

THE SCRIPTURE STANDARD

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

Why They Leave.



THE Editor of *The Christian Advocate* after reference to Dr. C. F. Aked, once a member of a Church of Christ, who became a popular Baptist

preacher, and was later stated to have become a Presbyterian, says: 'One of the tragic things about our history is the number of great and good men we have lost to other Churches, especially the Baptists. We have need to examine ourselves on this matter.' (*Christian Advocate*, July 26th, p. 459) We agree, the matter calls for examination.

This is no new thing. Apostacy has been common to every age, and every movement. Many of the followers of Jesus, during His personal ministry, were offended by His words, and 'went back, and walked no more with Him

Many of Paul's converts were 'bewitched' by false teachers, and returned to the 'beggarly elements, [rudiments, crude lessons] of the world.' Demas forsook Paul, 'having loved this present world.' John said of many in his day, 'They went out from us, but they were not of us; for if they had been of us, they would no

doubt have continued with us; but they went out that they might be made manifest, that they were not all of us.' (1 John ii. 19.)

'They are not all Israel which are of Israel,' neither are all members of Churches of Christ true members. All are not members from conviction of the truth and strength of the New Testament position for which we plead.

Among chief causes of apostacy from Churches of Christ we would place material prosperity. This has ways been a fatal snare to the people of God. The Israelites, when about to enter Canaan, were exhorted to beware lest in the day of prosperity they should forget the Lord their God. When they 'waxed fat' they kicked, rebelled, cast God and His Word behind their backs, and associated with the more numerous, popular, and easier, religious systems.

'They,' said Paul, 'that desire to be rich fall into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.' (1 Tim. vi. 9-10.) During our fifty years experience of Churches of Christ we have known many who were earnest members until, as a

brother expressed it, they 'had the misfortune to get rich.' Such soon manifest a changed attitude to the Church, its teaching and practices. 'We move in a different circle now. Our friends belong to a higher class of society, and the teaching of the Church seems so old-fashioned, crude, and narrow.' The fact is the practices and customs of the so-called higher class, who are just a smart set of fashionable worldlings, with which such members are now associating, cannot be squared with the demands of the New Testament for the crucifixion of the world and the flesh, with its affections and lusts. For when we honestly face up to it the only real reason why any are against the teaching of the Bible is because it is against them.

Some soon tire of being in a minority, and of being considered by popular crowds as odd and behind the times. It has been well said, 'It is safest to be behind the times, when the times are rushing to destruction.' You can be a member of some Churches without conversion, and no matter how you live can still retain membership; but you cannot be a Christian, nor a member of the true Church of Christ without a new birth, manifested by a new life in Christ. So many leave the Church which stands for the strait, narrow way which few find, for Churches with wider gates and broader ways.

A second cause of apostasy is that Churches of Christ, generally, have drifted far away from their original position and plea, and many of them are far more like the sectarian bodies around than the New Testament Church they professedly exist to plead for a return to; and so many do not see why they should remain with a small struggling cause which becomes more and more like the more numerous and fashionable Churches.

When, at the Annual Conference of Churches of Christ held in 1917, amalgamation with the Christian Association Churches was being discussed; Bro. Buckeridge (once a Baptist Minister), said, 'I am won-

dering why I left the Baptists. They had a minister for each Church, so have these people. They allowed the unimmersed to break bread, so do these people. They used instrumental music in worship, so do these people. They took money from non-members for the Lord's work, so do these people.' If Bro. Buckeridge was living to-day he would see, judging by where some Churches have landed, still less reason for his leaving the Baptists. The wonder to us is, not that many leave, but rather why so many who introduce and support sectarian practices remain in Churches of Christ. Yet it is such, who glory in their departure from the original position, who are put into positions of honour, the chair of the Annual Conference, places on various committees; while those who remain loyal and refuse to be moved from the ground on which our pioneers stood, are regarded in official circles as 'dangerous men,' who must, if possible, be suppressed.

When during the War of 1914-1918 some conscientious objectors, members of the Church of Christ, appeared before the Appeal Tribunal in a certain city, the District Secretary of the Churches rushed into print to inform the public that the position of these youngmen must not be taken as representing the position of the Churches, whose attitude generally to the war is morerightly interpreted by his Worship the Mayor whom we are honoured in having as one of our esteemed leaders.' We are not here discussing the right or wrong of the position of conscientious objectors; but it is significant that the one whom we were honoured in having as an esteemed leader had even then ceased to meet with the Church of Christ. He later joined the Baptists, and, if our information be correct, ended his career in the Church of England.

'Honoured,' 'esteemed leaders'! Yes, that is 'one of the tragic things about our history.'

Quite a few who have been trained under the auspices of Churches of Christ, for preaching and teaching have

left and become 'Ministers' with other Churches. Of one who, many years ago, left our ranks and became a Presbyterian Minister, a brother wrote:—

'They have taken our Johnnie,
And dressed him up bonnie,
And called him the 'Reverend' John;
Three hundred for screw.
And a manse thrown in, too,
Is an argument mighty and strong.'

Do these lines apply to any to-day? The love of money, position, titles, honours and praise from men, have ever been causes of apostacy from the simplicity of the Christ, and the simple religion He founded.

The more Churches of Christ become like other religious bodies the less likely are they to retain their own members, or to win new ones. Unless

we have a distinctive position that really matters we have no right to exist as a separate body; and no ground for expecting to hold our own, or add to our numbers. Our only hope of real success is in a return to the New Testament position so clearly defined and ably defended by the pioneers of the Restoration Movement which was so simple, safe and strong. May leaders be raised up by the Lord who will be more concerned about loyalty to Him and His Word, than about standing well with sectarians, and courting favours and honours from them.

EDITOR.

EDITOR'S ADDRESS UNTIL FURTHER
NOTICE:
27 Torphichen Street,
Bathgate,
West Lothian.

Bishops, Pastors, or Elders.

[IN a tract published by the Co-operation of Churches of Christ, claiming to set forth their faith and practice, it is stated: 'They have ordained presbyters and deacons, and in their larger Churches ministers are ordained to pastoral charge of the congregation.'

In view of this modern development, the following article, written in 1855 by Thomas Hughes Milner, an Edinburgh pioneer, we trust will be carefully read by all. **EDITOR S.S.]**

The three designations, pastor, bishop, or elder, express one office in its various aspects. Pastorate expresses the care over, the tending and feeding of the flock; bishopric expresses the oversight or superintendence of it; and eldership, the seniority and experience which such a place of esteem and rule befits.

The pastors or bishops of the New Testament Churches, as we may learn from the office itself, and the term elder as applied to it, were brethren

of advanced experience in the divine life, and, therefore, most likely to be qualified to exercise a fatherly care and oversight amongst the flock. One or two passages will suffice to show these three designations meet in one and the same office, or in the brethren filling it.

Acts xx. 17 says, that when Paul was at Miletus, he sent to Ephesus, and called the elders of the Church, and after speaking to them of his own ministry amongst them, said, 'Take heed, therefore, unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers (bishops), to feed the Church of God which He hath purchased with His own blood.' And 1 Peter v. 1-4 says: 'The elders who are among you, I exhort—who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed—feed the flock of God which is among you, taking the oversight thereof: not by constraint, but willingly; not for filthy lucre,

but of a ready mind; not as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' Here, as we have said, all the three terms or ideas meet in the office, and brethren addressed as holding it.

In the first letter to Timothy, the apostle specifies the qualification of a bishop—not a new convert, apt to teach, rules well his own house, loves good men, is hospitable, and (Titus j. 4) one who holds fast the faithful word, and is able by sound teaching to convince the gainsayers. It does not follow from this, that these brethren must be good public declaimers. Apt and sound teaching does not imply public oratory, but rather that tact and prudence with which a man of experience and wisdom can instruct others, whether in private converse, or in associated capacity. The judicious, affectionate, unadorned, remarks of such a brother will certainly not be less powerful for good amongst the people of God, than the occasionally splendid and finished periods of the public orator.

It is here to be noticed that this, like all the other offices in the Christian Church, is everywhere spoken of in the New Testament as comprising a plurality of brethren in its administration. We nowhere read of 'the pastor' of a Church, but the pastors, the elders, the bishops. A pastor for each Church is an innovation upon the New Testament order. It is nowhere found in Scripture. Paul called the 'elders,' not the elder of the Church at Ephesus; Peter addressed himself to the elders of the flock; Titus was enjoined to ordain elders in every city; the apostles, in establishing the Churches, ordained elders in every Church; and the Hebrew believers were exhorted to obey them that had the rule over them in the Lord, and to submit themselves to them, as to those who watched for their souls, as they that must give account. (Titus i. 5, Acts xiv. 23, Heb. xiii. 17).

To confide such an office as this to one brother as a rule—to say nothing of the additional weight of the offices of teacher and preacher, generally confided to single brethren in modern organisations—is not only at direct variance with Scripture teaching and precedent, but is a procedure of the greatest possible cruelty alike to the Church and to the Brother set over it, and to the unconverted around. Suppose he were not a young and inexperienced brother, as is generally the case at his first appointment, but one of enlarged experience and wisdom, how is he, with the additional duties of teacher and preacher, to overtake the obligations of the pastorate? The thing is impossible. Were it possible, how are we to account for the extraordinary excess of ministry which the New Testament shows to have been instituted by the apostles?

But in nothing does the divine wisdom appear more evidently than in the plurality of brethren in the pastorate, as well as in the other offices of the Church. The oversight of any considerable number of persons, many of them new converts to the faith, and all of them subject to the manifold allurements and temptations of a depraved nature and a wicked world, is a work of so solemn and weighty a character, that no man, we believe, would take it upon himself alone, were he to realise the responsibility thereby incurred. How any man supposes any one individual competent to the spiritual and moral guidance of a congregation of some scores, or even hundreds of persons, besides the fulfilment of the no less onerous duties of instructing them in congregational capacity, and of preaching the gospel to the unconverted as well, we do not know.

The attempt is as impossible in its accomplishment, as it is unscriptural in its plan. We bring no personal charge against the brethren thus appointed; but what we say is, let them be as assiduous as they possibly can, and let them have all the gifts of preaching, teaching, and ruling combined; yet it is not possible that they

can overtake the amount of work assumed as theirs by modern arrangements. If any brother so situated gives himself to preaching the gospel he finds, in that department alone, more than enough to do. If to that work he adds the task of teaching the Church, he must of necessity detract from the abundance of his labours on behalf of the unconverted, and, while doing this, leave the Church but poorly fed. But if to this combination of duties, he takes in hand those of the eldership as well, and professes to watch for the souls of those put under his nominal charge, he has now an amount of labour which no man

can overtake, and which, if any one attempt to, he only overtaxes his powers, and breaks down under the load, or he is content to leave the flock unfed and uncared for, and the evangelistic work but very partially sustained. Such is the testimony of extended and long continued experience, and thus it is that Churches are either composed of large numbers of unconverted persons, with a few of the people of God intermixed, or if conversion to God be made a term of admission, they maintain but a feeble and precarious existence.

THOMAS HUGHES MILNER.

'Unequally Yoked.'

BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

(2 Cor. vi. 14-18.)

A SERIOUS THING.

Any honest and humble reader can learn from the above quotation the seriousness of believers being unequally yoked with unbelievers. When oxen are yoked, one must go where the other goes. It would not be possible for one to go one way and the other to go another way. So it is with Christians. When we 'yoke' up with unbelievers, we are almost bound to be unduly influenced by the un-

believer, go to places, do things and give an influence where we should not. In my humble judgment, many otherwise good Christians have all but lost their good influence by being 'unequally yoked.' Christians should stay clear of all 'entangling alliances.' There are so many ways in this adulterous and wicked age in which we become 'unequally yoked.' We want to point out a few of these ways.

MARRIAGE.

I can think of no greater 'yoke' than that entered into by marriage. For one to be a Christian and the other not may be a very unequal yoke. Many a faithful Christian has been lost to the cause of Christ because of being yoked with a non-Christian. The tenor of the teaching of Scripture is against this kind of yoke. 'The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.' (1 Cor. vii. 39.) You will note that the Christian widow is at liberty to marry, but 'only in the Lord.' She is not at liberty to marry out of the Lord. It does seem that if a widow must marry 'only in the Lord,' a younger woman had better not marry

out of the Lord. Paul was not a married man, but in speaking of his 'right' to marry he used this very significant language: 'Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?' (i Cor. ix. 5.) Paul would have us to learn that he had power to lead about a *sister*, a wife. We would not gather from this that he thought he had 'power' to lead about a wife who was not a sister. A Gospel preacher would be greatly hindered in his work if his wife were not a Christian.

BUSINESS.

It is possible to be so connected with business associates that the Christian is 'unequally yoked.' Many tactics used to-day are far beneath the dignity of a Christian. Those who are not Christians may have the predominating influence and power relative to the method of carrying on the business. The Christian may thus find himself 'yoked.' If being associated with others in business causes one to be a party to something to which no true Christian should be a party, it would be infinitely better to break up that business partnership. 'For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' (Matt. xvi. 26.)

WORKING CONDITIONS.

It is possible to-day for a hard-working labouring man to be 'unequally yoked.' There are conditions in the industrial world which confront the Christian workingman that would take a Solomon to tell what the Christian should do. If we find ourselves in positions in which it is all but impossible to live up to the principles taught in the New Testament, we had better sever our connections with such associations.

CLUBS, LODGES, ETC.

A lot of Christians are almost 'clubbed' to death. Their Christianity is just about 'clubbed' out of them. Why should Christian people desire

to form connections in which sinners of all types and stripes are the predominant leaders? One may be a Christian and belong to some of these things, but I am sure he would be, and could be, a better one if he were not thus 'unequally yoked.' Many things are carried on by these various organisations to which a humble disciple of the meek and lowly Nazarene cannot afford to lend his influence. You may not participate personally in these sinful practices, but the stubborn fact remains that you are counted a member, and your influence is thus on the wrong side. 'Wherefore come out from among them, and be ye separate.' The active Christian can find outlet for all of his talent, time, money, and influence right in God's institutions, the family and the church. Let us seriously consider this passage: 'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.' (Col. iii. 17) All that we do is done in word or deed, and we must do all this in the name of the Lord Jesus Christ. 'Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.' (Eph. iii. 21.)

MINISTERIAL ASSOCIATIONS.

That any Gospel preacher would link himself up with a bunch of alien sinners calling themselves 'ministers of the Gospel' is beyond my poor powers of comprehension. Why any preacher would thus want to compromise his position and influence as a Gospel preacher I know not. Such preachers need some 'eldering,' and I believe with scriptural elders at the helm of the various congregations they will get it!

CONCLUSION.

It is a very common thing to-day to say that what I have written I have written in 'the spirit of Christ.' So I want to say it. God knows I have no other desire than to help brethren to draw the line of demarcation between the Church and the world wide and deep. I know

that there are many good brethren" who are 'unequally yoked,' and I know that they ought to throw off these yokes. Brethren, may God help us to 'earnestly contend for the faith which was once delivered unto the saints.' May we have 'pure religion and undefiled before God and the Father,' and may we 'visit the fatherless and widows in their affliction,' and for the sake of our poor souls keep ourselves 'unspotted from the world.'

Gospel Advocate.

- 9 From what Psalm did Peter quote in giving the words of the Holy Spirit spoken through David?
- 10 Was Matthias an Apostle of the Christ? Give reasons for your answer.

Answers which should be written on one side of the paper only should be returned by the end of September to William Steele, Ravensheugh Cottage, Prestonpans, East Lothian.

Correspondence Class,

THE EARLY HISTORY OF THE CHURCH OF CHRIST OR THE ACTS OF THE APOSTLES.

CHAPTER I.

- 1 Who was the writer of the Book known as the Acts of the Apostles? State reasons for your answer.
- 2 Why is it called the 'Acts of the Apostles'? Have you heard it given a better name?
- 3 What was 'the former treatise'? (verse 1).
- 4 Who was Theophilus?
- 5 State in your own words what the author says of his former treatise.
- 6 How many days following His resurrection did Jesus the Christ spend in the company of His Apostles? How long after His ascension did they wait at Jerusalem for the promised power?
- 7 How far was a Sabbath days journey? (verse 12).
- 8 How many met in the upper room? (verse 13).

Children sent Overseas.

IN a letter to Bro. R. B. Scott, of Kentish Town, London, Bro. L. O. Sanderson, of the *Gospel Advocate*, 110 Seventh Avenue, North, Nashville, Tennessee, U.S.A., asks, 'Will there be any children from your homes who will seek refuge from the dangers for the duration of the War? In the event that such may be I shall personally be interested in co-operating with you in such a work.'

Will any who are interested please take note of this kind offer.

'War with Satan,'

A NEW book by B. F. C. Atkinson, M.A., Ph.D. Protestant Truth Society, 31 Cannon Street, London, E.C.4. Price 3s., postage extra.

Anything from the pen of Mr. Atkinson is worthy of consideration by every Christian. His previous books, *Is the Bible True* and *Valiant in Fight*, prove this. Here we have another, on the book of Revelation—scholarly, reverent, sane.

It is based upon the historical method of interpretation. Dr. Atkinson sees in the letters to the seven Churches the history of the Church down the ages, and from the fourth chapter of the book, the history of the nations and the Church in this age of grace. Dr. Atkinson examines secular history in a brilliant way, interpreting it in the light of Revelation. Written, of course, from

the Protestant point of view, the history of the Reformation is traced, and the monster of Roman Catholicism is faithfully and scathingly revealed.

Dr. Atkinson is faithful to the text of Scripture, and his appeal is always to the Word. He does not strain texts to make them fit pre-conceived notions, all through he appears fundamentally sound. For instance, he accepts immersion as the normal procedure in entering the Church in early times. Speaking of those who entered the Church in the time of Constantine, who were not really born again, but came in because it was respectable to do so, he says: 'Now the only way by which unconverted people, who did not intend to be converted, could enter the Christian Church, was by being baptised. But the thousands who became Christians because it was respectable to do so, were sealed on their foreheads with

the sign of the Cross when they were baptised, and they thought this made them Christians, because they knew no better.'

Then, as now, the only way into the Church of the living God was by faith, repentance, confession, and immersion.

The vexed question of the 'thousand years' of chapter xx. is dealt with. Dr. Atkinson examines the evidence for and against the two prevailing views with keen insight, and here again he is faithful to the teaching of the Word, and points out what the New Testament does not say, which in this section of the Word is very important.

No more can be said here. Get the book and read with open Bible, it will be a shining light in the darkness of the present day. We shall be happy to supply for 3s 3d., post free. Send us your orders and so help this magazine. A. L. FRITH, 12 Poulton Street, Fleetwood, Lanes.

It All Depends

TO be put in trust with the Gospel.
(1 Thess. 2. 4)

I am speaking to-night neither as an old man nor a crank. I do not feel much older than when I joined the Church at Ardsley twenty years ago. I have grown up with a generation of youth, and have ever tried to enter their particular problems. Hence I speak specially to-night to those who must face the obligations not just of to-day but of to-morrow.

You have been enjoying to the full the enthusiasm of an evangelistic mission, and are rejoicing in additions to the Church.

But that is not the end. Is this enthusiasm going to last? Are you going to make the most of the ingathering? So often has it to be said after a mission, the 'hungry sheep look up and are not fed.' Winning souls for Christ is a great part of our work, the primary part. But by far the greater task is teaching and shepherding those we win for Christ.

An address *given at East Ardsley, on Saturday, July 27th, at the close of Bro. Winstanley's mission,

With these thoughts in mind, I want to call your attention to the sense of dependency: the idea of being 'put in trust with-the gospel.' In his book, *Quiet Talks on Power*, S. D. Gordon pictures an imaginary conversation between Christ after His ascension into heaven, and the angel Gabriel.

After Christ had told of His accomplished work, Gabriel asked what plans He had made for the carrying on of His work. 'Well,' said Jesus, 'I've told Peter, and James and John and the others, to tell the story to others and they to tell others.' 'But,' said Gabriel, 'what if Peter or James forgets to tell cithers, or the others forget, what then? Have you any other plans?' The Christ makes answer, 'I have made no other plans. I am counting on them.' Yes, it all depends oh our telling of the things we have seen and heard!

One of the most regrettable things about this generation is its lack of the sense of obligation and responsibility. In the church, brethren often take office quite regardless of the sacredness of the obligation. These things

ought not so to be! We have no right to trifle with the work of the Lord. Paul's deep abiding conviction was that the success of the gospel depended on him, and it should be yours and mine also. The success of the gospel depends on far more than the preacher. It all depends on me, is what we should all say to ourselves.

Sunday School Teacher, is your class going to be won for Christ? As your boys and girls are growing into their teens, is Christ being made real to them? Is the Christ of Galilee becoming the Christ of the English road? Are they learning through you to make Him part of their daily life? Can they copy your reproduction? *It all depends on you.*

Those of you to whom is entrusted the oversight of the Church. What kind of Church are you trying to build up? Is the care of the Church your deep prayerful concern? Are you far-seeing enough to ask what the Church may be, ten, twenty years hence? Are your brethren being led always to the Fountain of Living Water? Are you ever leading them into the green pastures of God's eternal truth? The point I want to stress is: *It all depends on you.*

Teachers and preachers. Is the Church being strengthened and edified as a result of your labours? Are you lifting up the hearts of your brethren, and seeking to encourage them in these troublous days? Are we preaching with the burden on our hearts of men and women weary of the struggle of life? Are we bringing to others a message of redeeming love and of the glorious hope we have in Christ? Is the Word of God being held aloft before a corrupt and crazy world? Is Christ having the place of pre-eminence in our studies and speaking? Are we really tackling the problems of life, bringing healing and blessing to our hearers? Is our preaching just 'twiddling on the keyboard'? Or are we playing from the depths of a heart impassioned by the constraining love of Christ? *It all depends' on YOU*

Mothers and fathers, what about your home life? What of your conversation? What of our influence on our children? What place are we giving in our lives and theirs to the things of God? Are our children going out into the world in such a manner, that when they reach the age of maturity, the name of mother will still be dear and sweet? How is that boy, that girl, of yours being prepared for the battle of life? To what extent are they being forewarned and forearmed against the subtle and sinister evils of our modern age? You say you cannot talk to them of these things as you would like! Perhaps most of us feel more or less reticent toward our own children. Why it should be so I do not know. But if you cannot say very much, you can at least tactfully place good high moral literature in their hands, and endeavour wisely to have a choice in the things they read. By the grace of Christ lead them to 'hitch their wagon to a star.' *It all depends on us.*

What am I really doing? For whose sake am I working? To what ends are all my energies being directed? I am part of God's building—the Church, just one of the stones in His Temple, and it may be only a small one. But this is my question. Do I realise that however small and menial the task may be, the doing of it all depends on me? Nobody else can do my job. If I fail to do it, I am letting God down. In the great work of the furtherance of the Gospel, God depends on human agents, and He depends on me.

Some present-to-night have just begun the Christian life in girlhood years. It all depends on what they are going to allow Christ to make of their lives. The Light will always be shining from the lighthouse of God, but it depends upon us to keep the 'lower lights' burning. Let me say also that it depends on those who are older what young converts make of their lives: to throw around them the shelter and care of more mature.

experience, and to let them see in Christian living the image of the unseen Lover.

I now complete the quotation: 'It all depends on me, and I depend on God.' If God needs you and me, we also need Him. We are unable to live apart from Him. Day by day, we must rely on His almighty love and power. In these troublous days we must cultivate more and more this sense of dependency. Can we rely upon Him? Will His arm support our weakness? Can I just take Him at His Word?

For answer, I would go to a slum dwelling where Christ lives in the life of a woman who, for over twenty years, has never been free from suffering, but through whose tears there always shines the eternal love. Or, if I may be forgiven a personal note, I find an answer in the one who has shared my life, who has sacrificed herself for her boys, and who, when health has broken down, has never faltered, but with patient trustfulness has borne a more powerful witness to the never-failing help of Christ.

My brethren, the best is still to be.

'Far o'er yon horizon
Rise the city towers;
Where our God abideth,
That fair home is ours.'

Surely, they who 'trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever.' 'As the mountains are round about Jerusalem, so the Lord is round about His people henceforth, even for ever.'

ALLEN MURRAY.

Sacrifice (?)

HE smoked cigars three times a day,
Ten centers, too, at that;
Then gave a nickel to the Church
When the deacon passed the hat.
She gave one cent for mission work,
Then spent ten cents for gum;
Then really bowed her head and prayed:
'Oh Lord, Thy Kingdom come.'
They sat at home and wondered why
The Church did not succeed;
She chewed her gum and couldn't tell;
He, puzzled, smoked his weed.

FullertonBuletin,

Correspondence

Dear Editor, ,

Last autumn I appealed for help for a needy boy, who had won a scholarship for Fleetwood Grammar School, but was unable to go owing to lack of means through prolonged unemployment at home.

He was fitted out with clothes, boots, etc., to the extent of £3 9s. 9½d. Readers sent me £8. The balance I have in hand for future needs.

I am pleased to say that the boy's father is now in regular work, and is grateful for what was done.

The boy is doing well. He is most regular in his attendance at my Bible class each Lord's Day, not only so, he brought along his school chum, and it is very rare they are absent.

I am also pleased to say these two, who are in the same form at school, were top in the Scripture examination last term. I am sure those readers who responded to the appeal will be more than pleased, as well as readers generally, and our prayer is that all in this class will be won for the Master".

The attendance has been splendid, even during the summer months of very fine weather. Warmest thanks to all.

A. L. FRITH.

Bro. Winstanley.

N.B.—Bro. A. E. Winstanley is working under the direction of the Committee appointed at Conference of those still loyal to the original position and plea of Churches of Christ. All applications for his services should be sent to Bro. L. Morgan, Glen Iris, Lord Street, Hindley, Wigan.

Marriage.

SISTER LUCY BRADLEY, of the Church at Eastwood, to Bro. George Charles Wood, of Beulah Road, East Kirkby, on August roth, at the Hill Top Chapel, Eastwood. Bro. A. Murray officiating.

AT the Church of Christ, Wellington Road, Leeds. Brother Harold Morgan Webb, youngest son of Brother D. Webb and the late Sister Webb, of Luton, formerly of Commerce Place, Aberdare, South Wales, to Sister Violet Jagger, youngest daughter of the late Mr. and Mrs. Jagger, of Leeds, Bro. Baines, of Morley, officiating.

Young Folk's Corner.

Rocks Ahead.

LIFE is often spoken of as a voyage, and we sometimes speak of the Sea of Life. Along life's shores, there are signs of wrecks, and dangerous rocks appear suddenly in our course. To sail safely, we need to know where the rocks are, and where the clear water is. We must sail then, under direction of a pilot who knows both rocks and clear water, and we also need a chart to shew us the rocks and dangerous places. The best Captain is Jesus; the infallible (unfailing) chart is the Bible.

'One who knows how in storms to sail,
I have on board.
Above the raging of the gale
I hear my Lord.'

We read that Jesus said to His disciples 'Let us pass over to the other side,' and they 'Took him with them in the ship.' Take Jesus with you!

Now, on the chart given us for Liee's Voyage, there are marks made, telling us of vessels and men wrecked by rocks. The Bible tells many stories of men who spoiled their lives. A man named Demas left Christ's service and wrecked his life because he 'loved this world.' David sinned greatly, and gave God's enemies cause to mock him. But I am thinking just now of the apostle Peter. He came all right in the end, and was greatly used by God; but he had a stormy voyage, and was almost wrecked on rocks we must avoid. He fell because of five different rocks. Watch his voyage and mark them well.

First of all, he had too much **SELF-CONFIDENCE**. He had too much faith in himself. He was too fond of using the pronoun 'I.' He said to Jesus, 'Though all men deny Thee, yet will not I,' He did not say, as he

had said before, 'Lord save me, I perish.' Oh, no! he was the big, strong Peter, who thought he could steer his own vessel.

A little boy once said: 'I pray at night because I am afraid of fire and burglars, but I don't pray in the morning, because any fellow can take care of himself during the day.' Poor lad, he, like Peter, had to learn that we need a stronger hand on the helm than our own. Jesus says: Without me ye can do nothing.'

Then see Peter's second rock. He **LOST HIS TEMPER**. This was in the Garden, when soldiers were laying rough hands on Jesus. In a flash of anger, Peter drew a sword and struck off a man's ear. What a dangerous rock this is! Bad temper has wrecked countless lives, and broken many a heart. Temper itself is all right, but the harm is done when we lose our temper, and when it is bad. If Peter had just paused a moment, and said, 'Give me Thy patience, Lord,' he would not have struck that rock—nor would he have struck that blow.

Now see how, from that rock, Peter goes on to a more dangerous one. He promised neither to leave nor forsake Jesus, but as his Lord was led away for trial, Peter was ashamed to go near Him, and he *followed afar off*.' He was nearer the crowd than to Jesus. It was difficult to know whether he was a Christian or not. John went right into the judgment-hall with Jesus. Are we like Peter or John? Do we need labels to shew others we love Jesus, because we are following Him 'afar off'?

The next rock in Peter's voyage was that he kept company with and warmed himself at the fire of His Lord's enemies, **HE WAS IN THE WRONG COMPANY**. We can avoid this rock by heeding God's warning: 'Enter not into the path of the wicked.'

The last rock was the most dangerous of all. May none of us ever come near it. Peter **DENIED HIS LORD**, by saying 'I know not the man.' Oh, what a bruised and broken vessel he was! No wonder he wept so bitterly. But Jesus is a Receiver of

wrecks, for 'He receiveth sinners.' He can save (salvage?) our life-ship, however battered, bruised or sinful it may be. It was before a fire that Peter denied his Lord. After Jesus rose from the dead, He made another fire, and at that one, Peter gave his life wholly into the care of the Lord Jesus.

Shall we ask Jesus—the Unfailing Pilot—to take the helm of our life's ship, steer us away from all these rocks, and guide us safely heavenward?

'Pilot me, pilot me,
Take the helm in Thine own hand,
Bring my sinking bark to land,
Jesus, Saviour, pilot me.'

Month's Motto:

'Keep Thyself pure.' (i Tim. v. 22.)

On Guard.

YOU have a little prisoner,
He's nimble, sharp, and clever;
He's sure to get away from you,
Unless you watch him ever.
And when he once gets out, he makes
More trouble in an hour,
Than you can make in many a day,
Working with all your power.
He sets your playmates by the ears,
He says what isn't so;
And uses many ugly words,
Not good for you to know.
Quick, fasten tight the ivory gates,
And chain him while he's young !
For this same dangerous prisoner
Is just your little tongue.

Solution to Last Month's Puzzle.

SHORTEST book in Old Testament:

OBADIAH.

Shortest chapter in Old Testament:

PSALM cxvii.

Shortest verse in Old Testament:

I CHRONICLES i. 25.

Shortest verse in New Testament:

JOHN xi. 35.

Redeem the Time.

THE time is short
If thou wouldst work for God, it must be
now;
If thou wouldst win the garland for thy
brow,
Redeem the time !

Shake off earth's sloth !
Go forth with staff in hand while yet 'tis
day;
Set out with girded loins upon the way;
Up ! Linger not !

Fold not thine hands !
What has the pilgrim of the cross and
crown
To do with luxury or couch of down !
On, pilgrim, on.

' With His reward
He comes; He tarries not; His day is near!
When men least look for Him, He will be
here;
Prepare for Him !

Let not the flood
Sweep thy firm feet from the eternal Rock,
Face calmly, solemnly, the billow's shock;
Fear not the storm.

Withstand the foe ;
Die daily, that forever thou mayest live,
Be faithful unto death ! the Lord will give
The crown of life.

HORATIUS BONAR.

Nyasaland.

Dear Editor,

In *The Christian Advocate* of August 9th, the Secretary of the Foreign Missions Committee, when writing about the regrettable death of Sister M. Bannister, says, 'And how grieved she was at the defection of some leaders; most of all, that their defection was encouraged by those over here who would' call themselves her brethren.' The leaders referred to were those black brethren who were asked by the present leaders of the F.M.C. in Nyasaland and in Britain to unite with 'open-communicationists' among the various Churches in Nyasaland. These brethren in Nyasaland, who declined to be united in the Federation,

of Churches in Nyasaland, held that the attempt was one that would have removed the old landmarks put up by their former teachers, including Miss Bannister, and would have led to their leaving the 'old paths' into which they had been guided by their white teachers, including Bro. Philpott and Bro. Hollis, up to the outbreak of the Great War of 1914-1918.

This is the first occasion on which any reference to the defection of the F.M.C. from their original teaching has been made in the S.S., and it is very strange that the matter should have been raised by the present Secretary of the F.M.C. (I use the old title). I felt that this warped reference to our black brethren should not be allowed to pass unchallenged. w. M. KEMPSTER.

IT has been stated several times in *Scripture Standard* notes that the postal services to and from Nyasaland have been adversely affected. The air mail service has been stopped, and the sea and overland route takes longer. That is not the only affect of war. Another is that our usual holidays in Scotland have had to be postponed this year. That has meant that the usual visits to Glasgow friends and supporters of the Nyasaland Mission cannot be paid this year. In previous years, many of the Scottish friends of the Nyasaland Mission have handed me tangible evidence of their interest in the Central Africa gospel work. This year I cannot visit them, but may I suggest to Scottish and other readers of the S.S., that they be good enough to send their contributions, however small, by post? I will try to pay them a visit next year, and thank them in person for their fellowship in the work, which for the past ten years we have maintained.

I am anticipating some very interesting and encouraging information from Bro. Ronald, concerning their conference last June. W. M. KEMPSTER.

News.

East Kirkby, Beulah Road.—During the week-epd, July 27th and 28th, the Church here experienced a time of real spiritual uplift, the occasion being the anniversary of the opening of our present meeting-house.

Bro. McDonald, of Dewsbury, was our special speaker for the occasion, who faithfully laboured in the Word, causing all our hearts to rejoice in the truth.. His timely message upon 'The Only Way to Peace' on Lord's Day evening will not be readily forgotten.

The usual fellowship tea and meeting took place on Saturday, when, besides Bro. McDonald, Bren. Walter Barker (Heanor), and F. Whitfield (Derby), came with messages of inspiration and blessing to all our souls.

For this time of refreshing in the deep and abiding things of life, we thank God, and hereby express our deep gratitude to our Brethren who so ministered to us in God's Word, causing all our hearts to rejoice in Him. w. B. JEPSON.

Nelson, Lanes.—It is with great pleasure we record the addition of a sister to the Church. Mrs. Rosthorne was immersed into Christ's visible kingdom by Bro. W. A. Carson, on July 30th. We also record our gratitude to the Burnley Church for use of their baptistry. We pray God will bless our sister in her new life. We are assured that she will be an invaluable help to UB, and we to her. God is blessing us in our new home. May He continue so to do. F. SYKBS.

Birmingham, Summer Land.—We have had double cause to rejoice just lately. Mrs. C. Taylor, after an absence of eight years, has been led back again to the Shepherd and Bishop of souls, and was restored to our fellowship on Lord's Day, 21st July. Then on 1st August we had the joy of hearing Harold T. Kendall make the good confession, and seeing him baptised for the remission of his sins. He was received into our fellowship on the 4th August. We commend them to His care who is able to keep them from falling. F. C. DAY.

East Ardsley, Yorks.—We are glad to report further progress as result of Bro. Winstanley's labours with us. Two more, a mother and daughter, were baptised on August 10th, and received into fellowship on the nth.

We had a good time with Bro. Winstanley, though all too short. He is not afraid of work. We feel the ground has only just been ploughed up. L. MURPHY.

Obituary.

Coaltown of Balgonie.—We regret to record the passing after a lingering illness of our dear Bro. A. Harris, ser., on Monday, 5th August, at the age of 73. He gave his heart to Jesus thirty-two years ago, and was baptised on May 3rd, 1908. Since that time he has been a very faithful member. He never took a prominent part in Church activities, but so long as health permitted, he devoted, what talents he possessed to the furtherance of the Lord's cause in this corner of His vineyard.

We laid all that was mortal of our departed Brother to rest in Markinch cemetery, on Wednesday, 7th August, in the sure and certain hope of a glorious resurrection at the coming of our Lord. Bro. Seath officiated both in the home and at the grave. We lovingly commend his widow (our dear Sister Harris) and family to Him who alone can succour and help in times of bereavement. We trust that the exceeding great and precious promises may be to them an anchor sure and steadfast, which entereth within the veil, whither Jesus the forerunner has gone. 'Until the day break and the shadows flee away.' A. SEATH.

Scholes, Wigan.—The Church has undergone another severe loss in the death of Bro. John Thomas Marsden, at the age of sixty-three. Bro. Marsden had suffered from illness for a period of about eleven years, but had been able to carry on his work in the Churches and to follow his daily vocation up to a few weeks ago, when he was confined to his home, where he died on Wednesday, August 7th.

The funeral took place on Saturday, August 10th. A service was held in the chapel at Scholes, and was attended by a number of representatives of the Churches in the district, many of whom also sent floral tributes. The service was conducted by Bro. C. Melling, who also read the committal words at the Wigan Cemetery.

Bro. Marsden was a member of the Sunday School from boyhood, and was a member of the Church from the age of seventeen. Many years ago he moved to Bolton to follow his occupation as cabinet-maker, and met with the Church which was formed at that time, until the cause there could no longer be carried on. For a while he attended meetings of various denominations in Bolton, particularly the

Wesleyan Methodists and Baptists, but his heart was ever in the Churches of Christ, and especially in his home Church at Scholes, and he resolved to travel to Wigan on Lord's Days to be with his brethren. From that time he was able to put his desires to serve his Lord into action, and he became a teacher in the Bible School at Scholes, and an earnest preacher of the Gospel in the Churches of the Wigan district. He was in much demand for anniversary services and other special occasions, and many are the souls he has led to their Saviour, who can now rise up and call him blessed. Since 1934, to his great joy, he has resided in Wigan.

In 1930, Bro. Marsden was ordained elder in the Church at Scholes, together with Bro. D. Tait and Bro. J. Parker, both of whom have been laid to rest in the past few years by Bro. Marsden. His complete lack of officialism as elder and officer, his humility, kindness, and cheerfulness endeared him to all the members of the Church. In situations which were at times trying, he showed unflinching tact and patience.

For three years Bro. Marsden acted as secretary of the Wigan and District Churches of Christ, and carried out this work conscientiously, though often under the stress of great suffering, until a few months ago, when he was compelled by his declining strength to give up the work.

Though his body was torn by disease and pain, yet from his face and life shone something of the glory of the Master he loved and served. In him was fulfilled the words he so loved:

'As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul
All heaven's own sweetness seems around
it thrown.'

He rests from his labours and his works do follow him.

We have no fears, no regrets, concerning our departed brother, but we ask the prayers of the brethren for his dear ones left behind; especially for his widow, that her heart may be filled with all the fullness of God, and that the everlasting arms may continue to support her. We ask, too, for prayer for the Church at Scholes, which has lost four elders in less than five years; that those left to carry on may be endued with Divine strength, wisdom, and courage, faithfully to follow in the footsteps of these good and holy men. c. MELLING.

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OUR AIM.

WE MAKE it our aim to further a movement, comprising Churches and individuals, for a complete return to Christianity as it was at the beginning.

HENCE, WE STAND:

1. **FOR THE BIBLE AS THE ALL-SUFFICIENT STANDARD** and rule of faith and practice, recognizing that what God required from His ancient people, Israel, is found in the Old Testament Scriptures, and what He requires from all now is contained in the New Testament Scriptures.

2. **FOR THE UNION OF ALL BELIEVERS ON THE NEW TESTAMENT BASIS.** Our Lord prayed that '*they all might be one* that the world may believe.' This prayer makes the union of His people essential to the salvation of the world, and can only be answered when there is a return to the faith, ordinances, and order of the Church of the Apostolic age.

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

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

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

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

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

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

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