

The *Smoking* Scripture Standard

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

VOL. XII. No. 10.

OCTOBER, 1946.

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, recognising 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.

OUR WONDERFUL SAVIOUR

WE are impressed with the fact that He who was the bread of life began His ministry by hungering, and He who was the water of life ended His ministry by thirsting.

Gregory, of Nazianzus, has beautifully developed this idea in these words:

'Christ hungered as man, and fed the hungry as God;

'He was hungry as man, and yet He is the bread of life;

'He was athirst as man, and yet He says: 'Let him that is athirst come unto me and drink';

'He was weary, and yet He is our rest;

'He pays tribute, and yet He is a King;

'He is called a 'devil,' and cast out devils;

'He prays, and yet hears prayer;

'He weeps, and dries our tears;

'He is sold for thirty pieces of silver, and redeems the world;

'He is 'led as a sheep to the slaughter,' and is the Good Shepherd;

'He is mute like a sheep, and yet He is the Everlasting Word.' — 'Christian Digest.'

The Co-operation versus The Loyal Brethren.

AT the Annual Conference of Churches of Christ, held at Leicester in 1945, it was resolved to 'request the Old Paths' Conference to submit to next Conference a positive and constructive statement which might form the basis for further negotiations.' (Year Book 1945, pp. 94-95).

In accordance with above, the following was sent on: "In view of the fact that at meetings with representatives of the Co-operation of Churches of Christ, they altogether failed to show that we, whom they describe as the 'Old Paths' brethren, have in any particular departed from the original position of Churches of Christ, and that it was made abundantly manifest that the Co-operation supports those who no longer regard the Bible as an all-sufficient rule of faith and practice, and who undermine faith in the Scriptures, and the plea the Churches came into being to advocate, we hereby affirm that the only basis of real unity is in a return to that glorious New Testament position and plea so ably outlined and defended by our fathers in the faith, and which, loyally adhered to, resulted in steady and solid progress."

After discussion, in which the Chairman of Conference 'left the chair to make a statement in plain unvarnished terms,' the following resolution 'was passed almost unanimously':

"That this Conference of Churches of Christ, held in Birmingham, repudiates the statement made in the reply sent by the 'Old Paths' Conference that, 'The Co-operation supports those who no longer regard the Bible as an all-sufficient rule of faith and practice, and who undermine faith in the Scriptures and the plea the Churches came into being to advocate.' In support of this repudiation Conference solemnly re-affirms its belief in the Bible as the all-suffi-

cient rule of faith and practice, and reiterates its reliance on the authority of the Scriptures as the revelation of the Divine Will. Further, Conference supports the plea made by the 'Old Paths' brethren, that 'the only basis of real unity is a return to that glorious New Testament position and plea so ably outlined and defended by our fathers in the faith,' as this constitutes part of the historic witness of Churches of Christ. In consideration of the above, Conference calls upon the 'Old Paths' brethren to recognise the significance of this authoritative statement of the Brotherhood. Finally, Conference instructs the Central Council to send a considered reply to the 'Old Paths' brethren and to take whatever action they deem necessary.' ('Christian Advocate,' Aug. 23, pp. 290-291).

The Conference, which does not represent the 'Brotherhood,' may repudiate, but cannot disprove our statements.

When it was insinuated that our report of meetings with Co-operation representatives was inaccurate, we offered Bro. Hepworth space in the 'S.S.' to point out any inaccuracies. He declined to do this, stating: 'I do not wish to enter into any further arguments through your magazine.'

We still challenge any to name any 'erroneous statements' we have made.

We have supplied abundant proof of the truth of our statements; and those associated with, and trained at, Overdale are continually adding to that proof.

If Co-operation leaders do not know what those whom they support believe and teach, those where these men are placed do. Confirmation of our statement came from the Chair of the Birmingham Conference. In his address, the Chairman said: 'When God created us He

did it in a spirit of adventure. He was launching into the unknown and, given human free-will, He could not know what the outcome would be.' ('Christian Advocate,' August 9, p. 261).

Could infidelity go further than that? No wonder such men believe that Jesus was 'ignorant' and made 'mistakes.' God did know what the outcome would be, and He provided for it. Peter says: 'Ye were redeemed . . . with the blood of Christ, who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake.' (1 Peter i. 18-20, R.V.) 'Known unto God are all His works from the beginning of the world.' (Acts xv. 18).

We have always been willing to meet and discuss these matters, but they are not willing. The Co-operation representatives broke off negotiations on a most flimsy pretext, and have all publicly refused to meet us again.

Before us now is a copy of a letter from the secretary of the Central Council, stating that they 'prefer to decline' any discussion with us, as they 'do not think this would serve a useful purpose.' That is the usual excuse of those who have a weak case, and know it.

The editor of 'C.A.' writes of 'the machinations of divisive men amongst us.' (Aug. 23, front page). Well, that does not apply to those of us who have left the Co-operation. Further, the Birmingham Conference, by supporting our plea that the only basis of real unity is in a return to the position of our fathers in the faith, admit that they have departed from it. We have challenged Co-operation leaders again and again, and still challenge them, to show that we have in any particular departed from the original position and plea of the Churches of Christ. From that impregnable position we refuse to move. On that ground, and on that ground only, we are prepared to unite.—EDITOR.

THE YOUNG PREACHER

JAMES McDougall, young Scottish preacher, was walking to the pulpit to preach his trial sermon. He had worked hard on it, and felt that it was a very good sermon. He had a good voice, and felt certain of making a fine impression. The self-confidence and pride in his face and bearing were evident to many in the Church. A writer records how old Robin Malair, the sexton, slowly shook his grizzled head as he said: 'I hae me doots o' you, laddie.' He had seen many candidates mount those steps, some in pride and some in humility. James McDougall made a miserable failure that day. As he walked slowly down the pulpit steps, head bowed and heart humbled, old Robin mused: 'Aye laddie, if ye had gone up as ye come doon, ye might hae come doon as ye went up.'—Selected



ALL IS VANITY

IT is natural that mortal man should sometimes feel that, as Solomon so frequently said, all is vanity. That is because no matter how wise nor how famous a man may become, there always comes a time when he realises his own weaknesses and his own helplessness.

Solomon recognised all these things before he exclaimed, 'All is vanity!' Solomon, whose wisdom was untold, whose wealth was fabulous, and before whom the kings of the earth bowed, saw that worldly acclaim meant little.

Solomon's solution is the only solution to-day. He finally remembered that charge of his father, David, and admonished, 'Fear God and keep his commandments, for that is the whole duty of man.' In the doing of these words lies the end of vanity and the beginning of eternal happiness.—Selected.



Stick to the old truths and the old paths and learn their divineness by sickbeds and in every-day work, and do not darken your mind with intellectual puzzles, which may breed disbelief but can never breed vital religion or practical usefulness.—Charles Kingsley.

Back to the Bible.

THIS cry, often raised, was never more needed than now. History has fully demonstrated that the most prosperous periods for the Church and the nation have been when the Bible was read and heeded.

That eminent scientist, Sir J. W. Dawson, said: 'When it (the Bible) has been withheld from the people, civilization in its highest aspect has languished, and superstition, priestcraft, and tyranny have held their ground. When it has been a household Book, education has necessarily flourished, liberty has taken root, and the higher nature of man has developed to the full.'

The present deplorable and desperate state of the world (was it ever worse?) is mainly due to neglect of the Bible; and the blame for this neglect must, unfortunately, be laid at the door of theologians and heads of training institutions.

Germany has supplied a final answer to those who have said, 'It does not matter what we believe.' German theologians accepted Darwin's evolution theory; and Nietzsche worked out his theory that 'the Germans are the super-men' from it. The whole world knows the devilish and destructive results of that. The time was when no British preacher considered his education complete until he had sat at the feet of a German theologian. Books from there have been, and are being, used in schools and colleges.

Hackell labelled Darwin's 'Origin of Species' 'Anti-Genesis.' Said a scientist at a meeting of the British Association: 'We accept evolution, not because it is proved, but because it is the only alternative to special creation.'

So this unproved theory, without a single fact to support it, and with all demonstrated facts against it, has been accepted in the vain hope of getting rid of God and the Bible. Although long since given up by leading scientists, it is still taught in schools and colleges, and those who accept it deny the Genesis story

of creation, and the fall of man. Nay, they tell us that instead of a fall there was a rise (of course, going to the very 'Genesis' they deny to try to prove it), and so they have no place for the redemption of Calvary. Is it any wonder that the evangelistic note is lacking, that conversions are almost unknown, and that Churches are 'stagnant and sterile'?

No wonder 'the Bible is looked upon as a Museum piece,' for preachers openly declare that it is 'only a human production,' and is 'of no more significance or value than our present-day religious creeds'; and acceptance of the evolution theory, as has been well said, has made the world into a big monkey house.

The Reformation of the 16th century, and the Restoration Movement of the 19th, were the result of a return to the Bible. There was assemblies of believers in Britain and Ireland, pleading for a return to the grand old Book, long before Thomas Campbell gave the watchword to the Restoration Movement. 'Where the Scriptures speak we speak; where the Scriptures are silent, we are silent.'

None who really know the history of our movement can have any doubt as to where our fathers in the faith stood. To them the Bible was the Word of God, the final Court of Appeal, the end of all controversy.

We well remember when, at 1911 Conference, a paper favouring higher (destructive) criticism of the Bible was read, how disappointed the writer was at the meagre support he got in the discussion; and the Conference passed a resolution reprinting this paper in the Year Book, stating: 'The addresses herein contained represent the views of the writers, and are not of necessity endorsed by the Conference.' (Year Book, 1911, p. 171).

On the all-sufficiency of the Bible we could quote much; a little must suffice.

Alexander Campbell: 'The Bible alone is the Bible only, in word and deed, in profession and practice, and this alone can reform the world and save the Church.' (Christian System, Preface, p. 8).

Alexander Brown: 'Numerous expedients are adopted which are not only additions to the New Testament, but also a contravention of its principles or a displacing of its commands. As it was in the days of the Saviour, so is it now; human devices take the place of divine teaching (Mark vii. 7-13). All such expedients betray a lack of knowledge, or of a lack of faith in God's Word.' ('Conversion to God,' pp. 141-142).

James Anderson: 'As a religious body we accept the motto: 'Where the Scriptures speak we speak, and where the Scriptures are silent we are silent.' I have acted on this rule for over fifty years. It has given satisfaction all the time. Unity and peace must come in this way, or they will never come at all.' ('Outline of My Life,' p. 174).

Editor of Christian Advocate, March 5th, 1937 (front page): 'Accepting the Bible as the Word of God, and denying the right of any to add to or take from that revelation, our people have ever sought to apply to all human teaching the accepted standard of Holy Scripture.'

Those who dare to say, as is said in the same issue of the 'Christian Advocate' (p. 153), 'that in our use of the Bible our position has never been that of Protestantism (*sola scriptura*), betray an inexcusable ignorance of the position of our pioneers.

That there has been serious and widespread departure from the safe and sound position of our fathers in the faith, none can successfully deny. In fact, many boast that they are not bound by the maxims and teachings of our fathers; and claim the right to speak where the Scriptures are silent. Such have no reliable standard, and do not seem to be bound by anything. Why they stay in a body that affirms 'its belief in the Bible as the all-sufficient rule of faith and practice' is a mystery.

Such unstable souls are the real troublers of Israel. Dissatisfaction, and lack of interest in the work of the Co-operation, are manifest on every hand. In sixteen years, the membership of co-operating Churches has dropped from 16,596 to 11,688, a decrease of nearly 5,000. Lack of financial support and continued withdrawal of Churches from the Co-operation, all of which (unless there is a return to New Testament faith and practice) will be accelerated as the days go by, tell of the hopeless condition of the present Co-operation.

The only remedy is Back to the Bible. Let that Book be accepted, 'not as the word of men, but, as it is in truth the Word of God.' 'Preach the Word,' let addresses on social and political questions, and sermons that would be acceptable in pagan places of worship, be flung to the moles and bats. Teach that Word which alone is able to build up, and to secure an inheritance among the sanctified.

From the chair of the 1894 Annual Conference, Bro. George Collin said: 'When plain men proclaimed plain Gospel facts in the red-hot zeal and enthusiasm of simple faith and holy affection, the religion of Jesus won victories all along the line . . . Back, then, dear brethren, to Jerusalem, and the old well-proved methods of the days of our faith's great triumphs.' (Year Book, 1894). Brethren, Back to the Bible!

'Cling to the Bible, though all else be taken:

Lose not its precepts so precious and pure:

Souls that are sleeping its tidings awaken:

Life from the dead in its promises sure.'

EDITOR.

JEHOVAH'S WITNESSES (so called)

versus

JEHOVAH'S WORD

A FOUR-PAGE tract by Bro. W. Crosswaite, dealing with this important subject. Churches and individuals would do well to have this tract beside them. Copies to be had at 4s. 6d. per 100, postage free, from: Edward Jess, 37 Camlargo Crescent, Dalmellington, Ayr.

The Nyasaland Mission.

'A PLAIN STATEMENT.'

THIS was the heading of an article in 'Our Missions Overseas,' No. 16. Reference is made to a meeting in mid-Scotland, at which it is claimed Wilfred Georgeson gave complete assurance re 'open-communion' in Nyasaland, and satisfied some who were in doubt. We were present at that meeting in Blackridge, and it is interesting to note that the Church at Blackridge has since withdrawn from the Co-operation. The article states that 'the Missionary Committee have neither desire nor intention to enter into argument on the subject.' The usual plea of those with a weak case. But why were notices sent out stating that this subject was to be dealt with at that meeting?

Much stress is laid upon 'we never joined the Federation of Missions in Nyasaland,' but will the Missionary Committee deny (1) That the condition on which they were permitted to re-enter Nyasaland was that they joined that Federation; (2) That they took over a Baptist Mission at Gowa that was already in that Federation.

When the above-named 'Plain Statement' was issued, the following letter was sent to the secretary of the Missionary Committee. We have waited for a reply but have received no word of acknowledgment or reply.

Dear Bro. Philpott,

I have received booklets sent out by the Foreign Missions Committee of Churches of Christ. I wonder why these have been sent to me? I ceased to support the Co-operation in 1929; and the Church at East Ardsley, of which I am still a member, withdrew some time ago.

Probably, it is because I have had some little part in the Nyasaland dispute. If so, let me say kindly, but firmly, that 'A Plain Statement,' in Booklet No. 16, is not plain enough for me, far from it. I have studied it carefully and without bias, and have come to the conclusion that the F.M.C. evades the real issue, and

that the statement, therefore, is not strictly honest. What I mean is this: I can accept your statements that 'Open Communion has not been taught or practised on the field'; 'that for this very reason we have not been admitted to the federation of Missions in Nyasaland'; and that 'the federated missions practice inter-communion, we do not!'

All this may be true, it being evident that the statement has been most carefully prepared. But do you deny that our native Brethren in Nyasaland were asked to break bread with the unimmersed when in their district? You do not, at least in your statement. If, however, you deny this, may I ask, what has all the trouble been about, and why the division? Does misunderstanding or ignorance on the part of the late Bro. Frederick and others supply the answer? Surely not. You plainly stated at the 1930 A.M. that Frederick is a capable man, and could speak English, and Frederick you already know was the chief mover in this case. Well now, let me ask: Do you charge our native Brethren with deception? Are the charges made by Frederick untrue? Did these men deceive or lie? Was Frederick guilty of falsehood when, in a personal letter, he gave me an account of Bro. H. Langton's visit and the conversations that took place, corroborating all that we 'agitators' have declared? This letter is in my possession, and is dated 3rd March, 1933. Is it not true that you took over the Gowa Mission, which was already in the Federation?

I can quite understand your shrinking from argument, but surely you don't expect those whom you call 'agitators' (a good name, by the way, the Lord Himself and the Apostle Paul were agitators; we are glad to be in the succession)—you do not expect, I repeat, that we shall allow your challenge to pass, while

you spread this distorted view amongst the Churches?

You speak of 'the word of Africans,' with the implication that while we must not for a moment call in question the word of white men, we must be prepared to set aside as worthless the statements of our black Brethren. Let me say, I for one am not prepared to do that. I see in your statement a slander against the fair character of men who were prepared to sacrifice everything for principle. I suppose you will not deny that when natives accept the Christian religion, they usually do so without reservation, and even become examples to white men? I well remember a prominent Brother, at the time of the 1930 A.M., saying, 'We would do well to bring some of our black Brethren over here to convert us,' or words to that effect. There is more in that statement than appears on the surface.

Take the late Bro. Frederick. What a fine character he was, as those who worked with him testified. I well remember that, at the time of his death, Wilfred Georgeson paid a very fine tribute to his character. It so impressed me that I included it in a resolution which I drafted at one of our Conferences. And yet you insinuate in your statement that this man, this noble Christian, this black Brother, with a white soul nevertheless, whose memory is cherished, was unreliable in his statements! Let me assure you that some of us are not as ready to believe this as some others were to believe and to broadcast the rumour that Frederick was responsible for the fire! That was proved untrue and I believe the time will come—if it is not already here—when he will be vindicated regarding this other matter.

Frederick and his defender, W. M. Kempster, are dead. To insult the living is unkind and ungracious. To insult the dead is 'ten times doubly so.' I was at the Liversedge meeting, when H. Langton and the late lamented T. E. Entwistle met on the platform, under the chairmanship of

the late esteemed R. K. Francis, to discuss this Nyasaland matter. I shall never forget the look of shame that appeared upon some faces, when after the late Bro. T. E. Bam-bury had appealed for 'a manifestation of brotherly love,' I rose and asked the question: 'Was it a manifestation of brotherly love to broadcast the rumour that Frederick was responsible for the fire?' I withdrew the word 'broadcast' as being, perhaps, too strong; but the meeting was immediately informed 'that the word need not be withdrawn, for the rumour was 'broadcasted' at the Annual Meeting before hundreds of Brethren. I really think that had you been present at that meeting you would not have so readily signed your name to this document. Is it not rather significant, think you, that the Church at Blackridge, which entertained the meeting in the West of Scotland, at which Wilfred Georgeson made the defence on behalf of the F.M.C. has, amongst many others, now withdrawn from the Co-operation?

Finally, I firmly believe that it is because, and only because, of the faithfulness of Frederick and his Brethren to the truth, as truth is in Jesus, and their loyalty to the principles taught them at the beginning, that you are now able to give, even this partial, hence imperfect, explanation of events, to the Churches.

I could say a great deal more, but I leave it, and would assure you that this letter is not written in a spirit of bitterness, but as some little effort to defend those who, in the sight of God, though black, are as precious as the whites.

JAMES HOLMES.

SPECIAL NOTICE

AGAIN we would draw attention to the notice which appeared on page sixty-seven of the July issue of the 'S.S.' Brethren please take this matter up and let me have the particulars of the loyal Churches at once. Also note that these should be addressed to 36 Gatehouse Street, Shettleston, Glasgow, E.2. Do it now!

ANDREW GARDINER, JUNR.

Nyasaland.

Dear Bro. Editor,

I have received the following news from Nyasaland, which I would like you to publish in *S.S.* WILLIAM STEELE.

Bro. Ronald Kaundo writes: 'The echo of the people whom God has called from the shadow of darkness into the light, through the Gospel, which we have been enabled to preach with the fellowship of you, brethren.

On May 19th, nine confessed the Lord Jesus and were buried with him in baptism. This took place in a stream at Namiwawa.

I was invited by members of the Providence Industrial Mission to visit them. I visited fifteen members of this mission, who said they were desirous of joining with us. Since the Church at Thondwe was nearest to them, I arranged to meet them there. On the 23rd June, at a meeting which I attended, twenty-one members of the mission were received into fellowship. The brethren at Thondwe were happy to have such an increase by the addition of those who had been formerly immersed.

We thank you, brethren, for your kindness in supplying the material needs of evangelists. God is not unrighteous to forget your work and labour of love which you have shown towards His name, in that ye have ministered to the saints, and do minister.

Greetings to all our brethren and sisters in Christ Jesus, the Lord.

Yours in the Master's service,

RONALD KAUNDO.

Ronald Kaundo sends news of a meeting held at Namiwawa, on the 16th, 17th, and 18th August.

Brethren began to arrive on the 12th, and by the 14th Namiwawa and Ulumba were each housing large numbers from every direction. Women, who in every part are spoken of as weaker, showed that the strength of their love for God had caused them to vie with the men in walking great distances to be present.

Ronald Kaundo preached the Gospel on the 16th, after which reference was made to the new building, and reports of the work of the Gospel were given. On the 17th, Bro. Hetherwick preached the Gospel. On Lord's Day the number present was greatly increased so that it became apparent that the space we had

marked off by a grass wall for the meeting was too small. At our first preaching on Lord's Day, decisions were made, so that we went to the water where a service was conducted by Brother Wellem, and Brother Rabson buried eight who had confessed the Lord Jesus the Christ.

Brethren, we are very happy at the evidence of unity and of the earnest striving for the Truth.

The Northern and Southern brethren were thus given an opportunity to speak often one to another, as Malachi says.

We are very happy that we can report to you this progress of the Gospel, and pray that the Lord's message may spread rapidly, and be received everywhere with honour, as it was among you.

Greetings to all in Christ Jesus.

RONALD KAUNDO.

The Enslaving Habit.

THIS article is written in the hope that it may serve as a warning to young Christians who are tempted to smoke. It encourages Christians who are smokers to re-consider their position, it will have served a good purpose.

Let us remember that a right approach to any problem of Christian behaviour demands the setting aside of any consideration of personal likes or dislikes. To like or desire anything is no argument at all for its rightness. We must ask: 'Is this thing right or wrong according to New Testament teaching?' or 'Is it consistent with Christian discipleship?' An honest answer to these questions will settle once and for all the problem of smoking for a Christian. This article will suggest a less familiar angle of the question.

1. A Dangerous Explosion

In coal mines where there is 'fire damp'—an inflammable, explosive gas—smoking is restricted. Naked lights, cigarettes, and matches, are not allowed beyond a certain point. Some men have been known to transgress this law, thus endangering their own and other workmen's lives. As an example of this criminal disregard for safety, I here relate an experience of Bro. David Dougall, Wallacestone. Fire damp existed in a section of the pit where he worked. Firemen, or supervisors, always searched the miners for cigarettes, matches, etc., be-

fore they entered this section. But some concealed them so well that the searchers were deceived and the men took cigarettes and matches into the danger area. One day, as Brother Dougall was hewing coal, a sudden rush of coal dust bowled him over. Fire damp had been ignited and an explosion caused. Though badly bruised about the arms and chest, he escaped serious injury. Hurrying out into the haulage road, he was confronted by a pitiable scene. Two men had been seriously burned, and another was delirious through burns and shock. The latter had narrowly escaped being cut to ribbons by the revolving picks of a coal-cutter, which he had been using at the time of the explosion. Later, cigarette ends and matches were found where the explosion occurred, and two men were given in charge as responsible for it. At the subsequent trial, a verdict was given that fire damp had been ignited either by a lighted cigarette or a match struck for that purpose.

Brother Dougall is a non-smoker, but his life (among others) was endangered because smokers treated safety measures with contempt. Why did these men deliberately contravene rules laid down to safeguard human life? The answer is in the title of this article. Smoking is an enslaving habit—it develops in smokers a slavish addiction to tobacco. Because of this some men thoughtlessly endanger other lives. This alone should help every Christian to give an emphatic negative to the question: 'Is smoking consistent with Christian discipleship?'

2. Nicotine a Narcotic

Chambers' Twentieth Century Dictionary defines nicotine as 'a poisonous, volatile alkaloid base, obtained from tobacco.' The word 'poisonous' is significant, and should be noted. Why imbibe poison—even in small doses? Nicotine, like alcohol, opium, and morphia, is a narcotic. The late R. K. Francis described smokers as 'one-legged teetotallers.' He indicated a significant truth. Fundamentally, an addiction to nicotine is no different from an addiction to alcohol. When taken into the blood stream, nicotine, like alcohol, creates an appetite for itself. This is an wholly false appetite—it is not natural. That is obvious when we think of the boy who takes a first, surreptitious smoke. Usually he is violently sick. Why? Because his system revolts against the taking of a poison into the body. But by persistence the smoker overcomes that

physical reaction, until, by smoking, he has created an artificial or false appetite for tobacco. When the smoker assures you he is 'dying for a smoke,' the truth is that his system, addicted to nicotine, is crying out for more. By continued indulgence of the habit he has become the slave of the cigarette.

3 Smoking Saps Will Power

Drug addiction of any kind saps the will power of its victim. This varies only in degree in the case of alcohol, opium, morphia, and nicotine. As we have seen, the drug creates an artificial craving for itself. The miners mentioned above did not actively seek to endanger their own or other people's lives. They would have shrunk from the thought of deliberately seeking that end—but it was the inevitable result of their indulgence. They were in the grip of a craving stronger than their sense of responsibility. The enslaving habit had sapped their will power and their craving for tobacco was strong enough to over-ride all sense of caution.

When the smoker insists on filling the 'no smoking' compartment with a blue haze; when the workmen leaves his machine for 'a sly smoke'; when a fellow-traveller in the lower deck of a bus defies the 'smoking prohibited' notice, and blows smoke into your eyes, it is not usually through any desire to be offensive, bad-mannered, or lawless. Most often, it is simply because his will power has been subjugated by an insatiable craving for tobacco. It was an honest smoker who held up a cigarette, and said: 'There is my master.' Many a smoker has surrendered his will to Lady Nicotine.

4. Christians are Bondmen of Christ

In Titus i. 1, Paul calls himself 'a servant of God.' 'Servant' is the Greek word 'doulos,' meaning 'bondman' or 'slave.' He uses the same word in Galatians i. 10, calling himself 'the bondman of Christ.' In Philippians i. 1, he describes Timothy and himself as 'bondmen of Jesus Christ.' James calls himself 'a bondman of God and of the Lord Jesus Christ'; Peter introduces his second epistle thus: 'Simon Peter, a bondman and an apostle of Jesus Christ . . .'; and Jude begins his short letter with the words: 'Jude, the bondman of Jesus Christ.' These New Testament writers call themselves bondmen or slaves of God and His Christ. A bondman is not merely a captive, but one who has given

over his will to another. By the complete surrender of their wills to Jesus they had become slaves of God. The poet indicates this as the way to true spiritual freedom: "The bondage of Thy loveliness is perfect liberty"; and again: "My will is not mine own, till Thou hast made it Thine." Christians are men and women who have yielded themselves utterly to God: "... ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. vi. 19-26.) Let us obey the apostolic injunction to live 'as bondmen of God' (1 Peter ii. 16.), who yield our wills not to any enslaving habit, but only to the One who died to bring us a glorious liberty.

A. E. WINSTANLEY.

The Truth About Tobacco

THE testimony of smokers belies the tobacco advertisements: 'No irritation of the throat and nose,' 'No nicotine poisoning,' etc. A study of two thousand smokers and nonsmokers by the Life Extension Examiners of the big insurance companies brought out the following deductions:

Smokers complained of cough 300 per cent. more often than nonsmokers, throat and nose irritation, 167 per cent. more; palpitation, 50 per cent. more; pain over heart, 73 per cent. more; short breath, 140 per cent. more; heartburn, 100 per cent. more; stomach gas, 62 per cent. more; nervousness, 76 per cent. more. But the smokers will keep right on burning money and blowing smoke in others' faces and giving the laugh to those who would try to save youth from the use of coffin nails—mainly because it is the popular thing to do!—Selected.

Bible Readings.

The Apostle Paul's First Letter to Timothy

Introduction: This letter bears such resemblances to Paul's second to Timothy, and that to Titus, that we may assume it to have been written rather late in the Apostle's life. That would be in the course of journeyings undertaken after the imprisonment in which we left him at the conclusion of the Acts of the Apostles. The note at the conclusion of the letter in the Authorised Version is

regarded as certainly incorrect, and is undoubtedly an addition made at a later date. I would earnestly recommend students to use the Revised Version, as being in most respects more accurate.

Salutation: Out of forty-two words, eleven are used for name or description of God and the Saviour. This proportion indicates indeed the hold and place God has in this writer's life. The phrase 'God our Saviour' is striking, and occurs three times each in this epistle and in that to Titus. 'Christ Jesus' (see R.V.) in contrast to 'Jesus Christ' is frequent in these three letters (1 and 2 Timothy and Titus), confirming their close relationship, and perhaps emphasising the office or title of the Saviour—the greatness of His position. Note Timothy is Paul's 'own,' or 'true' or 'genuine' child, and refer to Phil. ii. 22. He was like-minded. 'Commandment' might be rendered 'authority,' but the commandment is recorded, Acts ix. 15 and xiii. 2.

The charge: Error and strife had begun at Ephesus, and to Timothy was entrusted that most difficult work—to check it, and overthrow it. We note that it is the teaching of something else than the faith that is the cause of the trouble. Would not the British Israelite doctrine come under the class of 'endless genealogies,' bearing no real relationship to the Gospel! and much other matter unnecessarily emphasised by many strange cults to-day? It is certainly the plain facts and the plain acts we should give and require. Evidently, the Jewish element was responsible in some measure for disputings. The law agreed with the Gospel in condemning sin. The proclamation of 'sound doctrine,' and the gospel of the glory of a forgiving but evil-hating God, does away with puerile arguments.

Paul's thanksgiving for his own position: It may be that the thought of the preachers of error brought to mind the wonderful change which Christ had wrought in his own life. He who had been so great an enemy to the truth was now a humble but effective servant in it, by divine grace. 'Exceeding abundant' is not sufficient to explain such grace either in his case or in ours. There is a sober warning in the thought that it was because Paul did evil in ignorance, that God had so great mercy on him—what if we do it with enlightened minds? With what a glowing heart does this sinner saved by grace make the ascription of praise! 'And shall not we take up the strain?'

The charge continued: Chapters ii. and iii. contain explicit instructions of a practical character as to behaviour in the Church, but we have light upon the original selection of Timothy for his work in i. 18. 'The prophecies which went before on thee' is a rather obscure phrase. The R.V. margin gives 'led the way to thee,' which indicates that inspired prophets in the Church at Lystra or perhaps in Paul's company on his second visit there, had indicated the choice then made of one who should occupy so important a position. Little wonder that there is such emphasis on the two most vital points of Christian warfare—the end of the charge is love out of a pure heart, etc., and firm adherence to the faith. And here is the warning, too: Some have made shipwreck, two have been delivered to Satan for discipline. (See in this connection 2 Cor. x. 8.)

Public prayer: It seems clear that men—not women—are to lead the prayers, and that all, particularly those in authority are to be borne in mind. 'Supplication' would indicate expression of wants; 'prayers' expression of consecration to and worship of God; 'intercession,' asking for the mercies of God upon others. The objects of intercession on behalf of kings are that Christians should be able to practice their religion in peace, and thus also be able to spread the truth without interference—a prayer we may most devoutly make in these days of supposed enlightenment.

The behaviour of women: Many seek to find a way out of obedience to apostolic instruction on this matter. Perhaps we have attributed a severity to the teaching which is not there, but the restrictions are based upon the original transgression of woman, and therefore cannot be regarded as passing on account of changing times. The exact fulfilment of the instructions may vary with times and climates and other local conditions, but, in principle, must still be obeyed, if we are to please God. To some—perhaps indeed to the majority of modern women—the restrictions may be irksome. The Saviour emptied himself—and much more—for us. Self-denial and true Christian living regardless of sex are inseparable.

Bishops and deacons: We can but take a passing glance at this section. While we have no precedent for a Church appointing bishops, overseers, pastors,

elders (synonymous terms), deacons, ministers or servants, obviously there must be such, and the divine arrangement for the Church was this. No inspired apostolic delegates are with us either to appoint. But here are the qualifications to guide us, and where suitable brethren are, they should do the work of the two offices as their brethren desire. It does seem to the writer that too great stress may be put on the question, but complete neglect of it must be wrong. We must steer a course between the sad neglect of proper Church government, and the ceremonial nonsense which makes it ridiculous.

Apostasy prophesied: History surely points to the fulfilment of portions of iv. 1 to 5, with certainty—celibacy and certain abstinences at certain times point to Rome. Other cults would illustrate the matter, too, and all are with us today. Departure from that faith once and for all delivered accounts for it all.

Further instruction and encouragement: We can never be too often reminded of the apostolic teaching, and, like Timothy, we need that nourishment which can only come from 'the words' and the good teaching (verbal inspiration). The daily exercise of the body is good indeed, but much more necessary and much less popular is the exercise of our spiritual faculties, without which those faculties slowly but surely atrophy.

Timothy, it is calculated, would be about thirty-six years old at this time, but he was to take charge in a community where there would be many older than himself. The exhortation in verses 11 and 12 (chapter iv.), is not to 'stick up for oneself' however, it is to set a high example, which is the only effective way. 'Conversation' is behaviour. It would be essential that Timothy should exercise the inspirational gift which we assume would enable him to speak of the Gospel and its truths with authority. He would have the Old Testament writings from which to prove Christ, but also supernatural knowledge in place of the New Testament, of which perhaps only small portions would be available, if any. The whole passage is packed full of spiritual food.

R. B. SCOTT.

Query

'Is Cremation in any way inconsistent with New Testament teaching?' We shall be glad to receive short answers to this.

The Issues at Stake.

F. W. FARRAR, in his introduction to the Epistle to the Hebrews (Cambridge Bible series), writes: 'The attitude which St. Paul was forced to adopt was not and could not be conciliatory. At the beginning of the warfare between Judaism and Christianity, the battle had to be internecine till the victory had declared itself on one side or the other. It was as impossible for St. Paul to dwell on the grandeur and significance of the Judaic system as it would have been for Luther to write glowing descriptions of the services rendered to humanity by the Mediæval Papacy.'

The burning controversy between Judaism and Christianity and that between Romanism and Protestantism mentioned by Farrar contains a remarkable parallel with the controversy raging to-day between modernism and loyalty to the Bible. This controversy is experienced, too, within the Churches of Christ. Though of course on a much smaller scale, the matters at stake are of no less importance. The battle is too earnest to allow the clear-cut issues to be be-fogged by compliments and tolerance. Of course we have good friends and brethren among supporters of the Co-operation of Churches of Christ as it exists to-day. We do not doubt their sincerity and even their personal loyalty to the Scriptures. But we dare not allow our respect and love for these brethren to over-rule our respect and love for the truth of God, any more than we should refrain from opposing Romanism as a monstrous perversion of Christianity merely because we have good friends who are adherents of that system. Always it should be error in teaching we oppose, and not persons. However lofty a position theologically or educationally one may have attained, if his teaching be unsound when tested by the Word of God, it should be shown to be so, without the suggestion of 'personality' entering in.

We are convinced that many brethren are supporting morally and financially work and teaching the implications of which they do not realise. Either through defective knowledge of the New Testament, or because these 'theological controversies' pass them by and leave them cold, or through ignorance of the existence of such controversies, these brethren do not discern what the con-

flict is about. The issues at stake have not been as clearly stated as they should have been. These matters upon which there is such unhappy division in Christendom and in the Churches of Christ are not matters of opinion nor of interpretation, as they are so often stated to be, but are questions of vital import. I have never forgotten what an Anglican minister wrote some years ago in telling of his spiritual struggles. He said: 'I came to see that the only logical outcome of modernism was atheism.'

Modernism is a misnamed system. It is not modern, nor 'new theology,' but is as old as the devil himself. It is a constant repetition of the insidious question: 'Yea, hath God said . . . ?' How often are we asked: 'Did God really say or inspire such a thing in the Bible?' The consequence is the sowing of doubt in the minds of men, and the treating of the Bible as a human production giving man's ideas about God, not God's revelation to man. One of the proud boasts of modernism is that it has rejected the Romanish claim of an infallible Church, and the Protestant reformers' appeal to an infallible book, and has centered attention on the vitals of Christianity in a 'new' approach to Christ and His teaching. 'Back to Christ' is the cry, no longer 'Back to the Bible.' And yet, when we view this Christ of the modernists, we find merely a benevolent and pious man, the perfect example of manhood, a great teacher, and a martyr for His beliefs; not the Christ of the Bible, the Son of God, the miracle-worker, the sinless One, the Saviour of the World, the One with all authority. Make no mistake, brethren, when properly understood, and when seen in all their nakedness, no less than the authority of the Bible as the Word of God, and the diety of Jesus Christ, are the issues involved in this present conflict.

And now, 'How long halt ye between two opinions?' How long will you continue to support that teaching and those practices which are not only without the authority of the New Testament, but are in many cases opposed to that Divine standard for the Church of the Lord? Brethren, we ourselves often stand in the way of God's blessings being poured on us. We know the right way, yet sometimes will not take it because it is the hard way. Yet

'It is the way the Master trod—

Should not the servant tread it still?'

We have yet to see what mighty things the Lord can do through Churches carrying out His will. 'Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.' Let us prove Him now.

C. MELLING.

MODERNISM.

'UNLESS our faith rests on certain great facts, Christianity is a ruin and a dream . . . As for those whose Gospel is that Christ lived once in Palestine, and that there are valuable sentences to be traced to Him, and that with a little care almost all the familiar verses of the New Testament can be used with the original meaning taken out of them, it needs no prophet to foretell the fate of a Church controlled by such. It will live just as long as it is not found out. When it is found out, it will be swept from the earth as an organised hypocrisy.'—W. Robertson Nicoll.

A MISFIT

A WISE preacher has said: 'Though I have a scientific mind and a university degree in sociology and philosophy, and though I am an expert in social service and an authority on Browning, and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and have not a message of salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the Gospel.'—Selected.

DAD'S RHEUMATISM

MY Dad has rheumatism;
It bothers him severely;
It is the kind that comes and goes,
And acts a trifle queerly.

On Monday, Tuesday, Wednesday,
He doesn't mind the showers;
But on rainy Sundays, rheumatism
Bothers dad for hours.

It takes him in the mornings;
Of course I don't doubt him;
He simply cannot go to Church,
And so we go without him.

But I have always wondered
Just why a rainy Sunday
Is so much worse for rheumatism
Than a rainy Monday.

Correspondence Courses.

for New Students

WILL those who desire to take a course either on the Fundamentals as found in Hebrews i. or on 'The Work of the Holy Spirit,' please write at once to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancashire.

Wanted

'SCHEME of Redemption,' by Milligan; 'New Testament Christianity,' by L. Oliver.—Prices to Editor, S.S.

Wanted Urgently

'HYMNS for Churches of Christ,' as used prior to 1938. A number of these wanted for use of the Church meeting at Ford Villa, Ulverston, Lancashire.—Particulars and price to W. Crosthwaite, at above address.

COMING EVENT

East Ardsley, Yorkshire.—Church anniversary meeting on Saturday, October 26th, at 6 p.m. Chairman, Bro. E. Worth. Speakers: Brethren R. McDonald and F. Worgan.

London, Kentish Town, Prince of Wales Road. Anniversary, Saturday, October 5th. Meetings 3.0 and 6.30 p.m. Tea at 5.30. Speakers, Bren. T. Kemp, W. Steele, and F. Worgan. A hearty invitation to all.

Morley, Yorkshire.—Autumn Rally, Saturday and Sunday, October 19th and 20th. Tea 4.30, Evening meeting 6.30. Chairman: Bro. Frank Worgan, Evangelist. Speakers: Bro. L. Morgan, of Hindley, and Bro. E. W. Jepson, of Doncaster. Speaker on the Lord's Day: Bro. Leonard Morgan.

A hearty invitation is given to all who can to attend. If brethren coming from a distance could advise us as to numbers, it would greatly help in the catering arrangements. Communications to the Church Secretary, Bro. H. Baines, 42 Garnett Street, Britannia Road, Morley, nr. Leeds.

H. BAINES.

Newtongrange, Midlothian.—Annual Social Meeting (D.V.), on October 12th. Tea at five p.m. Speakers at evening meeting: Bren D. Dougall and A. E. Winstanley. A hearty invitation to all,

DO YOU BELONG?

- ARE you a member, the kind that would be missed,
 Or are you just contented that your name is on the list?
 Do you attend the meetings, and mingle with the flock,
 Or do you stay at home and criticise and knock?
 Do you take an active part to help the work along,
 Or are you satisfied to be the kind that 'Just belong'?
 Do you ever go to visit a member that is sick,
 Or leave the work to just a few and talk about the clique?
 There's quite a programme scheduled that I'm sure you've heard about,
 So come to the meetings often and help with hand and heart,
 Don't be just a member, but take an active part.
 Think this over, member, you know right from wrong,
 Are you an active member, or do you just belong?

A Self-supporting Church.

(To the Editor)

From the 'Christian Restorationist,' New Zealand

Sir,—Among Churches of Christ that co-operate by means of a 'Home Mission Committee' in order to place a minister in all our Churches, this term is often used, but always only of a Church that, without financial help from the committee, supports a permanent minister. As a convert made within a Church of Christ which never had a minister in the common understanding of the term, this conception of a self-supporting Church has always jarred upon my senses.

The term itself is not found in Scripture, but the idea is there, though very different from that current among us. Yet a superficial reader might find some support for it in 2 Cor. xi. 8, where Paul says: 'I robbed other churches, taking wages of them that I might minister unto you' (R.V.). But it would be a serious mistake to deduce from this that according to Scripture a Church is self-supporting simply because it pays a permanent minister. The exact opposite would be the right deduction, according to Scripture, and indeed common sense also. For the very fact that any Church should need a permanent minister would be clear proof that it was not, and never

could be, self-supporting, however liberally it might pay him. According to Scripture, a self-supporting Church is one that by effective labour of an efficient minister (in the New Testament sense) has become able to 'work out its own salvation' and to 'sound out the word' in his absence (Phil. ii. 12-16); or one that after a reasonable time under such a minister has its members in general become effective teachers, as Scriptures say positively they ought to. (Heb. v. 12-14.)

There is in the life of every Church a period compared in Scripture to helpless infancy, in which it requires the constant support of someone with teaching adapted for its growth, i.e., its gradual attainment of such skill or perfection in the word of righteousness that would make further tuition superfluous. The Apostles indicate that this was implied in Jesus's command to make disciples of all nations. Therefore they aimed at this result at the earliest moment, so that they in their lifetime might reach all nations; and to come short of this would have been regarded as labour in vain. (Eph. iv. 13; Phil. ii. 16; Col. i. 28.) In this they had also the co-operation of the Holy Spirit, as is evident by the wide distribution of His gifts.

Being a self-supporting Church, therefore, is not a matter of paying a minister. It is, in fact, a matter of receiving such value, or rather more than value, for the money paid, that will ensure that his ministry need not be permanent. To pay for one, again and again continuously to teach without the prospect of the membership ever being able to make a start even with the rudiments of the first principles, much less to go on into perfection in teaching, is equal to spending money for that which is not bread. (Is. lxxv. 2; Heb. v. 11-14; vi. 1.)

Brethren, beware of those who quote: 'Be not many teachers' with the object of reserving to themselves the Christian ministry, despite its risks, and reducing you to an audience only. Observe that these never quote: 'Ye ought to be teachers' unless they specify Sunday school teachers. I heard one of our ablest Church of Christ ministers recently declare this to be the utmost a Church convert could attain to within the Church, in that, unless perhaps he might become a superintendent in the Sunday school. As things are, this minister spoke truly. But the accomplish-

ments of the converts the inspired teachers made tell a different story. These, and not money alone, constituted the brethren everywhere self-supporting Churches.

DISCIPLE.

[J. Simpson, who went out from Armadale, Slammanan District.]

News.

Withdrawals from the Co-operation

AT the Annual Conference, held at Birmingham in August, the following Churches, at their earnest desire, were removed from the list of Co-operating Churches: Bathgate, Blackridge, Dennyloanhead, Glasgow (Hospital Street), and Morley. Two other Churches desired to withdraw, but their applications were deferred until next Conference. Other Churches are considering severing their connection with the Co-operation, which is now just a denomination within denominations.

Capetown, Woodstock.—We are glad to report that the gospel of Christ has again proved its ancient power, in that we were able to witness one woman and two men confess to the Lord Jesus, and become united with Him in baptism, on the afternoon of the 28th July, 1946. Two of them were due to the labours of the Claremont assembly, and one from the Woodstock assembly. We give God the glory.

The service was conducted by Bro. H. Smith, of the Claremont Assembly. Bro. Christians, of the Claremont assembly, imparted a few words, showing forth the importance of obedience to God's will, according to the Scriptures.

Bro. Hartle gave words of encouragement and edification to those who had surrendered their lives to Christ, and stressed the fact that they had now become the purchased possession of Christ and were no longer their own. He commended them to God and the word of His grace, which is able to build them up.

Our Bible School is progressing favourably. Within a week, we have had five additions, and we feel assured that by earnest prayer and deed, we will be mightily blessed.

T. HARTLE

Loughborough.—On Sunday, September 1st, a very interesting ceremony took

place at the close of the Sunday School and evening services.

Bro. Sydney Ward, who has now removed to Leicester for business reasons, was the recipient of a picture from the Sunday School teachers and scholars, and books from the Church members.

In a short sketch of Bro. Ward's activities, Bro. Hill disclosed that he was instrumental in keeping the Church alive in Loughborough during some very trying times.

Bro. Ward has been Sunday School Superintendent for 15 years, and in giving thanks for the gifts he recalled that at one time he was the only scholar in the Sunday School. Although his presence amongst us will be missed, we rejoice to know that his experience is now being utilised in his new surroundings.

F. WOOLLEY

Liverpool, Upper Parliament Street.

Brother T. Kemp reports that his first evangelistic effort is with the Church meeting in Upper Parliament Street, Liverpool, during the months of August and September. He is pleased to say that Gladys Millward, a married lady, was baptised into the precious name of Jesus, on Lord's Day evening, September 8th. We thank God for this decision and press on, strengthened by this demonstration of God's Power through the Gospel. The work here is hard, the numbers few. Brethren pray for us, that we may be used for His glory, in the telling forth of the truth and in the gathering of precious souls for Him whom we love.

[We rejoice with Bro. Kemp in this, the first fruits of his whole-time labours for the Master, and pray that a rich harvest will follow.]

Morley, Yorkshire.—On Saturday, September 7th, we had the great joy of witnessing a brother and sister put on the Lord Jesus Christ in his own appointed way. They were Bro. Ronald Wray and Sis. Isabella Thornton, and they both reside in Hull, about ninety miles away.

They were brought to us by Bro. Ballard, and right pleased we were to be of service on such an occasion.

Bro. Frank Worgan presided over a good meeting of about fifty, and Bro. J. Bradshaw, of Wigan, who was our speaker for the week-end, and Bro. Ballard, of Hull, gave two fine addresses.

The arrangements had to be rather

hurried, for which we were sorry, but nevertheless, we had a good meeting, and rejoiced over souls saved.

We commend our Brother and Sister in their isolation to our Heavenly Father, praying that he may bless their decision to His glory.

H. BAINES.

Newtongrange, Midlothian.—It is gratifying to report that a reconciliation has taken place, and that all the brethren had fellowship in the meeting-house, at St. David's, on September 1st.

Portknockie.—During the last three months, we have been greatly helped and strengthened by many visiting brethren. Bren. Allen, (Newtongrange) and A. H. Odd (Glasgow) served the Church on Lord's Days, the Gospel meetings being well attended, also giving us appreciative help in our Saturday evening Bible Study. We take this opportunity of thanking all who have rendered valuable help. We have enjoyed their fellowship and trust, God willing, to renew our friendship. We also invite other brethren who would like to spend a holiday in the North.

M. MAIR.

Scholes, Wigan.—The Church rejoices to report the immersion at the prayer meeting on Tuesday, August 27th, of James Melling, junior, aged 15, son of a deacon in the Church who is also superintendent of the Bible School; and of Robert Cookson, who through the example and instruction of a brother in the Church, learned the Lord's will and followed Him through the waters of baptism.

C. MELLING

Wallacestone, Stirlingshire.—Since our last report, our joy still continues in the

service of the Master. We have had six more additions. On 21st August, Donald Campbell (of Reddingmuirhead) and Joseph Campbell (at present living at Reddingmuirhead but whose home is in Glasgow) two of our Sunday School scholars, also Mrs. Matthew Myles (of Wallacestone) were immersed into the ever-blessed name of Jesus, having made the grand confession before many witnesses. In addition to those, two more, who were formerly immersed and have been out of fellowship almost eleven years, Mr. and Mrs. Joseph Malcolm, decided to come amongst us. Our Sister too, Mrs. Mathieson, who has been away for some time and not meeting with us, is now back into our fellowship. Bro. Winstanley's labours with us are being abundantly blessed. Rejoice with us, Brethren, and pray that they all may be kept faithful.

R. BROWN

Obituary.

Birmingham, Summer Lane.—Our Sister, Mrs. Jane Bond, the eldest daughter of our late Brother, William Clark, passed away in the early hours of Lord's Day, 8th September. About nine months ago, she had a seizure which incapacitated her. From this she was gradually recovering, and just beginning to get about again, when she suffered a second, which proved fatal. She was immersed in 1922, and was of a very quiet disposition. We pray for the consolation of God to be granted to her husband, daughter, son, and grandchildren; and to brothers and sisters who mourn her loss.

FRED C. DAY.

THE SCRIPTURE STANDARD is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: One copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

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. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

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

Secretary of Conference Committee: F. C. DAY, Holmleigh, 69b Stamford Road, Handsworth, Birmingham.

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