

# The Scripture Standard

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

VOL. XII. No. 9.

SEPTEMBER, 1946.

## Papers on the Plea we Advocate.

### THE RESTORATION

THE Reformation being incomplete, is only able in a very partial manner, to affect the papacy, and from the same cause has but little power over the unconverted. 'A second reformation is very much needed,' say the leading spirits of the leading denominations of Evangelical Christendom. But a second, which leaves room for a third, is, to say the least, not the desideratum.

Wherever our efficient reconstruction takes place it must be by one of three principles. By—

1. A new or amended organisation, the result of human wisdom.
2. A re-bestowment of the Holy Spirit, for the purpose of constructing a new system.
3. Restoration—or, in other words, by returning to the faith and order of the Apostolic Churches.

The first has been often tried, but in vain. Numerous sects have been organised upon new creeds. They have adopted new names, introduced new ordinances, and have diversified their policy according to human wisdom or human folly, and now . . . declare their inefficiency, being unable to conceal it.

The second, the introduction of a new system by the Holy Spirit, will never be granted. Jesus, as the Father of the everlasting age, provided for the introduction of one system, which was perfected by the Holy Spirit, and His controversy with His professed followers relates to their having forsaken His glorious gift and brought about the present ruin and inefficiency by substituting the human for the divine.

The third, and only remaining, is efficient and acceptable.

God has given 'once for all' a divine system of government—a system all-sufficient for man's present and future happiness—capable of realising, and the only one that can realise, the designs of infinite wisdom and goodness.

Man has wandered from that system, constructed others, and failed. His only deliverance is Restoration. Let him seek 'the old paths,' where the good way is, and walk therein, and he shall find rest to his soul.

'Let names, and sects, and parties fall,  
And Jesus Christ be all in all.'

Let the prayer of the Redeemer be fully answered and all who believe become one, in order that the world may believe. Let them 'keep the unity of the Spirit in the bond of peace,' for there is one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. (Eph. iv.)

Is the reader anxious to obey? Does he ask, 'what shall I do?' The answer is: abandon every party name and creed, be called after CHRIST, and subscribe only to the BIBLE. Substitute for the dialects of Babylon the pure language of Jerusalem, disregard human legislation and tradition, and hold as supreme the positive commandments of God. Substitute for partisan zeal a holy life. Contend not for opinions, but for the faith, and the approbation of God will be secured.

DAVID KING.

## The Communion Question.

BRO. BROWNLOW, from whose book we quoted in the article in our July issue, has written a long letter on this question. Most of what he says is not in dispute, so we just give extracts bearing on point at issue:

'Bro. Crosthwaite, I wish it were possible for us to sit down and talk this matter over . . . This would be a real joy. You will note that I said, 'It is the Lord's table and the Lord's supper; therefore only those who are the Lord's have the privilege of eating it. Now, of course, the Lord's people are the saved, the Lord's Church, and one must be in the Lord's Church to enjoy the privilege of eating the Lord's supper; and he cannot be one of the saved unless he complies with the conditions of salvation . . . but in a congregation the size of the one where I preach (the auditorium accommodates almost a thousand, and is rather well filled), it would be difficult to determine this matter. We may have some in our fellowship who have not been added to the Church by the Lord who knows the hearts of all men and does the adding, because they may have been

immersed for the wrong design: for instance, to please a sweetheart, husband, or wife, father or mother.

What I said in topic 4, p. 174 about close communion was said for the benefit of the Baptists . . . This is the way the Baptists in America now practise close communion: they consider people in all the Churches saved, the children of God, but even though they consider them the children of God they will not allow them to take the Lord's supper unless they are Baptists. This is their doctrine of Close Communion. They invite some of the ones they consider saved and debar others. If the Lord's supper is for the saved, who has the right to invite some of them to partake and debar others? You see the inconsistency of the Baptists. No man, or set of men, has the right to judge who shall and shall not have the privilege of communion, because this had already been decided by the Lord Himself. As I mentioned in the article in the book, the Lord has decided that the privilege belongs only to those in the Church, those in the Kingdom, those who are the Lord's. This is what we teach, and I am sure you see from this that we American Christians do not believe in open Communion any more than we believe in open Church membership. We believe in neither.

LEROY BROWNLOW

Reply to above, in the same brotherly spirit, we have asked the following questions:

'If you do not desire the unimmersed to partake of the Lord's supper why leave the door open? If, as we all believe, the Lord has stated in His Word who shall partake, is there no obligation on us to see that His will is done? If you knew that an unimmersed person was present would you take any steps to prevent him partaking of the Lord's supper?

We quoted 'Query and Answer,' from 'Gospel Broadcast,' as given in our August issue (p.75); and also the following from 'Ready Answers to Religious Errors,' published by Gospel Advocate Co., U.S.A. After quoting Luke xxii. 30, they say: 'Note 'My table,' 'My Kingdom,' the 'Lord's supper.' When did the Church get possession of these? The Lord (not the Church) is host at this table. How can we invite or debar?' (pp. 93-94). Yet on page 90, we read: 'The Church and the Kingdom are the same . . . They have the same memorial. I Cor. xi.20-27, Matt. xxvi. 28.'

Now, Bro. Brownlow, if you can reconcile the above statements, we cannot . . . Why not adopt the neither invite nor debar attitude to baptism and other commands of the Lord?

W. CROSTHWAITE.

This is an old controversy. In the year 1859, one of our pioneers wrote asking Alexander Campbell about the American practice. He replied, 'We neither invite

nor debar.' (Quoted in 'Ecclesiastical Observer,' Jan: 1st, 1878).

In 1878, our pioneers had correspondence on this matter with American Brethren.

Bro. J. W. McGarvey, answering a query, said: 'Our congregations in the United States make no effort to debar the pious unimmersed who see fit to meet with them and to partake of the supper. Some of them, indeed, encourage such persons to partake, but the common sentiment is that we leave each man to examine himself, and to partake or not on his own responsibility . . . I propose no defence of this mode of procedure. I am not sure that it can be logically defended.' ('Apostolic Times,' August 2nd, 1878).

The above still seems to be the general practice in U.S.A. We are quite sure it cannot be logically defended. It can only lead (as it has already done in the 'Christian Church') to open membership, and the nullifying of the whole plea for the Restoration of the New Testament Church.

EDITOR.

## The Foundation.

'COULD anything be less secure on which to build the Church, than the faith of this man, a waverer, on which Jesus had said he would build it.'—'Christian Advocate,' 3rd May, 1946.

It seems surpassing strange that this statement should appear in the official organ of a people supposed to be standing for New Testament truth. To criticise it may bring forth the old parrot-cry of 'legalism,' 'heresy hunting,' 'division making,' or even 'straining the gnat.' Nevertheless, this must be willingly risked.

Surely no serious Bible student who desires the truth could allow this erroneous statement to pass without feelings of deep regret, whoever he be who wrote it. It is a kind of danger signal, and as such should give warning.

Like much that passes to-day for Christianity, and even taught and practised by Churches of Christ, it savours of Rome, and points to Rome. The writer certainly does not state that the Church was built upon Peter, but he would plainly declare that Jesus said he would build it upon the faith of Peter. One quite agrees when he asks: 'Could anything be less secure on which to build the Church than the faith of this man—this waverer?' Indeed No! We depart from him, however, definitely, when he continues: 'On which Jesus had said he would build it.' Jesus never said that!

That the writer does not intend his readers to imagine that he refers to 'the faith'—which Jude declares to be 'the faith once for all delivered to the saints'

—seems quite patent, for no less than seven times does he allude elsewhere to 'the faith' referred to above; whereas the statement in question distinctly refers to personal faith; the faith of a person—Peter. No one either acquainted, or unacquainted with Bible truth would doubt this.

What did Jesus actually say?

Matthew xvi. 17 gives the answer. Following upon Simon's confession: 'Thou art the Christ the Son of the living God,' Jesus replied: 'Blessed art thou Simon Bar-jona for flesh and blood hath not revealed it unto thee but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.'

Rotherham has a footnote: 'Thou art petros—and on this petra—Thou art a piece of rock; and on this rock . . .' He continues: 'Note that our Lord does not say: 'And on thee!'

Although it is recognised that Peter was indeed 'blessed' because of his declaration—although it was a truth revealed by the Father Himself—it is surely folly to state that Jesus had said, or meant us to believe, that His Church was to be built upon a person, as Rome declares, or even upon the faith or belief of a person, which is implied by the 'C.A.' article.

Let the inspired Apostle Paul bear witness: 'For other foundation can no man lay than that which is laid, which is Jesus Christ.' (1 Cor. iii. 11.) In Ephesians ii. 20, the Apostle is surely referring to this truth, when he writes to the Christians at Ephesus, that 'as fellow-citizens with the saints, and of the household of God [they] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.'

Does not the Apostle here refer to the truth concerning Jesus and His Messiahship, proved by His resurrection and glorification, according to apostolic proclamation, rather than to himself and his companions as persons? And is not this the plain meaning of the Confession itself? Which apostle or prophet can ever be supposed to claim that either he or his faith formed the foundation of the Church? One can imagine the repentant Peter, who became a hero-martyr because of his faith, indignantly disclaiming such a position, either for himself or for his faith.

Through the Holy Spirit, he plainly states who is the foundation of the Church, when in the 2nd Epistle i. 6, he says: 'Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.' Words written by him in 1 Peter iv. 11, seem worth quoting and fitting in this connection: 'If any man speak, let him speak as the oracles of

God; that God may in all things be glorified through Jesus Christ.'

A quotation from 'The Christian System' shall close this brief criticism: 'We choose to speak of Bible things by Bible words, because we are always suspicious that if the word is not in the Bible the idea which it represents is not there; and always confident that the things taught by God are better taught in the words, and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches.'

Attention to the Apostle's command, and to this statement of Alexander Campbell's would have prevented misunderstanding of the writer's mind—if it be a misunderstanding.

J. HOLMES.

## Questions for Seventh Day Adventists.

IN the year of our Lord, 1847, a woman by the name of Ellen G. White claimed to have had a vision, went to heaven, came back and told what she had seen and heard. In that respect, she was ahead of the Apostle Paul. In the 12th chapter to 2nd Corinthians, we learn that Paul was 'caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter.' But Mrs. White claimed to have had a vision, went to heaven, came back and told what she had seen and heard, and established what is known to-day as the Seventh-Day Adventist Church; a thing that is foreign to, and unknown in, the Word of God; a thing that is not mentioned, spoken of, recognised, authorised or even remotely hinted at, in the Word of God, or by the Word of God.

Question 1.—Did God wait one thousand eight hundred and fourteen years after the agonising death of His Son on the Cross to designate, delegate and authorise Mrs. Ellen G. White to establish His Church here on earth and call it the Seventh-Day Adventist Church? Did God do that?

Question 2.—In Acts ii. 27: 'And the Lord added to the church daily such as should be saved.' Did the Lord add to the Seventh-Day Adventist Church?

Question 3.—Mr. Adventist, why do you teach that there is no difference or dividing line between the Old Covenant and the New Covenant?

Question 4.—Mr. Adventist, did you ever read the allegory found in Gal. iv. 21-31? Paul says we are not children of the bondwoman (Old Covenant), but of the free (New Covenant).

Question 5.—What did Jesus mean when He said on the Cross, just before He died: 'It is finished'?

Question 6.—Mr. Adventist, did you ever read Heb. x. 9?

Question 7.—Paul said: 'Let no man therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days.' (Col. ii. 16.) Paul said let no man do that. Why do you do it?

Question 8.—If anything decayeth and waxeth old, is it not ready to vanish away?

Question 9.—You say there is no such thing as the Lord's Day. Does the resurrection of Jesus Christ mean anything to you?

Question 10. — Does not your conscience hurt you, and are you not ashamed to put His day aside and substitute another day in place of it?

Question 11.—You say that Christ observed the Sabbath during His personal ministry. Yes, He did; for the law concerning those things did not end till He died on the Cross. But Jesus was also circumcised when He was eight days old. Mr. Adventists, have you been circumcised? If not, why not?

Question 12.—In Ex. xx. 10, we find that the people were not to do any work on the Sabbath. Mr. Adventist, do you do any work on Saturday? Any at all? 'Oh, consistency, thou art a jewel!'

Question 13.—In Ex. xvi. 29, we learn that the people were to stay at home on the Sabbath day. Mr. Adventist, do you ever leave home on Saturday? How dare you, if your doctrine is right?

Question 14.—In Ex. xxxv. 3, we learn that the people were to kindle no fire on the Sabbath day. Mr. Adventist, do you kindle a fire on Saturday? Or do you get around that by using a self-kindler?

Question 15.—You say that if the Ten Commandments are not binding now, man can lie, steal, kill, and commit all kinds of evil deeds. Do you not know that is silly, absurd and blasphemous? Jesus has given us many commands, but the old Sabbath command is not found in the New Testament. If so, where is it, or anything akin to it?

Question 16.—Do you know what the word 'fulfill' means? Webster says it means 'to accomplish or carry out; or satisfy; to bring to pass.' A thing that is fulfilled is 'filled full,' is it not, and is no longer in force? Please read Matt. v. 17; Rom. x. 4; Gal. iii. 19-24-25.

Paul says: 'Ye are not under the law (Gal. v. 18; Rom. vi. 14, 15). 'Ye are dead to and delivered from the law (Rom. vii. 4). Christ 'broke down' and 'abolished the law of commandments' (Eph. ii. 14-16). The law of Moses was not given to the Gentiles (Rom. ii. 14-16). Is this not enough?

I am sometimes lost in wonder why some people do not 'rightly divide the word of truth.'

'APOSTOLIC TIMES.'

## MEN OF THE WORLD AND THE MODERN DANCE

WHILE much might be written about the evils of the modern dance, we content ourselves with the following quotations:

T. A. Faulkner (former dancing master and owner of the Dancing Academy of Los Angeles). This man interviewed 200 inmates of houses of ill-fame, and certifies that dancing was the cause of the ruin of 163 of these girls. His opinion is 'No woman can waltz well and waltz virtuously.'

Harry Stribes (famous dancing champion): 'I will say that I do not believe that a woman can waltz virtuously and waltz well, for she must yield herself completely to her partner.'

W. H. Holmes (former dancing master) 'I found the ballroom an avenue of destruction to multitudes. This is a truth burned into the hearts of thousands of downcast fathers and broken-hearted mothers; and husbands are legion who can look into deserted homes left desolate by wives and daughters who have been led captive by the magnificent burst of harmony and the laying-on of hands.'

The 'New York Sun': 'The modern dance is not new. It is a reversion to the grossest practices of savage men. Its culminating extravagancies are the same as the end sought by heathen. The only difference is this, that the heathen is childishly frank in his acknowledgment of the end sought, while we are not so bold. Preserved throughout all ages by the habitues of low resorts . . . these dances have never lost their original reasons for existence. They have never been deprived of their appeal to the profligate and the debased.'

These testimonies of men of the world lead us to ask the question, 'What should be the attitude of the Christian to the modern dance? The answer is: 'Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' (I Cor. vi. 17-18). A.G.

## JEHOVAH'S WITNESSES (so called) versus JEHOVAH'S WORD

A FOUR-PAGE tract by Bro. W. Cros-thwaite, dealing with this important subject. Churches and individuals would do well to have this tract beside them. Copies to be had at 4s. 6d. per 100, postage free, from: Edward Jess, 37 Camlarg Crescent, Dalmellington, Ayr.

## EVERY ONE OVER AGAINST HIS OWN HOUSE

THE Book of Nehemiah is an inspiration to Christian work. There is something like a hurrah in its message. A group of workmen lifting a heavy piece of timber with a 'heave-a-o,' or an 'altogether,' is a common sight. The chapters of this book convey a similar expression. However the reader may stumble over the names of the workers who built the walls of Jerusalem, there is no mistaking the secret of their power. It was 'Every one over against his own house,' that did the business.

We notice a common experience in this chapter of Nehemiah, 'The nobles of the Tekoites put not their necks to the work of the Lord.' False nobility despises the yoke of Christ. How many such sit in the pews every Lord's day! True nobility is that of service. — The business men of Jerusalem had a part in this work. The goldsmiths turned their craft into masonry. The apothecaries transformed their pills into pillars. Women's service was not unknown there. Shallum's daughters are royal examples of woman's part in the kingdom of Christ. The 'Nethenim,' the despised slaves of the temple, built their piece of the wall, and had a part in the reward of the Lord. With such a corps of workers it is no wonder that the walls and gates of Jerusalem were restored.

'Every one over against his own house' contains the elements of successful Church work. The first is individual effort. The individual soul is the unit of power or weakness. Ought and should are personal words. No one has ever trusted the truth of individual greatness as Jesus Christ. The precious years of His earthly ministry were largely spent in training individual souls. He was ever after the 'One sheep that was lost.' We talk of moving masses; Christ thought of winning souls. Our relation to the kingdom is individual, in entrance, service, and reward. We are born again one by one. We are sent into service with a 'Go thou.' We are welcomed at the coming of the Master, and His reward with Him, with 'Well done, thou good and faithful servant.' 'Our Church did so and so' will not pass at the judgment. Each one must give account of himself unto God. The responsibility of the individual member needs to be emphasised. Each one must work as if all depended upon him; for in the economy of the kingdom all depend in a measure upon each. 'Every one over against his own house' means individualism of the highest type. But however necessary individual effort may be, organisation makes it doubly efficient.

'Every one over against his own house' contains another principle of successful endeavour—the principle of adaptation. 'If everyone swept the pavement in front of his own door, the streets would be clean.' The work which lies nearest to us is the work for us to do. We sometimes think we could manage our neighbour's children better than our neighbours themselves; but our own are the proper subjects of our superior skill. There is a circle about the four walls of our own house which, as individual members of a great organisation, we are expected to account for unto God. Every Christian should do this first work at home. The Apostle recognises this truth in the exhortation, 'Let them show piety at home.' The field of our effort is always within sight—'over against our own house.' With this threefold chain of individual effort, organisation, adaptation, the Church of Christ can do wonders.—'Messenger.'

## Bible Readings.

Acts of Apostles, chapters xxvi., xxvii., and xxviii.

IN this month's readings we conclude our study of the history of the early days of the Church of Christ. We would emphasise again the vital importance of this book in any effort to restore the original purity of faith and practice—more especially perhaps the latter. It is true that the epistles, and the Revelation give us glimpses of that story, but in none of these sections of the priceless treasure of Holy Writ is there anything approaching a consistent and orderly account of events.

It seems to have been in the Divine intention that a willing and persistent searching of the Scriptures should be necessary to a proper understanding of them. The superficial reader loses what he has gained, but the one who really grasps the truth continues to accumulate it, and so grows in grace and in the knowledge of God.

Luke's companionship with Paul ('we,' xxvii. 1) enables him to recount those several accounts of his conversion. That before Agrippa illustrates outstanding ability on Paul's part to be 'all things to all men' by emphasising just those facts which would appeal to his hearers.

The earnestness of the speaker seemed to Festus to indicate an unbalanced mental condition ('to Gentiles foolishness'). We must expect to be so regarded by some.

We have an unfortunate illustration of inaccuracy in the A.V. of xxvi., xxviii. The revisers correct the king's answer to a gibe rather than a confession of being on the verge of conversion. We could

have wished otherwise. Paul's answer (see R.V. also) lays stress upon the supreme importance of choosing Christ—regardless of position in life.

It seems clear that Agrippa knew something of Christians and their religion, but regarded them with contempt. We must expect to be regarded by some in this way. Doubtless he understood also that Christians exhibited a type of living which could not be regarded as contrary to law. Hence the clear dismissal of the charge. While it was a criminal error on the part of Felix and of Festus to treat Paul as they did, and Agrippa's verdict confirmed that fact, these men served to bring about the Divine intention to satisfy Paul's longing to visit Rome—I must also see Rome; I long to see you that I may impart some spiritual gift.

Some who had been already his faithful fellow-travellers are now to go with him to Rome—Luke and Aristarchus. Another friendly centurion appears on the sacred page. The voyage is described, as is so much of the story of 'Acts,' with the vividness of the eyewitness. It catches the imagination of the child as it enthalls the older reader.

We have an example in xxvii. 10 of good advice refused, and of the reckless seeking of present comfort rather than the exercise of prudence and patience. Such follies do always bring trouble, and in this case the results were immediate and obvious. Sometimes in life when we want our own way, 'the south wind blows softly' (xxvii. 13), and the spiritual battle is lost.

A ship with two hundred and seventy-six persons on board will be a large one for those days. The various steps taken to meet the distress and avert shipwreck are well known to all mariners, especially those who rely upon wind and weather, not mechanical propulsion. Not so many have faced death over so many days and in such dire distress. Good is it when the Christian remembers his Lord is with him. The calm assurance of the Apostle, combined with a godly bearing, impressed the whole company, and they owed their lives to him—what a contrast with disobedient Jonah!

There is a great fact surely revealed when God assures His servant that He has given him all those sailing with him—in other words, the prayers of the Apostle were answered in the affirmative by the Almighty. How many millions of other souls were then (and are now) in the Divine consideration?

Again in xxvii. 33 how calm and wise is Paul while the ship rides at anchor in momentary danger of breaking up. His advice had originally been refused, now he is the 'captain' of the ship! There is a remarkable paradox in the instruction of Paul that they could not be saved without the 'shipmen.' It seems both a confirmation and a contradiction of the

message received from God concerning the saving of the whole crew. It illustrates the interweaving of the human and Divine will (which I believe, but it is incomprehensible to my understanding).

What a most wonderful ending: 'They escaped all safe to land! Surely all present would remember the trial to their dying day, and the faith of the Christians on that ship and the power of God would be impressed indelibly on their hearts.

Heathen superstition and duplicity is illustrated by the sudden change in opinions by the natives of Melita.

In every circumstance some opportunity opens up for God's servants (xxviii. 7), and some 'have entertained angels unawares!' and kindness brings its own reward! But Christians must be kind even if crucifixion is to follow.

Many and many a time have those words in xviii. 15 been quoted, and the experience been repeated. What a joy to meet those Roman Christians after the weary waiting and perilous journeyings!

It was natural and in accordance with Paul's practice to make effort with the Gospel among his own nation—though he was the Apostle to the Gentiles. We suppose that the accusers of Paul had grown tired or they would have influenced the Jewish colony in Rome against him. The Gospel divided them as it always must, but Paul was able to do a great work while he remained a prisoner at Rome. We suggest he was supported by Christians the world over, and prayer was being continually offered on his behalf.

R. B. SCOTT.

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## News.

### COMING EVENT.

**Kentish Town.**—Anniversary Meetings (D.V.) Saturday, 5th October: 3 o'clock and 6.30, Tea 5.30.

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### GOSPEL MEETINGS IN ROMAN CATHOLIC CHAPEL

The loyal brethren in Ulverston have hired the Oddfellows' Hall for their Gospel meetings on Lord's Days. This hall was formerly a Roman Catholic Chapel. Thus New Testament teaching has taken the place of Roman Catholic ceremonies and ritual in this building. Brethren, the call comes to us to drive out Catholic and Anglo-Catholic ignorance and superstition, with the sword of the Spirit, from the minds of millions in this land, who sit benighted in the shadow cast by these apostate systems.

From beginning of May until end of July we had the help of Bro. Kemp in

our meetings. Bro. A. Gardiner came to Ulverston at beginning of June and he too has served us. We are grateful for this help, and we pray that our Brethren Kemp and Gardiner, wherever they may labour in the future, will be used by the Lord for the winning of many for Him. Our meetings are exceptionally well attended. We thank God and take courage. Lord's Day: Breaking of Bread, 2.30 p.m., at Ford Villa.

**East Kirkby Beulah Road.**—The Church celebrated the eighteenth anniversary of the opening of our meeting house on July 27th and 28th. The usual social meeting took place on Saturday, the 27th, when, in addition to a good number of Brethren and Sisters from the district, a large number came from afar to have fellowship with us. In spite of additional restrictions of food about one hundred persons partook of tea. This was followed by a rousing meeting when the place was taxed to its fullest capacity. The meeting was presided over by Bro. Murphy, of East Ardsley, and two very fine addresses were given by Brethren Frank Morgan and Leslie Coley, interspersed with items of special singing by Leicester and Ilkeston brethren and sisters. Many heart-searching truths were listened to with much profit and a great time was experienced.

On Lord's Day, the special meetings were continued. Bro. Coley exhorted the Church in the morning, addressed parents and scholars in the afternoon, and in the evening proclaimed the Gospel. Both in the afternoon and evening, the children sang their anniversary hymns and gave recitations, under the leadership of Bro. J. Longden, to very great credit. An exceptional number of friends turned into our meeting, and we believe the good seed sown by our brother will bring forth fruit in due season.

W. B. JEPSON.

**Fleetwood.**—It has been a joy to have fellowship with visiting brethren this past month. Brethren from Blackburn, East Kirkby, and Shrewsbury have visited us, and most helpful meetings have been held. Our Bro. J. E. Breakell, of the last named place, served us well upon three Lord's Days. For some weeks past, it has been a great joy to have with us our sister, Alice Windle. Our sister, formerly of Newcastle and Leeds, passed the eighty-seventh milestone this summer, and is grateful for such a measure of health and strength which enables her to attend the Breaking of Bread. This service is at eleven, each Lord's Day morning at 12 Poulton Street. A.L.F.

**Glasgow, Hospital Street.**—We rejoice that another precious soul has been won for the Lord Jesus Christ. We give thanks to God for this decision. It follows very closely the decision for Jesus of his

dear partner in life. A large company of the brethren of the above Church went all the way to Motherwell and there witnessed (a contrast between age and youth) Matthew Warren and Frank Davidson of Motherwell immersed into the ever blessed name of the Father, Son, and Holy Spirit. We pray that they may be kept faithful and useful unto death and so receive the crown of life. We press on greatly encouraged to win more, and become a power for the Master.

A. B. MORTON.

**Hindley.**—It is with joy in our hearts that we again report five more additions, besides the one reported in last month's issue, who stepped out after the Gospel message given by Bro. Crosthwaite.

Mrs. Sargeant decided after a Gospel message by Bro. Frank Murphy, on Lord's Day evening, July 21st, and was immersed the same night.

The following Wednesday four of our Bible School scholars confessed Christ, and were immersed for the remission of sins: Betty Jacks, Annie Jacks, May Foster, Margery Kemp.

Again we thank God for these victories, and earnestly pray that all may be used in service for the Master.

We are glad to report that we have had eleven additions this year. Brethren pray for us that we may be worthy of such blessings.

L. MORGAN.

**Ilkeston Church Secretary.**—Change of address: S. Jepson, 'Pimlico,' 40 West End Drive, Ilkeston.

**Kentish Town.**—On the 18th June, Bren. J. Wood and Scott met Bren. Sherrord (Lubbock) and Gatewood (Salt Lake City) at the Airways Terminal, Victoria. These brethren have come over to Europe supported by many Churches of Christ, but sponsored by the Lubbock Congregation, on a survey trip. This is in preparation for starting gospel work on the Continent wherever suitable opportunity can be found. They spent thirteen days visiting British brethren, and it must be left to other pens to give impressions and news of this stay.

It is important as indicating a special interest in us by those U.S. Churches which are known only as Churches of Christ, not Disciples or Christian Church, have no Co-operation, Committees, or Conference, and are strongly opposed to any scepticism as to the truth of the Bible, and to the use of instruments in worship. They co-operate so effectively that they have missions all over the world. They are growing in numbers in the States and seeking to open up 'the waste places of many generations' in the North-Eastern States where the ground is hard, and similar in some respects to that in Britain.

Their plan now is to bring over about forty trained preachers to start work in

selected towns in France, Germany, Holland and Switzerland. By the good providence of God, they obtained permission to enter Germany just when it seemed too late to hope for it. Bro. Sherrod writes this warm appreciation of the greeting and Godsend they received in England and Scotland, and reports discovering in a French town a group of about forty-five N.T. Christians, not knowing of any others like themselves. We recollect the work of the restoration began in this way both in America and Britain a century ago. Would it not be good to find the same thing happening on the Continent?

Bro. Gatewood spoke to us on Wednesday, 19th June, and after other British visits again at a special meeting, on Saturday 20th, when Bro. Sherrod also gave his impressions of the British scene. A most helpful discussion followed in which we endeavour to come to a fuller understanding of the American Churches and to give all possible information concerning our own. We also learned details of the scheme for the continental work, and on Lord's Day, 30th June, Bro. Gatewood spoke morning and evening, on personal work, which is his special interest, and preached the gospel also. This visit was a great stimulus to us.

On 21st July, we rejoiced greatly to immerse into Christ, Mrs. Frances Spencer, who coming through her husband's encouragement and help to a fuller understanding of the Way, made her decision, and is thus added to the Church. Our brother and sister will be isolated from us for a time through living at a distance, where they hope to spread the Table in their home. On the occasion of this happy event, Bren. George S. Benson and Moya, of Searcy, Arkansas, were present, and Bro. Benson preached the Gospel. R. B. SCOTT.

**Nelson (Southfield Street).** — We have just concluded a two week-ends' mission, conducted by Bro. James Ballard, of Hull. Saturday, August 3rd, we had a welcome

tea and meeting, when we had visitors from Scholes and Blackburn. The meeting at night was addressed by Bren. Ballard and Andrew Gardner, of Glasgow. On Lord's Day, August 4th, Bro. Ballard addressed all the meetings, and at the close of the Gospel meeting a young lady desired to follow her Lord. This week-end, August 10th and 11th, the meetings were continued and we have had visitors from Blackpool and Blackburn, and on Lord's Day, August 11th, we had the joy of hearing the good confession and witnessing the baptism of Lucy Flynn.

Great interest has been aroused. We thank our brother for his services. The Church has been strengthened; attendances at all the meetings have been wonderful. May all be kept faithful, and be used for God's glory. A. CARSON.

**Wallacestone.**—On Sunday evening, 21st July, the Church was again uplifted by a further increase from our Lord and Master. It was our great privilege to witness the baptism of two candidates who made the grand decision for the Lord: Mrs. Fowler and Susan Fowler, her daughter, both of Wallacestone. They were received into fellowship on Lord's Day morning, 28th July, when, on behalf of the Church, Bro. Winstanley welcomed them to our midst. Our Brother is being well supported in his mission, and having good meetings. We have had as many as forty at some of our meetings to hear the Gospel.

He has also started a Bible Class on Tuesday evenings for the young members, which is being well attended by young and adults.

Since our Brother commenced his mission here, he has never had a Gospel meeting without some outside friends present to hear the old time message. We are having a grand time of spiritual blessing and our Brother is giving us of his best. We thank God and take fresh courage as he is abundantly blessing us in our work. R. BROWN.

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

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

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

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

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