

SCRIPTURE STANDARD

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

Bewitched.



THE Galatians received Paul's message with joy, and for a time ran well; but Judaizing teachers lured them back to the rudiments and bondage from which they were freed in Christ. Because they were observing days, months, times, years, festivals and feasts, which were no part of Christianity as delivered by the Lord, Paul feared his labour had been in vain, and exclaimed: 'O foolish Galatians, who hath bewitched you?' They were bewitched, fascinated, charmed as with an evil eye, by the enticing words, fair speeches, plausible sophistry, of men who cared more for Jewish ritualism, pomp, show, and ceremony, than for the truth revealed by Jesus.

In our *day* people are bewitched, and their minds 'corrupted' from the simplicity that is in Christ, by Anglo-Catholic and Romish teaching and practices. These seem to cast a fatal spell over all religious bodies. Years ago, John Ruskin said; 'It is of the highest importance that Romanism should be deprived of the miserable influence which its pomp and picturesqueness have given it over the

weak sentimentalism of the English people... Blasphemy as well as fatuity, to ask for any better interpreter of God's Word than God But of all these fatuities, the basest is the being lured into the Roman Church by the glitter of it, like larks into a trap by the organ-pipe; stitched into a new creed by gold threads in priest's petticoats; jangled into a change of conscience by the chimes of a belfry.'

Those must be blind who cannot see the Romeward tendency of most Churches to-day.

Romish practices have long been countenanced in the Church of England; and the attempt to get a Revised Prayer Book through Parliament ten years ago, was, as a statesman said, in order to make their illegal practices legal.

At the Free Church Assembly in Glasgow, on May 24th, the Moderator said; 'The swing towards episcopal worship in the Church of Scotland was evident not only in the increasing observance of Romish religious festivals, but also in the architecture of the Churches which are being built.... It must be highly gratifying to the Romish Church to know that prayer for the dead is beginning to come into practice in the Church of Scotland. It is no secret that Nativity plays, and the Eastward position in prayer have been introduced into

certain churches in the city, and no action has been taken by the Glasgow Presbytery to suppress such practices. Nowadays there is a craving for pomp and show, ceremony and ritual, in order to make the service of the sanctuary more impressive.'

We have in our pages quoted the Roman Catholic Bishop's forecast of where the Disciples of Christ in the U.S.A. would land. Bishop Purcell in 1866, said they had even then, 'fine organs,' 'choirs,' 'flowers in the pulpit and altars,' and 'stained glass in the windows of their truly Gothic Cathedrals.' He knew from whence these things came, and to where they would lead. Describing in *The Australian Christian* a communion service held at San Antonio, U.S.A. in 1935, Principal Main, said; 'Some things in it were distasteful: the robing of the antiphonal readers, the spectacle of grown-up men lighting the candles on a table in a well-lit room (I suspect they would say they lit candles on the altar), the changing coloured lights thrown on the table Regarding some of these things, I simply record the opinion that when I desire ritualism and Romish suggestions I shall go to the place where they may be found in their full pomp and splendour.'

The Christian Evangelist, U.S.A. reported a Christmas morning musical service: 'The Church was decorated with ropes of pine and cedar. . . . and was lighted only by cathedral tapers. . . . A scene of the town of Bethlehem with lighted houses. . . . and wise men arriving over a hill, was arranged in the baptistery. A large lighted star was placed above the organ loft.' Similar displays can be seen in Romish Churches at the same season.

And what of Churches of Christ in Britain? Do not some of them stage Nativity plays and scenes in their Church buildings? If Romish and Pagan festivals were named by our pioneers it was in order to show that they had no warrant in the Scriptures; but now they are not only observed, but Lord's Day readings are chosen

to suit these seasons. Some services as conducted in these days would do credit to a High Anglican or Roman Church. In *The Christian Advocate* March nth, 1938, the re-opening of a 'reconstructed and beautiful Church building,' was reported; In a description of 'the new features,' we read: 'On the left is the open baptistery. In the centre is the Communion Table raised on a dais one step above the low platform, with flowers in chromium vases on a shelf at the same height behind the chair. The table is flanked on the left by the lectern, with its open Bible; on the right, by the pulpit. . . . The walls have been treated with a stone finish, austere but dignified; the old windows have been replaced with romanesque windows filled with plain cathedral glass.' At the Communion service the preacher, taking as his text the words "What mean these stones?" touched upon the symbolism evident in the arrangement of the new building, everything within, it speaking of the Church and Her Master.'

When thirteen years ago we called attention to the ritualistic practices then being introduced, our description of these was called by some 'a complete burlesque.' The leaven has spread, and those are surely bewitched who cannot see what a long way the Churches have moved along the road from Jerusalem towards Rome. Brethren, as men in Christ, we should have no use for Romish toys, organs, candles, furniture, feasts, festivals, titles and dress. Those who claim to be out to restore New Testament Christianity should cease to lend any help to those who are introducing things for which the only authority is found in Rome. Freedom from Romanism was dearly bought by noble souls who resisted even unto blood. Shall we allow ourselves to be bewitched and drawn back into that fearful and fatal bondage? 'With freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage.'

EDITOR.

Principles of Church Organisation.

Review of Paper by Bro. W. J. Clague at Annual Conference of Churches of Christ, 1937. As this subject is to be continued at 1938 Conference we commend to our readers Bro. Scouller's masterly review.—ED. S.S.

IT is quite apparent that in recent years, from among the members of the Churches of Christ, there have arisen not a few who either do not understand or have no real appreciation of the position and plea of Churches of Christ, seeking to restore Christianity as it was at the first. Why, otherwise, should the writer, have penned 'such a sentence as this:

'Our theory of ministry and our Church organisation ultimately depend upon our conception of the Church.' Sectarianism, with its attendant 'isms' has been built on this principle of adopting 'our' theories, 'our' conceptions, 'our' opinions, 'our' views. If the plea for a return to primitive Christianity means anything, it stands for wholesale consignment to the scrapheap of theories, opinions, conceptions, and the acceptance of that which the New Testament plainly teaches, and where there is no clear and definite instructions the following of any approved practice found therein.

The Movement was founded in an abundant faith in the Word of the Lord and His authorised and endowed Apostles. The writer of the paper has no such faith, as is evident from his disparagement of the pastoral Epistles, and their assignment to a date beyond the latest years of the last Apostle of the Lord—in other words: pious forgeries of a later date. This, too, for the purpose of finding authority for bishops in the Ignatian

sense. These are bishops who are over-lords of the other bishops, such as arose out of the conditions which heralded the rise of the Roman Catholic Church. Some of the so-called leaders of the Church that Christ have as the goal of their not ambition the Anglo-Catholic system, were

which has wrought havoc in the Church of England. If they wish to adopt such practices and to ally themselves with Anglo-Catholics, we can have no objection, but to remain with Churches of Christ and identify themselves with its plea, while plotting any kind of alliance with Romanistic tendencies, is farcical, if not Jesuitical.

We have not space to traverse the paper in detail, but can only deal with some principal points. There are in the paper many paragraphs in inverted commas, but where the quotations are culled from is not indicated, He quotes, with approval, Dr. Streeter's dictum that at the end of the first century A.D. there existed different systems of Church government. This may be, but not all of them have authority for their being in the Word of God, and where the Scriptures are silent as to these, they belong to the apostacy and are neither logical nor lawful for Churches of Christ to adopt. The writer admits that a general development is traceable in the New Testament, the later stages of which 'probably fall outside New Testament times.' The stages outside are just these things he advocates, but they find no mention or endorsement by the Holy Spirit,

Indealing with Elders in the Church at Jerusalem, after elaborating several *probabilities*, he proceeds to say that it is suggested that James, the Lord's brother, was regarded as a

'CHRISTIAN HIGH PRIEST.'

Grant this somewhat wild probability, and it will not be difficult to find room for the Pope, who does of claim a great deal more than Can it be that the writer does know that even if Jesus Himself

on earth, He could not be a High Priest? Much less James or Peter or John.

Then he suggests that Antioch became the *Capital* of Gentile Christianity. Primitive Christianity had no such Capitals, and owned no allegiance to any; but apostacy had its Capitals in Rome, Constantinople, Mecca, etc. True, in the Church at Antioch there were prophets and teachers, yet one of them, Barnabas, is called an Apostle, but the Churches of the Gentiles paid no allegiance to the Church at Antioch, and these prophets and teachers were not ever sitting in power in a Capital and dominating the Gentile Churches.

Then we have the illuminating suggestion that apostles and prophets were a necessary part of the foundation structure of the Church, '*but not of its final form.*' What can this mean? Has any one ever seen a building to which the foundation has not, of necessity, given its final form? The Church of Christ would to-day be united and of the same form as in primitive days but for the fact that men have not built on the foundation of the Apostles, and Prophets, but have sought out many inventions. It is just because men have forsaken this foundation and built not only on other unauthorised foundations apart from the Apostles, but ineligible erections of wood, hay, and stubble, that there is so much confusion in religion to-day. The Apostles are still part of the Church structure, giving form and character to the building, for when the Lord said, 'Lo, I am with you, even to the end of the age,' it is obvious that their authority would remain undiminished and unrevoked till the final capstone is placed on the House of God not made with hands.

The letters to Ephesians and Colossians were circular letters to be passed round; and so the matter of them had to be on a broader, scale than that of a letter to a local Church, but we fail to see any point in the distinction between the particular Church and the universal Church so

far as these letters are concerned. Whatever was taught for the guidance of the universal Church would, of necessity, be fitting for individual Churches.

The tendency to exalt men is seen in such phrases as that the 'ministry' is to be the safeguard of the faith; that 'everything now depends on these governing men,' or again, that the 'bonds of unity were largely personal.' To speak thus is to ignore the supremacy of the Word of God and to belittle the influence and control of the Holy Spirit. This tendency is seen in the case of Diotrephes, the charge against whom is that of prating against the Apostles and when we compare him with Demetrius we see that Diotrephes had not the witness of the truth, nor of the apostle, nor of men. The truth then is the decisive factor in the circumstances whether usurpation, or misuse of authority was at the bottom of the trouble. The fact is that his spirit, which was characteristic of so many of the 'monarchical episcopate' was condemned by the Lord when he said, 'Call no man master, for one is your Master.'

If the proof-texts are checked, it will be discovered that some do not justify the suggestions to which they are attached. For instance, the statement that, 'In Jerusalem the Christians held their general assemblies and meetings for missionary preaching in the Temple,' is not borne out by Acts v. 12, 20, and 42. These texts state that the Apostles did preach there and also at home; but a more absurd reading of the book of Acts is that the *whole* community would meet at the house of Mary or of James. What size of house must they have had to accommodate five thousand, which is the stated number of Christians prior to thus' (Acts iv. 4). The whole trend of the paper is to lead up to the idea of one man, or one body of men, in each city or district controlling and dominating all the Churches therein; and so endeavour is made to prove that the city Church was the ruling element

over the house Churches. This attempt must fail and mere assertion is invalid. We have heard of a certain city in England, in which the largest Church became very enthusiastic about this idea of having control of all the smaller churches; but when they began to realize that officers of some of the smaller Churches might come to have a say in the control of the largest Church they quickly abandoned the suggestion. Their idea was domination for others but not for themselves. What was sauce for the goose did not seem so palatable when it became sauce also for the gander.

Many of the difficulties which he sees can be determined by those who are willing to speak where the New Testament speaks. The difficulties are raised by importing things that are perversions of, or at least not in accord with, primitive principles laid down in the Scriptures. It is suggested that we may have 'overlooked the underlying principles.' These underlying principles are not to be found in Ignatius, Bishop Gore, Harnack, or other theorizing critics, who with himself seem to imagine that there is some sort of conflict between the letter and the spirit of New Testament teaching. He asks 'Are we in danger of forgetting that it is the letter that killeth, and that legal precision is not the great essential once the interpretation of the standard is correct.' Does he not know that the 'letter' that killeth is the Old Testament law, while the Spirit that giveth life is the Word contained in the New Testament. Hardly any controversy has ever disturbed the unity of God's people, but has sought justification on the basis that there is some internal conflict between what is literally stated by Christ and His apostles, and the spirit underlying such statements. What is gained by such an assumption? Precisely nothing of value. How can the spirit be kept, if the letter of it is violated? Can any kind of theft, adultery, or murder be justified on the plea that while the

Law has not been kept the spirit of it has not been infringed? Can it be that we can interpret the standard correctly, but legal precision in these matters is of no consequence? Let him try it in ordinary matters, and he will soon ascertain how far from truth is such assertion. It is no less true that we cannot keep the spirit of primitive Christianity without a very strict adherence to the letter of it. So far from having found justification for the idea that legal precision is not necessary, the facts point entirely the other way; and such reasoning would not be brought in were it not for the purpose of justifying Churches in changing their policy, their officers, and their plea. So it is asked why not apply the 'scriptural and time-honoured designation of 'minister' to those wholly devoted to the work of the Churches?' But it is made clear that it is not to apply to chapel keepers or caretakers, even although it is said that this word covers every kind of service. The answer is that the designation is used and understood by outsiders to signify a special office in other Churches, which is nowhere authorised in the New Testament. With this suggestion before us, we can readily appreciate the reason for saying that, 'it is the men not the system that is all important,' and despite the pious hope that men will still be raised up to be presbyters and deacons, it is only as these would be dumb dogs, who would not bark, that they would be tolerated by the dominating personality who is dignified with the name of 'minister.'

It is indicated that the Church of Christ is entering on what may prove to be the most critical period of her history. We are bold to reply that the Church of Christ entered on a policy of suicide when it joined hands with those who hold such views, and proceeded to assimilate them. The highly developed educational and pastoral ministries that have emanated from the Colleges have broadcast the seeds of false teaching and infidelity. Such teaching was unknown in the

primitive Church, and during the former days of the movement to restore primitive Christianity. If the findings of this paper are adopted, then we may bid farewell to the plea that heartened and sustained our forefathers in their fight against these pernicious sectarian theories, which now seem to be for many of our leaders the *summum bonum* of their existence.

If these sectarian devices had been an unqualified success among the denominations, there might have been some show of justification for the suggestion to adopt them, but they have been manifestly a failure. The Church of England, which is the *beau ideal* of those of the Forward Movement, was, according to the latest reports, unable even to retain its members, 38,596 were lost; while the Congregationalists and Baptists respectively lost 3,543 and 4,644. The figures palpably declare that the things advocated in the paper do not spell success, but failure. In this aspect alone the advocacy of such changes to bring Churches of Christ into line with the Church of England is mere mockery—especially on the part of those who claim to stand with a people pleading for a complete return to the primitive Gospel and to the early Church in its pristine purity.

J. SCOLLER.

Next month we shall deal with
IGNATIUS.

Bible Readings.

OLD TESTAMENT.

Ps cxviii VERSE eight of this T.f7 psalm is said to be the middle verse of the Bible. At least, it enforces the teaching of most part of the Scriptures. Practically all history gives point to the fact that it is better to trust in the Lord than to put confidence in man. Yet to-day, faith in man—reckless, fallible, untrustworthy, a?

he frequently is—is much too common. People will put faith in any quack with a glib tongue, yet scorn the Word of God.

Malachi's task was to **Malachi i.** bring home to the people the enormity, of their conduct before God. They seem to have been oblivious of the enormity of a mechanical observance of religious rites.

The word 'hate' is just too strong to describe the facts. As in Luke xiv. 26, the meaning is 'to set aside,' or 'give a lower place.' It was not love or hate to Jacob or Esau personally, but to their descendants, the Israelites and Edomites. The latter were given a lower place and the reason is given in Ezekiel xxv. 12-14; xxxv. 3-15. The marvel of this prophecy is that its fulfilment was delayed till centuries after the Saviour appeared on earth.

The lesson to be culled from Malachi is that God is not content to receive at the hands of men that which costs them nothing. Sincerity and worth must be in all service.

Ps. cxviii The stone rejected is no
15-29 other than the

Saviour, in whom the people might have been built together into a holy nation. Their rejection did not frustrate God's plan, and the Stone rejected was made head of the corner. (Acts. iv. 11). That Stone is no common stone, but precious—that is a Jewel of exceeding value.

The day on which Jesus was made the head of the corner—the first day of the week—is that in which we have reason to rejoice and be glad.

Deut 4 The Jewish race is a 25-40 constant marvel, elected, guided, preserved amid errors, disobedience, wanderings. This passage pictures the result of their apostasy and the final desola-

lation that befell them when carried into captivity. Yet there is hope in the promise that in the latter days they shall return to God. This is emphasized (Hos. iii. 4-5) where it is prophetically announced that they should abide many days without king, prince and sacrifice, but would afterwards return and seek the Lord their God, and David, their king. It is worthy of note that David does not return to seek them (as many assert). The Jews must yet return to the service of God and the acceptance of the Messiah whom they formerly rejected with violence and ignominy.

The Apostle Paul affirms (Romans xi.) this shall indeed come to pass.

Well might the mercies of Ps. cxvi. God, who not only hears but answers prayer, call forth our love and devotion. It is unfortunate that it is usually in distress, sickness, or the approach of death that men are driven to seek the Lord in prayer. In times of health, prosperity and joy, we are apt to forget the Giver of every good and perfect gift. We have a larger experience of the joys of the cup of salvation, but it is no less true that the death of His saints is precious in His sight. In this thought, there is consolation in the seeming anomaly of the passing of many in early manhood, capable of rendering great service for God.

NEW TESTAMENT.

This incident illustrates

The vanity of piety the
The voices lifted in hosannas were soon crying: 'Away with him.' The colt was evidently the property of one who owned Jesus as Master and Lord, so that the statement that the Lord had need of the colt was sufficient to obtain permission to take the animal with them. The word 'Hosanna,' means 'Save how, Oh Lord, we pray.' It was the fact that such a petition should be

addressed to this hated Galilean that roused the fury of the chief priests. In the evening, with His disciples, the Saviour withdrew to Bethany.

Is not the barren fig tree a prophecy and portent of those to whom the Saviour came? The fruit of the fig tree is formed before the leaves, and the presence of leaves justified the expectation of fruit. It is well for us to remember that Jesus said: 'Herein is my father glorified, that ye bear much fruit.'

Mark xi.

15-33 Early in His life work,

Jesus had cast out the dealers who had invaded the temple. Here again. He finds it necessary to do so, on the plea that it was written: 'My house shall be called a house of prayer.' Still the house of God, it was fast losing that dignity, and shortly after (Matt, xxiii. 38) the Saviour said: 'Behold, *your* house (no longer God's house) is left unto you desolate.'

The disciples wonder at the withering so soon of the fig tree, and the Saviour makes it the theme of faith in God. The statement in vv. 24-25 is not intended for subsequent ages, but for the days of the Apostles.

Jesus, challenged to produce authority for the things he did, replies with a query as to the authority of John the Baptist. They dared not answer lest they should be accused of disobedience, and they could not denounce John, whom the people reckoned to be a prophet.

Mark

12:1-17 The people would readily recognize the reference to

Israel in the vineyard; as this is a figure by which the people of God were described in the Old Testament. This is one of the most vivid of parables, as it accurately describes the Jewish rulers, and prophetically announces what they probably had hardly yet thought of, viz., that they would put to death the Son of God. The quotation from

Psalm cxviii. would be quite pointless if it had no reference to the Saviour's rejection.

The alliance of the Pharisees and Herodians was an unnatural one; but despite their antagonism, they join to trap the Saviour. He however turns the tables on them.

Mark xii. Matthew records that when the Pharisees heard that the Sadducees had been silenced, they gathered round Him to question Him as to the greatest commandment. The Saviour quoted from Deut. vi. 4-5 and Lev. xix. 18, which were not properly commandments, yet they enshrined the principles that underlay all the commandments. The Saviour countered them with a question as to the solution of the statement in Psalm cx: 'The Lord (God Almighty) said unto my Lord.' No answer is possible that does not acknowledge the divinity of Jesus Christ. Universalism finds no support here, for, if one enemy is to be crushed, its philosophy cannot be true. Despite the commendation of this Scribe, the Saviour warns His disciples against their deeds.

Men have sought
to perpetuate their
memories in stone or
brass, but

Mary has a more enduring memorial. No act done for Jesus can ever be forgotten, or go unrewarded. Judas grumbled at the waste, but Jesus knew the love behind the deed. Judas, being rebuked for his objection to Mary's act of devotion, goes to the chief priests and contracts to betray his Master for the price of a slave.

Jesus then prepares to hold the last passover with His disciples. What a memorable feast as they recalled His wonderful words.

j. SCULLER,

THE *Next Conference.*

will be held (D.v.) at

HINDLEY, near Wigan, SEPTEMBER 10th..

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

Consideration of the Lord's Business.

Paper by BRO. CROSTHWAITE on Training
Evangelists.

5 p.m.—TEA. One Shilling each.

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

PUBLIC MEETING.

Chairman: BRO. S. SPEAKMAN, of Hindley.

Speakers: BRO. W. CROSTHWAITE and BRO.

CARLTON MELLING, of Wigan.

Bro. Crosttiwaite's Missions.

BRO. W. CROSTHWAITE will again (D.V.) be labouring in England the following three months by the kindness of the Slamannan district brethren. He is expected to be in July, at Morley, Yorkshire; in August and early September, at Hindley; and later September, East Ardsley, again in Yorkshire.

We urge the Brethren's enthusiastic support of these missions, by their presence if possible, and certainly by their prayers and sympathy.

The seasons of refreshing, and by Divine blessing, of rich ingathering last Autumn, will be remembered. May there be a repetition of those experiences during the forthcoming weeks, with increased evidence of God's favour in the conversion of many souls and the upbuilding of Churches and brethren in the New Testament faith and teaching!

From the Treasurer.

A BROTHER writes: 'I enclose P.O. for the *Scripture Standard* for the current year, I am afraid I must apologise for the delay in sending this AND CAN ONLY PLEAD NEGLECT.*

If others will kindly note, and send along at once, they will render a great service to this paper,

A L FRITH\

Modernism and the Bible.

A BIRMINGHAM press report, on May 7th, stated that an address was given at Moseley Road Friends' Institute, of that city, by Principal William Robinson, M.A., D.D., of Overdale College, Selly Oak, who had for his subject, 'The Signification of the Bible in England for Four Hundred Years.' The speaker remarked that whilst the Bible was more circulated than ever it was less read. 'In his own college, students coming up 10-day did not know the Bible.' Professor Peake had the same experience at Hartley College Manchester. 'They were hoping to show the English people that if the Bible ceased to be read, and ceased to be the book of our national life, it would be a very serious thing, not only for our religion but for our national life.'

At once pertinent questions arise. Is it not surpassingly strange that candidates are received for evangelistic training who admittedly *do not know the Bible?* Further comment is needless.

Is not one chief reason why the Bible is less read and less regarded to-day to be found in the spread of modernistic teaching, denying or doubting the Bible's full inspiration, reliability, and, therefore, its absolute authority? If the Scriptures are not a trustworthy record, why should people read and search them for help and safety in eternal matters? To-day, these modernistic views are greatly favoured at the College represented by the speaker. Students of Overdale have denied New Testament records of miracles, denied Old Testament records of facts (and presumably, too, the Saviour's clear endorsement of these facts) and expressed esteem of a certain commentary which not only teaches these denials, but also casts doubt on the full accuracy of the New Testament accounts of the institution of the Lord's Supper and of the addresses.

etc. in the early chapters of the Acts of the Apostles. The College, additionally, is affiliated with the Students' Christian Movement, a movement permeated with modernistic error.

Fervently, we hope that the English people will again see that the Bible is the one basis of all that is best in both national and individual life, religiously especially, and even materially. How can, however, the people reasonably be expected to believe the Bible as such if at the same time they are taught that some of the most cherished facts of Bible narrative are not really facts but imagination, myth, or fabrication? We prefer the position stated by Charles Haddon Spurgeon and David King, and only so, we feel sure, can the people be led back to their former appreciation of Bible reading and Bible authority.

If you would keep your faith, 'said Spurgeon,' settle it in your minds that the Holy Scriptures are inspired of the Holy Spirit. If you give up that foundation you cannot exhibit faith worthy of the name. If you once give up inspiration, the foundations are removed and all building is laborious trifling. How can the promises support our faith if they are themselves questionable? I want absolute certainties and unquestionable verities to bear me up when death's cold flood is rising up to my loins. I can never doubt the doctrines of the plenary verbal inspiration of the Bible. We cannot, we will not, give up a jot or tittle of it—the dot of an i or the cross of a t. The only safe course for a thoughtful man is to accept the Scriptures as infallible truth. There is our anchorage.'

Similarly David King, practically the founder of our New Testament Restoration cause in Birmingham, declared, 'Not only the ideas of the Bible, but its words; not only certain

parts of the Bible, but every chapter of the Bible; all and each are of divine authority. The Scripture not only contains the Word of God, but is the Word of God—the inspiration of every original word as the Bible writers first wrote it.

C. BAILEY.

Christian Unity Stalemate.

ACCORDING to report in *The Christian Evangelist* (May 12th), the first meeting promoted by representatives of Disciples and Churches of Christ, held at Detroit, U.S.A., to attempt to heal the breach between these two bodies ended in a stalemate. The reason for this is seen in the following statements: J. N. Armstrong speaking for the Churches of Christ, said 'The only possible chance for the unity of our two groups is for you to join us in doing away with additions to the worship.'

W. R. Walker, for the Disciples, said: 'The silence of Christ about anything not revealed is authority for doing whatever is advantageous. Our unity must be in "the faith," and nowhere is instrumental music included in it or excluded from it.'

So long as this latter view is held, pushed, and acted upon, there never can be unity. In our poor simplicity we have always thought that what is not 'included' must be 'excluded.' Some brethren seem to have a different dictionary to those in general use. In fact one of our moderns when challenged, said: 'Standard Dictionaries are not always reliable.'

If the silence of Christ is authority for doing whatever is advantageous, where is the stopping place, and who is to decide what is advantageous? Baby-sprinklers and others advance the same defence (they are not arguments) for their practices. Only when all strictly adhere to and apply the maxim: 'Where the Bible speaks we speak; where the Bible is silent we are silent,' will real lasting unity

be realised. . To persist in speaking where the Bible is silent can only lead to further apostasy and more divisions.

EDITOR SS.

Instrumental Music.

THE following are questions that seek consideration.

1. Is there apostolic precept or example for the use of Instrumental Music in the worship of the Church of Christ?

2. Can a Church which accepts the principle that nothing may be imposed upon its members, in matters of faith and order, without the authority of Christ or His Apostles, use Instrumental Music in its worship, without violating that principle? •

3. If there be neither apostolic precept* nor example for Instrumental Music in Church worship, and yet it were deemed allowable, could it be introduced or continued without violating the apostolic law of love (Romans xiv.) in any Church where a member could not conscientiously worship with it in use? J.A.

[The above queries carry their answers with them, ED.]

WATCH, stand firm in the faith, play the man, be strong! Let all you do be done in love.—PAUL.

Instrumental Music in Worship.

BY FOY E. WALLACE.

SOME desire a reprint of this pamphlet that it may be more widely circulated.

We shall be pleased to receive subscriptions towards cost of this, so that it may be got out at an early date.

Why?

IN some quarters there is a move to celebrate the fourth centenary of the 'opening' of the Bible to Englishmen by a new translation into modern English. We can think of no form of celebration more useless or unnecessary. The Bible is in the purest and most enduring English we have. It can be comprehended by the simplest and humblest of men. With all due respect to the other 'modern' translations there have been, the Bible, for the overwhelming majority of the population, will always mean the Authorised and Revised Versions.

Sir Arthur Quiller-Couch has described the English Bible as one of the greatest literary achievements in our language, 'a well of English undefiled, no stagnant water, but quick, running, curative, refreshing, vivifying.' In the work of translation, little short of a miracle happened. The Book took hold of the men—forty-seven there were of them—and they were inspired.

The Bible as we have it is part of our language from childhood, part of our native tongue. Fashions may come and go, modernity will itself become out-moded, but the grand, the beautiful, the solemn words will live on—secure against Time, because they are immortal.

Manchester Evening News.

Nyasaland.

DURING the December holidays of the Bible Students' Class, Bro. Ronald took advantage of the time to visit the Churches. In company with Bro. Joshua Chona, the Church at Mikongi, about fifteen miles from Namiwawa, was visited. Here they met Bro. Katunga and spent the week-end with the Church. From there they went to Chipoola, three miles from Zmba, where brethren were anxious for a visit. 'On December 17th, we had a nice meeting of

the brethren and sisters, from 2 p.m. to 6 p.m. After dinner, about 8 p.m., the meeting opened again and many questions offered until midnight, and so on the next day.' On December 24th, a visit was paid to Phalombe Church, seven miles from Namiwawa. *I had a meeting with the brethren from Saturday to Sunday. On Monday, I left for home.' 'I went to Chipoola on my second and third journey, Jan. 17th to 28th. I saw the numbers of the brethren are so increased, and willing too. I arranged with them the place for building a prayer-house after the rains. Now they meet under the shade of the trees. On Feb. 13th, we had a very fine meeting, with ninety-six at the breaking of bread.'

On Feb. 20th, thirteen were baptized at Uhimba, before 340 witnesses, when Bro. Somanje preached on 'The Serpent in the Wilderness.' (John iii. 14.) Bro. Ronald also preached the same day on Exodus x. 8-9, 'Go, serve the Lord your God.'

I have a long report of the work being done in Nyasaland, but shall only be able to give it in the S.S. during the next few months.

I am very sorry, but after sending the usual remittance on June 1st, the balance in hand is just half of what I need to send on June 15th. May I invite you to a Scriptural examination? Please refer to Titus iii. 14, 2 Cor. ix. 15, Romans xii. 13, Col. iv. 14-20, and may you catch the inspiration.

W. M. KBMPSTBR.

News.

WE very warmly congratulate our esteemed Bro. J. J. Bryden, of Charles Henry Street Church, Birmingham, on his attainment on June 19th, of the ripe age of ninety years.

Though well beyond the psalmist's stated span, he retains considerable activity of body and mind. Some months past we saw him busy in his garden, and painting his greenhouse.

Sixty-five years ago, Bro. Bryden was taught the way of the Lord more perfectly by the late Bro. T. K. Thompson, and ever since has been devoted in his service for the Master, most regular and reliable, and filled with soul-saving yearning.

Seeking to adhere rigidly to strict New Testament principles, and an admirer and intimate friend of Bro. David King, he[^] has nobly continued, amid frequent disappointments and discouragements, the latter's gospel efforts in Charles Henry Street neighbourhood. Bro. Bryden has influenced many for righteousness, and by divine blessing has won not a few definitely fo^{*} the Saviour.

May our veteran worthy brother be spared some years yet, still to exemplify the Master's teachings, and to endeavour to lead others to accept the Saviour and His truth! C.B.

S.E. District Conference.

THE Annual Conference of the South-East District comprising the Churches of Brighton, Piltdown, and Tunbridge Wells was held at Piltdown on June 6th, coinciding with this Church's ninety-second anniversary.

In the unavoidable absence of Bro. Sedge, Bro. E. Heasman was elected to the chair. The report and balance sheet were read by the secretary, Bro. E. T. Thorpe, and this showed the present membership (excluding lapsed and isolated) to be 169, six immersions, whilst the total contribution[^] oh membership basis amounted to £247; Various speakers spoke appreciatively of the work done by the evangelist, Bro. Nelson Barr, and he, in return, thought some emphasis might have been shown as to the value of services rendered by the local brethren, when away at other Churches in the district. The report concludes, 'We pray that the blessing of God may rest upon what has been done, and that grace and help may be afforded for more fruitful labour in the ensuing year.' E. w. PARIS.

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

Slamannan — On Lord's Days during May, Brethren Thomas and David Reid, of Buckhaven, were with us for a mission, the former exhorting the Church, and the latter preaching the gospel. The meetings were well attended, and it was a pleasure to hear the truth so ably expounded. Inspiring and powerful addresses were given by these brethren, and we feel that results must follow. On the last Lord's Day evening, a large audience heard Bro. D. Reid, give a clear and forceful address on 'The Great Decision,' the way of salvation was faithfully and earnestly set forth, and we wondered that some did not respond to the call, and become obedient to such a loving Saviour. We pray that increase will yet follow the earnest proclamation of the old-time message. Jesus is still King of Kings and Lord of Lords, and though earthly governments and systems fail, His Kingdom is eternal, and He shall reign for ever and ever. j. D. WILSON.

Blackpool, Gadsby Street.—The Sunday School scholars and teachers, accompanied by parents and brethren, held their first annual outing, on Saturday, May 21st, to Brock Mill, a lovely country place, ideal for picnics. The weather favoured us, and all enjoyed the drive and splendid tea, supervised by Brother and Sister Ives.

The party numbered fifty, and all agreed that the event was a great success.

May we remind brethren visiting Blackpool that they will receive a warm welcome at the above Church.

FRANK SIXSMITH.

Fleetwood.—The meetings have been sustained, more particularly the breaking of bread. We have been helped and encouraged by brethren from East Kirkby, Hindley, and Dewsbury. Since last report, several have had fellowship with us in giving to support the cause here, and for these we are grateful. God willing, and given health and strength, we shall make a determined and sustained effort in the autumn, securing evangelistic help and having a series of meetings during the week as well. If any would like to help us by gifts to this end, we shall be glad to hear from such. We hope in the next few months to build up funds for this purpose, A, L, FRITH.

Obituary.

London, Kentish Town.—In the departure to be with Christ of our brother, William H. Clark, aged eighty-three years, we have los't the last of a band of faithful preachers and teachers of his generation. He passed away on Lord's Day morning, 15th May. His last attendance at the Lord's Table was on 12th December, extreme weakness of body making the journey there impossible after that. We had cherished the hope that we might have the joy of his fellowship when the warmer weather returned, but it **ha9** seemed good to our Heavenly Father to take him to Himself, 'which is far better.'

Fifty-two years ago, Bro. Clark joined the Kentish Town assembly. He has been in its service ever since, preaching, teaching, writing, and serving as deacon.

His services were by no means confined to Kentish Town, however, and after his retirement he served several Churches as evangelist, his work being remembered and appreciated. During the earlier years he served other Churches of the division, and was on the Southern Division Evangelist Committee for a time. The Brighton Church, through Bro. E. T. Thorpe, conveyed their sympathy and appreciation at the funeral service.

Bro. Clark was an active worker in the Temperance cause in his years of vigorous service, and an agent of the Band of Hope Union, with a special gift as a speaker for children. His addresses to the Women's Meeting up to December last were much looked forward to and appreciated.

By profession he was a teacher, highly respected. A very widely read and studious man, his gifts were unstintingly applied to the Lord's business. Many could testify to his powers as a gospel preacher, and more especially as a teacher of Bible truth, and defender of its full inspiration. He made special study of Roman Catholic doctrine, infidelity, and Higher Criticism, and having investigated at first hand he was well able to expose their errors. His addresses were both logical and devotional.

Of late years, the Higher Critical tendencies of Overdale College, and other digressive movements of the official co-operation deeply troubled him, and his "very strong convictions on these matters separated him from many. There was but one honest course to take, however, that of

opposition to the drift, and finally separation—as far as Christian work was concerned—from those who followed it. Bro. Clark was deeply conscientious in all his dealings. His conclusions were arrived at after careful investigation.

His loyalty to the Church involved much self-sacrifice in which Mrs. Clark gladly shared. •She is left, three years his senior, to mourn her loss, but strong in faith and rejoicing in hope. One daughter and three grandsons are with her, who have been a great help and comfort. There is besides a daughter in America, and a son to share this grief.

In closing, we pay tribute to a true Christian gentleman, with whom it has been a great joy to labour in the bonds of Christian love and service. May we emulate his faithfulness. R. B SCOTT.

BROTHER Clark was an exceptionally able defender of the faith. Over a period of more than forty years, articles from hU pen on Romanism, Infidelity, Evolution, Higher Criticism, and Modernism, appeared in various periodicals of the Restoration Movement.

Of *The Scripture Standard*, he wrote in our first number, 'I hope it will be specially strong for The Old Book, and for the position, 'Where the Bible speaks, we speak, and where the Bible is silent, we are silent,' Also maintain the position that 'all Scripture is given by inspiration of God.'

These were the things for which he so ably and earnestly contended, and his arguments were sound and unanswerable. 'His sword was double-edged, and keen withal, to smite the invading foemen to the dust.' He fought the good fight, guarded the faith, and the crown of righteousness is his. We have lost a true and faithful comrade, and pray that we who remain may be inspired by his example to stand firm for the One Book and the One Faith, EDITOR.

Coaltown of Balgonie.—It is with deep regret we place on record the departure from this life of one of our most devoted sisters, Mrs. Mary Anne Gilmour, who passed to her rest in a nursing home in Edinburgh, on Friday, 10th June. Baptized in Sinclair-town by the late Bro. Harrow, forty-three years ago, and during all that time, she has been a most loving, and faithful disciple,

always present around the Lord's Table when health permitted, and always very interested in the welfare of the Church in Coaltown.

Of a quiet, retiring disposition, her whole life and character were moulded by the power and influence of her Saviour, she was also most loyal to His teaching, and while her name has never been inscribed upon a scroll of fame here, thanks be to God her name is written in 'The Lamb's Book of Life,' the best scroll of all. Altogether she was a real, true, genuine, Christian woman. She died as she lived, but 'we shall meet again on that heavenly plain, where love hath no broken chains, renewed, rejoined at life's clear river, the golden links entwine for ever.' Blessed are the dead that die in the Lord, yea, from henceforth saith the Spirit, that they may rest from their labours, and their works do follow them.

We commend her loved ones who are left to mourn her loss to Him who is the fountain and source of all comfort and consolation. We committed all that was mortal of our departed sister to the tomb on Monday afternoon to await the resurrection morn, the writer conducting both services, in the home and at the graveside.

A. SBATH.

Motherwell.—Sister Sneddon, the beloved wife of Bro. John Sneddon, passed away on 12th June, aged sixty-three, after an illness borne with patience and resignation. For over thirty years, from the early years of the Church here, she has been a faithful member and never wavered in her Christian profession, but held fast the faith to the end. Her six daughters have grown up around her, and Under her influence have all become associated with their parents in the life of the Church. Being ever active, of pleasing manner and loving disposition, her departure is lamented by all. At the burial service, Brethren Crosthwaite and Wardrop, in fitting words of appreciation and consolation, gave apt expression to the deep feelings of us all. We pray that God may bless our brother and his family in their great loss. J. ANDERSON.

IN the passing of Mrs. Sneddon, the Church at Motherwell has sustained a great loss. Many outside the Church too, will feel that they have lost a friend. Her deep

and constant interest in matters pertaining to the Church, and her thoughtful suggestions and advice in things pertaining to its welfare were appreciated and helpful. For more than thirty years I have known her as a member who was always present at the meetings of the Church when circumstances permitted. The home of Brother John Sneddon was always open to receive visiting brethren, and Sister Sneddon's cheerful and unpretentious manner made one feel it was a pleasure to experience such kind hospitality. A mother's influence is often reflected in the life of the family. I am sure her Christian conduct had much to do in leading the family, in early years, to serve the Lord whom she loved. It is in the home her loss will be most keenly felt, and we pray that the Father of mercies and the God of all comfort may grant to them His blessing. They are assured that all is well for she is 'asleep in Jesus.' Her painful illness was borne with patience, and resignation to her Heavenly Father's will as she knew the end was approaching. She has now entered into that rest prepared for those who are faithful unto death. For her there is:—

'Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary wayward feet,
Rest from all labours now.'

JAS. WARDROP.

IT is with sincere regret that I learn of the passing of Sister Sneddon, of Motherwell. Twenty-four years ago I was invited to a week-night meeting to be addressed by Bro. J. McCartney—that meeting started my association with Bro. and Sister Sneddon.

• Sister Sneddon was well-known to every visitor to Motherwell Church, but I was not a visitor, I was part of the family. Her motherly ways soon put me at my ease—she was given to hospitality, no' fuss nor show, but solid and genuine. Her many kindnesses during the lean war years have always been happy memories for me. If I ever accomplish anything for the Church of Christ it will be mainly due to the ever open door—'Lea-rig.'

The husband she so devotedly sustained, and the family she loved so dearly, we commend to the loving care of our Heavenly Father. R. MCDONALD.

T h e S C R I P T U R E S T A N D A R D

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O U R A I M .

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

HENCE, WE STAND:

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

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

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

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

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

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

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

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

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