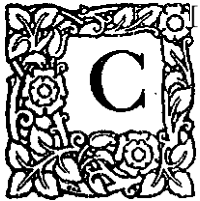


THE SCRIPTURE STANDARD

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

Why Powerless?



COMING down the mount where Jesus was transfigured, and those illustrious visitors, Moses and Elijah, talked with Him of His decease which He was to accomplish at Jerusalem, a boy, possessed with a demon, which the disciples who remained below had failed to cast out, is brought to the Master. In response to the father's urgent appeal, Jesus healed and restored the boy. Afterwards, privately, the disciples asked: 'Why could not we cast him out?' and Jesus replied: 'This kind goeth not out but by prayer and fasting.'

Here were disciples of Jesus endowed with power to cast out demons, and to heal all manner of diseases (Matt. x. 1) and yet they failed. It was good they were concerned, and anxious to know the cause of their failure. Many Christians and Churches to-day seem indifferent to the fact of their failure to win the people, and to deal with the pressing problems which confront them.

Jesus named two things essential to success: 'prayer and fasting.'

Prayer implies faith in the power and willingness of God to hear, answer, and help. Had the disciples relied on their own power, and forgotten that without God they could do nothing? The rebuke of Jesus seems to imply that. 'When I am weak,' said Paul, 'then am I strong;' and the reverse is true also. When we realise and confess our weakness and helplessness: we are conscious of a power not our own enabling us to say: 'I can do all things in Him that strengtheneth me.' 'With God all things are possible,' and 'according to your faith be it unto you,' are the words of our Lord.

Whatever we may think of fasting as a religious rite, it certainly means self-denial of even harmless, lawful, and needful material things, that more time and thought may be given to the spiritual. Christianity began in sacrifice. The corn of wheat must fall into the ground and die before any fruit can appear. 'I have a baptism to be baptised with, said Jesus, 'and how am I straitened till it be accomplished.'

He evidently referred to that baptism of sufferings, when 'baptised in death's deep waters for us, His blood was shed.' Jesus felt Himself straitened, held in, pent up,

restrained, until His decease was accomplished at Jerusalem. The Christ must first suffer and then enter into His glory. From the exalted Saviour came power from on high, and the first-fruits of the great harvest of the redeemed were gathered in.

'Wanting is what?' asked a poet. If we would have more power, it seems to us the things that are wanting are: more meetings, more Bible, more prayer, and more self-denial. In a time of dire apostasy in an age long past, it is recorded of a faithful remnant that they 'spake often one to another, and the Lord hearkened and heard.' The first Church continued stedfast in fellowship. Hugh Redwood has recently pleaded for a revival of the Cottage Meeting, and expressed, what all who have had experience know, that they can accomplish great things. That great Methodist leader, who so recently passed away, Ensor Walters, earnestly urged the people to 'get together, if not in Church meetings, then in your own homes' The atmosphere of cottage meetings is warmer, in more senses than one, than those held in meeting halls; the people get nearer together; all are encouraged to take part; and many made their first attempt at public service for the Lord in a humble cottage home.

WE NEED MORE BIBLE.

That book is not read and taught as it once was. This may be in great measure due to the fierce critical campaign of a generation ago; the theories of which, exposed and exploded again and again, are being given out to-day as though they were the latest findings of modern scholarship. Those who, in time past, spent many weary hours reading up both sides of that great controversy, are now written down as ignorant and unenlightened, if they do not accept without question the modern re-hash of these untenable and stale suppositions.

A generation ago our people read and knew the Bible, and were able to prove the faith they held from it. How many can do it to-day? The Bible is not given the place in preaching and teaching that it once held. We have heard and read addresses in which, apart from a text quoted at the beginning, there has been no reference to the Scriptures. It is not our thoughts but the Word which is the sword of the Spirit, to produce conviction and conversion in them that hear us. In Peter's address, as reported in Acts ii., about one half is quotations from the Scriptures. 'The seed is the word of God,' which is living, life-giving, and life-sustaining.

WE NEED MORE PRAYER.

When that powerful preacher, C. H. Spurgeon, was asked by a visitor to the Metropolitan Tabernacle, what was the secret of his success, he led the enquirer along a corridor, quietly opened a door, and showed him, in a large room, many gathered together praying. When prayer meetings are as well attended as socials and entertainments, we shall see the windows of heaven opened, and blessings poured out in overflowing fulness.

WE NEED MORE SELF DENIAL.

Are we doing and giving anything in the service of Jesus that is really self-denial, or that is worthy of the name sacrifice? Only when our gifts and service reach the point when we really feel the cost of them shall we know the unspeakable joy of true sacrifice and service. Too often gifts and service are lavished on ourselves and our friends; and then we give as an offering to the Lord what we would be ashamed to give as a tip to a porter or a postman.

'Why should I keep one precious thing from
Thee,
When Thou hast given Thine own dear self
for me?'

All this means time; time, it may be, taken from pleasure, sport, business, legitimate cares and affairs of

life, but remember it was of Christians an inspired writer asked that searching question: 'How shall we escape if we neglect'—? Neglect of spiritual things means degeneracy, and in the end a starved, lost, and ruined soul.

'Take time to be holy, the world rushes on: Spend much time in secret with Jesus alone— By looking to Jesus, like Him thou shalt be; Thy friends in thy conduct His likeness shall see.'

Then there will be no lack of power; out of weakness we shall become strong to overcome the world, and to win trophies for Him, whose we are and whom we serve.

EDITOR.

Scientist defends the Bible.

SIR AMBROSE FLEMING, the eminent scientist, who is aged 88, made a vigorous defence of the Bible when criticising the findings, issued last year, of the commission appointed in 1922 by the then Archbishops of Canterbury and York to examine Christian doctrine.

Addressing members of the Victoria Institute, of which he is president, he affirmed his belief in miracles and prophecy, claimed that the record of Christ's teaching in the Bible was substantially correct.

Quoting from the report that the tradition of the inerrancy of the Bible could not now be maintained, Sir Ambrose commented: 'The Bible contains besides its spiritual teaching much history, biography, prophecy, and accounts of events we call miracles. We may then ask in which of these departments has modern knowledge discovered error? On the contrary, we can now say with confidence that the archaeological explorations in the Near East in recent times have confirmed in general the truth of much of the Bible history, and

disproved some of the confident assertions the so-called higher criticism formerly made.'

Sir Ambrose attacked the commission's observation that no objection to the theory of evolution could be drawn from the two creation narratives in Genesis.

'This is a most astonishing statement to be made by a commission of learned theologians, in face of the immense amount of refutation given of late years to the theory of organic evolution, and especially to the inclusion in it of the origin of the human race,' he said. 'Many competent biologists have rejected it in whole or in part.

'To read this statement in the report would lead one to believe that no such refutation had been given at all. Even strong evolutionists have admitted that no theory of evolution has given any valid account of the origin of the actual or potential, spiritual, and mental qualities of man. There is a gulf between animal and man that no evolution hypothesis has been able to bridge.'

Manchester Guardian-

Special Services.

Dear Editor—In the January issue of the *Scripture Standard* my old friend Bro. J. W. Murray washes his hands of some of the supposed evil practices of the Churches. This letter is not in any sense a defence of these practices. I am only concerned to make it quite clear that our 'Harvest Festival*' was in no sense in place of the usual Gospel Meeting.

We had Bro. Robert Fleming, of Manchester, with us on that occasion, and he gave one of the finest Gospel addresses I have had the pleasure of listening to in Coplaw St. or elsewhere. May I also assure Bro. Murray that there are no immediate signs of waning in Coplaw St. We never had as good meetings for the Breaking of Bread in our history. Yours fraternally,

J. C. DRUMMOND.

Sincerity Seeking the Way to Heaven,

BY BENJAMIN FRANKLIN.

WE purpose reprinting, as a serial, the pamphlet with above title, written eighty years ago, by Benjamin Franklin, a loyal advocate of the Restoration Movement in the U.S.A. Truth, based on actual experience, here embodied in a tale, which has been extensively circulated, and has helped many to find the way of salvation according to the Scriptures.

That its publication in our pages may lead many into the right way of the Lord is our heart's desire and prayer.

EDITOR S.S.

FIRST INSTALMENT.

SINCERITY, a young man of twenty-one years, awoke one morning, and soliloquised thus: 'Twenty-one years of my life have fled and I have not made the first effort to seek God. I will remain in this condition no longer. MR. HONESTY, Minister of the Methodist Church, will readily show me the way.' In a few minutes our young friend was at the door. 'Good morning, Mr. S.,' said the good man, 'I trust to see you well.' 'Quite well in body, but I am alarmed when I think that twenty-one years of my life are gone, and I am not a CHRISTIAN! I have, therefore, called upon you, as a friend, to show me what I must do to be saved.'

HONESTY.—I will cheerfully pray for you, if you desire it, or do anything else in my power.

S.—Thank you, Sir, I am grateful for your kindness. You, no doubt, realize the importance of my pursuing the proper course. I desire above all things to proceed according to the will of the Lord. If, therefore, the Lord requires me to be prayed for, that I may obtain forgiveness of sins I desire it.

H.—I am rejoiced, my young friend, to find that you are anxious to seek the Lord. The Saviour says, 'He who seeks shall find.' I trust, then, you will give up your whole heart and

never cease seeking till you find rest to your soul.

S.—That is my intention; but you are aware that I am uninstructed and do not know where or how to seek the Lord; and I have come that you may show me what the Scriptures require me to do that I may obtain the forgiveness of sins.

H.—I would advise you, my dear young friend, to seek the Lord in prayer. Give up your whole heart to the Lord, and I trust He will have mercy on you. I would advise you to attend our prayer meetings and the class. These are precious means of grace, through which thousands have been truly converted to God.

S.—I have brought my Bible; please turn down a leaf where these instructions may be found, that I may read them when alone. I desire to proceed according to Scripture.

H.—I did not say that my advice is, in so many words, Scripture; but, after many years' reading and prayerful study, I give it to you as Scriptural advice.

S.—Of course there are Scriptures instructing persons in my condition how to come to God, from which you take this advice. Will you mark some of the places that I may consider them? You know it is important that I seek according to Scripture.

H.—Yes, Sir; but you need have no fear but that you will proceed correctly; for prayer is so frequently enjoined in Scripture that you cannot fail to see it right. Beside, the Scriptures say, 'Blessed are they who mourn, for they shall be comforted.'

S.—I doubt not that prayer is right, for I can recollect reading of prayer in the Scriptures; but not knowing where to find the passages, and especially where persons seeking the salvation of their souls were commanded to pray or to be prayed for, I

desire you to turn down a few places. Is the passage you quoted, 'Blessed are they who mourn,' etc., speaking of conversion?

H.—I cannot say it is; but as you are what we call a 'mourner,' I thought the language applicable. As to prayer, the Apostle says, 'I will, therefore, that men pray everywhere.'

S.—If that passage speaks of conversion, and it is intended for men in my condition, I desire to mark it in my Bible. Was it addressed to persons seeking the Lord as I am, or to Christians? I am desirous to have the Scripture that relates to my condition.

H.—You, my dear young friend, are a *seeker*, and the Lord says, 'I will be sought unto by prayer.' Besides, you are a *mourner*, in anguish on account of sin. It is right, therefore, that you should seek the Lord in prayer.

S.—I have the confidence that you give me proper instruction. I have heard of great numbers being converted in old times, but do not know where in the Bible to find the account of these cases. Will you, therefore, refer me to some places where the people came to the 'mourner's bench,' or the 'altar of prayer,' to pray and be prayed for? I desire to be certain of going according to Scripture.

H.—My dear Sir, how can you have any doubts about prayer, when commanded in so many places in Scripture?

S.—I have no doubts about it, but I simply desire you to point out some of those places where we read of such numbers being converted, that I may read for myself where they were commanded to come to the mourner's bench, or the altar of prayer, to pray and be prayed for; I desire to read these passages, because there are several things about it that I do not understand.

H.—Perhaps you are unwilling to take my word?

S.—Certainly not, my dear Sir; I am willing to take your word. If you tell me when: I can find these

passages I have no doubt I shall find them.

H.—You seem to doubt, when I tell you that it is your duty to seek the Lord in prayer, that I am right, and, consequently, keep calling for the Scriptures where prayer is required. I am afraid you will not be converted soon, if you continue to manifest such an unwillingness to pray.

S.—I trust, Sir, you will have patience with me; I am aware that I am ignorant, but you are able to enlighten me. Beside, I have not doubted your veracity at all. I am desirous to pray or do anything the Lord requires. But you must perceive that it is of the utmost importance that, when seeking salvation, I should proceed according to the will of the Lord. Now, while I do not doubt that you *can* teach me correctly, and that it is my duty to pray, there are several things in regard to it that I consider indispensable for me to know.

1. I desire to know who is commanded to pray for me.

2. I desire to know whether there is any promise that I shall be heard if I pray for myself.

3. I desire to know how often I should be prayed for before I have the promised pardon. It has occurred to me that I may be required to do something else as well as pray, and I am anxious to do all. Will you, therefore, point out to me those passages where numbers are said to have been converted.

H.—If you are not willing to use the means of grace which I recommend, and which have proved a blessing to thousands, I fear that I cannot be of service to you.

S.—I am perfectly willing to use any means of grace required in the Scriptures, and desirous to do so. But I am anxious to use the means of grace according to Scripture. Therefore, I desire you to refer me to those Scriptures which gave an account of thousands using the means of grace, that I may proceed as they did.

H.—I presume you are acquainted with our practice with those who seek salvation; and if you believe in our way, and will go with us, we will do you all the good and give you all assistance in our power; but if you have no confidence in us we can do you no good.

S.—I have the utmost confidence in you; but you have exhorted me to read the Scriptures, and I cannot understand why you refuse to refer me to those passages which speak of the conversion of vast numbers, that I may read for myself where they

were commanded 'to pray and be prayed for, and whatever else' they were commanded to do, and do the same. You believe they were rightly converted, I presume?

H.—Certainly they were.

S.—Please then, Sir, refer me to the passages, that I may reflect upon them till I see you again.

H.—I would advise you to read the Psalms of David, and attend our prayer meeting next Thursday night.

S.—I will do so. Good bye.

(To be continued.)

Titles of Honour.

A U.S.A. RADIO ADDRESS.

WHEN I disclaimed the title 'Reverend,' conferred upon me by the announcer last Sunday morning, some may have thought me out of humour. If so, you misunderstood me. I was not at all out of humour; neither was I trying to be eccentric, or funny. I was perfectly sincere, it was not because I dislike the term 'Reverend'—really I like it. Indeed, I would like to be 'reverend'; and in fact I do try to be. But I am not so bold as to assume the title, however much I might wish it. In our English version we have the term 'reverend' once only. It is there applied to God. In Psalm cxi. 9 we read: 'Holy and reverend is his name.' I strive constantly to be holy and reverend in my life, but to make these sacred terms a part of my name—terms that no inspired writer ever dared use, except as applied to God—I refuse simply because I fear I am unworthy of them. To arrogate to myself titles which belong only to God is presumptuous.

This discussion is not for the benefit of the announcer who conferred on me the high and honorable term of 'Reverend.' He is a very polite and likeable gentleman. He strives to please the public whom he

serves; and since those preachers are pleased to be dignified by the term 'reverend' he naturally expected me to be. And in a sense I am. I know of no term that I should like better were it not for the fact that it belongs exclusively to God. But for me, weak and frail as I am, to assume this title is to exalt myself unduly. And Jesus said, 'Whosoever shall exalt himself shall be humbled.' I felt that I must take time this morning to explain why I refrain from wearing this honourable title. I receive mail almost every day addressed to 'Rev. L. R. Wilson.' And scarcely a day goes by that some one does not call me 'Reverend' or 'Doctor.' I dislike to appear rude or critical, hence I do not always rush forward to correct all who seek to flatter me by these dignified terms. But to allow these terms to be applied to me here, and go out over the air to the thousands who listen, would be to tacitly consent to their use. This is my apology for interposing as I did last Sunday. But to interpose as I did without adequate explanation would leave me in an unfavourable light.

You may ask: 'Well then, just what title do you wear?' So far as I am

concerned I do not care whether you give me any title or not. I never expect to assume any title of honour. If I can so live and conduct myself that you feel like calling me, 'brother,' I shall be very happy to have you do so. This term places me on the same level as all who so address me. Paul said: 'in Christ Jesus . . . we are all one.' But if you do not care to call me 'brother,' I shall not object in the least. You may call me 'Mr.' If this be not to your liking, then call me 'L R.' Many of my brethren and close friends use this abbreviated term because they feel it removes all barriers and brings us closer together than if they used the term 'brother,' each time. I have one brother and one sister in the flesh, but I do not affix the word, 'brother' and 'sister' when I speak to or of them. I call them by their first name. I have a few degrees from institutions of learning, and when I taught at the University at Tennessee, a few years ago, the students and faculty usually gave me the highest title of honour they were able to give: nevertheless I seek not to be known by wordly honours and flattering titles. My one purpose in life is to teach people how to be saved in heaven at last, and to assist them along the way. To remove myself far from them through insurmountable barriers would defeat the very thing that I wish most to do.

In all the writings of the New Testament we have no letters begun in the following manner: 'The Reverend Paul,' or 'Doctor Peter,' or 'Rabbi James,' or 'Father John.' Instead, Paul usually began after this fashion: 'Paul, a servant of Jesus Christ.' If you will look in the margin of your American Stand Version you will note that it says 'bondservant.' Paul used the word for bondservant or slave. Contrast this with the term 'Reverend/' which nearly all preachers use. It is the very reverse of Paul. They use a term applied exclusively to God. Paul used a term applied to the most menial servant, What a

picture is here presented. The contrast is as wide as the poles. After preachers assumed this title of honour, some of them felt that a plan must be devised whereby they could reserve for themselves exclusive honours, which the run-of-the-mill preachers could not get. Hence, they secured for themselves the title of 'Doctor.' This is an honorary title ordinarily conferred by some institution of learning. Note: I said it is 'ordinarily' conferred by some recognized institution of learning. This is not always true. Sometimes it is bought. Sometimes it is forged; and in many instances—like the term 'Reverend,' it is simply assumed.

Why do men covet such honours? There is but one answer. It is a desire to be exalted. They don't want to be placed on the same plane with other people. They expect others to 'look up' to them. Because of the great number of those grabbing the titles of honour along with the more ambitious, a system of ranking has been worked out by some denominations whereby all preachers must accept the titles and honours given by the 'heads' of the church. So, we have the terms, 'The Rev. John Do'; 'The Very Rev. John Do-Nut'; and 'The Right Rev. John Do-Nutty.' In the Catholic ranks they have priests, bishops, archbishops, patriarchs, cardinals, and the pope. Thus they step them up by rank from the 'laity' all the way to the 'father of the whole church,' who arrogates to himself several titles, such as the successor of Peter, the vicar of Christ, the bishop of Rome, the Holy Father, Lord God the Pope, et cetera. If you can conceive of greater presumption and arrogance I should like to know just what it is. But from the trend of denominational! sm—the love for titles of honour and distinction, the desire for pre-eminence—it is clear that there are but two reasons why they have not assumed such blasphemous terms; namely, the Catholics beat them to them in the first place; and in the second place,

they have not—as yet—dared such preposterous arrogance. Give them time, however, and they will.

Here let me quote a paragraph from the language of Jesus. 'Then spake Jesus unto the multitudes and to his disciples, saying, The scribes and Pharisees sit in Moses' seat: all things therefore whatsoever they bid you to do, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them upon men's shoulders; but themselves will not move them with their finger. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief places at feasts, and the chief seats in the synagogues, and the salutations in the market place, and to be called of men, Rabbi. But be not ye called, Rabbi; for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your father, even He who is in heaven. Neither be ye called masters; for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted.'

Here we have a positive injunction against being called, Rabbi, Father, Master, and the like. I can understand why a Jew, who rejects Christ, might use the term, Rabbi, but I don't know how a host of old bachelors, who claim to believe in Christ, can go about wearing the title of 'Father.' If sinful to be called Rabbi, Father, and Master, is it any more so than being called Doctor or Reverend? Jesus severely reprimanded the scribes and Pharisees because of their love for places and titles of honour, concluding with these words: 'He that is greatest among you shall be your servant. Whosoever shall exalt himself shall be humbled; and whosoever shall bumble himself shall be exalted.'

L. R. WILSON.

Bible Readings.

OLD TESTAMENT.

Isaiah xlii In these prophetic 1-16 writings it is apparent that there are two 'servants,' one on whom God puts His Spirit, and the other who is 'blind.' (19V.) According to chapter xliii., these blind people have eyes; they are deaf in spite of their ears. The Saviour upon whom the Spirit was shed without measure applies this prophecy to the people of His day. (Matt. xiii. 13, and John ix. 39-40). The gracious Saviour and Messiah comes to be a covenant for the people of God and a light unto the Gentiles. The people of God were however blinded by religious prejudices and political aspirations, and therefore saw no beauty in Him. The Jewish people are blind to the facts of their own experience, although yet under the ban of Him who has given Jacob for a spoil and Israel to the robbers.

It is often suggested that Isaiah xl. the Israelites were the first to evolve the idea of one God and ruler over all. This was certainly not evolved, but revealed, and so far from cherishing it as of value, they were constantly drifting over to the heathen practices of their neighbours and making to themselves gods of gold, silver, stone, and wood. This was prevalent in Isaiah's day, as may be verified by 2 Chronicles xxvii. The power of God as seen in creation and providence is vividly contrasted with the impotence of gods fashioned by the hands of men. What greater or more apparent folly could have been committed by a people to whom God had revealed His Will?

We, who live in a country blessed with abundance of rain, and grass, perpetually green, can hardly appreciate the value of water in a country where.

it is so scarce that it is sold by the cupful. This prophecy to the Eastern mind would picture an alluring prospect—a well-watered country and sound of abundance of rain—no more parched pastures and brown-bleached hills, but prospect of abundant crops in the valleys.

Spiritually, this is a fitting picture of those whose transgressions are purged, and who partake of the Water of Life which brings forth fruits of the Spirit—love, joy, peace, long-suffering, meekness, kindness, etc.

Psalm 37 This psalm deals with an age-old problem,

viz., why the wicked seem to prosper and flourish in the earth, if there is a just and righteous God ruling over all. Psalms xlix. and lxxiii. deal with this same problem, as does the book of Job. The answer to the problem is that God is long-suffering—not willing that any should perish. In the long run, those who have the law of God in their heart, and are righteous, will be justified and exalted. Peace is the future of those who walk uprightly, but the latter end of transgressors is utter destruction. How comforting amid the distracting events of time, is the assurance that the Lord loveth judgment and forsaketh not His saints.

NEW TESTAMENT.

This letter was penned Colossians i. to a people the Apostle had never seen, but the reports of whom, brought by Epaphroditus, evidently afforded him much joy. This chapter is valuable, inasmuch as it records that the Colossians had been translated into the Kingdom of God's dear Son. If, as some assert, the kingdom will not be set up till the return of the Saviour, it is difficult to see how they could have been in a non-existent kingdom. It is not now

called the Kingdom of Heaven, but of Christ, in whom God is manifested. All authority in heaven and earth having been conferred on Him, all other powers, of whatever kind, subject to Him, who is Head of the Church. If the Head was only permitted to direct the body, what a glorious, prosperous, triumphant Church might even now face the hordes of wickedness in high places. Men have disputed the right of the Head to control and direct, consequently the Church is disintegrated, helpless and well-nigh hopeless.

In a letter to Colossians ii. Ephesians, the mystery of the Gospel that of the bringing in of the Gentiles to be sharers in the favour of God, and to be partakers of the indwelling of the Spirit of Jesus Christ. The philosophy of that day pretended to have a deeper knowledge than that of the Apostles; and it is just such teaching that the writer calls vain and deceitful. Much is made of the fact of the Saviour having emptied Himself (Phil. ii. 6) but here is revealed that in Him is the fulness of God. In Him, the sinful propensities of the old man have been cut off, through burial in baptism and rising to walk in newness of life.

The old Law having been abolished (nailed to His Cross) no one had a right to judge them for non-observance of old time festivals. The Church is under law to Christ, the Head; and not to Moses.

Having been buried Colossians 3 in baptism and raised to walk in newness of life, the evil passions which come under the condemnation of God, must have no place in the lives of Christians; nor must they give place to those things which, at times, we hardly think of as heinous sins—anger, malice, railing, lying. The destruction, of racial and circumstantial

barriers is always associated in the Apostle's mind with baptism. (See i Cor. xii. 13; Gal. iii. 28). With a compassionate heart, the other virtues enjoined will readily be attained.

How much of encouragement and spiritual uplift may we not find in spiritual songs sung with thanksgiving unto God. There is profit in doing all thing in the name (by the authority) of the Lord Jesus, and giving thanks should be the attitude of those who are so abundantly blessed.

Perseverance in prayer Colossians iv. is the constant admonition of the Apostle. If he felt need of the prayers of his brethren, how much more do those in our day who proclaim the message of grace. Prayers that labourers may be sent; and persistent prayers for those so sent would help towards a truly great harvest. Wise behaviour is necessary before and towards those who are not believers that they be not repelled. The thought of 'redeeming the time' is that of buying in the market at a keen price to make the largest profit.

The letter to Laodicea—unless it is that which is called the letter to Ephesians—has been lost.

J. SCOULLER.

Open Collections.

BEING in Chester some months ago, I went to the evening meeting at Northgate. At the door was a large box inviting contributions from any visitor. The congregation was played in on an American organ. The chairman of the Home Missions Committee and a veteran evangelist took part in the service. The usual evening collection was announced, and the organ played while this was being taken up. The two representatives of the Co-operation were party 10 the open box. I told one of the

stewards that in all my long years of membership in the Church of Christ this was my first experience of this kind. He said the contribution was for the building fund. My contention is that it was a charge for admission.

Now, Bro. Editor, tell me, can a Church practice open communion, open giving, instrumental music, teach what they do not believe in the Old Book, tell some of us we do not know how to read the Bible unless we understand the scientific approach, etc., and still "remain in the Co-operation of Churches of Christ? Is there any line to be drawn?

J. W. MURRAY.

The Chairman of the Home Missions Committee, Bro. J. W. Black, is also chairman of the Chapel Building Committee. The Model Trust Deed of this latter Committee, which was endorsed by the Annual Conference in 1936, has the following clauses in it:

'That the Scriptures of the Old and New Testaments contain the sole and sufficient rule of faith for the Church of Christ.

'That . . . persons desiring to participate in the communion . . . must have been received into the Body of Christ by faith, repentance, and immersion.

'That no contributions for the furtherance of strictly Church purposes shall be knowingly received from the unimmersed.'

In defining 'the nature and limits of the Co-operation,' the official *Year Book* states: 'That this Co-operation shall embrace such of Churches contending for the primitive faith and order as shall willingly be placed upon the list of Churches printed in its Annual Report.'

From the above quotations, it will be seen that the line is clearly drawn, and yet many Churches have departed therefrom, and, in their practices, have become so like the sectarian

bodies around them that distinctiveness as Churches of Christ has been lost, and we wonder, not only that they are retained in the Co-operation, but that they should desire to remain in.

Many leaders in the Co-operation openly declare that they do not hold to the original position and plea. Such are welcomed in sectarian pulpits, and write for denomination maga-

zines, while those who still hold fast to the original ground are excluded from the platforms of Annual and other Conferences, and, by resolution of the Publishing Committee are not allowed to write for the official magazine. It is high time for those who have departed from the New Testament position either to return thereto, or go out, and thus end the trouble and division they are causing. EDITOR.

Christians and War.

Dear Editor,

The first paragraph of Bro. Anderson's letter in January issue is uncalled for and illogical. I did not support the East Kirkby resolution out of any desire to 'rub it in,' but because it expressed my view, to which I suppose I have as much right as Bro. Anderson has to his. If the expression of different views and discussion, on war or any other subject, be a 'form of war' spoken against in the Scriptures, then the Lord Jesus and His Apostles were great sinners in that respect.

I do not hold, with Bro. Anderson, that we can take part in a thing without being responsible for its existence or its undesirable nature.' If I know Bro. Anderson he would be the first to argue that you cannot be a member of the present Co-operation of Churches of Christ without in some measure being responsible for its policy and activities.

I recently resigned from the executive of a body because I would not be a party to its social policy, which included card-playing, dancing, drinking, and smoking.

On the main question, there is little need for me to stress anything, as the Editor has dealt with most of the points raised. No amount of argument can make the New Testament sanction war. Our Lord's teaching and example are all the other way. I would ask Bro. Anderson one plain question; 'Can you visualise

Jesus going with bayonet, hand grenade, bomb, or poison gas, to take human life, sacred and God given?' I answer: No, a thousand times, No!

I put this question to the Editor of another religious magazine, and he said: 'Your question raises one of the biggest problems of the New Testament, *viz.*, how far the Lord's words were intended to apply to the community?' The question is easy to answer, for the community is composed of individuals. Am I, a Christian, to go forth to slay a Christian of Germany, Russia, or elsewhere? Is this the Master's will? Can the Kingdom of God be extended by such methods? No! War is of the Devil, and during the crisis of September last, he must have rubbed his hands with glee at the prospects of Christians destroying each other. War is a barbarous relic of the past. The conscience of humanity is realising its hideousness and futility, and is turning against it. In modern warfare the first casualty is truth. Wars are run on lies, the creation of bogies, and working up of evil passions, all of which are contrary to the mind and will of our Master. For the Christian, war is outlawed.

Nearly forty years ago, John Morley, speaking in Manchester, with burning passion, said: 'You can carry fire and sword into the midst of peace and industry. It will be wrong. A war of the strongest government of the world, with untold wealth and inex-

haustible resources, against the little republic, will bring you no glory. It will be wrong. You may make thousands of women widows, and thousands of children fatherless. It will be wrong. It may add a new province to your empire. It will be wrong. You may give buoyance to the African stock and share market. It will still be wrong.' If Morley, who made no profession of Christianity, could say that, what must the Christian say ?

A. L. FRITH.

Bro. Frazer I'll have no fear of you.' We started breaking bread in our home, and from that humble beginning we start erecting our sixth Church building next. Saturday. We started with three Frasers fifty-one years ago, now there are forty-six Frasers in the Churches of Christ.

Yours in the King's Service.

J. FRASER.

[The above was received from a veteran brother in Merryweather, Australia, once in membership at Armadale, Slamannan district.]

Dear Editor,

It seems that the more the question of war is discussed, the greater the problem becomes. The varying opinions lead nowhere but to confusion. There is one passage of Scripture which is *very, very* definite that Christians *cannot* conscientiously take part in worldly warfare.

Jesus said to Pilate, 'My kingdom is not of this world: if my kingdom were of this world, *then* would my servants fight, that I should not be delivered to the Jews. It depends on what Kingdom Christians are in, whose servants they are, and whom they are to obey.'

W. FERGUSON.

An Australian Letter.

Dear Brother,

I have just finished reading Volumn III. of the *Scripture Standard*, which was sent to me by our beloved Bro. James Wardrop, whom I love as my very self. Fifty-four years ago I buried him in baptism, breaking the ice to do so. Reading the *Scripture Standard* I saw names of brethren known to me sixty years ago. But happy memories were stirred when I read of that champion of the Old Paths, Bro James Anderson, from the pen of Bro. C. Bailey. What stories I could tell of Bro. Anderson. I have often heard him spoken of by brethren and sisters in this land who knew him. They all speak of his wonderful power in debate. When leaving Armadale for Australia, fifty-one years ago, Bro. Anderson said to the brethren who came with *us*; you keep close to

The Open Book.

WE are the only Bible

The careless world will read ;

We are the sinner's gospel;

We are the scoffer's creed ;

We are the Lord's last message,

Given in deed and word.

What if the type be crooked,

What if the print be blurred ?

Stop ! Look ! ! Listen ! ! !

Quantities of a striking tract, copy of which appeared on page 14 of Jan. **S.S.**, can be had for cost of postage, from Bro. L. Morgan, 44 Lord St., Hindley, Wigan.

Instrumental Music in Worship.

BY FOY E. WALLACE.

Twelve for 6d., forty-eight, for is 9d., hundred, 3s., post free, from Bro. Walter Barker, Station Road, Langley Mill, Notts.

Brethren send for quantities of the above-named striking and useful publications and broadcast them.

EDITOR.

Conference.

FLEETWOOD.

APRIL STHTIOTH, 1939.

SATURDAY, APRIL 8TH.

- 2.0 p.m. PRAYER MEETING.
2.30 p.m. CONFERENCE BUSINESS MEETING.

Chairman: BRO. F. WILLS (Bristol).
Consideration of the Lord's work.

- 6.30 p.m. PUBLIC MEETING.
Chairman: BRO. ED. PRICE (Wigan).
Speakers: BRO. DANIELL (Bristol)..
BRO. HAYNBS (Burnley).

MONDAY, APRIL IOTH.

- 2.0 p.m. PRAYER MEETING.
2.30 p.m.
Chairman: BRO. DAND (Mapplewell).
PAPER on 'New Testament Ministry'
by BRO. J. SCOLLER (Glasgow).
6.30 p.m. PUBLIC MEETING.
Chairman: BRO. HARDY (Morley).
Speakers: BRO. HASSELL (Leicester).

BRO. BREAKELL (Wigan).
BRO. A. WINSTANLBY
(Hindley).

Next Conference at Fleetwood.

THOSE intending to visit the next Conference, please note:

Free accommodation *cannot* be provided, as is usual when conferences are held in centres where there are Churches.

There will be the usual tea between the meetings on the Saturday, but I am trying to arrange for those staying for the weekend for reduced terms for sleeping, and also for all meals to be served centrally, at very reasonable charges, both Lord's Day and Monday, Tuesday where necessary. I shall be glad to have early intimation from those hoping to attend, stating requirements. More details next issue. A. L. FRITH.

Nyasaland.

IN a recent issue of the S.S. I referred to the illness of Bro. Joshua Chona, one of our preachers and teachers. During the recent holiday period I heard from him that he had been to several places seeking treatment for his trouble. Apparently he has not been greatly benefited, though the last treatment he had had was only about a week before the date of his letter of December 14th, 1938. We hope that his health may improve under the more recent treatment.

Letters from Bro. Ronald tell of progress of the work in Nyasaland, which continues to be made. The work will be hindered by the 'rainy season,' but when that is past we hope to hear that Bro. Brown, of Northern Rhodesia, will be able to make his expected visit to our workers, who are looking forward to his visit with eager anticipation. In this country, we shall be anticipating his report, which will be that of a sympathetic missionary, who has had many years of experience in Rhodesia. Meanwhile, brethren are invited to consider their attitude towards mission work in Nyasaland, and to send, according to their means, contributions towards the workers. If possible, I should like to receive about £7 10s. per month, as I did a year or so ago, but this sum has been reduced for some time.

I have to gratefully acknowledge receipt of the following amounts:

	£	s.	d.
Dec. 5—'Anonymous,' Heckmond-			
wike	10	0	
22—'A Friend,' Glasgow	10	0	
25—'The Lord's Vineyard'	10	0	
W. M. KEMPSTER.			

Panel of Speakers.

THE Panel of Speakers, according to areas, is now available. We hope that Churches and brethren will readily use the Panel for N.T. rallies, anniversaries, and other special occasions, and for the usual services.

We are grateful to the brethren who have so kindly consented to have their names on the Panel. Also we appreciate the sympathy expressed with the Panel arrangement by brethren who, from health reasons and pressure of local demands, are reluctantly unable to help thus. It is a matter of deep satisfaction, too, that not a single reply at all adverse to our strict principles has been received from those requested, c. BAILEY.

News.

Aberaman, Commerce Place.—The fourth anniversary of the Church and an Old Paths rally were held on December 3rd and 4th. Visiting speakers being Bren. A. L. Daniells and F. Wills, of Bristol. About sixty partook of tea on Saturday. Members from Newport, Cefn Hengoed, and Treharris were present.

At the evening meeting, Bro. Daniells presided. Short addresses were given by Bren. H. Williams, W. Hurcombe, and W. Tredgold. Then Bro. F. Wills gave an inspiring message from Paul's letter to Timothy.

On Lord's Day morning, Bro. Daniells gave an exhortation, based on Peter's Pentecostal address, which greatly strengthened the brethren. At the evening Gospel meeting, Bro. Wills delivered an encouraging address. Seed was sown from which we trust God, in His good pleasure, will give the increase. We wish to express our gratitude to all who helped to make our meetings successful, including Sister Violet Daniells for the beautiful solos rendered.

The Church has had great losses by death and removals during the past year. Although we are but few in number, we are determined to plod on, believing that God will not forsake those who worship Him in spirit and according to His Word.

L. c. WEBB.

Slamannan District.—The annual new year's social was held at Slamannan on January 2nd. Bro. James Wardrop presiding, extended a hearty welcome and wishes for a happy and prosperous year to all. He then reminded us of the high position to which we have been called, to be sons of God, and of the blessings, responsibilities and duties involved. We should radiate the influence of Christ, and go forth to 'rescue the perishing and care for the dying.' To this end we should take stock of ourselves, and see that we help and do not hinder the work.

Bro. David Reed, Buckhaven, emphasised the fact that the cause is greater than the individual, and that all of every race and class reached and lived the best when they accepted Christ as Lord, and His unerring word as their guide. To take up the cross and follow Him would alienate us from the

world, but would most surely bring us into closer relationship with God, giving us peace, joy and hope. Bro. Albert Winstanley, Hindley, who is spending a period of training with Bro. Crosthwaite, spoke on the prayer of Habakkuk, 'O Lord, revive Thy work,' and stressed the need to recapture our first love, service and enthusiasm, so that we might be channels through which divine blessings would flow to the world with its great needs. Bro. Crosthwaite asked, 'Why, with the best position and plea in the world, do we make so little progress?' He pleaded for more meetings, more Bible readings, and more prayer; so that with greater power we might broadcast the Gospel message. We must either evangelise or die. A company from Bathgate, and one from Motherwell, rendered several pieces; and solos, duets, and recitations were given by brethren and sisters from various Churches.

About one hundred and twenty were present, and it was a time of real heart searching, encouragement and help. The Church at Slamannan were congratulated on the improved appearance of their meeting hall, which had been recently painted and decorated. D. M. STEWART.

London Rally—Announcement of changed date, with details, in S. S.

Ilford Church invites all interested to annual tea and meeting, Saturday, March 18th. Tea, 5.30 p.m. Public meeting, 7 p.m.

Obituary.

East Ardsley.—Sister Ann Lowe fell asleep in Jesus on Dec. 26th. 1938. Since her baptism twenty-two years ago she has ever tried to emulate the teaching of the Master.

Our Sister had the ornament of a meek and quiet spirit, a sweet disposition, and very rarely did a criticism of others fall from her lips. She has left us an example which will, need real grace to follow. May God's grace be with the bereaved family.

The services at the Meeting Room, and at the graveside were conducted by Bro. W. WintersgiU, on Dec. 29th. B. WORTH.

THE SCRIPTURE STANDARD

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EVANGELIST FUND. Contributions to R. McDONALD, 150 Staincliffe Road, Dewsbury, Yorkts.

NYASALAND MISSION. Contributions to W. M. KBMPSTER,
15 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.

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