

SCRIPTURE STANDARD

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

1891'1941.



IN March 1st, 1890, we were immersed into the name of the Lord Jesus, and received into fellowship with the Church of Christ, Ulverston in Furness, Lancashire, on the same day; so that we have now completed fifty years membership with Churches of Christ. We are deeply grateful to Him whose grace, goodness, and mercy, have enabled us to reach this notable milestone. 'Ebenezer, hitherto hath the Lord helped us !'

'Many days have passed since then,
Many changes have we seen;
Yet have been upheld till now,
Who could hold us up but Thou?'

Our first attempt at public speaking was made at a cottage meeting in June, 1891. Since then, we have delivered some 11,500 addresses. In February, 1901, we commenced work as a whole-time evangelist; and have put in some strenuous spade work in Yorkshire, Lancashire, the Midlands of England, Scotland, and Ireland. As we grow older, instead of slackening off, we seem to be busier than ever, preaching, visiting, editing, training, and correspondence.

When we call to mind the many who years ago predicted that we would collapse and fill an early grave, we marvel that we have been so long spared. Perhaps with some of these prophets the wish was father to the thought.

With Paul we can say, 'Having therefore obtained help of God, I continue unto this day.' If we have rendered any real help to the cause of Christ, to Him be all the praise!

An outstanding memory of the early days is the first Annual Conference of the Churches of Christ we attended, at Wigan, in 1891. Truly there were giants in those days:—David King, Alexander Brown, George Collin, James Anderson, Bartley Ellis, and others. These men were jealous for the Lord, and valiant for the truth. With a great sum they had purchased freedom from the bondage of sectarianism, and they would not sell that freedom, however high and tempting the proffered price might be.

It is said, to-day, that dwarfs can see as far as giants, if they are put on the giants shoulders. But can they? It is not a question of height, but of sight. The giants of those past days were far-sighted, they had keen spiritual discernment. They saw and stated clearly where any departure from the faith revealed in the New

Testament, and compromise with sectarianism, would land the Churches. We are witnessing, to-day, the havoc wrought through fraternisation with, and imitation of methods of sectarian parties. All the attempts made during the past fifty years to hasten progress by departure from the safe and sure, if slow, methods of our fathers in the faith, have ignominiously failed, and have left the Churches weaker in numbers and spirituality.

At the Annual Conference held in Edinburgh in 1892, Bro. David King read a paper on 'Fifty Years' Work, and the Lessons it Suggests,' in which he clearly stated the great principles adopted by the pioneers, such as: 'That the word or testimony, of the Apostles is, of itself, all-sufficient, and alone sufficient for the union of all Christians.' Summing-up, Bro. King said, 'Our conviction, then, is firm, that during the past half century, including also the several previous years: the Churches of this country have had one common and abiding purpose—that of the complete carrying out of the principles affirmed in the foregoing writing; and that that purpose has been adhered to in such way as to leave the original type unchanged:—a lesson of no small importance; because, if these principles are surrendered, our continuance in separation from surrounding denominations, has no justification.'

That to "Hold the Fort," is a first essential; preserving, intact, every element of the faith and worship of the Church of Christ, and leaving the question of numerical success to Him. Yet still, not satisfied with any measure of progress attained, so long as a larger attainment is possible to us, and sacrificing whatever is merely our own, in order to reach it; but refusing to surrender a single item of His, even to convert a continent. 'Buy the truth and sell it not,' even though the proffered price be multiplied success.' [*Year Book* 1892, pp. 71-72.] Bro. King, 'being dead, yet speaketh.'

If an Annual Conference is held in 1942, will a paper on the past fifty years' work be read, and if so what lessons will be pointed out? There have been great alterations, but time has fully demonstrated that from no standpoint can they be called improvements. Many openly boast that they do not stand on the same ground as the pioneers; that they are no longer bound by the maxims and principles of the original Restoration Movement. And with what result? Bro. J. W. Black, from the Chair of the 1938 Annual Conference, said: 'The significant fact cannot be ignored and must be faced, that, after twenty years of co-operative effort, and with a large increase in the number of supported preachers, the number of members on the Church rolls is 600 fewer.'

And we would add, if the discipline exercised by our pioneers was in operation the number would be very much fewer still. The only remedy for the 'stagnant and sterile' condition of many Churches is in a real revival and restoration of the original Restoration Movement.

During the time that remains to us, whether it be long or short, we shall ceaselessly plead for that, whether we are praised or blamed, (and the latter is more likely), and whether the crowd is with us or against us; and we pray for grace and strength to so wield the 'Sword of the Spirit,' that it may be truly said, when we pass hence, that we guarded the faith. **EDITOR.**

EDITOR'S ADDRESS UNTIL FURTHER NOTICE:

27 Torphichen Street, Bathgate,
West Lothian.

YOU must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit, and be renewed in the spirit of your mind, putting on the new nature, that divine pattern which has been created in the upright and pious character of the Truth.

Paul.

Was Paul Deceived or a Deceiver?

IN the final article of this series suggested by Lord Lyttleton's conversion from infidelity, as a result of Ms searching the Scriptures of the New Testament; especially of the evidence concerning the conversion of Saul of Tarsus, it remains to examine the third and fourth propositions previously named.

The third must be dealt with very briefly:—'Was Paul deceived by the frauds of others'? Was he imposed upon by the disciples? It has been so suggested. Can it be accepted for a moment, however, that the disciples were capable of this deception? Further, can it be imagined that one of Paul's intellectual capacity could be so easily deceived?

First, could the disciples produce the light which Saul and his companions undoubtedly saw; a light exceeding the power and glory of the meridian sun? Was that fraud?

Could the disciples produce the [voice from heaven which the persecutor heard and understood? Was that deception?

Again, could, or would they cause blindness for three days, and restore sight by a word? Could there be fraud here? " These questions have only to be asked to be instantly repudiated. The fact is that none of disciples were in contact with Saul when the heavenly vision was given. No disciple but Ananias was near him until after the conversion. Moreover, could the miracles subsequently wrought by the Apostle,

to which he appeals as proof of divine mission, be produced by fraud? If so, we can easily accept the claims of moderns to miracle working power. Evidence could be amplified, augmented to set aside as foolish and worthless this idea of fraud.

No, Paul was not deceived. His wonderful life and labours; and his countless sufferings in the cause of

the Christ whom he loved are a repudiation of this suggestion.

So this brings us to proposition four the only possible explanation of Paul's conversion and experience; and of his wonderful career as an Apostle and exponent of Christianity; namely: 'that the religion of Jesus Christ as unveiled and portrayed in the New Testament Scriptures is indeed a divine revelation, and the only hope of the World.'

The story of Saul of Tarsus, Who became Paul the Apostle, cannot possibly be accounted for apart from this conclusion.

What practical application has this for *Scripture Standard* readers? How do we reach towards it? Some critics say that Christianity has failed. They point to war, industrial inequality and strife, injustice between man and man, and nation and nation. They are fond of repeating Man's inhumanity to man makes countless thousands mourn,' and they say, 'after all, it is true that Christianity has failed, the religion of Jesus Christ has lost its power and efficacy.'

Shall we confess, in view of the sad and tragic state of the world in this twentieth century, that there is no hope for humanity, and that the critics are correct?

To the superficial observer this may seem so, and because so many refuse to follow the Berean example, they have lost or are losing their faith. And what are these people getting for their doubts?

Does the loss of faith make them or conditions any better? Not so did the heroes of old approach the difficulties and problems of their day. Neither were the outstanding characters of the eighteenth century defeated by the terrible decline of faith and morality amongst their fellows. In face of the wonders wrought in

individual lives, and amongst communities in every part of the world during the centuries,, instead of Christianity being called a failure, may we not rather say that the religion of Jesus Christ is the only solution for the World's problems and ills? Christianity has not failed, but we Christians have; and according to our failure to practise the principles of Jesus, and to live out His teaching does the world suffer. The world needs Jesus and His great salvation as much as ever. Christianity is an individual, personal religion, however. It deals with the spirit in man, and it is the spirit of man that requires changing, transforming. Christianity gets to the root of the trouble. Rightly applied, it irradiates human selfishness, which is the real cause of the world's troubles. It deals directly with sin, and selfishness is sin.

That man is the finest exponent of Christianity who is the most unselfish. Surely Paul, the humble, devoted disciple of Jesus Christ, the great Apostle to the Gentiles, was that man. Where shall we find his equal among the sons of men? He has had many imitators in that attitude of spirit, which he himself learned of Jesus, but the study of his life from Acts and the Epistles, confirms the conviction that he stands above his fellows in this grace. "Therefore, taking Paul as our criterion we would say, so long as Christianity is capable of producing such transformation of life and character Christianity cannot fail. It is for us to allow the principles of Jesus to operate in our lives, that we may become 'living epistles known and read of all men,' and so follow Paul as he followed Christ

Christianity is the revelation of God's plan to remove sin from the heart and conscience, and to establish right relationships between man and God, and between man and man. Without hesitation we submit that the religion of Jesus Christ is the only hope for a lost world, and for men and women who are stumbling in blindness. There is much talk about

'a better world after the war.' Human schemes have proved futile heretofore, and so they will again. It is failure of the systems of men which has brought us to the present pass; and nothing but 'the way of Jesus' will serve to remove all the hindrances to a better state. "Only as He reigns in the heart of man can His Kingdom be established, and righteousness cover the earth as the waters cover the deep.

So to the Scriptures, the revelation of His perfect will! The search of the Scriptures led to the conversion of Lord Lyttleton and Gilbert West, two of the outstanding uabalievers of the eighteenth century. And the same result will ensue in the experience of all those who honestly and sincerely test the Word of God, and apply its teaching to their individual case.

Jesus said, 'ye shall know the truth and the truth shall make you free.' Men want 'freedom'. Here it is, the only real freedom giving peace and joy in this life and having the promise of that life which is to come.

'Last eve, I paused beside the blacksmith's door
Aad heard the anvil ring the vesper chime,
Then looking in, I saw upjn the floor
Old hammers worn with beating years of time.

'How many anvils have you had' said I
'To wear and batter all these hammers so'? |
'Just one,' *hi* answered, then with twinkling eye
'The anvil wears the hammers out, you]
know.'

And so, I thought, the anvil of God's WordJ
For ages sceptic blows have beat upon.
Yet, though the noise of Paine, Voltaire, was |
heard

'The anvil is unworn, the hammers gone.' j
JAMBS HOLMES.

LAY aside falsehood, then, letJ
each tell his neighbour the truth, |
for we are members one of another.

Paul.

Faith and Works.

TERMS that are conditions of man's salvation are very important and should be clearly understood. Theories are adopted which do not harmonise with the general trend of Scripture. Parties take up extreme positions, and affirm that man is saved by faith alone; while the Church of Rome claims that some of its members attain works of supererogation. Such have not only what is needful for their own safety, but have a surplus that can avail to help those who have not sufficient. We desire neither to take the side of Protestant or Catholic, but simply to adhere to what the Scriptures say, and only be Christian. It is wise to

Avoid extremes, and shun the faults of such as still are pleased with too little or too much FAITH

It is confusing to hear how many kinds of faith some people make out. We admit there is a difference in degree. In the list of superhuman gifts bestowed upon the Church at Corinth faith is named as one of them 1 Cor 12:9;

In Heb 11:1-2 we are informed what faith is, and without which it is impossible to please God, now abides faith hope and love: and that is the faith we desire to have and manifest. It is the confidence of things hoped for the conviction of things not seen. By it we understand that that

which are seen, were not made of the things which do appear.' Thus faith produced by reliable testimony gives us certainty as to things outside the range of our senses. We have five senses and with these we gain know-ledge of sensible and material objects, when we look on the glories of the sun we do not say, I believe it is shining, but *know it is*. Paul wrote, 'We walk by faith, not by sight,' (2 Cor.

then, lying outside of self, arid beyond the pale of immediate sense-action, is uncontestably within the domain of faith.' (Longan.)

We are informed how faith is produced. 'Faith cometh by hearing, and hearing by the word of God.' (Rom. x. 17.) We would not say of a person who comes to us and never speaks a word: 'I believe him.' Statements have to be made regarding facts, and on the evidence of such, faith is produced. It has been said, 'all faith is one, the difference is in object, not kind' If a trustworthy message is received containing sad news of some loved one, we are grieved by the fact; if we are informed of a friend who has recovered from a severe illness we are glad. The belief of the truth conveyed in both cases is the same, but the effects produced are different.

Credulity is different from faith. The former assents to that which is void of evidence. Jesus blamed the Jews for their credulity. He had given evidence that He had come from God, and He said to them: 'I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.' (John v. 43.) It is therefore needful to have an open mind to consider genuine evidence respecting the truth, and not be prejudiced to accept what is void of testimony. 'Prove all things and hold fast to that which is good,' is reasonable, as well as Scriptural advice.

From the foregoing, we conclude that an opinion cannot be a matter of faith, because it is a probable inference from statements of a general character that may be variously interpreted. An opinion may be highly probable, still it can never become a certainty. Faith has for its basis what God has spoken, and about which there can be no opinion. That Christ died for our sins is a fact attested by inspired men and is therefore a matter of faith, and not opinion. Belief or faith was intended to be produced by the gospels. John said

A thoughtful writer said: when we rely upon other testimony than that of our own senses, as to things outside of self, we have a genuine case of faith. All reality

respecting his gospel: 'These are written, that ye might have life through his name.'

Faith may sometimes signify the system of truth revealed to us in the New Testament, as in Gal. i. 23; Jude iii.; or may refer to the effect of faith in the life of believers, *viz.*, faithfulness (Gal. v. 22; Rev. ii. 19).

WORKS.

The actions we perform or the deeds we do are considered works, for which we are responsible and accountable. It is written: 'We must all appear before the judgment seat of Christ that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.' (2 Cor. v. 10). The context must be considered to determine to which category works belong. The term itself may mean either. The Scriptures inform us regarding what is good or bad.

1. Works Condemned. The Apostle John makes a broad statement which condemns all unrighteous acts as instigated by the Adversary of all that is good. 'He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifested that he might destroy the works of the devil.' (1 John iii. 8). 'Sin is a transgression of the law;' and Paul tells us 'the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' (Rom. viii. 7). To the unbelieving Jews, Jesus said: 'The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are *evil*.' (John vii. 7). Those who are risen with Christ are exhorted 'to cast off the works of darkness.' A list of what is produced as 'the works of the flesh' is given in Gal. v. 19-21.

The works of the law are unavailing for salvation. It is by the works of the law that we have the knowledge of sin. The Mosaic law was 'holy, just and good,' but as all have sinned condemnation was pronounced by it. If the law had been obeyed without

a single exception, then righteousness would have been secured as 'a debt, and not of grace. When the Mosaic economy had been abrogated, the Jews still adhered to it, and refused to be subject 'to the law of the Spirit of life in Christ Jesus.' Hence Paul said of them: They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.' (Rom. x. 3). They rejected the Son of God and refused to accept the gospel of His grace, which alone could secure the forgiveness of sins. Peter declared the law to be 'a yoke which neither our fathers nor we were able to bear.'

2. Works commended. Jesus named faith as a work when he said to the Jews: 'This is the work of God that ye believe on him whom he hath sent.' (John vi. 29). Faith which is an action of the mind and heart is manifested by doing what Christ requires of us: 'faith, which worketh by love.' The Church at Thessalonica was commended for 'work of faith, and labour of love.' The Scriptures have been given: 'That the man of God may be perfect, throughly furnished unto all good works.' (2 Tim. iii. 17). Believers are exhorted to be steadfast, unmovable, always abounding in the *work of the Lord.*' The followers of Jesus were instructed 'to let their light so shine before men that they may see your *good works*, and glorify your Father which is in heaven.' Thus we have actions done according to the will of God commended, because of faith in God and love to Him. Faith alone therefore does not accord with the oracles of God. 'Faith without works is dead, being alone.' 'For as the body without the spirit is dead, so faith without works is dead also.' (Jas. ii. 26). A dead faith is of no avail.

Obedience to the commands of the Gospel in order to salvation is not considered as of merit regarding any of them. Yielding to these is natural because of our faith in Christ.

Repentance has nothing of merit in the act; neither has confession of Christ, nor immersion into the ever-blessed name. Belief is named as a work, for it is something man has to do, but surely no one would think that belief of divine testimony is a work of merit. Some neglect the ordinance of baptism because they are told works have nothing to do with salvation. When the blind man was told to go to the 'pool of Siloam and wash the clay off his eyes, he showed his faith by doing what Jesus told him. There was no merit in going to the pool and washing, and yet it was something he had to *do*, to get his sight. (John ix).

Faith is as much a work as baptism,

and both are joined together as conditions of salvation. (Mark xvi. 16). Faith is an action of the mind, and the will is yielded up to God when a person is immersed into Christ. The person to be immersed is passive, while the person who administers the act buries the candidate in the symbolic grave and raises such to walk a new life. Paul did not reckon such an action as of any merit, for he said: 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration* and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ, our Saviour.' (Tit. iii. 5-6).

JAS. WARDROP.

After Twenty-One Years.

JUST twenty-one years ago, the writer was added to the body of Christ in East Ardsley, and thus became associated with Churches of Christ. The larger part of this period has been spent amongst the Yorkshire Churches, but the last six years have made me more intimate with some of the Churches in the Nottingham District. During these years, preach-ing visits have also brought me into contact with Churches in Lancashire and Leicestershire.

Twenty-one years is a good part of a man's life, and I thought it may interest some if I record some of my impressions on looking back over these years of my life.

Prior to my association with the Restoration Movement, I enjoyed the privilege of being a Methodist 'lay preacher,' and a desire to 'minister in the Word' made me consider seriously entering a theological college to study for the 'Ministry.' This idea, however, never materialised. I was led to consider the position and plea of Churches of Christ, and a letter from Bro. James Holmes,

which I still treasure, finally led to my present association. Hence, for many years, I have endeavoured to be a 'minister in the Word' in the New Testament sense, and if my labours have been blessed of God, I have also received much personal joy and blessing in return.

Perhaps, the one thing that stands out above all else is the fellowship of kindred minds and hearts. I hope the day will never come when we lose this feeling of fellowship. I question if it exists in any other community to the same degree as it does amongst Churches of Christ.

I have conversed with many brethren, and always this feeling of kinship has been uppermost. I have often gone as a stranger to a strange land, and yet there has been none of that feeling of strangeness. With people I have never met before, I have felt immediately at home; and in recording this impression I feel that I am paying the highest possible tribute to the Churches. Since my intrusion into Nottinghamshire, I have felt the same, and amongst all

the Churches in which I have laboured I have been received very kindly.

It need not seem very surprising that out of such a fellowship, I have found some of life's most precious friendships; which the years have only enriched and strengthened. For them, I render profound gratitude to God, and give Him thanks.

Here we have seen the strength of the movement.

Perhaps it will not be out of place at a time like this to record what I feel is the weakest place in the Churches. I hope I may not be unduly critical, but the platform is a very weak place in many Churches. I am an ardent believer in making the most possible use of mutual ministry, but some Churches are suffering from mutual ministry run riot. I have listened to brethren speak until my nerves have been on edge, and I have wondered at their audacity in trying to speak when they have had nothing to say. I have been deeply grieved at the lack of discretion of elders who have used the time that should have been given to the speaker, and who have dragged the meeting on to a point of boredom, when any reverence there might have been has been entirely dispelled. I have no use for a theological college, but I do believe we need an educated ministry.

We have no right to offer the Lord that which is slipshod and slovenly. We need to educate ourselves in the best of all knowledge, the knowledge of the Word. If this article should fall into the hands of presidents, teachers, and preachers, let me plead with you, my brethren, to bring more consecrated effort into your work. Elders, let your duties be performed simply and reverently. Don't preach a sermon before the exhortation and another before the Breaking of the Loaf. Teachers and preachers be more concise and direct, and get home what you want to say. Twenty-five to thirty minutes is as long as most folk will want to listen, and you can say a lot in that time. Here is the weak place! Let us seek to make the

platform more dignified, and raise mutual ministry to a higher level. •

There is another thing to which I desire to call attention.

I am by no means a pessimist, but I have the feeling that all is not well with the Churches. My observations have led me to the conclusion that we need a deeper spirituality. It is inevitable that in a religious movement like this, a good deal of time must be given to doctrinal matters and to discussions of matters of faith and practice. Of necessity, this has its dangers, and one of the chief dangers is formalism. I am writing very earnestly, as a man who has a great love for the Churches. I can detect in many places the 'shell' that ought to have a rich life within. My brethren, we may know the Book. Do we know the Lord of the Book? Is our reading of the written Word drawing us ever nearer to the living Word? Is the Lord inside the Church as a living presence, and a glorious vitality? Or does He stand at the door? Inside, or outside? Which?

I could go on and give expression to a lot that I am very impatient about. But my musings must end.

It is all right looking backward. But the road stretches on before. A truce to those of you who are always living in those good old days! A very dear friend of mine, old in years but young in spirit, is fond of saying, 'The best to always on in front.' And so it is.

At the close of fifty years, Bro. James Anderson had some very fine things to say about 'Our Plea.' After twenty-one years, I want to say that I believe in the strength of our position, and believe we can go forward to do great things. To-day, offers a wide opportunity for our witness to the truth and power of New Testament Christianity.

The need is for unselfish devotion, more faithful service, sacrificial love, given to our Lord, and to our fellowmen. Whatever the past may have given to us, may we give to the future a more consecrated service.

To my brethren in various places tried its young wings. As he watched, who have given me so much blessing—'it rose to a shed roof, then a tall tree. Thank you!' I commit to you aWhen it left the tree and circled in your glorious heritage—the future! Shall we one and all try to make it far more glorious than the past? To Him be all the praise and glory!

Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

Tracts on Conversion.

BRO. JOHN ANDERSON has written four tracts with the following titles: 'The Best Life Here and Hereafter,' 'The Demands of the Gospel in Conversion,' 'To Anxious Inquirers, What Shall We Do?' and 'The Kingdom of Heaven.' These are all included in a neat booklet. Bro. Anderson will be pleased to send copies for distribution to Churches or Brethren who apply for them. Address: 81 Albert Road, Glasgow, S2. These tracts should be widely circulated; and they will, we feel sure, bring enlightenment to many.

EDITOR S.S.

Ascend with the Heaven-born.

A FRIEND of Henry Ward Beecher brought him two eaglets he had caught in the Adirondacks. A cage was provided for them. Mr. Beecher looked upon them with pity because of their confinement. One of them died, and he determined to give the other its freedom, for which it was made. So he let it out into the poultry yard to mix and mingle with the fowls of the earth. But they were no companions for a bird of heaven. It would stand in their midst with its eyes closed, paying them no mind.

One day, a great eagle swooped down from the sky. The preacher thought it was a hawk, and watched it closely as the poultry fled to cover. But as it hovered circling in the sky, the eaglet watched with all interest, and, a day or so after it had vanished,

Man was born for heaven. He finds nothing of permanent interest upon earth. Having been inspired by the leader of men, the Christ, who has appeared in the upper life, he arises on wings of faith and ascends with him to the glory world.

Prayers should not be Read.

MR. JOHN REID, joinery contractor and an elder of Dunfermline and Kinross Presbytery, protested at the presbytery meeting in Dunfermline recently against ministers reading prayers at Church services.

'Prayers should come straight from the heart, and no minister should stand up and read them like a school-boy,' he said.

I think it is very degrading to the ministry for a man to stand up and put his eyes on a piece of paper and read his prayer from beginning to end.

'There is nothing spiritual in it. It loses its spirituality because the Book says: Out of the burning of your own heart, the mouth speaks.'

Daily Express.

'The Old Paths.'

WE were agreeably surprised to see in the January issue of *Joyful Tidings*, the magazine of the Twynholm Baptist Church (once in co-operation with the Churches of Christ), our address on 'The Old Paths.' We hope this is an indication that some are asking for the old paths.

We think that copies of this address can still be had from Bro. L. Morgan, 'Glen Iris,' Lord Street, Hindley, Wigan.

EDITOR S.S.,



Young Folk's Corner.

CONDUCTED BY UNCLE BERT.

Month's Motto:

'FIGHT the good fight of faith.'
(i Timothy vi. 12).

War On Waste.

Dear Boys and Girls:

We have all heard our parents say sometimes: 'Remember, waste not—want not.' How often we are reminded about that same thing these days. On the streets, in the buses or trams, wherever we go, we see placards telling us that it is a 'crime to waste.' The slogan 'Save your waste' is being used to encourage people to save their waste paper, scrap, tins, bones, and many other things. We can all save waste very profitably. No! not tins or bones—but far more, important things. Here are three ways:

r. DON'T WASTE WORDS.

Solomon said: 'A fool's voice is known by multitudes of words.' Anyone who talks a lot and thinks but little, is judged by others a fool. Think twice before you speak once. Jesus said: 'Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.' In other words, never talk for talking's sake.

2. DON'T WASTE TIME.

Time is the most precious commodity in the world, yet the one most wasted. Wasting time is not merely doing nothing. We also waste it when **We** use it wrongly. The Lord Jesus never wasted a minute. Every precious moment was used up—so often in helping others, and bringing happiness and joy into lives that were sad. 'He went about doing good.'

Let us do as He did. Every day lived without doing good is a day lost.

3. DON'T WASTE THOUGHTS.

The mind is like a garden—we can plant either flowers or weeds in it. We often see gardens that were once lovely, now overrun with weeds and spoiled. Why? Because of neglect. Because the first few weeds were not uprooted, the garden was ruined. In the same way, if weeds (evil thoughts) are allowed to take root in our minds, then our mind's garden will be spoiled. Let us follow the good advice Paul gave: 'Whatsoever things are true, honest, just, pure, lovely, and of good report . . . think on these things.'

The people of this country are told: Save your waste to win the war! You and I are battling in another warfare—in the service of King Jesus, and for the triumph of Righteousness. Let us use our words, time, thoughts, and our whole lives to help Him win the war against sin and evil.

Can You Solve This One?

SON of first, a choice young man was,
He with Moses was to stand;
She, true mother was of Israel;
God said he would smite this land;
Now, the fifth, a quiet prince was;
Help to Solomon gave he.
If you have correct initials,
Name of wilderness you'll see.

ANSWERS TO LAST MONTH'S QUESTIONS.

1. 'Let there be light.' Genesis i. 3.
2. Cain. iv. 17.
3. Abel. iv. 2.
4. Satan, iii. 4.
5. Adam. ii. 15.
6. Nimrod. x. 9.
7. Noah, vi. 14.
8. Abraham, xxii. 3.

'A jitterbug is not an insect, but a human being acting like one.'

'There's no use waiting for your ship to come home if you have not sent one out.'

Principal Robinson's New Appointment.

THE Selly Oak Colleges, situated in Selly Oak, a Birmingham suburb, form a group of affiliated denominational institutions of learning, including Quakers at one extreme and Anglicans at the other. Overdale College, of which W. Robinson is principal, is also one of them. They are governed by a representative council. Recently a chair of theology was founded in the Birmingham University, and Dr. H. G. Wood (Quaker), hitherto a Selly Oak professor, has been appointed as its first occupant. This has led to some rearrangement at Selly Oak, and Principal Robinson, who has for the past few years acted as professor of the Philosophy of Religion, has now become professor of Christian Doctrine and the Philosophy of Religion. This position he will fill while retaining the principalship of Overdale, without salary.

JOHN MCCARTNEY.

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The Hairs Are Numbered.

The Lord surely keeps a close watch on man, for He says the very hairs of his head are numbered. Some people, it is true, do not have a very great number left; but, anyway, the Lord is watching over all. Even the sparrows that fall to the earth are noticed. He sees all, and we are not able to put one thing over on Him. He knows all about us, and we ought to learn more about Him. Without Him we would perish, and yet how careless we are to His love and mercy! Let us remember that His pleasure is to see in our deeds that which He commands. Let us study His way and walk therein to be blessed and please him for time and for eternity. All can, and all must, to be saved.

H. M. PHILLIPS.

The Voice of God.

THE great world's heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;

And the men to bear that message, and to
speak the living word,
Are you and me, my brother, and the
millions who have heard.

Can we close our eyes to duty? Can we
fold our hands at ease,
While the gates of night stand open to the
pathways of the seas?
Can we shut up our compassion? Can we
leave our prayer unsaid,
Till the lands which sin has blasted have
been quickened from the dead?

We grovel among trifles and our spirits
fret and loss,
While above us burns the vision of the
Christ upon the Cross;
And the blood of Christ is streaming from
His broken hands and side,
And the lips of Christ are saying, 'Tell my
brothers I have died.'

O voice of God, we hear Thee, above the
shocks of time,
Thine echoes roll around us, and the message
is sublime;

No power of man shall thwart us, no strong-
hold shall diminish,
When God commands obedience and love
has led the way.

Home Messenger.

Grieving the Spirit.

CAN it be possible that a Church, as well as an individual, may grieve the Spirit of God until He shall take His flight and cease longer to abide in, and animate, the body? Can it be that the Church may refuse to discipline disorderly and unruly members, wink at sin, and tamely submit to perversion of truth, and to vile and sinful practices, until the Spirit shall refuse to stay longer in a body so corrupt? I see not why this might

not be true of a Church. The Temple of the Spirit must be pure. If corrupted, it must quickly be purified; the Spirit cannot dwell in an unholy Temple.

This being true, the Church should be careful to purify herself from all that is sinful and unholy. The Spirit directs in the work. If by the direction of the Spirit we keep ourselves pure, that Spirit will forever dwell with us and direct us to higher life and prosperity.

Let the Church harbour evil; let an Achan be in camp, or a Jonah on board; let us try to conceal them rather than force them to the right and, by the law of the Spirit, evil will surely befall us.

Let a Church for selfish and worldly motives allow drunkenness, lying, covetousness (which is idolatry), and a refusal to comply with promises, on the part of her members, and she will most certainly die if she long persist in such a course. As the Holy Spirit dwells not in unholy Temples, it must certainly take its departure from such a body. *Sel.*

Will the Clergy De-Title ?

THE Master must have meant it when He said, 'Call no man father,' and 'Be not ye called rabbi,' but the universal practice of wearing titles has long since nullified His word on such a matter. To-day, as I passed along, a young man in a familiar garb was knocking at a door which was opened by a woman older than he, who greeted him with, 'Why, good morning, Father !' Lower down, I came to a certain church building without a Cross on its steeple, but on its signboard I read: 'Reverend

Now Reverend—and his people would protest against his being called 'Father,'—and renounce it as a title

for any man. . What about the title 'Reverend' ? The term is defined as 'deserving to be revered.' To revere is to regard with fear, mingled with respect and affection. Has any one ever successfully made out the consistency between this protest and practice ?

A move may be getting under way for 'Reverends,' 'Right Reverends,' and clergy 'Doctors' to be de-titled, or rather to de-title themselves. The Lansing (u.s.A-) Ministerial Association recently voted to dispense with these titles and to call each other by their names, or if a title is affixed, it is to be plain 'Mister.' The *Progressive Pastor* approves the move and thinks it means 'Good-bye, 'Reverend' and 'Doctor.'" The *Michigan Christian Advocate* is quoted: 'Most Michigan Methodist pastors would agree with the Lansing Association. Calling each other by their first or last names is generally the rule now, and for the most part Methodist pastors, the world over, are a humble sort and not given to coveting titles.

The *Christian Century* is quoted: 'Considering the literal implications of that title, it is strange that the Protestant ministry—a modest company, believe it or not—have not long since risen against it . . . the men of Michigan are on the right track/

The *Churchman* is quoted: 'Some parsons in Michigan have initiated an organised revolt which we ardently hope may become a national revolution. We have always wondered how any parson could endure, without a red face, being called 'Reverend,' even when the title is attached to his name properly. But of course parsons are not as humble as editors!'

Of course, all who have repudiated the distinction unscripturally made between clergy and laity, and have consistently refused to be divined and revered, and have not coveted titles, will welcome this and any other move back in the direction of 'the simplicity of Christ.' It may be a matter of far more importance than is generally attached to it. *Word and Work.*

The Body of Christ.

THE body of Christ, 'which is the Church' is spiritual, like Himself, its living Head. Through the faith by which we enter 'the household,' we receive a new Spiritual life, to fit us for the new responsibilities, fellowships and privileges. The purposes of Christ in and through His Church are spiritual, and so is the work by which they are carried out. The secrets, plans, and promises of the Father's house belong to the members of the family, and the man who does not love the Father cannot possibly enter into them.

THOMAS WAUGH.

Nyasaland.

WE regret to learn that through enemy action in London the office of the Zambesi Industrial Mission, which as many readers know works in Nyasaland, has been entirely wiped out. Not a wall of the building stands, everything has gone. We extend our sympathy to the mission and its staff in these tragic circumstances

At the time of writing, no further letters have come to hand from Bro. Ronald since January rst. The state of the world war upsets the mails, though it is wonderful that to date nothing between us and Bro. Ronald has gone astray. Delayed? Yes, but not lost.

May I take this opportunity of pointing out to many Churches supporting and encouraging the *Scripture Standard* that this mission in Nyasaland is theirs, and that morally their financial support should be given, if ever so small. We hear of the splendid morale of the British people in facing up to the war. May I kindly point out that the spirit, the morale of the Churches can face up to the war in that part of Africa which is occupied by the brethren who are waging the same kind of war that we are in Britain. And they are doing it right manfully.

Everyone knows that the cost of living has risen in Britain and elsewhere. It has in Nyasaland, and, at least for the duration, I would like to increase the amount I can

remit to our workers there. I hope this quiet suggestion may be acceptable to the readers of the S.S., who so far have not contributed to the funds of this mission. Some send 2/6, others 5/- and upwards. A simple sum in arithmetic easily arrives at the number of shillings or half-crowns in a pound. I shall be glad to acknowledge any sum, however small or great.

To-day, February 10th, a letter dated December 15th has reached me. In it Bro. Ronald states that thsri have been some additions to the Church of Christ, and he tells of the opening of new prayer-rnuses.

On November 10th, many people gathered at Fundeni, Chikala District, where a new prayer-house was opened. On November 17th, one was opened at Kathembi Phalombe, when seven candidates were baptised with their Saviour, witnessing to their faith before five hundred people who had gathered to the spot.

Brethren Jackson and Lamuel baptised two at Malimba. Bro. Hetherwick was visiting Mlanje and Cholo District, where he baptised one at Nkhonjeni, and two were restored from the Watch Tower people on November 24th.

Bro. Ronald sends his best wishes and kind regards 'to my beloved in the Gospel work.'

W. M. KEMPSTBB.

News.

Capetown, Woodstock.—We are to report that we had with us in fellowship, when passing through from Southern Rhodesia, S.A., on his way to U.S.A. for a term of two years' study on mission work, Bro. Foy Short, son of Bro. and Sis. W. Short, missionaries in South Africa for many years.

Bro. F. Short arrived here on the 1st November, 1940, and left for U.S.A., on the 9th November. His faith, zeal and courage were to be admired, for his desire is to become a missionary.

In like manner, passing through from Salisbury, S. Rhodesia, were Bro. and Sis. S. D. Garrett and family, accompanied by Sister Sybil Short, daughter of Bro. and Sis. W. Short just mentioned, all on a term of vacation of two years to U.S.A. They arrived here on the 12th December, and sailed for U.S.A. 16th December, 1940.

Their fellowship was one not soon to be forgotten, for the words of comfort and exhortation received from them.

Finally, we continue praying and hoping that our humble labours towards the extension of God's kingdom may be blessed; and that, by His grace, we may be ever determined to do God's will according to the 'Old Paths,' as during the year past and gone, likewise in the year now come, not allowing the state of the world to discourage us, but to strengthen us to look up, and watch and pray without ceasing.

T. HARTLE.

Bristol, Bedminster.—Words almost fail to tell of the strenuous work Bro. Winstanley has put into the two months' mission conducted by him here, and his efforts cannot be too highly spoken of.

He came to a stricken city, but we were undaunted, and are glad to report that out of our trouble arose many wonderful opportunities. Splendid work has been accomplished in a large underground shelter which holds two thousand people. Here, Bro. Winstanley came to be loved by both children and parents, and we feel sure the people benefitted by the services.

Cottage meetings were held almost every evening in the week. The neighbours responded wonderfully to our invitations to join us, and they with us benefitted spiritually. We hope to continue the good work, although under great difficulties; but we feel confident that, with the prayers of our brethren, we shall be given strength to carry on, and thus help to extend the kingdom of God.

E. M. WILLS.

Devonport.—Any members of Churches of Christ who are located near Devonport will receive a hearty welcome from the Church meeting in Stoke Public Hall, Tavistock Road, Devonport.

Newtongrange.—By favour of the Church at Wallacestone, where it had been arranged for Bro. Crosthwaite to begin a mission in February, his labours with the Church here have been extended to end of that month. We much appreciate the kind consideration of our Wallacestone brethren. Despite present conditions, and severe weather, meetings are being well attended. Up to date, nine have been added to the Church by confession and baptism.

Slamannan District.—The Churches in the Slamannan District held their New Year's Social in the meeting-house of the Church at Blackridge on Thursday, January 2nd, commencing at 12 noon. We were glad to see so many brethren from most of the Churches in the district with us. Even if the snow and frost made it difficult to travel, fully 110 being present.

Bro. John Sneddon (Motherwell), chairman, wished the Churches a happy and prosperous new year, and reminded us that we were all at war, fighting against the dark and gross things of life, and in their place creating the mind of Christ in men, so that the higher and better life would manifest itself in them. He also suggested that perhaps if we had sent our missionaries to Germany, instead of further afield, there might have been no war at the present time.

Bro. Abraham Smith (Whiteinch), showed how Christ had revealed to us the possibilities and true worth of man when brought under the influence of the Gospel.

Bro. W. Hailstones (Glasgow), said he had been asked to come to cheer us up, and stated he was a Pacifist, Socialist, and professing Christian, in all these aspects of life he pointed out the things and influences which oppose them, and the happiness and cheer which come from their acceptance and adoption.

Bro. Crosthwaite hoped it would be the best and most prosperous year for the Churches; and advocated more prayer and work to extend the kingdom, more consecration of individual effort; as there were Churches to-day which owed their existence to men who had taken the message with them wherever they went, so planting the seed of the Word in the hearts and minds of men and women.

A programme of recitation, song and choir pieces was much enjoyed by all, and everyone agreed that the social was excellent.

D. M. STEWART.

JESUS set us an example of obedience as well as of suffering. No one who believes in Jesus as the Christ would think that He would have neglected any command of His Father. Can a conscientious person be at all satisfied unless he follows the example of Jesus?