

THE SCRIPTURE STANDARD

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

The Imperative Need.



RESIDING over the opening devotional service at the recent Annual Conference in Manchester, Bro. R. Fleming said: 'It is imperative that we escape from

this backwater in which we are in danger of being stranded, otherwise our Movement will be relegated to the limbo of forgotten things

We need a return to the old allegiance. We need to rekindle the enthusiasm that inspired our fathers in the faith in days gone by.'

Confirmation of this imperative need is seen in the following significant passages quoted from the address by the Chairman of the Conference, Bro. J. W. Black:—

'Thirty-three years ago, when I was Chairman of the Leeds Conference, there were 188 Churches on the list, with 13,958 members, and the expenditure of the G.E.C. was £945. Twenty years ago, in 1918, there were 194 Churches on the list, and a G.E.C. expenditure of £1,666. At last year's Conference in Glasgow, the num-

ber of Churches had been reduced to 175, with 15,823 members, being a reduction, after twenty years working, of 19 Churches, with 64 fewer members, although the expenditure of the G.E.C. was £3,975, or considerably more than double that of 1918.'

. . . . The significant fact cannot be ignored and must be faced, that, after twenty years of co-operative effort and with a large increase in the number of supported preachers, the number of members on the Church rolls is 600 fewer.

. . . It must be said that if there be gained no better results than have been secured during the past twenty years, the influence of Churches of Christ in the all important matter of extending the Kingdom of the Lord will be entirely negligible.'

This, and much more we could quote, is ample justification of the stand taken by those who publish and support the *Christian Standard*. From 1905 onwards, we were told by Bro. J. W. Black and others that if the number of specially trained and supported preachers could be increased rapid progress would result: out of weakness we would become strong; no longer a despised few, we would

become a power in the religious world whose witness would really count.

Those who pointed out that other religious bodies had possessed for generations all that these progressive brethren pleaded for, and yet were diagnosed by a leader of the Free Churches as 'slowly bleeding to death,' were characterised as a 'miserable minority,' opposed to unity and progress. Now, after all these years of costly, divisive, and disastrous experiments, those who pushed them on to the Churches are compelled to admit their tragic failure.

In attempting to account for the prevalent stagnation, Bro. Black names among other things, 'modern destructive criticism' and 'divisions and a lack of cohesion' in the Churches of Christ. Of the first, he says:

'The damage has been done, and without doubt a large measure of the indifference to religion, and lack of interest in the Churches and their message, is traceable to these causes.'

When Bro. Black and others were planning to establish the College, it was pointed out, as stated by J. B. Briney (a leader among Disciples of Christ, U.S.A.) that theological colleges had proved 'hotbeds of apostasy, higher criticism, and infidelity,' the statement was pooh-poohed, and those who made it were regarded as opposed to all training and education. All opposition was ruthlessly swept aside.

But at the 1927 Annual Conference, those who had pushed the College, and were determined at all cost to have their own way, resigned from the College Committee, declaring openly that the teaching given in that institution was of such a character that they could not conscientiously invite anyone to send their sons to it. Teaching and practices emanating from that College have eaten like a cancer into the Churches. Yes, 'the damage has been done,' and at what a fearful cost!

On the question of divisions, Bro. Black says:

'Both with respect to the closing up of our own ranks, and to the consolidation of our united efforts for Christ, as well as to all proposals for union with others, the obligation rests upon us to be quite certain that nothing is allowed to be a hindrance which is not of the supremest necessity to the very existence of the Church.'

We agree. When, in 1905, Bro. Black was chairman of Conference, the present deplorable divisions did not exist. It is the foreign wedges driven in since then which have split our ranks. The responsibility is theirs who drove in the wedges; no responsibility for division rests on those who protested and did their best to prevent the wedges being driven.

The things that hinder union, the teaching and practices for which the College is responsible, instrumental music, ecclesiastical titles, etc., are not essential to the existence of the Churches, for, Bro. Black and official publications being witness, we made more solid progress before these things were introduced. Instrumental music is certainly not essential, for the Church existed for about seven centuries without it, and the almost universal testimony of experts is that it hinders rather than helps congregational singing. If those responsible for the introduction and maintenance of these things, that are demonstrated to have divided and hindered progress, are sincere in their desire for union, now is a golden opportunity for them to withdraw these foreign wedges, so that the divisions and soreness they have caused may be healed.

Bro. Black further says :

'There would appear to be no possibility of any satisfactory or lasting union other than one based upon a recognition of New Testament authority and Apostolic precedents.'

That has ever been, and shall be our plea. All that the New Testa-

ment requires must be done, and nothing must be added thereto.

If the Restoration Movement is to be saved from extinction, we must return to the ground on which our fathers in the faith so loyally stood, and we, with their spirit, sacrifice, and enthusiasm, contend earnestly for the old faith. **EDITOR.**

EDITOR'S ADDRESSES:

Until September 13th (D.V.):

c/o 11 Gilbert Street, Hindley, near Wigan.

From September 14th to 28th:

c/o 31 Dolphin Lane, Thorpe, near Wakefield.

Chap. Two.

11. Explain verses 4-5, especially what is meant by 'demonstration of Spirit and power'.

12. What is meant by 'them that are perfect'?

13. Explain verses 7-9.

Replies should be sent not later than 23rd September, to John Scouller 79. Tweedsmuir Road, Glasgow, S.W.2.

Please write on one side of paper only, and be sure to write your name on the back of each page, and full name and address on the back of last page.

[We hope that many will avail themselves of this fine opportunity of becoming better acquainted with the Scriptures of Truth.—**EDITOR,**]

Correspondence *Class, 1938-9.*

THE subject for consideration during the ensuing Winter is the letters by Paul to Corinthians.

The following are the introductory questions on chapters i. and ii. It is hoped that a large number of students will seriously tackle the work, as these are important letters, with the meaning of which all should be familiar.

I Corinthians. Chapter One.

1. From what city was this letter written ?

2. What do you know of Sosthenes; Crispus, and Gaius?

3. What is meant by the 'testimony of Christ'? (v. 6)

4. What gifts did the Corinthians have?

5. What disorders were prevalent in the Church?

6. Why are divisions wrong?

7. Explain verse 17.

8. Where is found the quotation in verse 19.

9. What is meant by the foolishness of preaching? (v. 21).

10. Explain the argument in verses 20-29.

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. 9d.; sixty, 2s.; seventy-five, 2s. 4d.; hundred,

Memories of Alexander Campbell.

EXACTLY a century and a half ago—On Sept 12, 1788—Alexander Campbell, the outstanding U.S.A. pioneer of our New Testament restoration cause was born. Whilst we regard the Saviour and the Apostles commissioned and inspired by Him, alone, as *the* authority in Divine matters, we deeply" revere Alexander Campbell for the immense work he was divinely used to accomplish in the Restoration Movement's inception and early advancement.

Shortly after his death, a foremost New York journal declared there was no religious body in the United States which had not been modified in spirit and teaching by Alexander Campbell's influence. One who met him very frequently during his lecturing and preaching tour in this country in 1847-1848 wrote: 'If there be a nobility of genius, if there be one of plodding and indomitable talent, if there be one whom God has been pleased to honour, as the instrument for resuscitating an ancient but glorious Christianity from the rubbish of an ignorant and a superstitious age, he [Campbell] certainly is the man.'

In little more than sixty years, the Movement had developed from a few score supporters at the beginning to an aggregate approaching ten thousand Churches and a million members. In this extraordinary growth, Alexander Campbell, personally and by example and teaching, divinely-blessed, had a chief part.

Naturally, the anniversary recalls many memories of his teachings and thoughts. As, however, an epitome of his career has already appeared in the *Scripture Standard*, only very brief mention of a few of these can be given here. As to the Bible's sufficiency and superiority, he believed from long and wide experience, that were two men, previously uninformed, to begin study, one in universal history and the other in the Bible, the

latter at the end of his investigation, would know infinitely more of the history and character of man than the other, even though this other mastered all the historical documents in the world.

Akin to this, Campbell pleaded for 'pure speech,' the expression of Bible thoughts in the Bible's identical words. He early realised this as a necessary condition of purity of thought, and of mutual, clear, understanding of Bible matters when discussed. Hence his emphatic insistence thereon—a need greatly required to-day.

Whilst evidencing no disapproval of *earned* purely academic, literary, and professional degrees, Campbell was strongly opposed to honorary titles for public servants of the Master. He warmly commended a leading Virginian Baptist preacher who, 'when the degree, **D.D.** was offered him, like a Christian, declined it.'

The division, then and still prevalent, into clergy and ^aity, with the former's distinctive garb and title, had his abhorrence, and was the mark again and again of his caustic and racy wit. Believing in a Church-wide priesthood, he recognised the ministry of all in teaching, preaching, leading, and other service of the Lord's house, as capability and Scripture knowledge allowed. John Milton's words he endorsed: 'There is no order of men which can claim to itself either the right of distribution, or the power of withholding the sacred element, seeing that in the Church we are all alike priests. All Christians are a royal priesthood; therefore, any believer is competent to act as an ordinary minister according as convenience may require; provided only, he be endowed with the necessary gifts constituting his commission.'

We remember, too, Campbell's emphasis on the right understanding

of the office and the work of the Holy Spirit in conversion and sanctification.

Alexander Campbell's delight was ever in contemplation of the Saviour and His sacrifice; his great theme ever, Jesus Christ and Him crucified; and his insistence always, in the teaching and practice of Christianity, on *the basic principle* 'Where the Scriptures speak we speak, and where the Scriptures are silent we are silent.'

c. BAILEY.

Bible Readings.

OLD TESTAMENT.

Isa xl THE folly of idolatry is here

18-31 set forth in words of scorn.

The thought of representing God by means of silver or gold, or even by an enduring wood is shewn to be absurd and repugnant by the fact of the insignificance of man. He who founded the earth; stretched out the heavens; who dethrones kings and judges; who controls the motions of the heavenly bodies, cannot possibly be represented in any fashion by the works of men dependent on God. Yet this is a folly from which men to-day are not exempt. Reliance on God's word and obedience thereto are abundantly rewarded in increasing purpose and strength to serve Him.

It is asserted that this **Gen. viii.** chapter tells a story at variance with that of chapter vii. This is a very superficial reading of the incidents. Chapter viii.- 4-17, declares that the rain continued for forty days and nights; 17-20, that the waters began to creep up to the higher grounds; and that it stayed so (although the rain had ceased) for one hundred and fifty days. (24V). Then it began to subside (viii. 2-4). The ark found resting place on a mountain on the seventeenth day of the seventh month, until the first day of the tenth month. (4-5). At the end of forty days (that

is, after the tenth month) Noah sent forth a raven, and, later, a dove; but he stayed in the ark till the twenty-seventh day of the second month of the succeeding year. God shut him in, and in His own good time, called him to go forth.

There is ever progression Psalm 1. in life, and so the heedless, who walk according to the counsel of sinful men will find themselves standing in the ways of sinners, and eventually seated amid scoffers. There is scorn of righteousness and of God, because there is sin in the life.

There is also progress-in the divine life. Meditation on God's law leads to stability, fruitfulness, prosperity in all good things. The result of progression in the former case is judgment and banishment; while acknowledgement and approval will be the portion of the righteous.

Jer 31 The plight of the Jews as

1-21 captives in the hands of the Babylonians as fore

told by Jeremiah who lived during the years preceding the exile. Amid the woes are included messages of hope and return to their own land, with assurances of judgment on their oppressors. The fulfilment is seen in the fate of Egypt, Babylon, Assyria, Greece, Rome. God's love for that ancient and despised race is still undiminished, and the promise is that they shall again be built, and the rebellious northern kingdom, with their brethren of the south, shall join in seeking David their king, whom God will raise up, and whom they will serve.

NEW TESTAMENT.

The Christians to whom 1 Peter ii. Peter wrote had all been born of water and of the Spirit; so he addresses them as new-born. A child is incapable of

wickedness, guile, envy, evil-speaking, so must Christians be. The child puts up agonizing cries for nourishment, but it is marvellous how neglectful men are of the spiritual milk of the Word. Changing the metaphor, he speaks of them as appointed to offer spiritual gifts. The Law permitted only those to act as priests who were physically unblemished. Christians must be unblemished spiritually to offer up acceptable spiritual gifts. Such are a holy and a royal priesthood before God, and they follow in the steps of the great High Priest who did no sin, and in whom no duplicity was found.

The question had become acute as to whether wives should continue to live with husbands who were idolators. (See also I Cor. vii. 10-16). There is possibility that their modest and godly behaviour may win their husbands, so they are bidden not to separate. Outward adornment is not the aim of Christians, but a godly life. The Scriptures of old kept that aim before men, as seen in Psalm xxxiv. The preaching spoken of (19 v.) was done through the prophets. (Neh. ix. 30). The ark is a beautiful symbol of the Church. The water which overwhelmed the disobedient saved those who heard and were obedient to the commands of God.

The lust of men and the will of God are poles apart. Doing God's will rules out lusts, drinking bouts, heathen rites and festivities. Those who had received special powers by the gift of the Holy Spirit were to use such gifts, as stewards of God's mercy. What a world of trouble would be obviated if men who teach would speak just as the Scriptures speak. God would then be glorified.

Suffering borne for Christ is not a thing of shame—though it may be

grievous—but a source of thankfulness and quiet joy. Many of those to whom Peter wrote were to find it so.

The answer to the query in v. 17 is found in 2 Thess. i. 3-9.

The object of eldership in the Churches is neither domination nor gain; but to shew an example that may constrain and make it easy for others to follow in the steps of the Saviour. They, as shepherds under the Chief Shepherd, must guide and guard the flock. Younger Christians must not make the task of elders more difficult, but, by their own good service, seek the approbation of God. This will not be accomplished without much opposition from their adversary—the devil; but in submission to God and resistance of the enemy, they will be furnished with overcoming power.

J. SCOULLAR.

THE *Next Conference.*

will beheld (D.V.) at

HINDLEY, near Wigan, SEPTEMBER 10th.

2.30 p.m.—Chairman: BRO. A. L. FRITH,
of Fleetwood.

Consideration of the Lord's Business.

Paper by BRO. CROSTHWAITE on Trai
Evangelists.

5 p.m.—TEA. Collection.

6.30 p.m.—COMBINED HINDLEY CHURCH
ANNIVERSARY AND CONFERENCE.

PUBLIC MEETING.

Chairman: BRO. STEPHEN WINSTANLEY.

Speakers: BRO. W. CROSTHWAITE and B
CARLTON MELLING, of Wigan.

Will brethren contemplating staying Hindley for the Conference week-end, overnight until the Lord's Day, pi communicate with Bro. Leonard Mo 44 Lord Street, Hindley, near Wigan, has charge of the hospitality arrange-

The 'If of Unbelief.

ONE of the greatest sins of the ages, and that which received the Lord's most severe censure, is the sin of unbelief. On more than one occasion, He charged the twelve with lack of faith. He made the same charge against the ecclesiastics of His day; and it is recorded 'that He could there do no mighty work because of their unbelief.' Every section and almost every phase of religion is to-day infected with this deadly unbelief.

So far as the scope of this article is concerned, we have in view especially unbelief inside the Church. Unbelief expresses itself in several ways, but chiefly in a changed attitude toward the Bible. I have no desire to write one unkind word, or to pass harsh judgment; but I should be false to my own deepest convictions were I not to say that I believe there is hidden under the cloak of Modernism a great deal of unbelief. The Churches are infected with it to a greater extent than many are aware.

It is not without significance that a visitor from America, some few years ago, warned brethren over here of the grave danger of the 'higher education.' Nor is it without point that no less an authority than Sir William Ramsay said: 'I used to think the Higher Criticism was the result of profound knowledge; I have come to see it is the result of profound ignorance.'

Unbelief in the Churches to-day is of a very sinister kind. It pays lip service to the Lord Jesus, and professes to acknowledge His Deity; but by an insidious suggestion of veiled doubts, it as surely destroys that Deity, as though it openly rejected and denied Him.

The unbelief of modern theological colleges has so infected its devotees that the majority of so-called ministers do not believe the Bible to be the Word of God, and are

unashamed of their unbelief. Nay, they seem to glory in it. Even leaders inside the movement pleading for New Testament Christianity, are glad that the New Testament is 'freed from the dogma of indefectibility.' In face of this subtle undermining of the faith, we shall do well to consider these very searching statements of the Lord Christ; they are amongst the gravest statements He ever made.

1. 'If they hear not Moses and the prophets, neither will they believe, though one should rise from the dead.' (Luke xvi. 31).

2. 'If ye believe not his [Moses'] writings, how shall ye believe my word?' (John v. 47).

3. 'If any man hear my words and believe not, I judge him not . . .' But note the standard by which that man shall be judged! 'The word that I have spoken, the same shall judge him in the last day.' (John xii. 47-48).

Now, let us note some implications of this teaching of the Master.

1. Disbelief in the writings of Moses leads to unbelief in the Word of Christ. The two stand or fall together. There is an inter-relationship between the written Word and the living Word that cannot be severed. To the Jews, Jesus said: 'Had ye believed Moses, ye would have believed me, for he wrote of me!'

What was the attitude of Jesus toward the Mosaic writings? What valuation did He place upon them? Did He consider them reliable and trustworthy? We do well to remember that His attitude never altered. It was the same both before and after His resurrection. A good deal is sometimes made of the Lord's limited knowledge during His earthly ministry. But there could have been no such limitation when all authority and power in heaven and in earth were given unto Him. Yet it was

then, as on former occasions, that He claimed the witness of Moses to Himself. Surely, this establishes the importance of this primary implication. If we believe not Moses, how can we believe the Christ? Unbelief in the written Word can only lead to unbelief in the Living Word, the Lord Jesus Christ Himself.

2. This leads to fuller consideration of the whole matter involved.

Did Jesus teach and recognise the Mosaic Writings? The question at issue is as to what Jesus really taught and thought about Moses. Did He give the least sign that they may not really be the writings of Moses at all? Did He suggest they may not be reliable? Did He consider them to be Hebrew folklore, myth, and legend; or did He regard them as true historic records? Did He discount them as the work of some later priest of the post-exilic period with later redactors, editors, and revisers, etc.?

Let our friends, the modernist critics, answer these questions. Allow them to say the Lord was limited in His knowledge, and that when He came to earth, He became 'just a man.'

When they have done so, we throw down this challenge. Grant all you say, you have yet to reckon with these great statements of Jesus. 'For I have not spoken of myself, but the Father who sent me, He gave me a commandment *what I should say and what I should speak.*' So that in the final issue, the Word they reject is the Word, not of Moses, nor even of the Master, it is the Word of God Himself.

There can be no possibility of mistaking the attitude of Christ toward Moses. 'He wrote concerning me.' 'It is written in the Law of Moses, and in the prophets, and in the Psalms concerning me.' The tenpiter was silenced with three statements from the written Word of Moses. When Jesus cleansed the leper, He bade him go and shew himself to the priest, and offer 'the gift that Moses commanded.' And

so we could go on, but sufficient has been said to reveal the attitude of the Lord toward Moses and his writings. He stamps them with the seal of His own authority and deity.

3. We are now prepared to consider this gravest 'If of all. It is the unbelieved, rejected Word that will be the standard of judgment at the last day.

We may disbelieve! No one can compel us to believe. Not even the Lord will coerce men into belief of the Word.

Neither will He judge or condemn. He makes it quite clear that He came as a Saviour. And we may reject that Saviourhood. We may treat His Word with contempt, or hold it to ridicule. We may use the more subtle way of the critics, and cast a veneer of doubt upon it. We may destroy the power and truth of the Word by the fragrance of the flowery speech that carries the poison beneath. It matters not. The result is ever the same. And the Master seems to say, 'All right, I pass no judgment, I make no condemnation.' But He adds, 'The word that I have spoken, the same shall judge him on the last day.' That is the nemesis of unbelief—that the very Word that is disbelieved will be the standard by which we shall be judged. Christ reminded the Jews that they would be condemned, not by Him, but by the Word of Moses in whom they professed, to trust. Can we not make the deeper application?

We need not be surprised at unbelief in the world to-day; we ought to be ashamed at the unbelief in the Church. And that feeling of shame turns to one of heartache as we realize that our movement is infected with the same spirit infidelity. We need hardly be surprised that so often, it must be said concerning Churches, 'Ichabod the glory is departed.'

Our great need is not for men who are trained in modern theology. Our need is for men full of faith a mighty in the Word of Truth. Give us men who can wield

Sword of the Spirit which is the Word of God.

I would plead that we hold fast the trust committed to our charge. That trust is the written Word of God. There never was a time when it was more necessary to hold firmly

to it. It enshrines all we know concerning 'the faith once for all delivered unto the saints.' May God grant us grace and courage so to use it that at the last we may be able to say: 'I have guarded the faith.'

ALLEN MURRAY.

The Need for a Modern Version of the Bible.

THE religious people of Great Britain have celebrated the four hundredth anniversary of the open Bible, and in this connection an extract was published in the *Scripture Standard* with the heading, 'Why?' The publication of the Authorised Version of the Bible in 1611 was a great event. This version was a great improvement on any previous one, and, supported by the King and the leading scholars of the time, soon found its way into the affection of the English people. One great advantage it possessed: it was translated into the mother tongue, the current language of the people. One disadvantage was the limitation imposed upon the translators not to make a translation which would affect the doctrine or practice of the Established Church.

Urged on by the powerful influence of the King, the result of the labours of the translators was that the Bible had an immense influence upon the nation. The translation enhanced our language and the phraseology and sentiments of the book have become part of our national life, and doubtless it deserves the high encomiums that have been paid to it.

But when the A.V. is regarded as incomparable, and its translators as inspired, as in the extract referred to, it is well to remember that three hundred years have passed since it first saw the light. The question was asked in this extract, 'Why should we have a modern translation?' the implication being that one is unnecessary.

A more practical answer is revealed by the numerous English versions of the Bible that we have: Wesley's, Rotherham's, Weymouth's, Twentieth Century, Moffatt's, Ferrar Fenton's, and others. These different versions testify to the demand for the Bible in our everyday language.

One reason for this is the natural development of the English language. We no longer (in the towns, at all events) speak of 'thee,' 'thou,' 'thine.' Our vocabulary has greatly increased, thousands of words have been added since 1611, and, what is of more importance, many words have completely changed their meaning. Thus 'let' used to mean hinder; 'present,' to go before; 'minister,' servant; 'wot,' know, etc.

If you have any doubt of the need of a new translation, read 2 Cor. viii. 1, and ask yourself, without any assistance, what it means?

Another reason is the bias shewn by the translators, many of whom were Calvinists, in favour of the tenets of the Established Church. Forbidden to alter the old ecclesiastical words, they failed to translate 'ecclesia,' assembly or congregation, and called it Church; and they introduced the Anglicised words, baptist, baptise, baptised, instead of rendering them immerse, immerse and immersed, as the original language implies. The pioneers of our movement frequently called attention to these deficiencies both by voice and pen.

Most important, however, as a reason for a new translation, is the question of the ancient versions and manuscripts. Many of these were not available in the seventeenth century; some have been discovered recently. Thanks to the labours of scholarly experts, "such as Tregelles, Griesbach, Tischendorf, Westcott, Hort, etc., we have now a Greek New Testament with the purest text possible, by close comparison of all manuscripts and versions available.

A further reason is the acknowledged interpolations. These, whether accidental or otherwise, favour the established doctrine, and, as they cannot be found earlier than the fourth century, they are omitted by the revisers and all the modern versions of the N. T.

To sum up. We need the Bible as a revelation of God's Will, to speak to us to-day, using like the prophets of old, the everyday language of the people. We want it pure, palpable corruptions being eliminated; and we want it correctly translated by men thoroughly competent, availing themselves of the most recent research, and whose aim is above the favouring of the beliefs of one or other of the various religious denominations. J. A. WHITE.

A Question of Authority.

P. H. WELSHIMER, minister of the First Christian Church in Canton, Ohio, has somewhat to say on the general question of 'wrong ideas of religion.' In *The Lookout*, of March 20th, he says:

'In our day most of the difficulty lies in the fact that men attempt to get away from the authority of Jesus Christ, as expressed in the New Testament Scriptures. .

'Primal authority rests with God. God delegated His authority to His Son, Jesus Christ, and the

Son delegated authority to the apostles, and there all delegation ceased.'

That is a clear statement of a fundamental principle. The general acceptance and practice of it would result in the unity so much *talked* about and so little *done* about. It is the divine call for sound doctrine and pure worship. This axe laid at the root of denominationalism would cut down a multitude of noxious plants in religion and cast them into the fire. Infant baptism, human theories of conversion, party names, human creeds, the burning of incense, societies to supplant the Church, and instrumental music, all would fall before the keen edge of this sharp axe of divine judgment. Nobody has been 'delegated' to introduce such things into the divine order, and the doing of any of them is distinct rebellion against proper authority.

Brother Welshimer further says, and truly:

'If your teaching to-day cannot be found in the New Testament, you should abandon it. If customs have been adopted that are antisciptural and unscriptural they should be taboo. 'Where the Bible speaks, we speak,' is a timely slogan.

And do not be stingy with the slogan, brother! The half you do not quote is as timely as the part you do. 'Where the Bible is silent, we are silent' The 'authority' you so ably express demands purity in worship as well as soundness in doctrine. The practice of instrumental music, which I understand is well established in the First Christian Church in Canton, Ohio, is 'unscriptural' and 'should be taboo.' Brother Welshimer should see to it now that his tabooing catches up with his talking. It belongs to 'customs' which 'have been adopted' clearly contrary to the 'delegated authority' Christ gave 'to the apostles.' The New Testament says nothing about such things. The Christian Church has so far exceeded the authority the

brother so eloquently extols that it amounts to a virtual repudiation of that authority. It is said that a preacher was once telling his little girl a story. She listened with widening eyes and exclaimed: 'Now, daddy, are you telling me the *truth*, or are you just *preaching*?' In view of Brother Welshimer's connections and practice, I am tempted to ask: 'Brother Welshimer, are you telling us the *truth*, or are you just *preaching*?' *Gospel Advocate.*

[P. H. Welshimer was fraternal delegate from Disciples of Christ, U.S.A., to the recent Annual Conference of Christ in Britain.]

'Pastor' Jeffreys.

'PASTOR' Edward Jeffrey's came to Blackpool with his tent in June, 1932, and great crowds attended.

I heard him a number of times, and at each meeting a number stood up to confess Christ. They were asked to repeat certain words, and were assured that at that moment they were saved.

Baptism was never mentioned in any address or appeal which I heard, until the last night I was present. The 'pastor' had been subject to some pressure upon this question, and on this particular night he half heartedly said that he 'hoped' all who had confessed Christ would be baptised. He was not definite, and I there and then publicly challenged him, and kept standing until he had read at my request, Acts ii. 38, and on. I then made a statement to the people that those were the Pentecostal terms of salvation. . . . I do not accept the view that these terms were for Jews only. ' . . . Afterwards one of the other 'pastors' came to me and said the Scripture asked for was not relevant. I said, then no Scripture is. The fact remains that from June

to August Bank Holiday, Pastor Jeffrey baptised no one, then a big show was staged. The crowd in Blackpool was at its biggest, and I suppose this helped the collection.

The fact remains also that when the Meeting-house was erected in St. Annes Road, no baptistry was built, and not until later, due to pressure from one who used to be with us, was one put in.

As to healing, I saw the same people go up night after night, but nothing happened. One cripple went up times without number, she is still the same to-day. One case of so called healing was made a lot of. This lady had a serious relapse soon after, I am not sure whether she recovered.

What are the facts? They are these. Each 'minister' has the title 'pastor,' and they all more or less wear the clerical collar. They have a sectarian name, and meeting places are known as Bethel Temples. They do not enforce baptism, have an open table, take money from all who gather, have instrumental music universally, the one man ministry, break bread on other days than Lord's Days, etc.

Would Bro. Black have us unite with such a movement? Surely not. If this fusion comes about, surely none who profess to stand for New Testament Christianity can any longer remain in the Co-operation. Such, surely would say good-bye to it, at whatever personal cost.

A. L. FRITH.

NOTE.

WE can only repeat what Bro. Black stated in his article in *The Bethel Full Gospel Messenger.* 'It will be a great satisfaction to me if the power I have seen exercised through Pastor Jeffreys can be applied through the preachers of the Churches with which I have been connected. I sincerely hope that by the will of God, and in harmony with His leading, an understanding will be reached

whereby joint fellowship and co-operation may be established. • It is a vision which fills my heart with joy and engenders the hope of a great enlargement of successful Gospel propagation, along with a large development in the growth of Churches devoted to the spread of 'the faith once and for all delivered to the Saints.' It seems something has gone wrong, for, as stated, in our last issue, Pastor Jeffreys has gone to Canada, and he says he may never return. " **ED. S.S.**

The Bible.

I CARE not what the world may say, nor what its fashions be;

The Bible is 'the Book of books'; God's precious Word to me.

I care not what the world can give, nor what its schools can teach;

The Bible sheds the world of light, man's darkened mind to reach.

Rank, wealth, and power may feed man's pride, and lift him up to fall;

The Bible leads him back to God, who loves and cares for all.

Vain speculations, falsely called the science of our day,

Fast multiply, through man's conceit, from God to lead astray.

But all along man's earthly course—'mid peace, or joy, or strife—

The Bible tells to all who'll hear 'the way, the truth, the life'

The wisest, bravest, best of men, and nations most advanced,

Have followed where the Bible led: their joy it has enhanced.

And every phase of human life the Bible serves to bless;

With promise, if hard fortune frown; warning, if she caress.

The Bible is 'the Book of books'; God's precious Word to me,

Its precept and its promise shall my daily Study be.

J. MCCARTY DUCJCWAIL.

A Pastor's Flock.

FIVE categories of his congregation are detailed by the Rector of St. Margaret's Episcopal Church, Leven, in his congregational notes for August on the question of church attendance. He writes:—

A Presbyterian minister in Fife recently caused much stir by threatening to remove from his roll the names of 'members' who failed in their obligations in regard to worship and financial support.

The result was salutary. Here is some food for thought in regard to ourselves. The figures are not arbitrary:

1. Loyal worshippers and generous givers—10 per cent.

2. Hindered by work, age, infirmity or other good cause from regular worship, but contribute well—5 per cent.

3. Good-hearted, sincere, but unsystematic—25 per cent.

4. Irregular at church, but will attend parties, etc., not members of 'sacrifice' scheme, unsystematic in giving financial aid except through C.F.S. collectors—35 per cent.

5. Purely nominal members, accept privileges, but whose connection otherwise is little more than they expect the Rector to visit them and be useful in any emergency, subscribe to nothing, do not take magazine, may send children (but irregularly) to Sunday School, set a bad example—25 per cent.

It would be well if each church member would ask: 'To which group do I belong?' and that each should endeavour to increase the number in group one. **EDITOR S.S.**

To our Agents.

IT would help this paper very much if all our agents who have not done so, would remit for magazines supplied up to the end of June. Thank You.

A.L.F.

Nyasaland.

IN the last two issues of the *Scripture Standard* I have made brief references to "reports from Bro. Ronald about the work in Nyasaland, and I resume these and still must leave some for a later issue. Bro. March works in connection with Churches at Thanguzi, Mlanje and Makala. Bro. Taul was at Makala but, on' account of his wife's health, was transferred to our new station of Nkhonjeni, where there are ten members. This change has had good effect upon the health of the preacher's wife, and she has wonderfully improved.

In Ncheu District, Bro. Joshua Chona had been working, but was transferred to Namiwawa, and Brethren Maxwell and Sandrach carried on the work at Bonyenga Church. During 1937, they made many journeys visiting the brethren. From Ncheu to Lilongwe is a far journey, but they managed to go eight times. They visited Dedzi, Portuguese West Africa, four times, and also paid visits to Dowa and Malimba; at the latter place, Bro. Maxwell baptised three candidates.

Lilongwe District. Bro. Jackson is working at Mkhoma phurch. From here he went visiting the brethren, arriving at Mphonde village, thirty miles from Mfehoma. He then went to Kilemelc in Portuguese West Africa, twenty-nine miles distant, where at a meeting of sixty-two persons he taught them on Matthew xviii. 1-3 and Mark ix. 36-37, and, in the evening, on John xv. 18-19 and t John iii. 13-16. After two days he went to Dedza, about twelve miles distant, where we have a Church of ten members. After two days he returned to Mkhoma. On February 5th he left Mkhoma for Mphonde village, and had a great meeting of 238 persons, with four chiefs present, for there was a marriage. He taught them „on Ganesis ii. 21-24 and Ephes. v. 22-28. The next marning he had 164 persons present to whom he preached the Word. A week later he left Mkhomi for Lilongwe.

It will interest readers to learn that five missionaries on the way from U.S.A. to Northern Rhodesia passed through London, and I had the pleasure of mjeting them. Three of thsse were n;w to the field, but Bro. and Sis. W. L. Brown had already spent about ten years in the work there. He is supported by the Central Church of Christ, of Nashville, Tennessee. The

party left Southampton on Friday, July 29th, on the Balmoral Castle, for Cape Town, whence they will journey to Northern Rhodesia.

Personal Note. Contributions have not come in so well lately, and remittances to Nyasaland have not been so much as during last year. w. M. KEMPSTER.

P.S.—Permit me to thank my brethren for their kind enquiries, and to say my health is improving, though I am still under medical treatment.

News.

Birmingham, Summer Lane.—We have been gladdened by the addition of another young sister to our numbers. Joan Fowler, who has been attending our meetings for some time, made the good confession on Lord's Day, July 17th, and was immersed into the ever blessed Name. She was received into the fellowship of the Church on July 24th, and rejoiced to be able, for the first time, to remember her Lord, along with us, in the Breaking of the Bread. We pray needed grace may be afforded to continue steadfastly unto the end of the journey. FRBD C. DAY.

East **Kirkby**, Beulah Road.—The tenth anniversary of the opening of our meeting-house was held on July 23rd and 24th. A very helpful time was experienced. We commenced on Saturday by partaking of tea, when a number of brethren and sisters from the surrounding Churches joined us in a social capacity, the fellowship being much enjoyed by all. In the evening, a meeting was held under the presidency of Bro. Hitchens, at which two forceful addresses were given by Brethren T. Knighton and A. Murray. Both contended earnestly for the faith and zeal of the early Church, and gave undeniable proof that real success can only be obtained by faithfulness to the divine plan.

On Lord's Day, Bro. Murray was our speaker, and spoke to the Church in the morning, and, in the evening, he proclaimed the Gospel to nearly a full house, his subject being 'Mirages of Life.' Thus another milestone was passed in the history of the Church here, and we set out upon another stage of our pilgrim journey, hoping that, should our blessed Lord tarry,

He will bless our witness for Him and give us good success. w. B. JEPSON.

Fleetwood.—Will visitors to this district please make an effort to fellowship with us? Visitors to Cleveleys, and the district over the Wyre, Knott End, Preesall, Pilling, etc., can soon be in Fleetwood. Meetings are held at the Health Centre, 12 Poulton Street, Fleetwood. The room is on the ground floor, right in the town's centre, just off Lord Street. Breaking of Bread at 10.45, Evening Service at 6.30. Speaking help will be greatly appreciated.

Fleetwood.—Our meetings continue, and we have been cheered by the presence of visitors from Bulwell; East Kirkby, Notts.; Albert Street and Hindley, Wigan. Two sisters from Bathgate, Scotland, came ten miles to fellowship with us. Three immersed believers, who were passing, dropped in. Churches of Christ were unknown to them, and they enjoyed the meeting immensely. We had the joy of pointing out to them the difference between the Old Covenant and the New, and they went away having 'learned the way more perfectly.' We trust that others who may be in the district during September and October will *not* fail to visit us.

London, Kentish Town.—A very special joy was ours in the visit of Bro. and Sis. W. L. Brown, Bro. and Sis. Hobby and Sister Rowe. We are glad they were able to step off in England on their way to South Africa (Kalomo), and tender our thanks to the Central Church, Nashville, sponsoring them, the Churches of Marshall County, Tennessee, and Bro. John Allen Hudson. It is regretted the stay was so short, and that it was not possible to arrange for other visits to the Churches here. Only two meetings were addressed, and these were but small, any further efforts to gather the brethren being precluded by the short notice—inevitable in the circumstances. Dr. Brown's party arrived in London on Monday, July 25th, and left on Friday the same week.

I was able to visit their London quarters on Tuesday, and found in their company the same happy unity and fellowship as was experienced with Bro. and Sis. Hudson. 'Blest be the tie that binds our hearts in Christian love.' We arranged for our brethren and sisters to be present at Hope Chapel on Wednesday evening, and at a Thursday night meeting at Ilford.

On both occasions, Bren. Brown and Hobby spoke, giving keenly interested audiences much news and information of the cause in South Africa and America. It is very encouraging for those not experiencing the progress they desire, to hear of the work in other fields. Our brethren exhorted us to stand fast in the faith, and to bear in mind the grave needs of the heathen, who perhaps, through our neglect, are not hearing the news of salvation. We trust the Lord will grant us an opportunity, and a longer one, for a repetition of the visit. May His richest blessing be on His servants in their further journeyings and labours in the Gospel harvest field.

Bro. Brown conveyed the hope of the Nashville brethren that visits may be made later to, this country by other American brethren. Such are assured of a warm welcome and plenty of work. R. B. SCOTT.

Kentish Town.—Sixty-seventh anniversary of occupation of Hope Chapel, Wednesday, October 5th. Tea, 6 p.m. Public meeting, 7 p.m.

Obituary,

Ulverston.—We regret to record the passing of Bro. W. Edmondson, on July 24th, at the age of sixty-five. Our brother was immersed in March, 1891, and has been a faithful member ever since. Though never a preacher, he was always a regular attender at all the services, and for a number of years held various offices in the Church. He always had a cheerful word and hearty handshake for visitors, and preachers were always welcomed to his home. After a service in the chapel, which was filled to capacity, his remains were laid to rest on July 27th. Bro. W. J. Clague officiating at both services. We commend his widow and family, also his sisters, to the God of all comfort. A.C.

[In the passing of Bro. Edmondson a real link with the past has been broken. We were associated from infancy, attended Sunday School together, were baptised and joined the Church in Ulverston on the same day. He was always a faithful and loyal friend and brother. We hope to meet him again when the day breaks and the shadows flee away.—EDITOR S.S.;

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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.

