

THE SCRIPTURE STANDARD

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

The Seven Churches in the Wilderness.



THE following paragraphs are taken from an article on 'The Cause In Other Lands,' by Bro. John Allen Hudson, in *Gospel Advocate*) Sept. 1st,

1938-

'While in Edinburgh John Scouller, of Glasgow, came over telling me of the arrangements in advance in Glasgow and vicinity. He is a very fine man, just retired from active service in an executive capacity with the London, Midland, and Scottish Railroad. My final engagement before moving over to Glasgow was at Bathgate, in the famous Slamannan District. James Wardrop met us and took us to Whitburn to his home for tea. We visited the old site of the theological school where Thomas Campbell took his course under the Seceder Presbyterian Church. • There is nothing left at the site but a pile of stones, the building having been razed some years ago.

This was on the edge of the village of Whitburn.

'At night, at Bathgate, we had a fine audience, with representatives from most of the churches of the Slamannan District. There were present some of the relatives of James Anderson, who was the great preacher and debater, who helped, more than any other one man, to hew out the 'seven Churches in the Wilderness,' which compose the Slamannan District.

'The Slamannan District of Churches has been the nerve centre of loyalty in the Churches of Christ in Scotland and England, in my humble way of thinking. Banded together originally because of necessity to maintain themselves in the strong fight at that time centring on them from the sectarian world, because of the uniqueness of their plea, which was so ably presented by James Anderson, they were the focal point of attack on the part of organised error., just as the same had been true in America about the same time. And there enclosed in the 'seven Churches in the Wilderness' the same loyalty and the same cogency of reason and consistency of position which sent forth the voice of the great leaders from Buffalo Valley, in West Virginia. The fine story of the *Life of James Anderson*, a copy of which

was given me by James Wardrop, shows this to be true. So in the Scottish vales and in the valleys and plains of America there was a simultaneous fight against error. James Anderson also opposed every sort of innovation. He was loyal to the core. The Word of God was his guide. His labours live on. This Co-operation of Churches, without any machinery, it seems, sprang up for the purpose of supporting the proclamation of the gospel. It backed Brother Anderson during his eventful life, and carries on the same fight now, with Walter Crosthwaite as the e-vangelist, operating from that centre over England, Scotland, and Ireland. Bro. Crosthwaite is the spearhead, through this Co-operation, of attack on the subject of the innovations and modernism which now are prevalent among the British Churches. He is doing a fine work. May he long live to carry on! He is also editor of the *Scripture Standard*, published by A. L. Frith. If this nerve centre of loyalty had been eliminated, the fight on the part of the loyal brethren would have been severely handicapped. It has been the rallying point. And ably it carries on. It can be said, therefore, that loyalty in the British Isles largely descends from James Anderson and the spirit he represented of conviction and steadfastness in the Word of God.'

It is good at times to see ourselves as others see us. We have laboured among the 'seven Churches in the Wilderness' since June 1924, and our most earnest prayer and desire is that they may ever deserve the praise bestowed upon them by Bro. J. A. Hudson. So far as lies in us, and so long as we remain in that district, we shall labour to keep the Churches true to their original position and plea. That too is the aim of *The Scripture Standard*, which is the only magazine in Britain which is loyal to the Restoration plea. Evidence of the complete failure of all departures therefrom is seen on every hand.

Modernistic views of the Bible imbibed by College students are being taught to the youth in the movement. We question if any hailing from that institution believe in the full authority of the Bible. Most, if not all, deny the historicity of the early chapters in Genesis, and thus have no real place for Calvary's atonement. Young men are told not to preach the resurrection of Jesus, as it is not popularly acceptable in these days; and as to the blood of Jesus the Christ, scholars have given that up long ago, and they must now speak of the love of Jesus. We heard one giving a report of his work, in which he said, 'It being the season of Lent I gave appropriate addresses,' etc.

'Yet in face of all this, which is common knowledge, some brethren say they want real evidence of any unscriptural teaching for which the college is responsible!

These days demand men with the spirit of the pioneers who are prepared to sacrifice all, and to stand alone, if need be, for God and His Word. Brethren show your colours. If, as we believe, the rank and file are still loyal, and there is plenty of evidence of that, do not longer, for sake of a false peace, keep quiet, but speak out, line up on the Lord's side, and show yourselves to be valiant for the truth.

EDITOR S.S.

The Hindley Conference.

AT the Conference of loyal brethren held at Hindley, on September 10th, the four kingdoms, England, Scotland, Wales, and Ireland, were represented. It is surely a fine manifestation of loyalty and enthusiasm for the old faith and plea when brethren, at great inconvenience, travel so far to have fellowship with those who are all out for the defence and furtherance of the* old gospel. Bro. G. Millar, of Berlin Street Church, Belfast, served the Charch at Newtown, Wigan, on Lord's Day, September rith.

A Slamannan Stalwart in the U.S.A.

BRETHREN who have gone from the Slamannan district of Scotland are to be found all over Britain, in the United States of America, Canada, and Australia. Many Churches have been formed by them; and many are being maintained by them.

Bro. John Straiton, of Fort Worth, Texas, U.S.A., is a native of Slamannan, and was years ago a member of the Church there. He laboured in the evangelistic field with Bro. James Anderson. At the Annual Conference held in Wigan, in 1891, we lodged in the same house, and when he visited Scotland in 1924, we together addressed an open-air meeting, and we heard him proclaim, at the indoor meeting, the message of life.

The following from his pen appeared in *Firm Foundation*, U.S.A., September 20th, 1938. We commend it to our readers. EDITOR, 5.5.

The *Christian Evangelist* is the official paper of the Christian Churches. It carries below its name the words, 'National Weekly of Disciples of Christ.' In a recent issue in an article by William R. Holder, there is this statement: 'The last two Year Books of Disciples of Christ report a loss in our total membership in the United States and Canada of 11,136. From these figures it will be seen that if we are to survive and be a dynamic redemptive factor in the world, the present evangelistic trend must be changed.'

The British Churches of Christ are also facing a loss of members. There are one hundred and seventy-five Churches reporting to their Annual Meeting. Last year the membership was 15,823. This year it was only 15,482, a loss of 341 in the total membership. If the loss continues they will be extinct in less

than half a century. The reported membership in 1930 was 16,596. This shows a loss of 1,114 in eight years.

The editor of the *Christian Advocate*, 'the organ of Churches of Christ in Great Britain and Ireland' in a recent issue of that paper makes the following comment:

'One reason, I think, is the decline in the teaching ministry of the Church. I have heard it said that it is easier to convert sinners than to keep disciples.' And in this I think we will all agree "with him. Another reason which be gives for the decline in membership 'is the lack of efficient oversight within the Church.' And again we will agree with him.

But there are some reasons which apply to both the Christian Churches and to the British Churches of Christ which I think have more to do with the decline than those which he gives. First, there is too much reliance on machinery, too many congresses, conferences, societies, and committees. The individual congregation looks to the state board or home missions or some other committee to do the work for them, and the work is not done. The *Year Book* of the British Churches shows over twenty committees doing work, much of which the congregations themselves should be doing. What is needed is more steam and less machinery.

The next trouble is the modernistic views which are common to both bodies. The denial of the inspiration of the Bible, the doubting of miracles, etc., are the outward signs of inward dry rot.

I still think that the great body of Christian believers are loyal in heart to the principles of the restoration movement. A small minority of leaders make a noise out of proportion to their numbers.

Bible Readings.

OLD TESTAMENT.

Psal m 69 The Psalmist, under persecution 81-96 finds encouragement and stay

in the Word of God. The simile of a 'bottle in the smoke' conveys little meaning to those who think of the glass bottles of to-day. There were, no such bottles in ancient times, as wine and water were kept in wine-skins. These when not in use hung on the rafters and became blackened and dried by the smoke. So the Psalmist felt in his dejection, just as Job had felt (Job xxx. 30). He prays that his life may be preserved that he might testify to the loving kindness of God.

Continuity of the earth is assurance that the Word of the Creator shall endure, and that all scorers of that Word shall be overcome.

Psa 69 True wisdom as the Psalmist suggests 97-112

is found in attention to words of God. True understanding of these will keep our feet from every evil way. Thus it is like a lamp to direct our feet amid the darkness of this world. Strict adherence had brought upon him dislike and persecution yet not overcome by these, he still rejoices in God's testimonies. History does but repeat itself, and many to-day find rejoicing in the same source.

Psal m 69 The Psalmist declares his hatred 113-128 of double minded people not vain

'vain thoughts' as in A.v.) and expresses determination to seek solace in the commands, but he finds that the keeping of these do not exempt him from the evil designs of wicked men. It would be well if we too esteemed all God's precepts to be right concerning all things. Then

we could not go far astray in loving- and keeping them.

Psal m 69 In whatever circumstances we 129-144 may ourselves either in doubt or danger

recourse to Gods words will bring consolation, comfort encouragement. We can thereby be uplifted above the strife. God's righteousness knows no variableness His laws are therefore true, for truth knows no change; and if we observe His commands, we shall have understanding to guide our lives aright

NEW TESTAMENT.

There was every likelihood **1 Tim. vi.** that slaves (or servants) might presume on the equality brought about by membership in the Church of masters and servants. Paul advises how this must be regulated. Servants must not despise their masters because they were brethren, but give better service because of that new relationship.

There was also (as there still is) possibility of some who professed to be religious making it a way of profit to themselves, and the Apostle warns of the foolish and hurtful desires engendered in the minds of those who seek to be rich in pocket rather than rich in faith. Those who are already wealthy are exhorted to be rich in good works.

Timothy's faith had been **2 Tim. i.** awakened by the teaching and example of his mother and grandmother. Endowed by the Holy Spirit with some gift, he is exhorted to stir it up into a flame. Many to-day may profit hereby. Gifts there are in plenty, but dormant. Paul's sufferings brought no shame because he was assured of the power of Jesus Christ to guard him in all circumstances.

Prayer for the dead is usually justified by 18v. on the assumption that Onesiphorus was dead. There is no proof that he was, but even if that be granted, such a pious wish might be expressed without involving prayers for those who have passed away.

Timothy is instructed to
2 Tim. ii. pass on the Gospel message to faithful men, who will, in turn, pass it on to others. This is scriptural and practical. If we do not act on this principle, then may the light of the Gospel die out. Soldiers, wrestlers, farmers, must look and plan ahead. Timothy is exhorted to do so also. This exhortation still applies in these days.

In the R.v., a slight change in 8v. makes Paul to say; 'Remember Jesus Christ.' To fill our memories with

Jesus is of greater importance than even the remembrance of His rising from the dead.

If we would be vessels honourable in the service of the Lord, we must 'purify ourselves as He is pure.'

Jannes and Jambres are
2 Tim. 'iii. supposed to be magicians in Egypt, who opposed Moses at the court of Pharaoh, when Moses demanded the release of Israel. In the last days of the Jewish dispensation real religion would be at a low ebb. The Saviour predicted that similar conditions would prevail immediately before His return. Let us therefore be watchful unto prayer, and if we are called on to suffer for our faith, we can be assured that the Scriptures will furnish all needed comfort and courage, j. SCOLLER.

Baptism for the Dead.

TO bring salvation to the world was Christ's work; to appropriate it is man's work. Those whose consciences have been awakened have made their destiny sure, but often friends who have gone before have died without hope and without God. Such a condition has been a source of the deepest concern and sorrow to the remaining loved ones; hence the question arises with them as to what can be done for our departed. The Roman Catholic Church has its answer in the sacraments; some sections of the Anglican Church, with others, in prayers for the dead; and the Mormons baptise for the dead.

In spite of the above, the Bible knows of a hope only for those who 'give diligence to make their calling and election sure.' Nevertheless, there will still be some who will want to know the meaning of 1 Cor. xv. 29, 'Else what shall they do which

are baptised for the dead, if the dead rise not all? Why are they then baptised for the dead?'

Let us notice

1. It does not say that Paul, believed in or practised baptism for the dead.

2. It does not say that the Corinthian Church believed in or practised baptism for the dead.

Those two facts cannot be too strongly emphasised. When Paul is speaking of something in which he believes he is not so indefinite as to use the pronoun 'they.' He is too vigorous to write the 14th verse thus: And if Christ be not risen then is their preaching vain, and their faith is also vain. No! it is 'our' preaching, 'your' faith. >And if Paul believed there was any efficacy in baptism for the dead, and was an advocate of it, he would not hesitate to include himself among such,

PAUL'S USE OF THE PASSAGE.

The apostle is removing doubts concerning the resurrection on the part of the Corinthians. 'How say some among you that there is no resurrection of the dead?' After giving at least six things that would happen if Christ had not risen, he gives his bold affirmation that Christ is risen. Now he changes his style of argument, and from a preacher known to his hearers, and possibly even believed by some, he urges the foolishness of baptising for the dead, if the dead rise not. One of two things is true. Either a custom with such a purpose is foolish, or the resurrection is true. It is never intended as an expression of opinion regarding the custom, but as a means of refutation to disbelief in the resurrection. It is the argument *ad hominem*.

It will be interesting to remember that just a little later, a sect appears who practised baptism for the dead, and, according to some writers, occasioned the apostle John considerable anxiety by subverting the people from the faith. I refer to Cerinthus, who lived and taught, it is generally believed, during the later part of John's life. Bartlet, in his *Apostolic Age*, attributes much of the argument in John's epistles to the refutation of heretical teaching by Cerinthus. This is interesting when we remember the errors of Cerinthus, and the line of argument given by John. Cerinthus did not believe in the virgin birth, but instead believed that Christ had entered into a certain Jew named Jesus by descending upon him in the form of a dove at his baptism. Before Jesus died at the Cross, Christ left him and flew back to heaven, so that only the man Jesus died. This helps us to understand John's antagonism, and such passages as affirm the virgin birth and incarnation. Mosheim confirms the above view, and Farrar, in his *Early Days of Christianity*, summarising the teaching of Irenaeus, adds that (Cerinthus) taught baptism for the dead, and rejected the epistles of Paul,

That such a sect was in existence so near the time of Paul's writing helps us to understand who he was referring to. It is highly probable that harbingers of Cerinthus were making themselves busy in Paul's own time—indeed, upon this i Cor. xv. 29 leaves no doubt.

SOME FURTHER FACTS.

We will now notice some further facts about this subject:

1. Christ nowhere teaches baptism for the dead.
2. There is no record of an apostle or disciple teaching it.
3. There is no instance of its administration.
4. We have no inquirer seeking it.
5. The Scriptures say there is but one baptism, of which we have numerous examples in the New Testament.
6. If it is as important as its advocates would have us believe, it is more than strange that it has been left so obscure. The silence is significant,

s. H. MUDGE.

Instrumental Music in Worship.

BY FOY E. WALLACE.

THIS is a slightly abridged reprint of a sermon by Foy E. Wallace, on the above subject. It should be read by every member of the Churches of Christ, providing, as it does, unanswerable arguments against instrumental music in the worship of God.

This reprint is published under the auspices of the **S.S.**, and copies may be had from the printer: Walter Barker, Station Road, Langley Mill, Notts., at the following rates: twelve for **6d.**; twenty-four, is.; thirty-six, is. 5d.; forty-eight, is. 9d.; sixty, 2s.; seventy-five, 2s. 4d.; hundred,

To our Readers.

TIME is getting on, and we shall soon be at the end of another year. May I MOST EARNESTLY appeal to all readers that, wherever possible, I may have gifts, renewal of subscriptions, orders for 1939 (D.v.) during the month of NOVEMBER? I shall be busier than ever during December, so please DO NOT leave everything until that month, especially late in the month.

My appeal in other years has been little heeded, with the result that the year end has found me overwhelmed with S.S. work at a time when my business also makes extra demands. Do your best THIS time, please.

A. L. FRITH.

Bro. Frith is a very busy man, and all his work for the S.S. is done without fee or reward. Will readers please make his work easier by responding at once to this appeal.

EDITOR.

Correspondence.

Dear Editor,

May I make a few observations on the report of the Hindley Conference, which, on the whole, gave me much pleasure. I rejoice with those who are determined to continue in the 'Old Paths,' that a young brother has been called into the field, to be trained by and be a co-worker with your esteemed self.

You will not always be with us, and often my mind has been disturbed as to the immediate future of our work in the event of your being removed from active service.

The appointment of Bro. Albert Winstanley, and his being placed under yourself for tuition, will meet with the approval of all who know your ability, faithfulness, and long experience in the evangelistic field.

I had the pleasure, for a short period, of personal tuition under our late Bro. Oliver, and I can fully endorse the two statements made by you in your address at the Hindley Conference. Bro. Oliver did urge ability and devotedness, abstinence from smoking and other undesirable habits, and that training should be a thing of the Bible, and not in secular education.

The first morning we met Bro. Oliver, he said: 'I have a question to put to you fellows and it is also the request of the Committee—I do not need to put it to you, Bro. Hassell—but I put the question to all students who come here, do you indulge in the habit of smoking, because if you do, you will be asked to refrain.'

This is not done to-day. A few weeks ago, I shook hands with a Brother who soon afterwards received his charge. His fingers were stained with nicotine, the tell tale of the cigarette smoker. I had a word with this young man before he went into training, and told him I felt certain he would have greater influence if he gave up the habit. He tried and would gladly have done so, but like many more of our brethren he could not. Their will power had been destroyed through the soothing effect of the weed. They are addicts to tobacco as surely as the Asiatic is to opium. What a bad example to the young among us, and it is depressing to see, the increasing number of women smokers, including sisters in our Churches. May those who select brethren for the evangelistic field refuse the smoker.

The system of training under Bro. King, Brown, and Oliver, has not been improved upon. We can call to mind a number of the most able men who have served the Churches as whole time workers, and many others who have been better fitted to serve their own Churches and districts who have been trained under the old system. This can be done again. I can bear personal testimony to its soundness. When we were under Bro. Oliver, plenty of work was given to us on the lines indicated by you at Hindley, and that would have been so with a longer period of training.

May there be a ready response to the financial appeal to support our young

Brother- whilst training. Just a word *re* the panel of speakers* I take it, it will not be like an ordinary district plan which may have on it speakers who hold and teach things 'which are 'not according to sound-doctrine.'

We assume that all who are on this panel will have as their aim, the strengthening of weak Churches, and the setting up of more Churches after the perfect pattern as it left the hands of men who were guided by the Holy Spirit for the task. GEORGE HASSELL.

The Cigarette's Triumph.

THERE is one important thing that the cigarette can accomplish. It can boast of managing and controlling a whole congregation with reference to the time of meeting for worship and the length of the services—especially the time of dismissing. It can boast: I can and do put a greater urge in my worshippers to get out and bow at my shrine, and to burn loud-smelling incense to me—by sucking at me, like a baby at a bottle—than they have for worshipping their Lord and Saviour. I can and do create a greater hungering and thirsting after me and my influence than many professed members of the Church have after righteousness, and they become filled with my smoke and its stench, and go empty of spiritual things. I can thus rule the Church.

Christian Leader.

Drifting.

DRIFTING is an unconscious process and is fraught with danger.

It is with the current, and not infrequently against one's Will. When will is ignored, the danger signals may well be thrown out ahead of us.

It is the result of lack of effort to hold one self in the way or to stem the tide, and such experiences in ordinary life presuppose defeat.

We do not realise the extent of

our drifting until we look back to the place where once we were moored and safe.

Drifting in the night is most to be feared and is not easily detected.

There is a mighty current to-day toward materialism, worldliness, selfishness, and a disposition to attain success at any cost. To drift with such a current is at the expense of all that makes life's journey joyous and its end a coronation.

There was a time when you had high ideals, holy ambitions, sincere faith. Your lips framed prayers, your heart overflowed with songs. Then contentment was yours.

To-day you are drifting. The sky is darkening with heavy clouds, the night is coming on, the stars are hidden, wrecked lives are about you. Your danger is increasing.

Better call the Pilot to your aid. He will aid you in your struggle against the tide, steer you safely around the breakers—take you into safe harbour. I speak of Jesus.

J. WILBUR CHAPMAN.

Mechanisation.

ROGER W. BABSON is perhaps the efficiency expert par excellence in the United States. He is also or was until recently, moderator of the General Council of the Congregational-Christian churches. He believes strongly in efficiency, but is not very enthusiastic over making the Church a strictly business organization. In a signed letter to the editor of *The Christian Century*, Mr. Babson says:

Ever since 1913, we have continually been making our methods more cumbersome in the name of 'efficiency,' while striving to imitate business corporations. Our attempts to put denominational emphasis, rather than personal enthusiasm, behind our church enterprises has led us.

persistently down the wrong road. Once the raising of money was 'unscientific' but it was very effective! To-day our affairs have become an impossible mass of wheels and interlocking committees trying to function, but in fact blocking the Kingdom of God. People were once crying out against there being too many societies; but in trying to get rid of certain societies, we have created seven times seven committees! During this process, the winning of souls to Jesus Christ has been almost forgotten. You can perhaps mechanize a factory successfully, but you cannot mechanize a church. Protestantism needs to be humanized, not mechanized. Efficiency and administrative abilities have their places; but these are not substitutes for enthusiasm, inspiration and the Holy Spirit. We must cease making Protestantism a 'business.' Let us return to simple Christianity.

This has a familiar ring, but scarcely sounds natural from the foremost financial expert in America. Local church boards will do well to ponder the words of Mr. Babson.

The Christian Evangelist. U.S.A.

[This in great measure applies to the Co-operation of Churches of Christ in Great Britain.

EDITOR. S.S.]

of the fourth centenary of the Reformation and the English Bible.'

Commenting on Report of Commission on Christian Doctrine, the chairman said, that 'on controversial questions which imperilled the unity of the Church the members of the Commission agreed to differ. . . . It was noticeable that though the Bible was given its proper place as the supreme authority in matters of doctrine, that authority was never once invoked to settle any question upon which there was controversy in the Church. Regarding the Creeds, it would have been far better to have sacrificed a false unanimity, and for the Commission to have affirmed as the doctrine of the Church what the inspired writings of the New Testament believed and taught beyond all shadow of doubt.'

It seems to us that most religious bodies have reached the parting of the ways, and that their only hope for the future is in a return to the 'old paths.' When all Churches accept 'what the inspired writings of the New Testament' teach, neither more nor less, and with the spirit and sacrifices of reformers and pioneers of old go forth to 'contend earnestly for the faith once for all delivered unto the saints,' we shall see the triumphs of the first and best days of Christianity repeated. ED.

Coming Events.

Principles of the Reformation.

THE following statements, made at the Oxford Conference of Evangelical Churchmen, are interesting and significant:

'The Church of England stands to-day at the parting of the ways, and because of this fact a note of urgency was given to the (jell^bration

A Rally for re-affirmation of full confidence in God's Word, and encouragement of all pleading for a return to New Testament Christianity, will (D.V.) be held at Hope Chapel, Prince of Wales Road, Kentish Town, London, on Saturday, November 26th. Afternoon Session, 2.45. Evening Session, 6.15. Interval for tea and social intercourse. All brethren and, sintera warmly welcome.

Training Work.

READERS of the *Scripture Standard* would note in the report of the Hindley Conference the arrangement made by the Conference and Committee to place a young brother with Bro. Crosthwaite for evangelistic training. For some time, the urgent need for more evangelists of the *old stamp*, especially those in young manhood—has been very apparent, to present the New Testament Gospel with clearness, power and Winning appeal; and particularly to defend courageously and ably the Restoration principles of the Bible's full inspiration, Close Communion and active co-operation With those *only* who are similarly stalwart. In addition to his usual exacting evangelistic duties, Bro. Crosthwaite has very generously undertaken to help in giving the training so required. His readiness to assist thus is highly appreciated. In doing this, he is following in the worthy footsteps of Bren. D. King, Alex. Brown, and L. Oliver, whose names and memories we so greatly revere. The training has already commenced, and we assure both Bro. Crosthwaite and our young Bro. Albert Winstanley, of the warm wishes and earnest prayers of loyal Churches and Brethren for the rich. Divine blessing to rest on their work for the Master in this direction.

The panel of speakers mentioned in the Committee's report to the Conference, we hope, will be available in December or January (D.V.)

C. BAILEY.

Christ is all.

CHRIST pervades all, as salt all waters of the sea, as light the brightest day, as fragrance the garden of flowers. To see this is our prime delight, to testify to it our happiest duty. Devoted loyalty to Him who is first and last, the sum and substance of all Scripture, impels us. Earnest zeal for the undying souls of men constrains us. All peace, all joy, all salvation are in Him. Men are blessed and are a blessing, just in proportion as they live, ever gazing on Christ, ever listening to His voice. Let us use every power of life and pen to magnify and exalt Him, to

beseech men' to ponder Him, to search for Him, to receive Him, to live in Him, and through Him, and for Him.

There can be no excess in faith, and love, and adoration, and obedience, to the only Saviour, the King of kings, and Lord of lords.

Who will deny that the happiest man on earth is he who is most enriched with enlightened views of Christ, and acts out most devotedly, this faith? He lives at Heavens high gate. He holds close communion with Him, through whom His transgressions are forgiven, his sins are covered, his person accepted, his soul saved. *Witness and Testimony.*

Fraternal Delegates to Great Britain.

READERS of *The Christian Evangelist* have enjoyed the newsletters of P. H. Welshimer, the fraternal delegate to the eighty-ninth conference of the Churches of Christ of Great Britain. The conference was held at Manchester, England, early in August.

The Christian Advocate, journal of our British Churches, speaks of Mr. Welshimer's addresses as 'powerful, masterly, and admirable.' The conference greatly enjoyed him. We regret that there will be no delegate from Britain at our Denver convention as had been announced.

As former delegates have been, Mr. Welshimer was impressed with the hospitality of the British brethren, with the strength of the laymen, and with their hearty congregational singing—all commendatory. On the other hand, he found they are not growing.

The British brethren have cause to be deeply concerned with this state of stagnation. The contact with the American churches had not brought a cure. *The Christian Evangelist.*

[Contact with America was tried in Britain for over forty years, and proved a costly failure. ED. S.S.]

Why they don't go to Church.

SO you are not going to Church this morning, my son? Ah, yes, I see,

'The music is not good.' That's a pity. That's what you go to Church for; to hear the music, we suppose. 'And the pews are not comfortable.' That's top bad—Sunday is the day of rest, and we go to Church for repose. The less we do through the week the more rest we clamour for on Sunday.

'The Church is too far awafy; it is too far to walk, and I have no way of riding.' This is indeed distressing. Sometimes, when I think how much farther away Heaven is than the Church, and that there are no conveyances on the road, of any description, I wonder how some of us are going to get there.

'And the sermon is too long, always.' All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whisky, beer and tobacco, hang to a strap, by your eyelids, for two miles, and then pay two shillings for the privilege of sitting on a rough plank in the hot sun for two hours longer, while, in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns, right into your ears, and come home to talk the rest of the family into aural paralysis about the 'dandiest' game you ever saw played out on that ground. Ah, my boy, you see what staying away from Church does. It develops a habit of lying! There isn't one man in a hundred who could go on the witness stand, and, under oath, give the same reasons for not going to Church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go to Church, you wouldn't make any excuses for not going. No man apologizes for doing right.—BOB BURPETTE,

News.

Bulawayo, Rhodesia., South Africa.—Bro. and Sister A. A. Bailey, their son and daughter, are with us, and are deeply interested in work here for the Lord Jesus Christ. Bro. Bailey reports as under.

F. L. HADFIELD, September, 1938.

We are very pleased with what we have seen. We were received as those for whom the brethren waited. We had a great welcome, and were soon made to feel at home. It seems such a change from England, where great and good brethren preach week after week and see no fruit. One Lord's Day morning, nine were immersed; two weeks later, three confessed the Christ; and the following Lord's Day, eleven more accepted the Saviour. The harvest is ripe, and reapers are needed.

On August 28th, we journeyed to a place, where for the first time, they had white teachers. Bro. J. Timile, a native evangelist, preached the gospel, and one woman came out for Christ. About one hundred and fifty were gathered. The delights were well worth the journey, twenty miles on 'strips,' forty on 'corrugations,' and twenty on nature's highway, and once we got stuck in a river bed.

We visited Bellvue-Khami. The meeting house is a native building, most of the people sat on the floor. The members are mostly sisters, the few brethren seemed very earnest. For the baptisms referred to above, we left Bro. Hadfield's house about 10.45 > three cars. At the end of ten miles, we arrived at a tree where a few had gathered; soon the numbers were swelled. After a short service; we left to find water (as the usual place had dried up). Water in abundance was found, but cattle had stirred it into mud. Bro. Hadfield quoted Hebrews x. 22, and we walked on to cleaner water. Here an eighty-two years old woman, once the young wife of the late native king, Lobengula, and also a younger woman, were united to the King of heaven and earth. We returned to the tree for the 'Breaking of Bread.'

We had breakfast that morning at 7, and lunch at 3.45. I broke all my previous records for tea drinking. A. A. BAILEY.

East Kirkby, Beulah Road.—We greatly rejoice that two more believing souls have been added to the Lord. One, a young lady, had followed the Saviour as best she knew, but 'having learned the way of the Lord more fully,' boldly came forward and requested to give full attention to His Word. The other is the youngest son of Brother and Sister John Longden, who has been brought up in the Lord's Day School. He made a very fervent confession of his faith in Christ and desired to obey Him in all things. 'Both were immersed on the same day on which they made their decision for Christ. May they prove worthy of the honoured name they now bear.

We are pleased to say that our meetings continue very good, and we are hopeful that more will follow the Saviour. The Lord be praised !
w. B. JEPSON.

East Kirkby, Beulah Road.—In view of the very serious state of affairs in Europe, and the likelihood that our young people may be called upon to face vital issues, the Church, on Lord's Day, September 25th, unanimously decided to forward the following resolution to the Prime Minister:— 'We, members of the Church of Christ meeting at Beulah Road, East Kirkby, Notts, do hereby reaffirm our strong opposition to all war whatsoever, either offensive or defensive. Because we believe that war is contrary to the spirit and teaching of Christ, we further pledge ourselves by the grace of God to resist same at all times in spite of fines, imprisonments, or, if need be, death itself. We appreciate every attempt being made by His Majesty's ministers to bring about a better understanding in the present dispute between the nations concerned by peaceful means, but on no account will our members take any part whatsoever in war, either directly or indirectly.'
w. B. JEPSON.

London, Kentish Town.—Very happy tea and public meeting were "held on October 5th, the occasion of the sixty-seventh Anniversary of the opening of Hope Chapel. The provision for bodily wants reached the usual high standard set by the sisters on previous occasions) and about fifty-five partook.

We were happy to see members from Baynet, Forest Gate, Hornsey, Ilford and

New Cross, with us. Bro. A. R. Hill, of Tunbridge Wells, presided at the public meeting. Brethren Nelson Barr (Evangelist, Brighton) W. M. Kempster (Bedford) S. W. Shephard (Hornsey) and Wyness (Ilford) addressed the meeting. 'Sister Mrs. Harris sang a solo, and the secretary gave report. Hearty singing of some of the old favourite hymns characterised the gathering, and the various speakers addressed themselves to exposition of the Word, and application of its truth to Church and personal life. "

Bro. Hill drew our attention to the necessity of being 'ready to every good work.' Bro. Barr stressed the stupendous thought of 'fulness' in relation to the Church, 'the fulness of Him that filleth all in all'—and in relation to each individual follower of the Lord, 'a full grown man . . . the fulness of Christ;' (Eph. iv. 13). We ought to be filled with Christ and His message. 'Turning the world upside down' was fittingly presented by Bro. Kempster, who dwelt on the comparative weakness of those described as doing it. 'The Gospel is the power of God unto salvation' though it be proclaimed by the poor and unlearned—and who can remain that when animated by its thrilling truth? The world's ills have no other Cure. Bro. Shephard feelingly expressed the disgrace and disaster of the disunity of God's people, having in mind the cleavages manifest among those who profess New Testament Christianity. He felt we should all be careful to insist only on the essentials as a condition of co-operation.

Bro. Wyness closed the speaking programme with a brief exhortation to heed the words already spoken. If we had gained some spiritual encouragement, and enlightenment, that would justify the thought indeed that 'it had been good to be here.' So we all felt as we sang: 'Blest be the tie that binds our hearts in Christian love.'

The Church has suffered a great loss in our Bro. Clark's departure to be with Christ. She has held her ground during the year, and looks forward to further service. We have reason for hope of progress in having several young men endeavouring to improve themselves, and prepare for gospel work. We are encouraged, and thankful to all who came to join us on this occasion.

R. B. SCOTT, Secretary.

Birmingham, Summer Lane.—It give us very great pleasure to report the immersion of Mrs. Elizabeth Hull at our evening meeting on October 16th. Brought up since childhood in the Church of England, she has now learned the way *J&t* the Lord more perfectly, and, although seventy-four years of age, gladly confessed her faith in Christ Jesus as Lord, and was buried with Him through baptism into death that she might also rise to walk in newness of life. Her addition to the Church is particularly pleasing for she has two daughters and a granddaughter already in membership with us. Thus ended another happy day in the work of the Lord, during which we were helped and blessed by the able services of Bro. Charles Limb, of Eastwood, who exhorted the Church in the morning, addressed the Bible Classes in the afternoon, and then preached the Gospel at night.

FRED C. DAY.

Eastwood, Notts.—The Church held their forty-third Anniversary of the opening of the meeting house on October 1st and 2nd. On Saturday, seventy-five were present for tea, including visitors from distant Churches. The chairman, Bro. C. Limb, opening the social gathering, referred to the European crisis, stressed our gratitude at assembling again in peace. Brilliant addresses by Brethren G. Hudson (on Matthew xviii. 4) F. C. Day (on John xv. 5) and G. Cheatle (on Job v. 17) were very fitting and were much appreciated. The Harrison Road, Leicester, Brethren gave musical items. On Lord's Day, the Gospel address of our anniversary preacher, Bro. Day, was on Isaiah ix. 6, 'The Prince of Peace.' Our thanks are expressed for the kind help given from all sister Churches, the messages which have spurred us on in the work of the one Peacemaker and Lord. w. BONSBR.

Fauldhouse.—The Church held a social on Saturday, September 24th, to bid God speed to Bro. James Wardrop, and Bro. and Sister William Wardrop, who have removed to Motflierwell. Bro. D. Stewart, who presided, referred to Bro. James Wardrop's long connection as speaker- and preacher with the Slamannan District and Churches further afield, and also to the long period of service (thirty years) with the Church at Fauldhouse, during which he had been actively engaged in all the activities of

School and Church as teacher superintendent and elder. Always punctual and reliable in his duties, he had endeared himself to both School and Church.

A number of brethren from Churches in the district, young and old, who have known Bro. Wardrop intimately, testified to his ability and worth as a visitor, teacher, and preacher, and joined in the hope that he would be long spared to carry on his valuable work at Motherwell.

On behalf of the Church, Sister Mrs. Samuel Whyte, our oldest member, presented Bro. James Wardrop with a suitably inscribed wallet, with treasury notes, and our best wishes for his future. On behalf of the School, Master James Bishop, a senior scholar, presented him with a Bible, as a token of recognition for his long service as superintendent and teacher.

Bro. John Williamson, on behalf of the Church, presented Sister Wardrop with a Bible, and Bro. William Wardrop with a new Church Hymnal with music, as a token of esteem and goodwill for all their service and help in School and Church.

D. M. STEWART.

Newtongrange and Tranent.—The young men of these Churches held a successful and enjoyable social to open a new session of their class, at Tranent, on October 8th; about sixty being present. Bro. T. Nisbet (Tranent) was chairman. Bro. Sneddon (Tranent) reminded us that there are only two classes in the world, God's people and Satan's, and that our duty is to preach, with burning zeal, the Gospel, that souls may be won for the Master. Bro. Haldane (Newtongrange) lately returned from Canada spoke of the Church as a world power. The chief reasons for its failure to function as such are apostacy and divisions. Bro. D. Scott (Tranent) gave a talk on 'Diet,' emphasising that our spiritual diet is found in Jesus. As babes in Christ we need the sincere milk of the Word. Bro. James Morris (Newtongrange) spoke on 'Door-keepers,' the various duties this suggests, that many such are needed, that we should be jvilling to open the door that souls may enter. Solos, singing by a company, and recitations added much to our enjoyment. We are grateful for the help and encouragement given to us by the older brethren.

A. STEVENSON.

Birmingham, Charles Henry Street.—

We celebrated our eighty-first Anniversary on Saturday, September 24th, and Lord's Day, September 25th, when we had the services at all meetings of Bro. H. Williams, of Pontypool. His main theme was that all Scripture is given by inspiration of God, that we may be thoroughly furnished for every good work. He spoke against teaching given to the young brethren who were devoting themselves to the 'Ministry,' and of additions to the practices and teaching of the New Testament in which we found all that was required for man's maintenance and salvation.

We had a good attendance at the Saturday meeting, and a good programme of spiritual songs, solos, and readings. At the Breaking of Bread on the Lord's Day, we had the largest attendance of the year, and a good meeting at night. We all were uplifted and helped by the way.

On Lord's Day evening, October 2nd, we hid the joy of witnessing the immersion of two who had confessed the Name of Christ, Mr. Donald Godsall and his wife, Dorothy Godsall." The seed was sown years ago in the Lord's Day School and some of the sowers have gone to rest, but the labour of those years had been watered and tended, and God has given the increase. We pray that they may walk together with their Saviour, till they are called home to inherit the kingdom which their and our Saviour has gone to prepare. • j. R. BRYDEN.

Nyasaland.

THE *Scripture Standard* for the past few months has been taken up with reports of work undertaken by the African Church of Christ. We could fill an entire issue with reports that have been coming in lately. Brethren may rely upon our fellow Christians in Nyasaland, though they are black of skin. They are not Christians for what they get from us financially. Since 1930, their leaders and workers have stood for the 'old paths,' and converts to the gospel have been made. Everywhere crowds gather to the baptism of such as go down into the water in obedience to the command of Christ and to follow the example of the New Testament disciples.

We deeply regret to learn that a son of Joshua Chona, of Bunyenga, Dzunje, Ncheu, passed away on September 16th. Bro. Joshua himself, has been ill. We extend to Bro. Joshua and his bereaved family our prayerful sympathy in their sad loss.

W. MI KBMPSTER.

Obituary.

Belfast.—With deep sorrow we record the decease of one of the oldest members in this city—Bro Joseph Johnston—who had almost completed his seventieth year. The sad event occurred on September 30th, after a period of acute suffering, which he bore with true Christian patience and fortitude. To those who visited him during his trying illness, he evinced his unwavering faith, and expressed himself as being ready for the Master's call.

He became associated with the cause in Belfast, forty-five years ago, during the evangelistic labours of Bren. John Straiton and Joshua Mortimer. For almost a quarter of a century, he lived in the city of Cork, where, though isolated, he maintained a lively interest in the work. Then he came into association with the late Brother Charles Bateman and the cause at Kinsale. Returning to Belfast fifteen years ago, he immediately interested himself in the work of the Church which then met in Old Lodge Road. For some years, he served acceptably as elder and secretary. Later, he had his membership with the recently established Church at Bloomfield.

Bro. Johnston was zealous for the 'old paths,' and was ever ready either to plead with the sinner to confess Jesus as his Saviour; or to 'contend earnestly for the faith once delivered to the saints.' He was a good man, and a devoted worker for the Master. His loss will be keenly felt.

The funeral at Dundonald took place on October 3rd. Appropriate services were conducted at the home by Bro. George Millar, and, at the graveside, by Bro. R. Fleming, Manchester. Our sincere condolences are extended to the widow and family in their sad bereavement. 'Blessed are the dead who die in the Lord.'

Eastwood, Notts.—We regret to report the departure of our dear Sister H. E. (Nancy) Mellors. Her love of and interest in the sick and the social work of the Church will linger in our memory. She was laid to rest on September 29th, preceded by a service in the meeting room. Bro. E. Bonser, Coalville, officiating. Many from sister Churches paid their last tribute of respect. The Notts. District Sisters Committee was also represented, w. BONSBR.

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OUR AIM.

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

HENCE, WE STAND:

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

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

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

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

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

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

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

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

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