

THE SCRIPTURE STANDARD

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

Revival and Restoration.



THESE are the supreme necessities of our time, and it would be well if we could capture some of the enthusiasm and whole-heartedness manifested by those who, in ancient time, laboured to this end.

The Book of Nehemiah (440 B.C.) is the record of a great revival and restoration movement. The hand of God was so clearly seen in the marvellous deliverance from captivity in Babylon that the heathen said, 'The Lord hath done great things for them.' A large number of Jews had returned »to Jerusalem! the city had been partly rebuilt, but the people needed rousing to complete the work of restoration. That was Nehemiah's task and magnificently he did it. Occupying a post of honour at the Court of a Persian King, he did not forget the religion or the land of his people. Arriving in Jerusalem, after a careful survey, he called the people to the work of restoring the walls and gates of the beloved city,' to which every true Israelite was passionately devoted. Nehemiah's en-

thusiasm inspired the people; they 'had a mind to work,' and depending upon 'the God of Heaven,' they completed the work of restoration.

Those who run and support *The Scripture Standard* are engaged in a similar work. 'The City of the living God, the heavenly Jerusalem . . . the Church of the First born,' as completed by the Divine Architect and His inspired master-builders, was surrounded by a strong wall separating it from the world. A narrow gate designed and erected by the Lord was the only way of entrance. That gate was wide enough to admit all who complied with the King's terms, and narrow enough to keep all others out. It is generally admitted by religious leaders, Catholic and Protestant, that the New Testament Church was composed of immersed penitent believers; and that in the apostolic age only such were regarded as Christians. We could quote many testimonies to this fact, but for lack of space one must suffice now. That eminent Methodist scholar, Professor Joseph Agar Beet, said: 'Throughout the New Testament, baptism is the formal and visible gate into the company of the professed followers of Christ, a gate erected by Him, as for them the only way of salvation, and this explains a few passages, quoted above, where baptism is spoken of not only as a condition, but as a means of

salvation' (*Churches and Sacraments* p. 113).

So long as the Church kept to the Lord's plan, and worked according to His Word, she triumphed gloriously. But soon an invading army, composed of false friends, broke down the wall and removed the narrow gate, with the result that the Church and the world got terribly mixed up. The sprinkling of unconscious infants took the place of the immersion of believers, thus multitudes came into the Church without conviction or conversion, who, because of what others had done for them, saw no need for taking a definite stand for the Lord in His appointed way. That obtains largely to-day, and Dean Inge says, 'Most of those baptised in infancy are practically heathens.' Dr. Adam Clark (Methodist) said, 'In the Acts of Apostles is the Divine model after which every Christian Church should be built.' Principal Robinson, in his *Thesis*, published in 1920, said: 'We are to find in the Primitive Church as constituted by Christ and His Apostles, a model for all time'; and 'that unity can only come by a return to the faith and practice of the Apostolic Church.' (*Bible Advocate* (Official), July 18th, 1920.)

That is the original position and plea of Churches of Christ, from which many have departed, but for which we firmly stand! Had all remained true to that position, deplorable division and dissension would not have arisen. The only hope for the Churches is in a return to that ground. Would that all were Nehemiah's, seeking before all else the welfare of the heavenly Jerusalem; serving, sacrificing, and giving, for the progress of that cause for which many laid down their lives. Then there would be real revival and restoration of New Testament Christianity, which Bishop Barnes says, 'is the solution of all our problems.' EDITOR.

Marriage.

ON July 14th, at Dalmellington, David Chalmers to Agnes Kirkland, both members of the Church at Pennyvenie, by W. Crosthwaite.

Conference.

ALL roads lead to East Kirkby. You are warmly invited to the half-yearly Conference of those loyal to the position and plea of Churches of Christ, to be held (D.V.) at

BEULAH ROAD, EAST KIRKBY, NOTTS.,
on

SATURDAY, SEPTEMBER 9th, 1939.

2.30. Prayer Meeting.

3.0. Business Session, presided over by BRO. T. KNIGHTON (Mansfield).

TEA in the LABOUR HALL at 5 p.m.

Evening Session, 6.30.

Chairman, BRO. T. KNIGHTON.

Speakers:

BREN. F. DAY (Birmingham), and

A. MURRAY (East Kirkby).

'The King's Business is Urgent.'

Come and spend a time of real fellowship in the Lord's service, and enjoy a rich spiritual feast.

Hospitality enquiries to W. B. Jepson, 'Inglenook,' Clumber Street, East Kirkby, Notts.

LEONARD MORGAN, Secretary.

Fleetwood Church's Request.

WE appeal to brethren who may be visiting this coast to have fellowship with us. Last year, some who could have turned in did not do so. The help of speaking brethren will be appreciated, and if any can come along before the morning service and speak to the Boys' Bible Class, at ten o'clock, please do so, and write as early as possible, giving date. The meetings are held on the ground floor at 12 Poulton Street, Fleetwood, right in the centre of the town, just off Lord Street. Breaking of Bread, 11 a.m. Gospel meeting, 6.30. A. L. FRITH.

Change of Secretary.—Bro. W. H. Allan, 18 Abbey Grange, Newtongrange, Midlothian.

What should be the Attitude of The Christian Church to National and International Affairs

SOME comment is called for by the combination in this subject of the words Christian and Church. These words are never so combined in the New Testament. There, the word Christian pertains solely to the followers of Christ. To associate Church with it suggests that the Church belongs to Christians; whereas, it is God's Church, or the Church of Christ. Our own use of the term, Churches of Christ is preferable to speaking of all bodies of Christians as the one Christian Church. The idea of members possessing the Church is too much in men's minds—and many (not all of them outside the Churches of Christ) act as though the Church were their own to do with as they please.

It will be noted that discussion is confined to the Church and *its* attitude, and does not include that of the individual Christian.

The subject recognises and appeals to authority—authority that does not lie in the Church, but in Him to whom the Church belongs. In the New Testament Scriptures, the will of the Lord for the Church is revealed, and our task is to discover in those Scriptures, what—on the questions at issue—are the precepts and practices set before all Christians for their acceptance and obedience. If we have no help there, we have no answer to our question.

The first application of the searchlight of God's truth to the problem before us, reveals that there is no problem.

Our question relates to national and international affairs. To men of the world, nationality and the affairs of

nations loom very big; but to the Church of the New Testament, nationality is of no account whatever. It is denied existence. The only national division ever divinely acknowledged—that between Jew and Gentile—exists no longer. In Christ Jesus, there is neither Jew nor Greek, bond nor free. All are one.

We are thus faced with the question as to whether the Church can take up an attitude to that which, to her, is not there. The answer must surely be, No!

The Church is in the world neither to sustain nor purify nationality, but to destroy it. The Church that recognises nationality acts contrary to New Testament teaching. The Church can take no part in the activities of nations, nor discriminate between nations, because, to her, national distinctions have been removed. She must ever act as though they were not there.

That, I submit, is the answer to the question before us.

One condemnation passed by the Lord on the Jews of His day in the flesh was, that they could not discern the 'signs of the times.' Doubtless, in face of the changing events of these times, the same could be said of us. Whether the variety and extent of events now would give us greater justification for our inability to read them than the Jews had then, it is not possible to say.

While I make no pretence to read signs, it seems necessary to note briefly some of the things which present themselves before our eyes.

As one instance, there is the amazing paradox of an enormous growth in wealth, alongside of a great and grow-

ing army of unemployed. Paul wrote: If a man would not work neither should he eat. But he could not have written like that had he lived now, when some of the best men and women of the land are unable to find work they would be glad to do. Add to that, the testimony of the British Medical Association, that more than half the people of this country are under nourished.

Another paradox was made vividly clear during the crisis of last September, when, in this country alone, practically forty millions of people stood in fear of war, hating the possibility of it, yet most of them mentally prepared for war as inevitable. Even now, though the desire of the people is against war, preparations for war are feverishly being pressed forward.

There, out of many, are two signs of the times, which are of concern to all good men, and—another sign of the age—in all Churches there are those who feel deeply about them, and are making their influence felt to secure changes for the better.

But a word of warning seems called for. A great snare to Christians who are interested in social conditions is the insistence, by many, on the failure of the Churches in this respect. There are those who deny the divinity of the Lord, call the religion of Christ a superstition, and see no need for worship—who presume to judge the Church for not falling into line with their purely temporal conception of social duty.

I do not exonerate the Church of responsibility, but will not allow that these men have the right to condemn her. Their criticism is the criticism of men of the world, and has no higher value. Christianity does not exist primarily for the alleviation of society. Its object is to bring the individual under the sovereignty of God and the authority of Jesus Christ, the Son of God. That is God's claim upon man. Other things are consequent upon man's response.

There is another sign of this age coming to us, chiefly, from the continent of Europe. In Russia, Churches have ceased to exist, except perhaps in secret.

God has been wiped out as of no account. In Germany, there is a definite, state-planned and directed return to pagan ideas. In the stead of the Churches, there is increased authority and power of the State. Human life everywhere is being subordinated to political power. Man is regarded and treated as existing for purely political ends, and his value is judged simply on the strength of his service for the state of which he is a member.

Here, democracy has not yet lost all hold of government, but day by day the State is taking to itself greater powers, and the tendency—insisted on by some—is towards the European idea of complete authority over the individual. Should this tendency develop, and the totalitarian policy—which declares its own authority to be the source of all authority, and refuses to recognise the independence in its own sphere of religion—then there must come here, as in other countries, a clash between Churches and State, for Christianity demands a higher loyalty than any loyalty to the State, whatever that state may be. Loyalty to Jesus Christ is absolutely supreme, and stands above law, state or government.

We pause here to ask if what is taking place is the out-working of God's judgment upon the Church. If the Lord could quote, 'In vain do ye worship me teaching for doctrine the precepts of men,' can it be thought that the present variegated forms of worship, emanating from all the so-called Christian Churches, is acceptable to God, seeing that they are so very different from what was revealed? Is it because the hand of God has been laid on this vain worship that the Churches are in such sore straits, falling to pieces before our eyes—with dire consequences for the people of the earth? If the salt of the earth *has* lost its savour, how is it to be preserved?

Then we might also ask ourselves if there is a connection between the dark and terrible things that have been—and still are being—done in Germany, and the destructive criticism of the Bible

which emanated therefrom, and was there generally received? It is certain that you cannot destroy the inspirational authority of the Scriptures without destroying their moral authority. Some German writers have so little regard for inspiration, as to have rewritten even the Sermon on the Mount" to suit the destructive aims of those in high places. We read that, at a convention of the Evangelical Church of Germany, it was resolved, amongst other things, that the 'Cross must be discarded as the symbol of Christianity, and the central figure of the New Testament must no longer be the lowly Nazarene, but a militant personality appropriate to the Nazi cause.'

As to the effect of these pagan ideas on the Church the world over, only time will show. There must needs come a rallying together of men of Christian belief. Those things which separate must go. As one of those who believe that unity can only be realised by a complete return to the revealed faith of the New Testament—a plea for which at one time, this community stood as one man—I press for the whole-hearted acceptance and practice of that plea, that we may give our witness to a world that sorely needs it.

Let us get back to those national and international affairs, of which we named three as signs of the age.

It is because we see great wealth and poverty side by side, injustice and oppression on every hand, and peace—long desired—thrust further and further back from the regions of possibility, that our question is before us. What can we do? What ought we to do—as Churches—to bring about a higher state of life for all?

As we are making the New Testament Scriptures our standard of appeal, the question may arise in the minds of some—in view of the nature and extent of our problem—as to whether those Scriptures are competent to help us. Whether they—written so long ago—can fully equip us for what we have to do to-day.

I would ask any who think that way, if the providence of God is a reality, or just a figment of man's mind. Did not God foresee, at the very beginning of the history of the human race, what should happen centuries upon centuries afterwards, and provide accordingly? We answer Yes. It is a fact to which we have clear testimony. And, on that fact, we base this inference: that the same all-seeing eye can perceive the development, in all its fluctuations, of the human race under Christian teaching; and, in Scripture revelation God could provide for every eventuality until time shall be no more. So I believe: so I contend.

But the insistence on the necessity for new truth and new methods to meet modern needs may be a fallacy. It is a fallacy! Solomon had more truth than, perhaps, we give him credit for, when he said there was nothing new under the sun. It is only the superficialities that are new. The problems which vex men to-day—in their essential elements—are ages old.

Isn't it a truism that history repeats itself? We venture to affirm that there is a close analogy between these very modern days and those of two thousand years ago. Are not the blatant paganism, aggression, and persecution recently manifested on the Continent, the modern counterpart of the terrors of the Roman Empire, to whose military power and aggression the whole world was in thrall?

Even if the conditions of the workers to-day—however slavish they may be—are much better than the slavery of the old world, we still have the poor with us, and modern poverty presents only another of the world's eternal problems.

On these two issues—and on all others—the Church, at the time Scripture history was being made, was confronted with the same difficulties as we are to-day, and the action of the Lord and the inspired Apostles, in the face of those difficulties, is of first importance to us who claim to be guided by their teaching and practice. .

When the Jews came to the Lord with a question of great concern to them: Is it right to pay taxes to Caesar or not, they, the people of God, and He, their King, were in literal bondage, and in a far worse plight, politically, than we are.

What action did the Lord and the Apostles take in their nation's extremity? All through the days of the establishment and spread of the Churches of Christ, nowhere do we find any attitude taken towards national and international affairs, nor is any provision discoverable for such activities later. There was no calling together of Committees, no resolutions of Churches, no Conferences, no call to action of one Church to another. It was as though all the aggression and iniquity of the world did not exist, except in so far as these things came into immediate contact with them and their worship. Then, their line of conduct was—as was laid down for them—to render to Caesar the things that were Caesar's; to God, the things that were God's.

You may say that is all wrong, and aim to get the Churches to co-operate and become active in these political affairs, but before anyone sets out to do it, he should be quite sure that the teaching of history is not against him.

It is open to argument that present day conditions among the nations are the direct outcome of Churches concerning themselves with political questions.

Has not one of the main hindrances to social progress in this country been the alliance of Church and State? Is not the political situation now, as it has been in the past, cursed by religious aspects? The late Pope, replying to Fascist accusations that priests interfere in political matters, said: 'Our policy has this motto—for the common good.' A worthy object; but there are many beside Fascists who look with disfavour upon the political operations of the Roman Church; who view with suspicion that Church's ideas as to what is **for** the common good,

There is a Gospel incident which illustrates—I suggest—what attitude the Churches should take in these social matters. A man came to the Lord one day, saying, 'Master, speak to my brother that he divide the inheritance with me.' Now there was a right and a wrong in that matter, somewhere, and the Lord could have located it. But He didn't. The answer He gave was: 'Who made me a judge and divider over you?' And I ask, who made the Church a judge and divider in these national and international affairs?

Judge righteous judgment, we are exhorted. Righteous judgment depends chiefly upon knowledge. The Church has not the knowledge—and by the nature of things cannot have the knowledge—to judge the right or wrong of national and international affairs. Governments and political parties have so many commitments, some of them of a secret nature, which govern their conduct. There are commercial rivalries, diplomatic intrigues, personal ambitions and jealousies, conflicting purposes and opinions, which confuse every issue. A Church which enters into such affairs is more likely to be moved by political motives than by any higher consideration.

What the Church can, and should, do, is to copy the action of the Lord in the case referred to: discover the moral principles involved and declare *them*. The man's request went unanswered, but a reproof to all was uttered against covetousness.

There, is the Church's attitude to worldly affairs: constantly and consistently to declare the high principles of her religion, honesty, justice, righteousness, mercy, compassion, love. Let each individual Church speak forth these things, and live by them, and she will do far more for the world than by striving after political ideals, and associating with political movements, however desirable the objects at which they aim.

[To be continued.]

Sincerity Seeking the Way to Heaven.

BY BENJAMIN FRANKLIN.

(continued).

OUR young friend SINCERITY, after conversation with PRISCILXA, returned and read the Acts of Apostles through once each day for a week. Just as he had closed his seventh reading, Mr. H. rapped at his door, and was soon seated with our young friend. After usual compliments, the following conversation ensued:—

H.—Have you become any better reconciled in your mind in regard to salvation?

S.—Yes, Sir; I have had a conversation with Mrs. PRISCILLA, and—

H.—And she is about to convert you to her sect, is she? I know her; she knows nothing about religion. Did she tell you that you would have to be dipped, or you could not be saved?

S.—No, Sir; she said nothing about being 'dipped,' as you call it.

H.—Well, that is surprising; she generally makes immersion the great essential, and contends that unless they are immersed they cannot be saved.

S.—She did not mention immersion to me. I never saw the lady before, but she appeared unassuming, and certainly showed an intimate acquaintance with the Scriptures.

H.—I have seen such before, and found that though they show acquaintance with the Scripture they know nothing about religion.

S.—Do not the Scriptures teach true religion? and if they do, how can a person have an intimate acquaintance with them and know nothing about religion?

H.—A person may understand the Scriptures—a person may know—What did Mrs. PRISCILLA say that afforded you so much satisfaction?

S.—I cannot now repeat all she said, but the main item from which I derived satisfaction was the simple

direction—which I asked you so many times to give—where in the Bible I could find an account of the first Christians, and how sinners were converted to the Lord.

H.—She told you to read the second chapter of Acts, I will vouch for it; did she not?

S.—She told me to read the whole of the Acts through, to see for myself what the Apostles preached, and—

H.—I know her deception; do not let her deceive you with her notions.

S.—It cannot be possible she was trying to deceive me, unless the Bible itself will deceive, for she showed me where to read and learn for myself. She claimed to be nothing but a Christian, to belong to no Church but the Church of Christ, and did not attempt to explain to me, but advised me to read for myself.

H.—All that is quite plausible enough, and well calculated to deceive the unsuspecting. But she did not come out fully. I have heard their preachers deliver sermons that were unexceptionable, but it was at times when they did not come out fully.

S.—Well, Sir. I cannot see how there can be any deception in her course. She instructed me to read the sermons of the Apostles—believe what they preached, precisely as those did to whom they preached—and when I came to where persons inquired what they must do to be saved, under the preaching of the Apostles, I must notice what they were directed to do, how they did it, and do the same for the same purpose.

H.—I say, it is a great plausibility calculated to delude and—

S.—There is Mrs. PRISCILLA now passing; I will invite her in, and leave you to explain this matter. Mrs. PRISCILLA, please walk in. My friend Mr. H. has given me a friendly call,

and I have been relating our conversation, and wish to hear him and yourself converse upon the subject of our interview.

H.—Madam, you are aware that I am no friend to controversy.

P.—I presume so, Sir; and I do not set myself up as competent to discuss doctrinal points with a gentleman who has made religion the study of his life.

S.—I was telling my friend Mr. H. of your recommendation to read the Acts of the Apostles through, which I have done seven times with great satisfaction. But he thinks your instructions are deceptive.

P.—Mr. H., do you not believe that the same doctrine the Apostles taught should be preached now?

H.—Undoubtedly it should.

P.—Should it not have the same effect?

H.—Most assuredly it should.

P.—Where the same doctrine is preached, and the same effect is produced, will not people now, as they did then, cry out, 'Men and brethren, what shall we do?'

H.—Most certainly, and many have cried out in the same way during our great revival.

P.—Should not the same answer, given in such cases by the Apostles, be given now to inquirers?

H.—They should be answered—I should tell them. The fact is, I am not bound to answer your questions.

P.—No, but you are bound, as a gentleman, but more especially as a Christian, if you allege that I am a deceiver, to show wherein. You have granted that what the Apostles preached should be preached now—that what the first converts believed should be believed now—that it should have the same effect upon the heart now as it did then, inducing the people to cry out, 'Men and brethren, what shall we do?' But when I ask you if the same answer should not be given to the enquiry now as was given to it then, you say you are not bound to answer. Am I deceiving when I insist on following the exact teachings of the Apostles?

H.—I do not mean that you designedly deceive.

P.—How can I be deceiving at all when I insist on believing all that the Apostles preached, doing exactly what they commanded for the same purpose, that precisely the same effect may be produced, and that the subject may have the same enjoyments? I simply desire everything as God gave it—nothing more, nothing less. Is this deceiving?

H.—Madam, I cannot subscribe to your views; they are disastrous to vital piety.

P.—I did not ask you to subscribe to my views, but desire you to show how it could deceive any person to be directed to the first teachings and practices of the Apostles after the Lord ascended to heaven, to learn how sinners were converted, and insist on their being converted in the same way now. Do you believe that the three thousand on the day of Pentecost were converted rightly?

H.—I believe—the Scripture says, 'Let every man be fully persuaded in his own mind.'

P.—That is, if one man is persuaded to be a Mormon, another a Universalist, and another Romanist, etc., it is all right, is it?

H.—Madam, you have a peculiar method of turning everything your own way. That passage, you must know, can have no such signification as that.

P.—No, Sir; nor has it any such signification as you have given it, nor as it any reference to the conversion of sinners; it has reference to things wherein we are entirely free, or where there is no law binding in any way, as to eating meat, where we are entirely free to eat or not, as we are persuaded in our own minds. But, Sir, did Peter answer the three thousand on the day of Pentecost rightly, when they cried out, 'What shall we do?'

H.—Mrs. P., why do you ask that question? you know that we do not hold alike, and you can have your opinion, and allow me to have mine,

P.—It is not a question of opinion, nor whether we hold alike; but did the Apostles answer rightly?

H.—Madam, we cannot see alike.

S.—Mrs. P., I have read the Acts of the Apostles through seven times since I saw you, and am satisfied that Peter answered correctly on the day of Pentecost; for he 'preached the Gospel with the Holy Spirit sent down from Heaven.' I now believe all that the Apostles preached and am determined to do what they command.

H.—I saw from the beginning that you would have your own way. Good-bye.

S.—I intended to have the Lord's way if it were to be found, and having found it, I am determined to walk in it.

(To be continued).

The Millennium.

Dear Editor—I beg to commend to Bro. Cullum, and all interested in this subject, the *Neal-Wallace discussion on The Thousand Years Reign of Christ*. It is a splendid book, full of valuable information, and can be had from B. • K. Sommer, *Apostolic Review*, 904 Udell St., Indianapolis, Indiana, U.S.A., price 85. 4d. It covers all Bro. Cullum names. I have read it three times, and can well recommend it to all. Bro. Wallace's speeches in denial of the Millennium theory are masterpieces, and should settle the question.

J. TORR.

Sin.

Dear Editor—In the last paragraph of your July Editorial you ask, 'How will such stand when called to give an account to the Lord?'

The Apostle James says, 'To him therefore that knoweth to do good and doeth it not to him it is sin.' (James iv. 17.)

Paul says, 'Whatsoever is not of faith is Sin.' (Rom. xiv, 23.)

W. G. STUBBS,

Bible Readings,

OLD TESTAMENT.

This is a veritable hymn Psalm ciii. of thanksgiving, which is as appropriate on the lips of Christians as it was in David's time; for who has not been endowed with blessings unsought and undeserved, both temporal and spiritual. God hath showered upon men, just and unjust, benefits unexpected and too often unacknowledged. In the case of those who fear God, David realised that greater blessings follow their way, for His mercies he describes as high as heaven; and the removal of their sins as distant as East from West. It is suggestive that David does not say: 'As far as North from South.' The poles are there and they fix the bounds of earth, but who shall fix any limiting boundary to East and West.

Proverbs Amid so many gems of
18 wisdom we can only

select one or two. 'He that turneth away his ear from hearing the law, even his prayer is an abomination.' It is amazing that men should not realize the futility of prayer when the commands of God are ignored. 'Praying through' or 'casting oneself entirely on the Lord' is a poor substitute for faith and obedience.

Covering transgression (13V.) is unprofitable and vain, for who can hide his faults from God? David realised this (Psalm xc. 8) and his distinguished son could not have failed to recognize the truth of the saying. It is only as we confess our sins that God is willing to forgive and to cleanse.

Num 11 According to Exodus xviii.
16-30 Moses on the advice of

his father-in-law appointed men to assist him in judging the peoples, thus relieving him from

petty details of administration. The incident here recorded took place at least a year later. Almost worn out with the burden of leading the people, Moses complains to God of his inability to control the people, whose incessant grumblings might well have strained the patience of any man. God deals very gently with his harassed servant, and orders that seventy of the older and more mature of the people should be set apart. Upon these God imparted some measure of the Spirit with which Moses had been endowed, that they might be qualified and competent for their task. This seems almost a fore-shadowing of the sending forth of the seventy by the Saviour. One man, jealous for the honour of Moses, comes to report that men were prophesying. Moses is content to have it so, and in no mean spirit expresses the wish that all the people were prophets for God.

1 Sam 15 Saul had some fine
1-13 qualities, but resolution

in carrying out the will of God was not his strong point. Indeed, he was rejected for having omitted to do part of what he had been commanded to perform; and venturing to do that which God had not required. Thereupon Samuel is sent on the most important mission of his life, the appointment of his successor. In view of the fact that this new king was destined to be the fore-runner of the Messiah, of whose reign on the throne of David there should be no end, we can realise the necessity of a wise selection. This is not left to Samuel's discretion, but he is divinely directed that there might be no mistake as to Saul's successor on the throne of Israel.

NEW TESTAMENT.

1 Corinth 8 Why the Corinthians should have valued the ability to speak in tongues above all other gifts of the Holy Spirit, it is difficult to understand.

Those who had not this gift were envious of those who had. That is why the Apostle says: 'Love *envieth* not.' Those gifted with tongues were boastful of their power, so he says: 'Love *vaunteth* not itself,' and is not puffed up. 'Love doth not behave itself unseemly' is a reminder of the unseemliness of their conduct at the Lord's Table (Ch. xi.) 'Seeketh not its own,' has in view the spirit that took brethren to heathen law courts (Ch. vi.) 'Rejoiceth not in unrighteousness' reminds them of failure to deal with corruption in their midst (Ch. v.) This chapter is a practical rebuke of all the evils that characterised the Church at Corinth.

i Corinth, **xiv.** The Apostle disclaims any disposition to

belittle the gifts of the Holy Spirit, or to discourage the exercise of these among the members, but he shews how much more valuable is the ability to teach, which will result in the education and edification of the brethren. If there should be no interpretation of what is spoken in a foreign language, that speech would be valueless. Harps, pipes, and trumpets, if they give forth an incomprehensible squeak will be useless in the orchestra, or in calling to battle. There is abundant need of the exhortation in our day, when much of the preaching has little relevance to present day needs. Churches need teaching, but are regaled with beautiful little essays which neither edify saints nor convict sinners.

I Corinth 14. The Apostle continues 26-40 his argument as to tongues the prime importance is not for the Church, but for those outside. Teaching is vitally necessary for the Church, and he illustrated the futility of speech delivered, in unknown tongues to those who come in and do not understand what is said. They are likely to turn away unconvicted

and unedified. Much preaching to-day is done in a language which the man in the street simply does not understand. Failing to grasp the sense of the speaker, men pass by with the reflection that Christians have queer ways of talking.

1 Cor 16 The Apostle did not want his presence among them to be associated

with the collection of money, so he exhorts that this be done weekly prior to his visit. Nor is he anxious to give his opponents any opportunity of asserting that he had used the money for his own purposes, so he commands that brethren be appointed to convey the amount to its destination. Paul's intention was to reach Corinth after a visit to Macedonia, but he apparently changed this plan to visit them both going to and coming back from Macedonia (2 Cor. 1:15). He looked forward not to a mere passing visit, but to spend some time with them. The work at Ephesus was claiming his attention, for there was there a great opportunity, in spite of much opposition.

It is notable, that in this instance, despite opposition to him, Paul sends his love to the brethren at Corinth

J. SCOULLER.

THE third of the series of Rallies inspired by the Birmingham Conference of 1938, was held at Kentish Town on June 10th.

The afternoon session was presided over by Bro. Scott, of Kentish Town, who gave a cordial welcome on behalf of the Kentish Town Church. He briefly explained the origin of the meetings, and their object.

The main item of the programme was an able paper by Brother A. E. Winstanley on 'How shall we regard the Bible?' He stressed the evidence of its divine inspiration as altogether different from and transcend-

ently superior to any human inspiration as found in Shakespeare and other authors. Dealing with the Old Testament and then the New, he made us realise the absolutely unique character of the Book, and its finality as a revelation from God. Its claims, the *imprimatur* of Christ Himself, and the effects of its impact on human souls, sufficiently distinguish it and make it essential to regard it with deep reverence, and loving obedience.

Brethren Kempster, Wyness, and Cummins commended and commented on the subject, and there was warm appreciation and general agreement.

A happy time was spent at the tea tables, and the evening session was commenced with the hymn, 'The Church's one foundation,' to the tune 'Hirwen.' Bro. F. Murphy, of Mapplewell, presided and Bro. Kempster gave an excellent and exhaustive paper on the subject, 'The Divine Basis for Unity.' He dealt fully and ably with the question, emphasising its supreme importance to Christians. He said, 'The best Book on Unity is the Bible.' In fact, that is the divinely given basis for it and the only possible one. The sixth of the thirty-nine articles was effectively quoted as expressing the views of our own community, although so far from being adhered to in, these days by any religious body.

Bren. Murphy, Anness, Cummins, Scott, and Hill took part in the exchange of views, and the meeting then agreed that a further meeting of the same kind should be held on October 28th, when Bro. W. Crosthwaite is expected to be present.

The gathering was notable for a spirit of unity and brotherly consideration. A strong desire was evident for further effort to spread our unique plea, in its purity, by a free co-operation of Churches and individuals. It was agreed that brethren and sisters present would urge this on their own assemblies. R.B.S.

Wanted.

McGARVEY on *Mattheiv and Mark; Rightly Dividing the Word of Truth,* by John McCartney; *Messiah's Great Commission,* by J. Oliver; *Vision of the Ages,* B. W. Johnson; *Outline of my Life,* James Anderson.

Prices, etc., to Editor, *Scripture Standard,*

A Successful Rally of Loyal Churchmen.

A VERY large and successful rally of those loyal to original position of Churches of Christ was held at Buckhaven, Fife, on Sunday afternoon, July 9th. The meeting house was filled to its capacity, all the Fife Churches were represented, and a few from the Slammannan District were present. This rally was mainly arranged by Bro. David Reid, who, to the grief of all, was killed at work on June 30th.

After hearty singing, prayer, and reading of 2 Timothy iii. Bro. T. Reid, chairman, in a few well chosen words, introduced Bro. W. Crosthwaite. After paying a tribute to Bro. D. Reid, Bro. Crosthwaite outlined the original position of the Churches of Christ, showed that all admit it had been departed from, gave many examples of unscriptural teaching and practices emanating from Overdale College, and pleaded earnestly for re-union by return to the New Testament position, that we might again become a real force in the world. 'It is claimed,' he said, that the Churches are better known to-day: 'Yes, but it is as compromisers who desire to stand well with the great sectarian bodies rather than as those jealous for the Lord, and valiant for the truth.'

After the address, ample opportunity was given for questions and discussion. A number took part, but all seemed to be of the same mind as the speaker, and nothing he stated was called in question. The rally ended in a fine warm Christian spirit. We sang: 'To the work, to the work,' and Bro. J. McLaren, Buckhaven, led us in prayer.

w. A. KENNY.

News.

Cape Town, Loop Street. We praise God as we once more report evidence that the Gospel of Christ is still His power to save. On April 23rd, two young men confessed the Lord Jesus and were united to Him in baptism, one of them being the first candidate from our Bible School. The service, well attended by members from Cape Town and Claremont Assemblies, and visitors, was conducted by Bro. Kennemeyer (Cape Town). Messages were delivered by Bren. W. L. Brown (Claremont), T. Hartle, and Rule (Cape Town). It was shown that while

men of the world strive after various titles those baptised unto Christ get' their B.A.—Born Again jM.A.—Made Anew; L.L.D.—Live the Life of Devotion; which gives them the title to the Heavenly Inheritance. The promises to Abraham are fulfilled to the people of God who are all one in Christ Jesus, such are Abraham's seed, and heirs according to the promise.

On May 18th, a united meeting of Cape Town and Claremont assemblies was held. Many items were given by children from the Bible Schools, and various exhortations by the brethren.

T. HARTLE.

Ilford.—Bro. A. Winstanley held a mission during June. An enthusiastic band of workers canvassed the district with cards and tracts. Besides Lord's Day meetings, the following were held each week: Prayer meeting on Monday; Children's meeting, Tuesday; Gospel preaching, Wednesday, Thursday, and Friday. Brief open-air meetings were held before each Gospel service; and at the week-ends an open-air meeting was held in the centre of Ilford, with questions and discussion. A good hearing was obtained. One lady was immersed, and another, already an immersed believer, was added to the Church. Bro. Winstanley worked hard, and the Church rallied well to support him. It was a real intensive mission, and we hope to reap further fruit from the publicity and tract distribution.

Our prayers and good wishes are with Bro. Winstanley in his effort at Kentish Town.

c. W. ROBINSON.

MY God, my Father, make me strong,
When tasks of life seem hard and long,
To greet them with this triumph song—
Thy Will be done.

Draw from my timid eyes the veil,
To show, where earthly forces fail,
Thy power and love must still prevail,
Thy Will be done.

With confident and humble mind,
Freedom in service I would find,
Praying through every toil assigned;
Thy Will be done.

Heaven's music chimes the glad days in,
Hope soars, beyond death, pain and sin,
Faith shouts in triumph, Love must win,
Thy Will be done.

Evangelist Fund.

The Treasurer, Bro. R. McDonald, acknowledges with best thanks the following contributions —

Receipt	JULY, 1939-		£	s.	d.
			2	0	
				10	
			1	1	
			2	0	
			2	0	
				15	
				2	
				10	
				1	
				5	
				10	
			4	0	
			1	0	
				7	
			1	10	9
			3	0	0
				10	
				5	
				2	
				10	
				10	
			2	0	
				0	
				0	
				0	
				0	
				0	
				0	

Nyasaland,

WORK continues to make good progress and the churches grow in numbers and in knowledge. Brethren in Britain contribute, as their financial help enables preachers and teachers of the Gospel of Christ to carry on their work throughout the land, and even beyond the borders of that country. I have had some interesting letters from Bro. G. H. Hollis, who, as many readers know, was one of the earliest preachers of the gospel in Nyasaland. He maintains a very helpful interest in the work there. We are very glad of this and appreciate it, while We also honour him for the work he accomplished so many years ago, before the Great War which put a stop to his activities in Nyasaland, much against his will.

Bro. Ronald has an excellent report of the work that has been done during the early months this year.

Last March fifteen were at immersed Ulumba, when over 400 witnessed this testimony for Christ. In April, nine were immersed at Phalombe before 350. On May 14th, four were baptised at Chisupe, when about 170 witnessed the ordinance. A week later five were immersed at Chikala, with over 100 present. At Chiradzulo, 250 persons witnessed the immersion of fifteen, on May 28th,

Bro. Ronald is very keen that some of these, with others, should be taught elementary education, so that as he says, the needy world, needy of Christianity, may be taught to read the Scriptures themselves in order to pass their teaching on to others. We want preachers for the future, he says.

In order to preach the gospel to the whole wide world we need evangelists. Help us to get some in Nyasaland by remitting your fellowship.

I gratefully acknowledge receipt of 10s. from 'A well-wisher,' Glasgow, June 13th.

W. M. KEMPSTER.

A Fine Record.

Archie Waugh Straiton, of Fort Worth, who will receive a Ph.D. degree at the commencement exercises of the University of Texas, son of Mr. and Mrs. John Straiton, 2212 Huntington Lane, was graduated from Central (now Paschal) High School and awarded his B.S. degree in electrical engineering at Texas in 1929. He received his M.A. degree in 1931. Now he is professor of physics, engineering and mathematics at Texas College of Arts and Industries, Kinsville, a position he has held during most of the years since 1931.

The above, from a U.S.A. newspaper, will interest many in Britain who remember Bro. John Straiton, a native of Slamannan, who for some years laboured as an Evangelist in Ireland, and took a prominent part in the Annual Conferences of British Churches of Christ. For many years Bro. Straiton has resided in U.S.A.—ED 'S.S.'

Obituary.

Blackburn. The Church has suffered the loss of another of its members, Bro. Louis Banks, who passed away on May 7th, 1939, aged 52. Our brother was not a platform man, but for a considerable time had been ably doing the humble and important task of door keeper. Our prayers and sympathy go out to our bereaved sister and the children. We pray that God will comfort and console them in their great loss and sorrow.

H. WILSON.

Buckhaven, Fife. The Church here has sustained a great loss in the passing of Bro. David Reid, accidentally killed while working in a coal mine, on June 30th.

Thirty years ago, he surrendered, his life to his Saviour and Lord. He was ever ready to spend and be spent in the Lord's service. A faithful preacher of the Word, he did the work of an evangelist, not only in the Fife district, but in many places far beyond it. If any honour is attached to the term 'evangelist' it should surely be bestowed on those (and there are many of them) who, like Bro. Reid, do that work, and support themselves by daily toil. Bro. Reid was a real David, fearlessly facing the giants of evil and error wherever found. Loyal to the original position and plea of Churches of Christ, his heart's desire was that the breaches caused by departure therefrom might be healed by return to the Old Paths. The large company of brethren and friends who attended the funeral on July 3rd was a fine testimony to his worth and work.

The service at the home was conducted by Bro. J. McLaren (Buckhaven), and at the grave by Bro. Crosthwaite. As we sang 'Only remembered by what we have done,' we felt how appropriate were the lines:—

'Oh, when the Saviour shall make up His jewels,
When the bright crowns of rejoicing are won,
Then shall His weary and faithful disciples
All be remembered by what they have done.'

'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever.'

We lovingly commend to our Father, the God of all grace and comfort; Sister Reid and the family, so suddenly bereaved of a good husband and father, and pray that they may be cheered by the blessed hope of reunion in the land where pain, sorrow, and death never come, and where all tears are wiped away for ever.

Sister Reid and family tender their warmest thanks to the many who sent messages of esteem and sympathy. These have been a great help and comfort in this sad bereavement.

Newtongrange. The Church has suffered a very heavy loss in the passing away of our esteemed Brother, David Allan, who fell asleep in Jesus on July 3rd. For over forty four years he was a most active steward in the Master's service. From the time he obeyed the Gospel until his untimely passing he was a diligent student of the Bible, and never missed an opportunity of talking to his fellow-men of God's love, man's need of salvation, the importance of obeying the gospel and living the Christian life. Ever faithful in the discharge of his duties as a Christian, his home was the resting place for visiting brethren, where they shared his generous hospitality. He loved the House of God, and met regularly with his brethren every Lord's Day, and during the week to study God's Word. An Office-bearer for nearly forty years, he also conducted a large Bible Class for men and women, and was superintendent of a very large Sunday School. The Bible was his source of counsel; and prayer his great source of strength.

His passion for truth and justice was an outstanding characteristic of his whole life. He exercised great influence for good among a wide circle, of brethren and friends. He died as he lived, trusting in Jesus. We shall all miss his kind manner, and exhortations to be faithful to the Lord. May his example inspire in us the desire for fuller service.

His remains were laid to rest, on July 6th, in Newbattle Cemetery, in the presence of a large gathering of brethren and friends from far and near. Services at the home and Cemetery were conducted by Bro. T. W. Nelson (Edinburgh). We commend the bereaved ones to our Father in heaven, and pray that He may give them comfort at all times.

G.A.

T h e S C R I P T U R E S T A N D A R D

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

Prices Single copy, 28. 6d., two copies, 48. 6d., three copies, 70. per year, post free.

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

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

All orders and payments to the Treasurer to

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

EVANGELIST FUND. Contributions to **R. McDONALD,** 180 Stalncliffe Road, Dewebury, Yorks.

NYASALAND MISSION. Contributions to **W. M. KBMPSTER,** 36 Kingsley Road, Bedford.

OUR AIM.

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

HENCE, WE STAND:

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

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

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

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

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

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

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

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



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