

Scripture Standard

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

VOL. XII. No. 12.

DECEMBER, 1946.

The First and the Last.

IN our first issue of this year we suggested as the Watchword for 1946, 'Looking unto Jesus.' We desire to close on the same note. This magazine is published to exalt the Lord Jesus and His Word. 'Not ourselves, but Christ Jesus the Lord,' we proclaim. We are out to cast 'down imaginations [reasonings], and every high thing that exalteth itself against the knowledge of God,' and to bring 'into captivity every thought to the obedience of Christ.'

On the last page of the Bible, we have a summing-up of the Book, 'the conclusion of the whole matter.' It is the risen, glorified Christ who speaks: 'I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city.' (Revelation xxii. 13, 14.)

No careful reader of the Bible can fail to note that all the attributes of Deity are claimed by, and ascribed to the Lord Jesus. It was Jehovah who said: 'I am the first, and I am the last; and beside me there is no God.' (Isaiah xlv. 6.) These words could not be used by one who had no existence prior to his birth in Bethlehem. But they are used by One who could say: 'Before Abraham was, I am'; and who spoke of the glory which he had with the Father before the world was. (John viii. 58, xvii. 5.)

As Alpha and Omega are the first and last letters in the Greek alphabet, and include all that come between, so Jesus is first and last, and is all inclusive. As we speak of A to Z in the sense of completeness (the whole), so in Him who is the Alpha and Omega, all knowledge, blessings, and every good, are found. 'For it pleased the Father that in him should all fulness dwell'; 'In whom are hid all the treasures of wisdom, and knowledge'; 'For in him dwelleth all the fulness of the Godhead bodily; and ye are complete in him, who is the head of all principality and power.' (Colossians i. 19, ii. 3, 9, 10.)

How could such a One be 'ignorant' or make 'mistakes'?

Jesus is First and Last in Creation

The beginning of the Gospel recorded by John is linked with Genesis i.: 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made . . . And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.'

In the Epistle to the Hebrews, passages from the Old Testament are applied to Jesus, the Son of God: 'And thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail.' (Hebrews i. 10-12.) When 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up,' the One who was before them, by whom they were created, will remain. Jesus Christ the same yesterday, and to-day, and for ever'; the first and the last.

Jesus is First and Last in the Scriptures

Take Him out of the Bible and the book has no meaning. 'To him give all the prophets witness.' He is on the first pages of the inspired Book, and the first beams of divine mercy are seen in the announcement that 'the seed of the woman' (not the man, surely the virgin birth is there) would bruise the serpent's head. He is seen all through the Scriptures; and on its last page He claims to be the 'root and offspring of David,' and re-affirms His promise to come again. In face of all the Scripture testimony, how can some say that there are no Old Testament prophecies which point to Him? Whatever may be insinuated about His humanity, 'the days of his flesh,' His post-resurrection testimony is conclusive: 'Beginning from Moses and from all the prophets, he interpreted to them in all

the scriptures the things concerning himself.' (Luke xxiv. 27, R.V.)

'In the Cross of Christ we glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime.'

Jesus is First and Last in the Scheme of Redemption

Calvary was no afterthought of God. God did know what the outcome of man's use of free will would be, notwithstanding statements by some to the contrary. Jesus was 'the Lamb slain from the foundation of the world.' (Revelation xiii. 8.) We are redeemed 'with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you.' (1 Peter i. 18-20.) He was 'delivered up by the determinate counsel and foreknowledge of God.' He came 'to give his life a ransom for many.' The divinely ordained sacrifices of the Old Testament pointed to Him, and their inability to remove sin told of the need for a greater and better sacrifice. Christianity has the only adequate atonement for sin, that is if we believe that He who suffered on Calvary was 'God manifest in the flesh,' and that He died, not the death of a martyr, but instead of us. 'God was in Christ, reconciling the world unto himself. . . He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.' 'Neither is there salvation in any other; for there is none other name under heaven given among men, wherein we must be saved.' 'He is able to save them to the uttermost [completely] that come unto God by him, seeing he ever liveth to make intercession for them.'

Jesus is First and Last to the True Believer

To such 'Christ is all and in all.' He says: 'To me to live is Christ.' Like the disciples on the mount, he sees 'no man any more, save Jesus only.' Is Jesus first and last with us? Can we say: 'I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' That would mean death to all selfishness, and the worldliness which is sapping the spiritual life of individuals and Churches. We have yet to learn that spiritual life can be strengthened by cinemas, theatres, dances, or by social and political activities.

All that the believer needs is found in Jesus. We are complete, filled full, satisfied in Him. From the first to the last day of our pilgrimage, He will not fail nor forsake us. 'I know whom I have believed, and I am persuaded that he is

able to keep that which I have committed unto him against that day.'

'Through Him the first fond prayers
are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.'

Yes, when the Christian pilgrim reaches the end of his journey here, when unable to recognise his nearest and dearest earthly friend, at the mention of the name of Jesus his face beams with indescribable joy, and with that precious name on his lips he falls asleep in Him.

When all the faithful gather home, from every nation, people, kindred and tongue, and join in that great chorus; like the sound of many waters, the theme of their song will be Jesus, by whose blood they were redeemed unto God, and by whose power they have fought and overcome. Truly, Jesus is 'the First and the Last.'

EDITOR.

Bible Readings.

Paul's Second Letter to Timothy,
Chapters iii. and iv.

Perilous Times: Having dealt with the method of defending the Church from disputes of a doctrinal type, in the hope of recovering the false teachers, the Apostle turns to a subject to which he has previously given attention. (2 Thessalonians ii. 1-12, 1 Timothy iv. 1-3.) The thought of Timothy's trials is in view again. 'Worse times and worse impostors are coming, he warns. The catalogue of character is terrible to consider, and it passes through the grosser forms of sin, and culminates in a condemnation rather of the false teachers and the hypocrites than the 'taxgatherers and sinners.' The 'man of God' is to turn away from such. They will work out their own condemnation. Their sinful behaviour will plainly indicate that they are not Christ's, whatever profession they make. History provides such instances as the more dissolute of the clergy, and abuses of religion of an obvious kind. Forms of religion, in ceremony, ritual and ostentatious dress, without Christian character. Jannes and Jambres are thought to have been two of the magicians who opposed Moses in Egypt.

Safety in Such Times: In another instance, Paul exhorts imitation of himself. Timothy's knowledge and remembrance of his leader's virtues and sufferings are to keep him through these difficult days. Whereas the false teachers and bad livers will even further degenerate (let us not take one step that way!), we are to continue in the same faith, standing by the same inspired teachers,

maintaining faith in the same Scriptures, and thus be not moved away from the hope of the Gospel. Directly we do move away, we shall cease, as would Timothy have done, to have the absolutely indispensable guide to proficiency in every good work.

The word for Scripture occurs fifty-one times in the New Testament, and refers in all cases to the Old Testament writings, except in 2 Peter iii. 16, where it applies to Paul's letters. The words 'given by inspiration of God' or simply 'inspired of God' (R.V.) represent one word in the Greek, which means 'filled with the breath of God,' or 'God-breathed'—a remarkable and forceful expression, full of comfort and assurance. Note the 'man of God' can be complete, upon conditions.

A Final Charge: As though to further emphasise all his exhortation, these few final instructions are underlined with the appeal to the presence of God and the day of judgment. We need often to be reminded of these great and solemn truths, if we are to be kept faithful and ready for our Lord's return. Our Saviour Himself spoke thus. The cares of this world, the busy hum of the mart, the daily round and common task throng us, so to speak, but it is very good to stop and think of our final destiny. If Timothy needed it, whose daily work and thought was the Gospel, we all do so, too. Oftentimes, there will be discouragement to the preacher, but his safety in such times is still the same. He must continue, and considering the issue of Paul's life, imitate his faith. (Hebrews xiii. 7.) 'The crown of righteousness' will make every persecution and trial 'a light affliction.'

Concluding Verses: We can but pass over the remaining appeal's messages, and news, interspersed with those personal notes full of beauty, pathos, and confidence in God. It seems certain that 'the lion' was the tyrant Nero, whose cruelty is a proverb, and that Paul's anticipation of 'departure' was soon fulfilled, in how dreadful a manner we do not know. The phrase 'ready to be offered' is rendered 'already being offered' by the Revisers, and the Greek means 'poured out as a drink-offering'—which is surely a picture of that whole life in Christ.

May our thought be, when we reach this last stage of earthly life, like Paul's, of the crown of righteousness and the heavenly kingdom.

Paul's Letter to Titus: Titus is mentioned no less than nine times in Paul's second letter to the Corinthians. He was a sharer in the Apostle's labours and joys, and walked in his steps. He was entrusted with many missions, and we rejoice to have this letter preserved to us, in which instructions are given for his work in a difficult place. Titus is also mentioned in the letter to the Galatians and the second to Timothy.

The introduction emphasises Paul's commission as a preacher. 'The foolishness of preaching' is the means of manifesting all the good things God has given and promised. Here is encouragement for Titus as following the same great work.

The main purpose of the letter is to give special instructions in relation to the work on the island of Crete, and the appointment of elder men to oversee the Churches is vital to it. We note that with a good character (and practical evidence of it) they must 'hold fast the faithful word' so as to encourage the saints, and to convict gainsayers.

False teachers are again the danger, and the Jewish element, with its prejudice for the Law and its love of money, is prominent. Sharp rebuke is advised for this.

In chapter ii., verses 1 to 10, certain specific duties are enjoined, covering, first, the behaviour of Titus himself, and then that of aged men, aged women, young women, young men, and finally slaves. 'Sound' doctrine is again in view as the vital matter and the accompanying necessity of consistent actions.

The remainder of the letter includes a special mention of behaviour in relation to the powers that be, in exact line with Romans xiii., and perhaps indicates, by the emphasis upon decent, sober, and industrious living, a disposition on the part of the Cretans to be discontented and lazy (twin complaints, perhaps!).

There are two parallel references to 'appearances' of Christ: 'The grace of God' appeared, and we look for the final glorious appearing; 'the kindness and love of God appeared,' and afterwards the 'hope of eternal life.'

We have a 'faithful saying' (or proverb) recorded also in verse 8, referring to the consistent life, and again reminiscent of the letters to Timothy, the exhortation to avoid "foolish questionings."

Practically all commentators admit a reference to baptism in iii. 5, where the thought of birth of water and the Spirit so strikingly expressed by the Saviour, is confirmed by Paul again.

A heretic is one who is factious or makes a division or party in the Church. The word could not be properly applied to one who maintained the truth, when error or innovation is brought in, but to one who introduced such, or divided the Church on a personal issue.

R. B. SCOTT.

MODERNISM IN THE 'S.S.'

Dear Sir,—On reading the notes on the 1st Epistle to Timothy, in the October issue of the 'S.S.', I was rather interested in the writer's introduction to the notes, which I would like to quote in full in order to make my points perfectly clear. He wrote (R. B. Scott): 'The note at the conclusion of the letter in the

Authorised Version is regarded as certainly incorrect, and is undoubtedly an addition made at a later date. I would earnestly recommend students to use the Revised Version as being in most respects more accurate.'

Having read the above, the ordinary reader may be pardoned for thinking that here again 'modernism is raising its ugly head,' and, of all places, in the pages of the 'S.S.'

I imagine that you will have plenty of letters pouring in from your loyal readers drawing your attention to this phenomenon, and for this reason I shall be as brief as I can.

There are three questions that arise in my mind: (1) By whom is the note 'regarded as certainly incorrect'? (2) Who made the addition at a later date, and why? (3) Why should students be encouraged to believe that the Revised Version 'is in most respects more accurate' than the Authorised Version?

Surely, Mr. Editor, this is dangerous advice coming from a people whose dogma is: 'Where the Bible speaks we speak, and where it is silent we are silent.'

You see my difficulty? How do the students know what are additions and what are not additions? and which Bible is it that has to speak to them?

I know that in some measure we all agree that 'charity begins at home,' therefore I assume that you are moved by such sentiment in your forbearance towards R. B. Scott.

One last point. Don't you think you assume too much knowledge, or is it too little, on the part of your readers, when you quote our pioneers to support your beliefs about the Bible? I am thinking particularly of your quotation from Campbell in the current issue, with which I whole-heartedly agree. Surely, Campbell said a lot more in his section on the Bible in his 'Christian System' than you lead your readers to believe. So in fairness to Campbell, I suggest that in the next few issues of the 'S.S.', you find space to place before your readers all that Campbell had to say in his second chapter in his 'Christian System.'

J. R. JENKINS.

Dear Brother Crosthwaite,—Your correspondent asks six questions, and I will answer them briefly in rotation.

(1) By whom is the note at the foot of the first letter to Timothy regarded as certainly incorrect? Among others, by those scholars who gave us the Revised Version (1880), but their rejection of the subscriptions was on other grounds than their being incorrect. Internal and other evidence goes against the letter being written from Laodicea.

(2) Who made the addition at a later date? The various subscriptions to the letters are attributed by some to Bishop Euthalius (fifth century). Dr. Scrivener says: 'The subscriptions were added at a

later period . . . some are clearly correct . . . others are inconsistent with the contents of the Epistles.'

(3) Why did he make it? Probably, he intended to help in the understanding or interpretation of the letter by giving some information he thought correct.

(4) Why should students be encouraged to regard the R.V. as more accurate? Because nearly three centuries of discovery and investigation of copies and translations of the Scripture enabled the later scholars to get nearer to the original text. Changes in the meanings of English words made the revision still more necessary.

(5) How do students know which are additions and which are not? Most painstaking work has been and is being undertaken with a view to recovering the exact original text in every minute detail. Of the vast bulk of the Bible (consider its enormous range and size) no proportion worth speaking of is in any doubt. The inaccuracies are so few, and in no way alter the plan of salvation or any essential matter, that a student with ordinary common sense will not find any real difficulty. The Authorised Version can make wise unto salvation.

(6) Which Bible is it that speaks to them? I suppose our correspondent refers to the various translations and editions. It is too obvious that there is only one Bible. It was written in other languages than ours, and any translator or student of languages, is bound to know that a translation, however good, does not always do justice to the original. Some words and phrases in a language are untranslatable (that is, cannot give the exact sense to one of another race). Readers would hardly attribute to me any contempt for the A.V. I regard it with veneration as a great work. It will do any student good to read all the varied translations offered now—with discrimination—for he will thereby reach a better understanding of the Word. But he need not read anything but the A.V.

For any interested in the question of translation, etc., 'How We Got Our Bible,' by J. Paterson Smith, would be a useful book. Our readers know the facts in a general way, and need not fear the results of the fullest investigation. The theories of the critics and the sceptics are harder to believe than the good, old Book, but the good, old Book is a 'critic' of the heart, and when believed should be followed closely—strenuous work for a lifetime, a war without a truce! New Testament Christianity calls for a deeper and wider acceptance of the Divine Way than any denominational form. It is to that extent harder to maintain.

R. B. SCOTT.

We are pleased to know that our magazine is so carefully read, and that those who differ from us can find so little in it to criticise. J. R. Jenkins is to be com-

mended for his open criticism. We wish all were bold enough to meet us in the open, and give us the opportunity, that even men of the world would give, to defend ourselves.

It seems to us that our correspondent does not know the meaning of 'modernism' as used to-day. It covers the denial of the inspiration and accuracy of at least certain parts of the Bible; and introduces into the worship and service of the Lord things for which there is not only no warrant in the Scriptures, but which are contrary to its teaching.

Re quotation from A. Campbell in October 'S.S.' We wrote our critic, on October 14th, offering to publish in the 'S.S.' anything he would send on from the 'Christian System' which contradicts, or is not in harmony with the quotation we gave. We have heard nothing further from him.

EDITOR.

ABSOLUTE CHRISTIAN PACIFISM

Dear Editor,—It was indeed most refreshing to read the article under the above heading in 'S.S.' for last month, particularly so from the pen of one of our young brethren. May I commend Bro. Lodge for his plain speaking upon such an unpopular, yet vital matter? It is amazing that, for so long a time, brethren have remained quiet upon this vital question, and that no voice has been raised against this evil of all evils. Nearly all professed Christians are agreed that, in the light of N.T. teaching war is definitely wrong, but they seem to have accepted the position that war is inevitable, and that it is useless opposing same. Surely, this is an admission that Christianity has failed.

Conscription, the menace to all true peace, is about to become the law of this land in peace-time, still no voice is raised in opposition. Surely, it is high time that Christians of N.T. order made their voice heard against this monstrous evil, and took such united action that would at least discharge our souls in the matter.

The writer would like to see all brethren and sisters believing war to be a negation of the plain teaching of Christ and the Apostles, called together in order to make some united protest and to strengthen each other in their stand for the Gospel of Peace. Brethren we are set for the defence of this Gospel, let us not betray our trust.

W. B. JEPSON.

Dear Editor,—The extension of the 'kingdom' and the return to Apostolic Christianity will never make progress unless we stick to the truth. Therefore, I would be glad if you would correct a statement made by your contributor, Geoffrey Lodge.

Having served two years in the N.C.C., and two-and-a-half years in the R.A.M.C., I am in a position to inform you that conscientious objectors in the R.A.M.C. do not carry revolvers; also that only in field units do 'combatant' R.A.M.C. personnel, carry revolvers.

I make this correction in all Christian humility, and trust you will accept in the same spirit.

ERNEST BAXTER.

Dear Editor,—I was not unaware that C.O.s in the R.A.M.C. were not obliged to carry revolvers. I used the word 'normally' to mean the R.A.M.C. in general.

My purpose in mentioning the point was to show how closely allied to the war machine these and other non-combatant corps are. Hence the wise thing to do is to steer clear.

I much respect the feeling which prompted some to join this service—the feeling that they could do something to

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

A FOUR-PAGE tract by Bro. W. Crosthwaite, 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.

IN PREPARATION—

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alleviate war's suffering. But at the same time, I would not wish any young brother to be swept off his feet by such a feeling so as to become party to an organisation of which he had not even an imperfect knowledge, such as I possess.

G. LODGE.

Churches of Christ

Some Things for Which They Plead

THE following items are not given as exhaustive, but are only designed as suggestive of prominent things, specially to enable those who are unacquainted with the plea for a return to New Testament Christianity to have a general idea of it, and to put them in possession of the means of knowing it more thoroughly.

The Bible

is an all-sufficient creed. The confession that Jesus is the Christ, the Son of the Living God, is the foundation truth on which the Church of Christ is built (Matt. xvi. 16-18); but the Christian's faith includes all Scripture teaching—the whole Bible, and nothing but the Bible, is his creed.

The Old Testament Scriptures contain the account of a national religion—Judaism; the New Testament presents Christianity, a religion for the whole world. Judaism was composed chiefly of ceremonies and types, Christianity is less ceremonial, and more spiritual. The new dispensation was inaugurated by the outpouring of the Holy Spirit (Acts ii. 1-4), and is continued under His guidance and influence.

The study of the whole Bible as the Word of God should be encouraged, but the New Testament should be regarded as the Christian's Law Book. He is under law to Christ, not to Moses.

He is equally under law to the Apostles of Christ (Matt. x. 40, John xiii. 20, xx. 20-23). And he should bind himself to copy any example approved by Christ or His Apostles, and to practice anything which is legitimately deduced from their teaching.

The Scriptures are God's appointed means for the enlightenment, conversion, and sanctification of humanity, and the Holy Spirit's medium of communicating instruction to man (Rev. ii. 7, 11, 17, 29, etc.). The Word is the sword of the Spirit (Eph. vi. 17). Salvation is through sanctification of the Spirit, and belief of the truth. (2 Thess. ii. 13.)

The same laws of criticism and interpretation should be applied to the Bible that apply to any other ancient book.

The Church

The assemblies formed under the instruction of the New Testament, should be composed of repentant baptised believers.

On the first day of the week they assembled to Break Bread in loving remembrance of the Redeemer who died for them. (Acts xx. 7, 1 Cor. xi. 20-26.)

When assembled to attend to the Lord's feast they also give attention to the following matters:

1. The reading of portions of Scripture, and teaching and exhorting one another therefrom (Heb. x. 24, 25); encouraging each one to take part in the teaching and exhortation, so far as he can say anything to the edification of the Church. (1 Cor. xiv. 26.)

2. Prayers and praise. (Acts ii. 42, 1 Tim. ii. 1, 2, Col. iii. 16.)

3. Contributing, according to ability, to defray all expenses undertaken by the Church. This practice, like others just named, belongs to those who have first given themselves to the Lord. Contributing, therefore, by those who may visit the meetings is neither to be expected nor desired.

The endeavour should be to observe—*practise*—all things Christ has made known as His will (Matt. xxviii. 20), and to be faithful to the end. (Rev. ii. 26-29.)

Evangelisation

In public and private, as there is opposition, there ought to be a persuading of men to search the Scriptures. (John v. 39, Acts xvii. 11, 12.)

The natural result of an earnest and honest search of those Scriptures that testify of Jesus is a believing on Him—a trusting to Him as a complete Saviour, a divine Teacher, and a rightful King. (John xx. 31.)

Believers should confess the Saviour in whom they have believed, and not be like the chief rulers. (John xii. 42, 43.)

All believers should be baptised. Baptism is a burial. (Rom. vi. 4, Col. ii. 12.) It was no sprinkling or partial covering with sufferings that the Saviour underwent. (Luke xii. 50.) It was a thorough submersion. Therefore believers should be immersed.

Baptism, in the place in which it is found in Scripture, is a condition of forgiveness or salvation. (Mark xvi. 16, Acts ii. 38, xxii. 16, 1 Pet. iii. 21.) Christians should desire to practice and to teach everything the Saviour has enjoined in the manner and with the intent revealed by Him. Salvation is enjoyed through the adoption of the entire plan of the Redeemer. There should be hearing (Isa. lv. 3, Matt. xiii. 9), knowledge (John xvii. 3), believing (Acts xvi. 31), repenting (Acts xvii. 30), confessing of the Lord Jesus (Rom. x. 9), calling on the name of the Lord (Rom. x. 13), baptism and perseverance (Matt. xxiv. 13). These conditions are the channels appointed by Christ through

which men obtain the benefits of His death and resurrection. They are not so many different ways of being saved; they are successive steps in the one plan of salvation. They are not to be dissociated, but united. In adopting purely and simply the Lord's appointed way of obtaining salvation, the believer has every reason implicitly to trust His promise that he shall be saved.

Along with the efforts of the brotherhood in evangelisation, evangelists are supported, who co-operate with one Church or a number of Churches, or carry New Testament teaching into new districts.

Unity

The unity of the Church was prayed for by the Redeemer (John xvii. 20, 21), and exhorted to by Paul (Eph. iv. 3-6). For that unity, therefore, Christians should labour.

1. One Body or Church; not many bodies or denominations.

2. One Spirit, who is the abiding Comforter with God's people, and into whose name believers are baptised, equally with that of the Father and of the Son.

3. One hope to be fully realised at the appearing of the Saviour. (Titus ii. 13.)

4. One Lord, who was with the Father before the world was, and who was God.

5. One Faith. That record of Christianity contained in the New Testament. (Jude 3.)

6. One baptism, the immersion of believers in water.

7. One God and Father of all, who is above all, and through all, and in all.

All party names are to be refused, because they tend to promote disunion, and are condemned by Scripture. (1 Cor. i. 10-13, iii. 3, 4.) The followers of Christ should be called, as Christians and Churches, only by the names given to them in the New Testament.

Summary

Christians ought to be seeking the restoration of the Christianity of the New Testament, in principle and in practice. In this is clearly seen to be involved 'the overthrow of denominationalism, the repudiation of human creeds as authoritative expressions of faith or bonds of fellowship, the annihilation of party names, and the re-union of God's scattered people in one body, under the headship of Jesus the Christ, that they may be bound together simply by a common faith in the Lord Jesus, and a common loyalty to Him as their only Sovereign, and with one mind and one heart strive together for the faith of the Gospel.'

These matters are courteously commended to the thorough examination of the thoughtful reader, and a careful reading of all the passages of Scripture named is earnestly advised.

ALEXANDER BROWN.

CREMATION

Dear Bro. Editor.

It would be better for many towns and areas if the act of cremation was practised more, and made cheaper to the general public.

Large areas of ground—bone yards—in towns and cities could be utilised, if it were not for the fact that they are used for the remains of bodies lying rotting for the worms. Disease could be prevented if bodies were burned.

God is not concerned over our old bodies after the spirit has taken its flight. On that resurrection morn, He will give them a new body. (1 Cor. xv. 52-54).

Superstition and fear, with no Scriptural support, lead to many people saying: 'The body is not ours to do what we want with it.' Why bury it then? What use is the old clay after the potter is finished with it?

A. ALLAN (Bathgate).

Reading Cards.

THESE will be ready in December as usual, and will be supplied free, and post free, by the Treasurer, please state how many are required.

A. L. FRITH.

BE A GOOD FOLLOWER

LET no man be ashamed to be a good follower. He should be proud. He should take pride in being able to get work done effectively by following well-planned orders; for every man, high or low, must in some things be a follower; every man, no matter what his rank, must yield to physician, minister, teacher, guide in some of his relations with men. A great leader who is a poor follower may indeed be an unhappy and an unsuccessful person. The good follower learns to appreciate the attitude, ambitions, and abilities of his fellowmen. He has a real understanding of capacity and of obstacles.—

Personal Efficiency.

WANTED.

McGarvey on Acts of Apostles. Large map of Paul's journeys. Prices, etc., to Editor.

BIRTH.

ON November 8th, to Bro. and Sis. Channing, of 88 Rugby Avenue, Sudbury, Wembley, a gift of a daughter, Pamela Joy.

EIGHT BIBLE REASONS FOR NOT USING TOBACCO

1.—It is not for the glory of God. 'For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's.' (1 Cor. vi. 20.)

2.—It may bring disease of the heart and cancer of the tongue. 'If any man defile the temple of God, him shall God destroy.' (1 Cor. iii. 37.)

3.—It is expensive, and money wasted. 'Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?' (Isaiah lv. 2.)

4.—It is infringing on the rights of others by contact with them in its nauseous, sickening odour. 'Thou shalt love thy neighbour as thyself.' (Gal. v. 14.)

5.—It is a wrong example to set before the young. 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' (Matt. v. 16.)

6.—It is a filthy habit. 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' (2 Cor. vii. 1.)

7.—The habit once formed brings one into bondage. 'Whosoever committeth sin is the servant of sin.' (John viii. 34.)

8.—It causes unnatural desire and leads to intemperance. 'If ye live after the flesh ye shall die.' (Rom. viii. 13.) 'To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.' (Rom. vi. 16.)

BRO. JAMES HOLMES

WE have heard, with regret, that it has been found necessary to take our esteemed brother to Leeds Infirmary to undergo an operation. Bro Holmes is known and highly esteemed by many who will join with us in earnest prayer to God for his recovery and welfare.

EDITOR.

LATER NEWS.

BRO. Holmes safely through operation, appears to be making a good recovery.

We have received a letter from Bro. Holmes. He sends his sincere thanks to all who have sent him messages of sympathy. He much appreciates all their kind thoughts of him, and would reply to all if he could.

FORTHCOMING EVENT

Loughborough.—Intensive mission from December 7th to 12th in the Oxford Street Chapel. Rally on Saturday, the 7th, to start at 7.30 p.m. Speakers: Andrew Gardiner and others.

Tea provided from 4 p.m., visitors supply own refreshments.

News.

Bathgate.—The members of the Bathgate Training Class were amazed and overwhelmed at the extraordinary turnout to their opening social on Saturday, October 19th. One hundred and fifty brothers and sisters—plus a number of children—rallied to the call. This is very encouraging; it speaks well for the future, and inspires us with confidence and hope.

Bro. Alex. Allan (Bathgate), an active and regular member of the class, presided. His remarks centred on the need for mature men of our movement doing their bit to help the young. This had been neglected, and he stressed the importance of giving the young inspiration, encouragement, and training so that the Churches may continue to stand firm and prosper from the faithful and efficient proclamation of the Gospel.

Our first speaker was a young man making his debut: Bro. James Morris (Newtongrange). His subject was: 'Paul's Voyage to Rome.' Sincerity and careful thought were evident in his speech. He earnestly declared to us that we must remember God at all times, and like Paul radiate godliness to those around, and so save them from 'forgetfulness of God.'

From across the Forth we were favoured to have on the platform Bro. Walter MacDonald, who very passionately appealed to us to give the people of Scotland peace, quietness, and rest, through living and preaching the Gospel. His final words were most impressive: 'Do we want a pagan or a Christian country?'

Following our brother from Fife was a young Englishman, who has been received into all our hearts, Bro. Albert Winstanley (evangelist). He very ably captured our attention, encouraged and filled us with the desire to restore and revive the things of God.

Motherwell Choir, Blackridge Male Voice Quartette, duets, solos, and recitations blended with these inspiring messages, making it an evening of blessing.

Finally, Bro. David Dougall (Wallacestone), an able member of the class, concluded with a hearty vote of thanks to all who had so kindly helped.

Here we pay special tribute to the sisters who very kindly laboured and sacrificed, in these distressing times, to supply our temporal needs. Thus ended an evening of inspiration, rich fellowship and edification.

J. RICHARDSON.

Birmingham, Summer Lane.—We experienced a most joyful time on the occasion of our eighty-first anniversary. On Saturday, November 2nd, with visitors from all the local Churches and some from East Kirkby and Leicester, our temporary meeting-place was packed to overflowing. After tea, we listened, with in-

terest and profit, to messages from Bro. W. Steele (Longniddry), and Bro. Andrew Gardiner, now serving the Loughborough Church as evangelist. They were messages of inspiration and encouragement. On Lord's Day, Bro. Steele exhorted the Church when we met around the Lord's table, and he preached the Gospel in the evening. On both occasions, the chapel was well filled, and altogether we experienced seasons of refreshing from the presence of the Lord.

FRED. C. DAY.

Blackridge, West Lothian. — On Lord's Day, October 20th, two of our senior Sunday School scholars, Sadie Whittaker and Isobel Cherrie, made the good confession before many witnesses, and were baptised. Bro. Winstanley is doing fine work in Blackridge. We get good meetings with many non-members present. We are certainly looking for results in the saving of souls for the Lord.

J. KERR.

Capetown, Woodstock. — On September 15th, we had the pleasure of distributing the annual prize books to the scholars of our Bible School. Bro. Sedres, of the Grassy Park Mission, presented the prizes, which were mostly New Testaments and fine illustrated books on the Bible. The afternoon was ended by the bright singing of choruses, rendered by the school. The Bible School is indeed growing in numbers by the grace of God. With a roll of fifty there are hopes that twelve more scholars will be added, for which we praise the Lord.

We were able to rejoice and witness one young man and two women united with the Lord in baptism on the afternoon of September 22nd, one of the women being over sixty years old. The service was conducted by the writer, and words as to the importance and necessity of baptism were expressed by Bro. Hollis, and on a Christian's work in life by Bro. Smith, both of the Claremont assembly.

We trust that these seasons whether of joy or sorrow, may induce us to a greater zeal for the things of God.

T. HARTLE.

East Ardsley.—The Church held its anniversary services on October 26th. Bren. McDonald and F. Worgan were the speakers on the Saturday, and gave inspiring addresses to encourage and stimulate us to further the kingdom of Christ.

On the Lord's Day, we were uplifted by addresses by Bro. F. Worgan, evangelist. Bro. Worgan has worked very hard in this area, serving Ardsley and Morley, and while results are slow in coming, we feel sure that the brethren have been blessed and strengthened by his labours, and we know that if we are faithful to His Word, He will indeed grant the harvest.

On Saturday, February 1st, 1947, the Church at East Ardsley intends to hold a rally. Speakers and chairman will be announced later.

The secretary for Ardsley is now Bro. E. Worth, 73 Main Street, East Ardsley, near Wakefield, Yorks.

East Kirkby, Beulah Road.—The Church has just completed a month's special mission with Bro. A. H. Odd, of Glasgow. Good times have been experienced, but our one regret is that we are not able to report any additions to our numbers. Our brother, who, during his stay with us, reached the age of seventy-seven years, laboured in the Gospel with much zeal and earnestness. Whether in teaching and exhortation, or in Gospel proclamation, he 'shuned not to declare the whole counsel of God.'

Besides the usual meetings on Lord's Days, including a talk to the school each week, our brother preached the Gospel every Saturday evening, and took part in the discussions at our mid-week Bible Class. By his teaching the Church has been consolidated in the faith, and greatly encouraged. We shall long remember his visit as of 'a workman that needed not to be ashamed.'

On Saturday, October 26th, we held a very fine social meeting, preceded by the usual social cup of tea. Visitors came from Leicester, Loughborough, Creswell, Eastwood, and Ilkeston, and it was a real pleasure to meet old and new friends. Two items of special song were rendered by our Leicester brethren, and one by our own, to the enjoyment of all. The visit of our Leicester brethren, which has become a regular feature of our social meetings, was particularly interesting this time, in that they intimated their intentions of making a stand for the old faith, and by the time this report is in print, will have commenced, in all probability, a Church on New Testament lines in Leicester.

The services of our esteemed Brother Odd came to an end all too soon the following Lord's Day, but we look forward to renewing our fellowship in the Gospel.

W. B. JEPSON.

Loughborough.—It is with great pleasure we report the addition of one member to the Church. On Sunday, October 27th, Jean Bentley, who has been attending our services for a considerable time, was baptised and was received into the Church the following Sunday morning.

During the past six weeks, we have been privileged to have with us Bro. Andrew Gardiner, of Glasgow, who has been creating great interest by his masterly handling of Bible subjects.

We hope and pray that through his efforts others may decide to make the good confession during the remainder of the campaign.

F. WOOLLEY.

Mansfield.—The half-yearly Sunday Schools Conference was held at Mansfield, on Saturday, October 26th, the speaker being Bro. F. Hepworth, of Manchester, and his subject, 'Evangelism: The Challenge of To-day.' Emphasis was placed on the importance of Sunday School and Youth Work as a field for consistent and systematic endeavours of evangelisation, together with the need that those taking part in the work should realise the importance of true Christian fellowship, fortified by consistent attendance at the Lord's table. It was pointed out that the aim of the work among the young must be primarily evangelical and not merely social. The business meeting was well attended, and the conference was very ably presided over by Bro. E. Woolrich, of Mansfield. Reports presented by various schools in the district show that interest, activities, and attendance are being well maintained.

J. H. BROOKS, SEC.

Morley.—The Church has had a time of real spiritual blessing on the occasion of its annual Autumn Rally, on Saturday and Sunday, October 19th and 20th.

About one hundred and thirty sat down to an excellent tea, provided by the Morley sisters, how (in these days of shortages), is best known to themselves.

The evening meeting on the Saturday was presided over by Bro. Frank Worgan, evangelist, at present with us and the Church at Ardsley. The speakers were E. W. Jepson, of Doncaster, and Leonard Morgan, of Hindley, and right well did they serve us. Bro. Jepson gave an excellent lesson on 'Behold a sower went forth to sow,' to a good audience, whilst Bro. Morgan treated us, in his very best style, to an excellent address on 'Looking Up.'

On the Lord's Day, Bro. Morgan served the Church. In the afternoon his subject was: 'Paying Our Debts,' and he again did us all good; he also preached the Gospel in the evening. We are deeply indebted to our two brethren, who so ably served us on such a memorable occasion.

We are especially grateful to the Ardsley folk who so loyally helped us with the tea; and to the many brethren who gathered with us, and last, but by no means least, the brethren from Wigan district, and of Eastwood, Notts., who, by their presence, did much to encourage us.

This is not all, however. On Lord's Day, October 27th, we carried on the good work. Bro. Ballard, of Hull, was our speaker, and he brought along with him a candidate for immersion, Sister Rita Kirwen, one of his converts from Hull. In the morning of October 27th, we had the great joy of witnessing her immersion into the ever-blessed name. This is the third convert our brother has brought from Hull recently.

Our sister was temporarily received into the Morley Church, and will be added to

our Isolated Members' list. Bro. Ballard gave us a fine exhortation on 'Soul Winning,' and in the evening, one equally good on, 'Revival'—a most fitting send-off to our two months' mission with Bro. Worgan, now commencing. We thank God for all who have helped us during this time of refreshing, and look confidently to the future for still greater blessings, if we but 'labour on and faint not.'

H. BAINES.

Nelson (Southfield Street).—Another 'milestone' has been reached in the history of the Church meeting here. We celebrated our twenty-eighth Anniversary on Saturday and Sunday, November 16th and 17th. Bro. H. Harrop presided over the Saturday meeting, and we had as our speakers, Bren. W. Lister (Derby) and C. Melling (Scholes). Bro. Harrop truly expressed the feelings of the Church as he gave a warm welcome to all our visitors.

We rejoiced at the response of the brethren. It was indeed good to see so many from the district Churches, filling our meeting place to its capacity. The Wigan Churches were well represented, we had also brethren from Hindley, Blackburn, and Burnley, and we feel indebted to these for their loyal support. During the evening, we were encouraged by a telegram of good wishes from Bro. and Sis. Winters, of Blackpool.

Bro. Lister gave a splendid address on New Testament Christianity, very suitable and appropriate for our special occasion, whilst Bro. Melling dealt with the building of the New Testament Church. We were inspired and helped also by singing items from Burnley and Blackburn, and the 'left overs' from a 'Faith Tea' appeared to be sufficient to provide a 'Faith Supper.'

The services on Lord's Day were addressed by Bro. W. Lister, and we were helped and encouraged to go forward fearlessly in the work, realizing the power of God working in and through us. At an open school, we enjoyed a talk on the building of 'Character,' and many illustrations and lessons will live long in our memories. The School continues to grow, and a great work lies before us amongst the young.

For past evidences of guidance and power of His Gospel, we thank God. For future victories we look to Him. Brethren, pray with us for the progress and triumph of the Word of the Lord in Nelson.

W. A. CARSON.

Newtongrange, Midlothian.—The annual social was held on October 12th, about one hundred and twenty being present. Bro. H. Bell presided. After an excellent tea, provided by the sisters, the chairman said he was pleased to see members from the Churches in the district. He said the Church and school

are making good progress, and they were much indebted for help received from visiting brethren.

Bro. David Dougall, of Wallacestone, addressed the meeting on 'The Need of the Age': a brotherhood founded on the principles of Jesus Christ, with Jesus in their hearts.

Many brethren and sisters took part with solos and recitations.

Bro. A. E. Winstanley (evangelist) spoke on 'The Church as the pillar and ground of the truth.' The Church exists to elevate the Lord Jesus; to send forth the light, to bear witness. He left this question with us: 'Is this Church bearing witness to those glorious ideals, as a colony of heaven?'

It was a truly great meeting, long to be remembered.

Bro. Duncan Stewart (Fauldhouse), in proposing a vote of thanks, said it had been a mountain-top experience, well worth travelling twice the distance some had done, to attend such a meeting.

Bro. T. Nisbet is serving the Church during October and November, and we expect Bro. David Dougall to be with us during December. We ask the prayers of all our brethren for the success of our efforts.

W. H. ALLAN.

Tunbridge Wells, Silverdale Road. — A very inspiring meeting was held last Lord's Day (the first of its kind in the Silverdale meeting-house) for the purpose of remembering our Blessed Lord in His own appointed way.

Bro. Ogden presided, and Bro. A. Jackson, of East Kirkby, gave the exhortation. There were thirteen present, including senior scholars. Nine partook of the emblems. 'Praise God from whom all blessings flow.'

Wigan, Scholes. — For sixty-four years, the Church at Scholes, Wigan, has borne its witness to the Gospel of Christ. To call to mind the faithfulness of God, and to praise and thank Him for His goodness, meetings were held from Saturday, November 2nd, to Monday, November 4th.

It was hoped that these meetings would prove a rallying ground for brethren loyal to the Word of God. These hopes were more than realised, for about two hundred and thirty sat down to tea on the Saturday. These included parties who travelled by motor coach from Blackburn and Nelson, brethren from the Churches at Blackpool and Morley, as well as a great number from Churches in the immediate district. But for the generous help of visiting sisters, our own sisters would have had great difficulty in serving tea to so many, but this help was unstintingly given, and the Church at Scholes desires to thank most heartily all those who assisted in any way.

The number at the evening meeting increased to about two hundred and fifty.

A marked feature of this meeting was the glorious singing. Those who have attended our conferences and the Hindley vacation Bible School, know what this unaccompanied singing really is. Two anthems were ably sung by a party of Scholes brethren; and a report on the year's activities in the Church and Bible School was given.

The visiting speaker over the week-end was Bro. Leonard Channing, of Kentish Town Church. His theme in all his messages was 'Christ and Daily Life.' On Saturday, his subject was 'Christ and our Daily Work,' on Lord's Day morning 'Christ and the Home,' in the evening 'Christ and the Problem of Evil,' and on Monday night 'Christ and our Neighbour.' In all these messages the dignity of daily life and work was shown by the teachings of Christ, and we were lifted above the humdrum sense of life, to see that God is glorified and Christ served in 'the daily round, the common task.' In the morning and afternoon Bible Schools on the Lord's Day, Bro. Channing also gave very effective messages. We feel that, though as yet we have seen no tangible results in the conversion of souls through these meetings and messages, such will in God's good time be the outcome.

Again, to the brothers and sisters who gave their help, to our Bro. Channing, and to the Kentish Town Church for our brother's presence with us, we at Scholes give sincere and appreciative thanks.

C. MELLING.

Obituary.

Capetown, Woodstock. — We regret to make it known that one of our esteemed brethren on the oversight, Bro. Anders, 'fell asleep in Jesus' on September 10th, 1946, and was buried on the afternoon of September 14th. The services in the hall and at the graveside were conducted by Bro. Cockrel, and words as to the living testimony of the departed brother, were expressed by Bro. Christians, of the Claremont assembly. Visitors, and brethren representing the various assemblies in the Peninsula, were present. The words spoken at the hall and the graveside were beneficial to all.

T. HARTLE.

Rose Street, Kirkcaldy. — The Church here has again suffered loss in the sudden death of our Sister Dick, who passed to her rest, on Tuesday, 5th November. Our Sister was the widow of our late Elder, William Dick, and she attended the Lord's Table on Sunday, 3rd November, when she appeared to be in her usual health. In the evening, however, she felt ill, but this did not appear serious, and her sudden passing on the Tuesday