

The **SCRIPTURE STANDARD**

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

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About this Issue

WE are sorry that this August number of the S.S. is somewhat late. The uncertainty as to whether the magazine would be published and the holiday season have combined to cause delay. The statement by the treasurer issued herewith explains itself. We must add our own warmest thanks and deepest appreciation to all who have made this further issue possible and, God willing, succeeding issues also.

We express our sincere regret to those whose contributions have had to be held over for later publication. We shall make every effort to catch up with these as time goes on.

EDITOR.

The Organisation and Government of the Church of Christ--III.

WE have dealt so far with the appointment of elders and deacons. We have seen (Acts 6:3) that the Apostles in the first place performed this by the laying on of hands after the initial choice had been made by the Church, and that in the absence of the Apostles this duty was performed by the evangelists. We see the Divine hand in this, bearing in mind the fact that there would come a time when the Apostles must go 'the way of all flesh.'

Appointment of Evangelists

We now come to the appointment of evangelists. The reference, in chapter 4, verse 14 of Paul's first letter to Timothy, to 'the laying on of the hands of the presbytery' (elders), clearly refers to Timothy's appointment as an evangelist by the elders of the Church in Ephesus. To imply that he was ordained by elders from different churches is to strain the sense of the words beyond reason and requires that the words be taken out of their context.

Here we again observe that ordination of one individual class of church officer by another class has no relation to the status in which they stand to one another. It is simply a command by the Supreme Authority in the Church, which must be obeyed. That such a direction is not obeyed nowadays, apparently without any dire results, is not an argument in favour of the discontinuance of the original method countenanced by the Lord. It is rather an indication of His longsuffering toward us, of which we have many examples and warnings in the Old Testament types: and, in any case, could we clearly foresee what would be the effect of putting God's Word into practice in every detail we might change our minds about the absence of any dire effects of our disobedience.

We know the effects of such disobedience to the Word of God in denominational circles in regard to baptism for instance, we see how blind it is possible to be. May we not be in an exactly similar position with regard to church organisation and should we not, therefore, take heed to ourselves and put our own house in order, lest we be even now incurring the Divine disfavour, with the consequent lack of progress and absence of His blessing which such neglect so righteously warrants?

The order of Appointment

There is no difficulty in fixing the order in which these appointments were made at the time the Church began. It was Apostles who were evangelists and also elders (1 Peter 5:1), and then deacons. In the case of subsequent evangelists who were not Apostles we see, however, that in Timothy's ordination by the elders at Ephesus the order is reversed. We see here a Divine flexibility and reversibility in the arrangement which effectually covers the point raised above, namely, that the mere ordination of one party by another confers no distinction.

The reversibility here introduced into the Divine plan brings out into bold relief, however, the important New Testament principle that it matters not so much who is the instrument in effecting God's purpose, important as that is, as that God's purpose should at all times be done (Matt. 7:21).

Note also the Divine wisdom behind such an arrangement, which is identical with God's purpose underlying the action of baptism. Such wisdom clearly foresaw that there would come times when the Church on earth might cease to exist in some part of the world, although the Church always exists, either in heaven or on earth. Its numbers will naturally fluctuate widely according to whether God's word is being obeyed and new converts being added to the Kingdom. In the heavenly or spiritual sphere there can never be a decline. The Church, therefore, must either be static according to the number who have passed beyond the veil, or increasing in proportion as those on earth obey the Gospel.

During these periods of earthly inactivity due to non-compliance with God's word, the Word of God still existed, was still in man's possession. What happened, then, when the Word of God was obeyed? People were begotten by the word, immersed and added to His Church and evangelists, elders and deacons sprang into existence again, in conformity with the Divine organisation as revealed in His Word.

It was never at any time necessary to have a Divinely appointed succession of these offices, nor a Divinely appointed sequence of appointments (except when the Church was originally formed), since God provides in His Word for the emergence of members and officers for His Church, at any time in history. The activating principle which brings this about lies in the action which brings these members and officers into being. This is but a repetition of the important New Testament principle enunciated above, that it is essential that God's will should at all times be being done (Luke 6:46).

(To be continued).

W. BROWN.

Brothers in Death

CIRCULATING through organisations working at Geneva for world peace following World War I, was the story of a Jewish orderly in a Hungarian war hospital. Looking out on the newly-made graves the orderly sighed, 'Hungarians, Russians, Germans, Serbians, Frenchmen, Poles—all brothers, *But first they must be dead!*'

The Bible, Its Unity.

THE BIBLE is basic to our faith. Without it we know nothing definite about God, His character and dealings with men. Without the Bible we are blindly groping after God, with no clear light to show Him to us. Without the Bible we know not whence we are nor whither we go, and our life has no purpose or meaning. Without the Bible we know nothing of how God has revealed himself in His Son, Jesus Christ. We do not know Him as a God of love, saving His children by giving Himself; we do not know Him as Father, except through the Bible.

We see, therefore, how necessary it is that we have some knowledge of the contents and message of the Bible. It is God's written word, telling of the Living Word, made flesh and dwelling among men.

First, let us look at the *unity* of the Bible. Our word Bible is from the Greek *biblia*, meaning books. Gradually the word came to mean book, so that when we say The Bible we mean The Book. Yet, although the Bible is The Book, it is a collection of books. It was called by Jerome in the fourth century 'The Divine Library.' And so it is, for it is a collection of sixty-six books by about forty writers, writing over a period of 1,500 years.

In an excellent little book by J. M. Gibson: *The Unity and Symmetry of the Bible*, the writer shows the impossibility of collecting sixty-six books or portions from Greek literature and binding them together so that they will make one book in any sense other than a bookbinder's. It is impossible from the finest literature to collect books of prose, poetry, biography, history, letters, and philosophy which, when brought together, are found to have one subject and one purpose. Yet the Bible consists of books of theology, history, travel, prose, poetry, and very much else. The wonder of its unity is heightened when we realise that it is the product not of the highest cultured nation, such as the Greeks were, but of a comparatively illiterate, small, and rude people like the ancient Jews.

That such a collection could be brought into one, with one subject, is a miracle. It is possible only because behind the Bible is one Mind, one Author: God.

J. M. Gibson goes on to show that the Bible can be divided into various parts:

First, we can divide the Bible into two volumes. These two divisions are the Old Testament (or Covenant) and the New. The O.T. is the bud, the N.T. the flower. Augustine, 1,550 year ago, said: 'The New Testament lies hid in the Old; the Old Testament lies open in the New,' as the flower is hid in the bud, and the bud opens in the flower. This has been put in another way in the rhyme: 'The New is in the Old concealed; the Old is by the New revealed.'

Second, we can divide the Bible into four volumes: two in the O.T. and two in the N.T. In the O.T., Vol. I is the books of the Law (or the books of Moses); Vol. II, the Prophets (Matt. 5:17; Luke 16:23, 31). In the first volume God *appears* to Abraham, Isaac, Jacob, in burning bush, pillar of cloud, or fire. In the second volume God *speaks* through the prophets.

So in the N.T. In the first volume, the four gospel records, God *appears* in Jesus Christ; in the second volume, Acts to Revelation, He *speaks* through his apostles,

Paul in 1 Cor. 15:46 writes: 'First that which is natural, afterwards that which is spiritual.' First in both Old and New Testaments come the *natural* appearances of God to men, in flesh: that which could be seen and was handled; afterward God speaking to men by *His Spirit*. First God's manifestation to men; afterward God's revelation *through* men. 'In many and various ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by a Son.' (Heb. 1:1-2).

The Faith that saves

GREAT prominence is given to faith in the scheme of redemption. The New Testament is full of teaching that shows the necessity of faith in order to attain the remission of sins, pleasing God, and eternal salvation. Without it we cannot please God (Heb. 11:6), see life (John 3:36). Without it we come under the condemnation of God and die in our sins (John 8:24; Mark 16:16). So important have some religious leaders considered it to be that they have in theory made it the *only* condition of salvation, and have propounded the soul-destroying doctrine of 'only believe.'

So that we might know the will of God and do it, let us consider this subject in the light of God's Word.

What is Faith

In Hebrews 11:1 we read: 'Faith is the substance of things hoped for, the evidence of things not seen.' Moffat's translation reads: 'Now faith means that we are confident of what we hope for, convinced of what we do not see.' This is sometimes called a definition of faith. But as the Bible defines by example rather than by stated terms (showing what a thing is by its manifestation in the lives of others), we realise that what is said concerning faith is really the 'effect' that faith has on the person controlled by it. If, however, we get to know the effect faith should have according to the Scriptures, then we can determine whether we have faith or not.

It has often been said: 'If I see it, I will believe.' What we see is not a matter for faith. We see it, and do not require to believe. Faith has to do with 'things hoped for,' and 'things not seen.' Where faith is there is 'confidence' of things hoped for: that is, when the thing believed lies in the future, such as eternal life, the mind rests on what God says concerning it. Where the object of our faith lies in the past, such as in the death, burial, and resurrection of Christ, then faith is shown in conviction. We are 'convinced of that we do not see.' Thus where faith is there is confidence and conviction.

To have faith in God 'we must believe that he is [conviction] and that he is a rewarder of them that diligently seek him [confidence]' (Heb. 11:6). To have faith in Christ we must be convinced regarding His office and claims as the Son of God, and have confidence in Him as a personal Saviour.

A young lad was asked the question: 'What is faith?' He answered, 'Taking God at His word.' This accords with what is said regarding Abraham, a man of faith: 'He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform' (Rom. 4:20-21). Abraham took God at His word, fully convinced that God would perform that which He had promised. This is faith,

How Faith Comes

It is common to hear preachers urging enquirers to get down on their knees and pray for faith. Nowhere in God's Word are we asked to do this. James 1 : 5, 6 and Matthew 21 : 22 reveal that faith is necessary to acceptable prayer, thus showing that faith precedes prayer. Prayer is the result of conviction and confidence, not the means.

Faith comes through God's Word. Acts 4 : 4, 'Howbeit many that heard the word believed.' Acts 17 : 11, 12, 'The Bereans were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. Therefore, many of them believed.' Romans 10 : 17, 'So then faith cometh by hearing, and hearing by the word of God.'

Where there is no revelation from God there can be no faith in God. No-one can have faith on what Jesus wrote on the ground (John 8 : 6-8), for we have not been told what He wrote, or why Jesus had a visit from Nicodemus by night instead of by day, for this again has not been revealed (John 3). We might form an opinion ; but that is all. Where testimony stops, so does faith.

All we know concerning God and His dealings with man pertaining to salvation is in the Bible. To have faith in God we must read it. To believe that Jesus is the Christ, we must read the Gospels. 'These are written that ye might believe that Jesus is the Christ, the son of God ; and that believing ye might have life through his name' (John 20 : 31). To walk by faith is to be guided by the teaching of the Scriptures.

When does Faith Save

There are two kinds of faith spoken of in the New Testament : a dead faith, and a living faith.

A dead faith is a faith that does not obey (Jas 2 : 17-20). Such a faith have the devils (Matt. 8 : 29 ; Jas. 2 : 19) ; those who failed to confess Christ (John 12 : 42, 43) ; and those who would not receive the teaching of Christ, and whom Jesus called the 'children of the devil' (John 8 : 30-45). Such faith does not save.

A living faith is a faith that obeys and is unto salvation. Hebrews 11 gives a list of men whose faith was shown in this way : Abel offered unto God a more excellent sacrifice than Cain. Noah prepared an ark to the saving of his house. Abraham, when he was called to go out into a place obeyed.

When confronted with a sinner seeking salvation (Acts 16 : 30-34), Paul and Silas said, 'Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.' To the end they might believe, they preached unto them the word of the Lord. It led to their repentance and baptism. Repentance and baptism are two commands given by the Lord in order to win salvation (Luke 13 : 5 ; Mark 16 : 16) and by obeying them faith was expressed, and souls were saved. So with all who would be saved by faith, for 'God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him' (Acts 10 : 34, 35).

Let us obey the Lord in all He has commanded us, whether it be for remission of sins, worship, or Christian living, and thus be saved by faith.'

D. DOUGALL.

The Dimming Light

WITH empty pews and dying pulpit the church house sits in the shadows. Across the way the bright lights of Satan's deception draw the crowd. The sermon of true light prepared for souls of dying men is never heard: for men, like moths, are attracted to the flame. They gather round the light as it burns bright for to-day,—and there singe their wings and die.

Day by day attendance at the cinema goes up and up. Steadily attendance at church houses goes down and down. As one increases the other decreases. Thousands who are supposed to be members of the Church are found in these palaces of sin instead of the house of prayer. Members of the Church, like children of Israel in the wilderness, long for the fleshpots of sin, and turn here for gratification of their longing.

Even preachers, who profess to be Gospel preachers, encourage this growing sin by finding no fault with it. Yea, too many encourage it by open attendance themselves! It is the popular sin to-day; and preachers think they must walk carefully in regard to it, or they will be out of a job. Accordingly, nothing is said; or a little is said, but so softly and apologetically that none can be offended by it. Neither can they be warned by it; and thus they continue on their sinful path to destruction.

Little wonder that the Church whose members are regular in attendance at these ungodly places will have troubles and woe!

The morals of Hollywood are now the morals of the nation and rapidly becoming the morals of the Church. That is to say, the world has no standard of morality to-day, and the Church is slipping into the maelstrom. Adultery and prostitution are glorified to the extent that such things have become honourable and right and God's standard of righteousness is laughed to scorn.

But some will say, 'We see only the good pictures.' That is to me ludicrous in light of the teaching of Jesus. He said, 'A corrupt tree cannot bear good fruit.' Therefore, he who says there are good pictures coming from the corrupt tree of the movie industry, says Jesus was mistaken! This group at Hollywood, made up of the most licentious and immoral of the world of to-day, is indeed incapable of producing that which is good. And even if it did produce something good within itself, the money you pay to see it would be used to make the next ungodly production their evil minds could invent.

Therefore, it is evident, Christians will have nothing to do with such an affair. There can be no justification of attendance at such a place, at any time, by any who profess to be disciples of Christ. No-one who professes to be a Christian can have an hour or a penny for such an institution! (It is time we begin to preach this, and time that preachers get enough starch in their backbone to cry against this insidious evil with all their might.)

A Bible test of the value of such entertainment is easily made. Paul said, 'I will not be brought under the power of any.' He taught that anything habit-forming is to be avoided. The Christian is to remain free from enslaving things of the world. It is readily admitted attendance at the movies is habit-forming. The more one goes the more one wants to go; for the movie industry encourages this in many ways and, with its planned programmes, can quickly form a habit that is not easily broken.

Again Paul, said, 'Whatever ye do, do all to the glory of God' (1 Cor. 10:31). I have yet to find an individual so depraved as to say his attendance at the movies was right. I have yet to meet one that would invite Jesus to go to such a place—if He were visiting in their home.

Therefore that which is sinful, that which is not a glory to God, that which is habit-forming, is not good for a Christian, neither is it permissible.

If money spent at the cinema by members of the Church each year were spent in spread of the Gospel, think of the souls that would be saved.

If money spent at the cinema were used in feeding the hungry and clothing the naked, think of the suffering relieved!

If money spent at the cinema by members of the Church were used for the exaltation of righteousness, think of the spiritual upsurge of this nation!

It is therefore readily seen that Christians can have no time or money for attendance at these places. Waste of time and money is sinful: meditation on the lewd and unclean which is there portrayed is sinful: the example to the world is sinful—and the whole thing is under condemnation of God through His word!

Let us flee the thing as a deadly pestilence; for it is more to be feared than bubonic plague! The plague can only kill the body, but this evil thing can destroy soul as well as body. We therefore must have no part in it!

Be done then with absenting yourself from services of the Church that you may present yourselves at these carnal places of sin!

Be done with spending your time on that which is rotten and your money on that which degrades!

Come back to God! confessing your sin and praying His forgiveness.

EUGENE S. SMITH.

With God

BEGIN THE DAY with God, kneel down to Him in prayer;
Lift up thy heart to His abode, and seek His love to share.
Open the Book of God and read a portion there,
That it may hallow all thy thoughts, and sweeten all thy care.
Go through the day with God, whate'er thy work may be;
Where'er thou art, at home, abroad, He still is near to thee.

Converse in mind with God, thy spirit heavenward raise;
Acknowledge every good bestowed, and offer grateful praise.
Conclude the day with God, thy sins to Him confess;
Trust in the Lord's atoning blood and plead His righteousness.
Lie down at night with God, who gives His servant sleep;
And when thou treadst the vale of death He will thee guard and keep.

Where the Bible is Silent

SOMETIMES men and women in churches of Christ allow themselves to look around at practices of the human denominations, and, like the Israelites, want to be like them. Sometimes they want to get up institutions or organisations other than the congregation to do this or that. What is the issue? Can they be guided by the Bible while they introduce something the apostles, guided by the Holy Spirit, did not introduce into Bible churches? To the extent that anyone departs from teaching or practice of New Testament times he gives up the Bible as his guide.

—*American Christian Review.*

CORRESPONDENCE

HINDLEY BIBLE SCHOOL

Dear Editor,—May I express, on behalf of the brethren at Hindley, our very best thanks to all brethren who helped us during the Bible School.

We do appreciate the many services rendered by our preaching brethren, and would like them to know how well they served us. We feel much good has been done, and our earnest prayer is that it will be to the glory of our Heavenly Father.

LEONARD MORGAN.

INDIVIDUAL CUPS AT THE LORD'S TABLE

Dear Editor,—Since you have reopened the correspondence in justice to brethren writing about me I am sure that your same sense of justice will give your readers my defence.

1. **The practice of a plurality of containers in communion has not been forced on anyone.** There was no church in Edinburgh when my wife and I began breaking bread in our home, with sister Mary Brunton. When brethren from Balerno began meeting with us I explained publicly in advance that we would have a Sunday School and the communion vessels. It is true that some of the brethren from Balerno stated their dislike for the containers but when the congregation was set up at Hyvot's Bank in Edinburgh they continued to come and to make use of the containers and have done so for many months.. No-one was forced to cast their lot with us. As a free congregation in the Lord we established the work here as we felt we should, and claim the liberty in Christ to make such decisions, although others may differ in their likes and dislikes.

2. **There has been no division here.** Brother James Brown, while visiting at Balerno, near Edinburgh, was baptised at Tranent. This was after considerable public notice had been given as to what our practice would be. As a babe in Christ, and a non-resident of Edinburgh, he wanted us to change our practice, which he disliked, so that when he visited here it would be as he preferred, not as we had planned. He does not worship here but with various congregations. The

church is united and going forward. He is welcome to worship with us at any time but no-one should observe a custom which they believe to be wrong (Rom. 14:23).

3. **I have made no challenge to debate this matter.** Brother T. Jamieson correctly states that he 'was told in effect by Brother Findlay that he was prepared to defend his practice in debate with any brother in the church' (or with any alien, on this or any other practice of mine). Notice, if challenged I will defend my practice. I am not trying to introduce the practice in any other congregations.

If anyone wants to affirm that 'the Scriptures teach that an assembly of a church of Christ, in observing the Lord's Supper, must use only one cup (drinking vessel) in the distribution of the fruit of the vine,' I will cheerfully deny. This will be defending my practice, which I have offered to do.

CLYDE P. FINDLAY.

Dear Editor.—As Bro. Darroch is not known to me I shall try to reply to him with restraint, and trust he will understand that my remarks are in the best spirit, and intended to be as impersonal as possible.

If my article on the cup 'topples' around the phrase 'for the sake of argument,' I am entitled to be told exactly why. What I suggested we should assume 'for the sake of argument' was not what the New Testament teaches, but what the advocates of individual cups would have us believe about the matter. I was merely pointing out the logical conclusion of their own dogmatic assertion on this point.

If proof of 'disturbing and dividing' the Church is required, I would refer readers to the lamentable state of the churches in America on this question, and would remind them that there was no such schism here until now.

How 'correct' are we being when we give a cup of cold water in the name of a disciple? Answer: Absolutely! But why does it have to be 'in the name of a disciple'? Answer: Because the Word of God says so. And because of our love for God, we agree that it must be thus. How else is God to measure our love if not by the extent of our obedience? 'Ye are my friends,' says Jesus, 'if ye do whatsoever I command you' (Jn. 15:14). 'This is love,' says John, 'that we do his

commandment.' And this of course is precisely why we insist on the New Testament pattern of things at the Lord's table. Jesus said, 'Do this in remembrance of me' (Luke 22:17, 19) and Paul, 'Keep the ordinances as I delivered them to you.' The love and the remembrance are both there in obedience. I see no New Testament evidence nor any good reason for Bro. Darroch's criticism, unless it was written 'for the sake of argument'!

There are certain things in the letter which give cause for some reflection. Consider these statements: 'Are we becoming so concerned with our correctness of belief . . .?'; 'There is a great need for Christians to labour in word and doctrine'; 'Doctrinal teaching is in danger of taking precedence over (of all things) the preaching of the gospel.'

What sort of reasoning is this? What word and doctrine are Christians to labour in if 'correctness' is of no account? Where in all the New Testament have the apostles advocated such an approach to faith in Christ? The same Jesus who commanded the preaching of the gospel, also sent the apostles to teach us to observe all things whatsoever he had commanded them (Matt. 28:18-20; see Jude 3; Acts 2:42; 14:23; 2 Thess. 2:15; 1 Tim. 1:10; 2 Tim. 2:15; Tit. 1:9 etc.).

There can be nothing wrong about being scripturally correct, and scriptural correctness surely does not merit the charge of studying the word of God with ulterior motives.

JOHN M. WOOD.

Rosyth, Dunfermline.—In view of the rumours current among the brethren that we intended to reunite with the Chapel Street, Dunfermline Church, which is in the Association of Churches of Christ, the following correspondence is issued to clarify our position among the loyal brethren:—

Dear Bro. Hinde,—In reply to your letter of the 13th ult., the whole question of our relationship and the causes of our separation has been carefully reviewed in the light of the New Testament Scriptures, which we believe to be the sole guide to Christian conduct.

From these it is clear that the party spirit is condemned in no uncertain manner by our Lord. This is revealed in Paul's first letter to the Corinthians Chapter 1 vv. 10-13, and further empha-

sised in 1 Cor. 3:1-17, 1 Cor. 4:6, 14-17 and 21. All these passages make the following manifest, viz.:

- (1) That it is a sin to call ourselves of one party or another;
- (2) That in determining our conduct, we have not to think of men above that which has been written in the New Testament Scriptures for our guidance;
- (3) That we have to follow that which has been written by Paul, because his ways were in Christ, as he taught everywhere in every church. In other words, by obeying Paul's warnings on division we obey the Lord.

In examining, therefore, the 'Secret and Confidential' letter issued by the Central Executive Committee of the Association of Churches of Christ (which we must, since this was the main cause of our division), it is clear that this was an un-Scriptural action, since it was designed to produce the following results, viz.:

- (1) It sought to divide the body of Christ into two parties, without any decision whatever on the part of the members of the Church;
- (2) It sought to make the brethren think of men above that which was written;
- (3) It sought to make the brethren follow men rather than Paul, whose ways were in Christ.

In fact, their action was a total denial of all that Paul warns us against, as referred to above, especially in regard to fraternisation with sects, which is the very thing Paul condemns. As such, therefore, the letter is contrary to New Testament doctrine. It also comes within the Lord's condemnation in John 3:20-21 and Isaiah 10:1.

In deciding what to do in such circumstances the Word of God is quite clear, since, to those who do not obey the teaching of Paul and so of our Lord, the Head of the Church, Paul utters several warnings. We can only quote the relevant passages here, in hope that the oversight and brethren at Chapel Street will carefully peruse them, viz.: 2 Cor. 6:14 and 18, 1 Tim. 6:3-5, 2 Thess. 3:6, Eph. 5:6-7, 11-12, Romans 16:17-18. All these Scriptures and others clearly instruct that our acceptance by the Lord is conditional upon withdrawing from those who persist in teaching or countenancing error.

This the oversight at Chapel Street have failed to do. In fact, by persisting in supporting those guilty of such actions they have become partakers in their deeds. Indeed, they followed the pattern of these dividers, by countenancing a secret ballot which you declared in your letter of 6-2-57 was 'a decision made in October, 1947 that the Dunfermline Church will remain in the Co-operation of Churches of Christ.' You must be aware that this is a gross travesty of the facts, since no such question was put before the Church as required by Standing Orders. Further contact with you since then, including the recent correspondence between us, has revealed no change in your attitude. By doing these things, it is clear that you have aligned yourselves with the party spirit condemned in God's Word.

It is, therefore, the unanimous decision of the brethren here that we must regretfully but nevertheless firmly continue to withdraw ourselves from fellowship with you, until such time as you repent of these sins and agree to unite once more on the basis of God's Word.

W. BROWN, Secretary.

The following reply has been received:

Dear Bro. Brown,—The receipt of your letter of the 16th inst. is acknowledged.

While disagreeing with many of your statements, the church note with regret your final decision,

W. J. HINDE.

SCRIPTURE READINGS

- Aug. 4—Genesis 10. Galatians 4:12-31.
 „ 11—Micah 6. Galatians 5.
 „ 18—Ezekiel 9. Galatians 6.
 „ 25—Genesis 1. John 1:1-28.

GOD IS NOT MOCKED (Gal. 6:7).

This must be true. A God who could be deceived would not be worthy of respect, and could not be the ruler of a universe. The word 'mocked,' however, does involve more than mere deception. It means 'sneered at,' or 'treated with contempt as an easy dupe.' In spite of the obvious truth stated thus, it has to be stated and re-stated because, although we may know it well, we so often act as though we did not. Worldly and

thoughtful folk might also feel that many things that God permits prove Him to be unfair. The wicked prosper and seem to escape retribution. Christians of course know that there is actually no escape from the consequences of sin. The only way out is through acceptance of God's provision for forgiveness. His wonderful grace has provided One to bear our sins. He is just and yet the justifier of him who trusts in Jesus. That trust must issue in true and full repentance, a recognition that the sinner deserves death. Pardon is not possible without repentance, and the repentance must be obvious through a change of life into initial and continual obedience. Growth in grace and in the knowledge of God are as essential for salvation as those beginnings—faith, repentance and obedience.

Having given instructions for the restoration of Christians who have stumbled, and emphasised the need of humility on the part of those who restore, Paul warns that each man must give account of himself to God—He cannot be deceived. Each must watch his own step, as we say. Mutual support and help must be given in the church. Those who receive teaching must recognise a special obligation towards those who give it. The word 'communicate' can be translated 'contribute, participate, share.' It could mean in money, food, clothing, other material necessities, as well as good feeling, kindness, teachableness and spiritual effort. Any attempt to escape obligations towards one another is displeasing to God. To hoard earthly possessions is to 'sow to the flesh,' and if we withhold from others what we could give to help them we endanger our spiritual condition. Many have been led astray from the faith, and pierced themselves through with many sorrows in this way. We may deceive our friends by 'not being able to spare anything,' but God knows the heart, as witness the case of Ananias and Sapphira, where judgement fell suddenly; but the law of God remains that seed produces fruit after its kind.

So the warning we often give to those outside Christ we need also to apply to ourselves in recognising the need for continual vigilance. Having begun the walk with God, we must earnestly go forward with Him. 'Shall we continue in sin that grace may abound? God forbid.' That would be mocking God. ,

BE NOT DECEIVED (Gal. 6:7).

The Christian who seeks to be just that, no more, no less, must be the devil's chief enemy. He must expect many attempts to deceive, and to discourage. Satan can go about like a roaring lion to intimidate, but equally can he disguise himself as an angel of light. We observe Paul has already written to the deceived Galatians, "Who did bewitch you before whose eyes Jesus Christ was openly set forth crucified?"—as though to indicate the working of some occult power. They were being successfully deceived, and the exposure of the deception is the object of the letter. Those who came among the churches of Galatia after Paul's work there, were, it seems, Jewish believers more concerned to bring all Christians under Jewish influence than to bring them into the fulness of child-like trust in God. They were not ignorant blunderers, but well educated, cultured and subtle. They were zealous for God's law, and used persuasion, showing an anxiety for the good of the Galatians, teaching them to observe probably the days appointed under the law of Moses (4:10). They did not contradict the gospel in so many words but altered it in such a way as to make it depend upon observances rather than strong personal faith in Christ.

Deception is the great work of Satan. He deceived Eve into disobedience by persuasion that it would be a great advantage. It would be so much better to know good and evil. God had placed the tree in the garden. All except that one could be freely eaten, why not that one too? To be safe we must be satisfied to do what God has ordained. He does not deceive but He reveals enough for life and for godliness. 'The secret things belong unto the Lord our God; but the things that are revealed belong unto us and our children' (Deut. 29:29). He has made a provision that the man of God may be . . . furnished completely unto every good work. But even in those early days of the church, 'many deceivers are gone forth into the world,' 'false apostles, deceitful workers' are in the church, some are coming who 'will lead astray, if possible, even the elect,' 'signs and lying wonders' and 'a working of error are promised. Belief and love of the truth and the consequent transformation of life can, by the grace of God, preserve His people from these deceptions.

We cannot be deceived if we 'hold the pattern of sound words . . . in faith and love which is in Christ Jesus,' and 'abide in the teaching' of Christ.

R. B. SCOTT.

From **A** Christian's Diary

By Berean

'Teaching them . . .' The temptation to mention the Hindley meetings is too strong for me to resist this month. A few days at the Bible School make a memorable experience, far removed from the dry, legislative atmosphere of an annual conference. One leaves with a sense of the fellowship of saints, of hospitality freely given and of Biblical knowledge increased. Perhaps it is the controlled freedom of the meetings under the watchful eyes of the elders which makes the event so important. Informal discussion along with set discourses adds interest and assists in the teaching of the Word. Some of us have sectarian ideas to leave behind. Many, particularly of the younger generation, are seeking a deeper knowledge of the faith. Even those who bear office in the Lord's Church can learn better methods in caring for the flock.

None of us are too old to learn. Some of us are amazed at the poverty of the instruction that we once received in a so-called 'restoration movement' where (with the exception of the ostracised few who gave us strong meat) the leaders pacified us with sentimental platitudes of interdenominational origin. Any of my readers who are conscious of only a slight change over the past forty years need not trouble to read old literature of the 'movement' in order to see the contrast. A day at the Bible School would be more effective. After a week of such experiences one knows what Churches of Christ really stand for.

* * *

Literature needed. Perhaps this heading is not accurate because a few good tracts and periodicals do exist. I was only thinking how little they are advertised.

At Hindley we scarcely heard the names *Scripture Standard*, *Truth in Love* or *Young Christian* except in private conversation, and where were the piles of tracts like *Romans 16:16*, *The Church that Jesus Built* and *What was the New Testament Church Like?* and others? Perhaps we are all rather modest about our own humble efforts and we can't expect editors to advertise their own publications. Nevertheless we must not allow them to hide under a bushel, either. Do we have to wait until some stranger asks whether there might possibly be just a small tract or piece of Christian literature for them to read before we admit that perhaps there is a paper in the cupboard somewhere? We must not take too much for granted. You and I may know all about the available periodicals and tracts but the casual visitor, and maybe the new convert too, may not have had that pleasure.

* * *

Any old posters. While thinking of paper and print I must mention out-of-date notices or torn and dirty posters which often disfigure church buildings. Someone wrote about 'a ragged banner outside a church, bearing (in the third week of February) the legend "Don't forget His birthday—Happy Christmas!"'. The wording of the poster is not my concern at the moment (though you notice the use of the word 'legend'—certain not Gospel truth) but we ought to remind ourselves that posters can be great, silent agents in the proclaiming of the Gospel only so long as they are used correctly. If they are not replaced when out-of-date they become an advertisement for the inefficiency of the supervision of the church. One might allow a few days for delays in printing a replacement, or in getting it posted. After that it is better to take down the board or wash off the old poster if no replacement can be made.

* * *

'Holy Days.' After writing in April about 'Easter' I noticed the following in an evangelical weekly:—

'Ever since Paul inveighed against the observance of "holy days, new moons, and sabbaths," and ever since men took the New Testament, with its significant

silence on such matters, as their guide for faith and practice, there has been a question mark against these "special" reasons. For the heart of the evangelist is that to the believer these truths are always and equally contemporary; every day he lives he remembers Bethlehem and Calvary and Easter and the Ascended Lord and Pentecost. Because every week is 'Holy Week' he fears to concentrate its wonders into one out of the fifty-two, lest the fifty-one become impoverished thereby.'

A mere Christian could scarcely improve on that, but I wish the writer would consider carefully the implications of what he calls the 'significant silence' of the New Testament. It needs to be applied to other matters beside the so-called 'Christian Calendar.'

* * *

Denominational distractions. A columnist in a religious weekly has been condemning the multiplicity of organisations which tend to distract from the work and obligations of individual congregations. He writes: 'The evangelical world especially seems to proliferate societies and committees and secretaries and newsletters and area representatives and deputation secretaries and collecting boxes and leaflets and organisers and conferences and rallies and what-have-you, magazines and all . . .

'And all the while, patiently continuing in the background, steadfastly and un-spectacularly maintaining the witness of the Gospel, is that chosen agent of God's purposes for this age, that neglected answer to so many of the "problems" that we have created by our unthinking conformity to the "big-business" outlook of a materialistic age, that seed-bed of true Christian virtue and best of all training grounds for Christian service—the local church.'



REVELATION

WHEN all the choric peal shall end
That through the fanes hath rung;
When the long lauds no more ascend
From man's adoring tongue;
When 'whelmed are altar, priests and
creed,
When all the faiths have passed;
Perhaps, from darkening incense freed,
God may emerge at last.

—Sir Wm. Watson, 1908.

The New Hymn Book

In the near future the new hymn book will be in use in many assemblies. These notes are intended as a guide towards the best use of its contents.

Some words of explanation

Brethren may question why the imprint, 'Published by Churches of Christ, Wigan,' appears on the title-page. There is no intention in this of giving the Wigan churches an honour not due to them! The publisher's imprint is a legal necessity, and in the absence of any central 'headquarters' some place had to be indicated. It was thought that the most logical solution of the difficulty was to name the town where the book first had its inception, Wigan, in 1948. Concerning the term 'Churches of Christ,' whether 'official' or 'unofficial' we make no apology for using it in its scriptural sense.

Another point which may puzzle users of the book is that there is no separate section of hymns on the Holy Spirit. We are aware that because of this it may be urged that as a community we do not believe in the personality or guidance of the Holy Spirit. We believe both, but we do not think that praying or singing to the Spirit is taught in the Scriptures. Most hymns on this subject are filled with un-Scriptural sentiments. Rather, therefore, than devote a section to such hymns, we have tried to intersperse what we regard as hymns which can rightly be sung by Christians in other sections, especially those on The Word of God and The Life of a Christian.

The arrangement of the book

In general the arrangement follows that of the 1908 book, which has given such splendid service in the churches for almost fifty years. The principal differences are set out below:—

Hymns on The Gospel follow immediately on The Word of God instead of after the section on The Christian Life, as in the former book. This is because one must hear and obey the gospel before entering The Kingdom and the Church, which next follows. Another interesting point is that no separate section is included on Baptism. Many hymns on baptism will be found but these have been placed with others in the new division, Obedience.

Another new division is that of hymns on The Spiritual War. The six hymns here may be found appropriate and use-

ful in these days when it is being realised that the Church must stand more firmly and speak more clearly against war and all its associations.

The title of the division Joy and Trust has been transposed to Trust and Joy, because one must precede the other. There cannot be joy before trust. The hymn says truly

'Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey.'

It remains to be mentioned that in each division the hymns are arranged in alphabetical order of the words of the first line. A careful examination will reveal other minor differences from the plan adopted in the former book.

The tunes

Instead of referring to tunes by their numbers in such books as Bristol, Sankey and Christian Hymnary, it was thought better to give the names of suggested tunes. These are in italics at the head of each hymn. Usually two tunes, in order of preference, have been named. We are aware that many tunes are not known by name, but we think that these should soon be remembered by precentors if they set themselves to lead the churches' praise and service of song in a worthy manner. It will be found much simpler, once they are memorised, to speak of tunes in this way.

The Index

It may be noticed that in a few cases, for example, nos. 85, 344 and 390, hymns appear twice in the index. This is because the first word or words have been changed, and the hymns are listed under both the old and new arrangement. In all cases where alterations have been made in the wording we have tried to act on the principle that Scripture truth must take precedence over poetic beauty.

A sample copy of the book, for inspection, will be sent to anyone making request to F. A. Hardy, 'Windyridge,' Baghill Green, West Ardsley, Wakefield. Church secretaries especially are invited to avail themselves of this offer and to submit the book to their respective churches.

Cloth-bound 6/- per copy, post free.
Leather-bound, gilt-edged, gold lettered:

Black:

without owner's initials .. 13/6
with owner's initials 16/6

Green or Brown:

without owner's initials .. 14/-
with owner's initials 17/-

In ordering please state initials, if any, to be lettered on front. All orders to Bro. F. A. Hardy, as above,

MORNING PRAYER

INTO Thy hands, Father of all the race,
Let me commit my soul;
And let me trust Thy plenitude of grace
To keep me safe in whatsoever place
I toil to reach my goal.

Into Thy hands, all powerful King of
Kings,

Let me commit my way;
Give me the peace that full reliance
brings,

Let faith mount up as though on eagle's
wings,

Keep me throughout the day.

EVENING PRAYER

ITS hours all have fled, dear Lord;
I bring the day to thee.

Wilt Thou in love cleanse of its sin
And give new strength to me?

Forgive its failures, its defeats,
Its sorrow and its loss;

When I would prideful be, dear Lord,
Show me Thy shameful cross.

May I in gentleness and love

Walk patiently my way,
And live Thy glory from this hour
To everlasting day.

NEWS FROM THE CHURCHES

THE CHURCH AND THE H-BOMB

The church at Blackburn forwarded on May 12th a resolution to the British Government protesting against the carrying out of tests of the hydrogen bomb, and pleading for the money, energy and zest used in the manufacture and testing of the bomb to be turned into channels for the benefit of mankind the world over.

Bro. H. Wilson, secretary of the church, asks through the S.S. that all who profess the name of Christ be urged to make similar protests, that humanity may be saved in time and in eternity.

Aylesbury.—We rejoice to report two more additions to our number, both by baptism. On June 16th Paul Dabrowsky, a Polish man now settled in England, was baptised. Bro. Dabrowsky was formerly a Christadelphian, but an earnest seeker after truth. After several months of study with us he became convinced that he was in error, particularly in regard to the Deity of Christ. He continues to study the Scriptures diligently.

On June 28th, Mrs. Vera Chappin was baptised. Sister Vera Chappin was formerly a member of the Church of England, but over the past year study of the Word of God had convinced her of the need of obeying the Lord. Our sister's baptism was a wonderful testi-

mony, for she was baptised in the open air, in a reservoir near her home.

We are also happy to report a visit from Bro. and Sis. Lake, from Norway. Bro. Lake was visiting his parents, who live at Oxford, and preached on two Lord's Days and led two midweek Bible studies. Our prayers go with our brother and sister, who are members of a group of brethren who are working to establish the Lord's church in Scandinavia.

L. CHANNING.

Hindley, Bible School.—As a result of the faithful proclamation of the Word of God by Brother Fred C. Day, we are pleased to report six decisions to serve the Saviour: Margery Webb and Joyce Battersby, Hindley; Thomas Hurcombe (son of Bro. and Sis. Wm. Hurcombe), Ince; Douglas Melling (son of Bro. and Sis. Carlton Melling), Doncaster; Christine Barlow, Morley; and Stella Jones (daughter of Bro. and Sis. Paul Jones), Birmingham. We rejoice over these additions to the Church and pray they may remain faithful to the Lord. TOM KEMP.

Peterhead.—We are having rich spiritual times with visiting brethren. Recently we have had Brethren W. Steele and A. Gardiner, Bro. D. Dougall and Bro. and Sister L. Morgan. On Lord's Day, July 7th Bro. Morgan preached to approximately eighty people. His message was very clear and stressed the need for everyone who believes to be steadfast to the end. One sister has been restored, and we pray that many souls shall find the Saviour.

A. STRACHAN.

Wigan, Albert Street.—Our hearts were gladdened on July 1st as we heard the good confession and witnessed the immersion of two young people: Marcella Walker, from the U.S. Air Force base at Burtonwood, and Harry Unsworth, husband of one of our sisters, who has attended meetings and had interesting talks with the brethren. We trust and pray that they may be kept faithful through life and become useful in the Master's Kingdom. To God be the glory.

W. SMITH.

Wigan, Scholes.—With great joy we report that Douglas Melling, son of Bro. and Sis. Carlton Melling, was welcomed into the fellowship of the church on Lord's Day, June 16th. Douglas had made the great decision to yield his life to Christ at Hindley Bible School the previous Tuesday after the preaching of the gospel by Bro. F. C. Day.

R.R.

Woodstock, Capetown.—On 2nd June we rejoiced that two young women confessed the Lord Jesus and were baptised into Christ; and on the 23rd and 30th June a young woman and an elderly man were baptised. The former two were from Woodstock and the latter from Simons-town.

We were privileged to have an encouraging address from Bro. J. Chrissop at our gospel service on 23rd June. Bro. Chrissop and his wife are resident in Simonstown and are assisting Bro. Lotters in the work there. They come from Namwianga Mission, Northern Rhodesia.

With our cottage meetings at Bridgetown Athlone, we have a monthly Bible study starting with the subject of 'The Church.'

Pray for us as we pray for you.

T. W. HARTLE.

OBITUARY

Birmingham.—On 21st June Bro. James Richard Bryden entered into rest at the age of 84. He had been associated with the Churches of Christ for many years; originally with the church at Charles Henry Street and latterly with the congregation at Priestley Road. Only a few years ago he married the wife who mourns his passing. A note about Bro. Bryden was on that occasion written by Bro. Crosthwaite, editor of the S.S.

Bro. Bryden was grieved by the innovations introduced into the Co-operation Churches of Christ, and gradually left the official Association.

His wife and family tender thanks to brethren in the Church of Christ for sympathy extended.

Peterhead.—On the 5th July, our aged sister Margaret McLean left this scene to await the coming of her Lord. She was faithful in her worship, attending at every opportunity. Her age, 86 years, did not deter her from being present with her Lord and Master. Our prayers are with the loved ones she has left, and we hope that on that bright morning when He comes they shall all be united with Him who died to save us.

A. STRACHAN.

COMING EVENTS

Great Yarmouth Fishing Season, 1957.

—Bro. D. Dougall will be in Great Yarmouth working with the fisher brethren during the forthcoming herring fishing season in October.

It is the intention to hold a rally on that occasion.

Brethren proposing to be at the rally should write Bro. D. Dougall, "Seaview Cottage," Wallacestone, Brightons, Falkirk, Stirlingshire.

There is one offer of accommodation so far. Bedrooms with hot and cold water. Terms 17/6 per day board residence.

A. HOOD.

Kentish Town.—God permitting, we shall be holding our usual anniversary meetings on Saturday, October 5th. Bro. F. C. Day has kindly consented to serve us on the occasion, and on the Lord's Day following. Visitors from all parts will be warmly welcomed. Afternoon 3, tea 5, evening 6.30.

Loughborough.—Anniversary Services, September 21st and 22nd (D.V.). Speakers: Bren. Andrew Gardiner (Scotland) and John Breakell (Eastwood). Saturday, 21st: Tea 4.30; Meeting 6.15. Chairman Bro. Barry Sharpe. Special singing by the Ilkeston brethren.

Peterhead.—It is suggested that a rally be held in Peterhead on August 24th. The afternoon meeting at three o'clock will have as speakers Bro. A. Marsden and Bro. W. Hurcombe. High tea will be served in the hall at five o'clock. The speaker for the evening meeting at seven o'clock will be Bro. A. E. Winstanley of Tunbridge Wells, also on Lord's Day. Brethren, a hearty invitation is given to all. Any brethren wishing to be present and requiring accommodation please write to A. Strachan, 94 Balmoor Terrace, Peterhead.

Slamannan District.—The half-yearly conference of Bible-school teachers in the Slamannan District will be held (D.V.) in the meeting place of the Church at Slamannan on Saturday, September 28th, 1957, at 4.30 p.m.

The speakers will be four of our very young brethren, the brothers Sneddon, with Bro. Peter Wilson chairman.

A warm welcome is given to all interested in the work amongst the young.

Tunbridge Wells, Kent.—Special Mission Meetings, Saturday September 14th to Thursday, September 19th. Preacher: Leonard Morgan. Further details next month. Brethren pray for us.

The Conference at Ulverston.—As the conference of loyal brethren and sisters in Christ is to be held, if the Lord will, on Saturday, September 28th at Ulverston, we shall be glad if those intending to be present will kindly let us know as early as possible so that arrangements for catering can be made. The church here has not a large membership but we will gladly do our best to lodge any who desire to stay overnight. All communications to W. Crosthwaite, Ford Villa, Ulverston, Lancs,

COMING TO CANADA?

When in the Toronto district, the brethren of the Maplewood Avenue congregation extend a hearty welcome to all who desire to worship. The meeting house is situated at 10 Maplewood Avenue, near the corner of Vaughan Road, Toronto, Ontario.

Services for the week are as follows:—
Lord's Day—

10 a.m.: Bible School for all ages.
11 a.m.: Worship & Breaking of Bread.
7 p.m.: Preaching of the Gospel.

Wednesday—

8 p.m.: Prayer and Bible Study.

Maplewood Avenue Church of Christ.
Secretary: John D. MacKay, 7 Locust Street, Toronto 9, Ontario, Canada.

WHY?

WHY should I give money to save those in other countries when there are some in our own to save?

WHY should I give money to save those in other countries when there are needy ones in my own county?

WHY should I give money to save those in other towns when there are needy ones in my own town?

WHY should I give for the poor in the town when my own church needs money?

WHY should I give to the church when my own family wants it?

WHY should I spend on my family what I want for myself?

WHY?—BECAUSE I AM A CHRISTIAN.

AN INVITATION TO CLEVELEYS

Last year 129 visiting brethren met with us to break bread and we were greatly encouraged by their presence and help. We renew our invitation to all who visit this area to have fellowship with us in the Co-operative Hall, Beach Road. We meet at 10.30 a.m. for breaking of bread and at 6.30 p.m. to preach the gospel.

WEDDING

Peterhead.—In the Church of Christ meeting place on June 29th, Sister Betty Strachan to Bro. John Hepburn.

Go and try to save a soul and you will see how well it is worth saving, how capable of the most complete salvation. Not by pondering about it nor by talking of it, but by saving it you learn its preciousness.

'BRIGHTEN THE CORNER WHERE YOU ARE'

A German girl prayed for years that she might be sent to a foreign field as a missionary. One morning these thoughts passed through her mind:

'Who lives in the room next to yours?'
'A Swedish girl.' 'Is she a Christian?'
'No.'

'Who lives in the flat above?' 'An Irish family.' 'Christians?' 'No.'

'Who lives next door?' 'Italians.'
'Christians?' 'No.'

'Have you ever done any missionary work in this neighbourhood?' And she had to answer 'No.'

"In war the only victors are the slain."

HUGH LOFTING:
Victory for the Slain.

We live in an age which, having made a mess of civilization, petulantly cries, 'Why doesn't God do something?'

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EVANGELIST FUND: Contributions to R. McDONALD, Lumley House, 4 Clarke Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

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

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