

# THE SCRIPTURE STANDARD

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

## *The Theological Cemetery.*

One desiring to locate a certain seminary, enquired for the "theological Cemetery" thus unconsciously correctly designating

many of these institutions. They to be the burying place of 'the Scripture of Truth.'

Alexander Campbell quoted 'with approval the testimony of Mosheim, that 'the first theological seminary established at Alexandria, in the second century, was the grave of primitive Christianity;' and yet himself established a college, the fruits of which are seen in America to-day. We have before called attention to a challenge made twenty years ago by J. B. Briney, a leader of the (U.S.A.) 'Progressives,' and 'President of the Christian Bible College League.' He offered to affirm in public discussion,' that teaching has been done in the College of the Bible, in the last five years, which contradicts Bible teaching, is antagonistic to some of the fundamental

principles of the Restoration Movement, and out of all harmony with the purpose for which the institution was established.'

(That can be affirmed of the British College, and our pages are open to any of its staff or supporters who will take the negative).

Further proof is given in the American *Christian Standard* of September 24th, 1938. Commenting on the programme for International Convention recently held at Denver, t.J.S.A., the editor says: 'The presence of Mr. Ames upon the programme, while it is clearly an affront to the brotherhood, is not the fault of the programme committee. . . . The college association put forth Mr. Ames. Perhaps it will do no damage. Most of those colleges have little good-will to lose in this brotherhood. They have already made it pretty clear that they have abandoned our cause, and committed themselves to the radical doctrines, with human experience as the seat of authority; the Bible as only another piece of literature; Christianity only one of the religions evolved out of man's search for God; and college life as only an exposition of naturalism, interspersed with dances. It is quite appropriate for the colleges to set forth as spokesman the man who has

long been the apostle of that sort of thing, and who teaches that God is only an idea, like Uncle Sam or Santa Claus.'

There is the finished product of theological colleges, and much of it applies to the British experiment. Any who dare attempt to expose the teaching and practices of these institutions are regarded as 'unlearned and ignorant,' 'badly informed,' 'suffering from myopia,' etc. When surprise is expressed that college dignitaries do not reply to the charges made, their supporters—who, of course, are the perfection of courtesy and charity—say they cannot be expected to cast their pearls before swine.

When a letter mildly suggesting that 'modernism, clericalism, and doubting of God's Word,' is being taught at the college, gets into the official magazine, the editor publishes letters which are no reply, but just expressions of weak sentimentality. Of other letters which are refused publication, it is suggested that they 'impeach the integrity of an honoured servant of the Churches.' That is not true of all the letters sent in, and is merely an excuse for burking discussion on a matter vital to the existence of Churches of Christ. The proper place, we are told, to discuss these matters is 'on the floor of the Annual Conference.' Many have tried this, and have discovered that those running the machine resort to ways and means of stifling discussion that would make some politicians blush. Letters, resolutions, and remarks on schedules, sent to the Conference, are all handed over to the Reference Committee, which is just another cemetery.

Then, after refusing to hear the evidence, resolutions are passed stating that charges against the College have not been substantiated! !

Abraham Lincoln well said: 'You can fool some of the people all the time; you can fool all the people some of the time; but you cannot fool all the people all the time.'

Some have refused to be fooled and have suffered for it. Some who have long been fooled are now seeing into what they have been led; while others seem to like being fooled, and it does not appear as if any amount of evidence will bring them to reason.

In one letter, refused publication in the official magazine, a brother said: 'If your three correspondents have not heard of the teaching at Overdale, they must all be deaf. We have had several students, whom we could name, who have said they do not believe this and that in the Bible.'

Many can give similar testimony, and supply names and statements made.

The effect of all this is disastrous. Churches, districts, divisions, are rent by teaching and practices for which the College is responsible. Churches are stagnant, membership and attendance are declining, and spiritual life is being infinitely lowered. These are things which all who have eyes and ears can verify. Yet some who know not the past history of Churches of Christ, and who seem to have more faith in the wisdom of men than the power of God, regard that which has proved the cemetery of the Churches as being vital to their existence.

We are well aware that in thus writing we shall be charged with being opposed to education, lacking in charity, etc. These false charges are no reply to the indictment made. We are all out for training of young brethren to handle aright the Word of Truth, but altogether fail to see the need for running costly colleges to secure secular education, and degrees which, for those who desire them, can be obtained elsewhere.

The pioneers of the Restoration Movement did not suffer from myopia. They were far-seeing men, and like Bro. David King, refused to go a single step in the direction of the establishment of a college, well-knowing what are generally the fruits of such institutions. The only hope for the Churches is in getting back

to the ground so clearly defined and ably defended by those pioneers to whom the Churches owe so much.

EDITOR.

## *A Parable for Preachers.*

NOW it came to pass in those days that a Church called a certain man to be its minister; and the Church agreed to pay him two thousand shekels in silver, a house, and a leave of absence each year. And lo, the man was glad to accept the call.

Now the minister prided himself on being very much up-to-date; and, after a while, said to himself, 'This Church is behind the times, and it needeth the social gospel.' So instead of preaching Christ and Him crucified, he preached old-age insurance, unemployment relief, abolition of the profit motive and reduction of armaments. Moreover, he seemed more interested in socialism than in salvation.

And the hearts of the people were heavy, for they longed for the old-fashioned Gospel. And behold, they sent a delegation to the minister and asked him to preach something they did not read about six days out of seven.

And the minister was angry and said, 'I believe in the freedom of the pulpit. I know what you need much better than you know yourselves. I shall continue to preach the social gospel. If you do not like it, depart unto Gehenna!'

And the hearts of the people were sore, but they held their peace. . . .

Now the minister had purchased a farm in a far country, where the owner had starved to death; but there was a very fair set of buildings on the farm. For the minister had said within himself: 'It may come to pass when I am old and well stricken in years that no Church will desire me, and I shall stand all the

day idle in the market place; so I will buy this farm as a place of refuge against that day.' And behold, he and his family did spend their summer vacations there.

Now the buildings on the farm sorely needed paint, and the minister agreed with a local painter for six shekels a day to paint the buildings white. And when the bill came in, the minister did send his cheque to pay it.

And in due time the minister visited his farm, and lo, instead of painting the buildings white the painter had painted them red. And the minister was very wroth and he sent for the painter and said unto him, 'Thou wicked and deceitful painter! Did I not agree with thee to paint my buildings white, and lo, thou hast painted them red.'

And the painter answered and said: 'Goto now! It is true thou didst order me to paint thy buildings white; but I believe in the freedom of the painter. Red is much better colour than white. Moreover, it seemeth to be a popular colour at this time.'

And suddenly there shined around about the minister a light from heaven, and he said, 'I do see my sin this day. Why should I rebuke this man for painting my buildings red when I commanded him to paint them white; for, lo, I am called to preach Christ and Him crucified and I preach the social gospel.'

'I will return to my people, and I will say to them, I know now what Jesus meant when He said, 'Except a man be born again he cannot see the kingdom of God;' for verily the only way unto a better world is through better men.' *Selected.*

### *Reading Cards for 1939.*

THESE will be out in due course. No charge is made, but stamps to cover postage would be appreciated. Please say how many are required.

Will our agents, and readers generally, let me know their requirements for 1939 as soon as possible. Thank you! A.L.F.

## *Worship.*

IN Old Testament times worship was local. God gave instructions that it was to be offered from the place where He put His name (Deut. xii. 5). But our Lord taught that this was to be altered in New Covenant days; it was no longer to be a matter of geographical position, but one of heart and truth (John iv. 21-24). Both Old and New Testament call men to worship.

But what is worship? It is not merely listening, either to singing or preaching, for such may be viewed as a kind of entertainment. By all means let the singing and the speaking be the best possible, but do not let us imagine that just listening to such constitutes worship. It is possible for one who is absolutely deaf to worship, and yet that one would not be able to hear. If Christians would get right on this point there would not be the tendency which we sometimes see of people absenting themselves from worship because somebody is to speak whom they do not like.

Worship is homage or adoration offered to God. It is an expression of the value or worth we ascribe to God. And this homage is to be offered 'in spirit and in truth.'

'God is Spirit,' and so all true worship must be spiritual. A mere attendance to forms and ceremonies is not enough. The heart must be in it. Possibly my readers would condemn, very strongly, the counting of beads, the reading or repetition of set prayers, and such like things because they may be mechanical. But has it ever occurred to us that it is possible to attend to authorised things in the same mechanical way. Let us see to it that in all our worship there is a heartfelt devotion to and adoration of God.

Acceptable worship should be according to the truth; in other words, in the way enjoined. It is not for us

to decide how we will worship; the less of the human there is in it the better. It is for us to seek and do the Lord's will. Under the old law God was very strict about worship, and He punished with death two men who offered 'strange fire.' (Lev. x. 1-2). This would suggest to us that we should attend to the worship of God in the appointed way. From Acts ii. 42, Acts xx. 7, Colossians iii. 16, Hebrews xiii. 15-16, and other passages we learn that there are five authorised things for us to do when we gather for worship on the Lord's Day. We are to attend to the apostles' teaching, to the fellowship, to the breaking of bread, to the prayers, to singing God's praises. And from 1 Corinthians xiv. 26, we learn that the ministry is to be mutual—many taking part to the edification of the whole body.

Worship is one of the sacred privileges of those 'in Christ.' It could hardly be acceptable from the rebellious, the rejectors of the Christ, the disbelieving and the disobedient. It is a privilege that those 'in Christ' should love. And it is a personal privilege, and so all should join in the singing, all should Amen at the end of prayer or thanksgiving.

Being a privilege, we should make preparation for worship. Late hours on Saturday night at some amusement or other is scarcely proper preparation for worship on the Lord's Day. We would get more out of worship if we were more devoted to it. It should be offered intelligently. We should know why we do it. There should be orderliness in it. Noise is associated with heathen worship, but there should be nothing slovenly or noisy about Christian worship. It should be associated with order, reverence, quiet. That this may be so, we should not only learn to be regular in our attendance, but punctual also.

And from the worship we should go forth to live such lives as will commend the Christian faith to those with whom we come into contact.

What a witness for God and Christ are the gatherings of Christians for worship. And so for our own sakes, and for the sake of the world, let us meet together for worship.

But let us do it with awe, with reverence, with the fear of and respect for God. Let us, as we gather, remember the cry of the angels in Isaiah vi. 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.'

T. HAGGER (Australia).

## *The Gift of the Holy Spirit.*

IS the gift of the Holy Spirit received before baptism?

For those who believe and teach that baptism is not necessary for remission of sins, salvation, and the gift of the Holy Spirit, there is no Scripture which appears to support their view more than Acts x. Although we do not accept their conclusions, we must be prepared to give reasons why we differ from them.

It is a fact that, although Peter on the Day of Pentecost plainly indicated that remission of sins and the gift of the Holy Spirit were to follow baptism, when he preached to Cornelius and his company the Holy Spirit fell upon them before they were baptised.

There is here an apparent contradiction, and if it is not a real one, there must be an explanation.

Several reasons have been advanced, such as:

1. Water baptism was only for the Jews, not for Gentiles.

2. The baptism of Cornelius and his friends was a special occasion, not to be repeated, and should not be understood to create a precedent.

We submit that neither of these explanations is satisfactory, for the following reasons: The first is an assumption which ignores the fact that the commission was given to the Disciples to go into all the world and make disciples, *baptising them*. All, not Jews only. The second assumes that God made an exception to the law He had made and revealed by

the mouth of Peter. If He did, how is man to know that it is not the first of many, in which case it would amount to the cancellation of the law given. It would cease to be a law at all. This is just what is claimed to be the case by many, but God has given no such intimation, so we cannot agree.

We must admit that if the falling of the Holy Spirit upon Cornelius and his companions is the same thing as the gift of the Holy Spirit proclaimed by Peter on the day of Pentecost, there is undoubtedly a contradiction.

Another apparent contradiction. We read in John vii. 39, that the Spirit was not to be given until Jesus had been glorified, and this giving of the Spirit is generally understood to have taken place on the Day of Pentecost.

Yet every prophet had spoken by the power of the Spirit in him. Balaam too prophesied under the control of the Spirit, and his ass spoke with a human tongue.

In the New Testament, Zacharias, the father of John the Baptist, was filled with the Holy Spirit. (Luke i. 67). His mother too. (Luke i. 41). All these are manifestations of the Holy Spirit. It is apparent that there must be a difference between the gift of the Holy Spirit as promised in the Prophets, proclaimed by the Apostle Peter, and alluded to in John vii. 39, and Luke xi. 13 j and the miraculous evidential

gifts of the Holy Spirit to men by which the Spirit manifests Himself.

If we consider, we must realise that the power of God is not limited, and that working by the Spirit He can use any man to carry out His purposes, even as He raised up Pharaoh. The fact that the Spirit energises a man and controls him is not conclusive evidence that the man has the indwelling Spirit and is born of God.

Turning again to the case of Cornelius, we must consider the circumstances.

After Pentecost, the Apostles and the Church seemed disinclined to move from Jerusalem, although their commission was to go into all the world, and persecution had been necessary to move them. The Spirit intervened, giving a vision to Cornelius and another to Peter. While Peter, who was now convinced, was still speaking, the Spirit fell upon the Gentiles, and this convinced those disciples who had accompanied Peter. Then Peter, who had been sent to tell Cornelius what he ought to do, commanded them to be baptised. When, in accordance with Acts ii. 38, they would receive the gift of the Holy Spirit.

The eighth chapter of Acts is instructive on this point. When Philip baptised the Samaritan converts, they would receive the gift of the Holy Spirit as promised, but not the gifts. These were given when the apostles laid hands on them.

In the conversion of the Ethiopian Eunuch recorded in the same chapter, there is no record of him receiving the power gifts, but he did, in accordance with the promise, receive the gift of the Holy Spirit.

Looked at in this way, which we submit is consistent with all Scripture, all apparent contradictions disappear, no confusion remains. God meant what He said by the mouth of the Apostle Peter on the Day of Pentecost, and no man has any right to expect the forgiveness of

sins until he has fulfilled the conditions. The same now as when Peter proclaimed them. j. BOURNE.

#### OLD TESTAMENT.

Psalm cxix. The word 'prevented' 145-160 is not used in the sense of 'hindered' but that

of 'preceding,' or 'anticipating.' This word is used in the same sense in 1 Thess. iv. 15. The Psalmist states that he rose before the dawn, and ere the night closed down he betook himself to study and meditation on the Word of God. Meditation is a word little understood in this bustling age. Even in meetings for worship there is seldom a pause for meditation; the service must go according to schedule, and one part succeeds another so closely that there is utter impossibility of 'waiting on the Lord.' We must have time to think if we would do anything of value in the service of God.

These prophecies are of Isaiah lxii. much interest in these days when Jerusalem is trodden down of the Gentiles. Just as righteousness exalteth a nation, so the city of Jerusalem shall be conspicuous for righteousness and salvation; but as there is salvation in no other name than that of Jesus of Nazareth, its restoration is wholly dependent on the acknowledgment of Him as Lord and Master. Not till then will be fulfilled the prophecy that her salvation has come. How long yet may it be before the people of Jerusalem shall be called 'the holy people—the redeemed of the Lord?'

Isaiah xlii The prophet had a revelation of the extension of God's purposes, which the people of his day could neither have, contemplated nor im\*

aged. If the 'servant' of verse i was the Jewish nation, as some allege, it is certain that twenty-five centuries have failed to find fulfilment of their bringing forth judgment to the Gentiles, or being a light unto the nations. It is also obvious that they are very far from setting judgment in the earth, and the isles still wait for their law. If this has not found fulfilment in Jesus Christ, it has so far failed. The Saviour is the only One who has brought hope and liberty to the Gentiles.

**Isaiah 9,** God's indignation against oppression of, and injustice to His ancient people slumbers not. They are scattered abroad) without a kingdom, a prince; or a sacrifice. The yoke they have borne—very grievous; in these latter years—and the rod of the oppressor shall yet be broken, as were the Midianites of old. This will only be accomplished through the Child—a Son of the nation—who is called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. In these names stand forth Jesus, the Saviour of the world, and no other.

#### NEW TESTAMENT.

This is probably the last message of the great Apostle, whose end was fast approaching. He was apprehensive of the future of the cause he loved, when men would begin to scorn true teaching, and betake themselves to fables. The faithfulness of Luke is in marked contrast to that of Demas, Phygelus and Hermogenes. (Ch. i. 15). Paul's first trial was over, but still a prisoner, he awaits his final delivery, assured that there awaits him a crown of life. His exhortation to Timothy is to preach the Word. There would be more genuine religion in the world if men to-day would heed the injunction of that great and loyal

soul, who-so shortly afterwards sealed his testimony with his blood.

Luke 1 The Priests do not appear in 5-25 a favourable light in their contact with Jesus; but there must have been many godly men who were faithful to God. (See Acts 6:7)

Zecharias was an excellent example of a God-fearing and righteous priest. The fact of having no children would be a grief to this worthy couple, but Elizabeth was to find herself in the direct line of notable servants of God—Sarah, Hannah, Rachel—who were honoured late in life to become mothers of outstanding men of God. The tribute paid to her son—John, the Baptist—is probably the most notable declaration made of any man.

Luke 1 The honour of bringing forth the 26-38 Messsiah was the hope of every Jewish home,

but it was no doubt expected this honour would fall to the lot of one of the greater and nobler Jewish houses. Here, however, the most momentous announcement of history is made to a poor Jewish maid in a small highland village of Palestine, by the Angel Gabriel. The interest of the declaration for us centres in the assurance that 'the Lord God shall give unto Him the throne of His father, David, . . . and of His kingdom there shall be no end.' This confirms the prophecies in Psalm lxxxix. 4, 29, and 35-37; Micah iv. 7, etc. These must be fulfilled in Jesus Christ, as it is abundantly evident that there cannot be two everlasting kingdoms, and that which was spoken by the Angel Gabriel must be unerring truth.

Luke 2 The attempt to identify Dec 25 as the 1-20 date of the

of the birth of Jesus must fail. It is certain that shepherds would apt be in the field with flocks

at that time of the year; and despite the fact that the Romans were not too indulgent toward a subordinate people, they were not so outrageous as to make a large part of the population travel long distances for census purposes at such an inclement season. It was for the purpose of a census, rather than taxation that Joseph and Mary were required to journey to Bethlehem. There were tidings of

great joy in the fields around, but none in the city. There was no room in the homes and hearts of the people, and not even room in the inn for heaven's best and most precious gift to men. How tragic it is that history repeats itself, and to-day there is among the nations, no place for Jesus, the Christ.

J. SCOULLER.

## *What Makes a Church Great ?*

NO chain is stronger than its weakest link. That is a very old-fashioned statement, but it contains an essential truth. And that is, that in the final search for greatness—whether in character, strength, or usefulness—we have to think of individuals. Organisations are largely what the single members are willing for them to be. Their willingness being expressed in the contribution they make toward the success or prosperity of the undertaking.

In the Church, we are 'many members in one body.' 'We are builded together for habitation of God through the Spirit.' In a wonderful experience we have lost the identity of the 'old man' in our union with the Lord. And yet we still preserve our own individuality in Churches patterned on New Testament lines, as we refuse to transfer the liberty we enjoy in Christ Jesus over to any priestly hierarchy. And therein is the greatest possible source of weakness in the work we are seeking to accomplish as Churches of Christ. As individual members we may refuse to co-operate in the service of the Church. We may get out of step in the forward march against the forces of evil. Achan-like we may hinder victory, and bring disaster upon the cause, because of unfaithfulness to the plan of the great Leader. We may so stand upon our own independence as to make co-operative effort impossible or only

partly successful. We may be the weak link in the chain.

The life and service of every congregation are dependent upon the faithfulness of individual members. And the work of the co-operation of Churches is determined by the loyalty of each separate Church. And this faithfulness and loyalty ever demand of all the spirit of sacrifice. That is the further test of greatness in the Church.

'Christ loved the Church and gave himself for it.' 'He purchased it with his own blood.' It only became His as He paid the price for it. And as it came into being through the sacrifice of its Founder and Head, so is its continued existence dependent upon the sacrifice of those who constitute its membership.

Cost usually determines the value we place upon "possessions. The cheap thing is of trifling interest to us. The bigger the investment the greater our concern for the success of any movement. This is true in Church relationship. The manifest indifference of so many members to the real progress of the Church, and the furtherance of the gospel, is explained by the fact that they are making no real sacrifice. It is only that spirit which can make Christ and His Church of supreme importance to us.

David would not offer unto the Lord a burnt offering of that which cost him nothing. He knew it was not a sacrifice too, And shall we who



have been redeemed by the precious blood of Christ have a less devoted spirit in our offerings to the Lord?

And if we have truly 'first given our own selves to the Lord' will we not recognise the divine ownership of all we possess? Personal consecration will mean purse-and-all consecration. Giving is a New Testament grace. There is an exhortation to abound in it. The inspiration toward that end is the example of Jesus, who enriched us by 'the poverty He endured.

The problem to-day is not one of possession, but of dis-possession. There are poor people in all the churches. Circumstances of life make it almost impossible to be contributors of their substance to the Lord's work. If they had the power and ability they would not come behind others in liberality. But the majority of the members have the power to do far more than they are doing. The pursuits of pleasure are willingly paid for. Costly habits have their eager patrons. The expenditure on the unnecessary and the selfish is phenomenal. The Lord's work suffers not because of inability to give, but because of unwillingness to sacrifice.

How many recognise giving to be an act of worship and a means of grace? How many are giving proportionately and regularly? If we are not doing these things we are missing the real joy of partnership with Jesus in the glad service He has committed to His Church.

The ideal is to determine between ourselves and the Lord the offering we purpose setting apart each week for the support of the Lord's work. And a share in all of it is a wise thing for ourselves and for the various departments of service. What meaning it would give to our offerings! And what generous gifts would fill the Lord's treasury!

We belong to a great Church—it is Christ's. We have a great message—it is divine. Let us reach up to that standard of devotion in character, life, service, and sacrifice, which makes us worthy of our trust,

### *'Raccoon' was Thirsty.*

AN incident in the life of 'Raccoon' John Smith, pioneer preacher of the Restoration Movement, that did not appear in his biography<sup>^</sup> happened at Owingsville, Ky. It was told by Smith's grandchildren to Thad S. Tinsley, when the latter was pastor there.

Smith attended a Methodist service and was invited to sit on the platform. An infant was to be sprinkled, and as there was no baptismal font a glass of water had been provided for the rite. While the christening circle was at the altar and the prayer was being offered, Smith reached up and took the glass of water and drank it. When the prayer was completed the Methodist preacher picked up the glass only to find it empty. Thereupon Smith said, 'I drank your Jordan dry.'

*Christian Evangelist.*

### *'Anaemic Evangelism.'*

HERE is a new phrase! Evangelist Hinrichsen, known far and wide for his aggressive evangelistic efforts, cites this type of evangelism as cause for losses from Church rolls in the Churches of Christ in Australia. Maybe it is a defect in the United States also.

Really, and seriously, what is to be done about evangelism among us? Once, we were in the very forefront with our lucid Gospel message: then, Churches grew; then, thoughtful folk were made to see the truth; then were assembled the forces that are a foundation among us to this day, as far as we have a foundation. ;]

Then came our falling away. Revivalism supplanted evangelism, and methods once decried were adopted by revivalists serving Churches of Christ. Great ingatherings were frequent. No evangelist who fell short of hundreds in each meeting was much in demand. Then the 'free-will offerings' were of note,

*(continued on page 189),*

## Correspondence.

### CHURCHES AND WAR.

Dear Editor,

May I be allowed to express my whole-hearted support of the Church at Beulah Road, East Kirkby, in its attitude to war, as expressed in the resolution passed by that Church, and which appeared in the November issue of this magazine.

In my view, the resolution is not one whit too strong. To 'renounce war and never to support or sanction another' is the only safe way for a Christian. Christ disarmed his followers, for all time, in the Garden of Gethsemane. Christ and war cannot be reconciled, and the East Kirkby brethren are to be admired for their stand. Not all will agree I know, but I pray that more and more may see their way to support this firm and noble stand.

A. L. FRITH.

## Nyasaland.

REFERENCE has been made in earlier notes to Bro. Brown, United States of America, Churches of Christ missionary in Northern Rhodesia. He passed through London on his way back to Rhodesia from America, after a holiday, and was seen by the writer. Bro. Brown promised to endeavour to get to Nyasaland after the rainy season, about next April. This information was passed on to Bro. Ronald, and he writes, 'Since I received your letter telling me of the likely visit of the stranger to the Churches here, with a copy of the letter you sent him giving him a brief outline of the situation of the Nyasaland work, I called all the elders and deacons of the Churches to a meeting at Namiwawa. The meeting was held on September 24th, when forty-five elders and deacons assembled. I read your letters of August 2nd and 9th to them, and all were rejoiced to hear of Bro. Brown, and we planned to prepare a sleeping house for him. As the time is short, for the rain is near and everything depends upon pecuniary assistance, I am writing to request you to help us finish this house as soon as possible. The rain is quite near, and you know that in the rainy season I cannot do anything to the house. I am waiting your early reply, for I started the house this very week in October.' It is gratifying that; the-

brethren in Nyasaland are keenly anticipating Bro. Brown's visit, and are thus setting about preparing for his coming. If brethren are prepared to send me funds for the purpose indicated by Bro. Ronald, I will remit to him on the understanding that, should the house not be built, the contributions should be used for other purposes of the mission.

W.M. KBMPSTER.

## An Appeal.

THE Church at East Ardsley, Yorkshire, has purchased premises on Main Street. For more than twenty years meetings have been held in a small and inconvenient room, and the new premises will provide much more accommodation and give scope for greater work for the Master.

Will all who can help by sending on a subscription, large or small, to the Church Treasurer, Bro. F. Wright, 38 Gordon Street, The Fall, East Ardsley near Wakefield. Thank you, brethren!

### CHANGE OF SECRETARY:

East Ardsley Church.—Bro. Ei Wofthi 73 Main Street, East Ardsley, near Wakefield.

## News.

Blackburn.—We have been greatly strengthened during a mission held on five Lord's Days in October, conducted by five brethren

We had a fine send off when **Bro. W. Hoyle**, Liversedge, spoke on 'Sinful, lucky or unlucky, which?' **Bro. C. Melling\*** Wigan, spoke on 'The needed Dictatorship.' Appropriately, in the middle of our mission, **Bro. F. Baxter**, Stockport, gave an address on three essentials, 'Faith, repentance and baptism.' **Bro. Pickford**, Manchester, had an arresting title, 'Madness, sadness, gladness,' based on the parable of the Prodigal Son. **Bro. Lamphard**, Manchester, wound up the mission, admirably, with an address on 'But for the grace of God.' All the missionaries made very earnest appeals at the close of each meeting, and all gave encouraging exhortations at the Lord's Table. Our only regret is that we have no decision\*

to record, but we pray that fruit will be gathered to the honour and glory of our Master, as the result of such faithful labours.

H. WILSON.

**Birmingham, Summer Lane.**—It gives us very great pleasure to report that a young man, who has been attending our meetings for some time, has now learned the way of the Lord and yielded, in willing obedience, to His claims. On Lord's Day evening, October 30th, we had the joy of hearing him make the good confession, and seeing him baptised for the remission of His sins. On Lord's Day morning, November 6th, our seventy-third anniversary, our Brq. E. A. Singlehurst was accorded a welcome into the Church. We pray he may remain faithful, and become a useful and valiant servant of his Lord and ours.

FRED C. DAY.

**Birmingham, Summer Lane.**—We have just celebrated our seventy-third anniversary, and have experienced a time of rich spiritual blessing. Our Bro. Jno. Scouller came from Glasgow to serve us, which he did right faithfully. He exhorted the Church on Lord's Day morning, November 6th, on the New Testament lesson, urging the desirability, necessity and advantages of Godliness. In the evening, he spoke on 'The Tabernacle,' using a diagram to illustrate his subject, showing how perfectly, in every detail, it was a type of that which was to come. Our Bro. Frank R. Jones presided over the social meeting on Monday, and reminded us that we could only have boldness toward God if our heart condemn us not: \* Out of the heart are the issues of life,' 'Blessed are the pure in heart, for they shall see God.' Bro. Charles Limb, of Eastwood, spoke on 2 Tim. ii. 15, stressing the need for 'study' of the rightly divided Word of God. Bro. Scouller spoke on the Book of Jonah, showing its authenticity, purpose and reasonableness, apart altogether from the seal of divine truth placed upon it by Jesus, which latter should forever banish from our minds any doubt we may have experienced as to its veracity. Some of our members sang two anthems during the service. We were helped and encouraged to keep on keeping on.

**Brighton.**—The month of October has been an active one for the Church here. The re-opening of the Women's Social Hour, on Wednesdays, has not only brought

together old faces, but increased numbers have been apparent, until the attendance is now over fifty. Praise must be accorded to the sisters, who so regularly devote themselves to this service, with the assistance of the District Evangelist, and other brethren occasionally.

Bro. Nelson Barr, too, has been busy in his work of visitation. On Lord's Days and Wednesdays, his addresses have been clear and convincing, and interest has been aroused in the minds of some attending the meetings.

We have just added to our membership. Mr. Charles Last, who, on a previous Lord's Day, obeyed his Lord in baptism. We are grateful for this evidence of the power of the Gospel.

B. W. PARIS.

**East Kirkby, Beulah Road.**—We are indeed pleased to report the addition of two more to our number. One, a sister, who a few years ago met with the Church at Mutton Hill. Having attended our Gospel meetings for some time, her love for the Master was re-kindled, and she was received into our fellowship on Lord's Day, October 23rd. Our joy was further increased when the son of Brother and Sister Scothern came forward, quite voluntarily, and expressed his desire to obey his Lord in baptism. We feel sure our young brother, who has grown up amongst us, and who already has acquired a good knowledge of the Scriptures by training, both at home and the Lord's Day school, will make a stalwart for Jesus Christ.

For these further manifestations of 'the power of the Gospel, we take courage and continue to labour on, praying and expecting a larger increase of souls born anew into the kingdom of Jesus Christ, W.B.J.

**Fleetwood.**—Bro. G. Hassell laboured with us for two weeks during October. This is a hard field. Roman Catholicism is firmly entrenched, and there are many sectarian bodies, with no distinctive plea. It comes as a shock to some of these to read and hear of our very firm plea. Some seem to resent the constant appeal to the Bible as the only rule of faith, and final court of appeal. The numbers attending the meetings were not as large as we desired, but several good meetings were held, especially when Bro. Hassell spoke on the Tabernacle. This was illustrated with a fine model which the

speaker had made, and proved most interesting.

A pleasing feature of the work here is the boys' Bible Class, which meets on Lord's Day morning. Some ten or twelve boys gather. To these Bro. Hassell spoke, and they showed keen interest, especially in the Tabernacle.

The journeys of the Apostle Paul have occupied our attention for a few weeks, which, with the help of maps, have made interesting studies. Questions asked, prove that the truth is going home. We are grateful for a brief season of refreshing, and feel that good will come from the effort of our revered brother.

A. L. FRITH.

**Motherwell, Lanarkshire.**—Saturday November 5th, was a great day in the history of the Church here. After meeting for about forty years in hired halls, we have now erected a meeting-house, in a locality where we hope to do good work for our Master. Our new meeting-house is a nice plain building, well fitted up with baptistry, vestries, and cloak rooms. A company, which taxed our room to its utmost capacity, met for tea and social meeting.

Bro. John Sneddon, our oldest member, for many years an elder, presided. He spoke of the movement of which we are a part, and pleaded for loyalty to the Restoration plea. Bro. W. Crosthwaite emphasised the importance of working with God, and in harmony with His revealed will, if we desire real success. Bro. T. Miller, Kilbirnie, for many years a member here, congratulated all concerned in the erection of such a suitable meeting-house, and spoke of what the Church of Christ had meant to him. Bro. W. Ferguson, Kilbirnie, who, too, was for years in membership with us, reminded us of the stalwarts who had laboured in Motherwell in days past. He read lines he had composed for the occasion, which appear elsewhere in this issue.

Brp. John Anderson, who for years met with and worked amongst us, spoke of reasons for our separate and distinct stand. Bro. A. Winstanley gave a short and earnest message. Bro. D. Stewart, Fauldhouse, pointed out some lessons suggested by how different materials had been transformed into the building, and how the Lord has and can transform us. Bro. James Wardrop, now of Motherwell, in a few well chosen words, summed up the lessons of the evening.

Motherwell brethren and sisters rendered solos, quartettes, and other pieces, which added to the pleasure of the meeting. Altogether, we had a fine time, and all must have felt that it was good to be there. Bro. Crosthwaite is working with us (D.V.) until the end of this year.

### *The Vacant Seat in Church.*

THE Church was a costly structure,  
And the finished work of man;  
Each part designed by the artist  
Completed the ideal plan.

The congregation seemed wealthy,  
The parson had the air of a saint,  
The choir, that sung with the organ,  
Swelled loudly, then solemnly faint.

A portion of Scripture was chosen,  
And the text selected with care;  
The sermon, read from manuscript,  
Was followed by ritual and prayer.

Then the congregation dispersed,  
Their hunger and thirst supplied;  
But no one saw the vacant seat,  
For the One who was crucified.

Just down the street, a few souls meet  
In a little wooden hall;  
No priest, nor popish garb is seen,  
Neither bell, nor organ tall.

They sing the hymns of love divine,  
They sing and pray with feeling,  
To Him that hung upon the cross,  
Who died, to give them healing.

They break the Bread and drink the Wine  
In memory of His dying hour;  
And by this act of love receive,  
Anew, the Holy Spirit's power.

'Tis here they find His promise sure,  
Although He reigns in yonder sky;  
Not to the thousands, but to the few,  
He says, 'In your mid'st am I.\*

W. FERGUSON.

Kilbirnie.

Read at opening of Motherwell Meeting House.

**Wallacestone, Stirlingshire.**—The Church, which for some years met at Reddingmuir, now meets in a home of their own at Wallacestone. A dwelling-house has been transformed, mainly by the labours of brethren, into a comfortable, roomy and suitable meeting hall.

At the opening meeting, on Saturday, October 22nd, the place was packed with  
*{continued on page 190},*

We were riding high, wide and handsome.

And then this headache!

We have a commission working on ordination, and one on a re-study of the brotherhood. Maybe, if we had kept our evangelism right, we would not have had such looseness, such vagueness, such nondescripts, incompetents, and deadbeats in the ministry. Maybe, if we had not bitten off more than we could chew—swallowed more than we could digest—so to speak, we would not have had this thinning down of conviction on matters vital. Why not re-examine evangelism and discover, if we can, where we lost our way?

It is not speech-making we need. Enough of that already, as all know. It is a sitting down together of twenty, fifty, a hundred—as many as are interested—to read the New Testament again, to discuss and confer and pray, if perchance a way can be found to restore evangelism that wrought so powerfully in primitive times and again in our own early history. Who will point the way? STEPHEN.

*Christian Standard.*

### ***'Please Omit Flowers.'***

NO preacher, old or young, should think lightly of advice from Joseph Parker, of London, who was admittedly one of the world's greatest preachers. We are indebted to the *Watchman - Examiner* for reminding us of this wise counsel once given by Dr. Parker:

'Write your sermons fully, and then strike out all the long words and all the superfine expressions: let them go without murmuring! Particularly, strike out all such words as 'methinks I see,' 'cherubim and seraphim,' 'the glinting stars,' 'the rustling wings,' 'pearly gates,' 'glistening dew,' 'meandering rills,' and 'crystal battlements of heaven.' I know how pretty they look to a young eye, and how sweetly they sound to a young

ear: but let them go, without a sigh. . . . If you have spoken of God as the deity, put your pen through the word 'deity' and write 'God' in its stead; and if in a moment of delirium you should write, 'my beloved, come with me on the pinions of imagination,' pause and consider soberly whether you had not on the whole better remain where you are.'

This is really a plea not only for simplicity, but also for sincerity and the absence of affectation. Avoid at any cost the semblance of artificiality. Many sermons are doomed by big words, saccharine phrases, or honeyed similies, or are permitted to smack too much of oratory and declamation. The man who has an object as well as a subject, and is pleading for a verdict which he ought to consider as a matter of life or death, will use simple and straightforward language that comes right from the heart. There will be in his phraseology as well as in his purpose the seriousness and soberness of the man described by Richard Hooker, who preached 'as never sure to preach again, and as a dying man to dying men.'

Would it not be a good idea for every preacher to hang over his study desk, not only as good advice but as an urgent warning, this earnest plea: 'Please omit flowers' ? *Sel.*

## ***Panel of Speakers***

THE panel of speakers, according to districts, will (D.V.) be available in the New Year. Will brethren, desiring information in regard thereto, please write one of the members of the Committee. These are:

- Bro. R. MacDonald, 180 Staincliffe Road, Dewsbury.
- Bro. Geo. A. Hudson, 102 The Broadway, Handsworth, Birmingham, 20.
- Bro. A. L. Frith, 10 Poulton Street, Fleetwood.
- Bro. C. Hichens, 'Gramerci,' Oxford Street, East Kirkby, Notts.
- Bro. C Bailey, 6 Warley Drive, Morecambe, North Lanes. C. B.

brethren and friends. The district Churches, far and near, were well represented. Bro. John McLaren presided, and emphasised the importance of having the same mind that was in Christ Jesus. Bro. John Scouller, of Glasgow, spoke on the necessity and importance of faith in all our work and service. Bro. W. Crosthwaite spoke on Church ghosts, things that disturb peace and unity. Bro. A. Winstanley, of Hindley (who is spending a period of training with Bro. Crosthwaite), was called upon unexpectedly, and spoke earnestly on service for our Lord.

Tea was served at the commencement of the proceedings. Singing by brethren and sisters from Motherwell, Slamannan, Newtongrange, and Wallacestone, enlivened the meeting. We trust that the spirit manifested at the opening meeting will, be carried forward into all our work for the Lord.

## Obituary.

Bristol, Thrlsall Street.—It is with feelings of deepest grief that we record the passing to higher service of our Bro. Matthew Alexander Prout, on October 23rd, 1938, aged sixty-five years. Our sympathy goes out to his sorrowing children and relatives. We do not grieve, however, as those without hope, for we expect to meet again in the morning. Goodnight, brother, goodnight!

It is now more than forty years since Bro. Prout made the good confession, and was baptised by our aged Bro. Bryden at Charles Henry Street, Birmingham. Since then he has faithfully served his Lord and Master in many ways.

A staunch defender of Bible truth, he deplored innovations and modernist tendencies. He had been the leader of the Church singing for about twenty years. He gave all his talents and his time to the service of others. He never considered himself, and always managed to find time in a busy and crowded life to lend a hand to anyone who needed help. The tokens of love and esteem from many organisations in the City give some indication of the multitude of his interests, and of the men and women who benefit by his ungrudging

labours. We shall never know the sum of his many kind deeds, because much of it was done in secret.

A. L. PANIBLL.

Ashton under Lyne.—The oldest member of this Church, Bro. J. N. Bardsley, senior, passed away suddenly on November 12th, in his seventy-sixth year. He joined the Church in 1884 and since then has continued a faithful and stalwart supporter of the 'cause.' His interest in our plea for Christian Unity on the basis of Holy Scripture never flagged, although, in later years, he had been much disquieted by seeing that plea treated with so much indifference by those in 'high places.' The large number attending the funeral on November 16th was a high testimony to the respect in which he was held. Representatives were present from the district Churches. The services in the chapel at Elgin Street and at Dukinfield Cemetery were conducted by Bro. R. Fleming, of Didsbury. Our loving sympathy is extended to the large circle of relatives of our deceased brother, many of whom are members of the Church. .

## Instrumental Music in Worship.

BY FOY E. WALLACE.

THIS is a slightly abridged reprint of a sermon by Foy E. Wallace, on the above subject. It should be read by every member of the Churches of Christ, providing, as it does, unanswerable arguments against instrumental music in the worship of God.

This reprint is published under the auspices of the S.S., and copies may be had from the printer: Walter Barker, Station Road, Langley Mill, Notts., at the following rates: twelve for 6d.; twenty-four, is.; thirty-six, is. 5d.; forty-eight, is. 9±; sixty, 2s.; seventy-five, 2s. 4d.; hundred, 3s.

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## OUR AIM.

**W**E 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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