

Scripture Standard

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

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Jesus Only,

THE disciples, Peter, James, and John, had enjoyed a mountain-top experience. They had seen Jesus transfigured, the glory of God shining radiant in His face. They had heard a wonderful conversation between Jesus, Moses, and Elijah, concerning the death of Jesus which was to be accomplished at Jerusalem. That was the sum of the Old Testament Scriptures, for after His resurrection the Lord Jesus, 'beginning at Moses and all the prophets, expounded unto them in all the scriptures the things concerning himself.' In face of that, how say some that there are no Old Testament Scriptures which point to Jesus?

The disciples would fain have remained on the mountain top. 'Master,' said Peter, 'it is good for us to be here; and let us make three tabernacles: one, for thee, and one for Moses, and one for Elijah; not knowing what he said.'

Peter wished to remain there, and to keep those illustrious persons, with all the glory, too. How truly human: we all like mountain-top experiences. How enthusiastically some sing:

I'm living on the mountain under-,
neath a cloudless sky;
I'm at the fountain that never shall
run dry;
Oh, yes! I'm feasting on the manna
from a bountiful supply:
For I am dwelling in Beulah Land.'

Such sentiments may be really selfish, and give a wrong idea of discipleship.

However much the disciples longed to remain on the mountain amid the glory, which seemed a foretaste of the glory to be revealed in the last time, the scene soon faded away, and they were left alone with Jesus. 'They saw no man any more, save Jesus only.' And Jesus did not remain on the mountain. He was soon down in the valley where there was the demon-possessed lad, whom He soon healed.

The people who need Jesus are not found on mountain tops, they are down in the valleys; and Jesus can now only reach them through those who have experienced His power to save. So long as we remain on the mountain, we are out of touch with those who need the Saviour; and so long as we remain there, His work is hindered. From another mountain where Jesus met His

disciples, and where they would fain have kept Him, comes the ringing word of command from His lips: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be condemned.'

'They saw no man any more, save Jesus only.' That tells of a return from the mountain top to ordinary everyday experience. When all else goes: wonderful experiences; when friends are taken from us; when even the whole material creation vanishes; Jesus still remains. 'They shall perish, but thou remainest.'

So the disciples went down from that mountain with 'Jesus only'; and with the voice 'from the excellent glory' ringing in their ears: 'This is my beloved son,' in whom I am well pleased: hear ye him.'

What more do we need?

'JESUS ONLY,' but 'in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.'

'JESUS ONLY,' but "neither is there salvation in any other; for there is none other name under heaven given among men wherein we must be saved.'

'JESUS ONLY,' means that none must come before Him, nor between Him and us. By acknowledging other heads of the Church and 'MilesTastical lords,' we deny our "only, master and Lord Jesus Christ.' By allowing others, though dear to us, to come between Him and us, is to deny our true discipleship. 'If any man come to me, and hate not (i.e., love less) his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.'

What a revolution there would be in our lives, in the Church, and in the world, if all 'saw no man, save Jesus only'; and gave heed to the Divine command: 'HEAR YE HIM.' That would solve the problems.

It would be death to modernist infidelity which has overthrown the faith of many, and has left Churches stagnant and sterile. The verdict of Jesus on the veracity of the Old Testament Scriptures would be accepted, and the findings of so-called scholars; which contradict His Word, and deny His veracity and Deity, would be flung to the moles and bats.

The dread of war, causing men's hearts to fail for fear, would be removed for ever, if, instead of listening to poll-

ticians, all who profess discipleship, to the Christ would hear Him, and Him only.

The tragic divisions, which hinder and paralyse the Lord's work, could be ended to-morrow. If all in the Churches would turn a deaf ear to all other teachers, and listen to Jesus only. "They shall hear my voice," said Jesus, "and they shall become one flock, one shepherd." (John x. 16, R.V.) Real lasting union can come in no other way.

"Having seen 'the glory of God in the face of Jesus Christ'; being assured that He is the One of whom Moses in the law, and the prophets did write'; that He is 'the Christ, the Son of the living God'; that He is the only Saviour of sinners, 'strong to deliver, mighty to save'; let us get down from the mountain top into the valleys where are those who heed the salvation which the Christ procured with His own blood, and offers so freely; and see to it that we preach 'Jesus only.' 'We' preach not ourselves* said Paul, 'but Christ Jesus, as Lord.'

Not until the Churches see and hear 'Jesus only,' as set forth by His Inspired ambassadors in the New Testament, and preachers preach 'Jesus only,' will the much-needed revival come. EDITOR.

leading Features of our Plea.

THE principles that distinguish us from all other bodies are represented in the plea for an unqualified return to Primitive Christianity—to the universal Christianity of Christ, and the Apostles—in theory and practice, in form and power, in pursuance of this great purpose we aim at the total destruction of sectarianism 'and partyism in religion in all its protean forms, and the union in one body of all the children of God, that the Saviour's own words may be verified, that there may be 'one fold and one shepherd,' and that they all may be one. In us, that the world may believe that thou has sent me.'

We have made this plea before the world; there is a New Testament basis, on which all who love our Lord Jesus Christ in sincerity may stand together in unison without any sacrifice of truth or conscience. There is a Divine foundation on which all Christians can unite without compromising or sacrificing anything fundamental in their convictions of truth, and this platform is contained, in explicit terms in the New Testament Scriptures. If then we stand upon a platform that all admit to be right—if the principles we hold are really not in controversy—and they are not; there is neither presumption nor bigotry, nor Un-

charitableness in saying plainly that the vantage ground remains with us in the maintenance of this comprehensive Scriptural basis of Christian union.

We accept no religious designation or title not found in the Word of God. We are satisfied as individuals to wear the divinely given names: 'Christians,' 'Disciples,' 'Saints,' 'Brethren,' 'Children of God,' 'Sons of God,' and as Churches: 'The Church of God,' 'The One Body,' 'The Body Of Christ,' 'Churches of Christ,' etc., and concerning the fitness, propriety, and sufficiency of these appellations, there is no controversy, amongst Christians.

The dispute is about sectarian titles, drawn from party leaders, and the names of the offices and ordinances of the Church. Divine authority on the name question, therefore, lies with us, and not with those who dishonour the name of Christ by wearing the names of men and designations of human invention not applied to God's people in the Scriptures.

The fundamental principle of Protestantism as expressed in the dictum of Chillingworth, is: 'The Bible and the Bible alone is the religion of Protestants.'

The sufficiency of the Christian Scriptures as the standard of truth and the rule of life has been asserted by all the reformers, and affirmed by all the creeds, and yet while universally regarded in this light, disciples of this century (nineteenth) were the first to reduce this cardinal feature of the Protestant faith to practice, and to give the Christian world a practical demonstration of its truth. We accept it as a practical proposition that the Bible is absolutely the only authoritative and sufficient rule, the only infallible standard of truth and life, and therefore all human additions or subtraction's, or modifications must be regarded in the light of treason against the Divine government, and an expression of a want of confidence in the power of God to reveal His will with clearness and force. We have no hesitation in saying that the position which we occupy on this question is the only one that all admit, and therefore the only one on which the Christian world can unite.

This is safe and universal ground. Human creeds and dogmas, the result of human reasoning about the Bible, introduce an element of discord, promote sectarianism, and perpetuate divisions.

Our plea, in its essential features, is universal in character, and consists in common ground as a basis of Christian union. All that is sectarian and peculiar in the Churches we wish to destroy; all that is Scriptural we desire to preserve. The ire of denominationalism has been provoked by boldly advocating the destruction of sectarian dogmas, or their subordination to essential points of faith and practice. The ground of this irritation is not far to seek, since on the maintenance of these doctrinal and ecclesiastical peculiarities the existence of sects

and denominations depend, and therefore *when* you touch these you touch the apple of their eye.

[From 'Christian Evangelist,' U.S.A., published by David King in 'The Old Paths,' 1889.]

The Communion Question.

THAT the position of British Churches of Christ on this question is both Scriptural and logical is confirmed by the weak attempts of American writers to justify what they call neither inviting nor debarring. A striking example of this is given in 'Why I am a Member of the Church of Christ,' by Leroy Brownlow, of Fort Worth, Texas, published in 1945.

Dealing with 'Who shall participate in Communion?' we read on page n3: "Those who are in the kingdom. "And I appoint unto you a kingdom, even as my Father appointed me, that ye may eat and drink at my table in my kingdom." (Luke xxii. 29.) It is to be done in the kingdom, hence only citizens in the kingdom enjoy this privilege.'

Page 174: "It is the Lord's supper; therefore only those who are the Lord's have the privilege of eating it.'

[Note: The writer does judge who shall partake.—Ed. 'S.S.']

"However, no man or set of men, has the right to judge who shall and shall not have the privilege of Communion. ? But let a man prove [examine] himself, and so let him eat of the bread, and drink of the cup." (1 Cor. xi. 28.) *The* self-examination taught in this area condemns the doctrine of close Communion. Each is to examine himself, not somebody else. It is an individual act of worship, it is a Communion *with* the Christian with Christ (1 Cor. x. 16), hence it is a prerogative that belongs to Christ instead of man. It is the Lord's Table, and the Lord's Supper; therefore, those who invite some and debar others are attempting to supplant the Lord.'

On page, 139 of the same book, under 'Why be Baptised?' we have the reason: 9. To enter into the kingdom (John Hi. 5.)'

Note: 1. The Lord's table is in the Lord's kingdom.

2. It is to be partaken of in His kingdom.

3. Only citizens of the kingdom, enjoy this privilege.

4. To enter the kingdom you: must be baptised.

5. But you have no right to invite or debar.

If you must be baptised to enter the kingdom (and that is what - the Lord says (John ill- 5)., then if any unbaptised ones are in the kingdom they must

have climbed up some other way (John x. 1), and their partaking of the Lord's supper, which is only for citizens of His kingdom, must be an act of real sacrifice.

When will those who ought to know better stop taking passages from letters written to Church members and applying them to those who have not obeyed the Gospel and have not come into the Church in the way appointed?

'Let a man examine himself' was written to members of the Church of God at Corinth (1 Cor. i. 2), who had all been baptised into one Body, the Church. (1 Cor. xii. 13.)

Besides, the context makes clear that the self-examination enjoined was not as to qualifications for participation in the Lord's supper, but regarding the motive for so doing. The unworthy partaker is the one who fails to discern the Lord's Body. (1 Cor. xi. 29.)

It would be interesting to know how the Lord indicates who shall and shall not come to His table otherwise, than through His revealed Word. Is the judgment of the individual to supplant the Lord's Word? If so we can dismiss both the Lord and His Word.

Why should persons become members of the Church of Christ if they can participate in the privileges of that Church without complying with the terms of entrance?

Baptism for the remission of sins, and for entrance into His kingdom, and what is called close communion, stand or fall together. The practice of neither inviting nor debarring blinds persons to their need of coming into the kingdom of God in the way appointed by King Jesus, and nullifies the whole plea for a return to the faith and practice of the New Testament Church. Brethren, keep to the New Testament pattern and order; and do not go beyond what is written.

EDITOR.

TO ALL LOYAL CHURCHES OF CHRIST

IT has long been desired that a list should be published of Churches which are not in the general co-operation of 'Churches of Christ,' and are according to the New Testament pattern. As some Churches have never been in the Co-operation, such a list is not easy to compile. Will leaders or secretaries of all assemblies free from the Co-operation, please send particulars to address given below, giving address of meeting place, times of meetings, number of members, and person to whom communications can be sent.

Please send these particulars to: Bro. A. Gardiner, c/o Miss Redhead, 8 Newton Street, Ulyerston, Lancashire.' Do it now, so that a list can be published in an early issue of 'S.S.'

Bible Readings.

Acts xxi. 1 to xxiii.11

THE Journey to Jerusalem Continued;

The thought in our first verse is touching, and fitting, after the sorrowful parting at Miletus. We should probably render it, 'after we had torn ourselves away from them.' Meditate upon the inward struggles of the voyagers, each step brought them nearer to the city where their Lord was crucified, and where the blood of so many prophets and martyrs had been shed.

Tyre was an important port, and the unloading of the ship gave opportunity to the travellers to find the disciples: "They went to their own company" (iv. 23). 'He came to the house of Mary' (xii. 12). What joy there would be, what happiness in the contact with the great-souled Apostle and his companions. The Breaking of Bread that Lord's Day would be a great experience. Again, we have the touching farewell, the tender anxiety for the Apostle's safety. To kneel down and pray at parting should be a more fixed habit with us all.

The sea journey ended at Ptolemais. After one day there, with 'the brethren' in sweet fellowship (those who have journeyed know how sweet it is so to meet), many days are spent with Philip at Ceesarea. He is still the evangelist and remembered as one of those first servants of the Jerusalem Church. His daughters were fulfilling the Spirit's words: 'Your daughters shall prophesy' (ii. 17). This is a home where Christ was honoured. These women did not just foretell the future, which is our present limited understanding of 'prophesy,' but were able to declare (forthtell) the truths of the Gospel by the power of the Spirit. Remember at this time the New Testament was not written—or at least not available as we have it, and the Churches depended upon inspired prophecies for the truth.

Agabus appears a second time in the record (xi. 28), and was known to Paul. His demonstration brought home to Paul and his companions the perils he was facing, and even the latter then joined in advice ('we,' verses 12 and 14) to give up the plan to visit Jerusalem. This increased the pain of Paul's soul, and his noble, steadfast response made them all take the more fitting attitude of abiding God's will.

Jerusalem: We perhaps feel disappointed that the elders were so anxious to conciliate those, who, to our mind, ought to have known better. We must appreciate, however, that very serious division was threatened at that time through the inclusion of both Jews and Gentiles in the Church. Some sort of compromise seemed inevitable as a temporary measure. We can see, in Peter's case, how God led him gently to the

right view in respect to the Gentiles. It was patent in the great commission, but its application was no easy matter. The facts were clearly perceived in turn by Stephen, Peter, those at Antioch, the Apostles and Elders at Jerusalem, and more fully still "By Paul. Yet, probably, the main body of Jewish Christians at Jerusalem remained ignorant of the final abrogation of the Law, and many may not have been capable of realising the fulness of the Gospel. Their prejudices were so deeply rooted. Even Peter was temporarily overcome at Antioch (Gal. ii. 11-13) and Barnabas, too.

Bro. McGarvey points out that we can understand Paul's undertaking a vow, but it is difficult to see how he could consistently agree to animal sacrifice (Num. vi 1-21) in view of that sacrifice made once for all. He never fulfilled the arrangement in any case, as the riotous mob stopped that.

It was hoped, at least, that Paul's undertaking this observance of the law would remove the prejudice: which had been excited against him by interested parties, who had been troubling his converts in all parts as well—to whom he had given place in the way of subjection, no, not for an hour.' His main contention was agreed to by all who were of any account, that Gentiles were under no obligation whatever to observe the Law of Moses. With the Temple still standing, and the priesthood still functioning at Jerusalem, the Jews would not see what is so clear now (with the letter to the Hebrews before us), that neither Jew nor Gentile need observe the law—the middle way of partition is broken down. God's judgment upon Jerusalem did in fact make, its observance impossible in just a few years from the time we are considering. History demonstrates that the 'It is finished' of the Cross refers to that law, but the whole effect of the introduction of the Gospel was not so clear at this early date.

Arrest of Paul: We have seen how in every city some of the Jews violently rejected the Gospel. Paul's turning to the Gentiles exasperated them, and the wonderful success of his preaching further infuriated them against him. There would be quite a large number from those foreign parts in Jerusalem at this feast, and it is therefore not so surprising that Paul was recognised in the Temple and all the usual charges made with much noise and fury, and very little evidence. Probably the instigators of the riot also recognised Trophimus, and thus either guessed or lied that Paul had desecrated the Temple in this way. So furious did the crowd become that only the intervention of the soldiery saved Paul from immediate murder. He was mistaken for a very different character, and carried to the Tower of Antonia, which overlooked the Temple courts.

Paul's Defence: Paul's presence of mind and the providence of God gave a great opportunity, of which full advantage was taken. The captain understood nothing of the nature of Paul's offence, and perhaps hoped to get useful information from his speech. He must have been amazed at the sudden silence of the mob, and the eloquence and self-control of his prisoner.

If any in that crowd were willing to consider the matter, they certainly were given a very clear recital of facts, all bearing upon "the supposed offence," though not directly. What we have already said of Jewish prejudices is amply proved by the sudden change from silence to noise. The one fact of God approving of work among the Gentiles was sufficient to remove all further chance of a hearing.

It is good that the Roman citizenship did give protection in this outpost of empire from flagrantly cruel treatment, but this must not blind us to the barbarous tyranny of Rome. Imagine the inexcusable wickedness of torturing a prisoner, to exact confession of wrongdoing, being the usual procedure, unless the individual were in a privileged class! Paul was actually bound with the thongs to post or pillar when he spoke to the centurion.

The effort to get an accusation from the Jews was a failure. The captain would have to report to a higher authority, and could not do so without knowing the reasons.

Paul before the Council: There are several possible explanations of Paul's error in reproving the High Priest, none of which seems quite satisfactory. He spoke truth hastily in any case, but admitted it was sinful to do so. His Master said in similar circumstances: "If I have spoken evil, bear witness of the evil, but if not why smitest thou me," (John xviii. 23.) And when He was reviled, reviled not again. (I Peter ii. 23.) Very few, indeed, could have borne such injustice without getting angry (and perhaps not repenting of it), especially knowing the character of Ananias; and Paul was never a claimant to perfection. His declaration respecting the resurrection was enough to gain him some support, and to end the proceedings of that strangely unjust and undignified court. Jesus said of Jerusalem: "If they do these things in the green tree, what shall be done in the dry?" and surely it is at this stage of filling up the measure of its iniquity; it is withering away," the isap of righteousness going back.

At this time of crisis and frustration, Paul's spirit was weighed down beyond I measure. Thus God saw fit to give him encouragement and promise. The Lord stood by him and assured him of yet further labour—to bear witness at Rome.

R. B. SCOTT.

THE GIFT OF THE HOLY SPIRIT

Acts i. 38

THE new reign of the Saviour began with power and great glory. His innocence, His resurrection from the dead, and His reign at the Father's right hand, were proved beyond question, by the sound 'as of a rushing mighty wind,' by the sight of cloven tongues, 'like as of fire,' and above all, by the immersion in the Holy Spirit of the eleven Apostles.

God used the sound as a means to gather the Jews, and they listened to the first Gospel sermon, on the first Pentecost after Jesus's execution. The spokesman, Peter, based his discourse on God's prophecy, and announced that the outpourings of God's spirit, in the last days (of the Jewish arrangements), was being fulfilled before their ears and eyes. Peter and the other Apostles, spoke as directed (or overpowered) by the Spirit of God.

The audience had secured the 'lifting-up' of Jesus, now the 'punished one' is in power, 'what shall we do, brothers?' 'Repent and be immersed everyone of you, upon (in) the name of Jesus Christ for the remission of your sins and you shall receive the gift of the Holy Spirit.' Not pardon only, but a gift in addition! What a welcome, what joy! They that gladly received the Word were immersed. If and when did all the immersed multitude receive 'the gift'?

Let us speak as God's Word speaks! All Christ's disciples are immersed 'into the name of the Father, Son and Holy Spirit'; yet the gift of the Spirit is something in addition. In Acts viii. 14-18, Peter and John were ordered to Samaria to confer the gift upon immersed believers, through the laying-on of their hands. In Romans i. 2, Paul longed to visit Rome, to bestow spiritual gifts on disciples there. Could the gifts be obtained without his visit?

During the lifetime of the Apostles of the Christ, it was good to seek spiritual gifts, especially prophecy. (I Cor. xiv.) It would appear from these passages that as no living person can prove by demonstration that he possesses 'the sign of the Apostle' (the power to confer the gift of the Spirit), that this gift should not be promised to converts to-day. Notice, salvation is conditional upon faith, repentance; confession of the deity of Christ and immersion into the Name; when the gift, in the first days was granted, 'the gift' was an additional favour. God uses the truth (the Bible), and the persuasive abilities of sinners like us, to bring salvation to our fellows.

Let us cultivate the disposition (spirit) of Christ, and so show that we are sons of God, and we can then assist each other to grow in the knowledge and love of our God and His Christ. This is, of course, our own spirit of love, gentleness, meekness, and patience, finely tempered by our intercourse and walk with God.

W. H. CUMMINS.

APPLICATIONS FOR EVANGELIST

APPLICATIONS for the services of Bro. Tom Kemp, evangelist (available August 1st, 1946) to be made to the Secretary, Hindley Church, L. Morgan, "Glen-Iris," 44 Lord Street, Hindley, Wigan.

SILVER WEDDING

ON June 3rd, 1921, Sister Isabella Preston Huggins, of Glasgow, to Bro. Andrew Gardiner, of Standburn, at the home of the bride's parents, Bro. James Hoggan, evangelist, officiating.

in religion, we are allowing the blind to lead the blind. None but the blind will allow the blind to lead him; and surely he would not, if he knew that the leader was blind. The same doom awaits both.'

—R. L. Whiteside.

News.

VACATION BIBLE SCHOOL

ANY doubts that the Bible School, held at Hindley, June 8th to 13th, would be a success were speedily dispelled.

The response to invitations was magnificent. It was most encouraging to see so many deeply interested young people there. This gives great hope for the future of the Restoration Revival Movement. When you get an average of sixty at an early morning prayer meeting, and an average of one hundred and sixty at Gospel meetings, you have abundant evidence of desire to get power, and to tell out the old, old story.

Praise God for these splendid seasons of refreshing, instruction, and inspiration. Fuller reports later (D.V.).

EDITOR.

GREAT final meeting on Thursday. Pull house. Great singing and preaching; and, best of all, two decisions for Christ.

Capetown, South Africa.—We are glad to make it known that, amid this world of turmoil, the Gospel of Christ once again proved its ancient power, in that we were able to witness on April 29th, 1946, ten young people confess the Lord Jesus and become united with Him in baptism.

This being due to the humble efforts of the Grassy Park Mission, Cape. Yea, we were enabled to rejoice together. The service was convened at the Woodstock assembly, and conducted by our esteemed Bro. P. Sedres, of the Grassy Park Mission.

The service was very well attended, and we do trust that such revival and

blessed meetings may determine and encourage us to labour more zealously and unitedly for the cause of Christ and His kingdom. Because 'He is faithful that promised,' let us then be 'steadfast, unmovable always abounding in the work of the Lord,' whether over land or sea, near or far. 'If God be for us who can be against us, for we are more than conquerors through him who loved us.'

T. HARTLE.

East Grinstead.—The Church during April and May has been richly blessed by the labours of Bro. Channing, of Kentish Town.

During those two months, many contacts were made and interest was aroused. In the open-air, our brother's strong voice carried well down the main street, and to crown the effort we had the great joy of witnessing the immersion into Christ of Mrs. Cooper.

Our prayer is that God's richest blessing may rest upon all our brother's labours for the Saviour.

Our grateful thanks are due to the Church at Kentish Town and to all those who have helped in any way toward this effort.

W. HILLMAN.

Hindley, Argyle Street.—We are glad to report two further additions. Two boys, aged twelve—Colin Leyland and Brian Kemp—made the great confession, and were immersed on Lord's Day, May 19th, 1946. We pray that they may be valiant soldiers for Christ, and that the cause of New Testament Christianity will progress as a result of their efforts. Encouraged, we press on.

L. MORGAN.

Ilkeston.—With gladness of heart we welcomed the splendid congregations at our sixty-sixth anniversary services, on Saturday and Lord's Day, June 1st and 2nd. Brethren from the district and Harrison Road, Leicester, cheered us immensely by their presence at a tea and public meeting on Saturday. Surely our 'hearts burned within us' as we listened to stirring messages delivered by Bren. L. E. Coley (Leicester), L. H. Channing (London) and A. E. Winstanley (Hindley) concerning the need to develop our lives in the love and fear of God, if we are to be any use in the hands of God in meeting the evil of our times.

Singers from Harrison Road, Leicester, and Beulah Road, East Kirkby, demonstrated to us how beautiful our praises to the Most High can be, when we connect our musical gift and training to the grace and melody of our heart and understanding.

On Lord's Day also, we had great experiences of the Divine presence and blessing, as Bro. Winstanley 'opened to us the Scriptures' with an appropriate and effective message to the Church, the children, and the unsaved. The children will not soon forget his message concerning the danger and consequences

in neglecting, and doubting the Bible, which he brought home by means of a mystery parcel which was ultimately found to contain a mirror. Besides sing-lag special hymns, the children sang **Many** choruses he had taught them, and also conveyed many useful lessons by way of recitation. The Gospel message **was** also very effectively delivered from the parable of 'The Great Supper,' concerning 'making excuses' for not responding to the claims of our Saviour.

We had a full and happy day of service and worship, commencing with a parade with the children, singing and giving invitations to the services as we went along.

The sum of sixteen pounds was collected during the day for the Nottingham Children's Hospital. S. JEPSON.

Kirkcaldy, Rose Street.—On Lord's Day evening, May 26th, we had the great pleasure of again hearing the good confession and witnessing the ordinance of Christian baptism, when James Smart, a young man of seventeen years, put on **his** Lord in His own appointed way. James is a young man who has been brought up in our Sunday School and Bible Class, and the Church has been greatly encouraged by his decision. He **was** received into fellowship on June 2nd.

Newtongrange.—We have completed a helpful month's mission with Bro. Brown, of Dunfermline, as the preacher. We say that the labour expended may bring forth fruit to the glory and honour of Him who is Lord of All. W. U. ALLEN.

Slamannan District.—The Sunday School Teachers' Conference was held at Fauldhouse on May 25th. Bro. D. Dougall presided, and in his opening remarks emphasised how profitable Sunday schools are in the work for the Lord.

The lesson was read from Isaiah lv.

The subject of the conference address was 'The Christian Attitude to Modern Social Evils,' given by Bro. Wm. Wardrop. Firstly, he considered a few things which attract a community, such as entertainments, gambling, smoking, drinking, sport, dancing, etc., and showed how these things thereby use up our time and money in that which is not profitable. Bro. Wardrop suggested that they are like a weed in the garden which can grow to such proportions that the plants become choked. They may have small beginnings but big endings. Therefore, it is better to leave these things alone, which can detract us from the good things in life.

Bro. Wardrop then dealt with three things which Jesus Christ and His Apostles condemned:—

(1) Sin. 'Ye cannot serve God and mammon.'

(2) Selfishness. He illustrated this from the parable of the Sower and the Seed. The seed that fell among thorns

eventually became choked and became unfruitful. If we allow selfish things to come into our lives they will also make us unfruitful.

(3) Love of the world. The Apostle John said: 'Love not the world, neither the things that are in the world.'

It is our duty as Christians to caution all, and to point out the danger of tampering with these things. Bro. Wardrop devoted quite a bit of his address to 'Gambling,' as it is gaining such a hold on the people at present. He suggested that gambling starts first of all from a selfish point of view. Behind is the motive to get rich quickly, without thinking that it must be at someone else's expense. Perhaps ninety-nine have to lose for one to win. Gambling uses up our time, which is a very precious quantity in this world. It also uses up the talents which God has given us, and which we ought to utilise for the Master. Therefore, realising the folly and foolishness of all these things, 'Let us set our affections on things above, and not on things of the earth.'

Our brother was heartily thanked, and it was felt that a profitable time had been spent on the subject.

The subject for next conference, which is to be held, D.V., in Slamannan, is 'Social Contacts with Sunday School Children.'

A vote of thanks was proposed to all who had helped to make the conference a success. The meeting then closed with prayer. J. NEILSON.

Ulverston, Ford Villa.—It is with great joy that we report the confession and baptism of Adelaide and Ann Thistlethwaite, at the Baptist Chapel (kindly loaned for the occasion). These are the firstfruits of our efforts here, and we are glad the old Gospel, simply told, has again proved its power to win those young in years whom we trust will render long and useful service to our Lord. May these be the earnest of a great and glorious harvest.'

Wallacestone, Stirlingshire.—The Church here is having a time of great spiritual blessing. On Wednesday evening, June 5th, three more of our Sunday School scholars—Frank Whyte, and Anna and Betty McIntyre—were immersed into the ever-blessed name of Jesus. Bro. A. Brown delivered the message, and Bro. D. Scobbie administered the divine ordinance. They were admitted to fellowship last Lord's Day morning, June 9th, by Bro. McLaren on behalf of the Church. We praise and thank God for these further blessings, and pray also that they, too, will be kept faithful.

R. BROWN.

Wigan, Newtown.—We have been richly blessed by the labours of Bro. A. E. Winstanley, evangelist, for the past three

months, and gladly bear testimony to his untiring energy and zeal. He never spared himself, usually speaking at ten meetings per week (including the Church at Scholes, on Tuesday evenings), and distributed over ten thousand handbills and tracts, with personal invitations to all houses in the locality, and found time to visit all members, past and present.

We have had the joy of practical assistant • from members of the Churches at Hindley. (Argyle Street), Scholes, Mitchell Street, and Blackburn; and the Church is deeply indebted for their loyal support.

We held Gospel meetings on Saturday, Lord's Day, and Wednesday evenings, with "Sunshine Corner" for the children on Thursdays, followed by a Brains Trust for the young people, which has been a marked success, and made a fine impression on all concerned.

- We are glad to report three additions and eight restored to fellowship. At our final meeting, on Saturday, May 25th, we were gladdened by our largest gathering. When inspiring messages were given by Bren. A. L. Frith and A. E. Winstanley. Other brethren expressed their gratitude and appreciation for faithful administrations, and we look forward to future greater progress in the cause of the Master.

W. SMITH.

Obituary

Belfast.—We regret to announce the death of our friend, Mr. Robert Hendren, the father of our esteemed brethren, William; Richard, George, Charles, and sisters Mary and Edith Hendren; also Sister Sell.

Although the deceased was not a member of our community, yet he was one who we believe had kind regards towards the Church of Christ, and we have reason to believe that he died with his hopes fixed on Christ.

-We recommend his brave partner and family to the God of all consolation, praying that at this time of trial they may experience true Christian sympathy, and the power of the Gospel. j.n.

Glasgow, **Hospital Street**—Sister Margaret McMichael passed from this "life to rest on Saturday, June 8th, at the age of eighty-four. For many years she was afflicted with a very severe disease; and but for her great care and patience would not have endured so long. She was constant in attendance to remember her dear Lord and Saviour. She acted as secretary for many years, and did her best all her life to keep the small Church together.

We shall miss her loyal attendance and also the conversation **she** was ever ready to engage in.

We extend our sympathy to her devoted brother and all others near and dear to her.

A. MORTON.

Newtongrange,—We are very sorry to report that on May 21st our Bro. John D. Holgate fell asleep in Jesus. He attended the meeting on Tuesday (May 21st) and took part in the discussion. The writer left him about nine, p.m., and about eleven p.m. he had passed on. He had been in indifferent health for some years, but he never complained. His courage and patient bearing were admirable.

He was a member of the Oversight of the Church, and presided at the Lord's table on May 19th. Certainly he fought a good fight; and has gone to receive the crown of glory that fadeth not away, which is reserved in heaven for all who loved our Lord's appearing.

Our sympathy goes out to our Sister Holgate and her young family, and we commend them to the care of our Heavenly Father.

Our brother was laid to rest in Newbattle Cemetery on May 24th, the writer officiated at the house, and Bro. A. J. Haldane at the grave, where a large number were gathered.

W. H. Allen.

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