph said unto his brethren, I die : and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt' (Gen. 50 : 24-26).

'He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all, Amen' (Rev. 22 : 20-21).

Death and a coffin seem a strange close to the book of Genesis, the book of beginnings. This book records the beginning of 'the world and all things therein': how the great Creator gave to all 'life, and breath, and all things.' It records the beginning of man's apostasy from God, which 'brought death into the world, and all our woe.' But it also records the beginning of 'that wonderful redemption, God's remedy for sin.' The first glimpse of that great plan is seen in the announcement that the seed of the woman would bruise the serpent's head. The seed of the woman, not of a man ; surely that forecasts the virgin birth of the Christ.

Then the call of Abraham, and the promise that in his seed all the families of the earth would be blessed. Paul gives an inspired comment on that : 'He saith not, and to seeds, as of many : but as of one, and to thy seed, which is Christ' (Gal. 3 : 16). Despisers of verbal inspiration please note that Paul bases his argument not merely on a word, but on the fact that the word was singular, and not plural.

Yet the book of beginnings ends with 'a coffin in Egypt.' But the closing words of Genesis manifest strong faith in God, His Word, and promise. 'By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel, and gave commandment concerning his bones' (Heb. 11 : 22, r.v.).

A study of the life of Joseph reveals not only his firm faith in God, but is a fine illustration of Paul's grand assurance, that 'All things work together for good to them that love God, to them who are called according to his purpose' (Rom. 8:28). Joseph, hated by his brethren, sold by them into slavery, imprisoned because he refused to commit an immoral act; how wrong it all seems. Yet in due time he was highly exalted, and became the saviour of the people in a time of sore famine. As he freely forgave his brethren he said: 'Ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive.'

His last words reveal his faith concerning the future: 'God will surely visit you, and bring you out of this land, unto the land which He swore to Abraham, to Isaac, and to Jacob.' This was fulfilled, some centuries later, when Joshua led the Israelites into Canaan, of which it is written: 'And the Lord gave unto Israel all the land which He swore to give unto their fathers, and they possessed it, and dwelt therein . . . there failed not ought of any good thing which the Lord had spoken unto the house of Israel, all came to pass' (Joshua 21:43-45). Joseph's dying wish was carried out, and he was buried in the promised land. During the centuries which passed between Joseph's death and his burial in Canaan, that 'coffin in Egypt' would be a reminder of God's promise, and an appeal to turn their eyes from Egypt to the better land.

#### The closing words of the last book of the Bible.

These words tell of One who is coming to take His people out of this world of sin and darkness to the prepared glorious home. 'Surely I come quickly. Amen. Even so, come, Lord Jesus.' 'The New Testament, which records Christ's first advent, closes, anticipating, desiring, beseeching His second. Amen, come, Lord Jesus' (W. A. Butler in Weymouth's N.T.).

In His farewell address to His disciples, whose hearts were troubled because He was leaving them, Jesus said: 'In my father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also' (John 14:1-3).

Peter wrote: 'Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time' (1 Peter 1:3-5, r.v.). He will surely come and bring us into that better land.

'But, Lord, 'tis for Thee, for Thy coming we wait,  
The sky, not the grave, is our goal:  
O trump of the Angel! O voice of the Lord!  
Blessed hope! blessed rest of my soul!

'A coffin in Egypt'! 'Surely I come quickly'! We have a better pledge and token than a coffin, an empty tomb, telling of a Christ whose claims are vindicated, whose atonement is accepted and avails; and who has 'brought life and immortality to light.'

Is our faith as strong in His Word as that of the Old Testament worthies? Are we 'looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ?' Do we love the thought

of His appearing? What a stimulus to service, and death to all worldliness this should be! 'Let your loins be girded about, and your lamps burning: and be ye yourselves like unto men looking for their Lord'; ready to go with Him to the prepared home.

Meanwhile: 'The grace of our Lord Jesus Christ be with you all. Amen.'

EDITOR.

### EDITOR'S THANKS.

AT the close of another year we offer our sincere thanks to all who have helped us to carry on the *Scripture Standard*. Bro. Barker has done his part very well indeed, and has generously sent out large parcels of our magazine, and helped us in many ways. Bro. Frith has managed the financial and business part excellently. Bro. R. B. Scott has continued to give very helpful notes on suggested Scripture Readings. Bro. Carlton Melling has again compiled list of Readings.

To all these, and all our contributors, agents, and supporters, our best thanks are due. For seventeen years we have tried to keep up to the Divine standard. We thank God for those who have not bowed the knee to modern teaching and practices, and who have saved the Restoration Movement in Britain.

## Our Impregnable Position.

(Extracts from address by Bro. James Anderson from Chair of Annual Conference of 'Churches of Christ' held at Wigan in 1904.)

FOR forty-four years I have enjoyed sweet and uninterrupted fellowship in this brotherhood. For over forty years my voice has been heard in the preaching of the Gospel of the Grace of God. For close on thirty years all my time has been given to the proclamation and defence of New Testament truth as held by us as a people. Every year has added strength to the conviction that God has led me to take my stand among the people who, of all the people on earth, are making the best and most consistent effort to get back to the religion established by Christ and His Apostles. I therefore bless the day that I became one of you

Had our position been wrong, I have given myself every opportunity of knowing it. Circumstances have compelled me to examine our foundations again and again. I have been called upon to defend our faith, when attacked, times not a few. Whatever may be the effect that I have had upon others, my own confidence has been increased at every turn. To-day I am certain that if the New Testament is right we cannot be far wrong; and if the New Testament cannot be trusted, there is an end to the whole matter. But the claims of Christ and the truth of the New Testament are matters upon which a doubt never rises. As years roll on it becomes more easy to believe and harder to doubt. Knowledge, reason, and experience now supply such varied yet harmonious and converging lines of evidence, that a doubt seems impossible. Difficulties we may have, and perhaps, must have as long as we live, but we can certainly rise above the fog-land of doubt.

The time was when our danger in departing from our simple plea of returning to the Bible alone lay in our being moved by clerical and sectarian influences. To the young in particular, in the present day, that can hardly be called our greatest danger. The influences at work to produce doubt

in regard to the truth of the Bible were never so great as they are now. This used to be the work of professed infidels; now it is more largely the work of professed Christian scholars. If you wish to pass for a 'scholar,' you must not profess to believe the Old Testament. You must not say too much against the truth of that book, or you may be called in question, but you can go a good long way before there is much danger.

Jesus believed that old book to be the Word of God. But He was not a 'scholar.' He was the son of a country joiner, and you must not expect Him to rise too far above His environment. It surprises me that the 'scholars' have not called more attention to the ignorance of Jesus in this respect. They will no doubt pay more attention to this later on; for, as Christian 'scholars,' it becomes them to be consistent, and I have no doubt that they will shortly, in this respect, make up for lost time.

The question as to the truth of the Old Testament will be settled, and as sure as Christ is the Son of God, and has all power in heaven and earth, it will be settled upon the lines of the attitude which He took up towards that book, and it will be settled to the disgrace of those who professed to believe in Jesus, but deserted His position before full examination was made. That no transcriber ever made a slip, or that no translator ever made a mistake, is not held by anyone. But the day that it is proved that the Old Testament is not substantially true, faith in Christ and Christianity will get a shock from which it will never recover.

We have not lost faith in the Bible. There is no need for doing so. The Word of the Lord will endure for ever. But, meantime, brethren, let us be faithful, prayerful, and cautious, and be not easily moved from the rock of God's Word by the pretensions of 'scholars,' or of science falsely so called.

There, perhaps, never was a theory before believed by as many educated people without proof as the theory of evolution. It is an unproved theory; there is not a fact beneath it. That you have low forms of life, and forms rising higher and higher till you get to man is fact. But that a higher species ever came from a lower is without proof. Let those who doubt this say when and where such a thing took place, and name the witnesses. Not only are there no facts in proof of it, but it flies in the face of facts without number. If like from like is not established, then nothing can be established by observation and experience. What other theory do we believe which contradicts all that we know to be true in regard to the subject to which it refers?

Not only does it contradict fact and experience, it contradicts reason. If you listen to the voice of reason, you can no more believe that the greater came from the less than you can believe that something came from nothing. We are intuitively bound to believe that an effect cannot be greater than its cause. But the theory of evolution contradicts this at every step along the whole line.

I am agreeably surprised that we, as a people, have suffered so little as yet from the sources of error referred to. Still they are all living dangers, and if we would hold fast the faith once for all delivered to the saints, we must see to our own standing, and as God has given us opportunity

let us be helpful to others. Our ground is God-given and well tested. The fellowship with God and with each other that it has brought to us has given us much happiness here. Let us be faithful and earnest the few years we have to remain here, and our happiness will be increased when the Lord comes to reward us all according to our works.

JAMES ANDERSON, in 1904.

## Scholars have advanced.

What Bro. Anderson foresaw has come to pass, as the following quotations from Professor Peake's Commentary abundantly show :

Principal E. Griffith Jones says of the Lord Jesus : 'He was one who knew little, if anything of Greek philosophy, of Roman law, and nothing of the vast accumulation of knowledge which has been garnered and systemised since His day. We cannot claim infallibility for Him in questions of history, such as the authorship of Old Testament books, or on problems of science. In these directions He must be quite frankly considered to have accepted the current notions of His time' (Peake's Commentary).

Professor Peake : 'It is no longer possible to insist on the literal accuracy of the Gospel narratives.'

Professor Peake on Jonah : 'The story is purely imaginative.' And this is the commentary used in certain theological colleges and recommended to young students. No wonder that many have given up faith in Christ and the Bible.

Well did the Apostle John write : 'Anyone who is "advanced" and will not remain by the doctrine of Christ, does not possess God : he who remains by the doctrine of Christ possesses both the Father and Son' (2nd Epistle John, v. 9, *Moffatt's Translation*).

## The Appeal

THIS will be my last word on this subject, enough has been written this year. The appeal in the October issue for financial aid in view of rising costs has been, and is being responded to. Warm appreciation to individuals and Churches has been expressed by letter ; but it is fitting that here a further word of thanks should be said. One brother writes : 'I wonder what will be the response to the rise in cost ? Our brethren often talk a lot, but they are never noticeably anxious to part with money. I have no doubt at all that, had you been able to write to the Churches individually, you would have had a better response to your appeal.' This brother does not expect me to do this, and I should not be expected to do so. **A number of Churches—especially in Scotland—have responded, and I feel that the officers in every Church should bring this matter forward and send a gift.** It is not boasting to say that for the past seventeen years the editor, printer, agents and myself have done a tremendous job—especially during the war years—in producing this magazine month by month. Remember, it is **YOUR** magazine, not ours. If you appreciate it, do show it by having fellowship with us in giving, and let us (D.V.) enter the New Year free from anxiety.

A. L. FRITH.

## 'They continued steadfastly . . . .'

THIS short passage warms the heart of every disciple of Christ as it is evidence of the journey through the wilderness of life, to the heavenly home of our great God and Saviour Jesus Christ, and is written to encourage all the godly 'to keep hold of the hope' held out before them. All sensible Christians strive, by patient continuance in well-doing, 'for glory, honour, incorruption and eternal life.'

The passage is: 'They [Christians] continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.' Apostles cannot teach us orally, as they left, to be with Christ, 'which was far better.' Their teaching, however, has been preserved in the Bible and can be mastered by studying this work. Apostles of Christ were His appointed witnesses and ambassadors in establishing His Kingdom and no others can share their duties and responsibilities. Re-constituted apostles and 'apostolic successors' have not been appointed by Him, and the claims of these, and all other false agents of our Lord, should be rejected, since many are deceived by them and led to disobey Jesus' laws. Apostles laws must continue to the end of this age (Matt. 28).

### Apostles' teaching.

This purposes entire control of the Christian, including conduct, relationship, responsibilities, provision of armour and weapons for the Lord's soldiers, instruction for defence and attack, method of recovery from wounds and losses from enemies, final deliverance for the faithful and warnings to those who do not 'continue to the end.' No easy way is set out, for the route is a dangerous one. Briefly, the instructions are: godly living, with every thought, word and deed in obedience to the King of glory, to ensure the successful journey to eternal life. In ignorance, a few Christians have thought that to listen to or repeat on Lord's day, a few of the apostles' words, they were 'continuing stedfastly in the apostles' teaching.' Even a parrot may say two or three phrases! Apostles were commanded (Matt. 28) to teach Christians, not simply to repeat, but 'to observe [practise] all things, whatever I commanded you.' Apostles teach: Christians obey. Acts 2:42 records obedience only; details are elsewhere in the Scriptures. The foregoing remarks are to combat some childish remarks recently made on this subject.

### Fellowship.

This is an accurate translation of the Greek *koinonia*, and indicates partnership, intercourse, communion. The kind of fellowship is not in the word itself but is learnt from the context or elsewhere. God has not left us in doubt of this word's correct use. 'They had all things common' (Acts 4:32). 'Common' is the basic thought in *koinonia*. The finest example of fellowship is in Philipians 2:1-11. It was so real that the Son 'emptied himself' and became the slave of His Father, God. A good fellowship was when Prisca and Aquilla laid down their necks to save Paul; Rufus' mother mothered Paul; Simeon and his brothers shared in the price of Joseph. Joseph had fellowship with his father and brothers. Ruth said to Naomi, 'Your people shall be my people and your God my God.' Translations of Bible Hebrew and Greek, by religious people, should be examined cautiously. Their judgment is sometimes biased! Generosity prompts sympathy and fellowship. To render *koinonia* by 'contribution' is a forced term, and should never be entertained. A Bible study of 'fellowship' shows that great effort and personal sacrifice is involved to

fulfil it. To suggest that a weekly contribution and attendance was what Luke meant, takes all value from the word he used.

### Breaking of bread.

This occupies our time regularly and is not treated in this essay, except to mention that it is the only point in Church worship mentioned in Acts 2:42.

### The Prayers.

For generations Jews and their sympathisers regularly kept the 'hours of prayer,' in addition to constant praying. Daniel prayed to God, towards Jerusalem, three times daily. Peter prayed at 'the sixth hour,' etc. Cornelius, having partly adopted Jewish ways, kept 'the ninth' hour of prayer. Christians might do worse than observe hours of prayer, where possible, in addition to 'praying without ceasing.' The prayers in Acts 2:42 were not directed to Lord's Day Church worship.

### Finally.

No part of the Bible has provided a rota or programme for Lord's Day morning worship, not even Acts 2:42. This passage has recorded the *general character* of the first Christians in Judæa and is for imitation by the godly to-day. Items for inclusion in Christian Church worship are alluded to in the epistles and can be discovered there, the rota to be arranged by each congregation. A 'play' has been made in this connection on the word 'order' (1 Cor. 14). No 'rota' is here mentioned, but to avoid 'disorder,' the law was, 'one by one,' 'in turn,' 'at most three,' 'on one subject,' etc. A ridiculous contrast has been published on 'worship in spirit and truth' in opposition with 'No difference how you worship.' One assembly can commence with a song of praise, followed by prayers, etc., and offer them in spirit and truth. A Christian brother might omit all songs of praise to our God and King, commence with a 'talk' followed by 'contribution,' 'breaking of bread,' and 'prayers,' with 'his mind far from God!' Such reasoning should lead one to examine the state of his own heart. Another foolish contrast was published: 'Do all in order—Paul' opposed to 'There is no order—Men.' This last folly is lightly touched upon above. Fervent Church worship in spirit and in truth is acceptable to our Creator.

W. H. CUMMINS.

## What some Preachers have said about Baptism.

JOHN CALVIN—Presbyterian. 'The word baptise signifies to immerse. It is certain that immersion was the practice of the primitive Church.'

Martin Luther—Lutheran. 'Baptism is a Greek word and may be translated immerse. I would have those who are to be baptised to be altogether dipped.'

John Wesley—Methodist. 'Buried with him in baptism—alluding to the ancient manner of baptising by immersion.'

Wall—Episcopalian. 'Immersion was in all probability the way in which our blessed Saviour, and for certain the way by which ancient Christians received their baptism.'

Brenner—Catholic. 'For thirteen hundred years baptism was immersion of the person under water.'

Macknight—Presbyterian. 'In baptism the baptised person is buried under the water. Christ submitted to be baptised, that is, to be buried under water.'

Whitfield—Methodist. 'It is certain that the word in our text (Rom. 6:4), alludes to the manner of baptising by immersion.'

### G. H. SPURGEON ON MATTHEW 28: 18-19.

'BRETHREN, the text says, "baptising them." They are to be taught, and afterwards they are to be baptised. This is not an English, but a Greek word. It has but one meaning, and cannot bear another. We are to baptise in the sacred Name. Oh! but it is a disastrous thing to call unconverted children Christians, or to do anything which may weaken their apprehension of the great fact, that until they be converted, they have no part or lot in this matter.'

—Sermon in *Christian Herald*.

## These Forty Years.

(Continued)

LET me return to the years 1914-18. I continued with the Methodists. The war fever never seemed to abate; here and there one found a brother preacher who was opposed to it. In my native village, John Getliff, Snr., stood out. From my earliest memory he had always denounced war, always said there was no glamour in it. In his early years, I think he had experience of Army life. He was very disturbed when war came, and the outbreak hastened his passing from this earth. When war broke out, John Morley, Honest John, and John Burns, resigned from the Cabinet. When conscription came in 1916, Sir John Simon resigned. Let me give one instance of the bitter feeling against conscientious objectors; and a complete lack of humanity—to say nothing of Christianity—in religious circles. Methodists conduct the business of the circuit in conference four times a year, in what is known as the Quarterly Meeting. I had formed a strong friendship with another young local preacher who came on the 'Plan' when I did. Our homes were some six miles apart. He and two Congregationalists were called up, refused to go, were arrested, and marched to the local police station amidst the booing crowd who lined the route. They were eventually sent to prison. My friend accepted the Home Office scheme of work eventually, and was sent to isolated work in Wales. During this time, I attended a Quarterly Meeting at which it had become a custom to read out the names of those who had fallen in battle since the last meeting, and to send letters of condolence to those near and dear. This done, I rose and asked the meeting if it would send a letter of goodwill and cheer to my friend and a brother preacher, in his isolation, even though the majority did not agree with his stand. There was not a single voice in support, and I sat down thoroughly discomfited. I asked myself could this assembly, in any sense, be called Christian? I shall never forget that experience.

My friend came back and went political.. He has represented the town and division at Westminster for many years, holding a responsible office in the Government which has just fallen. Such is life—from outcast to M.P.

During the years referred to, I came into closer contact with the brethren at Nuncargate, Notts., which Church was strongly anti-war. I had grown up in the district, but never knew what the people who met at



the Christians' Meeting House near my home stood for. Having felt the war was wrong, instinctively so, I found more understanding and kindness among them than in the Methodist body. The Quarterly Meeting incident weighed heavily on my mind, and it definitely turned me towards the Churches of Christ, which I had already decided were nearest to the New Testament of any body of believers I knew. For almost three years, brethren discussed with me the weakness of my position as a Methodist in the light of the New Testament. Eventually, after hearing a number of preachers, I was baptised in March, 1919, by Bro. Crosthwaite. Only those who have broken with the body into which they were born and reared can know what it means. It was a gruelling, but tremendous experience, and one I have never regretted. Great times were experienced at Nuncargate in those days. As I write feelings are deeply stirred in thinking of addresses given upon their first appearance after being in prison by our late brother Will Cook, of Bulwell, and Bro. Harold Farnham, of Nuncargate Church.

A. L. FRITH.

(To be concluded.)

## From the Treasurer.

*The Scripture Standard*—New Rates 1952 (post free).

Home.—One copy 7/6, two 13/6, three 19/6.

Abroad.—Canada, Africa, Australia, New Zealand: One copy 7/-, two 13/-, three 19/6.

U.S.A.—One copy, One Dollar. Dollar Bills please or International Money Order. When Money Orders are sent, sender should advise me at once as these are sent to me through the London General Post Office. The Post Office do not advise me who the sender is. Dollar Bills are preferred, are easier perhaps for you, and time is saved.

Agents' parcels will be sent post free as before.

Definite order for the S.S. should be placed at once. No surplus printing, cash with order will be welcomed; time and money is saved this way. Churches are asked to remit in advance where possible.

Suggested Scripture Reading Cards for 1952. Price One Penny each, cash with order. All orders to Fleetwood, please.

A. L. Frith.

### TELL HIM SO

If you hear a kind word spoken  
Of some worthy soul you know,  
It may fill his heart with sunshine  
If you only tell him so.

If a deed, however humble,  
Helps you on your way to go,  
Seek the one whose hand has helped you,  
Seek him out and tell him so.

If your heart is touched and tender  
Toward a sinner, lost and low,  
It might help him to do better  
If you only tell him so.

Oh, my sisters; oh, my brothers  
As o'er life's rough path you go,  
If God's love has saved and kept you,  
Do not fail to tell him so.

## The New Church Organ.

They've got a brand new organ, Sue, for all their fuss and search:  
They've done just as they said they'd do, and fetched it into Church.  
They're bound the critter shall be seen, and on the preacher's right  
They've hoisted up their new machine, in everybody's sight.  
They've got a chorister and choir, ag'in my voice and vote;  
For it was never my desire to praise the Lord by note!

I've been a sister good and true for five-an'-thirty year:  
I've done what seemed my part to do, an' prayed my duty clear:  
I've sung the hymns both slow and quick, just as the preacher read,  
And twice, when Deacon Tubbs was sick, I took the fork an' led!  
And now, their bold, new-fangled ways is comin' all about;  
And I, right in my latter days, am fairly crowded out!

To-day, the preacher, good old dear, with tears all in his eyes,  
Read, 'I can read my title clear to mansions in the skies.'  
I al'ays liked that blessed hymn—I s'pose I al'ays will;  
It somehow gratifies my whim, in good old Ortonville:  
But when that choir got up to sing, I couldn't catch a word;  
They sung the most dog-gondest thing a body ever heard!

Some worldly chaps was standing near: an' when I see them grin,  
I bid farewell to every fear, and boldly waded in.  
I thought I'd chase their tune along, and tried with all my might;  
But though my voice is good and strong, I couldn't steer it right:  
When they was high, then I was low, an' also contrawise;  
An' I too fast, or they too slow, to 'Mansions in the skies.'

An' after every verse, you know, they play a little tune:  
I didn't understand, an' so, I started in too soon.  
I pitched it pretty middlin' high, I fetched a lusty tone,  
But oh, alas! I found that I was singin' there alone!  
They laughed a little, I am told: but I had done my best;  
And not a wave of trouble rolled across my peaceful breast.

And Sister Brown—I could but look—she sits right front of me:  
She never was no singin' book, and never went to be.  
But then she always tried to do the best she could, she said;  
She understood the time right through, an' kept it with her head;  
But when she tried this mornin', oh, I had to laugh, or cough!  
It kept her head a-bobbin' so, it e'en a'most came off!

An' Deacon Tubbs—he all broke down, as one might well suppose:  
He took one look at Sister Brown, and meekly scratched his nose.  
He looked his hymn-book through and through, and laid it on the seat,  
And then a pensive sigh he drew, and looked completely beat.  
An' when they took another bout he didn't even rise,  
But drew his red bandana out an' wiped his weepin' eyes.

I've been a sister, good an' true, for five-an'-thirty year:  
I've done what seemed my part to do an' prayed my duty clear;  
But death will stop my voice, I know, for he is on my track:  
And some day I to Church will go, and never more come back;  
And when the folks gets up to sing—whene'er that time shall be—  
I do not want no patent thing a-squealin' over me!

WILL CARLETON.

## The Lord's Prayer.

QUERY. 'Why don't you repeat the Lord's prayer in your meetings?' The prayer recorded in Matthew 6 was only the Lord's prayer in the sense that He was the Author of it. He who knew no sin could not pray, 'forgive us our debts.' The real Lord's prayer is recorded in John 17. The prayer in Matthew 6 was for the disciples in that dispensation; it is not a new covenant prayer. We, who believe and teach that the Kingdom of God came on the day of Pentecost, cannot pray, 'Thy kingdom come.' In that prayer there is no recognition of Jesus as the 'one Mediator between God and men' (1 Tim. 2:5). Not long before Calvary, and looking forward to the new dispensation, the Lord said: 'And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full' (John 16:23, 24). Prayer to be acceptable to God must now be offered in the name of Jesus.

The Lord Jesus said: 'But, when ye pray use not vain repetitions, as the heathen do' (Matt. 6:7). 'When praying do not repeat the same words over and over again' (20th Century N.T.). Does not the continual repetition and even singing, of the 'Lord's prayer,' amount to vain repetition? The heathens have praying machines and prayer-wheels. Printed prayers continually repeated, mechanical aids to worship, human forms and ritual, hinder rather than help true devotion.

Probably some who heard the Pharisee's prayer (Luke 18:10-14) would think him a good man, who could offer a fine prayer; but the publican, who 'smote upon his breast, saying, God be merciful to me a sinner' was 'justified rather than the other.' Acceptable prayer and praise must come from the heart, and a few simple words are more likely to secure Heaven's approval and blessing, than the most eloquent printed prayers, or the most elaborate music; which seem arranged to please human rather than Divine ears. The so-called 'Lord's prayer' is an example in brevity and breadth, that we might well imitate, while not repeating its petitions.

EDITOR.

### THE POWER OF WORDS

A careless word may kindle strife.  
A cruel word may wreck a life.  
A bitter word may hate instill;  
A brutal word may smite and kill.

A gracious word may smooth the way;  
A joyous word may light the day.  
A timely word may lessen stress;  
A loving word may heal and bless.

Selected.

### SELF SURRENDER

It was the prodigal, bent on wandering, who prayed, 'Give me . . .' But it was the wanderer, having come to His Father's house, who prayed quite differently, 'Make me . . .'

Dale Williamson says.—'A Church that has to be supported by tea parties, ice-cream socials, and chicken is:

as weak as tea,  
as cold as ice-cream, and  
as dead as chicken.'

AND WE SAY — 'Amen!'

—Selected.

### SPEAKERS TAKE NOTE

Mr. W. T. Stead gave the following rules for speakers:—

1. Never speak without having something to say.
2. Always sit down when you have said it.
3. Remember speech is dumb show when it is not audible.
4. Think definitely, pronounce clearly, stand naturally, and do not speak too fast.
5. Welcome articulate interruption, no matter how hostile.
6. Two things should never be lost—your temper and the thread of your discourse.
7. Remember that the eyes are as eloquent as the tongue.
8. Never hesitate to let yourselves go, at the right time.
9. Never read your speech, but always have heads of discourse handy.
- 10.—And never forget the cardinal saying: 'Be full of your subject and forget yourself.'

## SCRIPTURE READINGS

December 2—Isaiah 1:1-20; Galatians 5.  
 December 9—Job 4; Galatians 6.  
 December 16—Psalm 40; Romans 1:1-17.  
 December 23—Genesis 18:16-23;  
 Romans 1:18-32.  
 December 30—Psalm 62; Romans 2:1-16.

**Instruction to be free of the Law of Moses.**—From teaching and argument the apostle turns to the practical application of both. His first command is to 'stand fast' or 'upright,' not bowing in subjection to false teaching. Luther comments: 'Let us learn to count this our freedom most noble, exalted, and precious, which no emperor, no prophet nor patriarch, no angel from heaven, but Christ, God's Son, hath obtained for us; not that He might relieve us from a bodily and temporal subjection, but from a spiritual and eternal imprisonment of the cruelest tyrants, namely the law, sin, death, the Devil.'

Subjection to the Judaizers would be equivalent to rejection of Christ. Obviously it is not the condition of being circumcised that is in view, but the becoming so to please others. To trust in any action or thought of ours or of other man or men, is to esteem them above Christ. Complete trust (which of course means obedience), working out in love is the necessity. The Galatians had begun well but had been disposed to accept additions to the pure gospel. The party responsible for division is the one who introduces the leaven of false teaching. The suggested revision of the gospel would make the way easier by removing a cause of offence—what heresy was ever introduced which did not do this in one way or another?—let us take warning. The easier way is almost always the wrong one. Just give way here and there, and the cause of New Testament Christianity is lost. Paul's wish is that the troublers would cut themselves off.

**The outcome of standing fast.**—Liberty is not licence. The Christian is freed from the burden of sin and the old Law, but the purpose is to open wide the gate to a full life in Christ—'life more abundant.' Even the old Law found its fulfilment in a life of love and glad service; how much more shall the life in Christ find its fulfilment in freedom from the 'works of the flesh' and freedom to bring forth the fruit of the Spirit.

**Practical instruction and warning.**—How shall we treat a brother who falls to sudden temptation? The spiritually

minded man acts humbly to restore him by reproof and instruction lovingly given. Help one another by sharing the difficulties and burdens of life. A self-righteous attitude prevents such actions. In relation to our own spiritual condition 'mind your own business.' You will bear the judgment for your own offences. Support Christian workers if they work effectively and are in need. Our actions whether in withholding or giving will be rewarded. Do good without regard to consequences.

**Final personal comments.**—Here are few words full of meaning. We understand the phrase 'how large a letter' could be better rendered by 'in how large letters,' and probably indicates an autograph ending, that is, the main part of the letter was written to Paul's dictation, the final words by the apostle himself. He may indeed have written it all, of course, but it seems reasonable that 'eyes' and 'large letters' bear a relation. The work and character of Paul are emphasised in contrast with those of the false teachers—'glory in flesh' against 'glory in Christ,' avoidance of persecution against those 'marks' on Paul's body, circumcision against the Israel of God.

**The Letter to the Romans.**—This letter was written from Corinth. We gather this from 16:23 and 1 Cor. 1:14. Cenchreae was the port of Corinth (16:1) and a city is mentioned in 16:23. Paul had already preached 'unto Illyricum' (15:19), and was just leaving Greece (15:25 and 26) to go to Jerusalem. Allusions to the collection in the two letters to Corinth fix the date of writing to a date after the second was written, and before the journey to Jerusalem. We may compare the history in Acts 20 and 21.

**Introductory Greeting.**—We note Paul is 'bondslave' ('servant' does not convey the true meaning), 'called' to the apostolic work, 'separated' for gospel service. The gospel is according to Scripture, promised by fleshly descent, and proved to be divine by the resurrection. There seems to be emphasis on 'all nations.'

**Paul's longing and planning.**—Obviously by the time of the writing of this letter about 58 A.D., while Paul was concluding his third missionary journey, a vigorous church was at work in Rome. This must have grown from the 'sojourners from Rome' (Acts 2:10) who heard the gospel at Jerusalem and went back home. The assembly was not sufficiently endowed with miraculous gifts, if at all—hence verse 11. But without this aid the gospel had been proclaimed, sinners had been saved, and the whole world knew there were Christians in

Rome. Paul had designed to visit there for some time. Having that longing to preach Christ wherever He had not been proclaimed before, Rome was one of his objectives. He thus had the Roman Christians on his heart, and God was in process of answering his prayers—the manner being far from his mind.

We note Paul's prayer was limited 'by the will of God' (verse 10). The apostles had the power exclusively of conferring miraculous gifts (Acts 8:14-20; 1 Tim. 4:14), and it was necessary at the outset that both miraculous knowledge (being able to know the life, death and resurrection of the Christ in all detail, without having seen or heard Him, and with infallible accuracy), and miraculous signs (the stamp of God's approval of the spoken word—Heb. 2, 3 and 4) should be dispensed within the Church. Paul's visit is to be a mutual benefit—the giving and the receiving of these helps are equal privileges. The word 'let' meant 'hindered' when the A.V. was translated.

Paul's indebtedness to God made him a debtor to all men. Refer to 1 Cor. 9:16-23 for further thoughts on this point. Though Rome be the mighty capital of the Empire, the centre and hub of world power, there is a greater power—the gospel. It brings salvation through faith—we lose the connection through the change of word: 'Believeth—hath faith,' the condition for Jew and Gentile alike leading to salvation as it develops 'from faith to faith,' manifested by right living.

**The development of idolatry and immorality.**—'God's wrath' against wickedness is revealed from heaven through His Word, but it is made evident also by the consequences of sin. His existence and His perfection are 'clearly seen' in His works in creation. The development of evil arises from 'holding down' (verse 18) or holding back the truth of the origin of all things, and our utter dependence upon God. It is a sin not to glorify God, not to be thankful to Him, and this failure leads on to 'vain imagination' and 'dark hearts.' We can see to-day how those who are learned and wise according to the world's standard vainly try to cast God out of mind. Idolatry of one kind or another results from this failure, and corruption sets in. The worship of the creature rather than the creator leads to release of animal lusts. What man worships that he becomes like. The picture of uncleanness in verses 24-32 is unwholesome but only too true. There are some features of modern life which correspond, and need to be shunned and condemned by all who love God.

#### Condemnation of the self-righteous.—

Turning from the case of the heathen world where degradation of the worst kind has taken place through wilful ignorance leading to deeper and even unconscious ignorance, Paul now addresses himself to those who have some sense of what is good, and some respect for God. Even such are sinful. There must be a contrite and broken spirit to please God. It is useless to condemn others unless we are ourselves conscious of our sinfulness—our sharing in the just judgment of God. This attitude towards God will result in patient continuance in well-doing. The principles on which God acts will be applied quite without favouritism—Jews with their pride of race, their conceit, will be treated according to their attitude and deeds in the light of their knowledge and privilege, and Gentiles according to the light they had. There is in all a consciousness of right and wrong, guided or misguided, and God infallibly reads all hearts. These are the general principles upon which the world will be judged.

R. B. SCOTT.

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#### CHANGE OF ADDRESS

Bro. Ralph Limb, 'La Maisonette,' c/o  
86 Longhill Road, Brighton.

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#### ISN'T IT THE TRUTH?

'If any man here,' shouted the temperance speaker, 'can name an honest business that has been helped by the saloon, I'll spend my life selling liquor.'

A man in the audience rose and said, 'I consider my business honest and it has been helped by the saloon.'

'What is your business?' asked the orator.

'I am an undertaker,' was the reply.

—Selected.

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#### ATTAINMENT

Kind thoughts and friendly actions  
Are strewn the wide world o'er,  
Despite unkindly factions  
That keep mankind so poor:  
Companions' good contriving,  
Of high or low degree,  
Is worthy of our striving  
That men may brothers be.

Now, man's best friend is mother,  
So runs a saying old:  
Yet Truth proclaims Another  
Who doth our hearts unfold:  
Both share our joys and sorrows  
As through this life we plod:  
Full blessed is he who hallows  
His mother and his God.

ARTHUR F. ADAMS

## COMING EVENT

The annual social gathering of the Slamannan District Churches of Christ will be held (D.V.) on Tuesday, 1st January, 1952, at 12 noon, in the Meeting Place, New Street, Slamannan.

Chairman, Bro. A. Odd (Glasgow).

Speakers, Bro. W. Crosthwaite (Ulverston); Bro. Joe Nisbet (Tranent).

Bro. David Dougall will be introduced as Evangelist of the Slamannan District.

HUGH DAVIDSON.

## NEWS FROM THE CHURCHES

### BRO. J. T. TAYLOR AT 88

We heartily congratulate Bro. Taylor though we cannot call to mind having ever met him. You ask, 'Is this a record?' At Summer Lane, we have two Sisters whose membership with us is longer. Sister Mrs. Johnson was immersed June 12th, 1873, and Sister Mrs. Kemshead's baptism was on April 28th, 1877. Both are in 'reasonably good health,' considering their years. Each has had unbroken connection with the Church since the day of conversion.

FRED C. DAY

[Heartiest congratulations to our two Sisters in Christ. They surely hold the record.—Editor.]

**Birmingham, Summer Lane.**—Meetings held in connection with our eighty-sixth Anniversary were most inspiring. We were ably served by Brethren David Dougall and Frank Worgan. Commencing on Saturday, 3rd November with a tea, at which upwards of one-hundred were present, we proceeded with the social meeting, over which our Brother Robert D. Reid presided, and this filled the chapel and annexe. Besides visiting brethren from the local Churches we were happy to see quite a number from Eastwood, Leicester, East Kirkby and South Wigston. All were encouraged by the forceful messages. On Lord's Day we shared our two speakers with our brethren at Priestley Road. At night, we at Summer Lane had the joy of hearing two—Mrs. Bashford and her son Roger—make the good confession and ask for baptism. We had arranged for a special Gospel meeting for Monday, November 5th, at which both our speakers were to answer the question: 'What must I do to be saved?' Before the meeting was due to start, the elders were called together to meet another seeking salvation. Brenda, the daughter of our Brother and Sister Tennant made the good confession and asked to be baptised along with the

others, and this was attended to at the commencement of our Gospel meeting. After the immersions, our preachers faithfully proclaimed the Gospel. Bro. Worgan stayed over to assist us in our special children's meeting on Tuesday. On this occasion all the parents had also been invited, and again the chapel was filled. Altogether a grand time and a fine 'send-off' for our 87th year of witness.

FRED C. DAY

**Capetown, Woodstock.**—On September 23rd, two young men were baptised into Christ. One was for many years a regular attendant at our Sunday School classes. The service was conducted by our Bro. Kannemeyer. At this service Bro. John Ford, a young man only added to our number last year, spoke briefly on how needful it was for young men and women to show in their lives the power of the Gospel, and that though we may not all be able to give Gospel addresses, we can in our lives show the power of the Gospel to save. It was very encouraging to hear young men express their appreciation of the saving power of the Gospel.

We are glad to report, too, that our work at Lansdowne, where quite a number of young men and women were brought to Christ, has extended to a further two homes making four homes in all where we are privileged to conduct services. We pray God might continue to bless this work. We are very grateful to our young men and women for their help in connection with these meetings. We are hoping to extend this work to other homes too.

On the morning of the 23rd September, Bro. Nockie, the young Jew baptised just a year ago (this being his first anniversary) addressed the morning gathering after Breaking of Bread. His talk was a real help to us all. We pray that God might continue to bless him and to use him for the furtherance of His kingdom. He is a fine Christian. Pray for us as we pray for you that we might be kept in these very difficult times.

T. W. HARTLE.

**Doncaster.**—The Brethren in Yorkshire, and beyond, who have known the Doncaster Church through the years, will rejoice to know of the revival of interest that we have recently experienced. Since the Bentley Church ceased to exist, a number of the Bentley Brethren have joined with us in our services, some of whom have taken up their membership with us. We also have the joy of having with us in our Fellowship, our greatly esteemed Brother and Sister Carlton Melling and Barbara, members of the Church at Scholes, Wigan.

With these accessions to our numbers, we have practically doubled our attend-

ance at the Lord's Table. We also have been able to re-start our Lord's Day evening services; and Bro. Melling has recently commenced a small Bible School. The coming of these Brethren has been a source of great joy and encouragement to the Church; and we have received them most gladly into our midst, and welcome their willing co-operation in the work. We would, however, pay a very warm tribute to the Brethren who through the years, when the work has been hard and disappointing and very discouraging, have faithfully and loyally carried on, and maintained their interest and support, even when it would have been very easy to have given up. We have found in past years how difficult it is to 'Walk and not faint.' We thank God, however, for His sustaining grace through the years, and we are praying that with our reinforcements of help, He will abundantly bless and prosper our future endeavours for His Kingdom. We ask for the prayers and interest of the Brethren at this time. 'We'll praise Him for all that is past, And trust Him for all that's to come.'

J. GARNETT.

**Glasgow (Hospital Street).**—The annual social meeting was held on Saturday, November 11th, about one hundred being present. The meeting, presided over by Bro. E. Hendry, began at 4 p.m. and was opened with singing of a hymn, and prayer by Bro. Andrew Huggins. A wonderful tea was provided by the sisters. Bro. Hendry gave a welcome to all, and spoke briefly of the sin of war, and how it hindered progress in temporal, but more especially spiritual needs.

Bro. David Dougall made a great impression as he spoke of simplicity in common and spiritual things. He gave all much to meditate upon. Bro. A. H. Odd, although having a severe cold, was in good form. He spoke of the workings of love: first in a humorous vein, then on the wonders of God's love, especially seen in Jesus. His atonement, and salvation now and eternally.

We had singing by companies from Motherwell and Wallacestone, also solos, duets and a quartette. These lifted us to a high spiritual level. Sister Scobie well recited, 'What are ye going to do?' After such an evening's experience thanks and appreciation were given in volume. The singing of 'Guide me, O Thou great Jehovah,' and prayer by Bro. John Todd closed the meeting.

A. B. MORTON.

**Hereford.**—We wish to express our appreciation of the services of Bro. Len, Channing during the past month. He has worked devotedly and wholeheartedly in the upbuilding and edifying of the Church, and in endeavouring to preach the Gospel to others. As a result, the

Church has been strengthened and helped in many ways. We have had the joy of welcoming one more to the Lord's Table, Mrs. Clara Sheppard, a blind lady of eighty-two years, and have hopes of one or two being added by baptism in the near future.

We would like to take this opportunity of thanking the Kentish Town Church for sending our Brother to us, when we know his services can ill be spared, and also for the services of Bro. E. MacDonald in May and again in August, who was also an inspiration and a help to us.

D. SHARPLES

#### CHANGE OF ADDRESS

The Church of Christ in Hereford has now removed from 6 Breinton Avenue, to 72 Whitehorse Street, Hereford. Members of the Church visiting Hereford will be welcomed to the Breaking of Bread service held at 4 p.m. on each Lord's Day.

D. SHARPLES (Secretary)

**Hkeston.**—We have been delighted to welcome into our fellowship Sister Iris Winifred Foulks, wife of our Bro. Francis Foulks, after being baptised into Christ on Wednesday, October 17th. We wish our dear brother and sister much joy as they have become one in Christ Jesus. May they, with ourselves, continue faithful to the Heavenly Bridegroom in all things.

S. JEPSON.

**Newtongrange.**—The Church held their annual social meeting on Saturday, October 13th. There were 160 brethren present representing churches in Kirkcaldy, Glasgow, Tranent, Motherwell, Wallacestone, Dunfermline and Slamannan. It was indeed a meeting long to be remembered for the fellowship and spiritual blessings obtained.

Bro. David Dougall spoke on Heb. 8:5, 'See that thou make all things according to the pattern showed thee in the mount,' and Bro. E. Jess spoke on 'Ye are my witnesses' (Acts 1: 8). They gave of their best and we are much indebted to our brethren for helping us on our heavenly journey. We also enjoyed the singing and recitation of our brethren, and are grateful to all those who helped to make the meeting possible, especially the sisters who catered for our temporal welfare. Bro. W. Brown, of Dunfermline, asked for a vote of thanks which was heartily given. The meeting was under the chairmanship of Bro. A. J. Haldane.

W. H. ALLAN

**Tunbridge Wells (Silverdale Road).**—On Thursday, November 8th, a special gospel meeting was addressed by Bro. Frank Worgan (Hindley). His subject (advertised) was, 'Will the Lord Jesus reign on the earth for one thousand

years." This created much interest and friends were present from the Church of England, the Pentecostal, Russellite, Christadelphian and 'Brethren' movements. Brother Worgan answered the question in a very comprehensive way, and gave abundant Scripture teaching to demonstrate the falsity of the 'reign on earth' theory. He ably answered the many questions asked afterwards. We believe much good was done.

On Saturday, November 10th and 11th, the anniversary services were held. On Saturday afternoon an excellent meal was served by the sisters. We welcomed visiting brethren from East Grinstead, Kentish Town, and Brighton. We were especially glad to welcome a bus load from the latter place. It thrilled us to see our building filled to capacity, and to welcome so many of 'like precious faith.' Bro. E. T. Thorpe presided at the evening service, and exhorted us to share a real fellowship with the living Christ. Bro. F. C. Day (Birmingham) spoke on 'The Touch of Jesus.' He drew many lessons from the Saviour's miracles, stressing our need to come into a personal relationship with the glorified Lord. Bro. Worgan based his address on Isaiah 51:9 and 52:1. He urged upon us the need for consecrated and sustained effort in the service of the Lord. Both speakers made powerful gospel appeals.

On Lord's Day, Bro. Worgan served us all day. We were especially glad to see a number of non-members at the gospel meeting. They heard the ancient gospel, forcibly and convincingly presented. We believe some are genuinely concerned about the truth. We pray they may yield to it.

We thank God for the many blessings of a truly great week-end.

A. E. WINSTANLEY.

## OBITUARY

**Treharris.**—Bro. Tom Jones has entered into 'the rest that remaineth to the people of God.' He died very peacefully on October 27th, after long years of ill-

ness very patiently borne. Our brother was of a quiet nature and beloved by all; though his poor state of health hindered his attendance at the meetings of the Church with whom he became identified twenty years ago. Our sympathy goes out to his wife and two daughters (our sisters) in their loss. The eldest daughter, Nancy, is the wife of Bro. Arthur Hirst, both late of Kentish Town Church.

We commend them all in their sorrow to the care of our Heavenly Father: 'until the day dawn, and the shadows flee away.' Only 'good-night,' beloved—not 'farewell!' A little while and all His saints shall dwell, in hallowed union, indivisible. Good-night.

ARTHUR F. ADAMS.

**Glasgow (Hospital Street).**—On Thursday, October 18th, our dear Bro. William Robertson, in his eighty-second year, received his call suddenly to be with his Saviour he loved so well.

Bro. W. Robertson was baptised fifty years ago at Armadale, since then he has been in two or three Churches in the Slamannan district. About nine years ago he came to the Church in Hospital Street, Glasgow, where he was faithful in his attendance, and joyed to meet his Lord and remember Him.

About two years ago, his eyes and legs troubled him seriously and confined him to his home. During his illness, which he bore patiently in the faith, his Bible was always at his side as his constant companion. We visited him often and always received a warm welcome, and when we parted, he said, 'Don't be long in coming back.'

Bro. A. Gardiner conducted the service in the home and also at the graveside. Some of our brother's family and relations were present, others of his family could not be present owing to distance. Brethren E. Hendry and A. Morton were from the Church, and to support Bro. Gardiner.

A. MORTON.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

**EVANGELIST FUND.** Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

**NYASALAND MISSION.** Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Nottm.