

The SCRIPTURE STANDARD

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

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'ONE FAITH'

Ephesians 4 : 4-6.

AS there are in the world 'gods many, and lords many,' so there are faiths many. But there is only one divinely-revealed faith. Faith here means, not the act of believing, but that which is believed. It is not the mere act of eating that makes us strong but what we eat. Some 'believe a lie,' and are condemned: because they receive 'not the love of the truth,' which alone can save.

In this same chapter (Eph. 4 : 11-13), Paul states that gifts bestowed in those first days, were 'for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ' (R.V.). The faith was then being 'revealed unto the holy Apostles and prophets by the Spirit.' But that it was fully revealed before the close of the Apostolic Age is seen from exhortations, to 'stand fast in the faith,' 'continue in the faith,' 'contend earnestly for the faith': and warnings 'that in the latter times some shall depart from the faith.' These passages would have no meaning unless it was known what the faith was.

'Unity of the faith' can be attained by adhering to Apostolic testimony and teaching alone. Jesus prayed 'for them also which shall believe on me through their word: that they all may be one' (John 17 : 20-21). It is departure from the Word that causes divisions.

'Knowledge of the Son of God': All we can know with certainty concerning His person and work is found in the New Testament Scriptures. 'Building up the body of Christ': Paul commended the elders of the Church at Ephesus 'to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified' (Acts 20 : 32). So while the gifts essential for revealing and establishing the faith have gone, the faith remains, perfect, complete, confirmed, and established for ever.

'We mourn not that prophetic skill is found on earth no more;
Enough for us to trace Thy will in Scripture's sacred lore.'

What is the one faith ?

That is the faith held, defended, and contended for by the first Christians. Of Paul, after his conversion, it was said : 'He now preached the faith of which he once made havoc' (Gal. 1 : 23, R.V.). Immediately after his conversion it is recorded, 'straightway he preached Christ in the synagogues, that he is the Son of God.' That is the faith which is affirmed throughout the New Testament Scriptures. What John wrote towards the close of his Gospel record, can be applied to the whole New Testament : 'These are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.'

When Peter made that great confession, 'Thou art the Christ, the Son of the living God,' Jesus stamped it as a divine revelation, saying : 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'

On two memorable occasions, by audible voice, God revealed that sublime truth. When at His baptism in the Jordan, Jesus came out of the water, a voice from heaven said : 'This is my beloved Son, in whom I am well pleased.' And again when before His wondering disciples, He was transfigured, God's voice was heard : 'This is my beloved Son, in whom I am well pleased. Hear ye him.'

To this the Lord Jesus Himself bore witness. When the Jewish High Priest asked Him, 'Art thou the Christ, the Son of the blessed?' Jesus said, 'I am, and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven' (Mark 14 : 61-62).

Meaning of this confession of faith.

After an interview with Jesus, Andrew went to bring his brother to Him. He said, 'We have found the Messiah (which is being interpreted, the Christ).' John explains that the Hebrew word Messiah translated into Greek, is 'the Christ,' and the Revised Version margin tells us that the English equivalent is 'the Anointed.' We learn from the Old Testament that when prophets, priests and kings were inducted to office they were anointed with oil. Jesus was anointed 'with the Holy Spirit and with power.' He is the prophet like unto Moses. 'Him shall ye hear in all things.' The priest after the order of Melchizedec, without predecessors or successors ; and the King of David's royal line.

He is the Son of God. All who have been born again 'of water and the Spirit' are sons of God ; but Jesus is the unique Son : 'God's only begotten Son,' 'His own Son.' He said, 'God was his father, making himself equal with God' (John 5 : 18). For this claim He was judged, condemned, and crucified as a blasphemer. The Jews said, 'We have a law, and by our law, he ought to die, because he made himself the Son of God' (John 19 : 7).

There is no middle course. Jesus was either what He claimed to be, or the Jews were right in crucifying Him. Those who deny His Deity, justify the Jews, and, crucify to themselves the Son of God afresh, and put him to an open shame.'

What this confession demands.

If we believe Jesus to be God's anointed Prophet, we must sit at His feet, and learn of Him ; if we accept Him as the anointed Priest, we must rely on His sacrifice and intercession for us ; if we regard Him as the anointed King, we must submit to His authority in all things.

It is recorded that in the first days of Christianity, 'the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith' (Acts 6 : 7). To those who believe that 'Jesus

is the Christ, the Son of God,' the Divine Command is: 'Repent, and be baptised [immersed] every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit' (Acts 2:38). Having thus become a disciple [a learner, scholar] of the Christ, we must follow on to 'observe all things' that He requires.

If we have complied with the demands of the one faith, we are exhorted to continue in it, 'grounded and settled': we are to defend, and 'earnestly contend for the faith which was once for all delivered unto the saints.' May we, by the grace of God, so act that we may be able to say at the end of our days here, as Paul the noblest of all Christian soldiers, said, 'I have kept [guarded] the faith.'

EDITOR.

'SCRIPTURE STANDARD' FINANCE

MY financial statement did not appear in the report of the Blackburn Conference. We are grateful to all who support this magazine for efforts made during the past year, and especially since the special appeal in the October issue of 1951. The balance brought forward was £155 7s. 9d., subscriptions £297 8s. 9d., gifts £288 12s. 6d., making a total of £741 9s. 0d. This is the highest total ever received in a single year. Printing and costs of distribution were £480 14s. 5½d., leaving a balance of £260 14s. 6½d. Warmest thanks are due to all for such loyal support, which this report reflects.

The price of the S.S. was doubled this year, but the loss of readers is far less than expected—not more than a hundred—which is a cause for thankfulness. We are still publishing at a loss—but the previous serious trend has been halted, and we face the future with confidence. Loyal brethren everywhere will see that our needs are met. It may be that costs will fall a little this year, and every economy will be made.

It should be said that the balance shown includes many payments made in advance for the current year.

A. L. FRITH.

THE DISCIPLES' PRAYER

MILLIONS know it by heart. In the privacy of bedrooms, with rosary or without, its simple words are recited. The rafters of gaunt, ornate cathedrals hear its sentences intoned. It is used at the reception of new members, at marriages, at funerals. It must 'always be used in public worship.' (*The Doctrines and Discipline of the Methodist Episcopal Church, South, 1934, Sec. 645.*) Reverenced by both Catholics and Protestants, the 'Lord's prayer' has been justly celebrated for nearly two thousand years.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (King James Authorised Version, Matt. 6:9-13.)

The most popular name for the above cherished words is the 'Lord's prayer.' If one means it is the Lord's because He taught it, then it is rightly named. But if one means that He made use of it Himself, then it is misnamed. The Christ never prayed this prayer, nor could He. As

you study the petitions one by one, you will see why it is certain the Lord Jesus could not have used it. It was (past tense on purpose) the disciples' prayer: 'pray ye.' It should now be nobody's prayer.

Not only is the most used prayer misnamed, it is also misused. People have made it a rubric, a set form of prayer. Our Lord never did command 'Pray this prayer as such, word for word.' His instruction 'after this manner' shows that the words of this prayer were to be a model or pattern, but not a liturgy. That it was not meant as a word-for-word ritual is seen in the differences between Matthew's and Luke's versions:

MATTHEW

Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors. . . .

For thine is the kingdom, and the power, and the glory, for ever. Amen.

LUKE

Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins: For we also forgive everyone that is indebted to us.

Readers of the American Standard Version are familiar with the fact that scholars did not believe the Greek manuscripts justify the familiar Lord's prayer of the King James Version. But I thought I should use it in this study because it is the one that has been made a ritual by millions.

When you notice the wording is different in three of the petitions, and that the last sentence in Matthew's version is entirely lacking in Luke's then you know immediately this prayer was never intended as a set form. The Greek manuscripts exhibit many more variations, but the differences given above between Matthew and Luke in the King James Version are sufficient.

Jesus, when he gave the sample for a prayer, was inveighing against vain repetitions. But that very example has become the most vainly uttered of any prayer before or since; it has become 'the greatest martyr.' (Luther.) If the Lord had been a modern preacher his personal midnight prayer of John 17 would either have begun or have ended with the memorised words of the Lord's (?) prayer. And he would have used it in each of his three garden prayers that night.

It is clear then that the Lord's prayer is misnamed and misused. But those two misunderstandings are minor compared with another great error concerning it. That this prayer should be used after Pentecost day, A.D. 30, was never intended by our Lord. It was a temporary prayer of less than four years' usage. Now it is out of date. As a dairy marks a bottle of milk, 'Not to be Sold After Monday,' so the Lord dated this prayer and afterwards revoked it. As you study the prayer sentence by sentence, you will see that it is as much out of date as the commandment of circumcision.

And the great error of considering this prayer good for our time is not as serious as another Bible fact regarding it. In our age the heavenly Father does not hear the Lord's prayer. You may say, How can you know what God hears and does not hear? As you study you will agree that this prayer as such rises no higher than the ceiling.

Before you quit me, and mark me down as a hard, unfeeling modernist who delights in debunking sacred things, please tarry and examine each

statement in the prayer. In it are petitions which are timeless and forever prayerable. But as such the Lord's prayer is misnamed, misused, out of date, and vain.

—*Gospel Advocate.*

THE REGION OF EXPEDIENCY IN RELATION TO WORSHIP AND SERVICE OF THE LORD

Part of Conference paper read by Bro. Alexander Brown, at Leeds, in 1885.

IF an expedient is that which conduces to the end intended, expediency must be the employment of means conducive to the desired end. It is the adapting of means to an end, the contriving of devices to accomplish the purpose.

To what extent may expediency be applied?

What contrivances may we adopt to accomplish the object we have in view? How far may we devise means not mentioned in God's Word? In adoring our Lord, in consolidating the Church, and in spreading the Gospel in the world, how far are we at liberty to contrive methods not outlined in our great Charter? Has the Lawgiver detailed the adequate means, and thus precluded all choice on our part, or has He left a certain discretionary power? Has the Master whom we serve prescribed every action needful to be performed, or has He indicated the work in general terms, and left it to the ingenuity of the workers to execute it in the best way they can?

In answering such questions, it may be helpful to us to observe—

A contrast between Judaism and Christianity.

Observe how minute are the details given by God to the Jews; for example, in the construction of the tabernacle. The size of the building, the number of rooms, the length, breadth, and height of each, the material to be employed, the furniture and dimensions thereof, etc., are fully detailed. Nothing seems left to the choice of the people. It is like a wise parent dealing with inexperienced children. Under Christianity it is very different. There are some things clearly enough determined, but they are mostly general principles or commands, and the means to be employed are left to our own devising. For example, the Church is responsible for the spread of the truth; but in what way we shall spread it, what means we shall employ, is largely left to ourselves. Shall we meet in a comfortable chapel, or assemble in open air? Shall we discourse upon the truth under heaven's open canopy, or converse around some friendly hearth? Shall we quietly visit wherever we can find an open door, or shall we placard the town, and attempt some public demonstration? Shall we patiently instruct the young in the Sunday school little by little, or shall we busy ourselves dealing with those who have already decided convictions? Shall we simply read the truth of God's Word, and trust for results to its inherent life and potency, or shall we present Heaven's thoughts in a varied form in our own language? Shall we sing the Gospel, or be content with speaking it? Shall we follow one invariable routine in our Gospel meetings, or shall we attempt to infuse new life and fresh expedients? Shall we have

one speaker in a meeting, or two, or half a dozen, each brief and to the point, and burning with God's love to humanity? Shall we rest satisfied with the common method of lecturing to the people, delivering an address and leaving them to con it over, or shall we invite them to present their difficulties and state their thoughts? Shall we go to work as if already we understood the state of mind of our hearers, or should we afford them the opportunity of first expressing their convictions? In opening new fields, shall we fix on a town and take it as if by storm, or shall we begin in more humble fashion, as Paul and Silas began in Philippi? Shall we go to a town where we have no members, or shall we prefer a place where there are a few who will serve as a nucleus? Shall we send two evangelists to work the field selected, or shall we work it through adjacent Churches? Shall we make one Church or a number of Churches a centre from which to spread out, or shall we plant Churches more widely apart, and thereby cover as much ground as possible? Shall we use the Press or the human voice? Shall we employ leaflets or bulky volumes? My answer to these and such like questions is, we should employ every means according as we have opportunity to do so advantageously; we should devise any means, and bring into operation every cause that will serve the purpose we aim at. Just as business men use every suitable plan to succeed in their aims, so in Christianity our ingenuity should be taxed to its utmost capacity to adapt means to ends—to adopt means, not for novelty's sake, but solely with a view to spread the truth.

There is a somewhat similar freedom in edifying the Church. Edification is the end aimed at, but very varied are the means that may be employed. Shall we imitate the fashion of the religious world by having one speaker at a meeting, or shall we have two or three, or a greater number of short addresses? Must we leave every speaker to choose his own theme, or may we occasionally have several speakers speaking on one theme, each giving his remarks in brief form, irrespective of what others may have said? Must we restrict ourselves to formal addresses, or may we adopt a more conversational style? Are we under obligation to have a certain time occupied with address or addresses? Might we not sometimes try the expedient of simply reading passage after passage on a given subject? Shall we predetermine the method to be adopted, and those who shall take part, or shall we leave all to the spontaneous effort of the brethren, or shall we arrange part, and leave part to the impulse of the moment? Are we justified in confining our efforts at edification to the meetings of the Church, or might we adopt the expedient of doing something in the form of teaching by house to house visitation? May we not, ought we not, to supplement the public teaching by private teaching? Should not elders and teachers be encouraged to go to the homes of the brethren to instruct and catechise them there? Might not elderly sisters do much in that way in teaching 'the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands'? Is there not here a 'sisters' corner' that very few occupy? To these, and to a hundred such questions, the answer is: There is no rule, and where there is no law, there is no transgression. The means adopted may vary widely, provided only they are all under one guiding principle, that all things be done to edification. The language of Samuel to Saul may suitably be employed by us: 'Do as occasion serves thee.' We are the Lord's appointed ministers to add to the well-being of each other. As every one has received a gift, and as he has opportunity, he should diligently use it for the general good.

We are committed to one book—the Bible; but it is more than an elementary book for children. The New Testament announces more of general principles than of ways and means. The end to be reached is

pointed out in unmistakable language ; the necessary ways and means are often unnamed. Believers are to be baptised. Baptism is also associated with faith and salvation, with repentance and remission, as in the Saviour's words, 'He that believeth and is baptised shall be saved,' and in Peter's command, 'Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins.' A burial is always a complete covering over. We are not therefore at liberty to substitute sprinkling. We are as little at liberty to change the place of baptism ; it comes after faith and after repentance. Nor are we at liberty to ignore the design of baptism ; it, along with faith and repentance, is for the remission of sins. But where and how we shall bury the believers who are dead to the world is a matter which belongs to the region of expediency. We may bury them in the open sea or in a small pool, in the running stream or in the still water, in one of nature's bathing-places or in a humanly constructed baptistery. We may plunge them, or we may carry them in and gently lay them in the water until they are covered over. We may bury them face downward or face upward. We may bury them at a public meeting or more privately. Some things are thus clearly revealed, and from these we shall not abate one iota. What is commanded we reverently practise ; what is taught we eagerly learn and will earnestly teach. We shall abide unflinchingly by the old paths, by the Heaven-given landmarks. We shall live and die, if the Lord come not to the rescue, defending and promulgating what has been revealed, and as respects Christianity nothing but that which has been revealed. Our motto shall still be the Bible, the whole Bible, and nothing but the Bible. Combined, however, with that tenacity to the revealed, we have large scope for expedients. Much is made plain that we ought to do ; but the time, the means, and manner of doing are often entirely left to our wisdom, and love, and earnestness. The Lord in effect says, 'Go, do, judging for yourselves what is most expedient to effect the end.'

Grave responsibility thus rests upon God's people. Work is requiring to be done which is of the utmost importance, and which has issues that are eternal. The things to be done are perfectly plain ; how to do them may be less evident. Dare we rush heedlessly into any course of action, when the eternal well-being of ourselves and others partly depends on our work ? On the other hand, can we remain satisfied to tread only beaten tracks, when the Master has trustfully and lovingly left so much within our choice ? Christian men and women occupy positions of immense trust. The peerless nobleman has gone into the far country ; the Prince of Peace is at the Father's right hand. In His absence every servant is possessed of some charge. We are honoured with a high dignity, and a correspondingly great responsibility rests upon us. It behoves us, therefore, to use our utmost powers of ingenuity, and to blend therewith the greatest possible caution. With so much work to do, and the work of such an important nature, we cannot be too earnest and contriving, nor can we be too careful.

(To be continued.)

THOUGHTS ON ROMANISM.

FOR long years the proud boast of the Church of Rome used to be *semper eadem*, which means 'always the same.' Her advocates declared that always, everywhere and by all, she proclaimed the doctrines handed down from the apostles themselves. Further, whilst empires and kingdoms waxed and waned, yet the great Church of Rome remained steadfast and unshaken, so that those who reposed their trust in her could rest with the

unwavering confidence that she would never fail them, for she proclaimed unchanging doctrines with an unchangeable authority.

But whilst this was an impressive claim it did not stand the light of careful investigation. One needs not be a particularly deep student of the New Testament Scriptures to know whether or not the Church of Rome truly teaches what the apostles taught. What is more to the point, even her staunchest advocates have been aware of her inconsistencies, and of the emptiness of her claim.

Newman was one of these. At first an Anglican, he began to search for the authority which he believed necessary in religion, and imagined he found at Rome. But, whilst Newman became a Romanist, he knew the New Testament too well to claim that his new love occupied the ground of the early Church. Therefore, in order to account for the many changes which had undoubtedly taken place in Romish doctrine and practice, he wrote *An Essay on the Development of Christian Doctrine*. That word 'development' is the significant word. Newman's aim was to prove that Christ never really intended the Church always to teach the same thing, but rather that he committed to her certain 'germs of truth,' which she was to enlarge and develop as the centuries rolled on. Surely, a very accommodating theory. Not a new one, by any means. Others, before Newman's time, had tentatively suggested the same way out of the difficulty, but it was Newman who popularised it. And ever since his 'Essay' it has been one of the chief weapons in the Romish armoury.

But what a transformation had taken place! From being 'everywhere, always and by all,' the same Rome had confessed that she was not what she once was. She had admitted that she was *not* the Church of the New Testament, but merely a *development* of the New Testament Church!

It is well to remember this when we discuss with the adherents of Rome—that even she herself claims to be a development, only, of the early Church.

And yet, we who keep the New Testament Scriptures in view, are not deceived by this pretence either. We are not blind to what has really happened. We know that the word 'development' does not accurately describe what has taken place. A far more apt word is the word 'departure.' We know that the vast ecclesiastical system which stems from Rome is nothing more nor less than a great apostasy.

But it is interesting to notice a few of the many doctrines of Romanism which reveal the changeableness that has always characterised that system. Consider her teaching on

The Infallibility of the Pope.

Here we have a prime example of the position-shifting which she indulged. Up to 1945 Romanists spoke of the 'infallibility of the Church,' for they taught that the Scriptures plus tradition, interpreted by an infallible Church was the standard in religion. But in December, 1854, Pope Pius IX ventured to issue a statement on the subject of the Immaculate Conception. (That is, that Mary, the mother of Jesus, was herself 'conceived without sin'—whatever this phrase might mean.) Now for centuries this had been a disputed point, and at some times had become a source of the fiercest controversy even among Romanist theologians themselves. But now, without consulting any one at all, Pius IX laid down this doctrine as an article of faith, to be received by all his 'children.' Instantly, his action touched off another old controversy—that of the Pope's infallibility, for in order to justify his action, his supporters

insisted that, as Peter's successor, the Pope had the right to speak when and how he pleased. And further, whenever he spoke of matters of faith or morals that statement was infallible.

This controversy raged until, in 1870, Pius IX called the Vatican Council together to decree the infallibility of the Pope. Even then, some of the most scholarly members of that council were opposed to the doctrine. But the majority of the Bishops were practically maintained by the Pope himself; and in any case, there were vacant cardinals' hats as gifts to those who fell into line, and so the necessary number of votes was obtained, and the Pope got his way. Nowadays, anyone who presumes to deny this doctrine is branded as a heretic, and is accursed.

But what a shaky and uncertain start that doctrine got! And how long a time was taken to bring it to light! Pius IX was the first Pope to be acknowledged infallible. Yet before his time Popes were fallible enough, as history proves. They issued statements on points of doctrine which were afterwards contradicted and repudiated by their successors. It is plain that in those days no-one regarded the Pope as infallible, so that one wonders what would be the position of those Romanists of a few centuries ago could they be alive to-day!

About 1850 a book very popular in Romanist circles was *Keenan's Catechism*. It was recommended by the bishops of the Roman Church both in Scotland and Ireland. And in it there occurs the following question and answer:—

Question: 'Must Catholics believe the Pope in himself to be infallible?'

Answer: 'This is a Protestant invention; it is no article of the Catholic faith: no decision of his can oblige under pain of heresy, unless it be received and enforced by the teaching body; that is, by the bishops of the Church.'

Remember, this book was first published some twenty years before the doctrine of papal infallibility was decreed.

It declares that doctrine to be a 'Protestant invention' and 'no article of the Catholic faith.' It is significant that in later printings of the same book the question and answer are omitted! But what a change! Less than a century ago the recognised and authoritative teachers of the Church of Rome denied the infallibility of the Pope. If these same men were alive to-day, they would be excommunicated as accursed heretics.

FRANK WORGAN.

THE HINDLEY BIBLE SCHOOL.

A visitor's impressions.

I HAVE been asked to give my impressions as a 'visitor' to the Hindley Bible School. Perhaps after a year's wanderings in the wilds of Yorkshire I can express a more detached view than when I was simply a 'local brother.'

I have attended all seven of the schools so far held, and on every occasion have found them inspiring experiences. Particularly was this so this year to me who, when living in Wigan, more or less took these experiences for granted. I was made to realise what the Bible School must mean to those who struggle on in small assemblies and in discouraging conditions. Such brethren are well advised to make the school an annual holiday, even if it constitutes their hard-earned yearly vacation. They will receive, as many have in the past, a stimulant to their faith and work,

by realising that they are not fighting a despairing battle and a lost cause, but are a part of that great brotherhood with which no institution, society, or association on earth can compare—the Churches of Christ.

The programme of lectures, preaching, etc., was again an arduous one. I was reminded of Paul's statement that 'though out outward man is decaying, yet our inward man is renewed day by day.' The talk and fellowship in the homes of the brethren makes visitors reluctant to retire to bed in respectable time. These late (or early) hours wear out the body, but the spirit is renewed in the daily sessions of the school. And not only the spirit, for the grand team of brothers and sisters who served at tables did a noble work in renewing the outward man, too. To these are due heartiest thanks, for not only did they spend long hours in this work, but sacrificed the blessing they would have received from the lectures during the day.

Nevertheless, my personal impression is that the messages given were not quite on the high level reached in previous schools. In some there seemed a lack of thorough preparation and a tendency to padding, as though the time must be filled up with something. There seemed a lack of depth and urgency in view of the needs of the world. We could, I believe, digest more of the "strong meat of the word," and 'endure the sound doctrine.' Perhaps my experience of past schools has raised expectations too high always to be realised.

Although not nearly so many visitors from afar were present this year, attendances were extremely good, particularly at the evening meetings, and increased as the week progressed. The support of the Hindley brethren themselves was, as usual, magnificent, as also was that of the district Churches.

To have an enjoyable time and a grand holiday is not the aim of the Bible School. It is a means to an end: so to teach and strengthen that brethren shall return to their own assemblies more fitted to do the work of the Lord, and to build up His Church. This purpose is attained only if we leave the school deepened in faith, with a firmer grasp of His Word, and 'strengthened with might by his Spirit in the inward man.'

'The banquet over, from the feast we go,
Strong in the strength of this celestial meat:
To tread the path of life with firmer feet,
To work the works which Thou has bid us do.'

Once more, to the elders and deacons and to every brother and sister in the Hindley Church who ministered in things spiritual and material, and to the speakers who delivered the lectures and preached the Word, warmest thanks and deepest appreciation for all 'your work of faith, and labour of love, and patience of hope in the Lord.' 'Forasmuch as ye know that your your labour is not in vain in the Lord.' And a word of thanks to our American brethren who each year of the school travel great distances to be present. They make no small contribution to the happy fellowship.

CARLTON MELLING.

God pity those who cannot say,
'Not mine but Thine; who only pray,
'Let this cup pass' and cannot see
The purpose in Gethsemane.

Teach me, my God, my King,
In all things Thee to see,

And what I do in anything,
To do it as for Thee.

I do not ask for mighty words
To leave the crowd impressed;
But grant my life may ring so true
My neighbour may be blessed.

A QUESTION IN REGARD TO THE LORD'S SUPPER.

A GOOD sister from Ontario writes : 'Brother Bailey, what do you think of long talks at the Lord's table, which leaves the preacher little time for his messages ?'

Every part of the worship of God is important. The Lord's Supper belongs to the Lord's Day. The disciples met together to break bread (Acts 20 : 7). It is right and proper to have preaching on that day. Paul preached to the disciples on the day of assembly there in Troas in the long ago. Paul preached a long sermon. Even in instituting the Supper the remarks of Jesus only lasted for a few moments. I presume He knew how to do it. Long orations in connection with the Supper do not add to it but detract from it. It is without Scriptural precedent.

The New Testament says more about our giving than it does about the Lord's Supper yet we confine our remarks to a simple sentence or two or even to no remarks at all in regard to this item of worship. What would we think if some brother would get up and orate for ten, twenty, or thirty minutes before the collection plate was passed ? Yet there is just as much authority for this as there is for these talks before the Lord's Supper.

Let those that preside confine their remarks to a few well-chosen remarks. Let those that give thanks, give thanks. Leave the praying to those who are chosen to do this. If this is followed there will be a sacredness about the Lord's Supper that is not possible when a brother, ill prepared, talks about numerous things besides the Lord's Supper when asked to give thanks, prays for the sick, for the preaching of the Gospel and many other worthy things.

Then when we pray let us pray. Too often prayers are turned into sermons. I heard a man praying not long ago and he quoted several Scriptures to the Lord and even had to tell Him were they were.

God is a God of order. A little thought would make our worship more worshipful.

—*Gospel Herald.*

WATER SALVATION.

A MINISTER, I think he calls hisself, met me one day an' he says, 'To what Church do you belong, my friend ?'

'To Christ's, sir,' says I.

'To Christ's !' says he, 'and what do you call yourself ?'

'A Christian,' says I.

'A Chreesteean !' says he. 'Oh, then, I suppose you're one of the Water Salvation folk ?'

'Water Salvation folks,' says I, 'whatever be they ?'

'Saved by water—water-saved,' says he.

'Oh,' says I, 'Water Salvation folks ! Oh, yes sir, they're a big lot, ain't they sir ? Wesleyans, Presbyterians, Church o' England, and more of 'em goes in for it strong. It do seem strange, don't it sir, to think as they can fancy that throwin' a few drops o' water on a baby's face can save it from going to hell ? Yet, I've been told that if they think an infant is goin' to die, they send off in a hurry for some-one to come and sprinkle its poor little face, which sends it straight to heaven. An' I saw in the paper t'other day an account of such savin' means bein' worked in a Roman

Catholic Church (I think it was) on twenty-seven infants by dashin' o' water in their faces. That's Water Salvation, I s'pose sir, ain't it, sir?'

The preachin' chap looked hard at his boots, and said sumthin'—sounded lik 'S'pose so,' but I think he didn't rightly know what he was sayin'.

'Seems to me most 'mazin' sir,' says I, 'how people can think so, but I s'pose it's their all bein' infants in their Church that makes 'em so simple. When I goes to any o' them Water-Saving Churches I always feels at sea, tho' there ain't *much* water there. But I hear 'em a tellin' their infants, when they be grow'd up a bit like, that faith alone can save 'em. So I s'pose the *water* only saves *them what dies*! Well, as I say sir, I can't make 'em up; so I scuttles back as fast as I can to the dry firm land as Christ gave us to stand on in His Word. As long as I sticks close to that I don't think I can go far wrong. Do you think so, sir?'

'Don't know, I'm sure,' says he, in a kind o' bustle like, 'great difference of opinion on these matters; I think we are going to have a shower.'

'Yes sir,' I says, 'but only a *sprinklin*'.'

But he pops up his umbrella, says 'Good-day,' an' was out of sight quick. Most of them Water-Saving folks seems to hurry by me.

S. F. MOYSEY.

ACT LIKE A CHRISTIAN

THE second word I heard years ago was consecration, or you might prefer, separation. I'm old-fashioned; I believe in the separated life. In my early life I heard nothing about it, and so I wasted some of my years. For we're not going to win souls as long as we compromise with the world.

There are some who quit doing anything and they're good, but they're just good for nothing. Separation is not only turning away, it's turning to, as you find in Romans 12:1, 2. If you're going to be given over to the Lord and separated unto His task, then turn away from the world. Look like a Christian. Act like a Christian. Smell like a Christian. Behave like a Christian.

One of my men, a good man, but one who had one of these foul habits went down the street in Chattanooga one day to win a man to Christ.

'I'm interested,' the man he had gone to see told him. 'I want to be a Christian, but whenever I trust the Lord, I prefer that somebody would talk to me who's not engaging in the same things that I do,' and he pointed to a package of cigarettes in the pocket of the man who had approached him.

The member who had been witnessing came to my office crying, 'Pastor,' he said, 'I'm through. I'll never touch another one if it hinders me from winning a soul to Christ.'

That very day the man to whom he had witnessed was gloriously saved. He wanted to be a child of God, but he wanted folks to talk to him who were not engaged in the same things he had in his life.

But separation is not only turning away from worldly things; it's having a hatred for the things of the world. There are some Christian people who don't engage in worldly things, but they still have a little leaning that way. They don't take a stand. They say, 'Well, I don't do those things, but it's all right if somebody else wants to do them.' They're broad-minded; so broad-minded that they have no convictions whatsoever for anything right and wrong. I believe the child of God needs to take a very definite stand for the things of God against the things which are wrong, to let others know where he stands in these matters.

—Selected.

THE SIX AGES OF A SMOKER

Six stages in the life of a smoker, according to a doctor writing in to-day's Practitioner, are:

Pleasure at 20, Irresistible routine at 30, Painful addition at 40.

Heart disease at 50. Lung ailments, disease of the heart arteries and cancer at 55. Special mention in death certificates at 60 or after.

Nicotine is one of the most toxic alkaloids known, says Dr. J. Mibashan, of Capetown, South Africa.

The alkaloid in an average cigar, if injected into a vein, would represent two fatal doses, he says.

The heart is the chief victim, while the respiratory apparatus is mainly affected by tobacco 'tars.'

'Smoking ladies,' he says 'should realise that smoke-stained fingers and tobacco-smelling breath do little to enhance their attractiveness.'

Only the supervision of a major catastrophe, such as tuberculosis, heart trouble or a stroke, will make a smoker submit to doctor's orders and give it up—but then it is usually too late.

—News Chronicle

SCRIPTURE READINGS

July 6—Isaiah 63; 7-16; Eph. 4; 17-32.

July 13—Isaiah 60:1-15; Eph. 5:1-21.

July 20—Exodus 20:1-21; Eph. 5:22 to 6:9.

July 27—Psalm 91; Eph. 6:1-24.

Paul has ascribed to God the glory and the thanksgiving due to Him, setting forth the wonder of His working to bring Gentiles as well as Jews back into His divine favour through the Church. He has shown how that Church unites all who enter it as members (limbs and all other parts of ONE BODY, God having set it up with special gifts so that it should grow to maturity. He now addresses a series of exhortations to the individual members as to how they should behave if that Church is to fulfil God's designs. A mere glance at these will bring home to the thinking Christian his tremendous responsibility, but a careful and prayerful study—and we ought indeed, every one of us to give that—may well fill us with misgiving because of our failure to develop as we should, or to find in the Church those who 'have so learned Christ.'

General exhortations embodying positive and negative instructions (4:17 to 5:21). We do not have in this country now the same contrast between the

general morals of the community and the Christian ideal. This is by reason of the 'leaven' of the holy teaching of Christ which has permeated society. Even those who deny Him, recognise the righteousness He preached and practised. Many things which were very commonly practised in heathen lands are abhorred by the ordinary man and woman and recognised for sin. That the moral standards are being reduced we feel quite certain, and there are sections of society now where every wickedness is almost shamelessly practised. The effect of these differences between the society of Paul's day, and present conditions, is not in the least to reduce the need for watchfulness—nay! it rather increases it for our responsibility increases with our knowledge, and the contrast between Christian and non-Christian should remain and be startling. Satan's methods change with changing conditions, and we may be sure his subtleties are equal to the occasion. The positive and the negative are intermingled in these verses. We may perhaps summarise:

Walking in ignorance and sin—walking in Christ (17-21).

Putting off the old man—putting on the new (22-24).

Putting away lying—speaking the truth (25).

Curbing anger—not sinning by cherishing it (26 and 27).

Taking the property of others—giving away to others (28).

Speaking impurely—building up with gracious speech (29 and 30).

Putting away fierce thoughts and speech—loving and forgiving like Christ (31-32).

Talking evil and jesting—giving thanks (3 and 4).

Dark thoughts, dark words, dark actions—living in Christ's spiritual light (8-14).

Drunk with wine—filled with the Holy Spirit (18-20).

Our mental and spiritual condition must depend upon our absorption of the divine mind and will, as is so clearly indicated in the contrast of light and darkness of understanding in verses 17 and 18 (chap. 4), 8-11 (chap. 5) and 15-17 (chap. 5). That will is expressed only in the Word.

Relationship of wives and husbands (5:22-33).—This subject occupies but two verses in the letter to Colossian Christians. How different is the worldly view of the relationship to-day? How many wives long to obey their husbands for genuine love of them, and even anticipate their wishes as to what they should do, how they should dress—and so on? Nevertheless—changes of customs notwithstanding—this is their duty to Christ. If your love for your husband cannot subdue your self-will, what about

your love for Christ? Husband, is your love for your wife really like Christ's love for the Church? It should in that case produce so considerate and kind an attitude in your treatment of your wife as to make home as like to heaven as any place could be. It should make her duty to you a natural and happy thing. The mutual obligations of this closest earthly relationship make it the greatest source of happiness—or one of the greatest sources of unhappiness if they are not observed. We can easily see—but not so easily realise in fact—that unity between the partners is vital. Common love for Christ must sanctify the partnership, and Christians should not marry outside Christ as is plainly taught (1 Cor. 7:39). The highest interest of each partner should be the good of the other—and between Christians that must be their spiritual good. It is easier perhaps to make a good home than to combine in self-denial for Christ's sake, but the latter is more more important.

Duties of Christian children (6:1-3). Disobedience to parents is a sign of evil times (Rom. 1:30 and 2 Tim. 3:2). Through disobedience sin came into the world. It is a false idea that children are naturally good. When God wanted a consecrated nation, He required the obedience of the children, and based their blessing and prosperity upon it, and promised long life as a reward.

Duties of parents (6:4). It is a simple matter to obey—how right that when we are young that should be our duty. How much more important is the behaviour and responsibility of the parents. Positively proper guidance—instruction and warning—must be given, and negatively provocation must not be allowed to discourage the children. How easy it is to be merely saying No to everything, and thus making a child think that nothing will satisfy. Here is, indeed a work that only the grace of God can enable us to do.

Duties of slaves (6: 5-9). It must have been a harder thing for a slave of those times to obey a bad master, than it is for us in these freer days. We repeat 'if our eyes are upon God rather than those we serve, it will be well.' We cannot be 'clock-watchers,' or merely work when we are watched. We have to have an interest in our master's interests, and if those are honest, we cannot fall of reward—though it may not be our earthly master's.

Duties of masters (6:9). It is a serious responsibility to be in charge of the work of others, and to have so large a share in their lives. What a different picture there would be in the industrial world if masters had been obedient to scripture. The 'Song of the Shirt' might not have been written, and the laws for-

bidding employment of children in mills and mines not needed in that case. Here again, however, it is the duties of both master AND man, as also husband AND wife, parents AND children—the mutual exercise of obedience to God that alone can provide the solution.

Final words to Christian soldiers (6:10-20). We suppose Paul was in constant contact with Roman soldiers—as his guard. But his work is a war for which material armour is useless. It requires spiritual strength and spiritual armour. It is against spiritual foes, which though unseen are mightier than the physical powers. How important it is to realise this. Satanic hosts are arrayed against God's people, and our hearts are part of the battlefield. It is clear from history that material victories do not vanquish evil. However, the Christian's armoury contains truth, righteousness, the gospel of peace, faith, salvation and the Word of God. Moreover prayer must be his constant exercise to keep him fit, and it must be unselfish prayer.

Conclusion (6:21-24). As in the case of the letter to the Colossians, Paul entrusted the news of his welfare to His messenger. The prayers for which he asks in verses 19 and 20 would certainly soon be ascending when Tychicus gave his account of the apostle's position in Rome. Concern for the work of other Christians should often be on our hearts, and there is nothing so good as a personal visit to stimulate it. Peace, love, faith and grace are in the final greeting, and our love should be 'in uncorruptness' (R.V.), that is 'sincerity' (A.V.) of the highest and purest quality.

R. B. SCOTT

CORRESPONDENCE

CO-OPERATION FOR EVANGELISM

Dear Bro. Crosthwaite.—Although you have closed the discussion between Bro. Winstanley and myself, I do crave a further word or two. Bro. Winstanley has neatly and completely failed to face up to the points made by me, and to answer definite questions. Further, he does me an injustice, which I must point out. At the bottom of page 90 (June issue), he says 'He contends, in effect, that a number of Churches in a district cannot support a man full-time unless a committee be organised.' Nowhere have I said anything of the kind. Surely it is accepted that all that is necessary is for the elders of such Churches to act. This is my position, and that of the brethren generally where such work is possible.

A. L. FRITH

Bro. Frank Murphy.

The Church at Dewsbury has agreed to be the "go between" brethren in this country and Bro. and Sis. Frank Murphy, in Northern Rhodesia. Bro. and Sis. Murphy are engaged in secular work: Frank is a tutor in the hospital and Nancy is a school teacher. They are devoting all their time to the spread of the Gospel.

Money is needed to buy Bibles and to build a meeting-place. They have received an allocation of land and hope to proceed with the building of a meeting place at an early date.

Readers of the 'Standard' are aware of the work being done and the good results from the first year's labours. Will those desirous of helping send their contributions to our treasurer: Miss Ethel Hardy, 68 Cross Peel Street, Morley, Yorks.

R. McDONALD

A New Venture.

Dear Brethren,—An opportunity for effectual work has been afforded at Eastwood, in Nottinghamshire. Here, on a new housing estate, we have been given the sole privilege of buying a piece of land on which to build a meeting-house.

While some financial support has been given or promised, you will appreciate that more is needed. We are making this appeal for your help in order that we may commence this work as early as possible.

CHARLES LIMB
RALPH LIMB

We are informed that the site has been secured and that the cost of a meeting-house will be over £1,000. The site is in a new housing estate where a thousand houses are to be built. Four hundred of these are erected and tenanted.

It is the view of the Town and County Planning Committee that when one application for building a place of worship has been granted no further application will be considered. So that leaves this promising field entirely to the Church of Christ.

Surely such an appeal with such hopeful prospects for Church and School work will commend itself to the generosity of Churches and brethren.—Editor.

Muriel Jones, a mother of eight young children, who has been attending the Gospel meetings for some time, has now stood out on the Lord's side. Many gathered to witness her baptism into Christ, and we with our new sister know that the good hand of the Lord has been upon us as we have studied His Word, and found His way is the only way of life.

Brighton.—At the conclusion of a six months' period of service by Bro. Ralph Limb, the Church here was encouraged by the immersion of Peter, son of Bro. and Sis. Ascoug, on April 27th. He was received into fellowship on May 3rd, and we pray that this young surrendered life may be wholly used to the glory of God and the blessing of others. E. T. THORPE

Bedminster, Bristol.—The Church celebrated its anniversary services during the week-end, May 24th—25th. At the tea and social evening the Church was encouraged by the presence of brethren from the Churches at Thrissell Street and Bedminster. The visiting speaker for the week-end was Bro. Mills, from Leamington Spa. He served us well on each occasion and gave some searching and stimulating addresses. Very humbly, he decried his ability to be an anniversary speaker, but after listening to him all felt they had been fed from God's Word. We thank our brother for his services and assure him all were appreciative of the time spent together. F. W. WELLS

Cody, Wyoming, U.S.A.—Bro. J. E. Uland, evangelist, is labouring to build up a New Testament Church. Meetings in Union Hall, 956 12th Street. 'Brethren, pray for us.'

Fleetwood.—Breaking of Bread each Lord's Day, at 10.45, in the Lecture Hall, London Street. Those visiting this area will be welcomed. Speaking help will be appreciated, and a postcard to this effect to 12 Poulton Street, please. A. L. FRITH

Hindley.—It is with hearts full of joy that we record another addition to our number here. On Lord's Day evening, May 18th, Marion Room confessed the Saviour and was united to Him by immersion. We pray she may continue faithful to the end.

Hindley.—Once again we have enjoyed a real mountain-top experience during another Bible School. We are deeply grateful to all who shared in the task of providing our spiritual food, and also those who by their presence gave us such encouragement. All the meetings were very well attended and many have expressed that it was well worth while. We are spiritually stronger and better equipped to continue in our fight against sin and Satan. May God bless all that was attempted, May it be to His praise.

T. KEMP

NEWS FROM THE CHURCHES

Aylesbury, Bucks.—New address of meeting place: Guide Hall, Beaconsfield Road (off Highbridge Road). Lord's Table 11.15 a.m., Gospel 6.30 p.m., Children 10 a.m. and 3 p.m.; Bible Study every Tuesday, 8 p.m., at 79 Patterson Road.

OBITUARY

Bro. John Sneddon, of Motherwell, fell asleep in Jesus, on June 6th. We hope to receive a fuller notice.

Morley.—We regret to report the sudden and unexpected death of our sister Ada Wilson, in hospital, on May 16th. Our sister had not been able to get about easily for some time, and so we had not had fellowship with her latterly. In earlier life, she was busy about the Lord's business for many years. She will be remembered and missed for her work's sake. Bro. E. Pickersgill conducted the funeral service at the Zoar Street Meeting Place, and at the cemetery. Our sympathy goes out to Bro. Arthur C. Wilson and his family who, though sad in bereavement, yet know how to hope in Christ Jesus and so are not cast down.

G. LODGE

CHANGE OF ADDRESS

Secretary, Newtongrange Church; Bro. A. J. Haldane, 4 Sixth Street, Newtongrange, Midlothian.

AIR-RAID CASUALTIES

The two atom Bombs dropped on Japan killed 70,722 people—49,221 at Hiroshima and 21,501 at Nagasaki and there were 110,419 injured and 743,960 homeless, according to figures just issued in Tokyo.

Total air-raid casualties in Japan were 241,309 killed and 313,041 injured, with 2,578,000 homeless in Tokyo alone.

No official estimate of casualties by Allied bombing in Europe has yet been compiled. Unofficial estimate places civilian casualties in Germany at between 150,000 and 500,000 killed.

Assuming the 500,000 is correct, it took four tons of bombs to kill one German

civilian, for total Allied bomb tonnage on European targets was approximately 2,000,000.

In Britain 60,585 civilians were killed and 86,175 injured by 75,000 tons of bombs, including V-weapons.

German casualties alone total over 7,000,000 killed or maimed for life. And millions of people are homeless and starving.

The world needs *peacemakers*, active to make the world safe for peace by removing the causes of war.

COMING EVENT.

The Church at Beulah Road, East Kirkby, Notts., are holding their twenty-eighth Birthday Meetings on Saturday and Lord's Day, July 19th and 20th. We extend a most cordial invitation to all brethren, sisters, and friends, from a distance, as well as those in the district, to come and join us in happy fellowship, and to help us in the spread of the Gospel.

Saturday, July 19th, at 4.15, tea will be provided, to be followed by a Gospel Meeting, at 6.15 p.m. Speakers: Brethren Frank Worgan (Hindley) and F. C. Day (Birmingham).

Meetings on the Lord's Day at 10.30 a.m. and 6 p.m. (School at 2.30 p.m.).

Come and cheer us by your presence and be sure of an uplifting, and inspiring time.

PRELIMINARY NOTICE

Saturday, to Monday, August 2nd, to 4th, Rally. Ramble for old and young 2 p.m., Market Square; Gospel meeting 7.30 p.m. Meeting 11 a.m. for lecture and discussion. Meeting 2 p.m., any questions. Tea provided. Public meeting 5.30 p.m. Meetings on the Lord's Day as usual. Speakers to be announced, with other information, later. If you are interested write W. J. Cole, 13 Coronation Villas, Aylesbury, Bucks.

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

Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

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

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