

Obituary

The SCRIPTURE STANDARD

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

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Aggressive Christianity.

WE do not hear or see much of this in these degenerate days. If we accepted the view held by some (which we do not), that the letters to the seven Churches in Asia (Rev. ii., iii.) depict seven stages in the history of the Church, we would certainly agree that this is the Laodicean period, 'neither cold nor hot.' Many pride themselves on having reached that state. They are not extremists. They have reached the happy medium; they are so moderate in their views; and are so tolerant and inoffensive regarding the views of others. The Lord declares that such folks make Him sick. 'So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'

Years ago, *The Baptist*, in a leader, described the Church as 'coughing out a feeble apology for its existence, and timidly promising not to get into anybody's way . . . It shuts its eyes for fear of seeing what is wrong, and holds its tongue for fear of giving offence . . . sits by the fire nursing itself, creeping very occasionally into the sunshine when the wind is not in the east.'

That famous preacher, Alexander Maclaren, of Manchester, said: 'Nowadays, to listen to some liberal teachers, one would think that nothing was necessary, except the great sacred principle, that nothing is necessary: and that charity could not exist, unless that distinction were effaced . . . I fear—I know—

that there are many minds among us who began with simply catching this tone of tolerance, and who have been insensibly borne along to an enfeebled belief that there is such a thing as religious truth at all, and that the truth lies in the Word of God.' (*Exposition of Psalm CXIX., 126-128*).

Toleration of error, and compromise with the world, have proved fatal. The Churches have ceased to fight, they have allowed the enemy to triumph, and are now fast dying out. Real Christianity is aggressive. It declares war on all error and evil. Other religious systems compromise with wrong, but New Testament Christianity opposes the world, the flesh, and the devil.

The New Testament Church was a real fighting force. It went forth 'terrible as an army with banners,' compelling multitudes to surrender to King Jesus. Of Paul and his colleagues it was said: 'These that have turned the world upside down, are come hither also.'

Christianity speedily spread over and transformed the world. A noted sceptic testified that it 'derived fresh life from opposition, and erected the triumphant banner of the Cross upon the ruins of the Roman Capitol.'

Brother Bartley Ellis, in a paper on 'Christianity in its Aggressive Character, in Relation to the Distinctive Plea with which we are associated,' read at 1887 Annual

Conference, said: 'Better by far give up at once, and relinquish our distinctive position, and find our places amongst the various sects, and thus lessen the number by one, than practise a half-hearted, shilly-shally, hare-and-hounds policy for the sake of sectarian patronage . . . We prefer faithfulness to Christ to friendliness with man, divine principle to human policy, and heartily endorse the words:

Perish policy and cunning,
Perish all that fears the light,
Whether winning, whether losing
Trust in God, and do the right.

'But,' say some, 'we don't like fighting;' 'We don't believe in controversy.' These words are often a cloak for laziness or cowardice. What are we in the army of King Jesus for, if not to fight? Paul, that grand and valiant soldier of the Cross, wrote: 'The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; casting down imaginations; and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'

If every Church member realised that he is a soldier enlisted to fight the good fight of the faith, led by Him who goeth forth conquering and to conquer, what a difference would soon be manifest. Instead of being filled with well-equipped soldiers, eager for the fight, many Churches are more like hospitals for the sick and infirm.

To the everlasting shame of Ephraim, the dominant portion of

Israel, it is recorded: 'The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.' There are many similar ones to-day, well-equipped, with a most glorious plea, the Restoration of the New Testament Church in order to real unity, and yet because of fraternisation with sectarians, and compromise with the world, they turn back in the day of battle and refuse to fight for the King of kings and Lord of lords.

Large numbers who profess to be loyal to the old faith, remain with, support and encourage those who have departed far from it. They say they would like to come and help us in our fight for the New Testament faith, but are afraid because of what those they are now fraternising with might say. So fear of man keeps them from the battle.

Among those excluded from the Holy City are the 'fearful' ('cowardly,' *Weymouth*), 'and unbelieving.' (Revelation xxi. 8). It is certain that if we refuse to fight we must prepare to die, for the enemies of the Lord and His Word do not cease their efforts to destroy us. So if we are real Christians we must be aggressive. An army always on the defensive wins no great victories. Churches content with merely holding the fort will one day discover there is no fort to hold.

In the warfare that is waging
For the truth and for the right,
When the conflict fierce is raging
With the powers of the night,
God requires the brave and true,
May He then depend on you?

What is your answer to the Lord's call?
EDITOR.

The Jew and His War.

THE Jews in Palestine have just proclaimed a new government. This new nation has its present capital at Tel-Aviv, on the Mediterranean coast of Palestine. The new flag is a combination of blue and white with a single star—the star of David. This new nation is immediately attacked by Arabs, and its

capital city has already reported a bombing attack from the air. A battle is on for control of Jerusalem.

The Holy City

Jerusalem is a sacred city to men and women of three large religious groups—the Jews, the Mohammedans, and the Catholics. Some

Protestants regard the city as holy. To the Jews, Jerusalem is the city of God; to the Catholics, it is the city of the Lord, the Christ; to the Mohammedans, it is next to the most holy city, Mecca being their holiest city. Jerusalem has three holy days—Friday, to the Mohammedans; Saturday, to the Jews; and Sunday, to the Catholics.

Jerusalem the Capital

For a long time after Joshua's conquest of Canaan, Jerusalem was held by the Jebusites. Sometime after David came to the throne he captured this strongly-fortified city. It had strong natural fortifications—so strong that the Jebusites taunted David with the boast that if they would all move out and leave the defence of the city to the lame and the blind, he would not capture it. But he did.

The Temple of God

It was on Mount Moriah, in Jerusalem, that Solomon built the temple of God, one of the costliest and finest buildings in the world of that day. Nebuchadnezzar, king of Babylon, destroyed Jerusalem and the temple about 588 B.C., and carried away the people to Babylon. There were three stages in this captivity. The ten tribes had already been scattered among the Assyrians and the Medes, and became disintegrated as a people.

Returning and Rebuilding

After the tribe of Judah had been in Babylon for about seventy years, there was a return in three stages under Zerubbabel, Ezra and Nehemiah; and the temple was rebuilt, and the golden vessels taken by Nebuchadnezzar were returned. About three million inhabitants of Judah and some Levites had gone into captivity; the Scripture shows that about fifty thousand—a small minority—returned. What about the rest of the Jews? They had found pleasant and profitable employment in Babylon, and stayed.

Yearning for Independence

These Jews who had returned and set up their worship again in Jeru-

salem were very loyal to God. They forsook idolatry for good. They realised that the captivity had come because of their sins; their return had been a fulfillment of prophecy. But while they had many liberties and were permitted freedom of worship, they had to acknowledge the sovereignty of Gentile nations and to pay tribute. This irked them.

The Break Comes

Finally the Syrian kings decided to take away the religion of the Jews. Antiochus Epiphanes about 165 B.C. sacrificed swine flesh on the altar in Jerusalem and massacred thousands of the people. The Maccabean brothers, with the support of the Pharisees, threw off the Syrian yoke, and for more than a century the Jews were again an independent nation. Then dissensions on the inside made them an easy prey for the Romans, and again Jerusalem was captured and Palestine became a Roman province.

Palestine in Rebellion

At the time Jesus was born, Palestine was ruled by the Herods, under the Romans. As soon as the Jews realised that Jesus had not come to lead a Jewish army in revolt against Rome, the most of them forsook him. In about three years after Jesus began His public ministry, the leaders of the Jews incited the mob and intimidated the Roman governor to the extent that they got Him crucified. Then in about forty years—A.D. 70—they rebelled against Rome.

Jerusalem Again Overthrown

Jerusalem was captured after a few months of siege. The temple was torn down until 'not one stone was left upon another.' This fulfilled a prophecy of our Lord. In the suppression of the rebellion the Romans killed nearly two million of the Jews, and sold the survivors in the slave markets of the world until the buyers would no longer buy. In a few years Bar-Cocheba, a pretended Messiah, led the Jews in

another short rebellion. After fierce and bloody fighting this was put down.

Under Mohammedan Rule

In A.D. 637 the Mohammedans captured Jerusalem, and in a few years a Mohammedan mosque was built upon the site of the temple. The Mosque of Omar is still there. Seemingly the Jews made no attempt to recover Palestine from the Mohammedans. But the western nations (Europe) tried to recover it for the Catholics. Several crusades were made, and in 1099 a 'Christian' kingdom took possession of Jerusalem. In 1187 this kingdom was decisively overthrown by the Turk, Saladin, and in 1244 the crusades were abandoned.

Present Situation

Jerusalem and Judea continued under the Mohammedans, mainly by Turks, until General Allenby took possession of it in World War I. The British Government exercised a 'mandate' over the country. In the past few years the 'Zionist Movement' of the Jews has been attempting to resettle at least a part of the country with Jews. The Zionists have the warm sympathy of many premillennial Protestants who see in this a realisation of their

hopes for an earthly reign of the Christ.

Zionists the Minority

The Zionists are not Christians; they are looking for a Jewish Messiah who shall lead them to conquer their enemies and set up an earthly kingdom. In this kingdom they certainly expect Jesus Christ to have no part. The Zionists are a minority faction of the Jews. As in the return from Babylon, the majority of the Jews have become prosperous and expect to stay where they are. The Zionists are the conservatives—the 'fundamentalists'—among the Jews..

Attitude of the Others

The Jews who are doing well are, in the main, well pleased in the countries where they live. They have no intention of moving to Palestine. Their attitude toward it is much like that of any other emigrant from some old country across the seas. They love the homeland; but if they visit it, they will do so on a round-trip ticket.

In this war the Jews who are fighting do not accept Jesus Christ. The Arabs accept Him as one of the prophets of God, but they believe Mohammed was a greater prophet.

—*Gospel Advocate*.

The Craze for Degrees.

[While this was written a generation ago, it is still most timely. It should be read by all].

THERE seems to be a craze among young college preachers for the glittering degrees of universities in which they themselves say the Bible is discredited and the divinity of Christ is denied. I take their word for it.

Let me say again, all things being equal, one cannot be too well educated in the true sense of education.

But these university courses require a great deal of time and no little money—namely, four years in the university. And, I ask, what better preachers of the gospel are

they afterward than before? What better preachers are they than hundreds who never have seen the inside of a university? I am of the firm conviction that nine out of every ten of them have been ruined in this way as true gospel preachers and effective teachers of the truth.

There are reasons. The sedentary habits formed during long college and university courses unfit these preachers for the active life of *going*; they have been *stopping* too long. In order to preach the gospel to the whole creation, men must go.

Not only the sedentary habits of these preachers unfit them for go-

ing into all the world in order to preach the gospel, but also the trend of their thoughts (for 'as one thinketh within himself, so is he'), the kind of learning they love, their worldly ambitions and aspirations, and their desire for preferment and place and recognition unfit them for preaching the gospel to the poor, for going into the highways and hedges, into the lanes and hills and hollows in the country, and among the unlearned and common people of towns and cities, 'to seek and to save' the lost. Jesus says: 'And the poor have the gospel preached to them'; and of Him it is said, 'And the common people heard him gladly.'

More still, they have acquired a vocabulary quite different from the Bible and that of everyday life and contrary to the 'sound speech' which God commands preachers and teachers to use. They forget how to preach the gospel in its simplicity and power, beauty and glory. They fail, if they do not even refuse, to follow the example of the educated and learned Paul—that is, determine to know nothing, save Jesus Christ and Him crucified, to preach not themselves, and to become all things to all men if by any means they may save some.

Have they not lost the true purpose of preaching the gospel? Do they not despise the day of small things? Are they not reaching out after big things? Big crowds, 'big meetings,' big sermons, 'big salaries,' great displays, large numbers of additions are far more attractive and fascinating to many than to preach and work as did Jesus and Paul. There is danger in display and concentrated yearly 'big meetings.'

The first thing to be accomplished by a preacher in preaching the gospel is to save himself. Paul had to struggle against his own body and to bring it under in order to be saved. The one *thing* with him was to so live as to attain unto the resurrection of the just. He said by teaching the truth Timothy would save both himself and his hearers.

Preachers cannot lose sight of their own salvation and the power of example. Paul told Timothy *what* to preach, *what* not to preach, *how* to preach, and *why* to preach, although, at the time, Timothy was inspired. Not only so; but Paul charged Timothy and Titus to be examples in all purity and holy living, to treat old men as fathers, old women as mothers, and young women as sisters. (1 Tim. vi. 1-2). Some preachers now do not hesitate it seems, to set aside God's law in these respects; rather, they seem to feel licensed to do so.

Brethren Lipscomb and Harding filled the young preachers who attended school with burning zeal for preaching the gospel to people where there were no congregations. In this way many new congregations sprang up every year. Some Bible schools now too much fill young preachers with aspiration for worldly wisdom, and, therefore, university degrees. After obtaining these degrees, if they continue to preach at all, do they not aspire to become 'the minister' of some town or city Church? They really seem unable to see anything in the word 'minister' except some sort of 'modern pastor.'

'Minister' and 'evangelist' were not intended by the Lord to be used as titles, but to express *work*. The one who serves—prepares meals, makes fires, sweeps floors, waits upon tables, washes feet, attends to the wants of the poor, visits the sick, teaches others, etc.—is 'a minister.' Anyone who preaches the gospel is an evangelist. To do the work of a preacher of the gospel is to 'do the work of an evangelist.' It is just as Scriptural to accept 'the modern pastor' as the modern 'evangelist,' or 'modern minister.' The more highly educated one is, the more clearly one should understand the meaning of 'minister' and 'evangelist,' and the more efficient servant of God and men or preacher of the gospel one should be. True education does not blind one to the truth.

Education, as it is commonly understood, never makes men and

women Christians. It only quickens, brightens, and polishes what is in them, whether good or bad. It is only a tool or a means. There are educated thieves, religious rascals, and polished scoundrels. So education and great learning never make preachers. The love of God and men and a deep and lasting sense of obligation make preachers. The New Testament tells sinners what to do to be saved no more plainly than it tells how preachers are made and all Christians how to live.

It seems difficult to induce some to study this question of how preachers are made or how they should live.

Let the matter be put to the test. What preachers have gone out into the world and have led the greatest number of sinners to salvation in Christ, have built up the greatest number of congregations, or have

encouraged the greatest number to continue faithful unto the end? What preachers have made the sacrifices in order to do this?

While Paul was educated, and the other apostles were not ignoramuses, it is most significant that Jesus did not go to the learned and great of earth to select His apostles. 'Not many wise after the flesh, not many mighty, not many noble are called; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong, and base things of the world and things that are despised did God choose, yea and things that are not, that he might bring to naught the things that are; that no flesh should glory before him.'

—*Gospel Advocate.*

Book Review.

'The Church in Great Britain,' by John Allen Hudson. Old Paths Book Club, U.S., pp. 285, 15/-.

ONE of the reasons for the still well-remembered visit of Bro. John Allen Hudson to this country in 1947 was to collect first-hand information for the writing of this book. Let it be said at once that the book fills a much-felt need in giving in the compass of one volume information which is scattered through many volumes of the *Bible Advocate*, the *Christian Advocate*, and the *Ecclesiastical Observer* of the latter half of the last century. Brethren in this country do not know the history of the Church here, largely because these writings are not generally available and have not been so far collected by any of our own Church historians. Here is a task which still remains to be done.

This we say with due respect to Bro. Hudson's book. For it does not really give a general history of the Church, nor does it adequately present the state of the Church in Great Britain to-day. Bro. Hudson has been fair in quoting contemporary writings and thus allowing those who took part in the work and growth of the Church to speak for themselves. He has been especially generous in reprinting at some length the writings of brethren engaged in the controversy raised when Timothy Coop brought American evangelists to this

country to show us how the Lord's work should be done. Thus the Christian Association was formed, which was received in the Churches of Christ at the Annual Conference of 1917.

For the information of British brethren it should be made clear that these Americans were part of those now called Disciples or Christian Church in America. The Churches of Christ in the U.S., with whom Bro. Hudson and other American brethren who have recently visited or are now in this country are identified, have as little sympathy and as few connections with the former Christian Association as we have. But as one reads Bro. Hudson's comments on the writings of such brethren as G. Y. Tickle and David King, of the Churches of Christ, and W. T. Moore and J. H. Garrison, of the Christian Association, one has an uncomfortable feeling that Bro. Hudson agrees with the latter in their refusal to limit the Lord's Table to those who are Scripturally Christians through coming into the Lord's Church by baptism. Anyhow, the writer of this review has that feeling, and, when convinced that Bro. Hudson does not agree with what evangelists Moore and Garrison stood for, will publicly withdraw his wrong judgment.

Where Bro. Hudson allows himself to comment on matters in the Churches here he is sometimes fearless and forceful. He severely criticises David King,

rightly in the reviewer's judgment, for his inconsistency in showing forth the unscriptural teaching and practices of the denominations, and yet himself seeing no unscripturalness in having 'provisional oversight' of Churches in the Birmingham District Association—in other words being an elder in more than one Church! Bro. Hudson also shows David King's weakness (and incidentally ours to-day) in so unquestioningly accepting the committee method of doing the Church's work. Of course David King did not foresee the growth of the Co-operation of his day into the monstrous ecclesiastical machine it is now. Let us take warning from this. If one with such experience and vision as David King could not be aware of the dangers inherent in that method, what assurance have we that we shall not follow the same lines with the same disastrous results as the Co-operation of Churches of Christ has brought about?

On p. 198, Bro. Hudson sets out the many committees of the Co-operation, and adds the comment that, 'for a membership of eleven thousand six hundred and sixty that is a highly organised bit of machinery.' *Verb sap.*

In tracing the recent history of the Churches in Great Britain, Bro Hudson deals with the controversies and division still fresh in our memories. He reprints the 'Strictly Confidential' document issued by the Central Council of the Co-operation in 1947. What a commentary is this; that what was intended (was it?) only for those who were loyal to a Co-operation which is fast enfolding the Churches in its tentacles, a secret document should now be reprinted in a book published in the United States! Truly a fulfilment of the Saviour's words that 'there is nothing hid, save that it should be made manifest; neither was anything made secret, save that it should come to light.' But we feel that the authors of the 'Strictly Confidential' statement wished it to be widely spread, and knew it would be. They were in a desperate situation, and 'desperate diseases require desperate remedies.' That document was a counsel of despair.

The author of the book, in spite of two fairly lengthy visits to this country, has still not got a grasp of the true state of the Churches here. He is rather weak in his survey of the present position. But on pp. 89 and 90, he states concisely the different historical backgrounds of the Churches in America and Britain as largely explaining the 'liberalism' (in 'neither inviting to nor debarring from' the Lord's Table) in the former country, and the 'closeness' of communion in the latter.

A good and interesting point is the printing in an appendix of William Jones's objections to Alexander Campbell's teaching. The present writer has often wondered why Jones, after so enthusiastically embracing and reprinting

Campbell's teaching, so suddenly dropped them and became estranged from Campbell. This rather spiteful statement explains why.

We should have appreciated a little more vigorous criticism of ourselves by Bro. Hudson. Whether from courtesy or from being afraid to offend us we do not know, but Bro. Hudson has, we feel, been too gentle with us. It is sometimes good 'to see ourself's as others see us.' When Oliver Cromwell was sitting for his portrait by a famous artist, he said to him: 'Paint me, warts and all.' We should have liked Bro. Hudson to have seen our uglier traits as well as our more beautiful ones—if we have any.

A few misprints occur in the book Slamannan is spelled as Slammanan, and the usual American misconception appears that the *Scripture Standard* is a Scottish publication. Do not give all the honours (or the blame) to Scotland. Bro. Barker, the printer, is not of West Lothian, Scotland, as stated in the footnote on p. 210. And even an American should know that it was William the Conqueror, not William of Orange, who invaded this country in 1066!

As with many other publications of our American brethren, the book is being freely circulated among brethren in this country, as well as among those (even in Scotland) who subscribed for it with Bro. Hudson. C. MELLING.

Correspondence

HOW COME ELDERS?

Dear Editor,—Bro. Bishop, in his July letter accuses me of saying that any method other than the election of overseers by majority vote leads to Episcopalianism and Romanism. He, at this point is too loose in his quotation, as he sometimes is. What I said was that to take it out of the hands of the congregation would take us nearer to these bodies and priestcraft. I have never presumed, like Bro. Bishop and Bro. Chalmers, to suggest majority vote, or any other method, to any Church other than the Church in which I am a member. The Lord has left each Church free to carry out the business in any decent and orderly way, and why should I or any brother seek to interfere with their divine given liberty. Nor have I ever heard of a sound reason why there should be a general rule of action throughout all the Churches.

Bro. B. speaks of an elder having to submit to the majority. I have been an elder and I realised, before I became one, that I would have less liberty than is generally supposed, being in matters of faith subject to the N.T., and in matters of expediency subject to the mind of the Church. When, against the earnest persuasion of the elders, the majority takes

its own way, and it looks for the moment that the bottom may fall out of things, yet in the good providence of God and because of the good sense of the members, as a rule the serious trouble and ruin never comes. Of course, it may be that a persistent and headstrong man may not, as I do, enjoy the office with all its experiences.

In Acts i. 26 we learn that the brethren gave forth their lots. The Jews had a practice of combining voting with their drawing of lots. Each person gave his choice by voting and his votes were not counted, but all were put into a vessel and stirred up and the name first drawn out by chance was appointed. No doubt they would consider this procedure was as allowable as the other different methods. More than we do, they may have thought that God took part in the matter of chance.

Bro. B. again misses the point on which Acts vi. was referred to, so it may now drop. Our brother states the seven were deacons. To do the work of a deacon does not make a man a deacon. A deacon is one appointed by the Church to assist the elders and serve the Church. It is evident that at this time the Church was not fully organised and that there were no elders when the seven were appointed. They were appointed by the Apostles, to assist them in one particular part of their work. To assist the Apostles in their temporary preliminary work, organising and bringing the Church to its full stature and the unity of the faith, when, with elders and deacons, they would manage their own affairs, is quite a different office from that of a deacon, although the duties are similar. The Apostles did at Jerusalem the work of the elders, yet we do not designate them elders.

A Church may become lukewarm and lack active faith, and be careless as to the men put into office, but to suggest that we, by a man-made method of appointment can bring a fuller life, where the love of God and the hope of heaven have failed, appears far from convincing.

Our Lord has shown by example that elders and deacons should be appointed. The desirable character and qualifications of the men are plainly and fully stated to guide us. What reason can we give if each Church and each Christian does not seek to fulfil the Saviour's desire?

JOHN ANDERSON.

[This discussion is now closed.—Editor.]

NOTICE RE EVANGELISTS

WILL Churches desiring the services of an Evangelist make early application to the secretary of the Conference Committee, as it is desired to plan well ahead.—W. B. Jepson, Havendale, Pearl Avenue, East Kirkby, Notts.

SCRIPTURE READINGS

THE SCRIPTURE READINGS FOR AUGUST, 1948

Luke viii. 40 to x. 24

Jairus's Daughter.—After the rejection by the Gadarenes comes the reception by those on the other side of the sea. It seems likely they saw His boat coming across. The divine tenderness had been revealed to these in power, rather than the divine rebuke. Jesus spoke of sleep (verse 52) in the same sense in regard to Lazarus. (John vi. 11.) To Him it was no different to sleep in these cases, and His words were surely intended as a rebuke to the loud and probably insincere lamentations. How great must have been the father's suspense while the throng moved along, yet he need not have had any worry, seeing the Saviour was granting his request, and was with him. Christians take note!

The Border of His Garment (viii. 43 to 48).—We wonder perhaps why the healed woman should be compelled to make her public confession. Luke vi. 19 reveals a much more general use of this manner of healing, and we know that even the shadow of Peter was regarded as having power. We can well understand the woman's anxiety for secrecy—not a wrong desire. The law put her under a ban against touching anyone while her trouble lasted. (Lev. xv. 19 and 25.) It was but the tassel of the outer robe she touched, but that made no difference. In His wisdom and love the Saviour compelled a personal interview. His 'go in peace,' and the wonderful release made her exposure indeed more than worth while. She then—if obedient; yes, surely she was—went and showed her self to the priest, and offered for her cleansing. (See Mark i. 44.)

The Mission of the Twelve (ix. 1-6).—This mission gave wider publicity to the news of the coming kingdom, and provided necessary training in public work, and in faith. It must have been one of Jesus's main thoughts to mould the character of his Apostles. We do not read of the elation of the Apostles on this occasion. Perhaps they felt the first exercise of faith difficult; and Jesus desired retirement for them afterwards (vv. 10-12).

Herod's Interest (ix. 7-9).—This profigate king evidently had twinges of conscience in spite of the hardening effect of living in sin. His desire to see Jesus, however, was only idle curiosity, judging by his failure to see Him, and his ultimate attitude when in His holy presence (xxiii. 8). See the comments of Jesus also in xiii. 32. The Saviour's

work with His disciples and the multitude was far too important for Him to waste time with Herod.

The Feeding of the Five Thousand (ix. 10-17).— This miracle is recorded graphically by all the evangelists, and for the wonder it created and the widespread interest it aroused is perhaps the most important. The full picture is only obtained by careful study of the four accounts. The crowds that came together were from many parts, for some were pilgrims going to the Passover feast. We note the great love and patience of Jesus as His intention of getting retirement and rest for Himself and His immediate followers was frustrated by the thronging people. From the crowds it drew wonder as abundant supplies of food were obtained without effort; from the disciples astonishment at impossibilities overcome. Could they ever mistrust such a Teacher? John records the effort of the multitude to seize Him and make Him king. (John vi. 15.)

Peter's Confession (ix. 18-27).— If the order of the events normally approved is correct, this is not the first confession of Peter (John vi. 66), but this occasion indicates a test made by Jesus, of His disciples' faith. (See also Matt. xvi. 13-20 and Mark viii. 27-30.) The retirement of the occasion, the special mention of His prayers, and His subsequent words (vv. 22-27) indicate that the Saviour was considering the end of His earthly course. The preconceived ideas of an earthly kingdom and glory were to receive a great shock, and He now commences His teaching on this point. Following immediately upon the great confession 'from that time forth' He speaks to them of His rejection, and suffering. He warns of the seriousness of confessing Him. They could not understand that such a one as the Christ of God should suffer death at the hands of men. (See particularly Matt. xvi. 22 and 23 and Mark viii. 32 and 33.) The shameful cross is to be taken up by His followers, and self-denial is their task. The price so to speak of Christ's confession of us in glory, before His Father and the angels, is ours of Him now. There is here (v. 27) an assurance of very early appearance of the kingdom of God, as though to avoid the impression that His heavenly confession comes first. Obviously the kingdom is that in which the disciples have a part to play—'following Him.' It was set up on the day of Pentecost.

The Transfiguration (ix. 28-36).— We must try to realise how great a trial the faith of the disciples is to withstand. We understand then that those closest followers of Jesus would need and greatly prize this wondrous vision of the glory of which He had been speaking. The emphasis of the vision is upon the

glory and pre-eminence of Christ. The impression of the vision is preserved for us in Peter's second letter, written after many trials and temptations had been overcome. (2 Peter i. 16-18.) That vision of the divine glory still inspired the Apostle. We may have a similar help in our heavenward journey by contemplating the glories revealed to and by John in the Revelation. The Greek word rendered 'decease' in A.V. is 'exodus' (departure), and Peter uses this same word of his decease in 2 Peter i. 15.

The Demoniac Boy (ix. 37-45).— The transfiguration was in the night on the mountain. The disciples left in the valley were in difficulties during their Master's absence. Mark's account of this incident shows surprise by the crowd when Jesus approaches. His perfect calmness must have contrasted so greatly with the 'faltering disciples, degraded sufferers and wrangling scribes' (Farrar). It was indeed a sad sight to which to return from the mountain top. There was the anxious, heart-broken father, the helpless child, come for help, and failing to get relief, then the disciples losing faith in such a battle, and the bitter scribes, doubtless rejoicing that those who had on so many occasions been able to do what all their exorcisms failed to accomplish, were now beaten. Then came Jesus—'And, lo, Thy touch brought life and health, gave speech and strength and sight; and youth renewed and frenzy calmed owned Thee the Lord of light.' Yes, we believe this, yet still 'Lord, help Thou mine unbelief.' (Mark ix. 23 and 24.)

Further Warning of the Saviour's Death (ix. 44 and 45).— Evidence of power would tend to cause misunderstanding and to increase expectation of earthly exaltation. Hence the need of these repeated warnings to the disciples. They seem not to have made the impression at the time, but after the resurrection greatly confirmed the disciples' faith. Their full meaning then came to light.

A Lesson on Humility (ix. 46-48).— The teaching of these verses was much needed in the apostolic band as its repetition shows. (Matt. xviii. 6-10; Luke xvii. 2, xxii. 24-26; John xiii. 1-5.) Perhaps jealousy had been stirred by the distinction recently made in selecting Peter, James and John for the mount of transfiguration, and evidently the powerful miracles gave rise to thoughts of the earthly kingdom with its grades of officers and so on.

A Lesson on Tolerance (ix. 49 and 50).— There might be contradiction between the Saviour's attitude towards those casting out devils in His name, of whom He says: 'He that is not against us is for us,' and Matt. xii. 30, where He says: 'He that is not with me is against me,' but a careful consideration of the two pas-

sages reconciles the thoughts. Here we have good being done in Christ's name by those not actually identified with Him. There we have a picture of a conflict of the divine spirit and the evil spirit. It is not our business to stop any good work. It is however our business to see that we are properly identified with the Saviour, and maintaining His truth both in preaching, and in practising.

The Last Journey to Jerusalem (ix. 51-55).—The heroic and tragic end draws on. 'He came unto his own and they received him not.' In this brief notice of the commencement of the journey, a rebuff from those not 'His own' in that sense, is met. The 'sons of thunder' had to learn a hard lesson—not to resent anything. The misconception we have previously noticed on the nature of the coming kingdom is further illustrated.

Terms of Service (ix. 57 - 72).—Attracted by the noble personality of Jesus and His wonderful powers, many would apply to serve Him without proper consideration. Here are illustrations of three cases. First we have the voluntary follower warned of a hard task; secondly, an excuse by one called upon by the Saviour; and lastly, one who comes with an offer to serve upon conditions. To each one Jesus gives an uncompromising answer. He did not want His followers to come under any delusion. It is service under an absolute monarchy in a lifetime of war.

The Mission of the Seventy (x. 1-24).—The object of this mission was to prepare the people for the last visit of Christ to their towns. The seventy went two by two, relying entirely upon the inhabitants for their sustenance and taking as little provision for journeying as possible. They were empowered to heal and to cast out demons. Their message was the same as the first message of Christ (Matt. iv. 17): the kingdom of heaven is at hand. Solemn words of warning are uttered against those who had heard His word but had failed to heed it, had benefited by His healing hand, and blessed presence, but failed to come any nearer to God thereby. 'Thou hast taught in our streets' is condemnation, not commendation, of those who listened unless they acted, too.

The seventy rejoiced at the results of their efforts. Our work must be done regardless of success or failure, faithfully. There is no rebuke for the rejoicing but a more permanent and necessary cause for it is indicated. We need to be enrolled in the Lamb's Book of Life. (Rev. xxi. 27.)

Jesus rejoiced. No doubt His humble followers were regarded as fanatics by the wealthy, the well-educated and the religious leaders, satisfied with earthly comforts (and we are liable to that sad fate), but they had accepted the revela-

tion of, the 'Lord of heaven and earth,' their names were in that Book, and they had thus a priceless privilege—which we share also. Praise God!

R. B. SCOTT.

Notice.

IMPORTANT! WIGAN CONFERENCE

FURTHER notice of coming Conference to be held under the auspices of the Church at Albert Street, Wigan, Lancs. on Saturday, September 18th.

The Conference will be held in the Congregational Meeting Place, Market Street, Wigan (five minutes' walk from railway stations). Cars and saloons can be parked on the Market Square. There are cafes and snack bars nearby for those arriving in the morning.

Afternoon business session will be from 1.30 p.m. to 4.30 p.m. First table for tea will be at 4.30 p.m. and the second at 5 p.m. (Only 160 can be accommodated at one sitting). Chairman of afternoon meeting will be Bro. C. Limb, of Eastwood, Notts.

Evening Meeting will be at 6 p.m. and will close about 8.15 p.m. (An undertaking has been given to leave the premises by 8.30 p.m.). President will be Bro. W. Steele, of East Lothian, and the speakers, Bro. R. B. Scott, of Kentish Town, London, and Bro. C. E. McCaughey, of U.S.A. (if in the country at the time).

We expect a record gathering and a time of rich fellowship. Brethren and Sisters staying over week-end are asked to make early application for accommodation as hospitality is limited. Applications should be addressed to Bro. Smith, 262 Scot Lane, Marsh Green, Wigan. Visitors who can make their own arrangements are asked to do so.

Will Church secretaries and all intending to be present kindly notify Bro. Smith, as this will help considerably in catering arrangements.

All interested in the old plea of Churches of Christ, and wish still "to contend for the faith once for all delivered to the saints," are asked to make a real sacrifice to be present.

Come in crowds, and pray for the success of the gatherings.

W. B. JEPSON.

Shall We Dance?

ON the question of recreation and amusements, Christians ought to be just as sensible as they are about anything else. The reason some of them have never seen the wrong of the modern dance is simply because it has never been pointed out to them in a sane and rational manner. They have listened to the rantings and ravings of some declaimers; but I must confess that if I were one who danced, I fear that such braying would have little effect on me, if I wanted to be sensible about it. Some, however, seem to realize that the person who dances wants a reason, not assertions. My personal observation leads me to believe that most people will stop when shown in an intelligent manner.

That the Bible condemns dancing, mixed bathing, and such like, only the ignorant and perverse will deny. That it does not condemn their practice in so many words we admit. However, the ignorance of the way in which it condemns it does not all lie on the side of those who do these things. Even of those who think the Word of God frowns on such, many are altogether ignorant of how, and are not able to give a sensible answer. But this is not the only way in which friends of the Bible destroy its influence by their own ignorance.

In order to understand the reason why it was not necessary for the Bible to condemn dancing, we must consider some other associations, and its background. In Bible times, one who claimed to be a Christian never entertained the thought of anything remotely akin to the modern style of dancing, as being decent. It was only in temples of idolatrous worship, or houses of prostitution where the close embrace of the opposite sexes was ever practised. If it be argued that David danced, it must be remembered that this was more like ballet dancing. Of which, I suppose there is little wrong except for the nakedness that accompanies it. David disgraced himself and Michal justly rebuked him for the same nakedness.

Medical authorities tell us that the history of the modern dance cannot be written without giving the history of prostitution. Although I have never cared to examine any histories of the latter, yet I am told that dancing where the opposite sexes are locked in close embrace, has its origin in the brothel. I understand, further, that it was the French courtezans who introduced it into society. Authorities further agree that every harlot took her first step to a life of shame on a dance floor. They say a survey shows that every woman of ill fame confesses it. Hence, it would seem that dance halls and night clubs are the recruiting offices of these houses for a bigger and better army of strumpets. Judging from the conversation of men who attend the dance, it appears

that the paths and roads away from the dance hall lead to adultery. Passion is pampered and lust is nourished in the modern dance. Remove the sex appeal from it and it will die.

Men do not go for the mere love of dancing. This is quite obvious from the fact that they could dance with wives, mothers and sisters at home. Make it a law for a man to dance with no one but one of these, and you would legislate dancing completely out of existence. It is generally admitted that none but a clown or a drunk will dance with another man. If I had any particular affinity for dancing, and danced for the mere love of dancing, the enjoyment would be just as great with another man as with some glamour girl. But men do not always tell the truth. The modern dance lives solely by its one objectionable feature. In this close embrace of male and female there is a certain sexual appetite created and gratified. It is on this alone that it lives. It is this same strong amorous desire, created on the dance floor, in the movies, and by petting, that is producing a sex-crazed generation of moral degenerates and feeding the divorce mills of the nation.

There are two allusions to dancing, as practised to-day, in the New Testament. One is where Paul says: 'The people sat down to eat and drink, and rose up to play' (1 Cor. x. 7). This last word might better be translated 'to dance,' as the Lexicons of Thayer, Robinson, Donnegan, Pickering, and Liddell & Scott render it. The last-named says it means 'to play amorously.' Prof. David Brown, in Schaff's Popular Commentary, says it means 'to dance to the sound of music.' The Living Oracles version follows Macknight's reading with: 'and rose up to dance.' In the 20th Century, and in the Emphatic Diaglott, we have: 'and stood up to dance.' While Goodspeed puts it like anyone describing what happened at a night club: 'and got up to dance.' In Lange's great commentary, we have the following comment at this point: 'And many of these dances, as is well known, were directly designed to provoke the most licentious passions—dances, of which many of those now practised in fashionable society are the direct lineal descendants.'

Paul's language is a translation of a statement found in the Hebrew of Exodus xxxii. 6. This language is even more descriptive of the modern dance than the Greek. In Gesenius' Hebrew Lexicon the term is translated 'dancing,' to which is added: 'With females; to toy, to caress.' The same definition is given in Davies' Hebrew and Chaldee Lexicon (Mitchell edition).

While the dancing was associated with idolatrous worship, yet the embracing of caressing of females is positively taboo. In fact, both are forbidden. It is this prohibition that inheres in the original term for one of the works of the flesh (Gal.

v. 19-21). 'Lasciviousness' is from the Greek term which is defined by J. Henry Thayer, among other things, to mean: 'indecent bodily movements, unchaste handling of males and females.' If the dance is not an unchaste handling of the opposite sexes, then fools have written our dictionaries, and no one but pin-heads know what chastity means. As evidence of the unchaste behaviour involved, try to imagine a man holding another man's wife in the same position, without the music, and without being on the dance floor. Why do the music and the dance movements make it any less sinful? Of course, it does not. Some refuse to see the harm in it, by trying to bury their face in the sand, ostrich-like, and crying, 'I don't see any harm in it.'

Some say their thoughts are entirely pure as they dance. I once heard an otherwise good man who had attended dances, say that no one but liars and eunuchs would make such a statement. I have often wondered why it was so easy to start a fight at a dance, if there were not some other appeal made to the animal nature in the dance. Personally, I would rather have my right leg burned off than to be responsible for taking a sister or wife to a dance, for her to be hugged to music by some foul reprobate, who would lust after her (Matt. v. 28). I also register my accusation of any girl or woman who will allow herself to be caressed thusly, and lusted after. Remember: had Bathsheba been more particular of the spot where she bathed, David's desire would not have been set on fire. Thereby, part of the blame was her's.

Dancing is also a waster. Doctors say if you want to keep your good health, stay off the dance floor. It offers a good time, but think of the money wasted. It would bring greater pleasure to use that money in buying needed things, or even in feeding the poor. The prodigal use of time is its greatest waste, when one thinks of some things that these people could be doing. It also dwarfs intellectual development. There has never been a student whose grades did not drop, when they started dancing into the wee hours of the morning. And we have not mentioned the physical and mental drag it places upon men and women in fulfilling their daily vocation. The call of duty as father, mother, or citizen many times fall listlessly upon their ears for their sole purpose in life is to have what they call 'fun.' This is why a well-known psychiatrist stated in a newspaper column recently, 'they are men and women who just refuse to grow up. Whatever virtues they have were not learned in a night club or a road house.'

The popular course is not cry out against these things. And it is a crying disgrace to think of the way in which the voice of the pew has turned the head of the pulpit so that it will not see these sins. A few years ago every decent

preacher in the country denounced worldliness without fear or favour. Now, some of these Churches have turned the key over to the devil and he is importing sin on a wholesale basis. Burris Jenkins sponsors dance orchestras in the Linwood Christian Church (now Linwood Community Church) in Kansas City. Also a leading movie each Sunday evening. Anyone in Oklahoma who has ever listened to Bob Wills' Texas Playboys, knows they regularly fill engagements in the Sapulpa Christian Church basement, to pay off the Church indebtedness.

Think of it! A Church building 'paid for at the price of blood. It is enough to make the sweat of Christ turn to blood, once again. May God help us to learn the right ways of Truth and to follow them resolutely.

MAURICE A. MEREDITH (U.S.A.)

THE FACE OF THE SKY.

THE world perplexed and torn with strife

Its anxious rulers pale and dumb,
Seeks in the pleasures of this life

A vain escape from wrath to come.

In this the eyes of faith discern

A sign that Christ will soon return.

The Churches, neither hot nor cold,

Deny the faith that once they knew;
Seducing spirits, growing bold,

Declare the Word of God untrue.

In this the eyes of faith discern

A sign that Christ will soon return.

But there are some of God's elect,

In spite of silence and delay,

Who, like a longing bride, expect

The coming Bridegroom any day;

In this the eyes of faith discern

A sign that Christ will soon return.

—F. W. PITT.

(From 'Rays of Light' abridged)

'REVIVAL'

WE are encouraged that, at the time of writing, nine Churches have had supplies of this Gospel paper. Many brethren also are sharing in its distribution. Sample bundles of ten sent free—anywhere. Send a card to L. Morgan, 44 Lord Street, Hindley, Lancs.

Prices (post free): 50 for 2/6, 100 for 5/-, 250 for 12/6, 500 for £1 5s., 1,000 for £2 10s. After first 1,000, £1 13s. per thousand.

We have the truth—shall we tell others? Our plea is second to none but millions have never heard it.

'Revival' has been sent, so far, to England, Ireland, Scotland, Wales, Australia, New Zealand, South Africa, Nigeria, Nyasaland, Northern Rhodesia, Canada, America, Germany, Holland, Norway, Switzerland, Japan, New Mexico, Alaska, Phillipine Islands. Can you help us to add to this list? Send us name and address, we will do the rest. Preach by the printed word.

The Starless Crown.

WEARIED and worn with earthly cares
I yielded to repose,
And soon before my raptured sight a
glorious vision rose;
I thought whilst slumbering on my couch
in midnight's solemn gloom
I heard an angel's silvery voice, and radi-
ance filled my room;
A gentle touch awakened me, a gentle
whisper said,
'Arise, O sleeper, follow me,' and through
the air we sped.

We left the earth so far away, that like
a speck it seemed,
And heavenly glory, calm and pure,
across our pathway streamed.
It needed not the sun by day, nor silvery
moon by night,
The glory of the Lord was there, the
Lamb Himself was light.
Bright angels passed the shining streets,
sweet music filled the air,
And white-robed saints with glittering
crowns from every clime were there.

And some that I had loved on earth
stood with Him round the throne,
'All worthy is the Lamb,' they cried, 'the
glory His alone.'
But fairer far than all beside I saw my
Saviour's face,
And as I gazed He smiled on me with
wondrous love and grace.
And then in solemn tones he said,
'Where is thy diadem
That ought to sparkle on thy brow
adorned with many a gem?'

'I know thou hast believed on me, and
life through Me is thine,
But where are all those radiant stars
that in thy crown should shine?
Thou seest now yonder shining throng,
the stars on every brow,
For every soul they led to me they wear
a jewel now.
And such thy bright award had been if
such had been thy deed,
If thou hadst sought some wandering
feet in paths of peace to lead.'

I did not mean that thou should'st tread
the path of life alone,
But that the clear and shining light
which round thy footsteps shone
Should lead some other weary feet to
my bright home of rest,
And thus in blessing those around, thou
had'st thyself been blest.'
The vision faded from my sight, the voice
no longer spake,
A spell seemed brooding o'er my soul,
which long I feared to break;

And when at last I gazed around in
morning's glimmering light,
My spirit fell o'erwhelmed beneath that
vision's awful sight.
I rose and wept with chastened joy that
yet I dwelt below,
That yet another hour was mine my
faith by works to show,
That yet some sinner I might tell of
Jesus' dying love,
And help to lead some weary soul to
seek a home above.

And now while on this earth I stay my
motto this shall be,
To live no longer to myself, but Him who
died for me.
And graven on my inmost soul this word
of Truth divine,
'They who turn many to the Lord bright
as the stars shall shine.'

NEWS FROM THE CHURCHES

Kentish Town.—Hope Chapel was built for the brethren in 1871. It was opened on October 5th that year. It has been our custom accordingly to hold an anniversary gathering about that time each year. War damage repair work prevented the customary meeting in 1947, and a rally was held instead on June 26th this year. The meetings formed a suitable opening also for the eight days' special gospel effort with Bro. McGaughey.

We met at 3 o'clock. Bro. Channing fittingly presided, and a short report for the year was given by Bro. Scott. Bro. A. E. Winstanley then gave us exhortation, warning and urgent appeal, based upon 'the Church, the pillar and ground of the truth.' With careful exposition and apt illustration he pressed home our corporate and individual responsibility to uphold Christ to the world. Nelson's column and the Eddystone Lighthouse illustrated our duty and responsibility.

Tea was provided by the effort of the sisters, and about fifty sat down to a good meal.

In the evening, Bro. Winstanley presided, and our first speaker was Bro. Andrew Gardiner who came all the way from Ireland. His subject was the Lordship of Christ. He illustrated this first from His human life. Examples were exhibited from scripture of His dominion over the elements, plant life, animal life, disease and death. The powers were continued in the gifts of the Holy Spirit to the apostles. Our brother went on to show Christ's power over sin, and His

lordship of the Church. That should be manifested in lives of humble service, not mere acknowledgment. Not those who say 'Lord,' but those who do His will are approved.

The final speaker was Bro. McGaughey whose subject was 'The greatest work in the world.' Needless to say he was speaking of soul-winning. He pointed out how God, the Holy Spirit and the angels are vitally interested in this work, that God loves the "prodigal." He emphasised that the Holy Spirit works through the individual in this matter, not directly, and that thus the work is ours. The great commission was given to *us*, and each Christian has a share in the execution of it, which he must not shirk. His address was closed on a note of invitation to make Christ all in all in our hearts. Our true happiness depends upon that and is incomplete unless we too are vitally interested and active in the greatest work in the world.

We record our gratitude to God for such inspiring meetings with visitors from many parts, and our warm thanks to our speakers and all who contributed to the success of the gatherings.

We record with joy the addition of four to our membership by baptism, and one by transfer. Valeria Severn, June Thorogood, Margaret Scott, and Brian Humphrey made the good confession during Bro. McGaughey's work with us, and Sister Miss Georgia Bryan, from Washington, D.C., placed her membership with us. Following upon the meetings held on June 26th we carried out a week's special effort with Bro. C. E. McGaughey by prior arrangement with himself and Bro. R. McDonald. Gospel meetings were held every evening for eight days. Bro. Channing had been preparing the ground for some weeks and with us had distributed 4,000 invitation leaflets in the neighbourhood and elsewhere. A considerable number of strangers were present at the meetings, the brethren made many calls and several fruitful contacts. Some others are, we believe, much interested through this work, but have not made decision yet.

We most warmly appreciated Bro. McGaughey's straightforward, earnest and pressing gospel preaching. It encourages us to realise the gospel has its ancient power, and it is a joy to hear it so well proclaimed. Our brother appeals to both heart and head. It was good to have Sister McGaughey with us also and our prayers go with them in their further work on this side. In comparison with our usual attendances, it was most encouraging to see so many in the meetings from outside the membership. Throughout there was an average attendance of twenty-five. A Bible Class held at Bro. Black's home and parental influence contributed to the results.

In a general way we are glad to report that our meetings have improved during Bro. Channing's work in April, May and

June. He has been taking a course of study of the life of Christ on Wednesday evenings, prosecuting continuous distribution and visitation, and serving also in many other ways. In August and September, he is planning to serve East Grinstead and a special week's effort at Morley. We are finding the ground very hard, and the fact that so many of us have to live so far from the meeting house is a great handicap. Pray for us.

Among our visitors we have had Bro. W. B. West, of Los Angeles. His wife and sister were also with us on the 11th July. His ministrations in the Word were much enjoyed.

War damage repairs have been completed although the building is by no means yet in proper condition. We are thankful for what has been accomplished in this matter, however, but more especially for the spiritual blessings received. To the Church at Broadway, Lubbock, we are particularly grateful, for they are supporting Bro. and Sister McGaughey's work.

R. B. SCOTT.

Birmingham (Summer Lane).—On the afternoon of Saturday, 19th June, a goodly gathering of brethren was held at the meeting-place in Summer Lane to congratulate two of our aged women-folk, Sisters K. Johnson and V. Kemshead, on their having been associated with the Church for a great span of years.

Tea was served in the chapel annexe, afterwards a meeting for thanksgiving took place under the chairmanship of Bro. G. H. Hudson. Many tributes were paid to our sisters for their years of service. Mrs. Johnson was immersed on June 12th, 1873. Thus she has been a member of the Summer Lane Church for seventy-five years. This stimulating record is further enhanced by that of Mrs. Kemshead, who made the great decision in April, 1877, at the age of eleven, and so she has completed seventy-one years of Christian life.

After the reading of Psalm xci, the chairman (who is son-in-law to Mrs. Johnson) observed that longevity in membership was not a new thing in his experience. He recalled a time when there were over fifteen brethren in regular attendance at worship, all of whom were past the three score years and ten.

Several speakers, representing various activities of the Church, testified to the exemplary manner of life and conduct of the two we sought to honour. They had been 'keepers at home,' enabling members of their households to function as industrious workers in the Church. Deeds of love and kindness had revealed the dwelling of Him who is the author of all goodness.

Both sisters are widows; their husbands held responsible positions in the Church until the time of their calling to be with the Lord. Our departed brothers

owed much of their usefulness to the Master to the home background. The speakers urged their hearers to imitate our sisters' good example, and to keep on 'keeping on.'

The gathering was delighted when a little sister, not yet in her teens, sang the hymn, 'I think when I read that sweet story of old.' To conclude, both sisters were presented with a bouquet of flowers as a tangible expression of brotherly love. It was an occasion of rejoicing to the Church as we gave thanks together with the families of our sisters. We pray and know that God will keep them in perfect peace because their minds are stayed on Him.

East Kirkby (Beulah Road).—The 20th anniversary of the opening of our present meeting place was held on Saturday, and Lord's Day, July 10th and 11th. The proceedings opened on Saturday with the usual tea, followed by a most inspiring meeting, with stirring addresses, sweet singing and fervent prayer. We had brethren from Leicester, Ilkeston and Eastwood. Our meeting house was once again filled to its utmost capacity. Bro. F. C. Day was our special speaker for the week-end, and in addition one of our own brethren, Bro. C. N. Hitchens addressed the meeting. Both speakers gave inspiring messages from God's Word, Bro. Day from the words of Christ: 'Without me ye can do nothing,' and Bro. Hitchens from the command of God to Moses, 'Speak to the children of Israel that they go forward.' The addresses were interspersed with items of song by the Brethren Pearce (father and three sons), of Leicester, also by our own brethren, and the decalogue in song was sung by Bro. S. Jepson (Ilkeston).

On Lord's Day, Bro. Day exhorted the Church concerning the character of the author of 'The Gospel according to Luke.' During this service, we had the joy of welcoming into our fellowship Sister Dakin, formerly of the Church at East Ardsley, who though living a good distance away, wished to take up her fellowship with the Church here.

This being largely the children's day, the afternoon and evening services were taken up by the scholars, assisted by members, in singing hymns of praise, under the leadership of Bro. John Longden. The scholars recited with much credit. At both these meetings, Bro. Day spoke with his usual fervour and clearness to good congregations. His message in the evening upon 'The coming again of Jesus Christ' will remain in the minds of us all, and we trust bring forth fruit in due season.

W. B. JEPSON.

Glasgow (Hospital Street)—On June 15th we had a special meeting, presided over by Bro. E. Hendry. First, in the name

of the Church he presented Bro. Archie May with a Teacher's Bible, and bid him farewell on his leaving for Canada. Then, on behalf of the Church, Bro. Hendry warmly welcomed Brother and Sister McGaughey, who had come to spend a short period with us. We have had a time of refreshing, and of preaching the glorious Gospel of Jesus Christ. Brother McGaughey served us well, both in the Church and Sunday School. He was ready for all calls, and has left a real impression of what is expected of us as followers of the Lord. The meetings were well attended and brethren and friends testify to his power in presenting the truth as in Jesus Christ. On Friday, June 18th, a company of brethren went with glad hearts, to Motherwell to witness the baptism of Rena, daughter of Brother and Sister McQueen. Brother McGaughey gave a powerful address on the new life as a follower of Jesus and member of His Church. We now look forward to a three months' mission (August to October) with Bro. Andrew Gardiner, Junr. Brethren pray that souls may be won for the Saviour.

A. B. MORTON.

Nelson (Southfield Street).—The seed which has been so faithfully sown during June by Bro. Frank Worgan is already bearing fruit. On Wednesday, June 16th, Mrs. I. Clegg and Mrs. A. Blacks, who have been attending our meetings for a considerable time, decided to follow Jesus and were baptized into His name and received into fellowship on Lord's Day morning, June 20th. On Wednesday, June 23rd, Lillian Presland, who has attended the meetings since the mission started, desired to be baptized and was received into fellowship on Lord's Day, June 4th, along with her sister Annie, who expressed a desire to be restored to fellowship. This makes six additions and there are prospects of others desiring to come out of darkness into light. Bro. Frank is a splendid preacher, and uses his gifts to the glory of God. Brethren, pray for us. We are attempting great things for God and expecting great things from Him.

A. CARSON.

Tranent.—Our hearts have again been cheered by the fact that during June we added five to the Church, four Sisters and one Brother, in the Lord's appointed way, through faith, repentance, confession and baptism. We commend them to the Master, and hope they will be kept faithful to the end.

W. WILSON.

Tunbridge Wells (Silverdale Hall).—On 15th June, the women's meeting held their annual outing. The journey by coach to St. Leonards-on-Sea was delightful and a very enjoyable time was spent. We thank our Heavenly Father for these happy and refreshing time.

D. GILLET.

Obituary.

Birmingham (Summer Lane).—Our Sister, Mrs. Hilda Skidmore, passed away on Saturday, 19th June, after long and painful illness. She was immersed in 1904, and for the forty-four years of her membership had been a faithful worker. For many years she was a teacher in the Bible School, of which her husband was the secretary, till his death some thirteen years ago. Her mother, one of our oldest members, died about seven years ago. Her sole surviving relative with us is our Sister, Mrs. J. W. Jones, whom we commend to the love of God in this time of bereavement.

FRED C. DAY.

Blackburn (Hamilton Street).—With great sorrow we record the passing of one of our oldest members, Sister Leach, on June 11th, after a long and trying illness. Her daily life was one of concern for others. Her attendance at the Lord's Table was a shining example to many much younger and fitter. We thank God for her militant Church life and endurance, and we are sure she will have a great share in the Church triumphant when the Master comes to claim His own. Rather than sorrow we rejoice in the one great hope, the glorious resurrection morn.

We commend all her loved ones to our gracious God and Heavenly Father. Bro. S. Wilson officiated at the service in the meeting house and at the graveside.

H. WILSON.

Kirkcaldy (Rose Street).—It is with regret that we report the passing from this life of our Sister Margaret Saunders, who fell asleep on 3rd July. Sister Saunders has been a member of the Church here for some forty-five years, and was a faithful attender until her recent illness. Her earthly body was laid to rest in Abbotshall Churchyard, on Tuesday, 6th July.

D. MELLIS.

Tranent—The Church here has sustained a great loss in the passing of Bro. A. Stevenson. He died suddenly from a heart attack. We received a shock at

his sudden end. He was superintendent of the Lord's Day School and took part in all the activities of the Church. He will be sorely missed. He leaves a wife and two daughters, who are all in the Church. Our sympathy goes out to them at this time. We commend them to the care of our Heavenly Father. Our prayer is that they may be granted comfort and consolation and find grace to help them in this time of deepest need. The service in the house and at the grave was conducted by Bro. W. Steele.

W. WILSON.

The Church in Tranent suffered a great loss by the unexpected death of Bro. Archie Stevenson, known lovingly as Steve by young and old, and loved by all for his kind heart and willing fellowship. He has finished labouring in the task he loved above all else.

He took suddenly ill while presiding at Lord's Day School and collapsed before he could reach home. Having been carried to the home of his sister and brother-in-law (Bro. and Sis. James Nisbet) the doctor would not allow him to be removed to his own home a few hundred feet away. On Monday, in a vain desire to do all possible, he was removed to Edinburgh Royal Infirmary, where he died, after suffering severe pain, early on the morning of Tuesday, 8th June.

The many hundreds of men from all over the county of East Lothian who attended at the cemetery, as we laid aside to rest his mortal body, spoke eloquently of the high esteem in which he was held. Many tributes were paid by men of all shades of thought, to his fine Christian character. We who loved him as a brother and to whom the sad duty of conducting his funeral fell were made happy in spite of our sorrow, that such testimony of his worth should attend us.

His wife and daughters, Beryl and Moira, who are members of the Church here, have shown the courageous spirit of those who have the hope of the Gospel, and we thank the Lord our God for their fine example in face of such a shock.

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