

The **SCRIPTURE STANDARD**

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

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THE RESTORATION MOVEMENT

Carlton Melling

IX: TIMOTHY COOP AND AMERICAN METHODS

THE cause of New Testament Christianity in this country made steady if not spectacular progress from the time of the first Annual Meeting in 1842. The knowledge that other churches in different parts of the country were standing for the same truths gave renewed courage and zeal to those churches. The writings of Alexander Campbell, widely circulated, had a great effect in establishing and confirming the brethren. That which was best in the Movement in America was assimilated and bore its fruit in strong and zealous assemblies. Solidity rather than sensational results was the end aimed at; faithfulness to the Lord and His word rather than success in numbers.

Timothy Coop

But this was regarded as lack of progress by one of the leaders in that mid-nineteenth period—Timothy Coop. Converted from Wesleyanism as a young man he had formed a church of four members in Wigan in 1841. Persecuted and shunned by former friends, he was ready to “endure hardship as a good soldier of Christ.” Ungrudging tribute is here borne to Timothy Coop as he was in earlier years—an earnest and devoted saint of God. His pioneering for the gospel, his readiness to preach those good tidings indoors and out, the physical hardship and suffering borne “for the testimony of Jesus Christ,” are worthy of our imitation.

But, as Joseph Collin said of him, “he had the misfortune to get rich.” His business as clothier prospered and he made great wealth and rapid advancement in social circles. He made the common mistake of assuming that methods successful in the world of business will necessarily bear the same results when applied in the church of God. Business success can have a subtle and often unconscious influence on one’s attitude to the church. So with Timothy Coop came the desire to “enlarge his borders.” The religious circle in which he moved was so small and circumscribed in comparison with the large and influential society of which he formed a part in the commercial world. What we should regard as the great success which had blessed his work in Wigan did not satisfy him; and what he regarded as the general lack of progress in the churches satisfied him less still. He had heard and read the glowing accounts of the results of the methods adopted by the Disciples of Christ in the United States. He did not look closely into the means by which those results were obtained, nor examine their permanence and stability. In 1869 he visited the United States for himself, and fell more than ever in love with the practices of the Disciples there.

Many things contributed to Timothy Coop's admiration of those practices. First, he was, as one acquainted with him said, "a simple-minded man." He was thus easily imposed upon and susceptible to the flattery he received in America. He was, secondly, a very wealthy man, and the Disciples had and have great faith in the power of "the almighty dollar." Here was one ready to lay his wealth at the disposal of the Disciples for the purpose of bringing to England those methods which had bewitched him. He was impatient for "progress." He did not consider the very different conditions prevailing in the two countries, conditions so finely contrasted by J. H. Perkins and David King in the 1892 *Year Book of Churches of Christ*; and observed by brethren in the U.S. churches of Christ who have stayed in this country, as shown in Max Watson's "Report on the British Churches" in the *Gospel Advocate* (U.S.) of December 14th, 1944. One cannot help but notice in W. T. Moore's *Timothy Coop: a Memoir* the recurrence of the word "success" and the childlike faith Timothy Coop had that the bringing over of American evangelists was the infallible remedy for all our spiritual ills.

The "Christian Association" And Its Results

Let results now speak for themselves. In 1875 H. S. Earl, a missionary of the (American) Foreign Christian Missionary Society (the F.C.M.S.) came to England, and for a time held great and enthusiastic meetings in Southampton. Timothy Coop attended these meetings and was more confirmed than ever in his admiration. In 1878 M. D. Todd came from the U.S. to Chester as an evangelist; and in the same year Timothy Coop financed and brought over W. T. Moore as Minister at the newly-opened Mornington Road Chapel, Southport. An American publication stated that these men were sent over "to preach the primitive Gospel in the land of rites and ceremonies." One would think they had come to a land where the gospel had never before been preached and where no churches existed. The churches already in this country were ignored; these missionaries came announcing that "the possibility of establishing the primitive faith in this country is no longer problematical. It can and must be done."

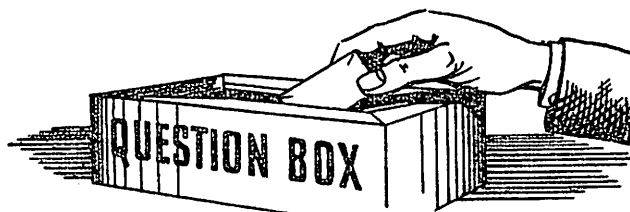
In 1842 the churches professing that "primitive faith" were 42 with 1,300 members; in 1878 these had grown to 108 churches reporting 6,166 members. Yet these facts passed for nothing in the eyes of those who came to show the British brethren how things should be done. With such boastful statements; with the aid of accessories which had borne such startling results in America—organs and augmented choirs (not all of whom were baptised); with some of America's finest preachers, financed by liberal funds; appealing to popular taste; practising "open communion," taking collections from any or all in the meetings and making dishonest claims—the American movement got under way in this country. In 1879 the "Christian Association" of churches thus formed was established (it is interesting to observe here that several years ago the former Churches of Christ Co-operating for Evangelistic Purposes—the "Co-operation of Churches"—renamed itself "The Association of Churches of Christ": was there any connection between the two titles?). In 1909 the net result after thirty years' work were: 20 churches reporting 2,237 members. Compare these figures with the results in the 30 years after the first Annual Meeting of the churches in Britain, 1842-1872: 84 churches reporting 4,053 members. Thus the older churches had made almost double the numerical progress of the "Christian Association." Does not this show that the "lack of progress" bemoaned by Timothy Coop was not remedied, but made even worse, by the advanced and modern methods of the American missionaries?

Failure

The truth is that almost complete failure was the outcome of the vaunted American methods, failure admitted by even admirers and propagators of those methods. The *Bible Advocate* (Great Britain) of April 17th, 1914, reprinted an article from the (American) *Christian Standard* of March 28th, 1914, in which S. S. Lappin, a Disciple, after showing the smaller numerical progress of the F.C.M.S. compared with that of the British brethren, goes on to say: "Let us find fault with no one. The Foreign Society was in its infancy and was only 'learning how.' That it had so learned is proved by its withdrawal from the field."

Another Disciple writer, M. M. Davis, in his *Restoration Movement of the Nineteenth Century*, 1913, pp. 226-7, states: "This new organization (The Christian Association) has not met the hopes of its friends. It has now, after about thirty years, only twenty churches with about 2,000 members. The other brethren have succeeded better, and now have 190 churches with a membership of about 15,000." Truly a lesson had been taught as the result of bitter experience. The lesson is this, and may it strike deeply into our consciousness: that in Britain, as in America, the old gospel preached in the old way with the old fervour and faith will bear the old results. We have heard it put another way: "God's work, done in God's way, never lacks God's blessing and reward."

(To be continued)



Conducted by
James Gardiner

"In Matt. 8:28-34 will be found the description of a miracle performed by Jesus in ejecting devils from two men, while in Mark 5:1-20, and in Luke 8:26-40, where the same miracle is recorded, only one man is mentioned. Your comments please on this apparent contradiction."

There is certainly the appearance of a contradiction or disagreement in the narratives referred to. Matthew says, "There met him two possessed with devils," while Mark says, "There met him out of the tombs a man"; and again, in Luke we read, "There met him out of the tombs a man." We might also say that there seems to be a discrepancy in the name given to the location of the place of the incident, for Matthew says, "into the country of the Gergesenes" while Mark and Luke talk of "the country of the Gadarenes." The difference is again only apparent, for Jesus came into the region in which the two cities were situated, and whereas Matthew refers to the one, Mark and Luke refer to the other.

With reference to the matter of the "two men" on the one hand and the "certain man" on the other we can but assume that Matthew is being a little more informative than Mark and Luke. It should be emphasised that Mark and Luke do not say that *there was only one man*—had they done so we would then be faced with the fact that we had a contradiction on our hands. Matthew refers to the fact that two men initially, and actually, came forward to Jesus; but the narratives of Mark and Luke are concentrated upon one of the two men, and concentrated to such an extent that they don't bother to mention the other man.

One of the Two

This is, I suggest, quite understandable when we consider the man under discussion. He must have been of a terrible aspect physically, and indeed he spread terror amongst the townspeople. He wore no clothes and had no house. He had been possessed of devils for some long time and lurked in the caves and tombs in the locality. He had often been bound with chains and fetters but could not be restrained because of his superhuman strength and the fact that he could thus snap the chains. Often he cut himself with stones and was driven by the devil into the desert. He was so exceedingly fierce that no man dare pass by that way.

This was the kind of man, then, who confronted Jesus. When we read of the way in which Jesus handled the situation and restored this demented and wretched man to

his right mind, we can have little wonder that Mark and Luke fail to mention the fact that another man was there.

Rather than cast doubt upon the veracity of Matthew, Mark and Luke, I think that this "apparent discrepancy" strengthens the integrity of these writers: had they set out to deceive the world they surely would have got together and made sure that their separate accounts tallied in every word and detail. This incident is not, of course, an isolated case of one of the gospel writers speaking in a general way while another speaks in a particular or specific way.

Other Instances

For instance (in Matt. 21:1) the writer says that Jesus sent two disciples into the village where they would find "*an ass tied, and a colt with her.*" Mark mentions the colt but says nothing of the dam with her.

Again (in Matt. 15:30) Matthew says that at the sea of Galilee "*great multitudes* came to him: having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet." While it is true that multitudes came, Mark mentions only one of them and describes the curing of "*one that was deaf* and had an impediment of speech."

Again (in Matt. 20:30) Matthew says that as Jesus departed out of Jericho "*Behold two blind men* sitting by the wayside when they heard Jesus pass by, cried out . . ." Luke mentions only that "*a certain blind man* sat by the wayside begging." Mark says "*Blind Bartimeus, the son of Timeus, sat by the highway side begging.*" Again (in Matt. 21:20) Matthew, in the case of the withered fig tree, says that, "*when the disciples saw it they marvelled saying, How soon is the fig tree withered away.*" Mark says, "*And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away.*"

As a final example of this difference of emphasis we could perhaps quote Matt. 21:34 where, in the case of the parable of the man who planted the vineyard, Matthew says that the master sent *his servants* to the husbandman whereas Mark and Luke say merely that the master sent *his servant* to the husbandman.

The instances quoted above, and the one mentioned by the questioner, are not therefore contradictions, but are merely cases of one writer's being less specific or more general than the other. When we take all the accounts together we have as complete a picture of the incident as is necessary for us. The narratives are not in disagreement at any time but are supplementary and complementary to one another.

(All questions please to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland)

FAITHFUL UNTO DEATH

(Rev. 2:7)

THIS text certainly places a condition on the inheritance of eternal life, and destroys at the same time the doctrine of "once in grace, always in grace." However, on this occasion I am more interested in showing what it means to be faithful unto death, and under what circumstances the Christian must be faithful.

What Does It Mean ?

It means, *firstly*, being true to God and being guided by His word in all things. We are exhorted in Jas. 1:23 that we should not only be hearers of God's word, but doers of it. It is of no use to profess Christianity, or make a show of it by attending the

various meetings of the church if we are not prepared to act upon it. It is only by doing the will of God as revealed by His word that we evidence the profession we make. The apostle Paul exhorts us at Rom. 2:13, "For not the hearers of the law are just before God, but the doers of the law are justified."

We can be unfaithful to the word of God not only by failing to keep its precepts, but by instituting things for which the word of God gives no sanction. How often these innovations have been brought into the Lord's church and passed off as authoritative. Take care brethren that you are not found where these instruments of apostasy are, in fact, beware if you even have sympathetic leanings toward them or their champions. The apostle John at 1 Jn. 2:17 says, "but he that doeth the will of God abideth forever." That is what is required of us, nothing more, nothing less—**THE WILL OF GOD**, which is revealed in God's word. If we do that we are doing plenty; why seek more? Is it that the Bible is not sufficient for us? Or have we already attained to the perfect man portrayed therein? Or is it that through our human weakness we are seeking to please men more than God? Brethren, be safe and not sorry; let the will of God be sufficient for you.

Secondly, it means being loyal to Christ. Christ exhorted His disciples at Jn. 14:21, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Love is one of the hallmarks of loyalty, and who more than Christ deserves loyalty, who bled and died for us? When we accepted His offer of salvation we proclaimed our belief in Him as our prophet, priest and king. We are His subjects, bound to accept His decrees and His authority as king. If we fail to be loyal to our Divine monarch, then we can only expect His royal displeasure and justice, eternal condemnation.

Thirdly, it means performing our duty to our brethren. The apostle Paul in speaking of this says at Gal. 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ." Again (Rom. 15:1), "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." And again at chapter 12:15, of the same epistle: "Rejoice with them that rejoice, and weep with them that weep." So let us at all times give each other the helping hand we need.

Fourthly, it means fulfilling our duty to the church. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching" (Heb. 10:25). This, brethren, is a duty which more than any other is sadly neglected. There seems to be a false idea held, that if you attend the Lord's table, that is sufficient. This is not the case. It is your duty not only to the church, but also to God, to be present at every meeting of the church, where humanly possible. Brethren, I cannot emphasize this enough. There are at least two persons know whether or not you could have been present at these meetings—you and the Lord himself. If you could, then you will have to answer for it to Him. Let it be understood, brethren: as the writer of this article it makes no difference to me whether or not you attend these meetings, but it can make a difference to you: it could cost you your crown of life and glory.

Faithful Under All Circumstances

Among Roman Catholics it is permissible under certain circumstances to indulge in the telling of lies, and so on. This is what I believe is called "mental reservation." But the scriptures make no provision for this. The Christian is commanded to be faithful at all times.

Faithful in temptation. The writer of the Hebrew letter tells us at chapter 2:18, "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." He further enlightens us at chapter 4:15, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." We gather from these scriptures that (a) Christ was tempted; (b) He was tempted in all points (or in every way we can be); (c) Having overcome temptation he is able to succour us.

That we can overcome temptation is shown from Paul's letter to the Corinthian church at 1 Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Faithful under difficulties. We have this portrayed to us by the apostle Paul in Phil. 4:11-13: "Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both how to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

Faithful at all seasons, especially in preaching His word. Again the apostle Paul speaks to us (2 Tim. 4:2): "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." "Be thou faithful unto death" (Rev. 2:7). That was our text, and how can we better close this message than with the words and exhortation of the apostle Paul: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Amen.

JAMES GRANT

THE RESTORATION OF THE RESTORATION

G. B. Dunning

ALL the damage done because of failure to look carefully at one word of seven letters!! To believe that the Devil would not do his utmost to divert so glorious an objective as a restoration of the Divine Pattern, would be naive indeed. The success of such a venture would have come nigh to putting him out of business. However, the subtlety of Satan has accomplished that which even the American Civil War could not do — the splitting of the Restoration movement into two camps and consequently making a farce of its plea for a return to the original pattern and one-ness in Christ.

Satan is a master at placing the wrong photograph in the mind as the meaning of a word. Thus, what the word means is not seen. For instance, the word "baptise" means different things to different minds, depending on what has been placed in the minds as its meaning. In the mind of the pious Quaker the word does not have one drop of water in it.

The humiliating and ghastly truth is that this war has been waged over a body which never had life in it in the first place—a straw man. In this spiritually fratricidal battle one camp has been trying to read music into the word; the other camp trying to read vocal music in while rejecting instrumental music. Had we been as careful to define the word as we did the word baptise (when that question arose in our early history), the tragedy need not have occurred.

Worship

This fateful word is "Worship." It is a dual word composed of the words "Worthy" and "Ship": its primary meaning — a "worthy-ship." It stems from a seafaring people whose ship was home, treasure hold, transportation, means of offence and defence. We use it in other designations as *friendship*, *fellowship*. Words are merely vehicles of thought expression. "Worship" is a translation of Hebrew and Greek words from the languages in which the sacred scriptures were originally penned. The word is of little assistance in determining what those words meant. The picture which it places in our mind is only of something adequate and acceptable. What that something actually is we cannot see unless the proper action (if action be required) is placed in our minds.

Thus we are driven to the original words of which the word "worship" is a translation. The main Hebrew word is *Shachah* and the Greek is *Proskuneo*. Accompanying, preceding or following the Hebrew word is often an action such as bowing, kneeling or falling on the face. This is carried over into the gospels, as witness the healing of the leper: Mark 1:40 shows him kneeling; Luke 5:12 on his face; and Matthew 8:2 worshipping. Note that here is acceptable worship minus music of any kind!

Just as in denominationalism a pattern of first day of the week activities has been substituted for the scriptural blueprint (the Breaking of Bread) so in the matter of worship a pattern has been substituted and labelled a "Worship Service." The Bible is as silent as the grave concerning a "Worship Service," and people who have prided themselves on "Where the Bible is silent, we are silent," should also themselves have been! Neither the term ("Worship Service") nor any such procedure can be found in the New Scriptures. This counterfeited is usually presented as being composed of various items such as music, giving, study, prayer, etc. — not one of which is worship. They are separate entities, just as is worship. The temptation of our Lord reveals that Satan desires worship. This alone should have warned us of subtle, deadly danger lurking here. That the devil has succeeded, our pitifully divided condition and our sectarian spirit is proof enough. Not even our Lord's prayer meant enough to this spirit to prevent the deliberate flaunting of His expressed direction to unity. Now in repentance and godly sorrow as well as in horrified humility concerning our guilt of a sin of such carnality (1 Cor. 3:3) may we turn our guns against the common enemy. For one hundred years they have been turned against each other. May God forgive us!

Worship in Spirit

Jesus said that worship "must be in spirit and in truth" (John 4:24). "Thy word is truth" (John 17:17). Accordingly in the search for the meaning of worship we are *limited to the word*. "God is a spirit" (John 4:24). God's Spirit knows (1 Cor. 2:11); man's spirit knows. Man knows by reason of his intelligence. Thus worship is an attitude or function of the mind directed toward God or toward an idol. Thus genuine worship depends upon no external aids whatever. Such could be handicaps as well as dangerous substitutes. Psalm 46:10: "Be still — and know that I am God"; Habakkuk 2:20: "The Lord is in his holy temple; let all the earth keep silence before Him"; Zechariah 2:13: "Be silent, O all flesh before the Lord." Thus — attention adoringly fixed on God in absolute silence.

The inspired record in 2 Chronicles 29:25-31 clarifies the matter. The song of the Lord began with instrumental music. During this song *the congregation worshipped*, the singers sang and all this (offering, playing, worshipping, singing) continued until the burnt offering was completed. Then the king and all that were present bowed themselves and worshipped. The king had the responsibility of directing the activities; the musicians had to sing, either on the instruments (Psalm 147:7) or with their voices. Thus they *could not worship* until those responsibilities were completed. Only the congregation could worship during the activities. When these finished *all* of them worshipped. Here is the *inspired* account which shows that music is not sinful during worship, and also shows that music is not worship.

WORSHIP IS NOT :

Bowing down	Genesis 24:26; Psalms 95:6
Bowing the head	Exodus 4:31
Blessing God	Nehemiah 8:6
By men's hands	Acts 17:25; Nehemiah 8:6
Praising	Psalms 158:2
Confessing	Nehemiah 9:3
Exalting God	Psalms 99:5,9
Falling on the ground	Job 1:20
Falling down	Matthew 2:11
Holding Jesus' feet	Matthew 28:9

Leaning on staff	Hebrews 11:21
Singing	Psalms 66:4
Sacrifice	Exodus 32:8; 1 Samuel 1:3
Saying Amen, etc.	Nehemiah 8:6
Service	Deuteronomy 8:19; Matthew 4:10

WORSHIP IS NOT LIMITED TO ONE PLACE, BUT

At His footstool	Psalms 99:5
In His holy hill	Psalms 99:9
Beauty of holiness	Psalms 29:2
Before the altar	2 Kings 18:20
Holy Mount	Isaiah 27:13
Shiloh	1 Samuel 1:3
Lord's House	2 Samuel 12:20
The home	Matthew 2:11
Jerusalem	John 4:21
Samaritan mountain	John 4:21
Tent door	Exodus 33:10
Top of Mount	2 Samuel 15:32
Toward the Temple	Psalms 138:2

The above items were only incidental to worship, mentioned in connection with, not as any part of worship. "In thy fear will I worship" (Psalm 5:7) — a proper emotional attitude God-ward. "Fear God . . . give glory . . . worship Him" (Revelation 14:7). Three different things, all three to be God-ward. *Worship is done with the heart* (Deuteronomy 30:17): "If thine heart turn away . . . and worship other gods . . ." *Worship is thinking*, Proverbs 23:7, "As he *thinketh* in his heart . . ."

Satan would have given the kingdoms of the world and their glory in exchange for worship (Matthew 4:8-10). This should have warned us of deadly danger in this area. It is humiliating and also terrifying to realise that the Devil has hidden true worship, and has substituted other things (right and proper in their place) for it. The term "Worship Service" is not in the Bible. Neither is there a blueprint of the activities which we label "Worship Service."

What a horrifying thing to learn how thoroughly we have been deceived in this single area alone!

SCRIPTURE READINGS

OCTOBER 1970

4—Leviticus 19:1-18	John 15:12-27
11—Jeremiah 38:1-13	John 16:1-15
18—Jeremiah 38:14-28	John 16:10-35
25—Deuteronomy 4:1-14	John 17

THE LORD'S PRAYER

(John 17)

OUR title is normally applied to the prayer which our Saviour taught His immediate disciples as a model. It was of course never intended as a form of words to repeat. The term "saying

prayers" while so well-meant is surely a mistake. Perhaps we are justified in teaching our children some forms of prayer, and in using, when we pray, expressions made familiar in hymns or poetry. However, unless it is the meaning of the words expressing our own actual thoughts, this becomes a mere formality and cannot properly be described as "prayer." Words are the expression of thought or they are just jabber.

For the Son

The prayer we are now considering has been described as the prayer of the High Priest, now about to take up His Office, and to offer atonement for the sins of the people. John hardly mentions the Saviour's praying habits. The other gospels do so.

Here we have a record of a sustained and orderly petition. Jesus prays in the presence of His apostles, either in the upper room or the house, or somewhere on the way to Gethsemane. We note the attitude of triumph and victory.

The agony and prayer in Gethsemane are still to be endured, but so certain is the obedience to the uttermost that Jesus prays as having already won the conflict. His prayer is first for Himself. Within minutes the final crisis is present—"the hour is come." God is glorifying His Son in giving Him to man in crucifixion, and raising Him to eternal life from that complete humiliation. The complete obedience of the Son glorifies the Father by proving Him to be a God of compassion and love without limit. The penalty of sin is death, but in suffering death on our account, Jesus, by accepting that penalty, Himself receives the authority to give eternal life to all whom He chooses. Jesus glorified God in living the perfect life as well as in accepting the penalty of sin. The work was completed on the cross as Jesus said "It is finished" (19:30). The disciples realised the fulfilment of the prayer for glory when they witnessed His ascent into the clouds and received the power from on high at Pentecost.

The reference to His authority over all flesh surely foreshadows the extension of His gospel to Gentiles, who equally with the Jews have the opportunity of accepting the eternal life which is "to know the only true God, and Jesus Christ." This "knowing" is much more than head knowledge about the Godhead. It involves the closest possible relationship, pictured in the parable of the vine (15:1-11), where the very life flows into and sustains the branches. Only as we appropriate and experience the knowledge do we have the life.

For the Apostles

The thoughts of Jesus then turn to His apostles. He chose them from among many disciples (Luke 6:13), yet God gave them to Him in some special sense. Of all men He met and knew, these were His special care, and they clave to Him. Well did Peter say, when the question of remaining with Him arose, "To Whom shall we go ?

Thou hast the words of eternal life" (6:68). They had kept the word or they would not then have been with Him. They would have deserted Him when His popularity waned. Their qualification for the prayer and the honour and responsibility was their having received and wholeheartedly accepted Jesus as God's Messenger, God's Messiah, God's SON.

One of the terrifying thoughts of the apostles must have been that they were to lose the immediate presence of their Master. He had become so close a friend, so wonderful a counsellor, and only now are they reaching assurance of a Counsellor and Advocate to take His place. Judging by their later reaction they did not by any means fully understand the promise. How greatly they did need One Who would "bring to their remembrance all things" Jesus had said (14:25 & 26). Without this it would have been completely beyond their capacity to assume the most wonderful mission the world has ever seen. It must have been most humbling and yet most stimulating for them to hear this portion of the prayer. Their preciousness to Jesus is the background of love. His teaching is the message with which they are entrusted. Their oneness in and with Him is the means for persuading "the world" that Jesus was sent by God. This fact, this truth must be the power which wins souls for Christ as He had won and kept them.

For the World

Finally the petition is extended to "all who believe on Me through their word." We remember that there was a strife among the apostles as to who should be greatest among them, and that this was answered, rebuked, and the lesson enforced so fully by the Saviour's act of deep humility (13:1-20). What if the behaviour and the teaching of the apostolic band should have a divided manifestation? How effective could their witness be if they disagreed on the contents or requirements of the gospel? So united were they that their message went out with powerful influence all over the then known world, "the Lord working with them, and confirming the word by the signs which followed" (Mark 16:20).

Alas, the unity of the apostles was not maintained by those who followed them.

A spiritual unity among all who truly accepted and followed the word of the apostles has always existed, but that word was so perverted, contradicted in practice and actually hidden from the people that public unity became a mere formality, a despotism of professionalism. True Christianity, so to speak, went underground until "their word" was once more exhibited by translation into common language, and made available to do the Lord's work again.

R. B. SCOTT

FILLING THE CHURCH

It is a peculiar thing that some brethren think they can fill the church with worldliness (worldly things that attract) and cause it to grow spiritually. IT IS NOT SO! Things of the world and of the flesh never arouse any kind of a response but a fleshly and worldly response. Why would anyone think bringing "loaves and fishes" or entertainment would attract the spiritually minded or make anyone more spiritual? The more of banqueting and partying and entertainment that is brought in, the more it will require, and worldly and fleshly things will only make the church more worldly until it is swamped and spirituality is lost sight of and forgotten.

—Roy E. Cogdill

COUNT YOUR BLESSINGS

All too often we take for granted our blessings materially. As we continue to be more bountifully blessed, we are prone to forget how bountifully God has supplied our needs. Did you realize that "Members of the church in America could give 98 per cent. of their income to the Lord and still live as well as do 50 per cent. of the world's population"? If you received only 2 per cent. of your present income, you would earn as much yearly as half the people in the world. Did you realize that 10,000 people starve to death every day? So "count your blessings, name them one by one." Then USE YOUR BLESSINGS to the glory of God.

—Cecil Willis

[How far does this statement apply to Christians in Britain also?—ED.]

WHAT WAS IT?

A lady approached a business man and asked for a donation towards a church building.

"Yes, I'll give \$100.00 to the building," replied the business man, "if you'll erect a sign over the door saying 'This is the church of Christ.'"

"Oh, no, we couldn't do that," answered the lady, "because it's not a church of Christ."

"Very well," said the business man, "I'll still give the \$100.00 if you'll put up the sign saying, 'This is not a church of Christ.'"

"Oh, no sir, you know we couldn't do that, because it is a church of Christ."

I wonder what kind of a church it was?

Selected

CORRECTION

"S.S." September, p. 101: The title "The Church And Its Workers" should read "The Church And Its Worship."

CORRECTION

"S.S." August, 1970, p. 95, col 1, lines 6 and 7: *Evelyn Knuckles* should read *Nellie Rogers*.

In making the above correction Sis. Elaine Brittell writes:

Romans 8:28 September 6th, 1970

Dear Brother Melling,

Greetings through Jesus our Great Redeemer, who gives us daily blessings. Today He blessed us through receiving your wonderful paper for August . . .

The Woman's Page is especially helpful and also the poems.

Thank you and all the dear Christians who labour so faithfully to get out the *Scripture Standard*. So many can grow in the knowledge of God's word.

God's grace and blessings be upon you.

In Christian love,

Elaine

"S.S." APPEAL

Gifts received since the beginning of August:

	£	s.	d.
1532	5	0	0
1534	1	0	0 (anon.)
1535	100	0	0 (anon.)
1536	10	0	0
1540	7	10	0
1542	10	0	0
1548	25	0	0
1550	10	0	0
1551	21	11	0
	<hr/>		
	190	1	0
Previously reported ...	252	5	0
Present total ...	<hr/>		
	£442	6	0

* * * *

DEEPEST THANKS

All of us concerned with or interested in the "S.S." and the cause it stands for will continue to be heartened by this latest report from the treasurer, Bro. Paul Jones. As editor I had thought to write personal letters to those churches or brethren who have given so generously to ensure the continuance of the magazine, if only for the next few months. But to write thus is not possible. I am, therefore, acting on the suggestion to express our thanks through the pages of the "S.S."

To all of you who have given, churches or individuals, whether great amounts or small, we offer our sincerest appreciation. We realise that in some cases the giving of "small" amounts may have meant sacrifice. We thank you not only for the amount, but for the love and encouragement in this noble cause which your gifts convey. Thank you all.

EDITOR

NEWS FROM THE CHURCHES

South Africa (Steenberg).—On August 3rd Miss Lavonia Davids was baptised.

OBITUARY

Newtongrange.—We report with sorrow the passing of our beloved Brother James Wilson on 14th July. Jim had been suffering greatly due to coronary trouble and had been home from hospital only five days after several weeks in the infirmary. He was a quiet brother, gentle in speech and manner, who appreciated the simple things in life. We extend our sympathy to his wife and daughters and pray God's blessing upon them.

Brother Wilson was laid to rest on Friday, 17th July: Brother Paul Jones conducted the services, both in the home and at the graveside. M.F.

Wigan (Scholes).—Sister Esther (Hettie) Parker "fell asleep in Jesus" on Wednesday, September 16th. She was the wife of Bro. James Parker, and mother of Jack (a teacher and preacher in the churches), Olive and Norman.

Sis. Parker was 73 years of age, and had been a member of the church from early years. Both she and her husband were members of families having a long and honoured association with the church in Scholes. Sister Parker had been almost helpless and speechless since a stroke she had in August, 1947. Yet she bore her affliction and suffering without complaint, and her patience, radiance and gentleness were a source of help and encouragement to those who visited her. We pay tribute to the utter devotion of her husband in the care and patience he showed towards his wife. But for him her sufferings would have been unbearable. And we thank God for their children's faithfulness and ministry to their mother.

We give thanks to God, above all, for the certainty that at the resurrection the once crippled body of our sister will arise and shine "like His own glorious body," and that she is now experiencing the truth of the words of the hymn:

"Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, wayworn feet,
Rest from all labour now."

COMING EVENTS

Kentish Town.—Ninety-ninth Anniversary meetings on Saturday, October 10th, 3 o'clock and 6.30. Film in afternoon and discussion on use of visual aids. Bro. G. Lodge speaking. A warm welcome for visitors. Tea provided.

St. David's, Newtongrange, Midlothian

We intend to hold our Annual Social on Saturday, 10th October, D.V. Brother Alf. Marsden, of Albert Street, Wigan, and Brother David Chalmers, of Dalmellington, will be the speakers. Tea will be served at 4.0 p.m. and we give a very warm invitation to all. Brother Marsden will serve the church on the Lord's Day with meetings at 12 noon (Breaking of Bread) and 7.30 p.m. (Gospel proclamation). He will also preach the Gospel at special meetings to be held on Monday, Tuesday and Wednesday following. All to commence at 7.30 p.m. We will value your support and prayers, brethren. M.F.

COMING EVENTS

Wigan (Scholes).—Joint Gospel Mission with Bro. L. Morgan (Hindley) and Bro. Alfred Marsden (Albert Street Church, Wigan) preaching. Gospel meetings Saturdays, Lord's Days, November 7th, 8th, 14th, 15th; Tuesday, Wednesday, Thursday, November 10th, 11th, 12th, all at 7.30 p.m. Children's Meeting Monday, November 9th, 6.30 p.m.

CHANGE OF ADDRESS

Harold Baines, 16 Beech Green, Southcourt, Aylesbury, Bucks.

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