

MUSIC
SECOND COMING

The Scripture Standard

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

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Report of Discussion of Differences.

MOST of our readers will have seen the report issued by the other side. We have been pleased to read it, for it corroborates our report, and is a fine justification of the stand we take.

We thought we were meeting representatives of the Co-operation of 'Churches of Christ,' but they say their statements were only their 'personal beliefs,' and that they did not present 'the views generally accepted by members of conference.' If leading officials do not represent the views of conference, who does? And who can tell what Churches of Christ really stand for?

They complain of 'interrogation,' but how else could we get to know what they stand for? And those questions still demand answers.

They complain of quotation of statements 'alleged' to have been made by them. Well, they did not, and do not, repudiate them. They said, emphatically, that they 'accept the Scriptures as a rule of faith but not of practice,' and one of them gave a revised version of 'Where the Bible speaks, we speak; where the Bible is silent, we are silent,' making the latter part to read: 'Where the Bible is silent, **we may speak.**'

They admit their belief that 'it was possible for Jesus to make a mistake'; for they say: 'If it was not possible, then Jesus could not have been truly human.' At our meeting in Edinburgh, on June 17th, 1944, one of them, a leading official in the Co-operation, said he 'believed that Jesus did make mistakes.' And there was no word of dissent from his colleagues. As to the Lord's endorsement of Jonah, they admit their reference 'to parents and Santa Claus.' Why this reference, if not to justify those who deny the literal truth of Jonah, and as they say, 'interpret it parabolically'?

Their excuse for ending the discussions is so thin that all who are not willfully blind will see through it.

We, too, feel that 'the only thing that has been made clear by these discussions is that there is no common ground whatsoever.'

We, too, sincerely believe that schism in our ranks is 'tragic.' But who has

caused it? The Churches of Christ in Britain were united until innovations and sceptical teaching split them. It is the men who drive in the wedges, not those who try to prevent them, who do the splitting.

They admit 'legislating by conferences and committees,' and seek to justify it. If the Churches had been consulted many things now in operation would not have been started.

On 'association with other Christian communions,' they admitted that according to New Testament teaching, many in these communions were not Christians. They confirm this in their report, for they say: 'We believe that confession of faith in Jesus as Lord, followed by the baptism of the believer, is the sole condition of salvation to be found in the New Testament. We believe that all such believers are members of the Church of Christ throughout the ages and throughout the world.' If belief and baptism are conditions of salvation, and such baptised believers are members of the Church of Christ, then the unbaptised are not in the Church.

As to the attitude of 'our forefathers in the faith,' and 'Alexander Campbell,' to those 'organised in the denominations,' the fact that they came out from among them, started the movement for a return to the New Testament Church, and denounced 'denominations,' is sufficient evidence of that, and those who 'emphatically deny' it have surely never read the life of Campbell or the history of the Restoration Movement.

We earnestly plead with all to carefully read, and compare, the two reports; being confident that those who really know the history and object of the Restoration Movement will have no difficulty in deciding which report is in harmony therewith. EDITOR.

AN OPINION

WILLIAM LYON PHELPS, of Yale University, called the most beloved professor in America, has on more than one occasion stated: 'I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.'—Selected.

The Restoration Movement.

(By Carlton Melling)

THE progress so far made by the movement led by Thomas Alexander Campbell towards original Christianity can be summed up as follows:

1. Divisions among God's people seen to be sinful. Unity can be achieved if the Bible is adhered to.

2. The adoption of the Bible as the only rule of faith and practice, making all creeds unnecessary.

3. Rejection of infant "baptism" as human tradition, nowhere taught in the Word of God, and the practice of immersion as the only Scriptural baptism.

4. Instead of the confession of 'religious experiences' as a pre-requisite of baptism, the adoption of the God-authorized N.T. confession of Jesus as the Son of God. (Matt. xvi. 16; Acts viii. 37; Rom. x. 9, 10.)

5. Refusal to acknowledge the popular divisions of Christians into 'clergy' and 'laity.'

5. Observance of the Lord's Supper each first day of the week.

The Campbells had set themselves to restore Christianity inside the Church. by their constant emphasis on the teaching of the Bible they were exposing the unauthorised teachings and practices of the denominations. It was not to be expected that such a movement should have great numerical growth at first, for the converts were almost entirely from sects which had long held their followers in spiritual thralldom by the 'traditions of men.'

Walter Scott

But again, in this great movement, we see the hand of the Lord guiding. There was raised up one, Walter Scott, who was to be the means of preaching the N.T. gospel in the N.T. way, with like results.

Walter Scott was, like many other leaders of the Restoration, a Scotsman. He was educated at Edinburgh University, and sailed for the United States in 1818. He had been reared a Presbyterian, but was baptised on finding in the Bible no support for infant sprinkling. His continual study was the Bible. In its pages he found a sublime simplicity, especially when contrasted with the involved theological theories of surrounding religious bodies. He had a remarkable gift of discerning the salient features in a system, and the ability to arrange those features in logical order. He was convinced that Bible teachings in Bible terms were sufficient to save men. He found that the gospel consisted of facts to be believed, commands to be obeyed, and promises to be enjoyed, and analysed the scheme of redemption into what he called his 'five-finger exercise': (1) Faith, to change the heart; (2) Re-

pentance, to change the life; (3) Baptism, to change the state; (4) Remission of sins, to cleanse from guilt; and (5) the gift of the Holy Spirit, to make the Christian partaker in the Divine nature. These divisions of the Gospel have been preached so often by Churches of Christ brethren that to us they may seem commonplace, but in Scott's day they came as a new revelation.

Scott determined to put his convictions to the test. As we have seen, even Alexander Campbell had treated the subject of baptism, for instance, theoretically rather than practically, and preachers had not urged upon their hearers the importance of following up belief in the Gospel by obedience to it. In his first experiment, Walter Scott broke new ground in inviting his hearers at the close of his message to come forward and be baptised for the remission of sins. There was no response, which was not surprising, for Scott's hearers must have questioned, as did the people in Christ's day: 'What is this? A new teaching!'

Though disappointed, Scott resolved to go on. At his second attempt, when he repeated the words of Acts ii. 38, a young man named William Amend came forward and desired to be baptised. This young man had searched long for a preacher who would tell him exactly what to do to be saved, and at last he had received the answer. Perseverance in the Scriptural methods bore Scriptural results, and the same week seventeen were baptised. In a year from that date there were a thousand conversions.

Alexander Campbell was somewhat concerned by these phenomenal results, fearing that the evangelist would be led into doctrinal errors. At his request, his father, in 1828, visited the scene of Scott's labours. As a result Thomas Campbell wrote to Alexander: 'Theory and practice in religion are matters of distinct consideration. We have spoken and written many things correctly concerning the ancient gospel, but I am, for the first time, where the thing has appeared to be practically exhibited.'

'So mightily grew the Word of the Lord and prevailed.' From a threatened state of stagnation the Restoration Movement was in two years transformed into a state of pulsating spiritual life, by the power of the Word of God. As the result of Scott's preaching of that Word, numerous men were added to the Church of the Lord, whose names became famous in after years in the cause of N.T. Christianity.

Barton Warren Stone

About this time, another stream flowed into this pure river of the Gospel, by the union of the 'Disciples,' as Campbell's followers were called, and the body called 'Christians,' led by Barton W. Stone. This man was born in Maryland in 1772, and was brought up in the Calvinistic Presbyterian faith. He experienced agonising

sufferings in his quest for 'saving faith,' until, as he himself said, there arose 'blasphemy in my heart against such a God.' But he found refuge in the Scriptures. 'From this perplexity,' he says, 'I was relieved by the Word of God. I became convinced that God did love the whole world, and that the reason why He did not save all was because of their unbelief, and that the reason they believed not was because they received not the testimony concerning His Son. I now saw that it was not against the God and Father of our Lord Jesus Christ that I had been tempted to blaspheme, but against a God not revealed in the Scriptures.'

Stone entered the Presbyterian ministry, accepting the Westminster Confession 'as far as consistent with the Word of God.' As the result of the great Kentucky revival of 1801, Stone was filled with evangelistic zeal. His first sermon, on Mark xvi, 16, marked the beginning of a similar revival. His teaching and that of his co-workers being found in conflict with the Westminster Confession, Stone and four others withdrew from the jurisdiction of the Presbyterian Synod, resolving to take the Bible as the only rule of faith and practice, and to call themselves only by the name 'Christians.' They and their congregations abandoned infant sprinkling and practised immersion, but did not regard this as a necessary step to becoming a Christian, and allowed unimmersed believers to fellowship at the Lord's Table.

In 1824, Alexander Campbell and Barton W Stone met. Seemingly irreconcilable theological differences existed between the two. Stone was somewhat given to speculation on such subjects as the Godhead, the deity of Christ, and the atonement, whilst Campbell refused to speak of these matters in anything but Scripture terms. But each had great admiration for the other's character, work, and zeal, and it was found that the 'Christians' and the 'Reformers' were so close in teachings and practice that the possibility of union began to be examined. In 1831-2, union was accomplished. At the meetings for union, 'Raccoon' John Smith, speaking for the 'Reformers,' said: 'God has one people: He has given them one Book, and exhorts them to be one family. Union of God's people on that one Book must be practicable. The prayer of the Saviour shows it is God's will that His children be united. Let us then be no longer Campbellites or Stoneites, but all come to the Bible as the only book that can give us all the light we need.'

Stone, speaking for the 'Christians,' said: 'Controversies in the Church prove that Christians can never be one in their

speculations upon these subjects, which cannot edify the Church. These speculations should never be taken in the pulpit, and when compelled to speak of them we should do so in words of inspiration. I have not one objection to the ground laid down as the true basis of Scriptural union.'

Thus the union of about fifteen thousand 'Christians' and about twelve thousand 'Disciples' was confirmed. But though the meetings for union and immediately after were marked by great emotion, love and rejoicing, the union was not an unmixed blessing. Things were allowed to remain which bore the seeds of future strife. For instance, the allowing of the unbaptised to enjoy the privileges which belong, according to the N.T., only to those who have fully obeyed the Lord, and the tendency to speculation, on the ground that such things are matters of opinion and are not of the faith. Both of these tendencies have left their marks on the Churches of the Restoration, and a harvest of error is still being reaped. It is perhaps as a result of this early admission of 'open communion' into the Churches that the practice is so strongly entrenched to-day in America. The plea for 'liberty in essentials' has been responsible for the unauthorised innovations which have found their way into the Churches to such an extent that the faith itself is in danger of being impaired. Alexander Campbell feared that the union was premature, and that time had not been allowed for a thorough grasp of the principles of the Restoration. Robert Richardson, his biographer, said that 'Campbell's misgivings proved to be entirely groundless,' but later developments confirm rather than disprove Campbell's foresight.

N.B.—April issue, bottom of column two, page twenty-eight, should read: 'final perseverance,' not 'severance.'

From Bro. Frith.

I much regret delay in answering correspondence lately, this has been unavoidable. Will all kindly note that I shall be away (D.V.) for **two weeks from May 26th**. A minimum of correspondence would be appreciated this next month or two, and if your subscription or gift is only acknowledged by formal receipt, be assured it is none the less appreciated.

BIRTH.

Marilyn Joy, born to Bro. and Sister R. A. Hill, of Fulham, London, on May 4th, 1945.

Music in Worship.

Reprinted from the 'Christian Advocate.'

Dear Sir,—Your remarks on the use of an organ in worship in 'Week in Review' give rise to two questions:—

1. Can instrumental music in the worship of God be justified from the teaching of the New Testament?

2. Does New Testament teaching justify the 'dedication' of a mechanical instrument of music?

Thanking you in anticipation of further comment.

A. ROBERTS.

[The answer to the first question, if it means is there any precedent in the New Testament for instrumental music in Church worship, is 'No.' The use of such an aid to worship comes late in the history of the Church. There is no more justification for it than for hymn books, tuning forks, harmonised singing, or indeed metrical hymns or psalms! To this day the Orthodox Churches of the East make no use of it. My own preference is for unaccompanied singing. But it can be an aid to worship, as it can be the very opposite. It depends a great deal on the instrument and much more on the one who plays it. The late Canon Lacey, in a moment of frankness, once said he would like to clear all organs and organists out of English Cathedrals. And I must admit that I often feel like that, too, though not always! But then, I often feel like it about pre-centors, too! As to the second question, I think the answer is 'Yes.' The word 'dedicate' means 'to set apart for a sacred purpose,' and it can be applied to both persons and things. In the case of persons it can only apply to self-dedication. No one can dedicate some other person. But in the case of things it seems to me right and proper to set them apart for some sacred purpose. I do it regularly with a portion of my income. To so set apart an organ means that it is not to be used for secular purposes, e.g., to give musical entertainments, but only for its own sacred purpose as an aid to worship.—EDITOR.]

THE following letter was refused publication in the 'Christian Advocate.' The assistant-editor (editress) wrote saying: 'Perhaps, if you wish to air your views, you could get space in your own paper.' We gladly give the space. We do believe in giving both sides a fair hearing.

Dear Sir,—May I make some observation on 'Music in Worship'—query and answer—in 'C.A.', March 23rd?

In 'C.A.', March 9th, you wrote: 'I hold that congregational singing is the right kind of praise to offer to God' (emphasis mine). This reveals an important distinction which you seem to overlook in answering the query. Congregational

singing and instrumental music are two different kinds of music. One is vocal, the other mechanical. The former is commanded in the New Testament. Apostolic injunction for the Church is to praise God 'in psalms, hymns, and spiritual songs....' (See Eph. v. 19; Col. iii. 16.) The issue, therefore, concerns two different kinds of music. Vocal music, which is commanded by God, and instrumental music, which is not commanded. Hence, the former being 'the right kind,' the latter must be the wrong kind. Each 'kind' cannot be 'the right kind.'

Answering the query, you indicate, (a) that there is no 'precedent in the New Testament for instrumental music in Church worship'; and (b) that its use 'comes late in the history of the Church.' Evidently then, instrumental music in the worship of God is contrary to the teaching and example of the New Testament, and was never introduced by divine requirement. If Churches of Christ seek to restore the faith, order, and practice of the New Testament Church, how can they justify the use of instrumental music without denying their plea?

If instrumental music in worship is contrary to New Testament teaching, the 'dedication' of an organ cannot be justified from that same teaching.

A. E. WINSTANLEY.

SENIOR DEACON.

Dear Editor,—I again declare that no man can produce New Testament evidence for distinguishing titles in Church offices. If all are men of God, they are all equal before Him. Paul wrote: 'To all that be in Rome, beloved of God, called to be saints,'—people who are set apart for God, in a moral sense, pure, upright, holy. This is applicable to all in Christ Jesus. The title, saint, in the N.T. has been added by men; it is not found in the original Greek. Is Bro. Day prepared to base the authority for titles as used in sectarian assemblies on Col. iv. 14: 'Luke, the beloved physician'; therefore a doctor?

These things cause much trouble in many Churches of Christ. Bro. Day charges me with violating my own plea. Surely he is looking for mare's nests. We are free to use any term or salutation when writing private and personal letters. What I did say was whenever we add one word to what is written in the Word of God, we are renouncing our plea, and are standing on the doorstep of sectarianism. I assure Bro. Day that I have written with a pure motive in the defence of the truth, as one brother to a brother in Christ.

G. ALLAN.

[Considerably abridged. This correspondence is now closed.—Editor.]

Jesus Christ and the Old Testament.

IT is most important that all Christians be thoroughly convinced that the testimony Christ bears concerning Moses and the prophets is most positive and conclusive. There can be no doubt in the minds of any who acknowledge that Jesus is the Christ, the Son of God, as to the truth of His testimony. It is sad to relate that many, through the false teaching and misleading of others, have become doubters and objectors to the Word of the living God, and have fallen away.

We find many in the Churches now disbelieving in the Divinity of the Lord Jesus Christ, denying that He is the Son of God. But the Lord Jesus Christ never was an ordinary common person. Never did He (in the terms of the critics) accommodate Himself to the prejudices of His contemporaries. In other words, never was He conformed to their likeness, never did He share with them in their ignorance and weakness. Never was He a mere Jew among the Jews, so that His words were no more reliable than those of any other Jew.

Whatever that statement—'He emptied himself'—may mean, it certainly does not mean that His knowledge became limited. It does not mean that His statements concerning the O.T. Scriptures are unreliable. It does not mean that He emptied Himself of His authority: of His right and power to judge, and to proclaim the truth; of His knowledge of things, past, present, and future; of His power to heal the sick and raise the dead; of His power to cast out evil spirits; or of His power to command the elements, both of the natural and spiritual worlds.

He was no mere Jew among Jews. He was not conformed to their views, when He said: 'Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres,' etc. Nor did He lay aside His authority and power to judge, when He said: 'Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte,' etc. Nor did He lay aside His right and power to proclaim the truth. Nay! for He says: 'I am the truth.' He makes this statement with the authority and power of the self-existent, omnipotent, omnipresent, and unchangeable God. He makes this statement in connection with that combined statement, that He is also the Way and the Life. He is the Way, because He is the Truth, and because He is the Truth, He is the Life.

His 'Word is sharper than any two-edged sword, and piercing, even to the dividing of the soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.'

He did not divest Himself of His knowledge of things, past, present, and future. He was able to tell of the things of a person's most intimate life: 'Come, see the man which told me all things that ever I did,' said the woman who spoke with Jesus by the well. Of things present, He saw right into Nathanael's heart, when Nathanael was under the fig tree: 'Behold,' said Jesus, an Israelite indeed, in whom is no guile.' Nathanael asked Jesus: 'Whence knowest thou me?' He answered: 'Before Philip called thee, when thou wert under the fig tree, I saw thee.'

Yet another wonderful incident: Jesus and His disciples were called upon to pay the tribute money. It seems they had no money, for Jesus orders Peter to 'got to the sea, and cast a hook and take up the fish that first cometh up, when thou hast opened his mouth thou shalt find a shekel, that take and give for me and thee.' Jesus, at that moment, saw right down into the depths of the sea; saw the fish and the money in its mouth, and He who is the Son of God, had the right and power to command even the fish of the sea to obey His will.

Of the things of the future, let it suffice to remember that He foreknew and foretold that Judas Iscariot was the one who would betray Him.

We must be careful with the Person with whom we are dealing. The name, Christ, means, among other things, Prophet. The prophets of the O.T., such men as Isaiah and Jeremiah, were sent by God. They spake, not their own messages, but messages of God, as they were moved by God so to do. Jesus was 'The Prophet,' promised by God in the days of Moses. 'A prophet like unto thee I will rise up unto them from among thy brethren.'

Moses spake face to face with God, He was faithful in all God's house, he was mediator between God and the people. The promised 'Prophet' was to be like Moses in all these things—and Jesus was.

Unlike all the other prophets, Jesus came from God. He was in constant communion with God, continually filled with the Spirit of God. He said nothing, did nothing, but what was in accordance with the Divine mind and will. 'My doctrine is not mine, but the Father's which sent me.' 'I speak, not of myself, but whatsoever I see the Father do, I do likewise.' On the Mount of Transfiguration, God said: 'This is my beloved Son in whom I am well pleased. Hear ye him!' One has put it—God visible is Jesus. God audible is Jesus.

Now what of His testimony concerning the O.T. Scripture? 'Never a man spake like this man.' Go back to the time when He was twelve years of age. His earthly parents found Him in the Temple, sitting in the midst of the doctors; all of whom were amazed at His

understanding and answers. Not only did He ask questions, but He answered them, and they were answers concerning the O.T. Scriptures.

Later, 'they marvelled and said, how knoweth this man letters, having never learned?' He answers: 'My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know the teaching, whether it be of God, or whether I speak of myself.' When the devil tempted Him in the wilderness, saying: 'If thou art the Son of God, command that these stones become bread.' He answered: 'It is written,' and quoted Deut. viii. 3.

In this, the living Word testified to the written Word, and expressed the truth of the fact in His own being, that the Word of God was able to sustain Him, even through the severest of trials.

To the second and third temptation, He replied: 'It is written,' and quoted the Scripture. Always He bore witness and testimony to the truth and power of the Word.

The O.T. Scriptures were to Him, God's Word, every jot and tittle. 'Till heaven and earth shall pass, one jot or tittle shall in no wise pass from the Law [O.T. Scriptures] till all be fulfilled.'

It is not possible here to quote all the passages of Scripture which support the testimony of Christ concerning the O.T. Scriptures, but enough has been said to prove that His evidence is decisive.

Just one other point. Jesus testified to the truth, power, and accuracy of the O.T. from His birth to death—what of the time following His resurrection? Would any one dare to suggest that then His knowledge was still limited?

He had overcome death and rises from the tomb. He is about to return to the Father, to the glory He had with the Father before the world was; but before He goes, always on all occasions when He appeared unto them, He expounded the Scriptures. He led them back to Moses and the prophets. 'And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.' Let the testimony of our Lord, concerning the O.T. Scriptures be final and decisive.

G. M. BISHOP.

BORROWED BOOKS

CAROLYN WELLS winds it all up and ties it neatly in four lines which, under their wit, hold sound truth:

'They borrow books, they will not buy,
They have no ethics, nor religions.
I wish some kind Burbankian guy
Would cross my books with homing
pigeons.'

It is only the fear of God that can deliver us from the fear of man.—
Witherspoon,

The Life and Light of Men.

(John i. 1-5)

Notes of Address by our Late Brother
George Cheatle

THESE verses settle great problems—Divinity, pre-existence. Christ was with God before the creation, and was God.

By the Word all things were made. Genesis shows creation by the Word—God said—it was so.

God makes Himself, His character, purpose, known by the Word. This Word declared: 'Before Abraham was, I am.' John writes to prove these facts.

Much yet unsolved. We do know that God's thoughts and ours are clothed with words.

The words spoken are Spirit and Life (John vi. 63.)

In Him the Word was Life

Life natural, life spiritual. Life: The Living One, the Word, enlighten men. How? The truth of the gospel made known enlightens men. Why are all not enlightened? Because, like those among whom Jesus lived, they prefer ignorance to unbelief.

In Jesus we See the Life—Light of God—Saviour of All

From Him comes life: 'I am the resurrection and the life.' John saw Jesus as the Son of God, sent from heaven, for man's redemption.

This Record is the Testimony of John the Apostle of Love

'This is love, that we walk after his commandments.' (2 John vi.) 'To live in obedience to the Father's commandments, this is what love is.' 'The love we mean consists in our living in obedience to his commands.' (Weymouth.)

None have spoken more sternly than the Apostle of Love, he is confident, certain definite. Truly this disciple was 'as his Master,' this servant 'as his Lord.' No thought of compromise.

What splendid dogma was that of both Master and servant. 'A settled opinion positively expressed, a doctrine settled and promulgated by authority.' (Nuttall.) 'He that heareth you, heareth me.'

EVERY body of people has the right to protect itself from being destroyed or injured by its own members. When a member is destroying fellowship by creating strife and division, it is the duty of the Church to rid itself of him; and if it sins against the Lord and His cause it refuses or neglects to do so.

R. L. WHITESIDE.



Young Folk's Corner.

BY UNCLE BERT

Month's Motto:

'TEACH me thy way, O Lord, and lead me in a plain path . . .' (Psalm xxvii. 11.)

THE WORD OF A KING

TREMBLING for his life, a poor criminal stood before an eastern king. He was guilty of great crimes, and sentence of death had been passed upon him. In a little while, his head was to be severed from his body. He asked for a glass of water, and the king granted his request. When the water was brought, the poor man's hand trembled so much that he could not drink it. 'Do not be alarmed,' said the king, 'your life is safe until you drink that water.' As soon as those words were spoken, the criminal dashed the glass to the floor. It smashed in a thousand fragments, and the water was untasted. Looking up boldly to the king, he said: 'Can I trust the word of a king?' The king smiled bitterly, 'You have fairly won your freedom,' he said. 'I cannot break my word—even to you. Your life is saved. Go in peace.' The criminal went out, a free man. He had been saved because he trusted the word of a king.

Who is the King who never breaks His Word? Yes, King Jesus! Every promise He made will be kept. He promises us that if we faithfully follow Him here on earth, we shall share with Him eternal blessings hereafter. Shall we love Him, serving Him loyally and earnestly? Then when He comes, He will bring us blessing. That is His promise, and we may trust the Word of our King.

WHO SAID?

1. 'Go and search diligently for the young child, and when ye have found him, bring me word again . . .?'

2. 'Suffer it to be so now: for thus it becometh us to fulfil all righteousness?'

3. 'If thou be the Son of God, command that these stones be made bread?'

4. 'I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed?'

5. 'Why eateth your Master with publicans and sinners?'

6. 'Art thou he that should come, or do we look for another?'

CHRISTIANITY is not worth a snap of the finger if it does not straighten out your character.

D. L. MOODY.

SECOND COMING OF CHRIST.

Dear Editor,—This discussion began with a consideration of Matt. xxiv. 29-31. Brother Jackson asserted that (1), the 'coming of the Son of Man in the gospels' refers only to the destruction of Jerusalem; (2), that the Saviour's return will not be visible to mortal sight. Both these I deny, maintaining that the above prophecy is still unfulfilled, and that when Jesus returns 'every eye shall see Him.'

1. I have asked for proof that the above prophecy was fulfilled in 70 A.D. No proof has been offered. If this had been a fulfilled prophecy, our brother would not have experienced such difficulty in producing proof. He is too wise to attempt to produce non-existent evidence for his assertion.

2. Undeniable Scripture testimony is that the Saviour's return will be visible to mortal sight. (Rev. i. 7; Acts i. 9-11.)

Brother Jackson's only defence is a demand that I say what the 'sign in heaven' will be. He ignores my request for proof of his assertions, he carefully avoids the other four facts of the Saviour's prophetic description of 'the coming of the Son of Man,' yet he accuses me of evasion! Well, not even Brother Jackson will be in doubt when this 'sign in heaven' appears. Jesus has promised that it will be accompanied by universal lamentation, His personal appearance, when, seen by all, He will gather His people unto Himself. (Matt. xvi. 27; xxiv. 29-21.)

A. E. WINSTANLEY.

N.B.—This correspondence is now closed.—Editor.

I WONDER.

HOW many of us spend more money on chewing gum, candy, cold drinks, and other non-essentials than we give to the Lord's work?

How many of us spend more time reading the paper and the magazines than we do in reading from God's Word?

How many of us dread missing a day's work more than we do the worship on the Lord's Day?

How many of us actually give up one thing every day just because we love Jesus?

How many of us would be genuinely glad were Jesus to come before this day is gone?

How many of us will hear Jesus say to us in that last day, as we stand before the throne: 'Well done, good and faithful servant?'

I WONDER.....

'The secret of the Lord is with them that fear Him; and He will show them His covenant.'—Psalm xxv. 14.

News.

Bristol, Bedminster.—April 22nd, the occasion of the School Anniversary, was indeed a very happy day. Bro. L. A. H. Channing (Kentish Town) was the special speaker and he also served the Church with much profit.

On the Saturday evening the scholars and friends filled the chapel, and our brother rose to the occasion and gave a suitable message.

The scholars sang special hymns and at the close prize distribution was made. Great credit is due to the Superintendent, Bro. L. Daniell, and his loyal band of helpers, much sanctified labours have been given among the young during the past years. S. W. COLLINS.

Training Classes Social.—The training classes of Kirkcaldy, Tranent, Glasgow and Bathgate, held their combined social, on Saturday, April 14th, in Bathgate Church meeting-house. Close on sixty were present. Bro. Crosthwaite very ably conducted the meeting, and expressed the need for more training classes. Bro. J. Jamieson, Glasgow, spoke on 'A Way That Seemeth Right.' He pointed out the destructiveness of following man's way, which seemeth right, but the end thereof is death. Bro. D. Mellis, Kirkcaldy, chose the text Heb. xiii. 8: 'Jesus Christ, the same, yesterday, to-day, and for ever.' He exhorted us to stand by the unchangeable Jesus in spite of the modern desire for change. The Tranent class was represented by Bro. W. Steele, who emphasised the need for young men to stand firm, be strong, and have the Word of God richly dwelling in them. Finally, Bro. H. Clarkson, Bathgate class, spoke on 'Willing Workers'; appealing to all to be up and doing something so that the Churches may be edi-

fied and prosper. Solos, duets, and recitations were presented, contributing to a most delightful and inspiring evening.

J. RICHARDSON.

Pittenween.—The Church here has had the willing and generous help of Bros. J. Davidson, W. McDonald, and J. McLaren from neighbouring churches. We thank them for their assistance in difficult times, and believe their labour of love has not been in vain. JAMES HUGHES.

Ulverston.—With the death of Albert Cox, on April 21st, at the age of sixty-five years, the Church at Ulverston has lost a most devoted servant of the Lord. He had a jovial nature, given to hospitality, and for many years has been the mainstay of the Church. A few years ago failing health prevented him being so active in the worship of the Church, yet he kept contact with it, being secretary-treasurer; as also precentor for over forty years, up to his death.

He was very well known in the town and district, as was evidenced by the large number of people who were present at a service on April 25th, when Bro. Joseph Coulthard, of Dalton, a life-long friend, in a moving address, paid tribute to his devotion to the Church and loyalty to his employers, whom he had served almost the whole of his life. We thank God for a noble life. His soul rests in peace.

He leaves a devoted daughter to whom we extend loving sympathy, and with her mourn his passing, full of hope that he is living a fuller life in the Master's presence. R. GRAHAM.

NOTICE.

WILL Church Secretaries please let us have news items not later than 15th of each month, and please write on one side of the paper only.

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