

# The SCRIPTURE STANDARD

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

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## The Book of the Christ.

IN our last, we briefly showed how the first division of the New Testament answers the question, 'Who and What was Jesus?' and the second division settles the question, 'What must I do to be saved?' The third division, the Epistles, from the one by Paul to the Romans to the one by Jude, shows how followers of the Christ should live and grow.

These letters were written to those who had believed and obeyed the Gospel, who had been immersed into Christ. This fact is often overlooked, and passages from them are taken out of their context and applied to those who have not been united to the Lord Jesus. Frequently, in speech and literature, is quoted 'the blood of Jesus Christ his Son cleanseth us from all sin.' The *us* in that passage includes the Apostle John, and all who walk in the light, in the steps of Jesus, directed by His Word, and none else. (1 John i. 7.)

The great commission (of which it is said by some we make too much, but of which none of us have made nearly enough) reads: 'All authority hath been given unto me in heaven and on earth, go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world.' (Matthew xxviii. 18-20, R.V.) We need more fully to emphasise that belief in the Lord Jesus Christ, repentance, and immersion into His name, is the beginning, not the end of the Christian life. That is how disciples are made. Paul and Barnabas 'preached the Gospel. . . and made many disciples.' Disciples are scholars, learners, followers, imitators of the Christ. Disciples are to become as little children, to sit at the feet of Jesus and learn of Him.

Of the disciples made by the preaching on that great day of Pentecost, it is written: 'they continued stedfastly in the apostles' teaching.' The Apostles were commissioned by the Lord to teach disciples to observe all things He had commanded them. The Lord promised these chosen ones that the Holy Spirit would 'teach them all things,' bring all things to their remembrance that He had said unto them; guide them into all the truth, and show them things to come. We are indebted to Spirit-guided apostolic testimony and teaching for all we know concerning the Christ, and it is all contained in the New Testament Scriptures. It was the privilege of those

first disciples to hear testimony and teaching direct from the lips of inspired men. This has been miraculously preserved and handed on to our day.

And as the olden ages felt the presence of the Lord,  
 And as with ancient fathers dwelt Thy Spirit and Thy Word,  
 So doth the Spirit's teaching still glow with celestial fire;  
 So doth His Word with rapture fill, and loving hearts inspire.

### How to Live as Disciples of the Christ

This is clearly set forth in the New Testament epistles, in which there is teaching for every class, state, relationship, and circumstance in the life that now is. There is teaching for parents, children, rulers, employers, and servants, which, if practised by all who profess to be Christ's disciples, would change the face of the world. Much in little, we may well exclaim, when we read such a passage as: 'Do all things without murmuring and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life.' (Phil. ii. 14-16). Those are the kind of disciples this dark world needs now.

In these epistles is set forth the highest standard of morality. Nineteen centuries have passed since they were written. Men have boasted of advance in scholarship, of civilisation, and evolution, but nothing has been added, nor can be added, to that matchless teaching. Many claimants to divine inspiration have arisen since the apostolic age, but most of their pretended revelations have led to practices which make decent folks blush for shame. These epistles supply comfort and strength to the tired, tempted, the sorrowing and bereaved. Where in all the world's best literature can anything be found to equal Paul's exhortation to 'sorrow not, even as others which have no hope'; and his grand assurance of the reunion of dead and living believers when Jesus comes to gather His people home?

Death, and darkness, and the tomb,  
 Only whisper, 'Till He come.

### 'They Continued Steadfastly'

That is the hall-mark of true discipleship. 'If,' said Jesus, 'ye continue in my word, then are ye my disciples indeed.' There can be no progress in the school of Christ if we neglect our lessons. To continue steadfastly meant in those early days, and in periods since, sacrifice, persecution, prison and, in some cases, death; yet they continued. We cannot become spiritually strong if we neglect to take spiritual food. The inspired Word is 'sincere milk' and 'unleavened bread.' This food is not rationed. We would be more keen to get it if it was. Individual Christians are suffering, Churches of Christ are suffering, because of neglect of the Word. Complaints are heard from unexpected quarters of neglect of the Bible in preaching and teaching. Only the Word of God can convert and save; only the Word of God can strengthen disciples, and build up the Church of Christ. To young disciples of long ago the Apostle John said: 'I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.' Not by amusements, entertainments, games, physical exercises; but by 'exercise unto godliness' can we become spiritually strong, and grow 'unto the measure of the stature of the fulness of Christ.'

As we read, delight in, and meditate on that Word day and night we shall be like 'the tree planted by the rivers of waters, that bringeth forth his fruit in his season.'

Hoard up the sacred word, and feed thereon, and grow:  
Still seek the knowledge of the Lord, and practise what we know.

EDITOR.

## Old Faith and His Rivals.

OLD FAITH, the Armourer, worked away in his smithy and was justly famous for the armour he made. His wondrous shields never failed to quench the fiery darts of the enemy. His swords were never known to break or buckle up in conflict. His breastplate of righteousness might be dimmed for a time by the breath of slander, but it soon shone out bright again when God brought forth His people's 'righteousness as the light, and their judgment as the noonday.' With one of the helmets of hope of salvation on his head, the Christian warrior took the field without a fear, and never had there been a record of a soldier of the Cross being defeated. The soldiers were so much attached to Old Faith that they commonly spoke of him as "Our Faith." Faith obtained all his metal from the mine of divine truth. He was enthusiastic in praise of its quality. He declared it was all good metal, and did not contain one particle of dross.

His method of manufacture was simple. He heated his metal in the fire of love, and then hammered out his armour with the hammer of conviction, on an anvil of solid trust. For many years without a rival in his own line, Faith became the object of energetic and organised competition. A new company was started. They called it the 'Take-Nothing-for-Granted' Company; for the manufacture of spiritual armour by machinery. They got their metal from the same old mine as Faith. They appointed Mr. Reason as their chief engineer, and fitted up new machinery which they called 'modern thought.'

Their theory differed from Faith's in this, that while he held the metal was all good, they maintained that there was a considerable amount of dross in it, and their first business was to separate it. In practice they differed in this, that while Faith worked it hot, they worked it cold. Everything was to be kept cool, and lest any enthusiastic heat should be generated by the friction of the machinery, they enjoined that the oil of calm consideration should be constantly employed.

They first put divine truth into a crushing mill of human criticism, 'higher criticism' they call it. Then it passed through a sieve of rationalisation, and all the big miraculous lumps which they could not pound smaller, and which would not go through the rationalisation sieve, they picked out and threw away.

Then they placed the metal under a ponderous steam hammer called 'scientific investigation,' which was worked by vast wheels of evolution, thousands of years in diameter. The y were so high that they were dreadful.

But all their machinery failed to make any plate fit for armour. Do what they would, they could not make a plate of good-hope with all their hammering. The fact was, the supernatural ingredients had all been taken out, and the metal would not weld or cling together. With all their efforts they could not produce the fine temper of assurance which characterised the armour of Faith. They used rivets of probability to fasten their plates together, but in actual warfare the rivets flew out, and the warrior was left defenceless. Their swords were fitted into handles of conjecture and speculation, most elaborately decorated with rhetorical flower work; but

the handles came off in conflict, while the swords were shivered at the first blow. They never attempted to make a shield, declaring it a piece of obsolete armour belonging to a former dogmatic age.

Engineer Reason summoned the firm together to consider the situation. The machinery was perfect. Modern thought could not be wrong. The fact was the metal was not what people thought it was. Such a temper as assurance was not to be attained, it was all a delusion. The utmost they could reach was strong presumption.

Unfortunately for the company's verdict, Old Faith was still working away, making as good armour as ever from the same metal. The warriors of truth encased in this divine panoly were gaining splendid victories as of yore. And as they fought they sang, 'This is the victory that overcometh the world, even our faith.'—*The Gospel Witness*, Canada.

## Christianity as delivered by the Apostles

'BELOVED, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.' (Jude 3.)

'Thus saith the Lord. Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. vi. 16.)

The Apostles predicted an apostacy from the faith, and history records that departure. Numerous reformations have been attempted; but *return* rather than *reform* is the one thing needful. To 'ask for the old paths, where is the good way,' and to 'walk therein,' is God's one easy method of obtaining rest for the soul. To embrace, to hold, and to contend earnestly for the faith once for all delivered to the faithful, is now the whole duty, safety, and happiness of man.

To help all to obey from the heart the form of doctrine delivered by the Apostles of the Lord and Saviour, Jesus Christ, the following facts are stated, and that with the earnest request that you for yourself search the Scriptures to see whether these things be so.

The Holy Scriptures are not 'a dead letter,' but are 'living and powerful'; they are 'able to make men wise unto salvation,' not through the law, but 'through the faith in Christ Jesus.' Given by inspiration of God, they are profitable even to the extent of making the man of God perfect and thoroughly accomplished for all good work. (Heb. iv. 12; Tim. iii. 15-17; 2 Pet. i. 19-21.)

The Gospel is not the Bible, but is contained in the Bible. It is the good news of the grace or favour of God to the race of man. It is addressed to men *as sinners*, not *as saints*: in it 'God commendeth his love toward us, in that *while yet sinners* Christ died for us.' It is the exhibition of God's love, not to some sinners in every place, nor to all sinners in some places, but to 'all men everywhere'; for the Saviour said, 'Go into all the world, and preach the Gospel to every creature.' To proclaim the Gospel is not to preach law, doctrines, or opinions, but the *facts* of God's compassion in that He gave His only begotten Son that we might live through Him; and that the Messiah 'died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures.' (John iii. 16; Rom. v. 8; 1 Cor. xv. 1-4; 1 John iv. 9-10.)

The faith which saves the sinner is the gift of God not apart from His Word, but through it: it comes by hearing, and hearing by the Word

of God. It is dependence on the testimony not of men but of God. It is expressly the reception of 'the record which God hath given of his Son.' That record is that Jesus of Nazareth is His Son, the beloved in whom He delights; that He is our Jesus, *i.e.*, our Saviour; our Lord Jesus, *i.e.*, our sovereign Saviour; that He is the Christ or Messiah, *i.e.*, the Appointed of God, as prophet, priest, and king. Saving faith is a heartfelt trust in the Saviour in these great offices. It is not a general 'taking it for granted,' nor is it a 'faith without works, which is dead,' but that which, springing from the love of God, 'works by love.' (John xx. 30, 31; Rom. x. 17; I John. v. 9-13.)

The repentance which the Gospel calls for is not a doing of penance; it is not the offering of so many chapters read, or prayers said, or sermons heard, or tears shed, but a change of mind regarding God and the things of God; such a change as leads to that change of heart and life in which the apostolic word of salvation is 'gladly received,' and by which the sinner confesses, submits to, and receives the Saviour. (Luke xxiv. 46; Acts ii. 37-42.)

The good confession is not a confession of faith drawn up by human divines, consisting either of thirty-three or of a hundred and seventy-one articles, but simply the truth as it is in Jesus, revealed not by flesh and blood, but by the Father, wherein the sinner personally acknowledges Jesus as the Lord Jesus—the Christ, the Son of the Living God. It is not subscription to an abstract system of doctrines, but that personal acknowledgment of the Saviour, having this promise: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' (Matt. x. 32, 33; Rom. x. 9-13.)

The one baptism of the Gospel is not the sprinkling of babes, but the immersion of believing penitent confessors according to the commission, 'He that believeth and is baptised shall be saved,' and to the apostolic action there, 'See water; what doth hinder me to be baptized?' 'If thou believest with all thine heart, thou mayest.' 'I believe that Jesus is the Christ, the Son of God.' This said, 'They went down into the water, both Philip and the eunuch, and he immersed him'; and 'he went on his way rejoicing.' Baptism is not a good-for-nothing 'non-essential,' but that ordinance in which the converts to the Messiah receive the divine assurance of the remission of their sins; as said Peter: 'Repent, and be baptized every one of you on the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.' (Matt. xxviii. 18-20; Mark xvi. 16; Acts viii. 12, 35-39; xviii. 8.)

The Kingdom of God—the church of the living God—the community of the saved, is not to be entered except by the new birth, as above indicated; for, said the Messiah, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' The Church of Christ is not a humanly-constituted corporation. By it is seen, not the wisdom of men, but of God, even 'his manifold wisdom.' It is founded not on human laws or opinions, but on the rock Christ. On this rock, said He, 'I will build my church, and the gates of hades shall not prevail against it.' 'Other foundation,' says Paul, 'can no man lay than that is laid, which is Jesus Christ.' Churches of men distinguished by other standards are as distinct from that of Christ as are the flags of different nations. Men cannot found a divine church, kingdom, or economy, any more than they can create worlds. (Matt. xvi. 16-18; John iii. 3-5; 1 Cor. iii. 10, 11.)

The members of the body of Christ, that is, of the Christian Church, are the saved, the elect, the justified, the adopted, and the heirs of God in Christ Jesus. They form a separate, a peculiar, a purchased people. They are the people of the Lord; the children of God. They are his heritage, *i.e.*, his clergy. The laity, *i.e.*, the lewd or common people, are those who refuse

to be enfranchised by adoption through the faith of Jesus. The 'invisible Church' is a myth; the Church of Christ is as visible as its members, men and women, can be. They do not form many rival denominations; they are the one party—the 'one body' of the 'one Lord,' after whom 'the whole family in heaven and on earth is named.' Denominational titles are of earth, not of heaven; the law of Christ reprobates them. No Christian is warranted in assuming any name or names but those given to the faithful in Scripture (Rom. v. 1, 2; viii. 1-17; I Cor. iii.; Eph. iii. 6-19.)

The spiritual blessings or privileges of the Lord's people are all their own; they are sacred to them. 'They have an altar whereat those have no right to eat who serve the tabernacle.' They, as the adopted ones, have 'the Spirit of the Son sent forth into their hearts, crying, Abba, Father.' None but they can truly so address the Divine Being. It was His disciples alone whom the Saviour taught to pray, saying, 'Our Father who art in heaven.' The Holy Spirit was given to those who obey the Son, not to the unbelieving. The Apostles never told the unconverted to pray for the Spirit but, on the contrary, to receive the Son, and through him the Spirit of the Son, and thereby come to the Father. As with the throne of favour, so with the Lord's table. None but those who 'hearing believed, and were baptized,' 'continued steadfastly in the Apostle's doctrine, and in the fellowship, and in the breaking of bread, and in the prayers.' From the unconverted, the impure, the 'washed, the sanctified, the justified' were told to 'come out and be separate.' (John vii. 37-39; Acts ii 41-47; 1 Cor. vi. 9-20; Gal. iii. 26-27; iv. 4-6.)

The ministry of the 'one body of many members' is not that of one or a few in its midst, but 'the efficient working in the measure of every part.' It is to 'make increase by edifying itself in love.' As every man has received a gift, one at least, each is to minister the same one to another as good stewards of the manifold grace of God. Service or ministry is confined *to*, not *from*, the brotherhood. It is open to all the faithful, and to none else. Of the Lord shall all such as are faithful unto death receive the reward of the inheritance, for they serve the Lord Christ (1 Cor. xii.; xiv.; Eph. iv.; 1 Peter iv. 10-11.)

Dear reader, are you willing to enter this highest and best of services? Are you willing to enter the Church of the living God, therein to serve Him, and to wait for His Son from heaven? If so, give yourself to the Lord and to His people, according not to the will of man, but of God.

T. H. MILNER.

## A Church of the Right Kind.

IN order to meet the necessities of the age, a Church must be thoroughly evangelical. Its mission is not to make men philosophers, although it teaches the best philosophy; nor to make scientific explorations, although it is the best friend to science; nor to organise governments, and write constitutions, although its inculcations lead to the wisest political economy. But to baulk profligacy, to dethrone superstition, to emancipate from spiritual bondage, to break in twain the prison bolts, to sooth human pain, to turn the human race on to the right pathway to heaven—this is the Church's mission, and failing in this, it fails in all. It may be a brazen candlestick, or a bronze candlestick, but not a *golden* candlestick. But mere outward proprieties will not make a useful Church. There are scores of Churches where there is no discord in music, and no breach of taste in the

preaching, and where the congregation, like the Amalekites that Gideon saw, sleep in the valley like grasshoppers for multitude. Splendidly executed anthem and solo roll over the cultured taste of gaily apparelled auditory, and the preaching may be like the pathos of Summerfield, or the thunderclap of a George Whitfield. Upholstery may bedeck to utter gorgeousness, and chandeliers flash upon a fashionable congregation, in which you see not one poor man's threadbare coat, and yet that Church may be a ghastly sepulchre, full of dead men's bones, an ecclesiastical icehouse. I arraign and implead formality and coldness, and death, as the worst of heterodoxy.

Again, religious enterprise must be a characteristic of every Church that would do its duty in our day. Invention and discovery have quickened the world's pace. The age, no more afoot, is on wheels and wings. Quiet villages have been roused by the hum of machinery, the clang of foundries, and the shriek of steam whistles. We rise, after a short night's sleep, and find that the world has advanced mighty leagues, the pulse of the world beats stronger, the arm of industrious achievement strikes harder, the eye of human ingenuity sees further, the heart of Christian philanthropy throbs warmer. The earth shakes under the quick tread of scientific, moral, and religious enterprise. In such a time, a torpid, lethargic, timid Church, is both a farce and a folly. If it march not when God commands it to strike, if, when the mountains round about are full of horses, and chariots of fire, it shrinks back from the conflict, God will mark it for ruin. One enterprising Church! How many tracts it might scatter! How many hungry mouths it might fill! How many poor Churches it might help! How many lights it might kindle! How many songs it might inspire! How many criminals it might reclaim! How many souls it might save!

Oh, my brethren, the field is white to the harvest! Then, with sickles, come on and lay to the work. In this age of the world, with so many advantages, and so many incentives to work, a dead Church ought to be indicted as a nuisance. In God's name do it. 'Why stand ye here all the day idle?'

DAVID KING.

## Meditations. No. 5.

BELOVED, believe not every spirit, but prove the spirits whether they are of God: because many false prophets are gone out into the world.' (1 John iv. 1, R.V.)

We see here that 'spirit' is synonymous with 'prophets' and is used for teachers whether true or false. From verse 6 we learn that it is doctrine which is to be proved or tried. By the character of this Epistle, we judge that it is to Jewish brethren to whom John is writing. Evidently (ii. 19), some had misunderstood the nature of the New Covenant and wanted to mix law and faith. According to Luke, in Acts xxi. 20, this error had made an early start. It is encountered by Paul much later (Gal. ii. 4), and had reached the point where, according to Peter, it had caused its adherents to deny their Lord (2 Peter ii. 1). Thus becoming the 'anti-christs' of John's epistle.

The Jews, as a nation, had rejected Jesus of Nazareth as their Messiah, as they do to this day. This, says the Apostle, is the 'spirit' or teaching of error. The Spirit-guided Apostles taught that this Jesus was indeed the Messiah, and is the 'spirit' or teaching of truth.

Now it is fairly easy to compare truth with error to-day, with the written words of the Apostles before us, but during N.T. times teaching was oral, and liable to be forgotten and perverted. To meet this situation, Paul affirms that some believers had the gift of discerning spirits (1 Cor. xii. 10). Further reference is made to this matter in 1 Cor. xi 3, 'Know ye not that we shall judge angels? how much more the things that pertain to this life.' The word 'angels' here is literally 'messengers' and is so translated by R. Young and G. Campbell, J. Macknight, P. Doddridge in their translations of the N.T. Is it to celestial beings, as is generally assumed, to which Paul refers? We have to confess that we are unable to find any evidence, in the whole Bible, which leads to the assumption that celestial beings stand in need of judgment. The prophet affirms, 'Forever, O Lord, thy word is settled in heaven' (Psalm cxix. 89). It is on earth where it is not settled, but is rejected and subjected to every kind of abuse.

There were, during the Apostolic age, individuals visiting the Churches (2 John x.; Gal. i. 7-9, iii. 1, 5-7; Rom. xvi. 17; Jude 4; Rev. ii. 2; 2 Cor. xi. 4) purporting to bring divine messages, some false, as in aforementioned passages, and some true (Heb. xiii. 2; 2 Cor. xiii. 18) and, in verse 23, Paul has to vouchsafe for the fidelity of some.

It seems evident that it is to these messengers, under the term 'angels,' to which Paul refers in 1 Cor. vi. 3 and not to celestial beings. It is these, with their messages who were to be judged, tested, or proved, by those who had the gift of discerning spirits, thus safeguarding those early saints during the absence of their inspired teachers in other fields of labour.

John and Paul, guided by the same Spirit, express identical teaching in terms peculiar to themselves. In his Epistle, John deals with those whom he terms 'anti-christs,' a term which he alone uses, and applies strictly to those Jews who denied that the Messiah had come in the person of Jesus of Nazareth. They must not be confounded with Paul's 'man of sin,' (2 Thess. ii. 3) who is a different person.

The opposition of these 'anti-christs' ended with the destruction of Jerusalem and final closing down of the Mosaic economy. That this was not far off when John wrote his Epistle is intimated in 1 John ii. 13: 'Whereby we know it is the last hour' (R.V.), that is, the last hour of the Jewish dispensational day and judgment was about to fall on the nation. Paul's 'man of sin' came into prominence some time later.

We, of this generation, are thankful to Him who sits at God's right hand, that we are able to compare truth with error. There was a time when the woman sat on the scarlet-coloured beast and men could not compare truth and error, not even in this our land.

A. JACKSON.

## More Bible Contradictions.

'Whosoever is born of God doth not commit sin; he cannot sin because he is born of God' (1 John iii. 9).

'There is no man that sinneth not' (1 Kings viii. 46).

'There is not a just man upon earth, that doeth good and sinneth not' (Eccles. vii. 20).

Taking the New Testament passage in its context, we find that it does not teach the impossibility of sinning, but rather places before the readers the great ideal of purity. In short, those born of God ought not to sin, are not allowed to sin. The Old Testament passages reveal the genuineness of many statements in the New Testament that Jesus only was the perfect one. In Him only is to be found absolute perfection.



## CORRESPONDENCE

COPY of letter from Bro. Arthur Cunliffe to Bro. Arthur Von Loesch. Bro. Cunliffe is a member of the Church of Christ at Scholes, Wigan, England. Since February, 1944, he has been unable to leave his bed owing to rheumatoid arthritis, being then 18 years of age. During his compulsory inactivity Bro. Cunliffe has kept his mind alert by reading widely, and takes a keen interest in the news of the world. He has been especially interested in scientific progress and in the theory of evolution. His rejection of that theory is shown in his letter.

Bro. Arthur Von Loesch, during visits to Wigan, often calls on Bro. Cunliffe. Bro. Von Loesch is also afflicted with great bodily weakness, and their mutual sufferings have drawn the two together. Bro. Cunliffe's letter to Bro. Von Loesch speaks for itself. It is printed in the hope that it will help and encourage others whose minds are torn by doubt of the Bible and Christianity because of the acceptance of evolution, as though it were a proved fact rather than an untenable theory.

23 Derby Street, Wigan,  
Lancs., April 22nd, 1949.

Dear Arthur,

You will remember, no doubt, my letter on rationalism and evolution, and it is about my further investigation of these theories that I now write to you. Recently the Church at Scholes made me a present of a book 'Darwin: Before and After,' by R. E. Clark. I tried, as is always my practice when reading material of a controversial nature, to place myself completely outside the argument, so that the merits of both sides of the dispute can be seen objectively and without bias. While noting the arguments against the theory of evolution, strangely enough these became secondary to another aspect of Darwin's theory that I had completely overlooked, namely, the effect the theory has had on the world morally. By his theory of 'survival of the fittest' he has given man a poison to kill his conscience, and an excuse to justify any evil or brutality he may inflict on his fellow-beings. He has produced by his belief in 'natural selection' visions of a master-race created by this same selection. How far was Hitler influenced by this creed, and how far can Darwin's theory be blamed for the misery and unhappiness of the recent terrible war? And yet this theory that justifies war and brutality is being thrust forward to ridicule the Christian faith that teaches peace and love. Both you and I, Arthur, are physically weak: we need kindness and help, not extermination.

The choice becomes obvious between Christianity and the Darwin outlook—becomes obvious to those in our position; but what of the man in full strength and health? He may agree that 'the weakest go to the wall' so long as the matter is impersonal, but would he agree to sacrifice his own child if it had one eye or a club-foot? I think not . . . I am rather stunned by these hitherto unconsidered results of the theory. I must try to get copies of 'Mein Kampf' and 'Das Capital' to discover, if possible, the full effects of Darwin's 'Origin of Species' on the minds of Hitler and Karl Marx. If these two men have been influenced in their propagation of Fascism and Communism, respectively, by his treatise on evolution then Darwin has much to answer for. And so for that matter have all his adherents.

ARTHUR CUNLIFFE

### —♦—

## The Psalms.

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### 'GATHERED FRAGMENTS FROM THE PSALMS'

By F. C. Day

The lectures on the Psalms, delivered at the Hindley Bible School in 1948, will be long remembered by those who were privileged to hear them. It is good, therefore, that extracts from these lectures have been put in permanent form. This little book will delight afresh those who attended that Bible School, and should be gratefully received by those who did not attend.

Jesus showed the value of fragments when, after His feeding of the four and of the five thousand He said, 'Gather up the fragments.' The 'Fragments' here published are composed of delightful flashes of thought, at times striking in their originality and bringing home the rare beauty of the Psalms. On every page a gem sparkles. This is because the lecturer is so true to the Scriptures in his exposition: the beauty is that which was previously hidden is brought out by a deep student and searcher of the Word. To read the book

is to acquire a deeper reverence for the glorious compositions of David and the other psalmists.

These 'Fragments' can be warmly recommended for devotional reading. It should be read and re-read, until it becomes part of one's self. Carry it about with you, and send copies to friends. May God use it to give many a deeper knowledge of His love and a greater conception of His holiness.

C. MELLING

### TREASURER'S NOTE.

Postage on printed papers sent abroad was increased in the Budget of April 16th last. New rates will mean an increase of 6d. per copy in the year. The new rates will be as follows: One 4/-, Two 7/-, Three 10/6.

U.S.A. One dollar will more than cover one copy, the small balance will be carried forward.

A. L. FRITH

## The New Hymn Book.

### REPORT OF PROGRESS

It may be remembered that at the April Conference, at Blackburn, it was suggested that a list of hymns it was proposed to include in the new hymn book be published in the 'Scripture Standard.' Accordingly, this list is now given of the hymns which have been so far selected. The selection is is not yet complete, for only the 1908 edition of 'Hymns for Churches of Christ' and the 1938 'Christian Hymnary' had been examined at the time this list was compiled. It is hoped, however, that examination will have been made of the Methodist, Sankey's, Alexander's No. 3, and similar hymnals by the time this appears in print.

It will be seen that of the 1,036 hymns in the 'old' hymn book 313 are included in the new book; and of the 788 hymns in the 'Christian Hymnary,' 41 are marked for inclusion, other than those appearing also in and selected from the 1908 edition. Thus 354 hymns have so far been chosen. In the report at the April Conference, it was recommended that the new book include about 500 hymns, so there are still many vacancies to be filled.

We ask that brethren compare this list carefully with the two hymn books from which the list is compiled. No doubt you will have some shocks, for it is inevitable in every hymn book that some old favourites be omitted. It has not been the desire of the compilers to administer shocks, and we believe that on the whole sound reasons can be given for the omission of some hymns whose inclusion

is often taken for granted, and inclusion of others less well known. We invite correspondence on this matter. Address objections, queries, recommendations, etc., to Carlton Melling, 10 Winard Avenue, Wigan, Lancs.

### Hymns from 1908 Edition of 'Hymns for Churches of Christ'

1	2	5	9	15	20	21
24	27	30	32	35	38	43
46	48	52	55	56	59	62
63	65	66	69	70	73	77
78	80	86	89	91	93	95
96	97	100	101	103	111	112
114	115	117	122	128	129	132
136	142	144	150	158	167	169
170	172	174	175	176	181	182
183	184	185	187	189	195	197
		207	208	211	215	231
241	242	249	250	253	255	256
257	261	262	263	264	266	267
268	269	270	271	279	280	289
294	296	300	301	303	308	311
313	314	315	319	320	323	326
331	337	338	342	344	346	347
348	350	351	352	353	355	356
358	359	364	365	366	368	369
370	373	378	381	382	395	398
409	412	413	414	416	422	424
429	433	435	439	444	446	448
452	456	457	458	459	463	466
467	468	472	473	474	477	478
480	487	488	495	498	502	503
507	512	522	525	528	530	531
532	537	538	542	543	544	548
556	561	563	564	567	569	579
583	584	592	594	598	602	603
604	605	611	617	618	634	635
642	645	648	649	651	653	656
662	665	670	676	679	682	683
685	688	691	694	703	704	714
717	736	737	743	744	749	754
762	763	767	768	771	774	775
784	794	796	798	805	808	810
811	817	818	826	834	835	837
838	842	847	855	862	864	865
867	870	890	895	902	908	910
911	924	941	944	945	946	947
948	954	955	956	957	958	959
961	965	967	968	971	972	973
975	976	977	978	982	983	986
988	990	995	999	1007	1010	1013
1014	1016	1019	1025	1027	1031	1036

### Hymns from 'Christian Hymnary'

9	39	55	87	129	240	326
332	337	338	346	349	351	359
365	453	501	511	512	516	517
530	534	559	574	578	587	626
671	676	686	692	712	717	719
728	730	773	782	787	788	

In several cases slight alterations have been made in the wording of hymns, either to bring the words closer to Scripture truth or to cause them to be more smoothly sung. Here and there also, verses have been omitted.

F. C. DAY  
A. L. FRITH  
C. MELLING

## Hindley Bible School.

Once again, we record gratitude to our Heavenly Father for a season of wonderful fellowship with brethren of like faith. We are glad that so many brethren are interested in spiritual matters; ninety visitors, for part or all of the school, proves there is an earnest desire to know the will of the Lord more perfectly. The school was assured of success numerically when a letter from Ireland told of a party of twenty-seven coming from Belfast. We think other Churches would do well to encourage young men and women to take advantage of these opportunities. Well done, Belfast, we were delighted to have you.

At our first meeting, on Saturday afternoon, we had 125 present. The theme was, 'Into all the world,' and we enjoyed reports from Glenn L. Wallace on the work in Australia; Bill Richardson, on the work in Holland; and Will Steele, on the work in Nyasaland.

Saturday evening, 149 brethren and friends gathered together. Bro. L. Morgan gave a welcome to the visitors, on behalf of the Church meeting in Argyle Street, Hindley. Bro. S. Winstanley presided, and gave a short message on 'Looking up, looking in, looking out.' Glenn L. Wallace (Abilene, Texas) spoke on 'What must the Church do to be saved,' and Bro. Frank Worgan's message was based on 'Therefore, they that were scattered abroad went everywhere preaching the word.' Prayer meetings each morning were held at eight o'clock. Attendances were 62, 65, 61, 43, 39, and messages were given by Bro. L. Murphy, T. Kemp, W. Steele, E. Cole, and L. Channing.

Breaking of Bread, Lord's Day, 135 present. Speaker, Bro. W. J. Richardson (U.S.A.). Theme, 'I am debtor; I am ready; I am not ashamed.'

School, primary and junior. Speaker, Bro. T. Kemp, who gave a flannelgraph.

Bible class, 85 present. Speaker, Bro. Geoffrey Lodge. Theme, 'The Herald of Christ.'

Gospel meeting Hindley, 144 present. Speaker, Bro. Glenn L. Wallace. Theme, 'The Lost Boy.'

Gospel meeting, 8 p.m., at Ince, 200 present. Speaker, Bro. Fred C. Day. Basis, 'Why I don't go to . . .'

Lectures, Monday to Thursday, attendances 144, 94, 72, 70. Lecturer, first session, Bro. F. C. Day. 'Christian Living' and 'Lessons from the Parables of our Lord.'

Lecturers: Second session, Bro. W. Crosthwaite, L. Channing, F. Worgan, E. McDonald.

Afternoon sessions, Monday to Thursday. Attendances 141, 105, 85, 71. First session, 'Questions Answered.' Second session, messages by Bro. W. Crosthwaite, T. McDonald, A. E. Winstanley, W. Steele.

Gospel meetings, Monday to Thursday. Present, 154, 119, 145, 131. Speakers: Bro. A. Winstanley, L. Channing, A. Gardiner, T. Kemp, Glenn Wallace, W. Hurcombe, W. Richardson.

Many other brethren shared the work, and to all we express our sincere appreciation. We realise much time, thought, and energy were given by our brethren to minister the Word to us, and we are thankful to God for services given. May we all be inspired to greater service.

L. MORGAN

### IMPRESSION OF THE BIBLE SCHOOL

The Hindley Bible School was a first-rate success. A new high standard has been set. A desire for more meetings of this type has been stimulated. It was a time of real encouragement to greater activity in the work of the Church.

The sessions of the school will be remembered chiefly as a concentration of teaching and preaching. A wide variety of subjects was dealt with in a very creditable manner. Good singing was again a feature of the meetings.

When we were speaking of what we were enjoying, one of the words that was often on our lips was 'fellowship.' There was a very real sense of oneness and a joy in sharing together our spiritual and material blessings as members of one big family. It was not just the meeting again of old friends, but a time when the circles of friendship were expanded as well as strengthened.

Another key word at the school was 'evangelisation.' From the outset this was stressed when, at the first meeting, the theme was 'Into all the world.' The fact that there were visitors from U.S.A., Holland and Northern Ireland as well as from widely separated points of Great Britain ensured that a parochial view of our duty was avoided. The need to be practical about the work of evangelising was demonstrated when, on two nights, those who were attending the school were transported in two double-deck buses for Gospel meetings at Ince, where efforts are being made to establish the Church.

One of the most encouraging features of the school was the proportion of young people present. We were especially glad to have with us a good representation of the young people of Belfast. It was the first visit of many of our Irish friends. We had first to identify them by looking for a feather, but we soon got to know them and enjoy their company.

Two new features fully justified their inclusion in the programme. It was arranged that while the open-air meetings were being held some of the young men should go 'on the knocker.' The reception given on the doorstep was good and there were useful opportunities for speaking of the Gospel. The other new item was a visit to Southport on the

Friday of Bible School week (otherwise known as Whit-week!) This visit was arranged at the suggestion of our Belfast visitors and was very much enjoyed.

Visitors will especially remember the wonderful hospitality which was provided for them. It is no small job to provide hospitality for about ninety people but the job was done splendidly. The value of what we received at Bible School was much enhanced because we received it in the setting of the Christian home. Much excellent work must have been done behind the scenes to result in such a well-organised school.

We thank God for the good things we enjoyed at Hindley. May the Bible School redound to His Glory.

E. McDONALD

## SCRIPTURE READINGS

(Matthew's Gospel xviii. and xix.)

**A Lesson on Humility** (xviii. 1-4): From parallel passages in Mark (ix 35) and Luke (ix 46), we find that the question put by the disciples arose from a dispute among them. Recent teaching had aroused their expectation of a very early 'coming of the kingdom,' and their conception of it was an earthly one. The lesson is a striking one if we appreciate it aright. The disciples would feel that children were very unimportant when the great theme of the kingdom was in view. They themselves could not understand the—to them—difficult teachings of the 'Rabbi.' Jesus took the little child and folded him in His arms, an expression of the fondest mother love. The child would nestle close with complete trust and satisfaction. It would be natural for children to love such a man—they would sense His tenderness. What a contrast to the disciples, jealous for the top places beside the conqueror's throne. Yet they must have the child's humility and trust if they are to be greatest in the spiritual kingdom, whose establishment was so very near. 'Be converted' should be 'turn' (see R.V.)—an active not a passive thing.

**Causes of Stumbling**, (xviii 5-9).—A very radical change was needed indeed. Those who are quarrelling about position have to receive a new spirit, which will turn their eyes a 'y' from their own conceptions. He that seeks the office of an overseer (we read much later), desires a good work. The service of Christ involves the most careful consideration for the humblest human creature. Even the smallest child, or the veriest babe in the kingdom of Christ acquires the value of

a human soul for which the Almighty spared His own Son. The Christian cannot despise anyone without disobedience to His Lord. To cause misunderstanding or stumbling to a brother is a very grave matter. The seriousness of missing 'life' is here brought home through a parable—the mutilation of the body, echoing the Saviour's earlier teaching (v. 29 and 30). Even more solemn warnings are given by Mark in the same connection (ix. 43 to 46).

**God's Care for the Humblest** (xviii. 10-14).—That there are heavenly spiritual representatives of God's 'little ones' is the simplest interpretation of 'their angels.' 'Are they not all ministering spirits'—Heb. i. 14. I would not attempt a logical argument on this. At least the Saviour means to emphasise the preciousness of such in God's sight. The parable of the lost sheep is related in Luke's account to Publicans and sinners, and coupled with the lost coin and the lost son. If we should be tempted to despise our fellows, remember the one you despise is one for whom Christ died.

**Forgiveness** (xviii. 15-22).—A frequent cause of stumbling is an unforgiving spirit. The Saviour thought of His Church. He is instructing His apostles on their own behaviour and their regulation of behaviour in that Holy Society. Any matter of difference is to be first discussed 'between thee and him alone,' the object is the winning of the sinner to repentance, not his condemnation but his salvation is in view. Then there is not to be anger or excitement but a calm consideration with other trusted Christians present. Finally after the Church's united effort (if necessary)—conducted also in a loving and forgiving spirit—to consider the offender as a heathen man. This must mean as out of fellowship. It does not mean to bear any malice or to do any injury, but to continue to love him and seek his good.

Many disgraceful episodes in Church life would be totally avoided if the Saviour's requirements were carried out in letter and spirit. Verses 18-20 must be limited to those immediately addressed—the apostles—primarily. The power of united prayer, and the assurance of God's presence with His sincere worshippers, have a wider application as well, but neither Church nor members have power to 'bind' and 'loose' to-day. The scribes of that day 'bound' and 'loosed' by interpreting the law in matters of detail. Peter in particular recognised a vast change in the Saviour's teaching from that of the law. He suggested seven times forgiveness as the outside figure, and they must have all been astonished to know that the number for them was quite unlimited. It may be that Jesus had already entered into rather more detail: see Luke xvii. 3 and 4.

**The Parable of the Unforgiving Steward (xviii, 23-35).**—This graphic story is very obvious in its lessons. Ten thousand talents was a fabulous sum (about four million pounds) and pictures the utterly hopeless condition of the Steward. He could no more pay that amount than the sinner can pay his debt to God. One hundred pence would be perhaps five pounds, yet for this slight debt the forgiven man would exact all possible redress. It is like this when we sinners hold a grudge against one another. We can all be indignant with the steward, but let us be sure we are not taking his view. There is no forgiveness for the unforgiving—and oh how common that condition of heart is!

**The Marriage Bond (xix, 1-12).**—The Lord's ministry is reaching its conclusion. He is away from Galilee in Perea on the other side of the Jordan from Jerusalem and Jericho. Even this retired position did not hinder the crowds from following and bringing their sick, nor did it prevent the Scribes from making attack upon Him. Seeking some weakness in his 'armour,' they raise a question which might have brought Him into conflict with either Herod Antipas in whose territory he was staying, or with one or other of the schools of thought among the Rabbis. Considerations of this sort never entered the Saviour's mind. Very trifling causes were regarded as sufficient to justify divorce—mere dislike of a habit, or looks, or failure in domestic duties. The teaching given is much needed to-day.

Jesus bases His remarks on the original divine institution as requiring one wife only, and being indissoluble except by the breaking of the bond by one party's sin against it. The Law of Moses made a restriction upon divorce rather than a permission of it. The disciples felt this to be a hard 'saying,' almost as though they shared the 'hardness of heart' of the scribes. Better they felt not to marry at all than to be so finally bound. That some should not marry is allowed to be right in certain circumstances, but is not commanded. If refraining from marriage means more work for the Lord then it may be very good like any other sacrifice for a noble cause. We cannot judge one another on such a matter. Paul gives some instruction on these matters in 1 Cor. vii.

**Christ welcomes the children and blesses them. (xix, 13-15).**—The apostles' impatience with the children is again rebuked. The lesson on humility is repeated. Note the reference again to 'the kingdom.' The passage does not justify infant sprinkling, nor does it provide scripture for the 'Sunday School.' The former is a heresy, and the latter is a human expedient for a divine purpose.

**The Rich Young Ruler (xix, 16-22).**—Let us be sure to read the parallel passages (Mark x, 17-31; Luke xviii, 18-30). This young man came running in his eagerness to offer himself as a candidate for eternal life without understanding what was involved. (How many of us do?) He had been an upright man, keen to observe God's law, and the fact that Jesus loved him surely means he was honestly seeking—not one of the 'trappers.' He knelt before Jesus. We wonder if he thought the Saviour would be flattered by the approach and title (Good Master). However, his heart was quickly searched, and the final command was the acid test of his readiness for the divine way. We would like to think his sorrowful exit from the page of Holy Writ, worked repentance. The same call to leave riches may come to some to-day, but it is not a universal call. We condemn ourselves by our attitude as this man did if we allow our possessions, our friends, our positions—or anything else—come between us and our service to God.

**The Disciples' view of Riches (xix, 23-26).**—It was a matter of great astonishment to the disciples that riches should disqualify a man for the kingdom of heaven. We need not press the 'needle's eye' too far. Jesus taught by contrast at times. An absolute impossibility is evidently not intended. Riches are a danger—1 Tim. vi, 9, 17: Prov. xxx, 8.

**The Disciples' Reward (xix, 27-29).**—Peter's declaration and question show that he understood a complete surrender was what Christ required, and he and the other apostles had made it. The call to the rich young ruler, and the subsequent teaching seemed to him to knock away the very foundations of earthly life. What could the future hold? The regeneration may mean the Church and the judgment, the position of the apostles in it. When the time came they would understand the vast enrichment of life the Saviour's presence in it means!

R. B. SCOTT

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**CONTRIBUTIONS TO THE  
EVANGELIST FUND**

No.s	£	s.	d.
951 .. .. .	10	0	0
2 .. .. .	5	0	0
3 .. .. .	80	0	0
4 .. .. .	3	0	0
5 .. .. .	3	0	0

R. McDONALD,  
Treasurer.

**BIRTH**

On July 12th, 1949, to Bro. and Sis. Tom Kemp, the precious gift of a daughter—Vera, Home address, 377 Atherton Road, Hindley Green, Wigan.

## The Church and the People.

Extracts from article by "Rev." S. K. Bridge, of Oxford Place Methodist Church, Leeds.

The Church is now faced with the task of trying to bridge the gap between the Church and the masses. During the last thirty years numerous attempts have been made.

After the 1914-18 war the Church tried to keep the men who returned from the Forces by providing social amenities of one kind and another: institutes, indoor and outdoor games, and the like.

It was all well meant but rather pathetic. The assumption seemed to be that if people were kept on Church premises long enough they would eventually drift into the Kingdom of God.

But it didn't work: they drifted outside. It savoured too much of the time-honoured custom of giving a child a pill in a spoonful of jam.

**First.**—The Church is not to be judged by its popularity with the crowd, but by its ability to please God. Popularity is rarely a guarantee of worth, whether it be in art, music or literature: even the best attended churches are not necessarily those where the Gospel is most faithfully declared.

It is not possible for the Church to be faithful to her Lord and also to win the approval of men as they are.

**Second.**—The Church asks a man to criticise himself before he criticises the world in which he lives. A man's first contribution to a better world must be a better self. No other institution makes this demand.

**Third.**—A man cannot be a Christian in isolation from the Church.

If the Church is to accomplish the conversion of England, and men will not come into the Church, the Church must meet men where they are or where they will come.

And if, having done that, the Church will present the Gospel of Christ without apology or without trying to disguise it as something else, courageously and yet with humility, men will respond.

—"Evening Post"

### THE WAY—Profession and Practice

Being on holiday recently on the east coast, I saw posters announcing a call to the Bible. Meetings were being held on several days. In the centre of the posters was a drawing of an open Bible with the words, "THE WAY" printed at the top.

I counted many places of worship during the week, but in the town of forty thousand, there was not a Church of New Testament faith and order. What a

grand thing it would have been if those demonstrating had taken the words, "THE WAY" seriously. But, no doubt, at the close of the meetings just as many sects remained. The 'Way' had not been discovered within the book. Churches of Christ have no need to apologise for their stand. It is impregnable, will stand every test, it is not A WAY we proclaim, but THE WAY.

A. L. FRITH

## Convention.

SEPTEMBER 10th

Springfield Congregational Chapel

(kindly lent for the occasion)

Halifax Road, Dewsbury

Hymn Singing: 1 p.m. to 2 p.m.

Afternoon Session: 2-4 p.m., Devotional

Chairman: Len Channing

Speakers:

Fred C. Day and Raymond Cross

Tea Interval

Evening Session: 6 p.m.—

Gospel Proclamation

President: R. McDonald

Speakers:

Leonard Morgan, Frank Worgan and Andrew Gardiner

Hospitality Secretary:

F. SUGDEN, 40 Wakefield Road, Gildersome, near Leeds.

The Churches at Morley, East Ardsley and Dewsbury give you a cordial invitation to join with them in making SEPT. 10th, 1949 a memorable day.

"Springfield" is five minutes' walk from the centre of Dewsbury.

R. McDONALD, 4 Clarke Street, Westboro, Dewsbury (Secretary)

### CONFERENCE COMMITTEE MEETING

Requests for Evangelistic Help

The Conference Committee will meet (D.V.) on Saturday, September 10th. All requests for evangelistic help should be addressed to: A. Hood, 5 The Green, Seaton Carew, West Hartlepool. This is a temporary address until towards the end of 1949.

**Change of Address.**—Bro. Hugh Davidson, 107 West Hamilton Street, Motherwell, Lanarkshire. Slamannan district Churches of Christ please note.

## NEWS FROM THE CHURCHES

**Bathgate.**—The Church records with pleasure an addition to our membership. Helen Tennant has obeyed her Lord in His own appointed way, and was immersed at Blackridge on Sunday, June 26th, and received into fellowship the following Lord's Day. We pray that she may have that real peace and joy which the Lord gives to those who obey Him, and that she, with us, may be faithful and receive the promised reward.

C. FLEMING

**Bedminster, Bristol.**—On June 25th and 26th, services were held in connection with the 55th anniversary of the commencement of the Church in Bedminster. While attendances were not as large as we had hoped, we did however experience a time of rich spiritual fellowship. Addresses of a challenging and uplifting character were given on the Saturday and the Lord's Day by Bren. A. Allen, from Blackburn, and Andrew Gardiner, who continues to labour with the Church. We are indebted to Bro. Allan for his ready response at short notice to serve us. We enter upon the new year with great expectations, Brethren, we ask your prayers for Bro. Gardiner and for the Church, that the work of the Lord may prosper in our hands.

F. W. WILLS

**Belfast (Berlin Street).**— Lord's Day, 11.30 a.m., Breaking of Bread. 3 p.m. Sunday School. 7 p.m. Gospel Meeting. Wednesday, 8 p.m., Gospel Meeting.

Brethren holidaying in Ulster will be heartily welcomed at Berlin Street. All types of city transport pass through Castle Junction in their city-bound journey. At Castle Junction, board a tram-car bound for Shankill Road, Ballygomartin or Ligoniel (via Shankill Road). Alight at 1<sup>st</sup> stage, Berlin Street is about twenty yards back.

The Church of Christ Meeting Hall is a single storey brick building, at the corner of Paris Street. This is the seventh along Berlin Street.

C. I. HENDREN

**Birmingham (Priestley Road).**— The Church rejoices in the addition to her numbers of four by baptism and two by transfer. Sister Mrs. Meredith, Sylvia, her daughter, and Allen Lee, were immersed into the ever-blessed Name at the morning meeting on June 19th, Jean Reeves was immersed on the 26th, and on that date also Sister Ella V. Bryden was received from the Church which, until recently, met at Charles Henry

Street. On July 2nd, Bro. J. R. Bryden, also of the former Charles Henry Street, was received into fellowship. We praise God for these additions and pray they, with us, may be kept steadfast to the end.

R. H. CROSS

**Birmingham (Summer Lane).**— We rejoice to report three more baptisms. On Lord's Day, June 19th, Brian Whitehurst and Ronald Bradley, youths from the Bible School, made the great decision and were immersed, and on June 26th, Mrs. Alice G. C. Knight confessed her faith in Jesus Christ as Lord and was baptised into His ever-blessed Name. More encouragement to continue in the great work to which we have been called! That they may be kept faithful unto the end and so receive the crown of life that fadeth not away, is our prayer on their behalf.

FRED C. DAY

**Capetown.**—As our revival meetings were so successful, Bro. A. F. Phillips, of U.S.A., kindly consented to conduct another series of these meetings at the Grassy Park assembly. As a result, we were glad to witness the confession and baptism of a woman, and, later, her husband and a young girl were thus united to the Lord.

At the request of Bro. Phillips, to end up the six weeks' meetings a picnic was held at Grassy Park. A recording of the entire proceedings, speeches, etc., was made, which will doubtless interest many in the U.S.A. Testimonies to the good work done by Bro. Phillips were given by brethren and three of the recent converts. May such experiences make us eager to win souls at whatever cost, knowing that in due season we shall reap if we faint not.

T. HARTLEF

**Ince.**—It has been decided to continue the work at Ince, at least until the end of September. We thank all brethren who have shown interest in this effort.

We have been grateful for the work done by Bro. Lewis Murphy, the Scholes brethren, and by others who have attended our meetings regularly. Many contacts have been made and we are hopeful that the interest will be maintained. Bren. Tom Kemp and Frank Worgan continue to work in the area. Brethren, continue to pray for this effort.

L. MORGAN

**Morley.**—The branch has just held another of its intensive missions. These are fast becoming a regular feature of our Church life, with much preparatory and sustained effort during the actual period of the mission. The one just held was no exception.

Bro. Eric McDonald was the missionary, and the effort was in the week, June 18th-25th. We had meetings every night, with the exception of Friday. Whilst no additions were made at Morley, our sister Church at East Ardsley had a convert

on the Wednesday, which no doubt is reported elsewhere. Many new contacts were made and the whole district was covered with van and amplifier (kindly lent by Bro. J. H. Hardy), and tracts, Revivals, etc., distributed.

Bro. Eric proved himself a marvellous worker, a 'born' evangelist. One wishes he was taking up the work in a full-time capacity. The meetings were well attended and we are greatly indebted to our sister Churches of Ardsley and Dewsbury for their magnificent support. We rejoice with our Ardsley brethren for at least one brought to the "fountain of life" and pray she may remain faithful.

HAROLD BAINES

## OBITUARY

**Morley.**—It is with sorrow we record the passing away of one of our number, Bro. Edward Francis (Eddie) Roberts, at the age of sixty-three.

Our brother came to us about twelve months ago, having spent practically all his Church life at Wellington Road, Leeds. The writer has known him intimately for the past thirty years, and can testify to his sterling qualities as a Christian.

He was a speaker of no mean ability, and his quiet yet often forceful addresses were, to those of discerning mind, a joy to listen to, and, like many more of his generation, he knew how to pray, his prayers often being an inspiration in themselves.

He lived as one who was on intimate terms with his Maker, and died as he lived implicitly trusting in the God he faithfully served over forty years.

We thank God for his life and for its testimony. We feel it a privilege to have known and worked with him, and earnestly commend to the care of our Heavenly Father his bereaved relatives and all those who loved him for what he was, a humble servant of the Most High God. Perhaps the most suitable epitaph to his life was spoken by a

workmate who had known him over forty years: 'He was the finest Christian I have ever met.' We trust those who loved and cared for him will be comforted by this.

Our Brother suffered much, but endured his pain bravely, and calmly awaited His Master's call. The end came on Friday, June 24th, when he died in his sleep. His body was cremated at Cottingley Hall Crematorium on Tuesday, June 28th.

HAROLD BAINES

**Wigan, Albert Street.**—There are times when we cannot find words adequately to express what is deeply felt. This is our difficulty in recording the loss sustained by the passing away of our dearly-loved brother in Christ, Edward Price, on Tuesday, June 21st, at the age of sixty-one years, after an operation in the infirmary. The end came as a great shock to us all. Only three weeks before, he was president at our Lord's Day Service. His remains were interred at the Wigan cemetery on the Saturday following, being preceded by a service in the meeting-house which was full of brethren and friends from other Churches in the Wigan district and Blackburn. Bro. John Foster officiated and spoke very feelingly of the great loss sustained by our dear Sister Price and family, and the Church, also of his devotion and stand for the original position and plea of the New Testament Church, and how, in early life, he studied to know the truth, and at once entered into an active life of service for the Master. He was an Elder, and a teacher in the school, and was never absent from any meetings. In his life he was an example to us all. Our sympathy goes out to our dear Sister in her great loss, and we pray that God will bless her in the sorrow of parting, and we commend them all to our Heavenly Father for grace and comfort until we meet again.

Sister Price and family desire to thank all those members from near and far that sent letters of sympathy and condolence which have helped to strengthen them to bear the strain during their sad bereavement, also to those Churches that sent floral tributes.

W. SMITH

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