

THE SCRIPTURE STANDARD

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

Cursed with Organisation,



THE Church,' says Campbell Morgan, 'is cursed with organisation from end to end,' Reports and periodicals issued by various religious bodies confirm this statement. It is the 'machine age' in the Church as well as in the world.

Not satisfied with Divine arrangements and methods, 'they have sought out many inventions,' and are now groaning, being burdened with machinery of human construction. Speaking of results that follow human organisation, Mr. Morgan Gibbon (Congregationalist) said: 'Very soon officials swarm like flies, and like flies bring with them the germs of many a disease from which all Churches are suffering. Your officials will do everything for you, if you let them, and set you free to play and pay, but the result is disaster. The over-officered Church loses efficiency, interest, and freedom. It finds itself hemmed in by all sorts of rules and

resolutions. Its servants have become its masters.'

Writing in *British Weekly*, June 23rd, on the General Assembly of the Church of Scotland, 'Rev.' D. M. Queen, M.A. said: 'Whatspecially impressed me was the possibility that those who do not see eye to eye with the official position were deterred from voicing their views. The atmosphere hinted that such intervention would have been regarded as indecent and untimely.. Anyhow, back benchers stood little real chance of catching the Moderator's eye, which seemed always to alight on speakers who spoke with an 'inspired' point of view. And at the moment when the official position seemed to be crystallised and open to be attacked, suddenly all was over.'

Many could tell of similar experiences at Conferences and religious assemblies.

Eighty-two years ago, Bro. T. H. Milner warned Churches of Christ that any departure from the Divine Word and Model would result in increased divergence, in 'human legislation, officialism, and routine,' means and energies would be wasted, which might have been expended on the work itself: the assumption of official position by the few 'would

deter the many from personal action in this business,' which 'is the exact inversion of the New Testament position.' *Millennial Harbinger*, November, 1856.

Had that warning been heeded, the history and position of Churches of Christ in Britain would have been vastly different. Gradually, organisation and officialism developed until now there are more than twenty committees, etc., elected, not by the Churches, but by a non-representative Annual Conference, with a central council, and now a general and finance secretary is to be appointed. 'Cursed with organisation!' And the more this develops and grows, the more 'stagnant and sterile' do the Churches become. The Divine Word is 'not by might," nor by power, but by My Spirit, saith the Lord of Hosts.' Human organisation, officialism, and the ecclesiastical mind which these beget, are foreign and fatal to the operations of the Holy Spirit.

Officials capture and run the machine, the servants become the masters, those who dare to protest are suppressed and silenced, criticism and discussion are given no place in the official magazine.

If, at Annual Conference, attention is called to things which are causing disaffection and division in the Churches, official rules and regulations block any real ventilation of these, only officials are allowed to speak, and then a resolution is passed to the effect that no evidence has been produced in substantiation of any charges made. The tactics of some religious officials would make decent politicians blush for shame. How small and mean do some officials become. Well wrote Shakespeare: 'Man, proud man, drest in a little brief authority, plays such fantastic tricks before high heaven, as make the angels weep.'

Some brethren become so enamoured with officialism and human organisation that any suggestion of obeying the Apostolic injunction, to 'turn away from' those

'who are causing divisions and offences contrary to the teaching we have received,' is regarded as an incitement to commit an unpardonable sin. If the Church is to regain her ancient power, and repeat her early triumphs, all human organisation, which has proved such a curse, must be scrapped, and a real return made to the simple organisation and methods of her first, best, and most successful days. The power needed is Divine, not human.

Every member of the Church must be in vital contact with the living Head; must be in a healthy spiritual condition, and must contribute his share to the growth and progress of the whole. The Church will live, grow and increase when she is organised according to New Testament pattern and teaching. 'The Head, even Christ,' wrote the inspired Paul, 'from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'

In the light of this declaration, we may well ask ourselves, 'Am I doing my bit?' 'Am I contributing my share to the building up and growth of the Church of Christ?'

God's Gifts.

I SAW them on the hillside track,
I found them on the sandy beach,
I heard them from the wooded path,
God's wondrous riches, free to each.

The sky above, the seas beneath,
The winds and calm proclaim them too.
Trees, flowers, and fruits, to Him bequeath
All homage, praise, and glory due.

All these, and more, God offers free,
But best of all, to me He gives—
True friends, whose love and kinship prove
That Christ's good spirit truly lives.

Principles of Church Organisation,

IGNATIUS.

PAUL, when travelling from Macedonia to Jerusalem, stayed his journey for a little at Miletus; he sent for the Elders at Ephesus and warned them that 'from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.' Whether this was merely intelligent anticipation, or prophetically spoken through the Holy Spirit, it was a remarkably accurate forecast of what came to pass. Approbation, popularity, and power proved too strong, and some became lordlings over their fellow-elders, and became THE Bishops—caricatures rather than types of the elders of Apostolic days. There are many to-day who prefer the caricature, and they naturally have made vigorous attempts to justify their position. So they designate James as a Christian High Priest; and drag in Ignatius to put the cap on their speculative theories. Who is this Ignatius; and why is he so beloved of all aspirants for hierarchical position and power? All that is known of him is contained in certain letters and the Acts of his martyrdom. In the latter, he is described as presenting himself before Trajan of his own accord to proclaim his Christianity—a piece of folly for which it is hard to discover any justification. It is said that he was the child whom Jesus set in the midst of the disciples to teach the lesson of humility. If this be so, his writings show that in later life he had very little pretension to the humility he once had. He is stated to have been sent to Rome, that the sight of so distinguished a victim might strike terror into the hearts of Christians; yet we are told he was conveyed from Syria to Smyrna by water. This suggestion is hardly satisfactory and even had his journey been by land, it would still be unsatisfactory. Christians then were only too familiar

with such scenes. He is depicted as being hurried, with great violence and barbarity; yet, with strange inconsistency, as remaining for many days in one place, where he receives visitors from surrounding churches, and penning high sounding epistles. It is alleged that he was a fellow disciple with Polycarp of the Apostle John, and as having undergone martyrdom in A. D. 107.

Early in the fourth century at least seven letters attributed to Ignatius were in circulation, for Eusebius (264-346) of Caesarea mentions them. From Smyrna, he is said to have written four letters: one each to Ephesians, Magnesians, Trallians, and Romans. From Troas, three were addressed, one each to Polycarp, Smyrneans and Philadelphians. Other eight epistles were subsequently in circulation, but Eusebius knew nothing of them; and they are obviously fabrications of a still later date. There are two versions of the seven letters, and they shew extraordinary discrepancies and variations, so that they were looked upon by scholars with deep suspicion. About 1843, a Syriac version of three of the letters was discovered, and deposited in the British Museum. These three are the letters to Polycarp, Ephesians and Romans; and in these are extraordinary variations from the so called originals. It is not necessary to cite any later witness than Eusebius, for succeeding writers quote the letters on the strength of his testimony. The only writer prior to the fourth century who refers to them is Origen (186-254). But, as he quotes apocryphal works without a hint as to their spuriousness, his evidence as to the worth of these letters is of little value and affords no criterion of their genuineness.

Polycarp (martyred 169 A. D.) is called in to attest to these letters on

the strength of the letter addressed to him by Ignatius, and because of a reference to one Ignatius, in a letter of Polycarp to Philippians, which has the superscription, 'Polycarp and the elders who are with him.' In his day elders were not men of unripe experience; and he could not at the time of writing have been a young man, from the fact of his being joined with the elders, and especially because he gives advice to elders and deacons, and admonishes widows to be sober, etc. Yet at the date of Ignatius' death he was only 24 years of age. In this letter he is supposed to speak of the martyr of Antioch. 'I exhort all, that ye . . . exercise all patience which ye have seen . . . not only in the blessed Ignatius and Zozimus Rufus, but also in others among yourselves.' Zozimus and Rufus are known to have been men of Philippi; and it is quite evident Polycarp speaks not of Ignatius of Antioch but some one associated with the Philippian Church; otherwise why does he say 'others of yourselves.' That it is not the martyr of Antioch finds emphasis, in a postscript of Polycarp's letter, which says 'Any more certain information you may have obtained respecting both Ignatius' and those that were with him, have the goodness to make known to us.' The editor of *The Writings of the Apostolic Fathers* naively says, in a footnote, 'Polycarp was aware of the death of Ignatius but was as yet apparently ignorant of the circumstances "attending it." Marvellous! He fixed the date of his letter as A.D. 150 and yet Polycarp did not know of the circumstances of the death of Ignatius although it had occurred forty-three years previously! News travelled no doubt more slowly than in our day, but who can credit this astounding statement? All this goes to prove that it was some other Ignatius who in 150 A. D. was either alive or had recently died—nearly half a century after the martyrdom of Ignatius.

Here are some selections from the letters of Ignatius:—

To Polycarp:—This is addressed to 'Polycarp, Bishop of Smyrna. . . Look ye to the Bishop, that God also may look upon you. I will be instead of the souls of those who are subject to the bishop, and the presbyters and the deacons. If he (who boasts) become known apart from the Bishop he is undone'.

To Ephesians—'My spirit bows in adoration to the cross.'

'Onesimus, who is your bishop.' 'Blessed is He who has given you such a bishop, even as ye deserve.'

To Romans:—This letter is addressed 'To her who presideth in the place of the region of the Romans.'

'That ye may praise God the Father, though Jesus Christ our Lord, because he has deemed a bishop worthy to be God's, having called him from the east to the west' (That is his description of himself)

The letters are an impudent fabrication of the third century. The likelihood is that the forger found the name Ignatius in Polycarp's letter and adopted it for his romance. The chronological blunders betray their falsity. In the 'Martyrdom,' Ignatius and Polycarp are represented as fellow scholars of the Apostle John. The letter to Polycarp was written under the same impression. 'I praise God that I have been deemed worthy of thy countenance, which in God I long after.' As Polycarp was only twenty-four in 107 A. D., is it the least likely that a man of so mature faith and experience as Ignatius is represented to be, could ever have addressed such words to so youthful a Christian? He also goes on to commit the guardianship of the widows of the community to Polycarp, and, thinks it fitting to add, 'It is becoming to men and women who marry, that they marry by the counsel of the Bishop.'

A similar mistake is made as to Onesimus (supposed to be 'The

Bishop' of Ephesus). The forger imagined him to be still alive when his hero passed through Smyrna; yet by that time Onesimus had been long in his grave. The fabricator is more cautious in his letter to Rome. It is very significant that Ignatius, who is willing to pledge his soul for every one who would submit to the Bishop, does not name the Bishop of Rome. The early history of the church there was better known, and had he made a slip here, the cat would indeed have been out of the bag. So he is discreetly silent. Yet he is incautious enough to address it to 'Her that sitteth at the head in the place of the country of the Romans.' This is the language of a much later date than 107 A. D. After the destruction of Jerusalem, Antioch was the oldest church extant; is it the least likely that the Church at Antioch would have thus acknowledged the supremacy of Rome? A century later Rome had risen to this pre-eminence and before the middle of the third century had become the 'See of Peter.' But the forger overlooked this ecclesiastical revolution, when he penned these words, and tried to fit them in at the end of the first century.

Some of the words he uses had not in 107 A. D. acquired the meanings which they bore at the beginning of the third century. By that time celebrity on the part of the clergy was deemed to be superior and these letters were written under the influence of that idea. For instance he addresses Polycarp and his supposed clergy exhorting to 'labour together; act as athletes together, suffer together, sleep together, rise together.' Elders in 107 A. D. were generally married, and if Polycarp and the elders had wives this advice would, if acted on, have been a somewhat inconvenient arrangement for them.

The word 'Bishop' also is used in a sense which it had not acquired in 107. A. D. In the New Testament, it never signifies a chief pastor of a church. It was not until about the

middle of the second century that it began to have this meaning. Polycarp, in his epistle, written at least forty years after the time of Ignatius, uses the words 'bishop' and 'elder' interchangeably, as the Apostle Paul did in Acts. xx.

The very language of these letters proclaims them to be spurious. We should expect an aged Christian on the way to martyrdom to speak with decorum and some sense of the fitness of things; but what could be more ludicrous, in the circumstances than this:—Ye are raised on high by the engine of Jesus Christ, which is the Cross, and ye are drawn by the rope which is the Holy Ghost and your pulley is your faith.' It would be difficult indeed to concoct more absurd similes than these.

Again, what earthly meaning can be taken out of the following:—'There was hidden from the ruler of the world the virginity of Mary and the birth of our Lord and the three mysteries of the shout which were done in the tranquility of God from the star. And here, at the manifestation of the Son, magic began to be destroyed, and all bonds were loosed.'

Further, the insane anxiety for martyrdom, which these letters brazen forth, is another decisive evidence of fabrication. The Saviour Himself shewed no such fanatical impatience for crucifixion. In His prophetic announcement of the violent death which awaited Peter, He said, 'When thou art old . . . another shall gird thee and carry thee *whither thou wouldest not.*' Paul with thankfulness mentions an occasion when the Lord stood by him and delivered him out of the mouth of the lion.

Long after the time of the Apostles, this was also true. Of Polycarp it is said that even though burdened with the weight of years, he retired out of the way of those who sought his destruction. "Only at the beginning of the third century could people have been found morbid enough to listen with complacency to such senseless ravines as these letters display. The

writer assures believers that he has an Unquenchable desire to be eaten alive, and implores them to pray that he may enjoy this singular gratification. 'I hope through your prayers that I shall be devoured by the beasts in Rome.'

Anyone who is jealous for the honour and sanity of primitive Christianity must surely refuse to credit the suggestion that an Apostolic preacher ever addressed such outrageous folly to Apostolic Churches. This admiration of martyrdom, which is so greatly insisted on in these epistles, was one of the characteristics of the third century. Paul taught that a man may give his body to be burned and yet want the spirit of the Gospel, yet writers of that time do not scruple to describe martyrdom as the 'cup of salvation.' In that century also,

celibacy was confounded with chastity and submission to THE BISHOP, one of the greatest of Christian virtues. These facts must bring conviction to those who are not blinded by the sacerdotal pretensions of those 'who would be somewhat' in the kingdom of heaven, that these documents are the productions of a much later date than 107 A. D. These, however, are the documents' upon which Churches of Christ are asked to forsake the teaching of the Apostles and set up the one man ministry and the dominating overlord.

Calvin succinctly summed them up in one sweeping sentence of condemnation, when he said, 'There is nothing more abominable than that trash' which is in circulation under the name of Ignatius.' j. SCULLER.

Bankruptcy of The Co-operation.

FURTHER evidence of this is seen in proposals emanating from official quarters for union between Churches of Christ and the 'Full Gospellers' (Jeffreyites). If this is being, as we understand, seriously considered, it is evidence of the desperate state of both parties. Claiming apostolic powers, the Jeffrey movement, whenever tested, has been found wanting. As the Church at Ephesus (Revelation ii. 2) tested claimants to Apostolic powers and found such claims to be false, so have these been found out. We are not writing without first-hand knowledge of these people. When we have challenged them to demonstrate the truth of their claims they have resorted to all kinds of cunning devices to evade the test.

Why did the Stoke-on-Trent Council put a ban on Pastor Jeffrey's meetings? Because, claiming to cure cripple children, he left them in worse condition than before. {News

Chronicle, November 1st, 1930). When great meetings were held at the Albert Hall, London, and great numbers waited to be healed, they reported that owing to the late hour, the pastor was unable to deal with them. These claimants to apostolic powers work no miracles, and nothing they do comes within a thousand miles of the cures reported in the New Testament. If the claims and statements of such people be true, we would ask: Why was not Paul's thorn in the flesh removed? And why did Paul leave Trophimus behind at Miletus sick? (2 Tim. iv. 20.)

The Co-operation of Churches of Christ has failed, and is in a desperate state, when proposals for union with such people are put forward. And if the 'Full Gospellers' are seriously considering these, they must be a dying cause. They are split from end to end, and like other human systems, have had their little day.

Some of us in 1917, opposed the amalgamation of Churches of Christ with another dying cause, the Christian Association, and surely that experiment should have served as a lesson and warning for all time.

What schemes and plans have been launched since then! And all have failed, leaving Churches of Christ weaker numerically; and what is far more important, weaker spiritually; and so compromised with unscriptural and sectarian practices, that their witness counts for very little. When Mr. Joseph Chamberlain launched his Tariff Reform campaign, his opponents charged him with trailing a red herring to take away attention from the failure of the Boer War. It seems to us this latest move of officials in the Co-operation is an attempt to cover up their many tragic and costly failures. We shall continue to insist that only by a return to the original position and plea can the Churches of Christ regain a place as a real fighting force whose witness for New Testament Christianity really counts.

SINCE writing the above, we have seen the *Bethel Full Gospel Messenger* (May-June) in which appears an article by 'Alderman J. W. Black, of Leicester,' who, after telling of attending Pastor Edward Jeffrey's meetings, having conversations with him, and investigating 'cures,' says, 'I sincerely hope that, by the will of God and in harmony with His leading, an understanding will be reached whereby joint fellowship and co-operation may be established.'

We have also seen a Memorandum sent out by Mr. Black giving details of cases of healing he has investigated. This confirms our view that, despite their claims, there is no parallel to the healings of the Apostolic age. In fact, we have read similar statements in circulars sent out by manufacturers of various patent medicines.

Pastor Edward Jeffreys, who was on the programme to speak at the

Annual Conference of Churches of Christ, in Manchester, has sailed for Canada. To a newspaper representative, he said, 'I may stay in Canada for six months, or for several years, and I may not return at all—my future is not planned.'

We hope, D. V., to write more on this later.

EDITOR 5.5.

'Rev.' and 'Dr.'

IT is refreshing to know that there are still some that believe in the New Testament and what it teaches. We can solve many controversial problems by letting God's Word speak. When men in their much learning and wisdom go to speculating and casting aside the authority of the Bible trouble immediately arises. When we get so intellectual and wise that we have outgrown the teachings of the New Testament, we can practise and do anything without bothering our conscience.

I want to say 'Amen' to the editorial in recent issue on the use of the 'Rev.' and 'Dr.' titles our ministers have heaped on themselves. Some of our Churches and ministers are like Israel of old. *Israel wanted and begged God for a King so they could be like the other nations, and when they got what they wanted they became like the other nations. So with us, we used to be different from the denominations. We were known as a peculiar people. During that time we grew by leaps and bounds.* But since we have compromised with the denominations and heaped the titles of 'Rev.' and 'Dr.' on our preachers, we have lost our voice. So many of the 'Revs.' and 'Drs.' no longer speak where the Scriptures speak for fear of hurting somebody's feelings.

HARRY R. HUMPHRIES
in *Christian Evangelist*.

Forward Move,

WE have more appeals for evangelistic help than we can satisfy.

We are desirous of obtaining the services of another brother to labour with us in the Gospel.

For this purpose we need an additional £150 P^{er} annum. We appeal to all those who have at heart the Restoration of New Testament Christianity to help us morally and financially.

Contributions to R. McDonald, 180 Staincliffe Road, Dewsbury, Yorkshire..

Bible Readings,

OLD TESTAMENT.

Jer 31:23-37; The promise of a new

Covenant was made to God's ancient people at a time when, through rebellion and sinfulness, they were in danger of forfeiting the benefits of the Old Covenant, under which they had been born. This New Covenant is NOT to be in accord with the Old. In Hebrews viii., this passage from Jeremiah is quoted, at length and applied to Christianity, and it is amazing, in view of the clear and definite statements, that there should be so much mixing up of the Old and New Covenants. The New must of necessity, be different, else it would not be new. One important difference is that all must know (that is, acknowledge) God. Under the Old, children were in the Covenant simply because they were born of Abraham (Gen. xvii. 12) and, they had afterwards to be taught to know

and acknowledge God. Now there cannot be any in the New Covenant who are ignorant, and unable or unwilling, to acknowledge God. This, therefore rules out all infant membership.

Ps 22 what a marvelous anticipation is 1-8 18-31 this of the facts of the crucifixion

of the Saviour! Had it been written after the event instead of centuries before, it would still be wonderful and graphic. The words uttered on the Cross by the Saviour; the gambling for His clothes; the taunting cries of those who stood around to mock Him, are depicted truly and graphically. The portion missed out of the day's reading gives a vivid portrayal of crucifixion. The weight of the body so suspended caused the bones almost to protrude through the skin, and so seem disjointed; the tongue cleaving to the jaws in the terrific thirst that accompanied such a cruel death, and the description of those who surrounded the Cross are described' with a minuteness which could only have been made possible by revelation from Him who sees the end from the beginning.

Zechariah Zechariah was the grandson of Iddo, one of the priests who returned from captivity with Zerubbabel. His prophecy had mainly to do with the return of the people from Babylon, and the rebuilding of the temple in Jerusalem. But it is difficult to make some of the prophetic announcements fit in entirely with the repatriation of the people after the long Babylonian captivity. During the past two thousand five hundred years, prosperity and tranquility, which are foreshadowed as the lot of Israel, have not been literally fulfilled, because they failed to live up to the moral standard which God required, speaking truth, executing judgment, and abjuring false oaths. Surely,

the time will come when, in' accord with' God and His righteous requirements, Israel shall be an example and a blessing to the world.

Isaiah xl In ancient days, few roads 1-17; were available and when a monarch came to visit a city, a road had to be formed. Just such preliminary work was that of John the Baptist, a vpcie in the wilderness calling on men to prepare the way (spiritually) of the Lord. The powers of God are such that men cannot fathom them; and certainly cannot thwart them. Yet the Good Shepherd deals gently with men who are but sheep in His sight. The prophet assures us that the word of the Lord endureth for ever. It would really be worthless if it did not. So they who put their faith in the enduring Word of the Lord shall never be put to shame.

NEW TESTAMENT.

Mark The passover feast was
14:17-31 originally eaten standing
each person being dressed

and ready for departure, (Exodus xii. n) but this custom appears to have been modified, as the guest chamber was furnished with couches upon which they reclined. All leaven had been swept out ere they sat down. With the supper, there were always cakes of unleavened bread. The rites of the feast were regulated according to a succession of four cups of red wine mixed with water. The first part of the Hallel (Psalms cxiii. and cxiv.) was sung, and the bitter herbs—such as lettuce, endive, etc. were placed on the table. When the second cup was filled, a child inquired: 'What mean ye by this service?' (Exodus xii. 26.) The ceremony closed with the singing of the second part of the Hallel. (Psalms cvx.-cxviii.) . It seems pretty certain that Judas was not present at the institution of the J^ord Supper. But

what a thought it is that there was betrayal and denial on the part of those who sat with Him at supper on that night when He was led a captive, for the sins of the world. We must be careful, that after sitting at His table, we do not betray or deny Him.

Mark 14 Passing from room they went 32-52 out into the night over the brook Kidron

and up the hill to Gethsemane. The exclamation of the Saviour: 'My soul is exceeding sorrowful, even unto death,' seems to indicate bodily weakness—and not spiritual qualms; for Luke declares that an angel came and strengthened Him—just as angels ministered to Him after His long fast and temptation. (Matt, iii.) It is hardly conceivable that any angel could have imparted spiritual power to the Son of God.

The oriental was used to wrap his cloak around him and go to sleep on the mountain side. No doubt, the apostles had slept on that spot frequently, and despite the teaching of the Saviour, saw no likelihood of their being disturbed ere the morning.

Mark Jesus was led to Annas the ex
19:53-72 high priest, father in law to
Ciaphas. Annas

had been deposed by the Romans, but would still be considered High Priest by the stricter Jews. The trial of Jesus was marked with flagrant disregard of Jewish legal procedure. Trial by night, the hurried procedure and examination without witnesses were unlawful. When witnesses were brought, their testimony did not agree; yet a prisoner could not be condemned except at the mouth of two or three witnesses. Though silent during cross-examination, the Saviour would have failed in His duty had he declined to answer the query: 'Art thou the Christ?' He replies with words taken from Daniel vii. 13, which reveaj Him. not as, a

criminal, but as Judge of those who were burning to condemn Him. Peter's confidence in himself is shattered, when he has denied the Lord with oaths and curses.

Peter could never forget i Peter i. the wondrous time at Pentecost (Acts ii.) for it is to sojourners, he writes in the very districts from which men gathered in Jerusalem heard the first gospel sermon. The Apostle speaks of an inheritance kept for the faithful and the faithful kept for the inheritance.

Faith is a type of gold. With gold you may buy anything purchasable; so in the kingdom of heaven, faith is the currency which procures all. So it was said: 'According to thy faith, be it unto you.' Does not this explain why the devil is so anxious to rob men of their faith—precious as gold.

Jesus is God's elect. When we are obedient to Him in baptism, we are in Him; and thus elect because of that fact—so the Apostle emphasizes that our souls are purified in obedience to the truth. j . SCULLER.

Appeal from Motherwell.

Dear Brethren,

For many years the Church in Motherwell (Population 67,708) has been much handicapped for want of suitable premises. We are now building a Meeting House, which will cost £600. Towards this amount we require £200.

We make this appeal believing that many brethren and Churches will respond and come to our aid.

Donations will be thankfully received and acknowledged.

Yours fraternally,

JOHN SNEDDON.

Lea-Rig, Jerviston Road,
Motherwell, Lanarkshire/.

The Upper Room.

WHILE gathered in the upper room

With Christ the Lord that day,
They heard His gentle loving voice ,

In tender accents say:
'Eat this, my flesh, and drink my blood—
Thus oft remember me, thy Lord.'

We think how blest were those who lived
With Him and heard His voice;
Who saw His kind and mighty deeds,
And how they might rejoice;
But even yet a humble home
May be a blessed upper room.

We too may eat the Bread of Life,
We too may drink the wine,
May hear and heed His words to-day,
Obey Hi? voice divine.
For where His own meet in His name,
They may His peace and blessing claim.

For though He is so great and high—
And man of low degree—
He says, 'I will come in and sup
With him, and he with Me.'
Oh what a bounteous heavenly feast,
With Christ, our Master, as our guest.'

God grant that when He shall appear.
In glory in the skies,
We, all in robes of spotless white,
Transfigured, may arise j
With glad rejoicing may we come
To dwell in Thy blest upper room !

Holy Water.

THE Vicar of Littlehampton recently blessed a number of cars, sprinkling them with holy water and offering prayers. To each motorist he gave a badge of St. Christopher, patron saint, of travellers. By this means, the vicar hoped to reduce the number of road accidents.

{*Practical Motorist*, June 4th, 1938.)

Our readers will think this is superstition extraordinary. But if a few drops of water sprinkled on an infant's face can save it from eternal death, why cannot holy water save motor cars from disaster?

EPITOR, S.S.

THE

Next Conference.

will be held (D.V.)'at

HINDLEY, near Wigan, SEPTEMBER 10th.

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

Consideration of the Lord's Business.

Paper by BRO. CROSTHWAITE on Training
Evangelists.

5 p.m.—TEA. One Shilling each.

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

PUBLIC MEETING.

Chairman: BRO. STEPHEN WINSTANLEY.

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

Will brethren contemplating staying at Hindley for the Conference week-end, or overnight until the Lord's Day, please communicate with Bro. Leonard Morgan, 44 Lord-Street, Hindley, near Wigan, who has charge of the hospitality arrangements.

Visitors to the Next Conference.

IT may be that some who will visit the next Conference in September would like to proceed in the evening to the seaside for the week-end. We should be happy to welcome any such to our fellowship at **Fleetwood**. We are forty miles from Wigan. The visit of any to Fleetwood would be highly appreciated. I should be happy to assist in finding apartments for such, which are to be had at reasonable charges. If a fair number were in town on Lord's Day, the nth of September, we could arrange for, say, a service or two on the sands, to witness to our plea. I should be glad to hear from any who have such intention, so that arrangements can be made?

A. L. FRITH.

Protestantism Doomed ?

MODERN Protestantism is headed toward extinction.

I do not mean by this rather startling statement that the great Protestant denominations face extinction. They will continue to function with vast endowments, magnificent buildings, an educated clergy, a modicum of political and social influence, BUT—

THE SPIRIT WILL BE GONE! True Protestantism has ever found its source of power in the Bible—the Word of God. To this source went the humble monk, Luther of Erfurth, and drank so deep that he defied popes and kings. Here the Wesleys met God face to face, were changed from formal churchmen into vital Christians, and stirred two continents from religious lethargy. Here the Scottish Covenanters learned 'the crowned rights of the Redeemer,' and sealed with their own blood their determination to exalt Him above all earthly powers. Here the Campbells gained courage to break with man-made creeds and human ecclesiasticisms and call the whole Christian world to unity on the Bible and the Bible alone.

Protestantism came into being as a protest against all usurpers of divine authority, and, at its best, has recognized the Bible only as the infallible 'Thus saith the Lord.'

But there is arising in our day what some are pleased to call 'the new Protestantism.' It rejects the Bible as the Word of God and is substituting all sorts of specious doctrines. For authority it takes the 'inner consciousness,' 'the consensus of opinion,' 'the tradition of the Church,' 'the personal revelation of God,' 'the social urge,' 'the findings of science,' or the latest and most popular speculation in the fields of philosophy or theology. Its membership is made up of thousands of pagans—unregenerate in body, mind, and spirit,

whose God is their belly. It no longer goes out into the highways and byways preaching salvation by the blood, of Christ, repentance, obedience^ and a clean break with the world. Indeed it is upon the verge of becoming a PAGAN Church.

The effects of this base desertion of "the ancient landmarks set up by Christ and His apostles are not only being seen, in the Church but in society at large. We are already beginning to see the disintegration of our social system and the accompanying despair among the masses. Men are asking for bread and are given a stone. They ask for light and the new protestantism hides it under the bushel of a thousand humanisms.

Christian Action.

Drifting.

IT cannot be denied that the Churches are drifting into sectarian practices not in harmony with the Scriptures. , They are seeking to become like those around them; thus repeating the fatal sin of Israel. Forgetting the things of God, they are turning to the beggarly elements of the world.. Human doctrines and organisation may have the form of religion, but they deny the spirit and power of it.

Now is the time to stand for New Testament truth, and seek to regain the spirit and power of the first, disciples who went everywhere preaching Jesus only. The Christ, with them, had pre-eminence over all things.

In such a time as this, we need to stand together in one spirit, with one heart and mind, preaching Jesus only, pleading for and practising the instructions of the Lord and His Apostles, which are found in the Divine rule book, the New Testament. Men expect to see Christ manifested in those who profess to be His. We

are responsible to Him, and must do what we can to stop the drift into error and sin.

If we fail, God will raise up others to carry on His work. Let us speak where the Bible speaks, and remain silent where it is silent, in all things giving unto Jesus His rightful place!

E. LAWRENCE.

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 rate? : twelve for 6d.; twenty-four, is.; thirty-six, is. 5d.; forty-eight, Is. 9d.; sixty, 2s.; seventy-five, 2s. 4d.; hundred, 3s-

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

What is a Christian ?

A CHRISTIAN, according to the New Testament, is one who believes on the Lord Jesus Christ; that He is the Son of God; and that He came into the world to save sinners. Upon confession of this faith, he has been baptised (immersed) into the name of Jesus Christ for remission of his sins.

He continues stedfastly in attendance at the Lord's Table on the first day of the week; and contributes of his substance to the Lord's work, according to apostolic teaching and example.

His delight is in the Lord, and in His Word, which he reads and meditates upon daily. He does not fail to give thanks to God for the many blessings received from Him. He does not seek pleasure in worldly amusements of a doubtful character; but finds pleasure in doing the will of God. He does not partake of other men's sins. He bears malice to none, and endeavours, as far as possible, to live peaceably with all men. He is ever ready to do good, is honest in his dealings with others. He is deeply anxious for the salvation of his fellow men, and does all he can to win them to the Saviour.

W. G. STUBBS (an old disciple),
Darlington.

Nyasaland.

OUR readers will be interested to know that when strangers visit Namiwawa to be taught the Bible, Bro. Ronald becomes their teacher. From Monday to Saturday, his time is thus occupied, morning and evening, until their days are fulfilled. When there are no visitors, his time is occupied with classes twice a week, viz., Wednesdays and Fridays. On Saturdays, there is held the session day for the elders and deacons. On other days, and on Sundays, he works among the Churches, visiting, exhorting, and encouraging them in their faith.

Bro. Hetherwick is working at Ulumba Church and spends two days in the villages round.

Bro. Wellem Kunde is working at Likangla Church and he also gives two days weekly to the villages.

Bro. Somanje is working with the Chiradzulo Churches. Here there are two Churches, and Bro. Somanje spends three days with the Church at togulindi, which is fifteen miles from Chiradzulo. He exchanges duty with the elder at Ghiradzulo who goes to Ngulindi.

Bro. Benson is working with Nyambwe Church.

Bren. Katunga and Tabbu, since 1930, have been working as teachers in the school, and also doing the Work of evangelists very earnestly and consistently. On February 25th; Bro. Katungft, after school, travelled fifteen miles to Mikongoni Church to preach. On March 12th, he also went to speak at Chikala Church which is twenty miles from Namiwawa. Bro. Tabbu also goes to preach at Kanda Church, six miles from Ulutnba, while he also visits the villages confirming the brethren in their faith.

Bro. Josam is working at Thoridwe Church.

Further items from Bro. Ronald's report will (D.V.) follow in later issues of the *Scripture Standard*.

Readers have no doubt read in the newspapers from time to time of the condition of the natives under British rule. At the moment, there is an enquiry into the possibilities of uniting the Rhodesias with Nyasaland, and we wait with interest the result of the enquiry.

I shall be glad if the brethren who sympathise with the brethren in Nyasaland will send along their contributions so that I can maintain the regular monthly remittance, which could not be done, on July 1st, I regret to say.

W. M. KBMPSTER.

Marriage.

Beulah Road, East Kirkby, Notts—On June 25th, Bro. Charles Oldham, of Coventry Road, Bulwell, to Sister Constance Martha Bursnell, daughter of our esteemed Brother and Sister, Robert Bursnell.

W.B.J.

News.

Bulawayo, South Africa.—Bro. A. Bailey, of Peatling, Leicestershire; is now at Bulawayo. In a letter, just to hand, he tells of a seventy mile motor journey on strips and corrugations, some of which were hardly footpaths. This was on Lord's Day, June 26th. Arriving at a native village, a sister beat a piece of railway metal with a hammer to gather the people. Soon a meeting was started. Members were arriving all the time. They have no clocks and have to guess the time. After Breaking of Bread, a brother exhorted all to keep to the New Testament in their worship. At the Gospel meeting, eighty-five were* present. They are doing a great work. Though told by the authorities not to preach they just keep on. We arrived back at Bulawayo about 6.30 p.m. All our readers will join in wishing that Bro Bailey may be richly blessed, and be a blessing to our brethren in Africa!

EDITOR.

Cape Town, Loop Street.—Once more we spread the joyful news, Jesus saves. Two young women confessed the Lord Jesus, and were united with Him in baptism, one on May 29th, and the other on June 12th. The services were conducted by Brethren Gray and Kannerrzer. There was a good attendance of brethren and friends, and earnest messages were delivered, pleading that all might make their peace with God by obeying Him in the ordinance just witnessed, as the coming of the Lord was at hand.

The young converts were exhorted together with all God's children to walk in newness of life.

We closed with hearts full of praise, determined to contend earnestly for the faith 'until He corrie.'

T. HARTLE.

London Rally,

London, Kentish Town.—On Saturday, June 18th, a rally, as announced in the S.S., was held to affirm loyalty to the Word of Truth, and faith in the Truth of the Word, at which six of the Churches in the South were represented.

In the afternoon, at a meeting over which Bro. R. B. Scott, of London, presided. Bro. F. C. Day, of Birmingham, delivered a stirring address on the fundamental truth

of the Bible and of the faith, that 'Jesus is the Christ.' This truth he brought to bear upon some insidious statements of modern (Higher) criticism, refuting them by Christ's own statements. Discussion followed, and then tea, kindly prepared by the Kentish Town sisters, which proved a time of happy social fellowship.

Bro. E. T. Thorpe, of Brighton, took the chair at the evening meeting, and warned the congregation of the tendency toward drift from first principles: after which, Bro. G. Hudson, of Birmingham, encouraged the assembly by showing that brethren in the North have been able to successfully oppose modernism, partly by the work of the appointed committee, and partly, by hearing for themselves the false statements of the critics, and thus deciding to keep to the Truth of the Word. Discussion followed, amiably terminated by the president, and then the final speaker, Bro. G. Hassell, of Leicester, basing his remarks on a statement in the *Christian Advocate*, expressed his sorrow at the division of thought among those professing to restore primitive Christianity, and pleaded for a return to the original practices of the Restoration Movement, that its one-time success might once again attend our efforts.

The rally was greatly enjoyed by all present, and Saturday, November 26th, has been provisionally booked for a similar gathering, at which many more, it is felt, will (D.V.) attend.

R. A. HILL.

Pennyvenie, Dalmellington.—With joy we record the addition to our number of Mrs. and Miss Black, mother and sister of Brethren Jas. and Wm Black, and our late brother, George Black.

This is part of the harvest yield of George Black's sowing.

We wish to take this opportunity of thanking the brethren at White inch, Glasgow, who cheerfully arranged all to make the immersic-ns possible. Bro. J. B. Wright conducted the service, and Bro. Ed. McKerlie immersed our sisters into the * ever blessed Name.

W. STEELE.

Wanted.

Conversion to God, by Alexander Brown. Price, etc., to Editor, S.S.

THE SCRIPTURE STANDARD

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

Prices; Single copy, is. 6d., two copies, 4s. 6d., three copies, 7s. per year, post free.

All matter for Insertion must be sent before the 10th of the month (New Items, the 15th) to the Editor:

W. CROSTHWAITE,
7 Maclean Terrace, Blackridge, West Lothian.

All orders and payments to the Treasurer:

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

EVANGELIST FUND. Contributions to R. McDONALD, 180 Staincliffe Road, Dewsbury, York*.

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 30 Kingsley Road, Bedford.

OUR AIM.

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

HENCE, WE STAND:

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

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

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

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

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

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

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

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

*THE SCRIPTURE STANDARD is printed for the Publishers by
Walter Barker, Lang ley Mill, Notts.*