

# *The* SCRIPTURE STANDARD

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

VOL. 17. No. 4.

APRIL, 1951.

## The Gospel Dispensation.

MUCH has been said and written about what is called 'Dispensational Truth,' and we have heard and read much which seems to make confusion worse confounded. Failure to rightly note the different dispensations, and the Scriptures belonging to each, accounts for much of the division and confusion in the religious world. In reading the Bible some never trouble to note when and to whom the portion they are reading was written; so passages are appropriated and applied to the present time which belong to a past and entirely different dispensation. When some find commandments named in the Bible they maintain that the ten commandments given through Moses are meant. When will some learn that those commandments were given for the Israelites, and not for Christians. Those commandments are being continually repeated to-day, with the preface given in Exodus 20:2, 'I am the Lord thy God, which have brought thee out of the land of Egypt: out of the house of bondage'; and those repeating them, nor their ancestors, have never been in Egypt, nor in bondage, as the Israelites to whom the commandments were given had been. Thus, probably unconsciously, many are repeating falsehoods.

It should be noted that parallels to nine of those commandments are contained in the new covenant Scriptures; but there is no parallel to the fourth about keeping the seventh day Sabbath. Yet many people meet for worship on the first day of the week, and repeat, 'the seventh day is the Sabbath of the Lord thy God,' and apply its restrictions and instructions to a different day.

### **A dispensation is a dealing out, a planning.**

There have been three dispensations of the will of God for man: the Patriarchal from Adam to Moses; the Mosaic from Moses to Christ; and the Christian from Christ (for over 1,900 years) until the end of time. Each dispensation superseded and abrogated the former one. Things lawful in the Patriarchal age ceased to be lawful when a fuller revelation was given through Moses, and things permitted under the Mosaic law are not permissible under the perfect law of Christ. Only that which has been brought over from former dispensations and re-enacted in the Christian are binding on the followers of Christ.

If it is asked, Why did not God give a full revelation at the first? the answer is knowledge can only be communicated progressively. To teach

a-child, you must come down to its level. So God led man on from the primitive and the primary to the higher and complete standard.

### When did the Gospel dispensation begin ?

There is much confusion on this. Some say it began with John the Baptist. But we are distinctly told that he was only the forerunner, sent 'to prepare the way of the Lord.' Others maintain that it began with the preaching of Paul. Some years ago, in conversation with a preacher of the 'Brethren' type, he talked much of Peter's Gospel for the Jews, and Paul's Gospel for the Gentiles. He maintained that Paul was the only one who received a message for the Gentiles in this dispensation. When asked for proof of this he named Ephesians 3. We asked him to read it out, but although he had an out-size Bible, he refused to: so we read it for him: 'The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ through the gospel' (Ephes. 3:4-6). We emphasised that the passage he referred us to shattered his position. He said it was revealed only to Paul. Paul declared that it was revealed to the apostles and prophets, and that Jew and Gentile come into the one body through the one Gospel, and are fellow-heirs and partakers of the same promise.

As to Peter's Gospel for the Jews and Paul's for the Gentiles, Paul maintained that he and Peter preached the same Gospel; and added: 'If any man preach any other gospel unto you than that ye have received let him be accursed' (see Gal. 1). The Scofield Bible, regarded by many as the final authority, has some misleading notes. In the introduction to the Acts of the Apostles, we read: 'Acts is in two chief parts: In the first section (1-9:43), Peter is the prominent personage, Jerusalem is the centre, and the ministry is to the Jews. Already in covenant relation with Jehovah, they had sinned in rejecting Jesus as the Christ. The preaching therefore was directed to that point: and repentance (i.e., a changed mind) was demanded . . . In the second division (10:1-28:31), Paul is prominent, a new centre is established at Antioch, and the ministry is chiefly to Gentiles who, as strangers from the covenants (Eph. 2:12) had but to "believe on the Lord Jesus Christ" to be saved.'

What does Paul say about this? Speaking before King Agrippa, he said: 'I was not disobedient unto the heavenly vision: but shewed first unto them at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should *repent and turn to God, and do works meet for repentance*' (Acts 26:19-20). That one passage (many more could be quoted) shows the falsity of the above quoted notes.

### The Mosaic dispensation ended at Calvary.

Paul declares that the Lord Jesus 'blotted out the bond written in ordinances that was against us, which was contrary to us, and hath taken it out of the way, nailing it to his cross'; and as a result the distinctions between meats and drinks, and the festivals and Sabbaths of the old Mosaic law are not binding on Christians (Col. 2:14-17). The law was the shadow of which we have the body and substance in Christ. At the Crucifixion of Jesus the veil of the Jewish temple 'was rent in twain from the top to the bottom'; and an inspired writer tells us this meant that 'a new and living way' of approach unto God has been 'consecrated for us, through the veil, that is to say, his flesh' (Heb. 10:19-20).

### The Great Commission should settle the matter.

When, during His earthly ministry, our Lord sent out His disciples, He said: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel' (Matt. 10:5-6). But after His crucifixion and resurrection, of which He gave infallible proofs, He said: 'All power is given unto me in heaven and in earth. Go ye therefore and teach [make disciples of] all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.' 'Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptised shall be saved: but he that believeth not shall be condemned.' 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem . . . but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Matt. 28:18-20; Mark 16:15-16; Luke 24:46-49). The above are all the Lord's own words, and surely make it clear that the one Gospel was intended for 'all nations,' 'all the world,' and 'every creature.' Is it possible to state that in clearer language?

On the first Pentecost after the Lord's ascension the promised power came. Peter preached the Gospel of the death and resurrection of the Christ. He quoted the prophetic word, 'Whosoever shall call on the name of the Lord shall be saved.' To those pricked by the message, and anxious to get right with God, he said: 'Repent, and be baptised [immersed] every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you [Jews] and to your children [descendants], and to all that are afar off [Gentiles (Ephes. 2:11-17)], even as many as the Lord our God shall call' (Acts 2:37-39).

Yet, although the Lord's commission was so clear, Jewish prejudice confined apostolic labours for considerable time to Jews only and it required a vision to convince Peter that the Gospel was for Gentiles too; that the middle wall of partition had been broken down; and that 'there is neither Jew nor Greek . . . all are one in Christ Jesus' (Gal. 3:28).

The Scriptures make clear to us that God has no more to do with the Jews as a nation than He has to do with any other nation. The great word of the Gospel dispensation is 'Whosoever will may come.' There is no respect of persons or nations with God. People of all nations and all colours are included in our Lord's gracious call. 'Wide as the world is His command, vast as eternity His love.'

EDITOR.

## Infant Baptism.

THE letter below appeared in the *Glasgow Herald* following a discussion by Church of Scotland ministers. They did not reply to it; then someone sent a letter asking why the challenge was not taken up; and 'Must we submit to this as the truth?' No reply has yet appeared.

It is good to know that people, and many ministers, are uneasy about this matter. May this spirit spread everywhere. When all who profess to be Christians accept New Testament teaching and practice on the subject of baptism, a big step—perhaps the biggest—will have been taken toward

that unity for which our Lord prayed, and which He deemed essential to the conversion of the world (John 17 : 20-21).—Editor, S.S.

### INFANT BAPTISM

Sir,—I was interested to learn from the article in Friday's issue that the Presbytery of Glasgow intend to give notice of motion urging the General Assembly to appoint a committee to examine the whole subject of baptism in its theological and practical aspects. I sincerely hope that that approval will be obtained, and that the committee appointed will at the outset rid themselves of all tradition in regard to this ordinance and carefully examine what the Bible teaches on the subject. After all, it is the only true and reliable guide and authority.

This is a subject which caused me considerable difficulty. I was sprinkled as a child, but that had not the slightest influence in bringing me to a saving knowledge of Christ. When I came to that knowledge as a young man I then found on studying the New Testament that only 'believers' were baptised and that the mode was by immersion. I, therefore, was baptised by immersion, thus publicly confessing faith in Christ. It seems to me that the New Testament teaches that baptism is the outward symbol of an inward reality, and shows in type that I reckon my old sinful nature is crucified and buried with Christ, and that by the renewing of His spirit I am risen again to walk with him in newness of life.

I also found in my study of the New Testament that there is no ground for the theory of baptismal regeneration, nor for the phraseology used by some clergy that the child is 'acknowledged to be a member of the Church of Christ, and by baptism is ingrafted into His body.'

I believe if the Church of Scotland completely discard these practices, which seem to be relics of pre-Reformation days, this step might be the opening of such a time of revival as has not been seen for many years.—I am, etc.,  
LAYMAN.

## Meditations.—7.

'THE Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened' (Matt. 13 : 33 ; Luke 13 : 21).

According to Jesus (Matt. 16 : 12) and Paul (1 Cor. 5 : 6 ; Gal. 5 : 9) leaven in Scripture language is symbolic of evil and corruption. The generally accepted teaching of this parable is that, as the leaven permeates the meal, so will the Gospel of the Kingdom permeate society and the world be converted. If this be true then it conflicts with other plain passages of Scripture. According to Paul (2 Thess. 1 : 8) when Jesus comes again there will be those that 'know not God' and those who 'obey not the Gospel.' We cannot agree that Jesus would use a symbol of error to denote truth when He Himself had specified its use, or that the Spirit would run counter to Him when speaking through His Apostle. We are safe in the guidance of Jesus and Paul.

The fault comes through reading the parable that leaven represents the kingdom instead of the fact that the woman and meal denote the kingdom, the Divine administration of God. If therefore leaven, representing error, is introduced into something, it must of necessity be truth. One does not put truth into error but error into truth, and so corrupt the whole. A person will not put a sound apple among bad ones and expect them to become sound. But place a bad one among sound ones and they will become bad ultimately.

The woman represents the Church who had access to the kingdom, and to whom the truth of God was entrusted, unleavened as Paul says in 1 Cor. 5 : 7, 'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.'

The meal being a symbol of this truth. We understand the three measures to mean this truth as revealed in history, law and prophecy. Into this truth of God the woman (the Church) introduced false teaching until the whole Church became corrupt.

The Apostles from Pentecost onwards delivered the soul-sustaining truth to the Church. As they laboured, the 'mystery of iniquity' commenced operations, and the 'man of sin' developed until he became an established despot. Till the time was when, in the plenitude of her power, the woman (now an apostate Church) riding upon the scarlet coloured beast, could shut up the oracles of God and no man could compare truth with error.

The leaven had indeed entered into the Church and not a single congregation as planted by the Apostles remained. There was not a Divine truth she had not corrupted and perverted to her own base ends. The words of Jesus, 'till the whole was leavened,' became an accomplished fact.

A. JACKSON.

## World Evangelism.

### 3. Our Mission : World Harvest.

'LAUNCH out into the deep, and let down your nets for a draught' (Luke 5: 4). 'Fear not; from henceforth thou shalt catch men' (Luke 5: 10). 'But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest' (Matt. 9: 36-38).

It does seem to me that we are fast becoming a nation of grumblers. The weather usually is awful; it is either 'too wet' or 'too dry'; 'too hot' or 'too cold.' Then we have a good grouse about the food situation, 'the meat shortage'; 'the sugar'; 'the tea'; 'the butter.' We grumble about the cost of living; 'the prices are going mad'; 'wages are not enough,' and so on. Grumbling is like measles, highly infectious. We get it in the assembly and it dominates our thinking. One discontented brother or sister sets others complaining. 'Times are bad,' 'people are apathetic,' 'the masses are indifferent,' 'why waste money on missions?' 'missions cost money.' 'Why have a mission? Why not save the money for special speakers?' 'Summer isn't the time for special efforts'; and 'you'll never get them coming out on bitter cold nights.'

Brothers, let us stop grumbling. If we have to wait for everything to be in our favour we shall never do anything. Many a false step is made by standing still. Millions of men are *waiting*. We say come, and they don't come—so we must *go*. It's not enough to attend the meetings at week-ends, to have a good time at our own price, listening to a brother hammer away preaching to folks who do not come to listen to him.

We have a responsibility to God. Masses of men know nothing of the saving power of the Gospel. They are waiting to be caught. 'Fear not: from henceforth thou shalt catch men.' 'Launch out into the deep, and let down your nets for a draught.' 'The harvest truly is plenteous but the labourers are few.' 'Is it sometime yet?' a boy asked his mother, for she had promised to buy him a pocket knife sometime. Some brethren mean to serve, sometime. God says: 'Behold, now is the accepted time: behold, now is the day of salvation.' God wants us to fish for men *now*. Note how the rich man, in Luke 16, wanted to become a missionary when

it was too late. 'Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house : For I have five brethren : that he may testify unto them, lest they also come into this place of torment.' But it was too late. Let us not neglect the lesson. We must 'redeem the time,' we must 'buy up opportunities.' It is well to remember, brethren, that great opportunities seldom employ an advance agent.

### **I go a-fishing !**

So, brethren, let's go a-fishing!—a-fishing for men! 'Come ye after me, and I will make you to become fishers of men.' Fishers in your town and in mine, fishing in your street and in mine ; in every city, town, village and hamlet.

'I go a-fishing ! we also go with thee !' Stay a moment ! Your qualifications, please ? No ! we are not interested whether or not you can read Greek, or Latin, or Hebrew, and we are not too bothered whether you know good English, so long as you know Christ. If you have been with Jesus, and you promise not to rock the boat, you are heartily welcome. We want men who will pull on the oars ; for our captain has commanded us to 'launch out into the deep.' Oh ! and by the way, we hope you are not afraid to lose a fly if it means catching a trout. You see, men who are members of this crew must realise if they must find, they must lose ; if they want to get, they must give. Ready ! then heave away ! for we shall never get anywhere if we never start, and millions of fish are waiting who know nothing of the dynamic power of Christ, and they need the Gospel.

### **Keep out of sight !**

If we are to be successful in our task of fishing for men, we must follow the example of all good fishermen—keep out of sight. We may be very important men in the assembly ; at our business ; in our homes, but in this task of fishing for men we are not to be seen. It must be Christ first ; Christ last ; and Christ in between. 'I, if I be lifted up from the earth, will draw all men unto me.' When the fish are hungry they go in search of food, and who is better able to feed them than the One who said : 'I am the bread of life : he that cometh to me shall never hunger' ? Paul said : 'I am crucified with Christ : nevertheless I live : yet not I, but Christ liveth in me.' We must say :

'Make this poor self grow less and less,  
Be thou my life and aim ;  
O make me daily through Thy grace  
More meet to bear Thy name !'

### **Don't talk too much.**

We are so eager that we should have 'our twenty minutes,' that we scare the fish away. As one writer says : 'You speak so loud, I can't hear what you say.' Some of us are so full of 'I, I, I,' that, like the brook, we could 'go on for ever.' It is not my work ; my home ; or my children, that the man outside of Christ wants to know about, but to know about the Saviour.

### **Learn from other fishermen.**

The Master Fisherman said : 'Come ye, after me, and I will make you to become fishers of men' (Mark 1: 17). He was a fisher of men. Matthew the publican, Nicodemus, the Samaritan woman, Zaccheus, Mary called Magdalene, the woman taken in adultery. Watch Him at work and you will see the touch of the Master hand. Had he not come to seek and to save the lost ? 'For I am not come to call the righteous, but sinners to repentance.' Brother ! Sister ! He needs you in this greatest of all tasks,

and He wants you not to be satisfied with the job of labouring ; he wants you to be a craftsman. Shall we find time to sit at His feet, to learn from Him ? He can and will help us.

‘Throw out the life-line across the dark wave,  
Here is a brother whom someone should save;  
Somebody’s brother! oh, who then will dare  
To throw out the life-line his peril to share.’

Peter, the fisherman, said : ‘I go a-fishing.’ He did, and landed three thousand souls in one catch. Peter didn’t whisper sweet fairy nothings. He went out to convict men of sin, and he used the sword of the Spirit to do it. Peter was sure of Christ ; sure of power ; so he launched out into the deep ; and let down his net for a draught. He had been with the Master Fisherman and was fully alive to the fact that the reason Jesus came into the world was to save sinners. He realised that men and women whose lives were broken and battered needed the saving power of the Christ to bring them into a new relationship with the Father. He knew also that God saw the possibilities of those disfigured lives, that He saw them as they could be, and it fired him to throw the line, working in partnership with the Holy Spirit, who was to do the convicting of sin, righteousness, and judgment. We shall win souls for Christ in the same way, not by preaching about Shakespeare and Wordsworth and the like. We must preach Christ, and Him crucified.

Paul, the fisher, to the Gentiles, said : ‘To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some.’ He baited his hook according to the fish he had in mind to catch. We must keep our eyes on the fish, study habits, tastes, prejudices, discover the bait and throw the line. ‘Simon, answering, said unto him, Master, we have toiled all the night, and taken nothing : nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes : and their net brake.’

Brethren, our mission must be World Harvest.

LEONARD MORGAN

## The Need of the Age.

WHAT the religious world to-day needs is not merely Reformation. Of attempts at this there have been amply sufficient to demonstrate its comparative ineffectiveness. Far be it from us to underrate the value of much that has been accomplished, but to stop short of a

### Complete Restoration of New Testament Christianity

is to stop short of the Divine ideal and to that extent to fail in conforming to the Divine will.

Of creed-making there has been abundance, from the days when the bishops assembled at Nice by command of Constantine to formulate the faith in human fashion, till the last year of grace, which witnessed the publication of the Free Church Catechism.

The labours of all such councils, synods and committees have been far worse than needless. They have not only gone on the assumption that a humanly devised creed was requisite, but their efforts have tended to obscure, if not subvert.

### The one Divinely approved Confession of Faith

At the baptism of Jesus, God, from the open heavens, declared, ‘This is my beloved Son, in whom I am well pleased.’ In response to the Saviour’s

query—'But who do ye say that I am?'—Peter said, 'Thou art the Christ, the Son of the living God.' This creed was at once stamped with the hall-mark of heaven. Jesus said, 'Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee that thou art Peter [stone], and

**Upon this rock I will build my church,**

and the gates of Hades shall not prevail against it.' Such is the faith once for all delivered to the saints, the foundation upon which the Church of Christ is built. Hence the Apostle John tells us the object of his writing was to lead his readers to believe that Jesus is the Christ, the Son of God, that believing they might have life in His Name (John 20: 30-31).

**The age needs a Restoration of the original Creed.**

But important as it is that the faith of the first Christians should be held without addition, subtraction, or alteration, it is equally important that the Gospel of Christ should be held and preached as at the first.

When Peter expressed his firm conviction concerning the Messiahship and Deity of Jesus of Nazareth, it is evident from the self-same chapter which contains the record, that he did not comprehend all that his creed contained. From that time Jesus began to show His disciples that He must go up to Jerusalem, suffer, die, and rise again the third day. Peter, the Confessor, took Him and began to rebuke Him, saying, 'Be it far from thee, Lord: this shall never be unto thee.' And yet we know that if these events had not transpired there would have been

**No Gospel to proclaim to a world sunk in sin and helplessness!**

The Gospel which Christ, after His rising, commanded the Apostles to preach in all the world is expressed in Paul's well-known words: 'That Christ died for our sins, according to the Scriptures; and that he was buried; and that he hath been raised on the third day, according to the Scriptures.' This was not Paul's Gospel only, but so essentially the Gospel of Christ.—God's power unto salvation to the believer—that the Apostle (Gal. 1) solemnly denounces a fearful curse—twice repeated—on the head of Apostle or Angel who preaches any other Gospel.

The simple way of salvation laid down by the risen Christ, is that those who hear the Gospel, should with the heart believe it, renounce their sins, and put on Christ in baptism. Such are assured by Him that they 'shall be saved,' and Paul tells the Galatians: 'Ye are all sons of God through faith in Christ Jesus. For as many of you as were baptised into Christ did put on Christ.' This age needs a complete restoration of

**The ancient Gospel with its simple conditions.**

The baptism of New Testament times was clearly believers' immersion in water into the name of Father, Son, and Holy Spirit. Jesus was baptised 'in the river of Jordan.' John was baptised in Ænon, near to Salim, 'because there was much water there.' Philip and the eunuch had not the water brought to them, but they came to the water, and they both went down into it, and Philip immersed the eunuch. Such was the baptism commanded by Christ, and practised by His earliest followers. Hence Paul could appropriately remind Christians that they had been *buried* with Christ in baptism and therein also raised with Him. This question is capable of definite settlement by any intelligent believer for himself, even if he does not know *alpha* from *omega*.

**Our age needs the restoration of the original bath**

to its proper place. There can be no real Christian unity without it.



The dying Redeemer requested His disciples to remember Him in the institution He established on the night of His betrayal, viz., the breaking of bread. The first Christians continued steadfastly in the breaking of bread amongst other specified matters (Act. 2:42). Luke tells us of their assembling on the first day of the week for this purpose, his words implying that this was their custom. Nobody competent to speak on this point really questions the fact. This age needs

#### **A complete restoration of the memorial feast**

to its primitive place, not merely as a weekly observance, but as the central part of the service of Christians when met for worship on the Lord's Day. This is the true antidote to

#### **The Romish "mass," and its ritualistic imitation.**

Then, the first Christians recognised the fact that with the change of priesthood there came also a change of law (Heb. 7:12). They were not under the law of Moses, yet were not without law, but under law to Christ—under the *New Covenant* and not under the *Old*. They were taught to avoid confounding or mixing up the two covenants, a mistake which in our time is the prolific source of confusion. Men need to re-learn the art of

#### **Rightly dividing the word of truth.**

If we want Judaism we do not turn to the New Testament for it. There we should find many references to it, but the system itself we find in the Law of Moses. If we want to find the once-delivered faith we need not to go to the Old Testament. If it we may find many predictions relating thereto, but the system itself is found in its beauty, fulness, and perfection in the New Testament writings.

The Gospels were written to prove the claims of Jesus to the Messiahship. The Acts of Apostles show us how Jews and Gentiles were evangelised and brought into fellowship with God and each other in the body of Christ, which is the Church. The Epistles were all addressed either to individual Christians or to Churches of Christ, to correct errors in faith and conduct, to develop and illustrate the teaching of Christ, and to mould the lives of Christians. The Revelation affords prophetic forecasts of the struggles and final triumph of Christ and His people over sin and Satan. This age needs

#### **A complete restoration of the New Testament Scriptures.**

to their rightful place of authority as the one all-sufficient guide in all pertaining to faith, practice, polity and life—as the very voice of the Christ of God, the only Head of the Church! And what piles of rubbish, human traditions, creeds, decrees and laws would thus be swept away!

People brought to Christ, as stated above, and content with His will, and to be guided by His Word, would be Christians of the New Testament type, having no use for human designations

#### **Such as Baptist, Methodist, or Congregationalist ;**

which they would rightly rank with the forbidden use of the names of Paul, Apollos, and Cephas. In relation to Christ as teacher they would be *disciples*; in relation to God, His *sons and daughters*; in relation to each other, *brethren*. And in their associated capacity they would not be Presbyterian, nor Independent, nor Episcopal Churches, but each assembly would be a Church of Christ, and a number of such would be the 'Churches of Christ' in the country referred to, as, for example, 'the Churches of Judæa,' 'the Churches of Galatia.'

## CORRESPONDENCE

### BRO. JOHN SHARPLES—AN APPRECIATION

Dear Bro. Editor,—It was with profound shock that we in Yorkshire learned of the passing of our esteemed Bro. John Sharples, of Blackburn, and I would like to pay my tribute to one whom I have known and loved in the Gospel for well over twenty years.

We have happy recollections of him visiting Yorkshire on quite a number of occasions in spite of his incapacity, and remember escorting him, along with another brother, on bicycles to Bradford, but so skilful was our brother in the use of his wheel-chair that he soon left his would-be escorts far behind. We caught him up at the station and saw him on the train.

The writer had the privilege of speaking at Blackburn on June 20th, at what must have been very nearly his last meeting with the brethren. We remember closing our discourse with the words of the hymn 'Take time to be holy,' the last lines of which read:

Thus led by His Spirit to fountains  
of love,

Thou shalt be fitted for service  
above.

We little realised just how soon our dear brother was to be fitted for higher service. We thank God we were privileged to know him, and carry—and will carry while memory lasts—most fragrant memories of his life of endurance and service.

We look to the time when we shall meet him again. Then, not strapped to a stool by the limitation of physical infirmity, but with a 'body like unto His glorious body.'

We extend our heartfelt sympathy to his sorrowing relatives and brethren.

HAROLD BAINES

### THE CHRISTIAN AND WAR

(Concluded)

Did Cornelius cast away his centurions uniform after his conversion? We are not told anything in that respect, but according to the teaching in the N.T. he could not continue to hold this position and do as Christ asked him to do. 'Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the

unjust. For if you love them which love you, what reward have ye? Do not even the publicans the same? And if you salute your brethren only, what do ye more than others? Do not even the publicans so? (Matt. 5: 43-47).

As Bro. H. suggested, God set up a government in America. He also sets up one in Britain, in Germany, Russia, and all other countries for the government of the people. Therefore you make God a God of war and confusion. Don't let us be misled, God at first allowed a government to be set up for the good of the people, but he is not responsible for what they do. 'God will render to every man according to his deed.' Rom. 2:6; 2 Cor. 5:10; Rev. 20: 12-15).

If one nation goes to war against another, for example America against Britain, then the Christian in America would be fighting against his brethren in Britain, and vice-versa. Would that be right? No! How then can we obey the powers that be in things that are for earthly gain and also evil, because it would be evil and sinful to kill your brother. It would be better if we keep to the Word of God. 'Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you (Luke 12: 31).

In the September issue, Bro. H. speaks on 'The Super Church.' He says, 'The Christian soldier cannot fight with the enemy's weapons. He must be content with the sword of the Spirit, which is the Word of God. He must contend earnestly for the faith once for all delivered to the saints.' With this I agree, but he is contradicting his statement in the August issue, for he is willing to take up the carnal weapons which are of our biggest enemy, the devil. 'But the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds' (2 Cor. 10:4).

John writes: 'Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him (1 John 2:15; James 4: 4-7). 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory (Col. 3: 1-4).

'Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering. Forbearing one another, and forgiving one another. If any man have a quarrel against any: even as Christ forgave you, so do ye also. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in

your hearts, to the which also ye are called in one body; and be ye thankful' (Col. 3: 12-15).

'Come out from among them and be ye separate, for what fellowship hath light with darkness, and what concord hath Christ with Belial?'

DAVID CHALMERS

### THE AMERICAN SCENE

Dear Editor.—My contention in the article which Bro. Ferguson criticised, and in my subsequent letters, is simply this: 'Christians here and abroad can, and must, learn from one another.' My brother objected most strongly to that contention, asserting that discussion of differences between Churches of Christ here and in America was 'a waste of words and precious time.' He later changed his position somewhat, admitting the fallacy of asserting that we had nothing to learn from the Churches in the U.S. He said: 'That is far from my meaning.' The reader will observe that our brother has in reality conceded my point: that we can learn from our brethren overseas. However, he demurs when I say we *must* learn from them, and that frank discussion of differences is imperative. Well, I find it hard to understand how he can reasonably arrive at his position. If Christians in other lands have something to teach us, then we can never learn it unless we honestly investigate points of difference between us.

In previous letters, I have made it clear that my visit was to Churches of Christ in the U.S.A. and Canada. I did not visit nor have any fellowship with the so-called 'Disciples of Christ,' or any other sect. Yet Bro. Ferguson is apparently still confused on this point. He writes at length on 'disloyalty to the teaching of Christ and His Apostles; the differences that allowed for instrumental music, for the use of the word Reverend, for associating with sectarianism and its practice of infant sprinkling . . . etc.' Surely he knows that Churches of Christ in the States and Canada are as much opposed to these things as we are in this country? I suggest that he (or anyone in doubt on this point) talk to Bro. David Allen—at present labouring in Slamannan district—or to Bro. Ketherside, soon to arrive in Belfast. Regardless of their internal differences on other issues, it can never be said that Churches of Christ on the American continent subscribe to any of the things Bro. Ferguson here enumerates. The brethren I have mentioned come from those Churches, and on all these 'issues' their witness is identical with our own. To suggest that these brethren 'fraternise with sectarian Churches and adopt their modern versions of Christianity' is to betray ignorance of the facts. It is

simply not the case. This is not said in any harsh spirit—but please let us be careful not to assume things which we do not certainly know. Our brother's latest letter is ample proof of the need for discussion between Christians 'here' and 'there'—if only that he might learn that such charges as he makes are not founded in fact. He accuses them of 'modernism'—and again he is wide of the mark. In all my visits among Churches of Christ over there I never met, nor heard of, any Church which tolerated modernism. On the question of the authority and inspiration of the Word, these brethren are at least as sound as the loyal brethren here. This is just one more reason for frank, mutual exchange of views—it would dispel false ideas in the minds of brethren on both sides of the Atlantic.

Our brother talks about correcting me in my use of the terms 'Believers and Saints.' He says: 'It is so obvious that he means any or every sect who practice any form of religion so long as it goes under the name of Christ, whether they follow His teaching or that of man.' Bro. Ferguson is grievously in error in this. In my articles and letters, I never used either term to refer to any but to Churches of Christ. I do not believe that the denominations are our 'Brethren'—and no impartial reader could read that into my writings. Let us beware of the attitude which dictates that we shall see only what we are looking for in controversy. Let us recognise, too, that others do not become sectarians because they differ from us. The Word of God is the standard by which all teaching must be examined.

Bro. Ferguson has repeatedly ignored my query about differences among brethren in this country. I mentioned such questions as women's work in the Church, laying on of hands, and carnal warfare. He speaks of these as 'various opinions . . . which will never divide any Church of Christ who take their stand only on the fundamental principles of Apostolic teaching.' I'm sure the majority of brethren in this country would deny that these things are matters of opinion. Does he himself regard it as merely a matter of opinion whether or not sisters should preach and teach when men are present? Would that issue 'never divide any Church of Christ'? I wonder if he would remain in membership with a Church which had a 'woman evangelist' holding services?—this has happened among 'Co-operation' churches.

Our brother has not answered my question: will he refuse to discuss these differences with his brethren in this country? I am persuaded that he will not—he readily discusses them with me through the columns of the 'S.S.' Well, then, if it be right for the saints in this land to discuss points of difference in frank, honest investigation—how can it

possibly become wrong for the same people to discuss the same differences (and any others) with brethren overseas? In admitting that discussion of differences is right in this country, my brother has admitted the principle he has vainly attempted to oppose: that Christians at home and abroad can and must learn from one another. They do so only when they meet in the honest recognition that all the truth is not shut up in any one country. Bro. Ferguson well wrote: 'It makes no difference what country has religious errors, they are still wrong.' On the three issues I have mentioned members of the Church conscientiously differ. Both sides can't be right—that's certain. It is equally certain that the opposing views can never be reconciled, and agreement reached, without frank discussion around the Word of God.

All I have written has been with the kindest regards for Bro. Ferguson. If our Christianity is worth anything at all it surely means that we can differ from others without allowing any element of personal animosity to enter in. Let us never shrink from honest controversy. Error flourishes where discussion is forbidden. Truth has nothing to fear from investigation. Then let us welcome—nay encourage—it. If what we believe is right, every successive examination of our teaching will confirm our faith. If what we believe is wrong, examination will reveal it, and the sooner we know it the better. Let us be true 'disciples'—men and women who recognise that they have much to learn. Let us be willing to embrace the truth regardless of who teaches it. In our opposition to sectarianism, let us not forget that those who fail to recognise that they have yet much to learn are sectarians indeed. Let us 'buy the truth and sell it not.'

A. E. WINSTANLEY

[This correspondence must now close.—Editor.]

Dear Bro. Crosthwaite.—In reply to the letter of Bro. J. O. Phillips, editor of 'The Truth,' I would say that it is not necessary to answer in detail all the various matters he has raised, as most of these have since been amply covered by my last two articles. There are, however, just two points I would make.

Our brother writes concerning myself, 'I think that our brother has been misled, to some extent, concerning the attitude of the American brethren generally on the question of open and closed communion and mutual ministry.' But I would ask, was not Bro. Phillips rather prejudging my views, considering the fact that at the time he wrote his letter I had not expressed any definite opinion on these matters, but was merely dealing with matters of history and some

general principles? How then was he to know whether I had been misled or not?

Again, our brother concludes his letter by saying, 'I think most of the British brethren would be better off without the American influence.' But does not our brother realise the logical end of his own argument? For, if this is so, and I say this in all brotherly kindness, then he of all people should follow his own advice, and should neither have distributed his paper 'The Truth' in this country, nor even have entered this present discussion!

L. CHANNING

## SCRIPTURE READINGS

April 1.—Isaiah 59:1-19; 1 Cor. 5.

April 8.—Job 11; 1 Cor. 6.

April 15.—Malachi 2:7-17; 1 Cor. 7:8-24.

April 22.—Psalm 115; 1 Cor. 8.

April 29.—Jeremiah 20:1-13; 1 Cor. 9.

**The Sin in the Church.**—It is quite obvious from what we now read that the standard of morals in this early Church was below the normal civilised standard of to-day (though that appears to be fast deteriorating). We have to remember what a low state of society existed in the ancient world. Sexual vice was encouraged by idol worship (the creature rather than the Creator), and its wickedness was only realised perhaps by the Jews with their high standard, and those associated with them, or with the 'select' few who did hold to better morals. But the sin in the Church which is here rebuked was detested even among the heathen. What a deep sorrow must have filled the heart of their 'father in Christ' to hear of the indifference of the members to this failure and disgrace. The punishment of the sinner had to be severe lest the apostle should seem to condone the sin, yet the purpose of the discipline was the saving of the soul. It is not certain what is meant by 'delivery to Satan,' but it would fit the picture if it indicated both shutting out from the fellowship and infliction of physical suffering conformable with the nature of the sin. Vice of this kind leads often to dire physical consequences, though the spiritual consequences are indeed much worse—if seldom realised to be so. The Corinthian Christians were puffed up else they would not have been quarrelling among themselves, or belittling the apostle. They had not recognised the terrible disgrace. By condoning the sin they were sharing it—like Eli and his wicked sons.

**How to treat sinning brethren.**—Paul had written before, giving instruction

not to keep company with certain brethren, but had been misunderstood or misrepresented. He had not been referring to casual and necessary intercourse with the world, only to their conduct towards those in the Church who had debased its standards. The fact is we ought to show our disapproval of misconduct on the part of our brethren by refusing their company, but never without letting them know why. Here is a form of 'excommunication'—a remedial and loving effort, not a penal and final punishment. We have to be careful, knowing our own weakness, in what spirit we shall exercise this needful sign of disapproval. Please observe the partners in the list of sinners—covetous, railers and extortioners, perhaps respectable by ordinary standards, yet how many 'railers' may be so, unknown to themselves? Talking loudly of another's failings, grasping the half-pennies or extracting the utmost of work for the least pay, are not generally recognised as being in the same list.

**How to deal with disputes.**—Disputes do occur between brethren from time to time—sad to say—and then a mediator is necessary. Lawsuits may even be undertaken. The apostolic rebuke should prevent this now at least. The sins at Corinth were (if we can really say such a thing) more excusable than the same sins would be to-day. There is irony in verse 4, we feel, and it was needed. The obvious cure of such evils in the Church is to do what Jesus did—'take wrong,' 'be defrauded.' There is nothing so easy or so common as resentment, yet the spirit of Christ utterly forbids it. How far have we got in our imitation of Christ?

**Sins against the body.**—Material and physical desires should not rule us. Even justified and quite harmless habits with eating should be judged by their effect on others—unselfishly. We cannot say 'I'll do what I like anyway—it's no business of yours.' It would be like saying with Cain 'Am I my brother's keeper?' How much more is it wrong to sin against our bodies, defiling that which has become by our new birth the dwelling place of God's Holy Spirit. We are besides the purchased possession of God, purchased by Christ's blood.

**Advice about marriage.**—It seems clear that Paul had received request from the Corinthians for advice on certain problems, possibly: 1, Marriage; Marriage in another view; 2, Things offered to idols; 3, Spiritual gifts; 4, The collection. Polygamy is here clearly shut out of Christian practice. True consideration for one another should rule husband and wife. There is not a command to marry, and for some who are so disposed by nature and character, and by the call of God, to be single is better. We should in

this connection read our Saviour's comments in Matt. 19:3-12. Further instructions obviously refer to the cases arising from the conversion of wife without husband or husband without wife. We can well imagine the differences which would crop up in this close relationship when the partners hold opposite beliefs on the most important thing in life. The incompatibility of Christ and Belial is obvious and decided, and introduced into the closest human relationship it makes separation reasonable. The Christian partner must not be the cause of that separation but make every effort, prayerful, studious and persistent, to avoid it. The children should also be considered. It remains true nevertheless that Christ must take the first place in the heart—wife or husband not excepted. Separation might become a necessity, and this would be recognised and not held against the victim.

#### **The Christian and the circumstances.**

—Arising from the possibility of man or woman having to leave wife or husband through adoption of the new faith, we have the instructions not to seek to change our place in life just because of our new life, but to use our circumstances whatever they are for the advancement of that cause. Even nationality in the case of a Jew is not a barrier to a true profession of Christianity. Each disability can be changed to a blessing and be used by God in the development of Christian character, and the salvation of others. Hence, even slavery, which is so contrary to Christ's way, is not to be rebelled against. The spread of its teachings must slowly but surely do away with abuse.

**More advice about marriages.**—Marriages in those times were arranged by parents. They are now in some countries. Paul was anticipating difficult times and suffering for Christians and some of the advice is accordingly special to the time. There is still no prohibition of marriage, but a decided warning of greater trials if its responsibilities are undertaken. 'Forbidding to marry' is a sign of apostasy. The advice is first to the individuals undertaking marriage, but it is transferred to the father from verse 36 onwards. We note from verse 39 that a widow should marry 'only in the Lord.' This should be enough to keep Christians from marrying outside the Church anyway. The word used for 'think' (verse 40) 'implies full persuasion' on the point, not doubt as it might with us now (J. J. Lias).

**Meats offered to idols.**—The question dealt with in these verses is one which does not directly affect us now. It was a very urgent one then. Parts of sacrificed animals both under Jewish law (Lev. 7:15-16; 22-30) and in heathen worship, were kept to be eaten by priest and

worshippers. Thus meat would be sold in the markets which had been part of sacrifices to heathen dieties in Corinth. Besides this such meat would be used in feasts, parties, or ordinary meals in heathen households. Christians might be present at such. We have a related subject in Romans 14. Jewish Christians would not meet this temptation (if such it was regarded) because of their separate life before becoming Christians. The Gentile Christians, reared in heathen superstition would not have so clear a realisation that idols were nothing in the world. Hence a selfish and intolerant attitude on the part of the more enlightened members would be a stumbling block to others. Christians must not harbour a contemptuous attitude towards others—'what hast thou that thou didst not receive.' 'Let each esteem others better than himself.' If we boast of knowledge, remember it is that which puffs up, and a balloon is easily burst. Let us love one another rather because that builds up a solid construction. Self-sacrifice is required, in keeping with the instruction to avoid every appearance of evil.

#### **..Apostolic example in self-abnegation.—**

If the more enlightened of the Church at Corinth are required to exercise self-restraint in consideration of their brethren, they have the example of Paul himself in other matters more difficult. He had every right to expect and take help from his converts but he did not take advantage of such a right. There could be no possible doubt about his apostleship in relation to that Church. The commands of God and His arrangements in the Law abundantly show that preachers and other workers have a right to their keep when giving full-time to God's work. Paul had not done this. It was his special joy and glory that he worked to support himself while giving himself to the spread of the gospel, yet he felt that nothing to glory in seeing if he had not willingly done it, he felt the obligation so deeply he would still have had to do the work. His behaviour in different circumstances might seem to some to be inconsistent, but his great object was to 'win some.'

**Encouragement to self-restraint.**—Corinth was world famous for the Isthmian games held not far from the city every three years. The event was almost a religious festival. All would understand the reference to training and running. The athletes would have to abstain from every luxury, and to go through the most rigorous exercise and training for ten months before they ran, and they only ran to get the praise of men and a fading crown. The Christian is in a battle or a race which is lifelong, requires all the powers God gives and he can use, and ends in an eternity of transcendent bliss — an incorruptible inheritance.

R. B. SCOTT

### CHANGE OF ADDRESS

John Garnett, 6 Bellwood Crescent, Thorne, near Doncaster.

### BIRTH

On February 26th, 1951, to Geoffrey and Bessie Lodge, of Morley, the gift of a son, Martin.

### BOOKS WANTED

'Conversion to God,' by Alexander Brown.

'Philosophy of the Plan of Salvation.'

'Introduction to the Scriptures,' by Horne.

'Hours with the Bible,' by C. Geikie.

'Scientific Investigation of the Old Testament,' by Robert Dick Wilson.

Prices, etc., to Bro. C. W. Sheppard, 214 S.W., 5th Avenue, Perryton, Texas, U.S.A.

### LONDON GOSPEL TENT MISSION

Will those intending to support this effort please write at once giving numbers and needs. Difficulty in booking accommodation makes us request this favour.—R. B. Scott, 96 Chetwynd Road, London, N.W.5.

### COMING EVENT

**Hindley Bible School.**—May 12th to 17th inclusive. Early morning prayer meetings, lectures, forum, questions answered, open-air and Gospel meetings, are some of the items on our programme. We invite you to come to enjoy them.

To help us in our work of supplying adequate hospitality, please write now to let us know you are coming and for how long. Hospitality secretary, Tom Kemp, 52 Argyle Street, Hindley, Wigan.

### EVANGELIST WANTED

The Slamannan District Churches of Christ, desiring to have an Evangelist of their own, want the full-time services of an able and sound Gospel preacher.

Enquiries to be sent to Hugh Davidson, 107 West Hamilton Street, Motherwell, Lanarkshire.

## NEWS FROM THE CHURCHES

**Aylesbury, Bucks.**—We are pleased to be able to announce that a man and his wife have come out on the Lord's side. Bro. and Sis. J. Irving were immersed into Christ by Bro. R. Scott, at Kentish

Town, London, on the first Lord's Day in March. Our two new members are keen for the work, and we believe will be a constant joy and help in seeking other souls. Bro. Ernest Cole, who is here with us, was used of our Master to interest them in the Scriptures, which is able to make wise unto salvation. W. J. COLE

**Belfast (Berlin Street).**—We are pleased to report that we are enjoying a visit from Bro. W. Carl Ketcherside, of St. Louis, Missouri, U.S.A., and we feel sure that those brethren who met him on his last visit to the United Kingdom, about four years ago, will agree that 'enjoying' is the proper word. Carl arrived here on the 16th February, for a stay of three months, at Belfast. On the Lord's Day following, he met with the oversight to discuss the work, and plan for the earlier part of his stay, but we found that our ideas and Carl's were so much in line that we were able to lay out a complete programme for the whole of his stay, though it is flexible and can easily be re-moulded.

We have a Bible Class on Monday at 8 p.m., which continues on Saturday at 7.30 p.m. Carl conducts this class. He is present on Lord's Day mornings, but, by his own request, we conduct that service with the speaker as normally planned. We believe this to be a sound and sensible system, because it enables mutual ministry to continue and develop, and, if necessary, gives to local brethren an opportunity to receive helpful criticism of their speaking ability. At the School, he helps as required and takes the Bible Class. The Gospel is proclaimed Lord's Days, Wednesdays, Children's meetings on Tuesday and Sisters' meeting on Fridays. Each receive his help and attention.

It is our great pleasure to report that we have witnessed the immersion of two people during this time. Bro. Charles Howe, on the 28th February and his wife Sister Howe on the following Wednesday. We have known them both for a long while now and we rejoice at their obedience to the Gospel.

Working together with Carl has been a pleasure because we find him to be a genuine exponent of mutual ministry; eloquent and vehement in upholding the authority of the office of Elder in the Churches, and equally so in endeavouring to demonstrate the responsibilities of that high calling. Seeking to show to every member his or her responsibility and to open anew to all the Word of God, the pillar and ground of the truth. May God bless us in our continued labours together, for his Name's sake.

C. I. HENDREN

**Ilkeston.**—It was a real pleasure to receive on February 6th a 'flying visit' from Bro. F. B. Shepherd, of Sweetwater, Texas, U.S.A. Bro. Shepherd, we learn,

is a very busy man as preacher, teacher and writer. He labours with a group of Churches who sacrifice much time, effort and money in the spread of the pure Gospel and in the establishment of new congregations wherever and whenever they are able. Our American brethren certainly set the pace for us in evangelism. We listened to a fine sermon on 'The Divine Potter' (title our own).

It also gives us joy to record yet another reward for our work in the School. We were encouraged by the baptism of Robert Leonard Winfield, on February 15th, at the age of seventeen years. May he continue faithful in the new life begun that it may prove very fruitful in the service of his Lord.

S. JEPSON

**Ince.**—The Church here is thankful to God for a further addition. On Lord's Day, February 11th, Mr. Richard Shields obeyed the Gospel invitation and was baptised into Jesus Christ. May God bless him richly and use him to lead many more to the Saviour.

A. E. WINSTANLEY

**Kentish Town.**—The Church here rejoices to be able to report two baptisms since last reporting. A young man, Arthur Cleave, was immersed on January 14th, and one of maturer years on February 18th. The latter, Mr. Howell, had been a lover of the Lord for many years, and had only come to realise the need of this act of obedience recently. We trust these will both prove most useful to the Lord. It was our pleasure to serve the Church at Aylesbury also with the use of our baptistery on February 25th for Mr. and Mrs. Irvine whose addition to the Church there gives cause for profound thankfulness. May they also find themselves much occupied in the work, as indeed is already promised.

During the eight days beginning February 25th we had the kind service of our Bro. F. B. Shepherd, of Sweetwater, Texas. He gave much sound and searching teaching, addressing the Church on the Lord's Day mornings, and preaching the Gospel six times during his stay. He returned to the States on Monday, March 5th, having served a number of the British Churches in this way. May God continue to bless his labours.

R. B. SCOTT

**Kirkcaldy (Rose Street).**—Another milestone in the long history of the Church here was passed on February 24th when we had our annual social. A good company of brethren and friends assembled and enjoyed a fine programme of choir pieces, songs and recitations. Bro. David Allan (U.S.A.) gave a splendid address. He also served the Church on Lord's Day, 25th February. Altogether we had a splendid week-end, rich in Christian fellowship.

It is with great pleasure that we record an addition to our numbers. A young man, James Lonie, who had been attending the gospel meetings at Crossroads Church, decided to put on his Lord in baptism, and this was duly done on Wednesday evening, 7th March. Our young brother resides in Kirkcaldy and was accordingly received into fellowship with us on Lord's Day, 11th March. Our thanks are due to our Crossroads brethren for bringing this young man into the kingdom and we trust that he will find much happiness in His service.

**Lyddington, Rutland.**—The Church now meets in the house of Mrs. Cheatle, on Lord's Days, at 2.30 p.m. They would appreciate a visit from any brethren who may be in the district. All communications should be addressed to Mrs. E. Cheatle, Lyddington, Uppingham, Rutland.

**Newport.**—Lord's Day, February 24th, saw another milestone in the history of the Church here. We assembled with prayer for a service of ordination of an elder and deacons, prior to the Breaking of Bread. After a short talk by our Bro. Lewis on the qualifications and duties of both elders and deacons, our Bro. J. Blandford was elected and solemnly ordained to the office of elder. Then our Brethren G. Spurrier, E. Elsworth and H. Sharrem were elected and ordained to serve as deacons. Our solemn service closed with prayers, committing the elders and deacons to God in their new responsibilities.

H. A. SHARREM

**Ulverston, Oddfellows' Hall.**—Anniversary Meetings were held on Saturday and Lord's Day, March 17th and 18th. Soul stirring times were experienced. Brethren and Sisters were present from Hindley, Scholes and Newtown (Wigan), Blackburn, Nelson, Askam and Barrow.

On Saturday afternoon, Bro. David Dougall spoke on 'A great Church for a great God.' In the evening Bro. A. Winstanley spoke on 'The Church God wants,' and Bro. Leonard Morgan's

subject was, 'Then the fire of the Lord fell.' It was indeed good to be present. Tea, of which more than ninety partook, was served at the Lakeland Cafe.

On Lord's Day, Bro. Dougall served the Church at the School, Breaking of Bread, and Gospel meetings. We had exceptionally good attendances at these meetings.

We are greatly indebted to the Brethren who gave such fine inspiring messages; and to all who helped us by their presence. We devoutly thank God and take courage.

W. CROSTHWAITE.

## OBITUARY

**Heanor.**—We have to report the passing of yet another of the old generation of the Heanor Church. On February 24th, Sis. Mary Barker was called to higher service at the age of eighty-one years. Prior to the death of her husband, just over fourteen years ago, many preachers in the Nottingham and Leicester districts shared the hospitality of their home, and can testify to the welcome and comforts afforded them.

Up to the time that disability prevented her, she was a regular attendee at the Lord's Table, and was always present to support the preacher in the proclamation of the Gospel.

The burial service on February 28th was conducted by Bro. Alan Murray, when a good company of members and friends met to pay their respects to one they knew.

W. HAWLEY

**Newport.**—We regret that one of our elder sisters passed away on January 28th at the ripe age of seventy-three. She was very faithful to the Church, till illness made it impossible for her to attend. We miss her sweet presence here, but we shall meet again, where no more sorrow will prevail. Her name was Sister Mary Regan. She was laid to rest by our elder Bro. William Lewis.

J. BLANDFORD

THE SCRIPTURE STANDARD is published monthly. Prices: Home and abroad One copy, 4s.; two copies, 7s.; three copies, 10s. 6d. All post free. U.S.A.—Approx. one dollar per copy. Agents' parcels are all post free. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

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

Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

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

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