

^{the} Scripture Standard

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

VOL. XII. No. 6.

JUNE, 1946.

Papers on the Plea We Advocate,

[The following is a leader from the 'Bible Advocate' (official), of January 8th, 1904.]

'Our Plea in a Sentence'

PLEADING for a return to the faith and practice of the Church of Christ as perfected by the Apostles such, according to its cover, is the plea of the 'Bible Advocate'; such, too, is the plea of the Churches of Christ among whom it principally circulates.

This year we desire to use this page, for the most part, to set forth in simple fashion the meaning, bearings, and value of this plea. While keeping a general view before us, so as to avoid narrowness, we do not purpose to be so systematic that any fresh and helpful matter that comes in our way may not be condensed and made to yield up its best for the profit and delight of our readers.

Indeed, at the risk of our beginning seeming somewhat indirect, this brief opening word has been suggested unexpectedly. The fact is, we have been arrested by a comment made by Dr. Maclaren on a sentence in Colossians. We had gone to this sentence as, perhaps, likely to furnish a few seasonable thoughts suitable for the first Lord's Day of the year, and found ourselves surpassed in our high estimate of the sentence by the venerable preacher already named. This is the Apostle's sentence: 'As therefore, ye receive Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith,, even as ye were taught, abounding in thanksgiving.'" And this is the expositor's description: 'An exhortation which contains all duty, and covers the whole ground of Christian belief and practice.'

Now, if that be so, we have the plea in a sentence, since what we plead for, as meeting the religious needs of our times, healing our disunion and ennobling our life, is just Christian belief and practice as the Apostles taught and commanded them.

What have we here? (1) In general, see how completely this summary of, "Christian belief and practice" gives absolute pre-eminence to Christ: 'Ye receive Christ Jesus the Lord, walk in him, be

rooted and builded up in him.' Christ is all in all. Now, in general, that is what we humbly desire to be understood to advocate.

(2) More particularly, as Dr. Maclaren points out, the names which describe Christ, as these Christians received Him, are significant: THE CHRIST, JESUS the LORD; THE Christ, THE Lord, for these two articles are in the Greek. In like places the Revisers have put in 'as' to bring out the force. Maclaren, in his exposition, does so here, the Christ, Jesus, as the Lord. Now this is a wonderful summary; a person is received, but is received as filling a great office, that of the Christ—the anointed Prophet, Priest and King; this anointed Saviour is also received as THE LORD.

Our advocacy is simply this: We plead for absolute loyalty to Jesus, the Christ, as Lord, as Head over all, as Head over His Body, the Church. All departures from His revealed will are to be regarded as dishonouring to Him, reflecting on His wisdom, encroaching on His prerogatives, and hindering His office as a Saviour.

Like our religious neighbours, we have things we urge on others, and things we blame in others; but the line is not drawn by us. Christ being enthroned in the heart as Lord, the conscience is formed accordingly. Nothing Christ authorises can we neglect, and nothing unauthorised by Him can we accept as any part of the religion of Christ. This is radically different from all systems where expediency or human wisdom draws the line, fixes 'the belief and practice.' But it is what Carlyle said men needed, if they only knew it: implicit obedience for perfect, guidance. Only thus can sectarianism be ended, and the world find rest and peace.

(3) Lastly, note the progress outlined in this sentence. One feels that a sentence would not 'cover the whole ground of Christian belief and practice' if it described a condition of things where there is no growth, no development, no evolution. The progress is indicated by noting the tenses and the meanings of the verbs:—

Past:

1. Ye received Christ.
2. Ye were taught (the faith).
3. Ye have been rooted in Christ.

Present:

1. Walk In Christ.
2. Be builded up In Him.
3. Be established in the faith.
4. Abound in thanksgiving.

Sometimes one hears objections to returning to Christianity as at the first, based on the idea that to do so would be to deny that Christianity is progressive. But this sentence of the Apostle's which 'covers all the ground of Christian belief and practice,' does not exclude, nay rather insists on progress. But it is progress in harmony with the start. All healthy growth is limited and shaped by the germ. All other growth is disease. There is an infinite growth, but it is all 'in Him.' We are to walk, but not in the ways of men, however wise, but in Him whom we received as Lord. We are to be builded up, but not by adopting any other ideal of life and duty but that embodied in Him.

Thus the plea admits and insists on progress in Christ, ever knowing more of Him in whom are all the treasures of wisdom and knowledge, becoming more like Him whose character is perfect, being strengthened in our faith in Him who can save to the uttermost. But to insist on this progress is to condemn as incongruous, cancerous, and disloyal all progress not in Him.

L. OLIVER.

Another Church Withdraws.

Scholes, Wigan

AT a meeting of the Church of Christ, Scholes, Wigan, on Wednesday, April 24th, it was decided by nineteen votes to four to withdraw from the Co-operation of Churches of Christ, on the following grounds:—

1. The belief in and dissemination of modernist and higher critical views, of the Bible, undermining its authority and the glory of the Christ therein portrayed, as shown in the teachings and writings of representative leaders of the Co-operation.

2. The denominational and sectarian drift of the Co-operation, shown in its affiliation with such admittedly denominational bodies as the Free Church Federal Council and the British Council of Churches, without the consent of the individual Churches in the Co-operation.

3. The worldly practices advocated and indulged in for the increase of the Church of Christ, as exemplified in the official magazine, 'The Christian Advocate.'

[So long as the Co-operation supports and shields those responsible for apos-

tacy and division, these withdrawals will continue. This is the result of teaching and practices emanating from Overdale College. That is the source of the divided state of the Churches. Churches may profess to be loyal to the plea for restoration of New Testament Christianity, but so long as they are in the Co-operation they are associated with, and are supporting, that which is undermining that plea. Apostacy and worldliness wax worse and worse. We have yet to learn that preachers who attend cinemas, theatres, and dances are likely to lift the Churches to a higher spiritual level. The pages of the official magazine reek with Anglo-Catholicism—'Lent,' 'Easter,' 'Good-Friday,' 'Holy Week,' etc. It is enough to make our pioneers turn in their graves.

Leaders in the Co-operation refuse to meet and discuss these matters. They well know that they have no case, and deem discretion the better part of valour. —EDITOR.]

Why do We Wait.

WHY do we wait till ears are deaf,
Before we speak our kindly word;
And only utter loving praise,
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep
"trance—
Dear wishful eyes—before we bend
Above, them with impassioned glance.?

Why do we wait till hearts are still
To tell them ail the love In ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past,
And break our 'alabaster box
Of ointment' at the very last.

O, let us heed the loving friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise!

THE tender words and loving deeds which we scatter for the hearts which are nearest to us, are immortal seeds that will spring up into everlasting beauty, not only in our own lives, but the lives of those born after us.—Spurgeon],

Conference at East Kirkby.

Going on from Strength to Strength

ALL roads seemed to lead to East Kirkby on Saturday, April 20th. To those of us who well remember the days when those who refused to depart from the New Testament position were regarded as a 'negligible minority,' it was truly inspiring to see the large assembly of brethren and sisters from, all parts of Great Britain and Ireland'.

By train, bus loads, cars, and cycle they came. One good brother came from Ireland by plane. ^

Truly the little one has become a thousand, and the small one a strong nation. Not only in numbers but in power and influence, the Restoration cause for which we plead goes on from strength to strength. ^

In the morning, at 11 o'clock, a large company gathered for a devotional service. This was conducted by Bro. Leonard Morgan. A number of brethren led in prayer, and there was hearty singing of the songs of Zion. It was indeed good to be there.

At the 'afternoon business session, the large hall was well filled. In well-chosen words, Bro. W. B. Jepson, on behalf of the East Kirkby Church, gave a 'right royal' welcome to the conference, and reminded us of the conference of long ago, when 'they that feared the Lord spake often one to another.'

The appointed chairman, Bro. A. E. Winstanley, preferring to be free to take part in the discussions, the conference appointed Bro. W. Crosthwaite to the chair. Bro. W. Steele was appointed minute secretary.

A letter of greeting from Bro. James Holmes was read, to which the secretary was asked to send a suitable reply.

The chairman said the best service he could render the conference was to say as little as possible. He expressed his great joy at seeing such a magnificent gathering, and pleaded for continued loyalty to the New Testament position. The secretary (Bro. L. Morgan) then read the Committee's report, as follows:

Dear Brethren,—I submit this report with mixed feelings, arising of course through making the decision to resign as secretary and member of our Committee. One cannot sever happy associations with fellow-workers without a pang

of sorrow, for if ever any brother had confidence and encouragement from his colleagues, that person has been yours truly.

Therefore, at the onset of my report, I should like to pay tribute to my brethren, for the encouragement given and help received, during my period of seven years as secretary and member of our Committee. Our relations have been most cordial, and it has been a joy and pleasure to share the work together. ,

My joy naturally arises through the progress our cause has made since the first meeting at Leeds many years ago, when an effort was made to stem the oncoming tide of apostasy.

, The number attending our conference to-day proves that all our brethren have not bowed the knee to Baal, and that the cause of New Testament Christianity is not dead or dying, but is making rapid progress, and will continue to do so if we take Livingstone's motto to heart: 'Fear God—and work hard.'

With that long-winded introduction, I submit the main items of interest since our last report.

As many brethren will already know, Bren. A. E. Winstanley and Frank Worgan terminated their services under the direction of the Committee to take up work under the direction of their own Church—a policy that has been advocated from time to time on the floor of the conference. Both have sent letters to the Committee expressing sincere appreciation for the opportunities given them to take up evangelistic work.

.Bro. Walter Crosthwaite has continued his work on our behalf, training by correspondence many of our brethren, to fit them for greater service. The immediate prospects for training young men for the field are good, and we are happy to report that three commence training in the near future. The first will be Bro. Tom Kent, who is being sent out by the brethren at Hindley. He is having training during the months of May, June, and July. The second and third will no doubt be working for the time being under the direction of the Committee. Bro. Andrew Gardiner, junior, hopes to go for training some time in May, and Bro. James Ballard some time in June. The latter-named had worked

for a period of time with Home Missions Committee, and was sent to Overdale College for a period of training. His stay was short, having to go home through the illness of his wife, and whilst away he decided he had no alternative but to sever connection with all their modernism and worldliness. He later contacted me, and an interview was arranged between Bro. Walter Crosthwaite and myself, on the instructions given us by our Committee, the result¹ being that he has been accepted by the brethren fits an evangelist. He is to have three months' training under Bro. W. Crosthwaite.

I received the letter and copy of the annual meeting resolution from Bro. A. L. Brown, after our last conference. The matter is on the agenda for your consideration later in the meeting.

Bro. Walter Jepson has also sent in his resignation from the Committee, and on their behalf we express our best thanks for the valuable service rendered so unstintedly.

May the cause of New Testament Christianity continue to progress.

On behalf of the Committee,

LEONARD MORGAN.

Bro. R. McDonald, the treasurer, then presented the financial statement. Although expenditure had been heavier, there was a balance in hand of £776 7s. 6d.

Bro. Crosthwaite gave a report of training by correspondence. He had fifty names on his list. Of these, six had gone through three courses, and six through two. The work done was mostly very good. Some of it was excellent; and showed that a* number of young brethren had a good grip of New Testament teaching.

In addition to this, he had been doing the work of an evangelist at Ulverston. We have the names of twenty-two loyal members on our roll. A public hall has been taken for the Lord's Day evening meetings. We had had as many as twelve adult non-members at some of these meetings. Meetings are also held on Tuesdays and a Bible class on Wednesdays. He was glad to know that soon Bro. T. Kemp would be with them to help in these meetings.

Bro. W. Steele gave the Nyasaland Mission report. More money than ever had been sent to our native brethren, but he had a balance in hand of £227 3s.

Letters from Bro. Ronald tell of many being added to the Lord by confession and baptism.

The 'Scripture Standard' report was presented by Bro. A. L. Frith. The circulation is steadily increasing, and there was a balance of £293 in hand. It was a joy to many to see Bro. Frith so well after his trying illness, and the conference expressed its heartiest thanks for all the hard work he has done for the 'Scripture Standard.'

A letter from the secretary of the Central Council of Churches of Christ, enclosing a resolution of Annual Conference of 1945, was read. This asked for 'a positive and constructive statement which might form the basis for further negotiations.' In discussion on this, many favoured a proposal that the letter lie on the table. Finally, it was agreed² that Bren. Crosthwaite and Day draw up a reply to the Central Council's letter.

Two members of the Committee, Bren. W. Jepson and L. Morgan, wished to resign. The conference was not willing to accept these resignations, and Bro. Jepson was persuaded to withdraw his resignation. As Bro. L. Morgan is the secretary of the Hindley Church, which is now responsible for the support of three preachers, he felt that he could not remain as member and secretary to the Committee.

His resignation was accepted with regret, and thanks for his fine services. Bro. F. C. Day was appointed in his place.

Bro. J. Hamilton, of the Berlin Street Church, Belfast, earnestly pleaded for the next conference to be held in that city. The conference agreed to this, and also that it be held on September 14th, 1946.

Bro. R. Roberts (Kirkcaldy) moved that a message of condolence be sent to the relatives of the late Bro. A. Seath, of Coaltown, Fife. He had for many years been a faithful preacher, of t* Word, and an earnest advocate of the Restoration plea. The conference stood in silence in support of this.

Bro.-R. McDonald very ably expressed our thanks to the East Kirkby brethren and sisters for all the hard work they had done to cater for such a large number, and for the splendid arrangements made for the conference.

The singing of 'Lord, let me feel Thy power,' and prayer by Bro. D. Dougall (Wallacestone, Scotland) closed a mem-

orable conference, in which there was not a jarring note, but just an earnest and united desire to further the great movement for a complete return to the faith and practice of the New Testament Church. Praise the Lord!

THE EVENING MEETING

It was estimated that about five hundred were present at this meeting. It was a grand and cheering sight. Bro. J. Breakell presided. After a hymn and prayer, a portion of Scripture, Mark vi. 30-34, was read.

Commenting on this Scripture, the chairman said:

The Apostles had passed through a sad experience, John the Baptist had been beheaded, and in their sorrow they went to Jesus. To-day we have, come together from various experiences to find rest, comfort, and renewed strength. Some lose courage, and we have to tell Jesus all that we have taught and done. Jesus still says: 'Come ye yourselves apart into a desert place, and rest awhile.' But the crowd still followed Jesus. There is still a crowd, and there is still the Christ.

Evangelism must be our first and chief concern. We must 'evangelise or fossilise.' The disciples would have sent the crowd away. Some disciples do not like crowds. Shall we send the crowds away, when He, who is the Bread of Life, says feed them? Jesus miraculously fed that crowd of five thousand men with five loaves and two fishes. First, he gave thanks for those small things a little lad had passed on. Then Jesus, the Bread of Heaven, broke the earthly bread, and the supply never ceased until all were filled. Notice, He gave the bread first to the disciples and through them to the crowd. What are we doing with the Bread of Life which has been given to us? Are we passing it on to the crowd? Do not hold back anything. Give all you have got. Note also, that there were 'twelve baskets full of fragments' left, after the crowd was fed. If there are fragments of zeal, witness, service, discipline, still left, let us gather them up and use them for the glory of Him who is the Giver of all good things.

Bren. R. B. Scott and A. L. Frith delivered earnest, helpful, and inspiring messages. We hope to publish the substance of these.

In addition to very hearty congrega-

tional singing, East Kirkby members rendered an anthem, 'God is a Spirit.' So ended a day long to be remembered, the result of which we pray may be seen in a still more definite and determined stand for the old faith, and against the surging sea of modernist apostacy. 'When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' In the words of one of our pioneers, the saintly Bro. G. Y. Tickle, we

'Call to the faithful from afar,
To gird their armour on,
And join to wage the heavenly war
That makes His people one.'

Dear Brother Editor,—Kindly permit me, on behalf of the East Kirkby Church, to thank one and all for the many expressions of appreciation of our effort in catering for the recent Conference. It was truly a delight to see so many come together, and to have such fellowship in things most surely believed amongst us. May the Conference in April, 1946, strike the death-blow to modernism, in all its crude and subtle forms, and mark a definite advance in the restoration of the New Testament faith and order. We wish also to thank all those who helped in procuring provisions and waiting at the tables. Such co-operation and self-sacrifice made possible any achievement obtained; for which the Lord be praised.

W. B. JEPSON.

Dear Bro. Crosthwaite,—Permit me a few lines in 'S.S.' to thank the brethren at East Kirkby for their grand reception and splendid hospitality.

To those of us who had to travel a distance, it was a real joy to note the care taken to provide for our needs. This, a large task in ordinary times, assumes immense proportions in times like these. Providing lunch and tea for about four hundred folks, and then accommodation for about fifty visitors, is really a big Job. So we say: Thank you, East Kirkby! And we pray that God will bless your efforts to bear witness for Him in these days of apostacy.

A. GARDINER, Junior.

Glasgow.

SOMEBODY did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, 'Tis sweet to live';
Somebody said: 'I'm glad to give';
Somebody fought a valiant fight;
Somebody lived to shield the right,
Was that 'somebody' you?

THE JOURNEY TO THE CONFERENCE

I LOVED it all, the smiles, the fun,
Each sister and each brother;
I hope each feels the same as I:
I'm ready for another!

Another trip,—with kindred hearts,
That love the same dear Lord;
That mean to strive for what is right,
And stand upon 'the Word:'

And when at last we leave this earth,
To go on our last ride,
No fear we'll reach our journey's end
If Jesus be our Guide'.

And when we reach yon heavenly place,
This is my earnest prayer,
'Where Jesus waits to meet His own,
May all of us be there.'

—E. WINTER.

Conferences

Dear Editor,—I would like to comment on your editorial in the May 'S.S.', as I fear some may draw from it inferences which you yourself would not support.

Churches of Christ have always insisted upon the absolute autonomy of the local Church. The New Testament teaches that each assembly was a self-governed unit, its life ordered (under its own overseers) according to the laws of Christ. Also clearly indicated in the New Testament is the fact that the local Church is the only divinely-appointed medium for the maintenance of the Lord's work. It owes neither allegiance nor obedience to any exterior organisation, whether synod, conference, or council. It is answerable only to its Divine Head, the Lord Jesus Christ.

Is it not then a mistake to quote Acts xv. as an example for Conferences to-day? That conference did legislate. Apostles and elders, with the consent of the Church, gave an authoritative ruling on a disputed question. They said: 'For it seemed good unto the Holy Spirit and unto us. . . .' (v. 28). The Apostles, inspired men, could and did legislate, for it was their work to make known the word of the Lord for the Church, (John xiv. 26.) We have no inspired men, but we do possess the apostolic teaching in the New Testament. According to this inspired volume each assembly must order its own life.

2 Corinthians viii. 19 and xi. 8 do not suggest the existence of an extra-Church organisation to which individual assemblies delegated their sovereign authority. Certainly, strong Churches helped the weak ones—whether in granting material aid or providing evangelistic help. But this was done through the local assembly. God ordained no other organisation, and none is indicated in the New

Testament: (See Acts xi. 27-30, Romans xv. 25, 26.)

The only conference in harmony with Scripture, is one where Christians meet for preaching, teaching, and consideration of the Lord's work. But we have no Scriptural warrant to hold conferences where the business of the Church is transacted. Such 'conferences' constitute a positive danger to the divine arrangement. Is not this danger inherent in our present method? It is insisted that these conferences do not legislate. Then why pass resolutions by majority vote? If these resolutions, when passed, bind nobody to nothing, what point in passing them at all? Why pass a proposal by a majority vote if no one is bound to implement it?

The 'Co-operation of Churches of Christ' is in its present unhappy position because it has allowed an organisation bigger than the local Church. This has now become a huge machine, with innumerable committees, to each of which is delegated a part of the Church's work. Dare we make the same mistake by creating 'just another co-operation'? Let us meet together for mutual edification, for preaching and teaching, by all means. But let us avoid the creation of any organisation bigger than the local Church for the maintenance of the Lord's work.

A. E. WINSTANLEY.

Brethren seem to overlook the fact that in the New Testament the word 'Church' is used both for a local assembly and for all local assemblies which form the one Church—the 'one Body.' That one Church is divinely appointed: it is questionable whether some local assemblies are.

Acts xv. does tell of something more than a local assembly, 'the Apostles, and elders with the whole Church.' (Verse 22.) They did not legislate, but enforced legislation given long before. -2 Corinthians viii. 19, xi. 8, do tell of more than, one local assembly choosing brethren and supporting Paul. That Paul expected support from the Churches is seen in Philippians iv. 14-18.

Acts xi. 27-30 and Romans xv. 25-27 tell of fellowship in relieving wants of the poor saints, by more than one local assembly.

Bro. W. says: 'The only conference in harmony with Scripture, is one where Christians meet for preaching, teaching and consideration of the Lord's work.' That is precisely what our conferences are held for. When has any resolution been passed at any of our conferences that can in any sense be called legislating for the Churches? A conference can recommend Churches to do certain things, but has no power, or right, to compel them. When have we ever tried to?

If it is right for a Church to engage an evangelist, why is it not right for a group of Churches to do so? Where is the New Testament passage which teaches that only a local assembly may do this? If all local assemblies engage an evangelist we shall land, where the Co-operation wish the Churches to land, with a paid man in each Church. That is a danger we need to be on our guard against.

EDITOR.

Conference in Belfast

THE brethren having kindly accepted the invitation to hold the next conference at Belfast, on September 14th, will all interested please get busy and let our secretary have their names and addresses?

Belfast, Northern Ireland, is in the United Kingdom, but a permit must be obtained to sail.

We are hoping that the brethren from Britain will come in great numbers and make the first Conference in Ireland a great success. So please remember the travel difficulties and get busy NOW.

Send your name or enquiries to G. Heindren, 243 Tennent Street Belfast, N.I.

N.B.—Enquiries re travel permits and sailing tickets should be made to Railway or Steamship Company early.—Editor 'S.S.'

NEW SECRETARY OF CONFERENCE* COMMITTEE

BRO. P. C. DAY, Holmleigh, 68b Stamford Road, Handsworth, Birmingham 2».

Springtime,

(Song of Sol. 11.11-13)

'HATH the rain a 'Father?'
'Who can stay the bottles of heaven?'
Jehovah asked of one of old!
Majestic thought! Ah, who hath wrought
The Seasons as they still unfold?
Rejoice with me! 'tis plain to see
The One who promised doth yet perform,
That these for Time shall ever be!
And after winter, cold and drear,
Comes Springtime with its all-round cheer!
The joyous birds begin to sing,
All nature, too, is on the wing!
Look! here and there and everywhere
Is resurrection life! With conquests rife!
Which all and sundry richly share.

Ah, ponder my soul; a parable see!
In all this great wonder, there's something for thee
To love and remember; that life's coldest December,
Should never prevent, or circumvent,
The coming of Springtime for thee.
But what of this Springtime-life in my soul?
How doth it work? What is its toll?
It means busy days in love's service and ways—
With faith's aspiration and hope's inspiration,
To honour my God and others console.
There's much that's not beautiful, in those chilly days,
Crept into my being and character and ways;
All this must die, and I must rely
On Christ, my dear Saviour, and in penitence say:
'Lord, help me to live in Thy Springtime to-day.'
The Springtime of Beauty, in life all Divine,
The Springtime of Faith, in love's service to shine;
The Springtime of hope, when I plant God's good Seed—
Of His Truth, Love and Holiness,
In our lives that have need.
And when, lo, at last, these scenes will be past,
Of earth's humble endeavour, in love's service together,
When the faith that we had and the hope making glad,
Have made Life a Springtime, creating much sunshine,
We'll find it the kernel of Springtime Eternal!
—S. JEPSON.

EVANGELIST FUND

The following subscriptions were received for the Evangelist Fund, April, 1946:—

Nos.	-	&	s.	d.
751			5	0
2		5	0	0
3		2	0	0
4		10	0	
5	..	1	0	0
6		10	0	
7		2	0	0
8		10	0	
9		5	0	0
760		2	10	0
1		5	0	0
2	..	1	0	0
3		1	0	0
4	..	25	0	0
5		10	0	
6	..	20	0	0
7		2	0	0
8	..	1	0	0
9		5	0	0
770		1	0	0

R. MCDONALD,
Treasurer.

Pressing Toward the Mark.

Substance of Address by Bro. A. L. Frith, at East Kirkby Conference.

'But this one thing I do . . . I press toward the mark . . .'

Philippians iii. 12 and 13

THE call of the age is forward. Great changes are taking place everywhere. I speak in the parish of my birth, and notice that electric lamps illuminate the streets. I remember the first gas lamps, and, in our homes, paraffin lamps, also a liberal use of candles. No one wants to go back to that. In household work the drudgery is being taken out, inventive genius is easing the load. Great social changes are taking place and will take place. This is inevitable, a more equal distribution of wealth, and government in the interests of the people generally and not for a few. On the other hand, mankind is again at the cross-roads; atomic energy has altered the whole outlook, if this is to be utilised for the benefit of mankind, well and good; if not, the future will not bear thinking about. It will be an appalling nightmare for thinking people.

What of religion? Where are we? In the religious world there is confusion worse confounded. There is no hope at all in sectarianism. On the war question, for instance. Twice within the lifetime of many of us here, the religious world has thrown its weight on the side of war by carnal weapons, and it is as certain as anything can be, that it will do so again should a third world war come, the cry being to save the world from Communism.

Look at the religious world. Churches have become largely centres of social intercourse and entertainment. They have little or no conception of the implications of the Gospel and man's need of salvation. They will spend any amount of time on concerts and operettas, and get a crowd. For the things which really matter there are, oftentimes, a mere handful. It is of little use to talk to such about the need for the unity of the 'one body.'

What of the Churches of Christ? Why are we here to-day? What is our purpose? For more than twenty years, these Conferences have been held and have grown in numbers and influence. The meeting to-night is the largest ever held. I migrated from Methodism within a short distance from this place. I took my local preachers' examination, and was accepted for full plan. I speak to many brethren here to-night, with whom, afterwards, I came in contact. We compared our respective positions, and after many months of thought, discussion, prayer, and searching of the New

Testament, I joined the Churches of Christ. I came to see then, and what I believe now, that our Churches hold the truth. By that, I mean that our pioneers were men who took their stand upon the Word of God, accepted it at face value. They believed and said, with W. W. How:

'It is the 'chart and compass

Which o'er life's surging sea,

'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.'

They saw their way clearly. Their writings bear witness to a fine and intelligent grasp of New Testament truth, and they could give a reason for the 'hope that was within them.' The insight and vision that had caused them to seek to restore Christianity as it was at the first. 'Into this glorious heritage we have entered. They were not, and we here to-night, are not concerned with reformation. Our watchword is, and should be, Restoration. The course of the Reformation was reformation. Out of that sprang modern sectarianism. The mistake the reformers made was that they did not clear the ground, remove the rubbish of centuries, and build upon an entirely new foundation. Sincere—yes, as many to-day, but sincerity was not, and is not, enough. Saul of Tarsus was absolutely sincere when he 'breathed out threatening and slaughter,' and furiously persecuted the Church of God.—Sincere, but absolutely misguided. Some of us will begin to believe in the sincerity of religious people when they are sincere enough to examine the Word of God, And out what He requires, and be prepared to act accordingly. So, for us, the way forward is the way back; back as far as we can get to Jerusalem. The stream is purest at its source.

The enemy to-day is within the gates, we have nothing to fear from outside. Apostasy is all around us and within. Enough of unbelief in the Word of God, of higher criticism. What, and where are the 'assured results' of criticism and scholarship about which we have heard so much during this century? I am tired to death of those who tell me what Jesus and Paul should have said, and who are constantly putting them right. Enough for some of us to try and grasp what Jesus and Paul did say. Paul, with unmatched courage, zeal, tireless energy, any devotion to his Lord was aflame with the good news of salvation from sin. This was the passion of his life: doing the 'one thing,' doing it well, and 'pressing on' all the time towards 'the

mark.' The call to us is not: Be caught up in the world's rush, and be carried along with the stream. We have great work to do, no one can do it but us. Other things may be important: education and social reform, but surely a lot of this work can be left to those who have little or no interest in the kingdom of God. Let us beware lest minor things take first place, instead of bending our energies to do the 'one thing' and 'press on' in the way laid down by God.

In closing, let me beg of you, and especially the young—with whom is the future—to hold fast to the truth of God's Word. Give time to reading and study, become informed so that you can contend for, and defend the faith 'once for all delivered.' Our chief weakness to-

day is that a generation has grown up not knowing of our heritage, and not fully instructed in the Word. Let the appeal always be to the New Testament. This is the final court of appeal in all matters of faith and practice.

In the Churches, do not depend too much upon the evangelist. Give him all possible support, but develop all local talent. Churches have died out because brethren with ability have not been encouraged to serve as they could. Let all be evangelists, telling forth the story of the Cross.

Christ is still the only hope of the world, sin is at the root of all our troubles; great is our responsibility and opportunity.

What must Churches of Christ stand for.

Substance of address by Bro. R. B. Scott at East Kirkby Conference. -

THERE is a theme often spoken and written about: "What do Churches of Christ stand for?" What can the public think, indeed, when there are three different meetings in one town, claiming to have the same plea and yet at loggerheads with one another? Such a position gives the lie to the very plea we make for unity among Christians, and gives much cause for heart-searchings. One of those meetings may be right and the others wrong, of course, but if we are to have unity what must we stand for? My first answer is that we must stand for an **Infallible Book**.

It must be realised that unless we have the Bible (in particular, the New Testament), and can rely upon it fully, we are left with man's memory or traditions, or his deductions from the Bible. And we, know from history how dangerous these are. The apostasy of Rome, and the extravagances of the 'holy rollers,' are illustrations of our propensity for falling away from truth even when we have the Book to guide us. Where would we be without it? A very short consideration suffices to satisfy the reasonable man that we cannot do without it.

Man is very prone to fall away from truth. Not one of us dare claim to be unfaithfully faithful to it. We are all most liable to err. We need not self-confidence but God-confidence. Therefore we must apply ourselves with constant care to the source of truth, the Bible. If the truth is not there, or it is not to be relied upon, there is no other possible source elsewhere, and life become unbelievably futile. We look round on our unbelieving fellows at times and try to realise what it must mean to have no background to life. How does the worldly man feel for instance when his loved ones are taken? Is his only consolation in exciting pleasures to

'smother' his realisation of his true condition—'without God and without hope in the world'?

The Churches must stand for the **Infallible Book**, portraying the **Infallible Man**, speaking the **Infallible Truth**. We just cannot hope for unity without it. Impostors and deceivers have deluded men from time to time, basing much of their teaching upon portions of the Book, or misconstructions of it. Generally, the imposture is obvious to the careful and constant reader, who goes to the Book to get his instruction, and not to confirm some ideas of his own from it.

John's second letter, verse twenty, reads: 'Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.' This is the Authorized Version (authorised by the 'wisest fool in Christendom,' but by the providence of God a most accurate translation). In this place, the Revised Version corrects 'transgresseth' to 'goeth onward' and gives 'taketh the lead' in the margin. The Twentieth Century Version translates the whole passage thus: 'Every one who goes beyond the limits of the teaching of Christ has failed to find God: the man who keeps to that teaching has found both the Father and the Son.'

Now 'transgress' means 'stepping across'; 'digress' means 'stepping aside'; 'progress' means 'stepping forward,' and the last word suits the passage better. The Greek is even more emphatically indicative of 'going forward.' It is, in fact, 'going forward' in the sense of 'going beyond,' 'getting advanced,' or, as the margin of the Revised Version shows, 'leading on ahead.' The contrast in the passage now becomes clear to us for 'abide' means to 'stay with or beside.'

Consider the tendency of man to do more than is authorised in Scripture—to add his own ideas to the Divine Word. Looking around the sectarian bodies we view innumerable changes in, additions to or subtractions from what is commanded. Here, however, the warning is given that such things remove the most precious possession of all. The passage requires a stronger form of words than our modern version allows—hot finding God. It means—as the other version shows—possessing God. This is a wonderful thought, and a poet has expressed the wonder in asking:

'And can it be that Christ in me
Doth condescend to dwell,
That He is mine, the Lord Divine,
Jesus, Immanuel?'

Remember, indeed, that we are indwelt by Christ through faith, and this involves every one of us in a realisation of the closeness to us of the Godhead, therefore a close following, a diligent imitation of the Saviour. It necessitates a manifestation of the spirit of Christ in both thought, word, and deed—all to be brought into captivity to the love of Christ. To give an instance, we should never say 'Good gracious,' for it means 'Good God,' whether we know it or not, and is condemned by the teaching of Christ, when He said: 'Let your speech be yea, yea; nay, nay: and whatsoever is more than these is of the evil one. Our speech must be pure. It is the issue of our mind and heart. Thoughts must be under the control of the Divine Mind as exhibited in the Divine Word.

Again, our lives have to be brought into conformity with the moral standards of the Word. We must stand fast—but we must progress. There is unlimited scope for each one to rise higher in behaviour and character, thus living daily nearer to God, and being changed from glory to glory into the Divine Image. In this we cannot get too far.

Let us make every endeavour, then, in this two-fold, life-long work, to maintain the standard of New Testament truth, not going beyond its limits, and to reproduce the Christ in our mortal bodies.

R. B. SCOTT.

ALL my life I have lived in the presence of fine and beautiful men going to their death because of drink. I call it the greatest trap that life has set for the feet of genius.—Upton Sinclair.

WANTED

ENGLISH MAN'S Greek Concordance, price to Editor 'S.S.'

Should Christians Vote?

Dear Editor,—In closing this discussion, it is indeed difficult to be brief and at the same time answer all that is introduced in the letters by Brethren J. Anderson, R. Montgomery, and W. Barker.

For the sake of brevity, readers are asked to refer to my first article in the January issue of the 'S.S.' for the premises upon which I based the conclusion that a Christian should not vote. The late evangelist, S. M. Jones, of Beamsville, Ontario, used to say that the most important thing in a discussion is to have a few well-defined points; to keep to them, and see that your opponent does likewise. Mine have been entirely ignored, except by Bro. Barker.

I will review the letters in the order they appeared, endeavouring to answer the most important points in each.

It is difficult to understand how Bro. Anderson arrives at many of his conclusions, seeing he attributes to me statements I did not make and views I do not hold. Certainly not from my previous article, for he makes me contradict, in a number of instances, what I there wrote.

Here is an example: "The position taken seems to be that the Saviour's tribute gave no light as to whether or not tribute should be paid." Yet I wrote: "Jesus's reply evaded their trap, yet warns them to take care that they give not more to Caesar than his due, themselves as well as the tribute he required." We are clearly taught by Jesus and the Apostles to pay tribute and custom to whom it is due. A Christian pays taxes conscientiously, not from fear of the penalty for not doing so. We differ not here, but upon Bro. Anderson's use of these passages to prove that Christians should vote. We were discussing, voting not taxation.

He then says: "Bro. Whitfield holds that the instructions were only temporary and local." But I do not. To And out who speaks and to whom and under what circumstances, I consider to be one of the primary rules of Scripture interpretation. If I object to an asperionist's use of Scriptures referring to baptism as proof of his position, on the ground that they cannot include sprinkling as it was introduced at a much later period, would that be temporising and localising the command to be immersed?

Again he says: "For us now to take heed to the Instructions Would be for us to turn back to the powers of darkness and abandon ourselves to bitterness of soul and blood-thirsty vengeance. How obedience to the injunctions, if made by "saints of other times, can be so wicked we do not understand. An explanation is not given." No, because I made no such statement! If language means

anything it certainly will not allow that obedience to a command can at the same time both prevent and yet produce the very same thing. Here is what I wrote: 'The Christians, were liable to be excited to take vengeance into their own hands and rise up and slay their cruel tormentors. Paul's admonition is an injunction to submission even to these horrors, leaving all in the hands of a righteous God. Paul is using all the persuasive powers he possessed to prevent them from abandoning themselves to bitterness of soul, etc. Such paraphrasing of my words so as to produce the very characteristics in obedience to a command that I said was given to prevent them, needs no explanation, but a re-reading of the original statement.

Bro. Montgomery's letter seems to present the view that, in addition to the Church faithfully proclaiming the message of Christ on all spiritual, moral, and social issues and thus create a conscience that will not permit individuals to participate in things unspiritual, immoral, and unsocial, its members must make these issues political and compel the acceptance and conformity of the involuntary. This is contrary to the spirit of Christ. He would re-create society by the transformation of the individual, not by mass movements.

In his supposition, he puts one opposed to compulsion in the ludicrous position of using force to prevent force by another, to whom he has neither given or delegated the authority.

In answer to question one: We cannot justify any calling by merely stating whether a Christian can follow it. They make mistakes here as elsewhere. Christians can err or we have no erring Christians, and if there are no erring Christians there are no Christians at all!

Answer to question two: Brethren eulogising Cornelius's moral character often emphasise that he was all this and yet a soldier. The moral being, war can be justified. No defence is claimed for aggressive wars. Even Napoleon denied ever engaging in such. But Cornelius, before conversion, was a soldier of the most despotic, aggressive nation of that day. His Government could not even tolerate Christians as private citizens. If he continued as a centurion of that army, he would be called on to persecute, imprison, and even put to death those whose only crime was a common faith with him in the same Lord and Saviour.

In conclusion, Bro. Barker seems to infer that because human government is ordained of God we must support it. But what is it ordained for? To execute Wrath upon evil doers.' (Rom. xlii. 4.) This Christians are forbidden to do. (Rom. xii. 17-20.) Hell is ordained of God for a purpose. (Isa. xxx. 30.) Wicked, idolatrous kings of the Old Testament are referred to as God's ministers, 'his anointed' to fulfil His pleasure. Christ was 'ordained' from the founda-

tion of the world to be slain, but surely it does not justify the wickedness, of those who crucified the Lord of Glory! In God's selection of His ministers there is a harmony between their character and the work to be done. John could not have betrayed his Lord. The care of the mother of Jesus could not be committed to Judas. Both were used in the divine economy of God; each for the work they had chosen and prepared themselves to do.

The law of Genesis ix. 6 was not given by God through human government, but direct to His people, before the rebellion in the first government resulting in defiance of God. This law has been incorporated by some—not all—governments in their legislation. P. WHITFIELD.

Scripture Headings.

(Acts xviii. 24 to XX. 38)

Apollo: Like the Apostle Paul, Apollos had the advantage of a good education. To be mighty in the Scriptures is an attainment all disciples should seek. He was 'learned' (R.V.), not only eloquent (A.V.), and was 'instructed.' These things would not have taken him far, had he not also been 'fervent in spirit.' We love Apollos at first sight, seeing all these excellent things together. The Lord can well use all our talents, once they are surrendered to His use. There is one other most important thing about this man—he was willing to learn.

We think Apollos knew the story of Jesus, but he had not heard the great commission, nor learned the full story of redemption. The fame of his coming to the synagogue at Ephesus reached Priscilla and Aquila, who would be in close touch with the Jews, if not still worshipping with them. (See Paul's last message at Ephesus xviii. 19-21.) Having received the full counsel of God through these two fellow-workers of Paul, Apollos preached Christ fully.

Coming to Greece, his knowledge of the Word enabled him to deal ably with the Jewish opponents of the truth, so that Paul could afterwards say: 'I planted, Apollos watered,' and some in Corinth even claimed him as leader as against Paul. (1 Cor. i. 12.)

Paul at Ephesus: We do not know whether the twelve disciples of John the Baptist, found by Paul at Ephesus, had been originally instructed by Apollos, but they had evidently not come into contact with the Church, including, as it did, Priscilla and Aquila. John preached that the Holy Spirit baptism was to be administered, but that promise was not fulfilled until that great day of Pentecost, when miraculous signs of His coming were given, when, too, the order was promulgated—faith, repentance, baptism, forgiveness, receipt of the Spirit. At

least, we see in these believers the glad acceptance of further light and obedience to it, followed by special blessing.

In the great city of Ephesus, very largely Gentile and idolatrous, we do not witness the same bitter opposition by the Jews. It is true they, after three months, were hardened and disobedient, and spoke evil of the Way. Only at that point did Paul separate the Christians from them, apparently having hoped to bring over the whole of the Jewish worshippers to the truth. That he was able to use a school so freely—daily—argues a friendly owner. Asia is a province of Asia Minor only, of course, but a large one, of which Ephesus was the chief city and a highway of trade into the interior, and from East to West. It is implied that the truth was spread through the visitors from neighbouring towns and districts, who carried it away with them. God manifested Himself, too, in miracles, which would greatly increase the influence of the Apostle. With what joy would he view the mighty growth of the Word.

Sceva is not the first 'magician' encountered successfully by the Gospel. Simon and Elymas were signally unmasked also. It seems scandalous that the Jews should produce sorcerers against whom the Law of Moses is so strict. The name of Jesus, rightly used and reverently, is a source of power, but used wrongly and irreverently it must bring judgment in its train. Little did those would-be wonder-workers realise their danger, when they thought to take advantage of the power. The magic arts held sway over many hearts, even among believers, and this incident served to purify the Church, too.

So great a growth of the Word of God soon made its influence felt on those whose livings depended on the idolatrous worship of the Ephesians, whose temple to Diana was one of the seven wonders of the ancient world. It is never difficult to stir up the people when their pockets are affected, but it certainly was a striking testimony to the work of Paul. Some of the Asiarchs had been influenced by him, too, so as to wish to save him from danger. We note his own willingness to face the mob, and can estimate his great anxiety for Gaius and Aristarchus. References to Paul's letters to Corinth indicate he was bearing a load of sorrow at this time on account of news from Corinth (2 Cor. ii. 4), and in 2 Cor. 1:8-11 we seem to have a reference to this very incident. He had already sent forward Timothy and Erastus.

The riot which seemed so great a menace died down as suddenly as it had arisen. The Town Clerk's words show more tact and wisdom than honesty, if we read them aright, and there is a veiled sarcasm surely in the reference to the certainty of the 'truth' about Diana.

Paul's Journeyings: The route taken by the Apostle on this third journey would take him through the inlands of Asia Minor—Cilicia, Lycaonia, Galatia, and Phrygia—to Ephesus. 'Upper coasts' means rather 'highland regions.' He spent three eventful years at Ephesus, and then passed over to Macedonia, probably by ship to Philippi. Here he 'gave the disciples much exhortation,' and then spent three months in Greece, probably with Corinth as a centre. It is generally agreed that the first letter to the Corinthians was written from Ephesus, the second from Macedonia; Romans and Galatians from Corinth in the course of this journey. The student would indeed need to read the letters concurrently with Acts to get a true picture of apostolic labour and thought.

Please take 'note of Luke re-joining the party of travellers on their way towards Jerusalem, at Philippi, and thereafter being an eye-witness of his record. We are inclined to regard the list of the trials of Paul in 2 Cor. xi. as covering the whole of his life, but they preceded his testimony at Jerusalem and the voyage to Rome, and the long imprisonment there.

Troas: Paul's journey is towards a trial of sufferings; bond of affliction await me. Little wonder that his great longing would be to give all those from whom he was parting every possible encouragement. Thus he spoke long at Troas, and the death and resurrection of Eutychus was a means in God's hands of 'not a little comfort' to the brethren at that place. We have here the Scripture which indicates the apostolic precedent, for weekly breaking of bread. We might say, not an absolute proof, yet reinforced by history and other Scriptures, putting the matter beyond reasonable doubt.

Paul's Farewell to the Ephesian Elders: This remarkable and stirring address is just full of lessons for all. We can give it but a cursory glance, having exceeded our space without touching upon many vital points in the great story. It is good to have Paul's own record of that work in Ephesus, which caused so great a stir and spread the truth so widely. Any true success in Christian work must involve much striving with self and with others, as Paul here endured. But few modern ministers of the Gospel could claim with that degree of truth to be pure from the blood of all men. Neither have we learnt in the same school of trial not to count our lives dear unto ourselves.

With what deep sorrow would Paul view the entry of wolves into the flock, and the sad deterioration among those God-appointed elders, by which some would become perverse and draw other souls away from the truth also! With

untiring precept and steadfast example he led them in the right way, yet even this was not effective with all.

Verses 36 to 38 present a picture of which many might be ashamed, but it would indeed be good, if in the Church,

we had less laughter—which is not becoming—and more tears. Rarely are we moved to tears, yet the scenes of sin and shame in both world and Church are such as might well make angels weep today.

R. B. SCOTT.

The Worthy House.

'AND if the house be worthy, abide there and let your peace come upon it.' These are the words of Jesus and form part of the direction given to the Apostles when He sent them out under the first commission.

On entering any village or town they were to look for a worthy house, and if after the customary salutations they found it really worthy (that is, kindly disposed towards them and their work) they were not only to abide there but let their peace (that is, the peace of God of which they were the almoners) come upon it. We have no reference of any house thus visited at that time, but we can be sure, that God's blessing rested upon all such houses. Perhaps such houses were few and far between in that day, for even in our day they are none too plentiful. My mother must have been acquainted with this Scripture for I recall vividly how disappointed we were if the visiting preacher did not go home with us.

You recall how God's blessing rested on the house of Obbedom while the ark rested there; and how even Rahab, the harlot, was rewarded by God for simply helping the spies; proving that you cannot do anything in the way of service for God or His family and go unrewarded. By the same token you cannot hurt any one of them and go unpunished.

Now just what constitutes a worthy house? I can And some houses in the Word, of God that could be called unworthy. Hezekiah had such a house, for when he had the opportunity of giving God the glory for his greatness he forgot God and gave his visitors from far off lands the impression that he was a self-made man. Isaiah came to him and said: 'What have they seen in thy house?' And he said: 'I have showed them all my treasures.' Not one word did Hezekiah say about God's fighting his battles or prolonging his life and prospering him, and so his treasures were taken away from him. That is an unworthy house—no place for God in it.

Eli, the priest, made his house unworthy by his failure to correct his boys. Eli was an indulgent father, who, when his boys did wrong, instead of taking them out to the woodshed, looked the other way, and so his boys became a national menace. They brought disaster to Israel. Their wickedness caused Israel to lose the battle with the Philistines,

and when the ark of God was brought out to save the day, they lost that, too, and that means that they lost God. In that battle the two sons of Eli were slain, and when the word was brought to Eli of the disaster, he fell and broke his neck. His daughter-in-law, Phinehas's wife, prematurely gave birth to her son whom, with her dying breath, she named Ichabod. What terrible things befall people who live in unworthy houses!

But, thank God, we can find many worthy houses in both the Old and New Testaments, though I have time to call attention to but a few of them.

Abraham lived in a worthy house. How can we tell that? Well, he is called the friend of God, the father of the faithful, and God himself said this about him: 'I know him that he will command his children and his household after him that they shall keep the way of the Lord to do justice and Judgment.'

Moses was reared in a worthy house. How carefully his mother taught him to revere God and to obey Him. Why, not all the school of Egypt could undo her work, and when the time came for him to make choice between the throne of Egypt and affliction among God's people, he chose the latter. He had learned at his mother's knees how short lived are earthly pleasures and how enduring are the things of God.

Samuel was reared in a worthy house. His parents never neglected the house of God. Samuel was heaven's gift to them because they wanted a boy, not for self-gratification, but to raise to the glory of God. Most boys are mother-made and, mothers, that places a fearful responsibility upon you. Read carefully the story of Jochebed and her boy and of Hannah and her boy.

In the Old Testament we read of a Shunamite woman and her husband who lived in a house by the side of the road. This woman noticed that Elisha passed their door frequently and she perceived that he was a man of God. She persuaded her husband to build a room for Elisha so that he could rest there. As a result for their care of the prophet, God blessed their home with a son. One day, when to manhood grown, the boy was helping his father in the field and took sunstroke. The father carried the boy home to his mother. The mother made a 'bee-line' for the home of Elisha and, insisted on his coming back with

her. Elisha did and restored the boy to life.

Later, when during the famine, this woman lost her home and her farm, it was restored to her by the king through the intervention of Elisha. Jesus said: 'If the house be worthy, let your peace come upon it.'

Now in the New Testament we have, first, the home where Jesus was reared at Nazareth. We can see him trudging by the side of his parents to the house of God; a custom established in early life and never neglected, for when he returned to Nazareth, a full grown man, the record says: 'As His custom was, He entered the synagogue. He was subject unto his parents. He grew in wisdom and in stature and in favour of God and man. In the worthy house the children are subject to their parents; in the worldly house the parents are subject to the children.'

We have a beautiful picture in Luke's narrative of the home in which John the Baptist was reared. His parents were a God-fearing pair and they raised a fearless Gospel preacher in their home.

Then there is the home at Bethany where Jesus loved to be; the home of Lazarus and Martha and Mary. Just think what Jesus meant to that home.

Timothy was reared in a worthy house; instructed in the Scriptures by his mother, Eunice, and his grandmother, Lois. Paul was enabled to say of him: That from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.'

These are enough examples of the worthy house to drive home our lesson, which is that we cannot estimate the value of worthy houses, the Christian families, in their importance to the nation. The family came before the Church, and the Church now constitutes the family and house of God. The word 'home' can stir emotions that no other word in the English language can stir. Ask those boys of ours who are now so far away from home, many for the first time in their lives. How they devour the pages of the local newspaper. There is a popular song on the air to-day called 'Don't Fence Me In.' I could wish with all my heart that I had the power to fence in every boy and girl in America with a good Christian home. Then we would soon outgrow wars. We would have fewer of those heartaches that oppress mankind to-day. No Church is any bigger than the home life of its members, and no nation is better than its home life.

Let us look inside a worthy house. You can tell it by the pictures on the wall, by the books scattered around, by the attitude of each member of the family toward other members. The inmates of that house see with the eye of faith beyond these transitory scenes an inherit-

ance, incorruptible and unfading. They have learned in the school of Jesus and expect to be one day where He is, Every member of the Christian home is a good citizen, a good workman, a good neighbour. They are found in the Spirit, in the Lord's house on the Lord's Day. They know that they 'who wait upon the Lord do renew their strength.' They seek the company of those of like precious faith. Their hearts are responsive to the cry of the needy, They know how to comfort the sick and the bereaved. They are calm under trial. When one member of the family is taken by the hand of death, they sorrow not as those without hope. They are comforted with the knowledge that their loved ones are with Christ which is far better. Not lost, but gone before.

That holy fellowship begun on earth and consecrated by religion can never end. Our glorious Leader has conquered death and thus given us a pledge and assurance that they who sleep in Jesus shall awake in His likeness and be received into those mansions He has gone to make ready.

Beloved, is your's a worthy house or is it a worldly house? Would our blessed Lord, if He were to visit us, feel at home? It is the worldly houses that have bathed the world in blood and unless we have worthy houses we cannot have the peace of God. Who will say to-day with Joshua of bid: 'As for me and my house we will serve the Lord'? God's blessing will cheer your dwelling and enrich your home. Let us re-build the broken-down family altars and give our young people the start in life they need. God stands ready to bless to-day The Worthy House.

E. G. ROCKLIPP.

EVANGELISTS AND WORLDLINESS

Dear Brother Hines,—Should the leaders of a congregation bring in an evangelist for a meeting when it is positively known that he smokes cigarettes and attends the movies? Are these the lust of the flesh and of the eye?

—Mr. X., 6kla.,

It is no more sinful for an evangelist to smoke cigarettes and attend the movies, than the elders, deacons and teachers of the congregation. Neither should preachers, elders, deacons, teachers and other' leaders in the Churches smoke, chew tobacco, attend movies nor do anything whereby the weak members of the Church offend. Read Romans, chapter xiv. If I were an elder of a congregation, I would not employ any preacher for anything who sucked cigarettes, smoked a pipe or cigar, attended the movies, played cards, went mixed swimming, and who would not pledge himself to also preach against worldliness and ungodliness in the Church as well as teach the positive. I

am confident no congregation can be held higher than its preachers, and our preachers, as a rule, will be what the elders demand. Cigarette smoking is one of the evils of our age. Ladies and gentlemen who do not smoke, must suffer, when in the company of those who do smoke, by having their otherwise pure air contaminated with the scent of the noxious weed. Christians should not use tobacco in any form and preachers should set the pace. Personally, preachers who smoke in my presence have lost my full respect for them.

'Gospel Broadcast.'

A LESSON FROM A DOG

DOGS are more than faithful friends to man; they are often our teachers, as this story shows. A physician was once called to the home of a family living on a side road about a quarter of a mile from the highway. This side road was in such bad condition that the doctor left his car near the highway and walked to the home where there was sickness. As he was returning to the car, he noticed a movement in the grass by the roadside. A second or two later he heard a noise that sounded like a howl or groan. Approaching closer, he saw a dog, evidently in great pain lying in the grass. Examination showed a large thorn in the dog's foot. The physician, a lover of dogs, picked up the suffering animal and carried him to his car. A few moments later the dog was in the physician's office at his home. The doctor tenderly removed the thorn, then applied an antiseptic to prevent infection. The wound was wrapped carefully, and the dog placed on a comfortable bed. Here he lay for several days before being able to walk. Each day the physician fed and watered him. After a few days, the dog was able to walk, comfortably. All this time he seemed to show gratitude wagging his tail every time the Doctor appeared

Then one night, without warning, the dog suddenly disappeared. Why did he leave the home of his new friend, the physician? Was this a way to express gratitude? The man of healing was quite disappointed that the dog left him so abruptly, but decided to forget him and went to bed.

The next morning, while eating breakfast, the doctor heard a scratch at his door. Opening, he saw before him the dog that had left. The animal was wagging his tail and seemed highly pleased about something. Beside him was another dog that seemed to be suffering. The first dog would look at the physician, then look at the miserable dog at his side, wagging his tail all the while. The man then examined the second dog, and found that he had gash in the

side. The doctor lifted him up and carried him into the office, followed by his friend.

The first dog was healed of an injury. His idea of gratitude was to go out and find another suffering creature and bring him to a place where he, too, could find healing. So we who have found in the Lord Jesus healing, cleansing, forgiveness can best show our gratitude by bringing some other person into the presence of the Christ. Think how fast the Church would enlarge if every Christian would do this! If a dog can bring another dog to a person for healing, so can Christians bring their friends to the Great Physician.

JOSEPH D. RYAN.

A CHRISTIAN SPIRIT

A 'CHRISTIAN SPIRIT,' as interpreted by some folks, means, 'Do not expose error,' 'Do not rebuke Church members,' 'Do not reprove sin in high places,' and in particular, 'Do not offend the sects.'—'Bible Advocate' (Official), March 15th, 1892.

Hews.

Newtongrange.—The Church has been richly blessed by the labours of Bro. A. Odd, of Glasgow, during March and April. He did not spare himself, but spent much time setting forth the principles of the Gospel of Christ, and exhorting all to walk therein. He also started a young men's class, which we hope will be the means of much blessing in days ahead. Though there were no additions, the Church has been built up and strengthened.

During May, we have Bro. Brown, of Dunfermline, as our speaker, and we ask for the prayers of all that the Gospel may have free course and be glorified. Wallacestone. — The Church here witnessed with great joy the immersion into Christ of three of our Sunday school scholars — Janette Dougall, Sheena Matheson, and Percy Wynn—on Lord's Day evening, March 17th. A good company of brethren and friends were present. Bro. David Dougall administered the ordinance, and Bro. Alex Brown gave the Gospel message. They were received into fellowship on March 24th, when Bro. John McLaren, on behalf of the Church, gave them a welcome to our fellowship. We praise God for this increase.

After our Gospel meeting on Lord's Day evening April 28th, four decisions were made for the Lord. They were Mrs. Whyte, her daughter, Audrey Whyte, Mrs. McIntyre, and Andrew Scobbie, all of Wallacestone. At our Wednesday evening meeting, on May 1st, it was the Church's great joy to witness their im-

mersion into the ever-blessed name of Jesus, Bio. Dougall administering the ordinance, and Bro. A. Brown preached the Word. They were received into fellowship on May 5th, when Bro. McLaren gave them a welcome to fellowship on behalf of the Church. 'All praise to our redeeming Lord, who joins us by His grace.' The brethren are pressing on with renewed courage and spiritual strength for the extension of our Lord's kingdom here on earth. We pray they all will be faithful. it B. BROWN.

Obituary.

Buckhaven— We regret to record the death of Brother Robert Smith, who died on Tuesday, April 2nd. He was a member of the Church for eleven years, and passed to his rest in his eightieth year. It was his wish that Brother John McLaren should officiate at his burial, and this was done accordingly. The funeral took place at Methil Mill Cemetery, on April 4th. Our brother Smith and his wife (who was also a member of the Church) were regular in attendance round the Lord's table. Both turned to the Lord late in their lives, but the turning was real, affecting them in such a way as to give the joy experienced only by those who give themselves to Christ. 'Blessed are the dead who die in the Lord.'

J. MCLARKN.

Bulwell.—The memory of one of God's jewels—Brother W. H. Cook, of Bulwell, Nottingham—has suddenly and ruthlessly been revived by the passing out of this life, on Lord's Day, April 14th, of his revered mother, Sister William Cook. She had, attained the ripe age of eighty-four years, and had been a faithful member of the Churches at Bulwell for nearly sixty-four years. Her husband predeceased her sixteen years ago to the day. She was well known and much esteemed, not only in Bulwell, but

throughout the district. The revered mother of four sons and one daughter, who, as far as is known to the writer, are members of the Church at Broomhill Road. Of a quiet, unassuming disposition, she continued faithful until the last and was most consistent in her attendance at the meetings of the Church. Doubtless, her influence had much to do in making our late brother, W. H. Cook, such a power for good. Both she and her dear husband were known to have more than a passing interest in the movement for the restoration of the old faith.

'Gone to meet the loved ones
On the shining shore,
To be with them forever,
And to part no more.
O; the bliss and glory
Of the joyous hour!
Till then keep us, Saviour,
Lord of Life and Power.;

An impressive service was held in the Sroomhill Road Chapel, conducted by Bio. Fred White, who also performed the last rites at the graveside w. n. JRPSON.

Glasgow. — On Saturday, May 4th, we met to pay our last respects to Sister Joan Waugh. Sister Waugh was one of the children of an old family connected with the past days of the Churches of Christ in Glasgow. For many years she has borne a sweet testimony to the saving grace of God in Christ Jesus. I have known her personally for just a few of those years, and so I cannot bear the testimony of many, but I can say that I found in Sister Waugh one who was always ready to encourage, to cheer, and to bless by her kindly words of counsel. We look back over these eventful years and we can say truly that we have often thanked God for 'Aunt Joan,' as we called her.

To the God of all consolation we commend her grief-stricken brother, sisters, and friends.

ANDREW GARDINER, JUNIOR.

THE SCRIPTURE STANDARD is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: One copy, 2s. 6fl.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Halt Street, Ulverston, Lanes. AH orders and payments to the Treasurer: A. IJ. FRITH, 13 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westbora, Dewsbury, Yorks.

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

Secretary of Conference Committee: F. C. DAY, Holmleigh, 69b Stamford Road, Handsworth, Birmingham.

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