

THE SCRIPTURE STANDARD

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

'This Year Also



THE parable of the Barren Fig Tree. (Luke xiii. 6-9), whilst primarily applying to Israel—that once highly favoured people—

and their failure to produce correspondent fruit, contains lessons and warning for us. Special favours and privileges were taken from them, and offered to those of all nations who are in Christ Jesus.

At the beginning of another year this merciful plea of the Mediator, 'Let it alone this year also,' seems specially apt, suggesting questions and heart searching. Far more glorious favours are ours, Israel had the shadow of which we have the substance, reality, in Christ. Has the Master looked for fruit in us, 'the fruit of the Spirit,' 'fruits of righteousness,' fruit in sacrifice and service, and found none? May we not truthfully say:—

'We have not served Thee as we ought,
Alas, the duties left undone,
The work with little fervour wrought,
The battles lost, or scarcely won !
Lord., give the zeal, and give the might,
For Thee to toil, for Thee to fight.'

And yet though the Lord must often have been disappointed. He has mercifully spared us, and brought us to 'this year also,' with its further opportunities for fruitful service. Shall we determine that, if spared to its close, we shall be able to look back upon it with more satisfaction than upon any preceding year?

'Day after day filled up with blessed toil,
Hour after hour bringing in new spoil.'

Remember the Master's Word: 'Herein is my Father glorified, that ye bear much fruit, so shall ye be My disciples.'

Four years ago, with much fear and trembling, we undertook the editorship of the *Scripture Standard*. We have tried to keep up to the Divine Standard: to test all by it, to reject all that is contrary to it and all that comes short of it.

Signs are abundant that there is a necessity for the *Scripture Standard*, and that in this land, and others, the things for which it stands are finding wider acceptance.

We are pleased to note in the *Christian Advocate* (Dec. 2, 1938, p. 762), Bro. J. W. Black says, 'I believe that to the vast majority of the members of co-operating Churches the New Testament, as it stands, is the complete and sufficient authority, being divinely inspired,' and he calls

upon his brethren 'to stand by the Book, and to continue to contend for the faith once for all delivered to the saints.'

This confirms our oft expressed view that we are not the 'negligible minority' some imagine; and we call upon all who endorse Bro. Black's statements to support the *Scripture Standard*, the only magazine in Britain which stands for the Book and the old faith. Why continue to support those who, as Bro. Black shows, are making suggestions which 'tend to undermine the faith of the believer in the reliability of the revelation made by Christ and His Apostles'? C.A. (Dec. 2nd, 1938, p. 762). In

same issue of the C.A. p. 759, Bro. Laurie Grinstead, referring to statements in current *Year Book*, says, "I have wondered how much of the plea remains, and if what remains is worth maintaining a separate community for It seems to me the only way forward is the way back."

And so our stand and plea are being continually justified. May this year also see the number of readers and supporters of the *Scripture Standard* vastly increased, and a real blow struck at those who are undermining the faith of the gospel. Meanwhile we wish for all that this year may be one of real fruitful and happy service for our Master and Lord. EDITOR.

Motto for New Year.

'*AS thy days, so shall thy strength be.*' (Deut. xxxiii. 25).

In the good providence of God, we begin another stage in our earthly pilgrimage. We have taken a lasting farewell of the old, and stand upon the threshold of a new year. The brief yet comprehensive statement we have chosen as a motto for the year just begun is in every way suited for such a time and for such a purpose.

Asher's golden promise is the heritage of all the Lord's people, and is as appropriate in the twentieth century as it was to Asher himself. The portion of Asher was the rocky northern coast, and the fertile lands reaching out to the base of Lebanon; which included some very productive olive groves. The promise given to him included success in the olive industry; hence the words, 'Let him dip his foot in oil.' It also contained a promise of fitness for that particular district. The tribe of Asher being located on the rocky sea-coast, with its rough and flinty roads, needed to be well shod, hence the adaptability of the figure: 'Thy shoes shall be iron and brass.' The rough roads required stout shoes. Special adapt-

ability to special needs is Jehovah's plan of working all along the ages.

What kind of days are before us, days of weakness, weariness, bereavement, failure or success, it matters not, the promise is, 'so shall thy strength be.' There is no promise that every day will bring joy, comfort and prosperity, but it is a promise of strength for the duties and trials each day brings. It is the distinction of the Divine goodness to give strength according to the day of need.

The plural, 'days,' is suggestive; the promise does not point to a few prominent days of sorrow and difficulty, but equally to the more ordinary days which bring nothing but the common routine of every-day duty. The promise is limited to the, day through which we are passing. It runs parallel with the words: 'Be not anxious for the morrow, for the morrow will take care of itself; and it echoes the blessed warning, 'Sufficient unto the day is the evil thereof.'

We must be careful not to fetch to-morrows into to-days! Nor to expect two days' strength for one day's need. We know not what a day

may bring forth, but God *does*. According to the day so will be the strength. The increase of days means the increase of responsibility. Every new day, every new year we live is more accountable because more capable, more solemn because more critical than the last, for as the days accumulate, so do the mercies and the opportunities for usefulness. What a wonderful provision: each day's strength is set to the margin of each day's work.

'Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself.
Just for to-day.'

This is the only place in the Old Testament where the Hebrew word translated 'strength' occurs; its primary meaning is durableness and special protection. The promise will never wear out, no matter how many the days or how long the life; it will hold good—it is an evergreen, it lasts as long as the pilgrimage. It is ready for us every morning, and will keep step with us all the way. The certainty of the promise is comforting 'Thy strength *shall* be.' Not may be—but *shall* be. A loving Father determines the number of days, and makes provision for each separate one. There is no uncertainty or fear for the Christian. All shall work together for his good, because he, distrusting himself, leans simply, quietly on the Everlasting Arm. Loss, gain, tears, smiles, all form part of our inheritance in Christ, if we do but trust Him. The Lord Jesus will take care of His own. Speculators may, and will, come, with new patents, and rule their pens over the old Gospel, but the marks will pass away, and the everlasting Gospel abide. Do not allow the quackery of the time to weaken your faith. The electric light cannot outshine the sun. Free thought cannot think the Saviour out of existence. Evolution cannot explode the atonement. Science (falsely so-called) cannot destroy the Cross. Jesus lives, His word abides, His promises axe sure.

We are told that if the river Thames ran in a straight line from the Cotswold Hills into the sea, it would flow through London at a rate of forty or fifty miles an hour, and so not be navigable; but God has put a few curves into its course, it winds hither and thither, and passes through London in a quiet, majestic, and useful way. Curves and windings in life are necessary and useful. The trials of life do not mar the melody of our praise, they form the deep bass note in the Psalm of Life. A firm grip of this golden promise will make even the saddest days full of restful hope, quiet expectation, and calm dependence on the exhaustless love, and unfailing power of the Almighty. BARTLEY ELLIS, in 1903.

The Foundation is Sure.

THE Washington Monument stood for a long time only partly built. Finally it was decided to complete it. There was doubt as to whether the foundation, laid so long before, would stand the enormous weight of stone required to complete the monument. To test the matter, a system of strong cords was arranged on the inside, with a pointed weight reaching down to a plate filled with soft wax. Any movement of the massive walls or any giving way of the foundation would be marked on this wax. So the work went on. One day the wax was examined, and it was found marked alarmingly. There was great consternation. The great structure was certainly giving way, they thought. There was a panic among the workmen. Very cautiously the matter was investigated, and it was found that an owl had flown into the top of the monument, and had got itself tangled up in the cords. The flapping of the owl had made all those alarming marks on the wax. The owl was removed, stuffed and placed on exhibition. When you go to Wash-

ington City, take a look at the owl.

Thus it is often with God's people, when they look at the signs of the times. They see marks on the wax, and they fear the foundation of Zion is about to give way, and that the

collapse of the cause is imminent. But it is only some little owl that has got in, and got tangled and made the marks. The foundation of God standeth sure.—Ex.

Christians and War.

WE have received the following resolution:—

'We, members of the Church of Christ at Devonport, regret that we cannot associate ourselves with the view contained in the resolution passed by the Beulah Road (East Kirkby) Church on the Christian attitude to war, because we believe the Bible teaches the contrary:— that Christians have a Scriptural right to serve their country in any carnal warfare they regard as just, when forced upon them by those who disregard law and order.'

We would ask: Is not every war considered just by those taking part in it? Do not all nations regard war as being 'forced upon them by those who disregard law and order'? This has been said about every war we can remember. Britain has always claimed to be in the right, and to be fighting for justice, liberty, etc. The great war of 1914-1918 was said to be 'a war to end war,' and to usher in 'a new and better world.'

It is not until the war fever gets out of the veins and brains of the people that they discover how cruelly they have been deceived and sold.

Besides, when a man joins the army he has no choice as to the kind of war in which he will, or will not, fight. If, as some argue, from Romans xiii. we must obey the powers that be, then it is for them, and not for us, to decide as to the justice of a war.

If Romans xiii. be read in its context, beginning at chapter xii. 17,

and to end of verse 10 of chapter xiii., it will be seen that it gives no sanction to war. At least it is for the advocates of war to show how we can 'Recompence to no man evil for evil,' 'feed our enemies,' 'overcome evil with good,' 'work no ill to our neighbours,' by fighting, killing, blinding and maiming them. And, of course, if submitting to the powers that be means that Christians in Britain must at the call of the government go to war, it surely means that Christians in Germany and other countries must obey their rulers, too. So during the great war we had the spectacle of professing Christians in these countries obeying their rulers and slaying each other.

Both the Lord and His Apostles clearly show that there is a realm where the earthly power has no right to interfere, and that God must come first, whatever the cost or consequences. See Matt. xxii. 21, Acts, iv. 19, v. 29. It is generally agreed that when the Lord's will is done war will be ended. War then is contrary to His will; and it is not for His followers to seek to find excuses for acting contrary to His will.

Since writing the above we have received passages, for which we asked, supporting the view taken in resolution above, these we will briefly note.

It seems to us that appeals to the Old Testament are not in harmony with the plea to rightly divide the Word of Truth. We are not under Moses but Christ. 'It hath been said.' . . . 'But I say unto you,' is

the word of our Lord and Master. When the disciples wished to call down fire, as Elijah did, Jesus rebuked them, and said: 'ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them.' (Luke ix. 52-56).

A right of rulers to punish evil doers by taking life (Rom. xiii). The punishment of Ananias, Sapphira, and Herod (Acts v. and xii.). Whatever we may think of capital punishment, these surely afford no justification for taking part in war, and killing those who are innocent of any crime. Those responsible for wars, the real offenders, get others to fight for them. Brethren, read the above named passages, and you will wonder what connection they have with Christians participating in war.

The case of Cornelius is cited. As Bro. McGaivey says:— 'This is an instance of a soldier becoming a Christian, not of a Christian becoming a soldier. It furnishes a precedent for the former not for the latter.'

But it is said, 'Nothing is recorded of his leaving the army,' nor, we would add, of his remaining in. John ii. 15 is referred to. The R. V. reads, 'He made a scourge of cords, and cast all out of the temple, both the sheep and the oxen.' This, surely, does not justify Christians taking part in war.

Then Paul, being escorted by soldiers (Acts xxiii.) is appealed to. If the fact of a prisoner being escorted by soldiers, a matter about which he would have no choice, is proof that he approved of war, then the fact that, during the great war, conscientious objectors were escorted and guarded by soldiers must be taken as evidence that they favoured war.

Again, we are asked about wars named in the Book of Revelation. These are surely spiritual, the sword out of His mouth suggests the 'Sword of the Spirit, the Word of God.' Does the fact that harps and infants are named in this book justify instrumental music in worship, and

infant Church membership? Those who seek to find justification for these quote the Book of Revelation.

We are asked to note the Lord's words, 'There shall be wars and rumours of wars, etc. . . . Yet not a word did He say against His disciples taking part.' Yes, and there will be error and evil in the world to the end. Does our Lord's silence give us authority for acting where He has not spoken? If so, then all innovations and false practices can be justified. Bro. James Anderson well said, 'When people wish to believe a thing they are satisfied with very weak evidence.'

We are asked the usual questions: 'What would you do if a man was coming to rob and attack your loved ones, etc.?' What we might do under such circumstances is vastly different to going out to kill those who are not coming to molest our homes and loved ones. We have never understood it to be part of our duty as Christians to imagine circumstances in which we would be justified in disobeying the Lord. Opponents of immersion do that. Is it ever right to do wrong?

EDITOR.

IN December SS., Bro. Frith follows up East Kirkby resolution to rub it in. It seems he is not a C.O. in regard to strife among the brethren, although there is no doubt as to that form of war being spoken against. Perhaps, like me, he believes that we can take part in a thing without being responsible for its existence or its undesirable nature.

I take it that where Gethsemane is mentioned, the reference is to Matt. xxvi. 52. The Irishman said it would take two men to rob him, one to put the money in his pocket and the other to take it out. But Bro. Frith, by one swift allusion, brings war out of a passage where it does not exist, either in name or by necessary inference. Peter was not a soldier, nor a constable, nor an executioner, nor is there any sug-

gestion that he thought of becoming a soldier. The work in hand was not that pertaining to temporal affairs, but the Apostle was associated with the Saviour in the furtherance of the spiritual work. Weapons that are all right when used in the things of Caesar may be quite out of place and wrong when used in the things of God.

But whether it had been in connection with temporal or spiritual affairs, Peter's unauthorised act of personal violence would be condemned by every person, whether pacifist or not. It was a breach of the sixth commandment, and is in violation of Romans xiii. 9. Personal violence is one thing and war is another. The Saviour here condemns personal violence. May I say that the strong appeal of the circumstances might have influenced our judgment.

The law as to the sacredness of human life is the same in all dispensations. The difference lies in when a man becomes guilty. Of old, the hatred of the heart had to be clothed in action to bring guilt. In Genesis ix. God said through Noah: 'Whoso sheddeth man's blood, by man shall his blood be shed.' In Exodus xxi. 12, the word through Moses is: 'He that smiteth a man, so that he die, shall be surely put to death.' And in the verse under consideration, the Saviour says: 'All they that take the sword shall perish with the sword.' All three recognise the same principle.

That war was not reckoned as a breach of the law given to Noah is gathered from Genesis xiv. 17-20, and it is not necessary, I suppose, to show that under the Mosaic Law, the sixth commandment was never understood to refer to or include war. It is also clear that the Apostle Paul in sending to the Chief Captain for the protection of his soldiers, did not consider that the teaching of the Lord referred to war.

If we wish to practice to be silent where the Bible is silent, then we must needs be silent as to war.

JOHN ANDERSON,

Bro. Anderson's letter raises some questions which should be answered. To save time we will put them now:

If the Bible is silent as to war, how can it be made to sanction Christians taking part in war?

How can Christians take part in war without doing 'personal violence,' when not only combatants, but innocent people, are killed and maimed by bombs, etc. EDITOR.

He Died.

SO he died for his faith ! That is fine.

More than most of us do.

But stay ! Can you add to that line

That he lived for it, too ?

It is easy to die. Men have died

For a wish, or a whim,

From bravado, or passion, or pride.

Was it hard for him ?

But to *live!* Every day to live out

All the truth that he dreamt,

While his friends met his conduct with
doubt,

And the world with contempt.

Was it thus that he plodded ahead,

Never turning aside ?

Then we'll talk of the life that he led,

Never mind how he died.

Selected.

An Appeal.

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

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

Bible Readings.

OLD TESTAMENT.

This Psalm, so frequently Psalm xc. in use at funeral services, seems rather unusual for the opening of another year of privilege and service for God. Yet it is well to be reminded of the shortness of life, in contrast with the eternity of God. We turn our eyes to the hills and reflect that they were there before we were born, and countless generations will gaze on them (if the Lord tarry) long after we are dead and forgotten. In the light of the brevity of life we call them the 'everlasting hills'; yet we are assured that they shall crumble into dust, the Psalmist found hope that God would eventually say: 'Return, ye children of men'—a foreshadowing of life and immortality brought to light.

Deut 4 Amongall the wonders the children of
1-20 Israel saw

in that long journey through the wilderness, nothing was more marvellous than the benevolence and wisdom of God displayed in providing for their temporal and spiritual needs. Their law was not produced as experience led them, nor thrashed out as the exigencies of life demanded; it was given by Him who was too wise to err, and so it has stood the test of otime. Can we wonder at the warning that they shall not add to or diminish from the words so spoken. It would be well that we heed the lesson, and know of a certainty that the Law of the Lord is perfect.

2 Sam 22

1-29. The song of David contained in this chapter forms psa 18
David had many enemies; even the King sought to slay him. In caves, he had been compelled to shelter, and rocks had been his hiding place when hard pressed by his foes,

David recognised the hand of God in the provision of refuge and shelter whether in fortress, rock, or tower. Verses 26-27 state a principle that is still in operation in our day, the merciful man admires the mercy of God; to the mature, God is perfect in all His ways; to the pure, God's purity is obvious; the cruel man alleges that God is cruel, and the perverse suggest that God is froward, yet the Lord is in truth a lamp to illumine our darkness, that we perceive and appreciate His beneficence.

In view of the contempt Deut. xxvi. with which Israel regarded Gentiles, it is a significant fact that during the whole period of the Old Covenant, God constantly brought in Gentiles, who became the progenitors of their race, and incidentally, as in the case of Ruth, an ancestor of the Saviour, so far as earthly parentage went. Jacob's mother was the sister of Laban, and as Jewish descent was reckoned from the mother, Jacob is here described as a Syrian. (5 V.)

First fruits of the land into which they were soon to enter were to be offered, with acknowledgement of the mercies of God, in the redemption from Egypt, and guardian care from the perils of the wilderness, and from surrounding nations. They were intended to be a people peculiar to God, in order that they might shew forth His praises among the nations. We know how far short they fell from this ideal, yet in view of our own shortcomings can we condemn them ?

Micah lived in days that Micah vi. witnessed the downward tendency of the Northern kingdom, the people of which were about to be swept into captivity in Assyria. Wickedness in high places had been the rule rather than the exception, and a multitude of sacrifices could not purge out the

iniquities of the people, in which they persisted. He endeavours to recall them to justice, mercy, and humility, as those things which alone could reconcile them to God.

NEW TESTAMENT.

It is evident that the 2 **Peter iii.** imagery of Matt. xxiv. 43, had burned itself into Peter's memory, for here he cites the Flood story, and the coming of the thief, as illustrations of the coming day of Judgment. The Day of the Lord is one in which the heavens pass away, the elements are dissolved, and the earth and its works perish. The earth is certainly stored with fire, and the possibility of such a terrific conflagration is only postponed by the goodness of God. That day will be one of woe for those who know not God.

Peter did not decry the writings of the Apostle Paul, as some do to-day. Rather did he put them on the highest plane, giving them a place on a par with the Scriptures.

The inspiration of the 2 **Tim. iii.** Scriptures does not depend alone on Paul's statement in 16-17 vv. The whole book witnesses that it has been in-breathed of God. But in what sense is it profitable, seeing that the Old Law has passed away and been superseded? While we are under law to Christ, we may well be warned of the sin of substitution, of the consequences of disobedience, of the fruits of neglect, all of which received a just recompense of reward.

Jesus is God's elect. The **Titus i.** faith of God's elect is the same as the 'faith of Christ.' (Gal. ii. 20). Titus, although only a young man, was endowed with special gifts, and was equipped for the duty of appointing Elders, who must be 'apt to teach.' As one commentator remarked, this does not mean 'apt to

talk.' In respect of this and the other qualifications, little heed is given in the appointment of Elders to-day.

Who are the pure? (15V). 1 Peter i, 22, declares that it is they who have purified their hearts in their obedience to the truth. The pure therefore are the obedient, and the impure, the disobedient and defiled. (i6v).

It would have been anomalous if Titus had exhorted **Titus ii.** Elders to soundness of doctrine, while not paying strict attention to it himself. The Apostle would have had no sympathy with those who say: 'Don't do as I do, but do as I say.' Titus is not only to exhort young men to good works, but to furnish an example that they may copy. Servants are to be obedient and faithful, that they may adorn the doctrine, all to the end that there should be marked out by God a people for His own possession, with the peculiarity of being zealous of good works.

Christians must be law-abiding citizens, although **Titus iii.** allied to a heavenly kingdom; but this does not involve submission in matters of conscience or service for God. In Acts v. we find Apostles forbidden to preach the Gospel. This is contrary to God's command, and they refuse. So may we.

We have been saved through the regeneration and renewing of the Holy Spirit. This is equivalent to the birth of water and of the Spirit (John iii. 5) and is emphasized in Eph. v. 26. 'Washing of water with the Word.' The fact that in each case the water comes first is surely significant of its importance.

J. SCOULLER.

BLESS the Lord, O my soul, and forget not all His benefits,

Special Services.

'HOW are the mighty fallen.' Glasgow, Coplaw Street, jubilee services: A harvest festival in place of usual Gospel meeting. My wife and I were members of the Coplaw Street Church many years ago, and this is about the last thing we expected to read. We were surprised and grieved. Picture our walking along Coplaw Street, reading a notice board, pleading for New Testament Christianity, and seeing also a poster announcing this special service. Would they not say: 'I never read about harvest festivals in the New Testament?' And thus the plea is shattered. If 'special' is a proper word to use, we hold a *very special service* when we preach 'the Gospel of the grace of God.' I would consign all other special services to the dust heap.

If -we prefer a 'harvest festival,' 'flower,' 'musical,' 'egg,' 'doll,' or 'fish,' service (all of which are held) I beg to affirm that we are offering insult to our Lord and His glorious gospel. Is it not possible to thank God for His blessings without taking visible evidence with us?

Why should those who work in coalmines not have a coal service? The coal could be given to poor people, who would benefit by having a good fire.

I have seen the effect of special services. A packed meeting present for a 'flower service,' and less than average attendance the following Lord's Day, when the plain message is delivered. To entertain the people is an everlasting job, and you will fail in the end. The public soon tire of your shows. I wash my hands of the whole lot of them. No wonder the influence of some Churches of Christ is waning. As you sow, you reap. Brethren, stand fast for the truth.

J. W. MURRAY,

'Chester. A grand Bazaar will be held at the Church of Christ, Northgate, on Wednesday of next week, Dec. 7th. The function will be opened at 3 p.m. by Coun. Mrs. Kate Clarke. Proceeds in aid of building fund.'

The good brother who sent this well asks, 'What is the difference between some Churches of Christ, and the sectarian Churches?'

Nyasaland.

BY the time these notes appear, the new year of 1939 will have dawned. For nearly nine years, the work of Nyasaland has been very prominently before our readers. Long before 1930, the brethren were interested in mission work among the people of Nyasaland, and to many of them the work made a strong appeal. We remembered the stories of slavery, and how that from Africa there were stolen, men, women, and children, to become slaves in far-off lands among white people. The extensive horrors of that time, if not entirely eradicated, have been considerably reduced in extent. The stories of David Livingstone have inspired the British people to undertake missionary work in Africa, and throughout that vast continent, the name of Jesus Christ is being carried. Very largely, however, it is in Nyasaland that the primitive gospel has found a lodgment among a people to whom the gospel makes very effective appeal. In Bro. Frederick, a convert from Presbyterianism, the Nyasaland Christians had a very valuable and effective worker, teacher, and preacher. On his death, the work was placed under Bro. Ronald, and proceeds apace on every hand. Any financial contributions that readers of the *Scripture Standard* can make are very urgently needed, so that the preachers may be maintained there, and work entered upon, for the cry and need for the gospel is great among so much that is contrary to what is written in the New Testament. Every help that readers can give financially will be gratefully acknowledged by

. Yours in the faith,

W. M. KEMPTER,

The following is from *Sunday Companion* December 3rd, 1938.

The Organ and the Choir.

EVERY accepted authority on music history, if he gives space in his writings to sacred music, will state definitely two facts as respects the music and worship of the early Church: (1) It was always congregational; (2) it was purely vocal. Conclusive evidence of these truths is contained in the pages of Holy Writ, the most reliable history of the worship of the New Testament Church.

The law of Christ does not, even by remote suggestion, authorise a special group of musicians to do homage to God for the masses; nor does it make any room for any sort of instrumental aid. When Christ and His disciples had 'sung a hymn, they went out.' (Matt. xxvi. 30). 'And at midnight, Paul and Silas prayed and sang praises unto God.' (Acts xvi. 25). Paul urged that he would 'sing with the spirit' and 'sing with the understanding also.' (1 Cor. 14-15). To the Ephesian brethren it is written: 'Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.' (Eph. v. 18-19). The Church at Colosse was instructed in this language: 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.' (Col. iii. 16).

THE PRACTICAL LESSONS

From the above Scriptures we learn: (1) the music was vocal only—they *sang*; (2) every one had the same instruction; (3) they were to speak to and admonish one another in song; (4) they were to use psalms, hymns, and spiritual songs for that purpose; (5) the praise of their lips was to be directed 'to the Lord'; and (6) their singing was to be 'with the spirit' and 'with the understanding.'

Each member of the Body of Christ must pray and must give for himself: no one can meet the obligation or enjoy the privilege for him. Each must sing to the best of his ability, and none can bear or enjoy his part therein. Certainly, then, a choir could not render music for the congregation: the congregation has its obligation and privilege.

Someone may say: 'But I cannot sing.' Permit this question: Did God ordain the impossible? Furthermore, one sings 'to the Lord,' and that which pleases the sense of man may not be pleasing to the Lord; and the poorest prayer or song from the lips of the weakest member may be more acceptable to God than either from the one who is considered the most competent.

If we are content with the revelation of God's Word, it will be impossible for us to see more than vocal music in the worship instructions. It is 'sing,' 'speaking,' 'admonishing,' 'making melody in your heart,' and '*singing* with grace in your hearts.' How could there be any other instrument than the voice and the heart in these Scriptures? And since there are no instructions other than above given, it resolves itself into this: Shall we do what God said, or shall we try to add our own desires to his programme of worship?

ANOTHER CHURCH EXPRESSES ITSELF.

We are not the only ones who recognize the wisdom of this stand. From *The Living Church*, official publication of the Episcopal Church, the January 30, 1937, issue, we take the following: 'If we had the courage, it would be better to abolish the organ and to have a good leader. In the course of time our churches would then become places of real singing and real worship.' {*Church Music* by Edward G. Maxted, page 122.}

John W. Notris, editor of the 'Church Music' department, page 126 of the same issue, states as a part of the purpose of that particular department: 'Above all, we hope to impress upon both the small and large choir director and upon the parish priests who are in control of the music in their churches that the congregation, and not the choir alone, is in church for the purpose of worship, and that the members of that body are entitled to certain portions of the worship.'

Let us, and all, have the courage to do that which is best, and, above all, to do just what God says in exactly the manner that He instructs us.

Gospel Advocate.

Sword Strokes.

WE sometimes hear it said: I don't think it makes any difference what Church you are a member of, or belong to. I think one can go to heaven without being a member of any Church. I don't think the Church saves you. How often have you heard the above expressions?

One of two things are true concerning a person that will make such statements: they are either ignorant of what the Word of the Lord teaches or they have no respect for it. In Acts xx. 28, the Apostle Paul teaches that the Church of the Lord was purchased with His blood.

If one can go to heaven outside the Church of the Lord, they can go to heaven without the blood of Christ. If one can go to heaven without the blood, then Christ's death was in vain, and Paul was mistaken when he said, 'Without the shedding of blood there is no remission.' (Heb. ix. 22).

People who say they think Church membership does not matter had better be reading God's Word, and do some *real* thinking. If they think as Paul thought they will quit thinking this error. Brother preacher, if you will courageously preach what

Paul preached, the denominational preachers and members will not love you in the community where you preach, but you will have heaven's approval and love.

It is better to preach straight. We must give account to God for what we preach and the way we preach it.

Firm Foundation.

A sincere word of thanks.

THE *Scripture Standard* enters upon its fifth year. May I thank most heartily all who have helped during 1938 to carry on the work. To our agents we owe a great deal. Without your help, our work would be more difficult. Your kind co-operation during 1939 will be appreciated. If you can interest further readers, please do so.

I am personally most grateful to Bro. J. Scouller and to Bro. G. Cheatle for their very kind help with despatch of copies. These brethren render great service to myself and this magazine every month, and also our worthy printer, for his work and despatch also. To the editor also, for help and words of encouragement, I tender warmest thanks. To these loyal brethren, every reader and myself owes a great debt.

A. L. FRITH.

Next Conference.

ARRANGEMENTS are becoming well forward for the Easter Conference (D.V.) at Fleetwood. Business Session on Saturday afternoon, April 8th. Paper on 'New Testament Ministry,' by Bro. J. Scouller, on Monday afternoon, the 10th; and public meetings on the evenings of both dates. Brethren Dand, A. L. Daniell, B. Price, Hardy, A. Winstanley, and och§r| well known, are expected to take part. Fuller particulars ne^t month. Q.Q.

Without- Faith.

WITH no hold on God, or with a hold so slight that we let go in face of the enemy—what can we do? We can do nothing. The power of evil in the world is a tremendous power. There is nothing to match it but the power of God. To go out to war with it without faith is to go out to certain failure, for it is to go out alone, without God, and there is no presumption equal to that. That is why men preach and no one is blessed, and teach and no heart is won, even or ten minutes, by the love of God. We stand before our congregation or our class as if it were a matter of course, and as a matter of course nothing is achieved. Why? Why, because we are alone. God is not there, present to our faith to do what only He can do. JAMES DENNEY.

Speak Truth.

WHEN you find a preacher of the Church of Christ that the denominational world think to be 'It,' put it down that preacher has compromised the truth of the Lord.

I do not read in God's Word of Truth where Brother Paul, or Peter were popular with those in error in their day. A preacher of the Church of Christ to-day should stand uncompromisingly for the truth in his teaching and practice. When you find one of the namby pamby men, who hob-knob with sectarian preachers, just take an inventory of that man and the Church where he labours and you will find that conditions within the body are deplorable. At least that has been my experience[^] Many times sin galore permeates the Church where such conditions exist. Church members of this type are to the cause of Christ about like an old dirty, smoked chimney to a lamp or light. The light of the Lord is Shining, very dimly through such

members. Denominationalism is in the height of glory, and the devil is made to rejoice when conditions as above exist in the Church of Christ in any community. When such conditions exist the smut, or wordliness, must be removed or the cause will soon die in that community. Beware of the preacher that all the sects love.

Firm Foundation.

Speakers' Panel.

AS stated in the last month's issue, the Panel of Speakers according to districts will be (D.V.) available for January 1st, 1939, onward. We urge Churches and Brethren to make good use of the Panel. Names and particulars can be obtained from the Committee, as per list of Committee in December issue. c.B.

Instrumental Music in Worship.

BY FOY E. WALLACE.

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

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

News.

Birmingham, Summer Lane.—On Lord's Day evening, 27th November, we had the joy of witnessing the immersion of two more into the ever-blessed Name. Donald and Norman Wood, twin brothers, made the good confession and were buried with Him through baptism into death: that they also might walk in newness of life. These youths, along with their parents, came to live in our locality some months ago from Broombill, in Northumberland, where they had been brought up in the Church of Christ Lord's Day School, and it is doubtless due to the instruction in the Word of Truth received there in their early days that we had the joy of reaping that whereon others had laboured. It is God that 'giveth the increase—blessed be His holy name.

FRED C. DAY.

Hindley, Argyle Street. - We have recently had a repetition of the inspiring times experienced when Bro. Crosthwaite was with us. On Lord's Day, November 20th, we had a young men's effort; the young men taking part in reading, serving, and speaking. We had wonderful meetings. In the evening, our hall was full. Bro. L. Morgan preached the gospel, as a result of which, a young woman accepted Christ.

On the Wednesday night, Bro. L. Morgan gave an inspiring address on the Pentecostal Discourse. We were delighted, and gave God the glory, when three more responded to the gospel appeal. Two of these, and the one who came out on Lord's Day[^] were baptised that night, and the other on November 27th. Since then, we have had two more decisions for Christ. These were baptised on Lord's Day, December 4th. The names of those added are: May Ainscough, Mr. and Mrs. Short, Mr. and Mrs. Bold, and Mrs. Boyers. We praise God for His gospel which is still powerful unto salvation.

T. KEMP.

Kentish Town.—On Saturday, Nov. 26th, a meeting was held in Hope Chapel, Kentish Town, London, to encourage imitation of the faith and conduct of the early Church among present day followers of our Lord, and to promote spiritual enrichment and unity in the Church.

Bro. R. B. Scott presided at the afternoon session, and spoke of the need for

co-operative effort. A paper was read by Bro. Nelson Barr, evangelist in the south, on 'A minimum basis of co-operative evangelism.' Discussion on details of the paper followed, and then Bro. W. Wyness, of Ilford, London, gave a paper that showed much enthusiasm for its subject, 'The power of the Gospel.'

Tea brought an opportunity for personal conversation, which was readily taken and appreciated, after which Bro. Roy Dand, from Oxford, took the chair. Addresses were given by Bro. W. H. Cummins, of Forest Gate, London, who drew lessons for God's people to-day, from the incidents of the Exodus from Egypt of His people of old, and Bro. T. Dand, of Mapplewell, sounding a clear call for readiness, in anticipation of the return of our blessed Lord.

It was a happy convention, one that will be remembered, and, if the Lord wills, a similar one will be held on March **18th, 1939**.

R. A. HILL.

Scholes, Wigan.—During the week-end, November **12th-13th, 1938**, the Church at Scholes, Wigan, celebrated its fifty-sixth anniversary. On Saturday, about one hundred, including an exceptionally good representation from all the district Churches, partook of tea.

The evening meeting was presided over by Bro C. Melling, and was addressed by Bren. Pritchard, of Earlestown, and John Brown of Wigan. Bro. Pritchard spoke on Acts ii. 42, and drew from that familiar passage, 'things new and old.' Bro. John Brown exhorted to spiritual exercise, that we might grow in grace and knowledge. Four sacred musical items were rendered by a company from Hindley.

On Lord's Day evening, Nov. **13th**, a good congregation gathered, and a soul stirring gospel address was delivered by Bro. Pritchard, from Ruth i. 16-17. Although there were no decisions for Christ, we feel that the message pricked the hearts of many, and we are grateful to Bro. Pritchard for his services. We wish also to express our gratitude to all who took part in making this anniversary such a success. We pray that we may be worthy of this interest and support, and we go on through another year, encouraged and determined that we will serve the Lord.

C M.

Cape Town, Loop Street.—We have pleasure in reporting that two young women and a young man confessed the Lord Jesus, and were united to Him in baptism, on November 27th, before a record gathering of brethren and friends. Two of the candidates were fruits from the Cape Town, and the others, of the Claremont Assembly. They were exhorted, as now risen with Christ, to set their affections on things above, and to walk in newness of life. For the friends, the importance of baptism was stressed, as a means of fulfilling all righteousness according to the will of God. The service was conducted by Brethren Cox (Claremont) Kannemeyer (Cape Town) and Christians (Athlone). It was a pleasure to have with us Bro. Arville Brittell, of Santa Rosa, California, U.S.A., who was passing through on his way to Kalomo, Northern Rhodesia. He spoke of the necessity for missionary work. He thanked and praised God that his desire from the time he was ten years of age, was now being fulfilled.

For the coming year we pray that the blessing of the Lord, that maketh rich and addeth no sorrow, may be the portion of all who love and fear Him; and that all will earnestly contend for the faith until He Come.

T. HARTLE.

Announcements.

Slamannan District.—New Year's Social will (D.V.) be held at Slamannan on January 2nd, 1939, commencing at 1 p.m.

Chairman, Bro. J. Wardrop; speakers, Bren. D. Reid, A. Winstanley, and W. Crosthwaite.

N.B.—Article in December issue, 'What makes a Church Great,' was written by Bro. H. G. Harward, Australia.

WILL those who want bound volumes of *The Scripture Standard* for 1938, please order at once from Bro. A. L. Frith.

STOP believing the opinions of men
LOOK in the Scriptures yourself
LISTEN to the commands of JESUS

'Go ye into all the world, and preach the Gospel to every creature.'

'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.'

Mark xvi. 15-16.

'If ye love me, keep my commandments.'

John xiv. 15.

Are you interested? Then visit the CHURCH OF CHRIST

'And there it shall be told thee of all things which are appointed for thee to do.'—*Acts xxii.*

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O U R A I M .

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

HENCE, WE STAND:

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

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

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

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

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

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

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

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