

THE SCRIPTURE STANDARD

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

'All Seek Their Own.'



ALL was not well even in the Church at Philippi, as Paul's many exhortations to them to love and unity testify. Concerned about their state, and unable,

because a prisoner at Rome, to visit them, he determines to send Timothy to investigate. In commending him as one who would truly care for their state, Paul brings this sweeping indictment against others: 'All seek their own, not the things of Jesus Christ.' (Phil. ii. 21. R.V.) To one like Paul ever willing to spend and be spent, to sacrifice all, even life, in the Lord's service for the furtherance of the gospel—it cut deep and caused tears to flow, as he noted others who made the same profession of discipleship minding earthly things to the neglect of the heavenly and spiritual. It has ever been so, the Lord's work has been carried on by a loyal remnant, who in times of apostacy and materialism have been 'jealous for the Lord!', and 'valiant for the truth upon the earth.' Men who have put [the welfare of Zion first, who have

obeyed the Master's injunction; 'Seek first the Kingdom of God, and His righteousness.'

But of a very large number of the Lord's people, in every age, Paul's indictment has been true; 'All seek their own.' Weymouth renders this passage: 'Everybody concerns himself about his own interests, not about those of Jesus Christ.' Moffatt gives it: 'Everybody is selfish, instead of caring for Jesus Christ.'

All selfishness is contrary to the spirit and teaching of Christianity. The Cross supplies the supreme example of self-denial. The Lord loved, us and gave Himself for us; and He demands that all His disciples shall deny self and follow Him. Only so far as we are reproducing this fundamental spirit have we any right to claim the Christian name.

When we turn the searchlight on ourselves, and honestly scrutinize our own conduct, we see how true Paul's charge is; and in what various ways self-seeking is manifest. Selfishness, men seeking their own rather than the things of Jesus Christ, was the seed from which popery and sectarianism grew. Paul warned the elders of the Church at Ephesus that from among their own selves men would arise, speaking perverse things, to draw away disciples after them. (Acts xx. 30). These men would exalt them-

selves to the place that belongs to the Lord Jesus alone. Church history abounds with examples of this.

What a number of Churches have been wrecked, the Lord's work hindered and paralysed, by selfish men, determined at all cost to have their own way. The tune that pleased them must be played even if it kills all other members. Putting our own things before those of Jesus Christ accounts mainly for the shockingly low average attendance at the Lord's Table, and also at meetings for the proclamation of His Word. Church members who say they cannot possibly get to meetings where the Lord is remembered, and His word exalted, are quite regular in their attendance at women's, brotherhood, political, and social gatherings, and even at picture houses, dances, and entertainments of a questionable character. Neither bad weather, household, nor other duties keep them from these places. And you never hear them complain of the length of these performances even though some last three or four hours; but on the rare occasions on which they attend meetings for worship and proclamation they do shout if they are kept longer than one hour.

How often, too, visits of or to friends keep some from the Lord's house, which is surely putting others before Him. Jesus said, 'He that loveth father or mother, son or daughter more than Me, is not worthy of Me.' (Matt. x. 37). When one said, 'Lord I will follow Thee, but let me first go bid them farewell who are at home in my house': Jesus replied, 'No man having put his hand to the plough, and looking back, is fit for the Kingdom of God.' Jesus demands the first place in our hearts, and anyone or anything that comes before Him is an idol.

Of some, James wrote, 'Ye ask and receive not, because ye ask amiss, that ye may spendit in your own pleasures.' (James iv. 3). This accounts for some unanswered prayers, and for much of the Lord's work being held up.

Spending what we get on our own pleasures! We may well ask, 'Lord, is it I?' The prophet Haggai rebuked those who dwelt in ceiled (panelled) houses, while the Lord's House lay in ruins. We put our own houses in order, they must be well decorated and furnished, nothing cheap, shabby or shoddy will do for them, but we begrudge money spent in making meeting houses clean and comfortable. We are not pleading for elaborate ecclesiastical buildings with any of the trappings of Rome; but on the ground of cleanliness, decency, and order, much needs to be done in some places.

Who can estimate the appalling amount spent on our own pleasure, and by many on needless, and often harmful things? If for instance a little of the money spent by Christians on smoking and picture houses was put into the Lord's treasury there would be no lack of means to carry on His work. We are well aware that we shall displease many by thus writing, but, like Paul, we realize that if we please men we shall not be true servants of Christ. Church members who smoke used to be rare amongst us, but now they seem to be in the majority. The old training committee under whose direction some of our best preachers were produced, refused to accept a student who smoked. We have as good a right as any to indulge in this habit, but if we did we are quite confident it would not elevate us even in the estimation of those who themselves smoke. Is it right to spend, as we are told many do, five and even ten shillings a week on this habit, and then to give the smallest of coins for the Lord's treasury? Is not this seeking our own things rather than those of Jesus Christ?

Many other things could be named on which we spend far more than we would ever think of giving to the Lord Jesus, who gave all for us. Let us each examine ourselves and see how far it is true of us that we spend lavishly for self, and give niggardly to the Lord. We have written plainly, for the position is serious. Some

Churches are stagnant and unless members cease putting their own interests before those of Jesus and His Church it is difficult to see how they can survive. Souls are dying out of Christ, and because we seek our own things first no efforts are made to tell them of Jesus the mighty to save. Remember, if these go to their doom without warning, their blood will be requited of us.' Much, too, needs to be done if the Restoration Movement is to be saved, but men and means are lacking and no real separate and definite stand is being made because so many put their own ease and interests before the things of Jesus Christ. We shall one day have to give account to Him. He knows what is in us, what we possess, what

we can give and do, and He expects us to do all that we can.

Back to Calvary, Brethren! Once more 'survey the wondrous cross where the young Prince of Glory died.' Hear ye Him! 'I gave my life for thee, what hast thou given for me?' 'He died for all, that they who live should no longer live unto themselves, but unto Him who for their sakes died and rose again.' ,

May His spirit of self sacrifice, for the sake of others, take possession of and control us all, so that afresh, and more whole heartedly than ever, we may consecrate ourselves, time, talents, means, to the service of Him who loved us and bought us for Himself with His precious blood. Then we may expect blessings to descend from heaven in full and overflowing measure.

EDITOR.

John Wesley, Methodism, and Ourselves.

IT may not generally be known that these words are found on John Wesley's tombstone:

'TO THE MEMORY OF THE VENERABLE
JOHN WESLEY, A.M.
THIS GREAT LIGHT AROSE (BY THE
SINGULAR PROVIDENCE OF GOD)
TO ENLIGHTEN THESE NATIONS,
AND TO REVIVE,
ENFORCE, AND DEFEND
THE PURE APOSTOLIC DOCTRINES
AND
PRACTICES OF THE PRIMITIVE CHURCH.'

By the time these lines are read, much will have been made of Wesley's conversion, on May 24th, 1738. Judged by the words quoted above, the Churches of Christ stand where Wesley stood, and have been pleading for this for a century.

Much has been written lately concerning the work of Wesley, but I have not seen it stated that he was an immersed believer, that he taught and practised immersion, and that his references in his *Notes on the New Testament* on the subject are quite clear and definite. I once heard the late Dinsdale Young say that John Wesley was an amazing Greek scholar.- That being so, he could not be other than faithful to the text of the Greek in his *Notes*.

I owe much to Methodism myself. It was in the class, meeting (now out of date, I believe) where I first found my feet, and started to speak. But Methodism never taught me the way of salvation, and baptism was never mentioned. To-day, it is not mentioned, and I go so far as to say that very few, either ministers or local preachers, could point a soul to Christ in the Scriptural way.

The new covenant scheme of salvation is not understood. Passages of Scripture such as Matt. xxiv³iii. 19, Mark xvi. 16, John iii. 5, Acts ii; 38, Rom, vi. 4-6, I Cor. i. 11 onwards, Gal. iii. 27, etc., are not applied. There is some hazy idea of salvation by faith upon confession in some minds, and that is about all.

Mr. W. E. Sangster, in a new book, asks, 'Can Methodism be re-born?' He deplores the present condition of Methodism, and probes deeply to find the cause, but does not go deep enough. Incidentally, he does not mention the effect the hymn book of thirty years ago had. It was compiled for the people called Methodists by the then, organist of Westminster Abbey. Scores of tunes in that book could not be sung by the average congregation, and it helped to kill Methodism. [What will the new hymn and tune book do for the Churches of Christ? **ED.**]

At that time, the New Theology of Mr. R. J. Campbell caused a stir, and many were carried away. This was followed by Mr. George Jackson's, *Preacher and the Modern Mind*. Much damage was done. Preachers were unsettled, the Bible was dethroned. I listened to many sermons which were critical of the Word, and Methodism has reaped a sad harvest. Atheism has spread from the colleges to the Churches. Satan laughs. Christ is crucified afresh. Souls perish. Modernism saves no souls. I am in touch regularly with Methodist preachers who make no secret of the fact that they do not believe the Bible as it stands. One told me recently that certain parts should never have been written, other parts are accepted with reservation. How can such preach with any conviction? How do such settle in their own minds what *is* the Word of God? Here is a trenchant passage from *Is the Bible True?* by B. F. C. Atkinson. He writes (p. 124): 'We need to remember that the Scripture is the living voice of the Holy Spirit to us at the present moment. It is He who speaks

to us by the Scripture, whether by those parts of it which are records of the words of the Lord Jesus or not. *He has controlled and overruled the translation and the record) so that each evangelist conveys exactly the mind of the Spirit to us by the way he records the Lord's words.* Each is writing from a different point of view and with different emphasis.'

Methodism *can* be re-born, but she will have to return to the Bible, and the principles of her founder; or, better still, to Christianity as it was at the first. Much of to-day's lumber will have to be thrown overboard.

And what of ourselves? Modernism, and the critical attitude to the Scriptures and even to the Lord Himself, came later to the Churches of Christ. It received impetus from the coming of Overdale. Since that time, a falling membership, emptier chapels, more formal and spiritless services, lack of evangelistic passion, mounting overdrafts, and questionable ways of raising money, and a leaning towards sacerdotalism. Thousands of the rank and file in the Churches are uneasy. They long for the 'former things,' the old way, the positive note, the homely fellowship, the mutual ministry, though it be, in some measure, imperfect.

It is the leaders who are at fault. What their aim is, or what they hope to gain by imitating others is beyond the average man. We appeal to all not to meekly follow these blind leaders, but to stand fast for the faith once for all delivered to the saints.

The position which we as Churches have taken up in the past is impregnable. What we preach and what we do will stand the searchlight of God's Word, and that is the true test. May we ever be able to give a reason for the hope that is in us.

A. L. FRITH.

THE grass' withers, and its flower falls away: but the word of the Lord abides forever.—*Peter*.

Apostacy.

WHAT about it? The coming again of Christ, it is plainly predicted, will take place at the close of the World's Saturday Night, but Paul, in 2 Thess. ii. 3 says: 'Let no man deceive you by any means, for that day shall not come except there come a falling away first.' Again in 1 Tim. iv. 1, he says: 'Now the Spirit speaketh expressly that in the latter times many shall depart from the faith.' And yet again in 2 Tim. iv. 3, he says: 'For the time will come when they will not endure sound doctrine. . . . but shall turn away their ears from the truth, and shall be turned unto fables.'

How painfully evident that the truth of these and other similar predictions has come to pass. Is it any wonder that Churches have so many members whose minds are filled with doubt, and whose souls are being led along the path of apostacy into the spiritual night that ends in eternal perdition, when so many theological seminary chairs and pulpits are occupied by professors and preachers who doubt and openly repudiate the virgin birth, the blood atonement, the bodily resurrection and the visible return of the Lord, as well as the necessity of the new birth—all of which are the very things that give distinctive reality to the Christian faith as the one and only supernatural, God-given system of religious belief with which this old sin-cursed world has been blessed?

A college president sent out a questionnaire to a hundred denominational colleges concerning the very fundamentals of the faith just mentioned, and fifty per cent, of the professors either deny them outright or so qualify their answer as to make it virtually amount to the same thing.

Not so long ago a book was published by Professor Betts, of the Northwestern University, entitled: *The Beliefs of Seven Hundred Ministers*. He had received replies from some thirteen hundred preachers

and students of five theological seminaries to fifty-six questions submitted, and in this book he gave their answers. Among the questions and answers were these:

Do you believe that Jesus was born of a virgin mother without a human father?

No: ministers, nineteen per cent.; students, fifty-one per cent.

Do you believe that Jesus' death on the Cross was the one act which made possible the remission of man's sin?

No: ministers, twenty-four per cent.; students, sixty-four per cent.

Do you believe in the resurrection of the body?

No: ministers, thirty-three per cent; students, sixty-nine per cent.

Do you believe in a visible second coming of Christ to establish a reign of righteousness on earth?

No: ministers, forty-nine per cent; students, seventy-five per cent.

Certainly this, more than anything else, is responsible for the impoverished condition of the Church to-day, facing, as she does, a world of need and chaos, but absolutely inadequate to stem the tide of anxiety and despair.

What influence, think you, does such apostacy have upon the unbelieving world other than to confirm it in its doubt, its indifference and its open antagonism to the Gospel of Jesus Christ?

This is what Modernism, the denial of the essentials of the Christian faith, has done for the Church of the living God. Nothing so much as this cuts the nerve of evangelism, or deadens the passion for the unsaved. What message can such a Church

have, and what incentive to carry it to an unevangelized world? And here we are facing the sad and humiliating fact that there are two hundred million more heathen in the world to-day than there were one hundred years ago.

'That day shall not come except there come a falling away first.' It is not our contention that this apostacy predicted by Paul* is here in full force to-day, but certainly the fruits of Modernism are seen in the large number of ministers who no longer believe or preach the essentials of the faith, and in so large a proportion of Church membership utterly indifferent to these essentials and to the spiritual things of Christian experience, and given over to every ope of the many forms of worldliness so utterly inconsistent with what a Christian profession ought to mean.

W. E. BIEDERWOLF in
Christian Standard.

An Admission.

GEORGE A. CAMPBELL, a noted 'Disciples' preacher, writing in the *Christian Evangelist*, of March 31st, makes the following statement:

'Isn't it strange that we are having such rich fellowship with the Churches of Christ in Great Britain and Ireland, and little or none with those of our own land? And isn't it equally strange that those of the Mother Country do not have touch with those of America, for they are very similar?'

In the foregoing, Dr. Campbell admits that the Disciples do have fellowship with the British Churches, and that they are not alike! Of course, they are not alike. The 'Disciples of Christ' practise many, many things that the British brethren would not have, such as open church membership, (which is more open, in some respects, than open-fellowship) instrumental music in the worship, yes, fed choirs, candles 911 the Lord's

Table, the Lord's Supper, on week nights, etc. The fellowship which Dr. Campbell designates as rich, comes from the advances the American Disciples have been making to British brethren for many years.

It is also observed by him that it is strange that Churches of Christ of America, which are so similar, as he says, to the British, should not be having fellowship. The plain truth of the matter is that Churches of Christ of America have been content to attend to their own business and to let other folks alone. They have not been trying to corrupt the British brethren, as have the Disciples. It is high time, in view of the prevailing corrupting influences, for us to cement that fellowship, however, to save the cause from innovations and departures. To bring about this mutual understanding of how to meet the common foe, under whatever guise he may appear, I was sent over to the brethren in Great Britain last year.

By quietly proceeding along New Testament lines, we have forced the attention of the departing Disciples of Christ—who themselves are to blame, for they have been ignoring us as of no consequence here for a goodly number of years—when, Jo, we have emerged upon the horizon as a powerful, vital, and thriving people, while the Disciples are decadent. Within the past two years, they have made advances to us from coast to coast. We are willing to treat with them upon the subject of unity, but only if they will lay down their innovations and return to the New Testament plan of worship. Meantime, many thousands are leaving the Disciples and returning to us, including many strong preachers. Thus the worm has turned.

We shall seek to cultivate more assiduously the fellowship with the British brethren to which our oneness of faith and practice entitles us. It would be a pleasure for us to have visit us some of the British brethren. We hope to send others from time to time to England. May the fellowship grow!

J. A. HUDSON,

Bible Readings.

OLD TESTAMENT.

THE desolation of the land of Judah depicted in this 18-V2 prophecy is a fitting symbol of the spiritual poverty that everywhere abounded when the Saviour came to fulfil all things. Nothing seemed more unlikely than the outpouring of the Spirit in a time of such deadly dulness in spiritual matters; but like a flash of lightning from an overcast sky came the fulfilment at Pentecost when men spoke as they were moved by the Holy Spirit. Acts xxi. 9 shews how literally the promise was fulfilled.

In Romans x. 13 Paul quotes the 32V., and it is interesting to see how he enlarges the text, 'Whosoever shall call on the name of the Lord shall be saved.' He shews that they who call (equivalent to pray) must believe on Him, that belief being produced by hearing, and that preachers must proclaim the glad tidings of a Saviour's love.

Num xl providing for such a multitude as journeyed from Egypt was a heavy one even for a leader as gifted as Moses; and there is little wonder that he seeks to be rid of the strain. God mercifully commands seventy to be gathered at the tabernacle upon whom He promised to bestow a measure of the Holy Spirit that they may assist Moses in the direction of the people. The craving of the people for flesh to eat is answered by the assurance of abundance.

Upon Eldad and Medad also came the Spirit of the Lord, and they also prophesied, although they do not seem to have been included in the seventy. Joshua even joins in imploring Moses to forbid them; but Moses knew nothing of the jealousy that would restrict the word and work of God to a particular class.

Prov xxii * P^{ro}bi^l sayings, worked out from its individual experience; and it is not surprising to find these in Scripture. To make selections from such a wealth of truisms as are contained in this chapter is an invidious task. Sound advice and warning are here blended. Prudence, humility, fear of the Lord, purity of heart, and charity, are exalted, while warnings abound against borrowing, sowing iniquity, folly, oppression, robbery, and pledges for debt. Two of the verses most commonly quoted are the sixth and twenty-ninth.

Psalm k^{ing} " God's deliverance from fears and from trouble. Yet the saints are urged to fear the Lord. Does this seem strange? Why, nothing is more obvious in our own day than the want of fear (reverence), even among those who profess to serve the Lord. There is apt to creep in a matter-of-fact and stereotyped worship. The basis of Godly fear is laid down in verses 13-14.

The twentieth verse is specially applicable to the Saviour. The passover lamb must not have a bone broken, as it typified the Lamb of God, none of whose bones were broken (John xix; 32.).

NEW TESTAMENT.

John xvi J^{esus} * His closing hours on 1-16 makes a wonderful * declaration to those chosen few called to be His Apostles. Ignorance of God and of His purposes would lead men to hate and persecute them. A Comforter (the Holy Spirit) would come to convict the world of the sin of crucifying Jesus; to establish His righteousness; and to assure of a Judgment to come. The ascension of Jesus to heaven would be the supreme proof of His acceptance with God- The Holy Spirit would guide

the Apostles into all truth. If this promise was fulfilled there is no room for any addition to the doctrines and practices revealed to the Apostles. Logically, there is no call or need for subsequent revelations, for there is no necessity to add to ALL TRUTH.

The shadow of the Cross

³⁰⁻⁵⁰ looks heavily over the life of Jesus; and He reveals to His disciples that He is about to be crucified, but will rise again. Though filled with foreboding, they do not understand, and shrink from asking Him—possibly lest their worst fears may be confirmed.

No greater contrast could be imagined than the thoughts in the mind of Jesus, and those surging the minds of the disciples, whose outlook envisaged, their own exaltation in an earthly kingdom. How gently He rebukes their exalted ideas by setting a child in their midst.. The Saviour seems to pass from little children to speak of believers—who are to be as little children—and to pronounce woe upon those who cause to stumble any who believe on Him.

The urgent need of the child like spirit is again emphasized " " as certain parents bring children to Jesus. It was customary for mothers to take their children to the ruler of the Synagogue, that his hands might be laid on them in blessing.

A great and wealthy ruler comes to Jesus to ask what he must do to inherit eternal life. Jesus looked upon him with favour, but gave him a hard test, viz. to sell all and come and follow Him. The man decided that he would not pay the price, and Jesus did not have him for a disciple. Jesus needed, as followers, loyal and devoted men, who would not count the cost of service, but take up the cross. The intervening centuries feature but serve to emphasize the

difficulty on the part of men cumbered with riches entering into the kingdom of heaven.

Mark x. amazing that having

⁵ humiliation, and crucifixion which awaited the Saviour at Jerusalem, the minds of the disciples should have been so much obsessed with ideas of personal ambition and power. John and James come with Salome, their mother, to ask that they should have the most prominent positions in the Saviour's kingdom. The other disciples were filled with indignation, for they felt they had been forestalled (see ix. 33.). What would have been their feelings if they had known what greatness in the kingdom of heaven actually involved—persecution, hatred, loneliness, martyrdom. Their lot was not to lord it over others but to be servants—nay slaves—of all.

Jesus, at Jericho, restores sight to a blind man, whose importunity was rebuked by the disciples.

j. SCULLER.

Good Reading.

Story of the Gospel (for children) 3/-, post free.

Commentary on Epistles of James, John, Peter, 2 John, 3/-, post free.

Debate between Pastor Russell and L. S. White. One copy only. 3/-, post free.

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BLESSED is the man that heareth me [instruction], watching daily at my gates, waiting at the posts of my doors—*Prqverfc*.

Churches of Christ Need to be Born Again.

IN our February issue, we published an article from the *Christian Standard* U.S.A., in which the writer said: 'There is no hope for the Restoration Movement until it dies and is re-born.'

Commenting on W. E. Sangster's book, *Methodism can be born again*, the Editor of the *Christian Advocate*, in issue dated May 6th, says: 'As I read it, I felt that the time has come when some similar challenge could be presented to us of the Churches of Christ with great profit. There is so much danger lest, as the years go by we miss something of the immense richness of our heritage, loosen our grip on the great and vital things. If for say one month, in every Church and School, every sermon and every lesson, could be directed towards a re-discovery of our position and plea, what an immense impetus would be given to our work and witness. I suggest that this is a plan worth thinking about.'

We heartily agree. But what a comment this is on the claim made by some that the 'position and plea' of Churches of Christ is better advertised and known than ever before. Judging by articles appearing in magazines and newspapers the position and plea is being grossly misrepresented.

It is repeatedly said, and those who do not know the history of the movement believe it, that our pioneers were 'ignorant, crude, and shallow.' And now after all this boasting, and the many, many thousands of pounds spent on training preachers to set forth what Churches of Christ stand for, 'in every Church and School' efforts are needed to re-discover our position and plea.'

The only hope for Churches of Christ is to get back, at least, to where they were prior to 1914, and to scrap all that, in the name of progress, has been added since, and which have proved such costly and ghastly failures.

EDITOR.

The Birmingham Conference.

THE Conference at Summer Lane, Birmingham, with its associated gatherings, April 16th-18th, proved a season of refreshing, helpful spiritually, and encouraging to those fully loyal to New Testament principles. Brethren were present from South Wales, Bristol, London, Tunbridge Wells, Belfast, Yorkshire, Lancashire, Nottinghamshire and Derbyshire, as well as Birmingham vicinity. The fellowship of kindred minds clinging tenaciously to the old paths of the Saviour and His apostles, ardent for the winning of souls and extension thereby of the Master's kingdom, was indeed sweet.

On Saturday evening, a goodly company met for the preliminary rally. Bro. Geo. Hudson, the chairman, cordially greeting the visitors, stressed the thought that, whilst modernism had spread widely, it could be effectively stemmed by determined, prayerful effort. In an impressive

address on Ephesians v. 1, Bro. C. Limb, of Eastwood, emphasised necessity to imitate the Saviour, such reproducing permitting no side-tracking from apostolic paths, and involving specially love, duty and sacrifice. Reading Daniel iii., Bro. C. Hendren, of Belfast, earnestly pleaded for the same firmness to-day as that displayed by the three Hebrew children, for the Bible's inspiration and authority. Like the martyrs of former times, we must quit ourselves like men. Bro. McDonald, dealing with Ecclesiastes x. 8, strongly urged the need to keep within the hedge or limitations God has set in His Word—no compromise with evil and the questionable practices of the day.

On Lord's Day morning, Bro. F. Day presided at the very impressive Lord's Table service; Bro. Hardy, of Morley, as speaker explaining the blessing and obligation of the Saviour's yoke. In the after-

noon, Bro. Hendren addressed the Sunday School, and Bro. Partington, of Hiridley, the young people's Bible Class. Bro. McDonald, at the evening Gospel service, delivered a powerful discourse on the certainties of our faith.

At the Conference proper, on Monday afternoon, Bro. A. Mitton, of Birmingham, the chairman, so expeditiously yet efficiently directed the business, that the long agenda was complete well before the hour for tea. Bro. Murphy, of London, read Ephesians vi. 10-24; and Bro. R. A. Hill, of Tunbridge Wells, was recording secretary. The Chairman heartily welcomed members from a distance. The Committee's report for the half-year particularised the missions by Brethren Crosthwaite and J. A. Hudson (U.S.A.). A letter of thanks had been sent to the American Church responsible for the latter's help in this country. Slamannan District had again promised the loan of Bro. Crosthwaite's services.

Whilst several Churches and brethren had contributed generously in response to the financial circular appeal, it was stressed that considerably more funds would be essential for the desired efforts to further the Lord's work.

Reports—fraternal greetings—were read from Hindley and Blackburn Churches, greatly appreciating Bro. Crosthwaite's labours, mentioning, too, the valued aid given by Sister Crosthwaite.

The Treasurer, Bro. McDonald, presented the financial statement of receipts and payments.

In Bro. Kempster's absence, through illness, the Secretary read the Nyasaland report, indicating increased interest in our African brethren's circumstances and Gospel endeavours.

It was resolved that the Conference's best thanks be given Slamannan District for prospect of Bro. Crosthwaite's services again.

The following were appointed the Committee for the forthcoming twelve months: Bren. McDonald, G. Hudson, A. L. Frith, Hitchens (East Kirlcby), and Bailey. It was decided to have a paper next Conference on the training of evangelists, and Bro. Crosthwaite was requested to write this.

It was further resolved to hold a rally in London, and to send a message of encour-

agement to isolated assemblies bravely standing for the truth and a message of deep sympathy to Bro. Kempster in his serious illness.

We add that, amid the many pleasures of the Conference season, it was a peculiar happiness to see and hear our esteemed veteran Bro. John R. Edwards, of Shortwood, near Bristol, who, despite physical weakness, made the journey to Birmingham to enjoy a few hours' communion with fellow stalwarts of the Brotherhood.

Monday evening, the Conference social gathering was held under the genial chairmanship of Bro. S. W. Collins, of Bedminster, whose message, on Romans i. 16, gave an appropriate keynote. Bro. T. Knighton, of Mansfield, speaking on 'Back to the Bible,' lucidly explaining inspiration—which is proved by the Word itself, the Saviour's statements, and recent 'spade' discoveries—as the basis of all religious foundations. Bro. Walter Barker forcefully showed the impossibility of improving divine arrangements as in the Word, and that throughout Scriptural history God had appealed not to man's reason, but demanded obedience, the surrender to Him of man's will.

Anthems by Summer Lane brethren and solos by Sister Daniels, of Bristol, all finely rendered, added much to our enjoyment. Warm thanks to the Summer Lane Church, the sisters aiding with the tea and entertaining visitors, to* speakers, vocalists, and others assisting with the Conference, concluded the proceedings.

Conference Impressions.

BIRMINGHAM, for many years the centre of activities towards the restoration of the faith, and practice of the first Christians, was the meeting place of a band of disciples eager to forward the work of their Master. And what a rally! Not large in numbers, but great in enthusiasm. There were no distinctions between us, all were one in Christ. A young brother from Ireland exhorting us, 'Quit ye like men, be strong.' Then another from Eastwood, confirming our faith. One brother from Liversedge warning us of higher criticism, and another welcoming us in the napje of the local saints,

But that was only the first evening, 'Upon the first day of the week when the disciples came together to break bread,' we experienced happy fellowship with the Lord and with each other. The meeting hall in Summer Lane is well designed, simply furnished, and suitable for its purpose, without obtruding on the minds of the assembled. As we read the words, 'Worship the Lord in the beauty of holiness,' written above the platform, we wondered how there could be any doubt about the way in which God must be worshipped through Jesus our mediator, and communing with Him that morning in His own specified way, we rejoiced in the salvation that He had purchased.

And the Gospel went forth with power that night.

Before the Conference commenced on Monday we all prayed. Perhaps, there seemed to be a lack of audible leading, but we soon realised that here were people more eager to hear God speaking to them through His Word than to talk too much to Him.

Many phases of the work were discussed, and one dear brother made an earnest plea for assistance in evangelisation. Have we ever attended a conference where the treasurer has not appealed for funds? But it is through the Church that the Gospel must be made known to the world, so we must all do our part. There is also a need for full time public preachers of the truth, and we trust they too will soon be manifest.

The chairman had little need of calling us to order, except when a brother spoke for too long a time, but that was scarcely a fault, for we do not often meet and we have such a lot to talk of.

It was good to hear of Churches of God in the country of which we had not known before, some recently commenced, and we had pleasure in asking the secretary to send them fraternal greetings.

The climax of the rally came after the good tea which the Birmingham brethren provided in the schoolroom. About one hundred of us were gathered there and listened, under the presidency of a happy Bristol brother, to two unaccompanied anthems and two solos—all well rendered and appropriate—and two stimulating addresses on the divine inspiration of the Bible and the new and Wving way in Christ.

Those speeches, by brethren from Mansfield and Heanor respectively, made us conscious of the need in our day for fidelity to the faith once delivered to the saints, and we surely resolved, from the depths of our hearts, to try individually to promote undenominational Christianity, free from human restrictions, and to serve our Master without reserve at all times. R. H.

The Next Conference

will (D.V.) be held at Hindley, near Wigan, on Saturday, September 10th. Business and Paper in the afternoon. Combined Conference and Hindley Anniversary Social in the evening.

A London Rally.

ARRANGEMENTS are being made for meetings to be held on June 18th, in Hope Chapel, Prince of Wales Road, Kentish Town, in the afternoon at 2.45, and in the evening at 6.15. It is hoped to have speakers present from Birmingham and Leicester.

Kentish Town Church definitely invites the rally. Hope Chapel is easily reached by 2d. tram from King's Cross or St. Pancras; by tube to Kentish Town Station from Euston or London Bridge; Buses 29, 134, 135, Victoria and Charing Cross. Kentish Town Station (West), North London Railway (L.M.S. Electric), is three minutes walk. Kentish Town L.M.S. (Midland), main line and local, is about eight minutes. It is next door to North Western Polytechnic, opposite St. Pancras Public Baths. Alight from vehicles at corner of Kentish Town and Prince of Wales Roads. R. B. SCOTT.

HAS not God stultified the wisdom of the world? For when the world with all its wisdom failed to know God in his wisdom, God resolved to save believers by the 'sheer folly' of the Christian message. (*Moffatt.*)

Church and War,

AT THE last annual conference of Victorian Churches of Christ, a resolution was carried throwing on to individual members of the Church the responsibility of deciding whether they support militarism or not.

I think it is about time the Church of Christ took a united stand on this very important matter, and tell the world that we, as a religious body, are altogether opposed to all forms of carnal warfare,

The Churches let down Christ and His apostles' teachings on this matter in the last great conflict very badly, and most of the religious leaders are now admitting it. The Church has lost its grip on the people, and losses are reported on all sides. I submit this is the result of the stand the Church took up in the last great war.

We should teach our young people more of the spirit of the Master, as we find it in Matt. v. 44, Rom. xii. 20, Prov. xxiv. 17, etc. All the pioneers of the Restoration Movement were much opposed to all forms of carnal warfare; also the apostolic church would have nothing to do with it.

The church has a war to wage, but it is not carnal. The weapons of our warfare are not carnal, but they are 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. The weapons of our warfare are truth, righteousness, peace, faith, salvation, and the sword of the Spirit, which is the Word of God. (Eph. vi. 13-17.)

H. OWEN,

Australian Christian.

Nyasaland.

A PERSONAL letter from Bro. Ronald: 'I very warmly thank Bro. James Bourne, of Palmwoods, Queensland, for sending various books between 1935 and 1938 which can help us understand the one book, the Bible.

'Do any of our supporters desire to co-operate with Bro. Bourne?' If any wish to do so, please do so now and send helpful books to me.

'I also thank Bra. W. H. Clark, of Kentish Town, London, who has sent several English Bibles, etc.

'Brethren, consider the darkness of Nyasaland, and the one thing which can make this country to be light is the Bible. The school will help a brother and a sister to read the Bible for themselves. The only way for making our preaching of the Gospel to be sure to the hearers is that brethren must read and have the Bible. They will be sure when they preach and teach.

'We are in danger of being surrounded by different religious teachers, who practise the law and ways of the Federation. I am sure we shall not intermingle with any of them, for they have corrupted the law of the New Testament.

*BOOKS WANTED. Can anyone find me three commentaries, *vie.* *The Universal Bible Commentary*, with an introduction by C. H. Irwin, M. A., D. D., and two copies of *Nuttall's Standard Dictionary of the English Language*.

'I am yours in the Master's service, with Christian greeting.

RONALD KAUNDO.

African Church of Christ,
Namiwawa, Zomba Post Office,
Nyasaland, Central Africa.

The above are sentences from Bro. Ronald's letter, and not quite exactly as written by him.

Brethren anxious to send Chinyanja Bibles for which he asks should send me contributions for that purpose. These Bibles are obtainable from the National Bible Society of Scotland only, and can be supplied, by arrangement, through the Society's agents in Nyasaland.

The pamphlet, *Back to Jerusalem*, by Bro. Hudson, which Bro. Ronald is translating into Chinyanja, the native language, will require printing soon. Bro. Ronald anticipates much good from its translation and circulation in Nyasaland.

W. M. KEMPSTER.

[Readers will be sorry to learn that Bro. Kempster has been seriously ill, and will join us in praying for his complete restoration.—EpiTOR.]

News.

Aberamao, Commerce Place.—Three Lord's Days during April we held a mission conducted by Bro. H. Williams, of Pontypool, who gave us very inspiring and helpful addresses, setting forth the claims of Jesus and the authority of the Bible as indisputable. As a result of our brother's efforts, the Church has been strengthened and encouraged to stand firm to the faith once for all delivered to the saints, L. C. WEBB.

Fleetwood.—We have cause for thankfulness. The past month has seen steady progress. Two sisters are meeting regularly to break bread with us, and the Gospel meetings have been encouraging. Much interest has been aroused.

Our emphasis upon the New Testament way of salvation is not liked in some quarters, so much so, that one wonders what good a New Testament is to some people. One who has been baptized herself, seeks to influence others to be saved by faith alone. When we contend for the New Testament position, she seeks to counteract this by claiming to be humble before the Lord, yet denies the very words of the Lord Himself.

The fact remains, we have taken our stand as a Church of Christ purely and simply. This, in a town with some twelve or so sectarian bodies, including a large Roman Catholic population.

We have been helped by brethren from Blackburn and Hindley, and to these we are grateful. We are also grateful to those, far and near, who have given us help financially. Others have promised help later, and as funds come in, we shall seek to make our position known by advertisement and tract. The smallest help any one can reader will be highly appreciated.

May I again ask brethren who are planning holidays to remember Fleetwood. One or two have written and are coming, and are assured of a warm welcome. I shall be happy to send the Fleetwood holiday guide free and post free to any interested. If any are coming near, kindly make an effort to meet us. A. L. FRITH.

Morecambe.—Brethren visiting Morecambe during the holiday season will be

heartily welcomed at the Breaking of Bread service, each Lord's Day evening (b.v.), at 6 45, in the home of Bro. and Sister Bailey, 'Wild Rose Cottage,' 6 Warley Drive, immediately off Westgate. The bus on circular route from Euston Road Station, via Torrishblme, to Bare, stops quite near (penny stage) at White Lund Corner (Six Cross Roads Roundabout).

We trust brethren, whilst holidaying physically on the week-days, will *not holiday spiritually* on the Lord's Day.

South Africa (Cape Town, Loop Street)—We have pleasure in making known that the Gospel of Jesus Christ has again proved its ancient power. A young man confessed the Lord Jesus and was united with Him in baptism on May 1st. The service was conducted by Bro. Rule, in presence of a company of brethren and friends. We praised the Lord and, with the young convert, went on our way rejoicing in the God of our salvation, knowing too that there was joy in heaven. T. HARTLE.

Obituary.

Aberaman, Commerce Place.—We mourn the passing of one of our oldest members, Sister Myra Tennant, who fell asleep in Jesus on May 7th. Her faithfulness to the Lord is a great encouragement to those left behind. Her presence amongst us will be sadly missed.

To the sorrowing children and grandchildren we extend our deepest sympathy. She was laid to rest on May 12th. The services at the home and graveside were conducted by Bro. H. Williams, of Pontypool. So we bade our dear sister good-night until the day dawns, when Jesus shall gather His loved ones unto Himself.

L. C. WEBB.

Bathgate.—The Church here regrets to record the passing of our esteemed Sister Mrs. Currie, aged seventy-four. Our sister was a widow for a number of years. She had a long connection with the Churches of Christ, first at Armadale and later at Bathgate. She was a regular attendant at the meetings, and we shall miss her pleasant, quiet, unassuming manner, as

she met with us around the Lord's Table. She manifested in her life, a meek and quiet spirit, which in God's sight is of great price. Bro. James Wardrop conducted the services at the house and also at the cemetery. We commend the bereaved to our Father, praying that He may give them comfort and hope in their great sorrow.

C. FLEMING.

Kentish Town, London.—As we go to press we hear, with sincere regret, of the passing on May 15th, of a veteran fighter for the old faith, Bro. W. H. Clark. Fuller notice (D.V.) next issue.

Pennyvenie.—We deeply regret to record the passing, on May roth, of our esteemed Brother George Black, at the age of twenty-eight. When we came to reside here in 1934 he was attending meetings on Sunday evenings in the day school. We were asked to take part, and as a result of hearing and testing by the Scriptures our setting forth of the truth in Jesus, he and others were immersed in February, 1935, and took their stand for the old faith. As an evidenee of his determination to consecrate himself fully to the Saviour he gave up smoking, to which he had been much addicted. Bro. Black was a keen student, accepting nothing until fully convicted it was according to the Lord's Word, and once assured of this he held firmly to the truth. Being anxious to serve the Lord, he soon became a great help to the little company here. He got a remarkable grip of the Scriptures, and it was a joy to hear him so ably proclaim and defend the faith, both indoors and in the open air. Many can testify that he lost no opportunity of making known where he stood and why. The Church is much poorer for his passing, and we pray that God who buries his workmen, but carries on His work, will raise up others of like faith, loyalty, character, and zeal. The funeral services on May 13th were conducted by Bro. Crosthwaite and the writer. We commend all the bereaved to the God of all grace and comfort.

W. STEELE.

Piltdown.—The little Church at Piltdown, near Lewes, Sussex, led as a prosperous religious community by David King in 1846 to adopt New Testament practices, has suffered two very severe losses. On

February 2nd, the venerable leader, Bro. John Brooker died. For seventy-five years he has been connected with the Brotherhood—Kentish Town, Brighton, Eastbourne (where he set up the Lord's Table in his home), and since 1884 Piltdown. Faithfully he served the Lord and the Church. A fortnight before his death, though ninety years of age, he presided very acceptably at the Breaking of Bread service.

On March 24th, Miss Eleanor Cheale was fatally injured by cycle and car accident. We cannot speak too highly of Miss Cheale. Educated, cultured, and refined, on her mother's death she relinquished a congenial well remunerated educational position to assist her father in the ceaseless drudgery of farm life. For many years she uncomplainingly pursued her self imposed task. To say she was the moving spirit by Divine blessing of the Piltdown Church is little, if any, exaggeration. The writer has met many sisters rendering invaluable Church service, and Miss Cfteale was certainly one of the most devoted of these. We knew her well and her worth. Ever present at the Lord's services when possible, reliable, zealous, consistent, and Christ-like, she was unsparing in her efforts to help Church and Sunday School, and to influence and encourage members and friends for the Master. An appreciative reader of the *Scripture Standard*, firm on strict New Testament principles, Miss Cheale sorrowed deeply at the modernistic and loose tendencies manifest among the Churches. We thank God for our sister. God has called her, but her works will long remain in the inspiring memories of her self-sacrificing service for the Saviour and His truth.

C. BAILEY.

Instrumental Music in Worship.

BY FOY E. WALLACE.

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

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

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NYASALAND MISSION. Contributions to W. M. KBMPSTBR, j6 Kingsley Road, Bedford.

OUR AIM.

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

HENCE, WE STAND:

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

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

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

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

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

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

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

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

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