

# The SCRIPTURE STANDARD

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

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## Mutual Ministry.

HERE are a number of testimonies to the utility and soundness of this part of God's plan for the Church. They are taken from various sources, some of them being statements of men who supported one-man ministry.

*Towards the conversion of England* is the title of a report of a Commission on evangelism appointed by the Archbishops of Canterbury and York. From this we quote: "The ministry of evangelism is a charge laid upon the whole Church of the Lord. It is the very essence of the Christian calling."

F. Ballard, in *Which Bible to read, revised or authorised?* (p. 130). "In 1 Tim. i. 12, Paul is made by the Authorised Version to say, "For that he counted me faithful, putting me into the Ministry," and the last word is spelt with a capital, thus clinching the impression which must today come from such words, that ministry in the New Testament means what it does in our modern reference to clerical life, and that Paul had this in view when he wrote. Both these assumptions are untrue. In the Revised Version, "Appointing me to his service," there is no clerical reference.

Dr. Cramp in *Baptist History* (p. 339), writing on early Baptist Churches, says: "There was a plurality of elders in many of the Churches. As numbers increased, they judged it conducive to profit to increase the number of preachers,

and thus avoid the inconvenience and loss which must accrue from placing a large Church under the care of a single pastor."

J. C. Carlisle in *Alexander MacLaren D.D., the Man and his Message* (Pub. 1901 pp. 13-14): "Mr. David Maclaren (A. Maclaren's father) was one of the pastors of John Street Scotch Baptist Church. For many years he continued in his business, and in the ministry of the word. The Scotch Baptists . . . have a plural ministry, or, as they prefer to call it, a plural eldership . . . They are keen students of the Scriptures and strong opponents of anything like clerical caste, and sacerdotalism. They did not think it derogatory to their spiritual influence to follow the Apostle's example in supporting themselves by manual labour. It is much to be regretted that this order of ministry has not been more largely used on this side of the Tweed. We are persuaded that it would solve problems that press heavily upon English Baptists."

*The Baptist* (April 28th, 1910) in an address by Mr. G. W. Macalpine, President of the Baptist Union: "Very much of the president's address seems expressly directed to prove to us how un-Apostolic even our Baptist system of Churches and ministry to-day is . . . "Do we." Mr. Macalpine effectively pauses in his historical review to ask, "catch here for a moment a glimpse of an ideal Church, possible even in these days,

in which all the ordinances of worship are adequately maintained by the voluntary service of the members under the gracious influence of the Holy Spirit, and where the financial resources of a consecrated people are set free for the extension of the Redeemer's kingdom beyond their own borders? . . . The ecclesiastical spirit is foreign and fatal to the operations of the Holy Spirit . . . When, in fact, the ministry of the word was the function of any member of the Church, then, and then only, was a vigorous spiritual life maintained . . . So in this twentieth century must the advance of God's Kingdom depend upon the testimony, not of a selected or professional class of workers, but of every Christian man and woman. We have, we are assured, suffered a relapse from that Church ideal, which utilised the gifts of the whole membership for ministry, and in turn those gifts are disappearing for want of recognition and use."

A. Neander, in his work, *History of the Christian Church* (Vol. i. p. 96) says: 'Celsus, the first writer against Christianity, jeers at the fact that wool-workers, cobblers, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the Gospel and addressed themselves, particularly in the outset, to women and children.' He quotes Tertullian as having said: 'Every Christian mechanic has found God, and shews Him to you; and then points out to you everything in fact you require to know of God; although Plato . . . says, that it is hard to find the Creator of the universe, and impossible after one has found Him, to make Him known to all.'

Bro. J. M'Cartney, the much esteemed Bible teacher among our own Churches, in the correspondence and oral papers dated September to December, 1926, sent out from Overdale College, wrote . . . It is plain that nothing resembling a one-man ministry obtained in the N.T. Church. Even when at Corinth confusion had arisen in their assemblies, through the mis-use of gifts, Paul

does not suggest stopping all mouths except one or two, but lays down such regulations for the orderly and edifying use of these gifts. (1 Cor. xii. and xiv.). Such instructions and exhortations as are contained in Rom. xv. 6-8; xiv. 19; 1 Cor. xiv. 1-5; and others, could not have been carried out had there not been liberty for all male members—women were forbidden to speak in the Church (1 Cor. xiv. 34-36; 1 Tim. ii. 11-15)—to exercise their gifts in a decent, orderly, edifying manner.

Three years later, 1929, Bro. M'Cartney wrote, under the sub-heading 'We refrain from using Clerical Titles:' 'Referring to the recognised Jewish teachers, Jesus, addressing his disciples, said: "But all their works they do for to be seen of men . . . and to be called of men, Rabbi. But be ye not called Rabbi, for one is your teacher, and all ye are brethren. And call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters for one is your Master, even the Christ." (Matt. xxiii. 5-10). This passage shews clearly that our Lord condemned distinctive garb and titles for teachers of religion, as out of keeping with the humility that should characterise them. Dr. Robert Young, commenting on these verses, says: These verses have no reference whatever to social or worldly titles, but to the appellations given to men in the Church; the titles "Reverend," "Right Reverend," "Father in God," "Doctor of Divinity," seem direct violations of them, as these are given solely because of the Church standing of those who receive them. "Bishop," "Presbyter," "Deacon," "Evangelist," do not come under the censure, as they are names of office or duties not of honour or courtesy. (*Literal Commentary on the N.T.*). Dr. Young was a great Biblical scholar: compiler of the "Analytical Bible Concordance," author of a literal translation of the Bible, and many learned works in Hebrew, Greek and other languages. Being himself a Presbyterian

(though not a "minister") lends weight to this frank statement.'

Speaking from the chair of the Annual Meeting in 1912, Bro. M'Cartney said, 'Happily, thus far, our Churches are free from any decided leaning towards what is known as the one-man ministry. I accept that statement at its face-value, without staying to discuss whether straightened resources have or have not, helped to keep us right on this matter. But I am persuaded that if ever freedom of ministry becomes restricted among us, or gives place to the individual system, the innovation will be advocated, not on Scriptural grounds—for there are none,—but because of inefficiency arising from general disinclination of members to equip themselves for the work of ministering.' (1912 *Year Book*: p. 15).

Bro. L. Oliver, whom our older brethren remember as the scholarly editor of the *Bible Advocate*, and able teacher of the Scriptures, wrote 'Let me add that we find no Scripture for each congregation or Church having its paid minister, who is usually invested with powers which none other in the Church shares, and who often does almost all the praying, preaching, and, especially, as it is called, ministers the sacraments. We believe in all members ministering; that is the New Testament ideal, the body built up by that which every joint supplieth—all men and women and children ministering to each other. This involves, so far as public prayer and speaking goes, that everyone able to edify should have scope to use his gifts. It is pleasing to see that many in the religious world to-day are able to see the truth on this point. On March 2nd, 1900, a letter appeared in the *British Weekly* from Mr. A. Birrell, Q.C., M.P., on "What is to be done to check Romanism," in which he says: "I wish all ministers of the Free Churches would abandon the shreds and rags of Sacerdotalism that still cling even to them: that they would give up ordination services, and the title 'Reverend,' and that their sacra-

ments should be frequently administered by those who are (absurdly enough) called laymen."

Bro. A. C. Watters read a conference paper at the 1936 Annual Meeting and under the second sub-head, which is entitled, 'We wish to preserve the Mutual Ministry,' he writes as follows: 'Firstly, because we still maintain that we have Scriptural authority for the practice.' After quoting 1 Cor. xii. 28; Eph. iv. 11-12 and Rom. xii. 4-8; he says: 'Hence, in the words of Lancelot Oliver, the ministry of the Church, in the New Testament, is mutual and general, it is a ministry in which the members minister, according to gift or ability to each other's good, and a ministry in which each and every member is to participate. It is clear, of course, that Paul had no idea of this general ministry as being confined to such work as we sometimes sum up as "the Ministry." He did not think of a few members doing everything, nor for those who had no aptitude for doing so, teaching and preaching. Indeed, his idea was to have every member confine himself to what he *could* do, and would do all the better if he concentrated on that work—because so to speak, a specialist. Secondly, we wish to preserve the mutual ministry in our Churches because of the practical benefits. Where there is what we call the one-man system, the general body of the members have not the same incentive to Bible study or self preparation, prior to the Church worship; and they lack the spiritual glow which can come through active participation in the service. Moreover there is a distinct advantage of the body of Christians if they have a variety of efficient preachers ministering to their needs, rather than just one preacher, no matter how brilliant or distinguished he may be. And there is the tremendous advantage to the active teacher or preacher himself that he should sometimes be able to enjoy the ministrations of others and not have to be always ministering the word himself. There is no doubt that as a religious community

we have stood high in the opinion of outside observers for our knowledge of the Scriptures and for our high moral standards. Part of the credit is due to our system of mutual ministry.'

Much more might be quoted, but this is sufficient to bring home to every brother and sister the great need for us to fit ourselves for service in our own spheres of work.

—Compiled by Andrew Gardiner, Junr.

## Destructive Heresies.

### No. 3. 'Spiritualism'.

By W. CROSTHWAITE

**SPIRITUALISM is no new thing.** To His ancient people God said, 'There shall not be found among you . . . a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them (the Canaanites) out from before thee.' (Deut. xviii. 9-12)

Passages might be multiplied, but the above is sufficient to show that 'Spiritualism' is a return to heathen abominations, utterly abhorrent to the Lord.

To a believer in Divine Revelation the question is not, 'Is it true?' but, 'Is it right?' and the above passage supplies an emphatic negative answer.

#### Spiritualism is Misleading and Mischievous

From its own authorities its misleading and mischievous nature can be fully demonstrated.

In *Spirit Teachings*, through the mediumship of W. Stainton Moses, M.A., Oxon, published by the London Spiritualist Alliance Ltd., we read: 'There are spirits who delight in such personation, and who have the power, under certain conditions, of carrying out elaborate deception. Such take names which they see to be desired, and would reply equally to any name given them . . . they counterfeit manifestations, assume names, and give erroneous or misleading information . . . They victimise mediums in divers ways, and find a pleasure in the bewilderment of mind which they cause . . .

[they] befool inquirers who have asked for personal information.' (pp. 240-244).

Sir Arthur Conan Doyle says, 'We have unhappily to deal with absolute cold-blooded lying on the part of wicked and mischievous intelligences. Everyone who has investigated the matter has, I suppose, met with examples of wilful deception, which occasionally are mixed up with good and true communications.' (*British Weekly*, August 28, 1919).

No wonder that even Mr. Moses wrote: 'The voice from beyond the grave is uncertain, and, when it can be tested, frequently delusive, if not absolutely and mischievously false.'

In *Light* (one of their official magazines of February, 1902, we read, that 'little dependence is to be placed upon spirit communications . . . The dictum of a spirit through a medium must not be taken as an authority . . . cannot be taken as settling any dispute or the truth of any doctrine.'

In the *Dialectical Society's Report on Spiritualism* we find the following dialogue between Dr. James Edmunds, and Signor Dermiana, a medium:

Dr. E.: 'How can you distinguish between a medium who is an impostor, and a spirit that is a liar?'

Signor D.: 'You cannot distinguish.'

There are so many similar admissions that the difficulty is to make a selection. Sensible folks will surely ask, What is the good of such communications? and, Why risk being victimised by impostors and liars?

## Spiritualism is Anti-Christian

Paul wrote: 'But the Spirit distinctly says that in later times there will be some who will fall away from the faith, and devote their attention to misleading spirits, and to the teaching of demons, who will make use of the hypocrisy of lying teachers.' (1 Tim. iv. 1-2, *20th Century N. T.*). A fulfilment of this prediction is seen in the foregoing quotations; and is further seen in that Spiritualism denies all the fundamentals of the Christian faith.

On the *Propaganda Hymn Sheet*, published by the Spiritualists' National Union, it is stated that Spiritualism 'supersedes the old and effete conceptions of truth, and gives us nobler and more rational views of God, nature, man, and destiny.'

It is significant that in their rendering of the Doxology no place is found for the Son of God, the last line reading, 'Praise God the High and Holy One.'

'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of anti-Christ.' (1 John iv. 3). Tested by that, Spiritualism is decidedly anti-Christian.

Their view of the Bible is peculiar. In *Outlines of Spiritualism for the Young* (pp. 13-14), we read, 'To assert that it is a holy and divine book, that God inspired the writers to make known His divine will, is a gross outrage on, and misleading to, the public . . . The New Testament is made up of traditions and theological speculations by unknown persons . . . A book so full of errors . . . requires to be read with care.' But on page 53 we are told that both the Old and New Testaments are quite full of Spiritualism.'

In *Spirit Teachings* (p. 91), we read, 'The attributing to a man of divine honour . . . is a mischievous error.'

That divine honour was claimed by, attributed to, and accepted by Jesus, is clearly seen in such passages as John v. 18; x. 30; xx. 28; Hebrews i.; etc.

Regarding the Atonement, the following from *Spirit Teachings* shows their position: 'We proclaim to you purer and more rational ideas than are contained in the orthodox notions of Atonement and vicarious sacrifice.' (p. 91). 'No such fable finds a place in our knowledge.' (p. 159). 'No vicarious store of merit can avail; no friend may bear the burden or lift it from the weary back.' (p. 275). 'It may be that the spirit may wander in gloom and desolation . . . groaning in lonely unrest, nerveless for the struggle, till the sin, through cycles of purgatorial suffering, has eaten out its virulence.' (p. 275).

How refreshing to turn from this, and hear the voice of inspiration: 'Behold the Lamb of God, which taketh away the sin of the world.' (John i. 29). 'Christ died for our sins according to the Scriptures.' (1 Cor. xv. 3). 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' (Matt. xi. 28, 29).

No uncertain, delusive, misleading, and mischievous voices from beyond the grave are needed to prove the truth of the Gospel message. Myriads of living witnesses who have found rest, joy, and peace in Jesus, can sing,

'I came to Jesus as I was—  
Weary, and worn, and sad:  
I found in Him a resting place,  
And He has made me glad.'

## Spiritualism Produces Evil Fruit

On the soul's accountability to God, the Judgment is denied, and we are informed that: 'The soul is the arbiter of its own destiny; its own judge.' (*Spirit Teachings*, p. 228).

In a public discussion, the writer affirmed that 'Spiritualism is anti-Christian, wicked, and immoral.' His opponent resented very warmly the proof supplied, but he gave no answer to the following: 'Do Spiritualist Societies ever expel immoral members? If so, on what grounds, seeing they believe that "the soul is the arbiter of its own destiny; its own judge?"'

Such a belief, generally accepted, would produce conditions such as obtained in the darkest days of Israel's history, when some of the foulest deeds were committed; and the explanation given is, 'There was no king in Israel; every man did that which was right in his own eyes.' (Judges xxi. 25).

Further, Spiritualism teaches that the spirits induce people to commit sin. Thus *Spirit Teachings* (p. 231), 'Hovering over their old haunts, they live over again their wretched, polluted earth-lives, by influencing congenial spirits still in the body, and so gratifying their lusts and passions at second-hand.'

The daily papers are continually corroborating the testimony of Dr. Randolph, a noted medium, who said, 'Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortals moved by viewless beings. Adultery, suicides, unjust divorces . . . insanity; all this I charge to this scientific Spiritualism.'

A murderer said, 'I believe in spiritualistic influence, and my hand was guided in what I did by an unseen power.' (*Evening News*, Jan. 6, 1909). A schoolmaster, who committed suicide, left the following testimony in a letter read at the inquest: 'The Spiritualism I thought such a blessing has turned out a curse to me. I am doing better so far as money is concerned than ever I have done, and still I am forced into this awful act against my own wish, in a way you cannot understand.'

Mr. W. T. Stead, writing on 'The Seamy Side of Spiritualism,' said: 'There is little difference of opinion even among the better class of Spiritualists themselves, as to the moral and physical degradation which overtakes the professional medium. A system cannot be defended which wrecks the moral and physical health of its votaries . . . The tree of knowledge of good and evil seems to bear so much more

evil than good that Eve had better stay her hand.'

### Keep to the Written Word of God

Out of the mouths of its own advocates, Spiritualism is condemned. We may well ask, In what way has it helped humanity? Has any new truth been revealed? Has anything been added to the moral standard of the New Testament? Its victims are those who desire to be 'wise above what is written' in the Word of God.

The rich man requested that one might be sent from the dead to warn his brethren, and was told, 'If they hear not Moses and the prophets neither will they be persuaded, through one rose from the dead.' (Luke xvi. 27-31).

To us, God has spoken in His Son (Heb. i. 1-2), and in the New Testament Scriptures all that is necessary to convert, consecrate, and fit us for the life to come, is found. 'And when they shall say unto you, seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter; should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony! If they speak not according to this word, surely there is no morning for them.' (Isaiah viii. 19, 20. R.V.).

IF God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times. But there is little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

## Elimilech and His Family.

THE book of Ruth gives an interesting and instructive account of life in Palestine during the time of the Judges. A farmer, Elimilech, lived in dark and dangerous times. Force and might rule, sorrow and suffering were common, and each man did what was right in his own eyes. There was continual apostasy from God and His way; oppression from outside enemies followed, the ensuing suffering led to repentance, and when deliverance was provided by God, apostasy again overran the land.

Elimilech had a pleasant wife Naomi, and there were two children named Mahlon and Chilion; their home was in Bethlehem, Judah. Farming demands all the foresight, skill, management and hard work that is available (Gen. iii. 17-19). A famine comes, with shortages of comforts, clothing, and food. Had Elimilech neglected God? Had he slept too long? What can he do? Shall he mortgage the farm and emigrate? How then will it be possible to worship in Jerusalem at the Feasts? Can he deprive himself, wife, and family of association with the Lord's people? Why not ask his more wealthy brothers to help him in this difficult time?

He sells out, quits, crosses the Jordan and enters Moab, a land of idolaters. Did the other farmers in Palestine have a greater faith in Jehovah to bring them through their trouble? They remained among God's people. Elimilech was an exile in the foreign land ten years. He died; Naomi and her sons are now the bread winners. The boys marry foreign women, contrary to God's law. The Hebrews were to be a pure race, separate from all idolaters. How often have 'sons of God' made alliances with the 'daughters of men' and, in nearly all such cases, with disastrous results. The two sons die, and the wives, Orpah and Ruth, are left with Naomi. How much of their

loneliness, care, and need did they cast upon the Lord, so that He might sustain them? They, the three widows, were destitute in a foreign and godless country. Did they call upon Jehovah in their distress? So many times God had granted deliverance in the past.

Naomi thinks of her old home at Bethlehem and her people and determines to return to Canaan. The three widows set out. The prospects in front of all of them are discussed. For two of them, it will be a foreign land; privation, hardship, and hard work, which all of them must face. The three women loved each other, and had all behaved wisely and well, and were pleased with each others society. Orpah considered the outlook so gloomy, that she turned her back upon Jehovah and his people to return to her own land and its idol.

How many set out for Canaan and become discouraged on the way! They endure for a little time, and in time of temptation fall away and are lost.

'Now, Ruth, you return home after your sister.' Did she not say, I have 'stedfastly set my face' toward Canaan—please do not beg me to leave you. 'I will go with you, live with you, die with you;' 'your people are my people and your God my God.' Ruth had learned to love Naomi and Naomi's God, with her whole heart. He who loves God, loves His people also. Ruth had shown herself 'lovely and pleasant in her life' with Naomi, and did not even wish her bones to rest in Moab, but to be laid in her mother-in-law's grave.

Naomi and Ruth complete the journey to Canaan. Let all readers with God's help, complete the journey to eternal life in well-doing, with joy. The gospel of God reveals a greater love than that of Ruth for Naomi. The Saviour God, left the glory, love and warmth of heaven, was an exile from heaven and went

to death to rescue us from sin and death. His work was successful and therefore He arose from the tomb, conqueror over death.

See the two widows in Bethlehem! How closely Ruth clings to Naomi. Ruth feels strange, the folk stare; she had forsaken all—her father's home, her fatherland, her people, her idol, for God and His people. This kind of person is the one Jesus seeks for His disciple. The old home, now ten years older, hardly resembles a palace, yet the inmates, though poor, are godly and peaceable, and therefore happy, because God is honoured there.

Barley harvest is on. 'I am strong and will glean,' said Ruth. The field she entered, belonged to Boaz. There was the farmer, reapers and gleaners. The wealthy farmer had just arrived from the town. He was a good employer, he saluted the workers and they returned his salutation. Master and employees were on good terms. Good workmen like to work for good masters. Boaz notices the foreign girl—she is so different from his people. Her features betray her. When he learns her history he is very sympathetic and gives her preference over other gleaners.

Ruth is so successful, gleaning the first day, that she beats out one ephah, enough food for one person for ten days. Wheat harvest follows and Ruth continues her gleanings until harvest is over.

Naomi proposes to arrange a marriage for Ruth. Some folk enter the life-long covenant of marriage without sufficient reflection, and find the proverb true—'Marry in haste, and repent at leisure.' When a man had to buy his wife, he did not want a thriftless, lazy, dirty woman, he wanted a bargain. Upon Naomi's instructions, Ruth visits Boaz at night. She informed Boaz that he was the redeemer of the mortgage and had the right to marry her. Boaz was an honourable man and did not take improper advantage of the woman's defenceless position, but pointed out that another person had a prior claim, but

if that claim was rejected he would take her to be his wife; this he confirmed by oath. In the morning, he guards the good name of the virtuous widow and gave her a present of six measures of corn. At the earliest available moment, the legal representative is summoned by Boaz before ten elders of Bethlehem. The right of redemption is handed over to Boaz, who now treads in the other's shoe. Boaz fulfilled his promise, reasoning that Ruth was a desirable partner for life. She had proved herself to be good, industrious, affectionate and godly. Their marriage was by agreement; Scottish marriage is by consent, before witnesses; English marriage by notice or licence is preferable.

Our redeemer, Christ Jesus, gave up His estate, became poor that we might be enriched. He is enriching many now. Who is among this number? Hebrew love is illustrated in Ruth; Christian love, in the Apostle Paul; Christ's love equalled only by our Heavenly Father, and the Holy Spirit. Let us rejoice in, and share in, Christ's love and give back our heart's affection to our God. Aliens in God's Kingdom are usually destructive, but Ruth distinguished herself by her loyalty to our God and his people. May our love for God, be not less than Ruth's. Read through the book of Ruth.

W. H. CUMMINS.

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#### QUERY

IN the light of Christ's teaching, should Churches or Christians invest money to gain money?

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The more a man really knows, the less conceited he will be.—Samuel Smiles.



# SCRIPTURE READINGS

## Revelation xx. to xxii.

**The Temporary Imprisonment of Satan.**—We saw the opening of the pit in ix. 1. Considering what issued from it then, we must realise that the sealing of its exit, and the imprisonment in its depths of 'the dragon, that old serpent, the devil [adversary] and Satan [accuser]' must relieve the earth of a great burden of evil and darkness. The purpose of the shutting up is to prevent deception of the nations. But the period is limited to one thousand years, and at the end of that time 'he must be loosed a little season.' So we do not have an end of evil until after the end of the period.

While this time of relief from Satan's thralldom exists, 'the souls' of the martyrs (see vi. 9), of those who refused to worship the image of the beast (xiii. 15), and who did not have his mark on head or hand, lived and reigned with Christ. This great honour is called the first resurrection, and it is final for them. 'The lake of fire,' or second death has no power over them. (See R.V. xx. 14.)

Many efforts have been made to interpret and explain this difficult passage. Not one seems to be entirely satisfactory. Any explanation must be reconcilable with other Scriptures to be true, and we must remember we are not told where the thrones of the saints were situated. Both the period of time, and the resurrection and the reign may be symbolic rather than literal.

**Satan's Final Effort and Overthrow.**—Here is pictured a great and final gathering of the nations under Satan's influence. They come from all quarters, and surround 'the saints and the beloved city.' It hardly seems likely that this is a literal passage. Some think that Russia is particularly involved, but the ungodly are all over the earth, and the Satanic monster to which the term 'Gog and Magog' is applied is over all the earth. Neither are God's saints in one place to be surrounded. No effort is required of them except to be consecrated to God, but their safety is secured, like that of Jerusalem in the time of Sennacherib. (2 Kings xix. 35-37.) It is clear that the scene is the earth. The lake of fire we assume to be a place of spiritual not physical existence. The beast and false prophets represent systems, but of Satan we could not say this.

**The Final Judgment.**—The throne is white, symbolising God's purity. Before His awe-ful presence even His great

works cannot stand. 'Oh, how shall I whose native sphere is dark, whose mind is dim . . . ' This is a scene of tremendous import. Would that we could more vividly realise, and depict to others this inevitable consequence of life. The books record the works (xx. 12). The Book of Life records the names of the redeemed, and to be written in that Book is salvation. We notice that there are three places from which the dead are delivered: the sea, death, and Hades. 2 Cor. v. 10 bears relation to this scene. Death and Hades are destroyed in the lake of fire at the conclusion of the judgment.

**Vision of the New Heaven and New Earth.**—The picture of an earth freed from Satan's deceptions is good, but how far this new vision exceeds such. Here is the fulfilment of the promises. (Isaiah lxv. 17; 2 Peter iii. 13.) The absence of sea is not so touching a point in modern days as it was to the ancients, for obvious reasons, but indicates the removal of barriers to free intercourse. The Holy City is of course a spiritual city. Its beauty is beyond human powers of description, but the language of the Seer gives a ravishing picture for the sin-weary and sin-surrounded saint to enjoy. We are much inclined to get hardened to the sins and sorrows of life here below, but the more we love Christ, the more we shall long—not selfishly either—for this fulfilment of all our hopes.

Three messages are given in relation to this vision: First, the declaration by God that this is His new creation; second, John is commanded to record; third, the conditions for entry to the city are made clear: the thirst for the water of life, and the taking of it, the overcoming, and inheritance. The other side of the picture is again emphasised.

**Vision of the New Jerusalem.**—From xxi. 9 to xxii. 5 we have a detailed description of the Holy City, the New Jerusalem, the Lamb's Bride, the glorified Church, descending out of heaven from God. We quote here: 'He [John] minutely describes its walls, gates and foundations; its magnitude, symmetry, and costly materials; he remarks its worship without a temple; its brightness without a sun; its day without a night; and its glorified inhabitants, freed from all mixture of the unholy. He observes that it is watered by the river of life, nourishing the rich perennial beauty and fruitfulness of the tree of life; the presence of which indicates that the curse is for ever done away, and that God now walks again with man . . .'

The vast expanse of the city is pictured by the measurements. Each side is four hundred miles long, the walls two hundred feet high. Can we imagine a city of such glorious beauty, stretching from London to Edinburgh, correspond-

ingly broad and a river twice as long as the Thames? These of course are just feeble figures for a help in understanding something really beyond our comprehension . . . 'the things which God hath prepared for them that love him.' (1 Cor. ii. 9. 'It doth not yet appear what we shall be.' (1 John iii. 2.)

Every part of the description is worthy of some careful study, but even a brief look opens up a view of pure spiritual happiness. How much deep and abiding consolation has this passage brought to suffering souls?

**Conclusion.**—One of the angels of the 'vials' of God's wrath introduced the last vision, and now gives assurances of the truth of all that has been shown, and, speaking for Christ himself, warns that the fulfilment will be soon. He declares his position as a servant of God, and refuses John's proffered worship. Is there not a warning here for those who do offer worship to saints and others?

We have repetition of warnings that only those who obey God: 'keep the sayings,' 'wash their robes,' will enjoy the favour and rewards, but perhaps the most striking feature of the closing verses is the very emphatic warning against adding to or taking away from the words of the Book, and coming as it does at the every end of the Book of Books, it can be most fittingly applied to the whole volume.

It should be noticed that the fate of the wicked is a fearful picture intended to deter any of the Lord's people from falling away from so great a salvation. We cannot want our part to be with those characters drawn in xxi. 8 and 27, and xxii. 15. May we, in fact, recoil from it with a sanctified horror, and grow more earnest in pleading with men that we may by all means save some. (1 Cor. ix. 22.)

Lastly, do we long as we ought for the coming of our Saviour? (xxii. 20).

### Luke's Gospel i. 1-25

**Introduction.**—Doctor Luke has given us, by the grace of God, two of the most important books that have ever been written. Even if he had not given an introduction to each of them which makes it easy to identify as the work of the same man, the vocabulary and the manner of the books would probably have led to their identification. We cannot but comment on this wondrous feature of the Divine Word, that its writers were but fallible men, but have given us an infallible picture of the Christ, and Luke besides, the only systematic record of the early days of the Church.

Theophilus means 'lover of God,' and no lover of God can fail to thank Him for His divine providence as he reads the graphic and beautiful story of this Gospel.

**God's Promise to Zacharias and Elizabeth.**—We notice Luke's 'tracing the course of all things accurately' in giving historical and family detail at the very beginning of his work. Reading verse seven and verse twenty-five together we see pathos in the house of the childless couple, but a great joy in beholding them 'walking in all the commandments and ordinances of the Lord, blameless.' Are we surprised that God should honour and bless such as these? Shall we complain if our lot is lowly, and our service humdrum? Be assured, God can use us just there as truly and effectively: 'walking humbly with thy God' is His requirement.

But Zacharias staggered at the vision and the promise, and God's method of establishing his faith doubtless gave him pain and inconvenience. We suggest that he and his wife had been praying for two things, one which concerned themselves, and another which concerned His people, Israel. Both prayers were to be answered in a measure beyond their expectations. In spite of his dumbness he would be able to convey to Elizabeth, as he undoubtedly did, the wonderful message he received as embodied in verses 14-17.

R. B. SCOTT.

### REVIEW

'The Pioneers on Worship: Presenting the views of Alex. Campbell, Dr. Robt. Richardson, Moses E. Lard, and a number of others.' Old Paths' Book Club, Kansas City, Missouri, 1947.

THE story is told of a curate having tea with one of his parishioners. He was eating his egg with obvious disrelish. Seeing this, his hostess asked if the egg was bad, whereat the curate, not wishing to embarrass the lady, replied: 'Oh, no. It is good in parts!'

This book reminds one of that story: it is 'good in parts.' It consists of reprints of twenty-one articles, by early leaders of Churches of Christ in America, with an address by David King to conclude. The articles are arranged in seven parts: The Church, its worship; Order of Worship; the Lord's Supper; Singing; the Contribution; Preaching; and the Prayers. As is inevitable in a collection of this kind, the chapters are of unequal quality. It is difficult to know why the editor, John Allen Hudson, has included the letter on 'Worship and Co-operation,' on pp. 20-21, and some of the other articles on worship do not contain anything out of the ordinary, and hardly merit reprinting. The section on 'Contribution' is treated by its two writers from an almost entirely controversial standpoint, and is too wordy, thus the teaching on the subject is largely spoiled.

But there are many good things in the book, notably the articles on 'Primitive Worship,' by J. Thomas; 'Worshipping Assemblies,' by Alex. Campbell; Robt. Richardson's review of F. W. Emmons' article on 'The Ancient Order of Things'; and M. E. Lard's articles on the 'True Worship of God,' 'Do the Unimmersed Commune?' and 'Preaching.' What a clear and incisive mind had M. E. Lard! His article, 'Do the Unimmersed Commune?' is full of unanswerable logic, and our American brethren would have done well to have followed his uncompromising and Scriptural attitude on the 'communion question.' Lard's article on 'Preaching' contains much sound advice to young preachers, but one fears that, in the effort to carry out Lard's maxims, the preacher will forget his message. There can be too much concentration on the manner in preaching at the expense of the matter.

To my mind, David King's address on 'The Prayers' is the best in the book. In brief compass, Bro. King includes much vital teaching on this important subject, and the address should be read and re-read by all who take part in the 'prayers of the Church.'

The book is beautifully produced and bound, but a few misprints should be pointed out: On pp. 42 and 44, 'Origin' should be 'Origen'; on p. 44, 'Neader' should be 'Neander'; on p. 67 the fourteenth line from the bottom is printed twice, and should be deleted; on p. 175, line nine, 'given' should be 'giver'; and on p. 216 'infections' should be 'infections.' The dedication is to Walter Crosthwaite, whom our American brethren, not without reason, always style as being from Scotland! Many brethren in this country have received gift copies of the book, through the generosity of Bro. Paul Sherrod, 'in appreciation for the warm fellowship extended' to himself and Otis Gatewood when they visited these shores in June and July, 1946.

C. MELLING.

◆◆◆

**NOW READY.**

**'FORWARD—BACK TO JERUSALEM'  
BIBLE SCHOOL LECTURES  
AND MESSAGES**

By W. CROSTHWAITE, L. CHANNING,  
ANDREW GARDINER, JNR., FRANK  
WORGAN, TOM KEMP and  
A. E. WINSTANLEY

Preface by ERIC McDONALD

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## Correspondence.

### APPOINTMENT OF OVERSEERS

Dear Bro. Editor,—Bro. Bishop, in the 'S.S.' for February, repeats, in the main, what he wrote in April, 1947. He contends that the elders, not the Church, should select the men who are to be ordained to the eldership. He places no reliance on the judgment of the Church, but considers that the elders are alone capable of looking out the suitable men, and that they who are in office should ordain to office the men they select, without reference to or consultation with the members.

His first reason for his theory is that Jesus appointed the Apostles. This seems to be an absurd reason. The difference in the circumstances and in the personalities prohibit all comparison. If we come to Acts i. 15 to 26, we find circumstances more like that of the Church, but this case entirely upsets Bro. Bishop's plan. The Apostles met the multitude of the brethren and laid before them the need for the appointment, and left the disciples to nominate and vote as to who should be appointed to the apostleship.

His second reason is that the Apostles, or their delegates, ordained elders in every city. This, he concludes, proves that Paul and his helpers (Timothy, Titus, etc.) selected the elders as well as ordaining them into office. That is to take out of a passage more than what is in it. It can, for example, be truly said that the Apostles appointed the seven (Acts vi. 1 to 6) to their special business, but that would not prove that the Apostles selected them. The Church, by the desire and guidance of the Apostles, selected the men. Therefore, when in the Acts or the Epistles it says that the Apostles ordained elders, it should not be concluded that they also selected those who were appointed. This second reason is also worthless when calmly considered.

His third reason is that Timothy, not the Church, was to commit the truth to the faithful men who would carry it forward. In an unjustifiable and imaginative way, Bro. Bishop narrows down the faithful men to those who were elders. Suppose we allow his groundless opinions, we would ask in what way do they prove that Timothy selected the elders, or that in time to come all new elders must be selected by the elders in office. Surely, Timothy and the elders could instruct the younger men, although amongst them were younger elders whom the Church had selected.

The Church has positive proof that elders and deacons were appointed, but it has pleased God not to reveal to us the manner of selection and appointment, thus leaving us with a freedom

in those matters. We are never without brethren who would take away our freedom and bring us under the bondage of man's opinion, but we must not scruple to defend our liberty.

JOHN ANDERSON.

### EVANGELISTS, ETC.

Dear Bro. Crosthwaite,—No one could doubt there were evangelists in New Testament times. Reference is made to these in Ephes. iv. 11. Specific cases are given in the persons of Philip, a deacon of the Church, in Acts vi. 5, but also an evangelist or Gospel preacher, as the term indicates, preferably a travelling preacher. Samaria (Acts viii. 5), Gaza, to the Eunuch (Acts viii. 26), 'and in all the cities (Acts viii. 40; xxi. 8); and of Timothy, exhorted by Paul to 'preach the word'; 'Do the work of an evangelist' (2 Tim. iv. 2-5); 'Bring one, Mark, for the work of the ministry' (iv. 11); all of which denote a travelling preacher. There were obviously others, including the Apostles themselves, and we are inclined to use the word too narrowly.

The great commission (Mark xvi. 15) is the Scriptural authority for the evangelist, and if this were true in N.T. times it would be difficult to deny that it is so now. It cannot be demonstrated, however, that any evangelist was 'appointed' by the Church, or that his position is to be regarded as a specific 'office' of the Church, but rather is he called by the Spirit through the commission. On the other hand, it is true that 'The labourer is worthy of his hire,' and that Christians are in honour bound to support the preacher in his ministry, in so far as he has need, and the member is able. Such support, in my personal view, would normally be given through the local gathering.

What cannot be Scripturally upheld is that any organisation, apart from the local assembly, should exist for this purpose. All assistance given either to evangelists or Churches in the New Testament seems to be sent direct from the local Church to those concerned. (2 Cor. xvi. 1-4.) We find plenty of co-operation among the Church of the N.T., but never any machinery to retard, limit, or strangle the spirit which prompted this; nor was their co-operation limited to evangelisation. God's purpose in leaving the support of evangelists to the judgment of men is typical of His work in many things; and I believe is intended to bring home to us the fact that we are entirely responsible for the preaching of the Word—all of us. The ideal organisation and design of the Church appears to me to be the most effective way of ensuring that the preaching of the Word is unhindered,

from the care of the sick and aged, to the teaching of the young. The life of the local Church seems to revolve about this axis.

If the brethren persist in the policy of central organisation, I visualise another disaster for the cause of restoration of primitive Christianity in the British Churches, and feel that our existence as Churches of Christ is at stake.

The position is very clearly defined by Bro. Ogden, when he states in the February issue of 'S.S.', 'For this purpose . . . dire result.'

JOHN M. WOOD.

### 'PILLAR AND GROUND OF THE TRUTH'

Dear Bro. Crosthwaite,—Bro. Barker, in his reply to our recent letter on the subject of 'The Pillar and Ground of the Truth,' is suggesting that we believe that there is no Church of Christ existing to-day. If he will re-read our letter carefully he will find that this is not so. We say that there is no particular religious body to-day which can be looked upon in its entirety as the Church of Christ, and by this we mean that one cannot point to the 'Methodist Church' or the 'Baptist Church,' or the 'Christadelphians,' or 'The Churches of Christ,' or any other religious body, and say, 'That particular religious body is the Church of Christ—the Body of Christ, exclusive of every member of any other religious body.'

Bro. Barker asks the question: 'Which of these two is correct: the Church, the pillar and stay of the truth; or the truth, the pillar and stay of the Church?'

Bro. Barker answers the question, but our answer is contained in 1 Tim. iii. 15. If every individual is allowed to deal with Scripture in the same way as Bro. Barker deals with this portion on the grounds that the original has not been translated correctly, where are we going to draw the line? We agree that there are no contradictions in Scripture, and because of this fact we must interpret Scripture with Scripture, but we find no Scripture to contradict the truth contained in the portion under discussion. Bro. Barker suggests that there are many portions of Scripture which are contradicted by what appears to be taught in this passage. We are quite open on this matter, and we would be pleased if our brother would quote some of these passages for our careful study.

Just one more point. Bro. Barker says: 'Truth came not from within the Church but from outside, from Paul, speaking God's Word. Thus Paul was a pillar and stay to the Church of which Timothy was a member, and the exhortation was that—having this same Word—Timothy, in his turn, should

occupy the same position.' In the sense that Paul was not a member of the same local assembly as Timothy. Bro. Barker is correct in saying that: 'truth come not from within the Church, but from outside.' But truth did come from within the Church when we view the Church from its universal aspect, because Paul was a member of the Church of Christ. Bro. Barker suggests that Paul was a pillar and stay to the Church, and that Timothy also is exhorted to occupy this same position. If this is correct then we would say that all Christians ought to be pillars and stays to the Church, and the result of this would mean that the Church of Christ, which is composed of individual Christians, would be 'the pillar and ground of the truth.'

PHILIP PARTINGTON.

[The above was not received here in time for a reply to be seen by the editor before this issue of the 'S.S.' is printed. We hope to reply next month.—W. Barker.]

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### HINDLEY BIBLE SCHOOL

Saturday, May 15th, to Thursday,

May 20th

EARLY MORNING PRAYER

MEETINGS

LECTURES: QUESTIONS ANSWERED

MESSAGES FOR THE DEEPENING

OF SPIRITUAL LIFE

OPEN-AIR SERVICES; GOSPEL

MESSAGES

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DISAPPOINTMENT

One brother writes: 'You are very often in our thoughts, for Hindley holds very dear memories for — and myself, and I am sure that in both our cases it was at the first Bible School that we both came to realise the greatness and vitality of Christian living and fellowship, as we experienced it at Hindley, then, and since.'

Further particular and bookings, write to: L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan.

## Important Notice.

A Conference of Churches of Christ and individual brethren and sisters standing by the old position and plea of Churches of Christ will be held, God willing, under the auspices of the Summer Lane Church, Birmingham, on Saturday, 27th March, at 2.15 p.m. Chairman, Bro. Ed. Price, of Wigan.

The Conference will be held in the Schoolroom of the Westminster Road Congregational Church (at the corner of Westminster Road and Livingstone Road, Perry Barr), Birmingham, 20.

Papers will be read by Brethren L. Morgan, of Hindley and R. McDonald, of Dewsbury, respectively. Subject, 'The scriptural method of Evangelisation.' A general discussion will follow. All usual business to be abandoned.

The evening meeting will be presided over by Bro. M. M. Mountford, of Birmingham.

Speaker, Bro. David Dougall, Evangelist.

How to get to Westminster Road,  
Perry Barr

If you reach Birmingham by L.M.S. (New Street), walk into Corporation Street and get a No. 6 TRAM at the corner of Martineau Street. Pay 2d. and alight at Livingstone Road.

If by G.W.R. (Snow Hill), walk into Bull Street (only a few yards) and get a BUS, Nos. 29, 29a, or 25. Pay 3d. and alight at Westminster Road.

If you arrive by road from the north, you will enter the city on Birchfield Road, Perry Barr, at the tram terminus. Keep on the tram track, and Livingstone Road is the THIRD on the right. It is a narrow road and easily missed. (Like the other narrow road!)

Westminster Road Congregational Chapel is on the corner of Westminster and Livingstone Roads, and the school adjoins.

Cars may be parked on the front of the premises. Arrangements are being made with the police to park charrs-a-banc in the adjacent road.

PLEASE BE SURE TO ADVISE US OF YOUR COMING, TO ENABLE US TO MAKE ADEQUATE CATERING ARRANGEMENTS.

Notifications to: G. H. Hudson, 102 The Broadway, Birmingham 20.

## ON TOBACCO

To the Editor of the 'United Church Observer,' Toronto, Canada.

Dear Sir,—In your March 1st issue an article, entitled 'Chief Causes of Fires,' by G. H. Gordon, Sturgeon Falls, Ont., says investigation reveals careless smokers of cigarettes as the chief cause. According to Mr. Gordon we may look for no improvement as smoking is on the increase. The Department of Agriculture of the Ontario Government reports more acreage in tobacco than ever before, something over 100,000 acres, and boasts that no branch of the agricultural industry has brighter prospects of continued good markets. The Farm Radio Broadcast in August informed us that 40,000 would be employed harvesting the tobacco crop this year, with wages ranging from \$7.00 to \$9.00 per day. Some days after the same broadcast informed us that the need of help to harvest the fruit and vegetable crop in Ontario was almost desperate, implying that unless help was secured much of these food products would be lost. Farmers are being implored to produce more food for the hungry millions of Europe, but cannot procure sufficient help to work their farms. Has the tobacco industry priority in the labour market?

According to the breakdown of figures, showing Great Britain's expenditures of the American loan, twenty-five per cent. went for food while twelve per cent. went for tobacco. Almost half as much for tobacco as for food. They are not going to take so much of our poultry or so many of our apples, but will continue to buy our tobacco, I have talked to old users of the weed who say they cannot quit. Are we to believe that millions are veritable slaves to this habit? Can we not at least appeal to our own ministers to abstain for the sake of the boys and girls of the next generation?

JOHN MORRIS.

## NEWS FROM THE CHURCHES

**Dunfermline.**—A New Testament Church now meets at the Masonic Hall, Priory Lane, Dunfermline, at 11 a.m. for 'Breaking of Bread.' Gospel meeting at 6.30 p.m. Secretary, Bro. W. Brown, 113 Victoria Terrace, Dunfermline.

**East Ardsley.**—The Church had the services of our Bro. F. Worgan during December, and as usual the Gospel was faithfully preached. While no additions were obtained, we believe that an interest among the younger people was roused.

Since our brother's departure to service at Hindley, we have had strangers in attendance at the Gospel meeting.

We trust our brother will have a successful mission at Hindley. E. WORTH.

**East Grinstead.**—Through the kindness of the brethren at Kentish Town, Bro. Channing is labouring here in East Grinstead during January and February. No visible results so far, but contacts have been made and interest in our plea has been aroused in the town. May God richly bless the untiring efforts of our brother.

On January 10th, we held our Lord's Day school party, when scholars and parents totalling sixty sat down to tea. On the following Tuesday we held our Cradle Roll Tea, when babies and their mothers totalling forty-four sat down. On January 20th, we had a social for young people to re-open our Sunshine Corner, and thirty girls and boys over eleven years of age attended. On the following Thursday, a tea to re-open the Women's Meeting was held. We press on in the work for our Saviour W. HILLMAN.

**Kentish Town.**—Since we last reported the work has been continued here in the normal way. We have been greatly hindered by the war damage repairs, which were begun on September 22nd. It is gratefully recorded that in spite of this we have for the most part been able to use our building for the meetings throughout the time. There is still much work to be done, but a licence has to be obtained for it.

We record with joy the addition of Sister Popplewell by immersion on October 1st, and the immersion of sister, Mrs. Ballard, and her son, Kenneth, on December 28th. Miss Popplewell had been attending our meetings for some time. Mrs. Ballard and her son made their decisions while staying with Bro. and Sister Humphrey over the Christmas holidays. They will unfortunately be unable to meet with us consistently, as they live at Dovercourt, about 70 miles from London.

Bro. J. A. Hudson (U.S.A.) was with us for a short time prior to his return to the States on November 7th, and gave a number of interesting and helpful addresses. Bro. Channing undertook the preaching duties throughout the quarter, and continued his usual visiting, making several contacts which may yet bear fruit. Strangers have been present from time to time, but we have been unable to carry out the vigorous campaign with our brother, which was planned for the whole quarter, October to December. We could not do this while the building was more or less out of order. The ceiling had to be taken down and completely replaced, involving scaffolding, which occupied considerable space. Our anni-

versary meetings had to be postponed for this same reason, but we hope to plan them soon now.

The children's Sunday school held the annual party on January 24th, when fifty sat down to tea, and Bro. F. C. Day, from Birmingham, presented the prizes and spoke to the children. He also served the Church and school on the Lord's Day, when his ministrations were very warmly appreciated. We do not wonder that our brother is kept so busy in the Lord's service, and we pray his work may be greatly blessed.

Bro. and Sister Hirst, from Liversedge, have been in fellowship with us from June, 1945, and have left us to take up farm work. They have been busy in the Church work, and will be sorely missed. They anticipate breaking bread at home as they are situated far from any Church.

Bro. and Sister Channing, are at East Grinstead during January and February, and encouraging reports are to hand.

We have had with us throughout the period Bro. and Sister C. W. Callaway, from the States, staying in London on their way to the mission field in Burma. They sailed from Liverpool on February 12th, and we pray they may be greatly blessed in their labours. They have helped in the work and worship.

It has been a pleasure to welcome brethren from other parts visiting London, among whom were Bro. and Sister J. Sneddon, and Bro. Tom McDonald.

R. B. SCOTT.

**Kilbirnie, Ayrshire.**—On Sunday evening, January 25th, Mary and Jessie Miller, daughters of Bro. and Sister Miller, made the good confession before many witnesses at Motherwell, and were immersed into the Triune Name, and were received into fellowship the following Sunday. 'O for a faith that will not shrink!'

W. FERGUSON.

**Nelson, Southfield Street.**—Another milestone has been reached in the history of our Bible school. The anniversary and prize distribution took place on Saturday, February 7th, when, in spite of heavy rain, a large company of children, parents and friends from neighbouring districts enjoyed happy fellowship together.

Tea was served in the afternoon, by Church members and friends, and in the evening even larger crowds gathered to hear our esteemed Bro. F. C. Day, of Summer Lane, Birmingham.

The programme was given entirely by scholars and school workers, and we feel that much good has been done in this neighbourhood through our school and the contact we have made amongst the parents. Our difficulty seems to be to get these people in to the Gospel meetings, we pray that through our labours many souls may be won. We certainly

have the promise. 'We shall reap, if we faint not.'

We are indeed grateful for the great efforts put forward by our Brother Day, who served us well throughout the week-end. A united school was held on the Lord's Day, and once again non-members were present at the Gospel meeting. The Church has been greatly helped and encouraged to go forward in the Master's cause here.

A. WILLMAN.

**Newtongrange.**—Bro. David Dougall has laboured with us for two months. In the midst of many difficulties he has not spared himself. He has been busy with door-to-door visitation; also visiting the sick, and interested hearers. He has conducted a Bible study during the week, which has been well attended, and interest well maintained. We have been conducted through Paul's first letter to Timothy, and the work of the Holy Spirit. The members have been much helped and enlightened by these studies.

Bro. Dougall is a very keen and faithful student of the Word. Lord's Days have been busy days for him, and he has had a Gospel meeting during the week.

We have had no decisions for the Master yet, but we are hopeful that the good seed so well sown will yet produce an abundant harvest to the glory of our Redeemer and Lord.

Bro. John Mayes, of Kirkcaldy (D.V.), will work with us during February and March. 'Brethren, pray for us, that the Word of the Lord may have free course, and be glorified.'

W. H. ALLAN.

**Tranent, East Lothian.**—We have much enjoyed the period Bro. A. Winstanley has spent with us. He is a good preacher of the Gospel, and is not afraid to visit the homes of the people. We had baptisms on January 18th and 25th, when six young people put on the Lord Jesus Christ. We pray that they may remain faithful to the end. As a result of Bro. Winstanley's visiting two have been restored to fellowship.

We have been built up and encouraged to labour on. Bro. and Sister Winstanley have now gone for a period of work with the Church in Motherwell. We wish them God-speed, and pray that the work will prosper there.

W. WILSON.

**Tunbridge Wells.**—The Church at Silverdale Hall had great pleasure in witnessing two more senior scholars being joined to their Lord in baptism on January 20th. They were Brenda Maria Wilbraham and Maureen Sands. We thank our Father for these uplifting times, and trust these sisters may be kept faithful to the end.

D. GILLET.

**Ulverston, Ford Villa.**—We are pleased to report that on Friday, January 30th, Mrs. Spedding confessed her Lord and was baptised into Him, at the Baptist

Chapel, kindly loaned to us. Our sister was welcomed to our fellowship on Lord's Day, February 1st.

Our meetings are keeping up well. We always have some non-members at our evening meetings.

We are doing our best, with the help of God, to build up a strong New Testament Church.

## Obituary.

**Bentley, Doncaster.**—With poignant sorrow we record the call onward, after prolonged physical weakness, of Bro. W. Bert Jepson, of Worcester Park, Surrey. Our brother's devoted endeavours at Bentley, two to four decades ago, will be well remembered by many brethren in the Yorkshire and North Midland Churches. Baptised as a Sunday school scholar at Selston, he moved to the Doncaster vicinity in 1912, becoming a member of the newly-formed Bentley Church. His excellent work as the Church's indefatigable secretary for several years can scarcely be overstated, his winning charm and manner aiding greatly. We thank God for our brother's unwearying service; his unifying influence among the members; his deep love for the simple Gospel and reverent regard for the Bible's fundamental truths; his true exemplification, personally and publicly, of the Master's spirit—in all, his fine ennobling Christian character.

A very acceptable speaker, he often served our adjacent Churches thus. Unfortunately, a business appointment necessitating his removal to Surrey, in 1931, he was for years largely isolated from Church of Christ fellowship. Greatly esteemed and loved by the Bentley and Doncaster brethren for his works' sake, he was highly respected as an urban district official by the Bentley people generally. May our Heavenly Father graciously grant the sorrowing widow, sons, and relatives richly of His sustaining grace!

C. BAILEY.

**East Ardsley.**—The Church has to record, with sorrow, the passing away of our Bro. Charles Wiggins, who had just reached ninety years. Bro. Wiggins joined the Church at Wellington Road, Leeds, over sixty years ago. He came into the East Ardsley Church in 1924.

As a help and reader, our brother was a very useful member, and one always received enthusiastic thanks for any work done. A very warm welcome was given to any who called at his home.

Our brother had not been able to attend very often these last few years. He died on January 27th, and was interred in East Ardsley graveyard on Saturday, January 31st. Bro. L. W. Murphy, of Mirfield, took the service in the chapel, and Bro. W. Wintersgill at the graveside.

We leave his sorrowing wife to the care of her Heavenly Father, who we know will succour her.

E. WORTH.

**Kentish Town.**—We report—not as those who sorrow without hope—the passing of our aged sister, Mrs. Hollands, on October 22nd, at the ripe age of seventy-nine. Her membership with this Church dates back many years, and she maintained her interest in the work throughout the time. Living at a distance for some time now, she was unable to attend regularly. She was noted for her cheery and courageous outlook. Bro. James Tulloch, aged eighty-two, passed away peacefully at his home on January 10th. He expressed his faith in the living Christ in his last conscious moments. Weakness of body prevented his attendance for about a year prior to his death, but otherwise he did not fail to assemble with us at the table, often joining in prayer and in the other exercises of the Lord's house. The writer had the honour of sharing in the funeral service.

We commend those who have been thus bereaved to the God of all comfort.

R. B. SCOTT.

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**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: W. B. JEPSON, 26 Pearl Avenue, East Kirkby, Notts.

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