

# *The* SCRIPTURE STANDARD

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

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## New Testament Co-operation.

THE following extracts are taken from a report of a meeting of messengers from congregations held at Wellsburg, Virginia, U.S.A., on April 12th, 1834, when questions relating to Co-operative Meetings, and matters of expediency were discussed.

The difficulty was then fairly submitted; whether the apostles authorised any such meetings, and whether the congregations in Christ were authorised to co-operate in any measures for the furtherance of the gospel, or for any object connected with the prosperity of the kingdom of Jesus Christ. For it was alleged that from such meetings, and from such efforts towards co-operation, sprung up, in process of time, all the councils, and creeds, and intolerance which issued in the Roman hierarchy, and in all the corruptions and tyrannies which were recorded in ecclesiastical history.

To this it was replied, that no institution, human or divine, was free from abuse . . . But the abuse of any institution, or of any blessing, never can be a reason or argument against the use of it. Were it otherwise, the gospel ought never to be preached; for nothing has been more abused than the gospel itself, and nothing more perverted than the preaching of it.

But we are asked, what precept or precedent have we for the co-operation of congregations, or for consultative meetings; or what principle profounded in the New Testament authorises any other meeting than that of a single congregation?

If, indeed, the apostles did, neither by precept, by precedent, nor by any general principle, inculcate or commend such measures, there is obviously no need for them, nor propriety in them. But on the hypothesis that Christianity refuses all co-operation beyond the limits of one congregation, then it has refused the most efficient of all the means which nature and society employ for every great and magnificent work . . .

So very social and co-operative is Christianity in all its institutions, that the multitudes who first embraced it came together in one community—had all things common—and were one in all their prayers and efforts—daily in consultation and in co-operation for the promotion of its interests—and kept with one accord in one place, till a violent persecution drove them from the metropolis, and scattered them over Judea and Samaria.

But if we are asked for an express command for congregations to co-operate, or for a consultative meeting to be held of any number of individuals or congregations, we can adduce none. Neither can we



produce a command or a precedent for writing, publishing, or printing a line of the Holy Scriptures, nor for building a house for a Christian congregation to meet in. Shall we thence infer that the printing of the Scriptures, or the translating of them from a dead to a living language, or from one living language to another, is un-Christian or unauthorised by the apostles?

. . . . .

It need hardly be observed that if the fact be established that the congregations did co-operate, it follows, as a necessary consequence, that they did consult together on the means of co-operation; for co-operation without consultation would be fortuitous, irrational, and unavailing.

. . . . .

To say nothing, at present, of the consultative and co-operative meeting of the congregations in Jerusalem and Antioch, on a question which concerned all the Gentile congregations . . . we proceed to two very plain cases found in the eighth chapter of the second epistle to the Corinthians. In the nineteenth verse, Paul mentions **'a brother who was chosen by the congregations, their fellow-traveller.'** Wherever there is a choice made there must have been deliberation and wherever there has been a choice by congregations, there must have preceded it a consultation of the congregations. This being very evident, we mention a second instance of the same sort, in the same chapter, verse twenty-three. Paul introduces certain brethren (whose names are not mentioned) as (apostles) messengers of congregations. 'If our brethren,' says he, 'be inquired of, they are apostles of congregations,' (new version) 'messengers of congregations,' (common version). These messengers were doubtless chosen by the congregations whose messengers they were; and as they were acting in concert with Paul and Titus, it is obvious that the congregations whose messengers they were, at that time,

were co-operating in some matters of general co-operation. If it should be alleged that they were only co-operating in matters pertaining to the poor of the congregations, in the supply of their temporal wants, it only strengthens the argument in the favour of the co-operation of congregations—by establishing the principle of co-operation in such matters as cannot be effected by a single congregation; and by exhibiting that concern for the welfare of the brethren in small matters, it furnishes a decisive argument for co-operation in the things pertaining to the greater wants and necessities of the brethren, in aid of their spiritual comfort and influence in the world. But, indeed, the Acts of the Apostles throughout exhibit nothing more plainly in the history of primitive Christianity, than the spirit of co-operation.

The Church at Jerusalem co-operated with all the Churches in Judea, and with the Churches among the Gentiles, as far as their circumstances would allow; and the congregations of the Gentiles co-operated with them to the full extent of their opportunities. We find all the congregations alive to the prosperity of each other, and co-operating in aid of all the travelling brethren, selected and commended to the favour of God by the congregations. There was a continual going to and from Jerusalem, Samaria, Antioch, and other places of resort . . .

. . . . .

Indeed, all the Catholic epistles—of which we have two from Paul—one to the congregations in Galatia one to the Hebrews—one from James to the brethren in the dispersion, one from Peter to the sojourners in Pontus, Galatia, Cappadocia, Asia, and Bithynia; another to all the disciples, and one from John to the Churches—imply a co-operation and conjoint interest in all the affairs of the 'holy nation,' 'chosen race,' and 'royal priesthood' of Christ.

. . . . .

The only question is, *How far and in what manner ought congregations*



to co-operate? The answer to the question, How far? is short and easy—In everything which is necessary to the salvation of the world, which they cannot effect at all, or so well, in their individual capacity. The principles and examples laid down in the New Testament clearly teach this. And as to the manner in which this is to be done, a general law could not be promulgated, nor a general precedent laid down, more than for the manner of translating, printing, and publishing the Bible, or for erecting or hiring rooms and houses for Church meetings. This must be a matter of expedience and convenience, as times, circumstances and exigences of society require and suggest.

All now admit that co-operation is necessary, and for the purpose specified; and that no harm to the Church is now likely to arise from it; but some may fear the abuse of it hereafter. Baptism and the Lord's Supper have been abused, and the Lord knew that they not only might, but that they would actually be abused; yet He ordained them.

After a full expression of the preceding views, the following (among

other) resolutions were adopted: 'That there shall be a fund raised by voluntary subscription or contribution, in each congregation, for the support of those who labour in the word and teaching; and that this fund shall be forwarded quarterly to a treasurer, who shall apply it under the direction of a committee to be appointed for that purpose.'

Thirteen brethren were appointed a committee to direct and superintend the labours of the brethren; a treasurer and corresponding secretary of the congregations co-operating; and A. Campbell and J. T. McVay were 'appointed a committee to report the objects and proceedings of this meeting to the congregations here represented.' (From *Christian Messenger*, 1842. pp. 56-69)

*We commend a careful reading of the foregoing to all our brethren.—Editor 'S.S.'*

'As for our brethren, remember that they are delegates from the Churches, and are men in whom Christ is glorified.'—2 Corinth. viii. 23 (Weymouth).

## Destructive Heresies.

### No. 4. 'Millennial Dawnism'.

By W. CROSTHWAITE

ADVOCATES of this are now known as 'Jehovah's Witnesses.' They profess to repudiate Pastor Russell, but they teach and attempt to defend what he wrote.

This article though written in 1926 is still as applicable as then.—Ed. S.S.

Though advertised as 'The International Bible Students' Association' this heresy might aptly be labelled 'Russellism.' Mr. L. S. White, in public debate with 'Pastor' Russell, said, 'It did not originate with God; it did not originate in the Word of

God. It originated in the mind of Elder Charles T. Russell, of Allegheny, Pa. He planned all of this theory, and in his imagination undertook to make the Word of God prove the theory that he had planned. Instead of making his thoughts fit the Word of God, he has tried to make the Word of God fit his thoughts.' That this estimate is true is seen from the following article pushing the scale of his *Studies in the Scriptures*. Mr. Russell said:

'Furthermore, not only do we find that people cannot see the Divine Plan in studying the Bible by itself,



but we see, also, that if anyone lays the *Scripture Studies* aside, even after he has used them, after he has become familiar with them, after he has read them for ten years; if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness.' (*Watch Tower*, 1910, p. 298).

This is an admission that Mr. Russell's 'Divine Plan' is not in the Bible for you cannot see it in studying the Bible alone. There is, too, the astounding claim that his books can give more light than the Bible, for if you 'lay them aside,' and 'go to the Bible alone,' you go 'into darkness.' But he clearly points the way out of the maze of 'Millennial Dawnism'—leave his books severely alone and keep to the Bible only.

Yet in view of the above statement, these people parade as '*The International Bible Students' Association*.' In *The Berean Students' Manual*, published by the Watch Tower Bible and Tract Society, a list of so-called 'spurious passages' is given, and students are advised to cross these out of their Bibles. The writer saw a Bible in which a 'Bible Student' had acted on this advice, and blacked out a large number of passages. The Bible thus treated can be made to fit any theory.

The advertisement of a cinema exhibition reads, 'Pastor Russell presents the photo-drama of creation in startling, fascinating, and instructive motion and colour pictures—in captivating language, and marvellous imaginary pictures.'

No more accurate description of the whole theory could be given. 'As seen by Pastor Russell,' '*startling*,' '*fascinating*,' '*captivating*,' '*marvellous*,' '*imaginary*.'

*Studies in the Scriptures*, series vii., is entitled 'The Finished Mystery.' Yes, 'Pastor' Russell puts the finish on, and leaves his readers 'bewildered in a dubious road.' In this volume special messengers to the Church are named as follows: 'Paul, John, Arius, Waldo, Wycliffe,

Luther, and Russell.' It is stated that 'the special messenger to the last age of the Church was Charles T. Russell, born February 16th, 1852' (p. 53). He is claimed to be the messenger during 'the Laodicean period of the Church,' which 'extends from the Fall of 1874 to the Spring of 1918.' Mr. Russell 'went out of this life October 31st, 1916' (p. 58), that is, before 'the Laodicean period' to which he was 'the special messenger' ended.

Now to note some of the things this *unscriptural system* does:

### Degrades the Christ

'In Jesus there was no mixture of natures, but twice he experienced a change of nature: first from spiritual to human; afterwards from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other.' (S.S. Vol I., 179-180).

'As he was the highest of all Jehovah's creation, so he was also the first. *The Direct Creation of God*. He was known as the archangel Michael.' (Vol. V. 84).

A study of John i. 1-14 will show that Mr. Russell's Christ is not the one of whom the inspired witnesses wrote. Eternal duration, pre-existent deity, creator of all things, are here affirmed of Him who 'became flesh' and dwelt among men. Jesus claimed that He was 'in the Father, and the Father in Him.' (John xiv. 10-11). Paul affirms that this is the great mystery of godliness: God was manifest in the flesh. (1 Tim. iii. 16). In the first chapter of Hebrews Jesus is set forth as so far superior to angels that they are commanded to worship Him (v. 6). And of Him it is written, 'And Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest . . . Thou art the same, and thy years shall not fail.' (vv. 10-12).

In seeking to be wise above what is written, and to explain what God's Word declares to be a great



mystery, men 'bring in destructive heresies, denying even the Master that bought them.' (2 Peter ii. 1-2).

### **Deprives the Atonement of its value and efficacy**

'It was his flesh, his life as a man, his humanity, that was sacrificed for our redemption.' (S.S. Vol II. 129).

'One unforfeited life could redeem one forfeited life, but no more.' (S.S. Vol. II. 133).

Then what becomes of the 'ransom for all,' the 'propitiation for our sins; and not for ours only, but also for the sins of the whole world?' (1 Tim. ii. 6, 1 John ii. 2).

It is written, 'None of them can by any means redeem his brother, nor give to God a ransom for him' (Psalm xlix. 7-8). If it was only His life as a man that was sacrificed for our redemption, then the value necessary to redeem a lost world was not there. It is not the blood (and 'the blood is the life,' Deut. xii. 23), of a man, but 'the blood of Jesus Christ, His Son' which 'cleanseth us from all sin' (1 John i. 7). It is the dignity and worth of the Saviour that make His sacrifice for our sins of value and efficacy. 'God was in Christ, reconciling the world unto himself.' (2 Cor. vi 19).

### **Denies the resurrection of Jesus**

Paul staked the truth of Christianity on the resurrection of Jesus. 'If Christ be not raised, your faith is vain, ye are yet in your sins.' (I Cor. xv. 17-19). Mr. Russell says, 'Jesus, therefore, at and after His resurrection, was a spirit—a spirit being, and no longer a human being in any sense.' (S.S. Vol I. 231). His human existence ended on the cross. (p. 230). 'Jesus is dead, for ever dead.' (S.S. Vol V. 454). 'Our Lord's being or soul was non-existent during the period of death.' (S.S. Vol V. 362). 'We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.' (S.S. Vol. III. p. 57).

Now if the 'Lord's being or soul was non-existent,' and His body was not raised, what was raised? That

which does not exist cannot be raised; therefore Mr. Russell's teaching is an absolute denial of the resurrection of Jesus. Further, the foregoing statements are flat denials of the Lord's own words: 'Behold my hands and my feet, that it is I myself. Handle me, and see, for a spirit hath not flesh and bones, as ye see me have.' (Luke xxiv. 36-43).

Like all deniers of the resurrection of Jesus, Mr. Russell has difficulty with His body, and says, 'It was supernaturally removed from the tomb . . . We know nothing of what became of it, except that it did not decay or corrupt (Acts ii. 27-31). Whether it was dissolved into gases or whether it is still preserved somewhere . . . no one knows.' (S.S. Vol. II. 129).

If we believe the Scriptures we have no difficulty about the Lord's body. The resurrection left an empty tomb, and the Lord demonstrated fully the reality of His bodily resurrection by inviting the disciples to handle Him, and by eating and drinking in their presence. (Acts x. 40-41).

The Gospel by which we are saved is 'that Christ 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.' (I Cor. xv. 1-4).

Millennial Dawnism deprives the Gospel of its life and power by proclaiming a human Christ, who never rose from the dead, and hence has no power to free us from the bondage of sin and death.

### **Deludes humanity by offering opportunity for salvation after this life**

'Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is merely for the selection of the Church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the truth, and granted full opportunity to secure everlasting life under the new covenant.' (S.S. Vol. I. 131).



"The 'ransom for all' given by 'the man Christ Jesus' . . . does guarantee to every man *another opportunity or trial for life everlasting.*" (S.S. Vol. I. 150).

The only passage given to support the foregoing is 1 Tim. ii. 6, 'to be testified in due time'; and Mr. Russell says, 'this "due time" must be in a future life, because less than one-third of the human family have ever heard of the only name under heaven given among men, whereby we must be saved.' (*People's Pulpit*, Vol. II. No. 3).

The same word rendered 'due time' is found in the following passages: 'In *due time*, Christ died for the ungodly.' (Rom. v. 6). 'Now is the *accepted [due] time*' (2 Cor. vi. 2). 'He hath in *due times* manifested His word through preaching, which is committed unto me.' (Titus i. 3). In 1 Tim ii. 5-7, Paul simply states that he was 'appointed a preacher, and an apostle,' and that in 'due time' ('its own times' R.V.) he was testifying to the facts of the Gospel and there is no reference to any preaching beyond this, the Gospel dispensation. In the day of judgment, all will be held accountable for the light, and knowledge and opportunity, that have come within their reach. (See Matt. xii. 41-42; Romans ii. 6-16).

It is wicked and delusive to hold out hopes for which not a shadow of foundation can be found in the Scriptures of Truth. Thus do false teachers strengthen 'the hands of the wicked, that he should not return from his wicked way, by promising him life.' (Ezek. xiii. 22).

### Discredits the punishment of the wicked

They claim to 'turn the hose on hell and put out the fire.' *Battle in Ecclesiastical Heavens* (p. 9). They claim that the Hebrew word *Sheol*, and the Greek *Hades*, its equivalent, should always be translated 'grave.' *Millennial Dawn Teaching Scriptural*. The Revisers of the Old Testament, in their preface, state that *Sheol* 'does not signify the place of burial.' Try to fit 'grave' into the following

passages and the absurd falseness of their interpretation will be seen: 'It is as high as heaven, what canst thou do? Deeper than hell [*Sheol*], what canst thou know? (Job xi. 8). 'The wicked shall be turned into hell [*Sheol*] and all the nations that forget God.' (Ps. ix. 17). 'In hell [*Hades*] he lifted up his eyes, being in torments.' (Luke xvi. 23).

A study of Matt. x. 28; xxiii. 15; Luke xii. 5, will show that a 'sorer punishment' than death awaits those who reject the Gospel offer. (Heb. x. 28-31). The punishment of the wicked needs to be viewed in the light of what the Lord endured to save us from it. 'Knowing therefore the terror of the Lord, we persuade men.' (2 Cor. v. 11).

Two passages from the inspired Word are sufficient to shatter the whole of Mr. Russell's plan. In the Master's own interpretation of the parable of the Wheat and Tares, He said, 'The harvest is the end of the world, and the reapers are angels. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father.' (Matt. xiii. 39-43).

Paul affirms that the 'Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day.' (2 Thess. i. 6-10).

It is impossible to reconcile Mr. Russell's plan with the foregoing plain statements of the Word.



## Defiantly wrong regarding times and seasons

When the Lord said 'Of that day and hour knoweth no man,' and 'It is not for you to know the times or the seasons, which the Father had put in his own power.' (Matt. xxiv. 36, Acts i. 7), for those who believe His Word the matter should have been for ever settled. But no, Mr. Russell and others persist in prying into Heaven's secrets, as the following show:

'1874 as the exact date of our Lord's second presence.' (S.S. Vol. III. 129).

'In the spring of 1878 all the holy apostles and other overcomers of the Gospel age, who slept in Jesus, were raised spirit beings . . . and hence they, as well as the Lord, are present in the earth.' (S.S. Vol. III. 234).

'The harvest of this age began with the presence of our Lord at the beginning of the Earth's great Jubilee in 1874, and ends with the overthrow of Gentile power, A.D. 1914.' (Vol. II. 234).

'The Gentile times prove that the present governments must all be overturned before the close of A.D. 1914.' (S.S. Vol. II. 242).

'Some time before the end of A.D. 1914, the last member of the divinely recognised Church of Christ . . . will be glorified with the Head' . . . 'Their reign of righteousness over the world can date from A.D. 1914.' (Vol. II. 77-81).

We all know what did happen in 1914; and 'the present governments' are still going strong.

In Vol. VII. of *Scripture Studies* students are advised to change '1914 to 1918, and we believe it is correct and will be fulfilled with great power and glory.' (p. 62).

But 1918 has gone, so now we are told, 'the great Jubilee cycle is due to begin in 1925 . . . Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old . . . to the condition of human perfection.' (*Millions now living will never die*, pp. 89-90). 1925 has come and gone, and earth's

Jubilee still tarries! Mr. Russell, and his successor, Mr. Rutherford, are in conflict, for Mr. Russell declared that earth's great Jubilee began in 1874. (S.S. Vol. II. 234). 'If the thing follow not, nor come to pass . . . the prophet hath spoken it presumptuously.' (Deut. xviii. 22).

## Disgusts all real Bible students

That numbers accept Mr. Russell's theories is not surprising. 'The prophets prophesy falsely . . . and my people love to have it so.' (Jer. v. 31).

If beyond this life there is 'another opportunity,' and then for the worst of men only a painless annihilation, why trouble to deny self, lusts and passions, and why labour for the good of our fellows?

Millennial Dawnism destroys motives and incentives to virtue and service, but for those deluded by it there will be a rude awakening.

'Strive to enter in at the strait gate,' said Jesus, 'for many, I say unto you, will seek to enter in, and shall not be able.' (Luke xiii. 24-30).

This is the sum of Millennial Dawnism:

- 1.—It degrades the Christ.
- 2.—Deprives the Atonement of its value and efficacy.
- 3.—Denies the Resurrection of Jesus.
- 4.—Deludes humanity by offering opportunity for salvation after this life.
- 5.—Discredits the punishment of the wicked.
- 6.—Defiantly wrong regarding times and seasons.
- 7.—Disgusts all real Bible Students.

Keep to the Bible only, and we shall not be 'carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead. But we shall lovingly hold to the truth, and shall in all respects grow up into union with Him who is our head, even Christ.' (Ephes. iv. 14-15 Weymouth).



# SCRIPTURE READINGS

Gospel by Luke v. 17, to vii. 18

**Healing of the Paralytic (v. 17-26).—** We probably fail to realise what a stir the work and word of the Saviour made in the Jewish nation. It is indicated in this incident by the fact that Pharisees and Scribes were present from all parts. They would be naturally drawn to the Teacher by their interest in religion and the law of Moses, and were not necessarily present with evil intent.

The sick man had a consciousness of sin, and attributed his paralysed condition to that sin in all probability. He was fortunate in having friends to help him, and it was their faith the Saviour particularly noted. Eastern houses lent themselves to such an effort, by having outer staircases giving access to the roof (though absence of such means would not have deterred such determination).

So great a claim as Jesus made would naturally astonish and perhaps anger the religious folk, and Jesus turned it to great advantage by immediately demonstrating an undeniable divine power. We are glad that both the healed man and the onlookers on this occasion 'glorified God.' Try to realise the joy of the man, and the wonder of the crowd. The bed would be a pallet or mat.

**Levi's Call and Feast. —** The sudden call from a lucrative occupation to following the travelling preacher was probably the culmination of a relationship—as it was in the case of those whose call we have already noticed. It was still a great sacrifice, and we may conclude that the feast was the last in Levi's house. He thus signalled his love and respect for Jesus, and brought a great opportunity to his fellow-taxgatherers—an unpopular class, being servants of Rome and often grasping and unscrupulous.

It would be easy to see what was going forward in Levi's house, for eastern houses were much open to public view. Two different criticisms arose. First the Scribes and Pharisees objected to the association of Christ with the despised publicans, and then they thought the feasting inconsistent with true religion, with which they mixed fastings and prayers. The answers of Christ to these are both effective and comforting. He came to save sinners: what if He had not? Fasting may be fitting at times, but is not obligatory, and was not then fitting. Here is perhaps the first hint in the ministry of our Lord of His anticipated departure.

What homely illustrations He uses to show that His dispensation is different,

and new! It is not a patch upon Moses' law, or any man's teaching. To tear or cut a new garment to patch up an old one would indeed be folly. To put grape juice into old wineskins would cause it to ferment and explode them. The concluding verse shows a kindly sympathy with John's disciples.

**Desecrating the Sabbath (vi. 1-11).—** As the Saviour's ministry of healing continued, His religious contemporaries seem to have developed jealousy, and a spiteful endeavour to discredit Him. We have two cases here recorded: criticism of His disciples for a breach of their tradition, and bitter hatred against an open defiance of their views. He defended His disciples with the apt quotation of Scripture history, of which He was The Master, and further claimed lordship over it as an institution.

Coming so close upon the account of His parables about the old and the new, this is a plain claim to be that Prophet 'like unto Moses.' The vain effort to discredit His authority led to signal defeat, for He anticipated their accusation, and put His unanswerable question to them before acting. Verse 11 indicates mutterings of the storm which finally broke upon and brought, humanly speaking, His end.

**Appointment of Twelve Disciples to be Apostles (vi. 12-16). —** A disciple is a learner; an apostle is 'one sent out'—a messenger, an ambassador. It is observed that His choice of apostles was preceded by a night of prayer. When we think of their great task, and our fallible humanity, we acknowledge that the power of God enabled them.

**The Sermon on the Mount (vi. 17-49).—** There is some difference among commentators as to whether this is an account of another sermon than that in Matt. v., vi., and vii. Some have accordingly called it 'the sermon on the plain.' I incline to the view that it is the same address reported by another person and recorded for a different class of readers. The material is the same in substance, the teaching identical. The difference is in phraseology.

All Christians would do well to learn 20-49 off by heart, yet not just by rote. We might almost describe the teaching as cutting across all ordinary natural human inclinations, and that is what true Christianity does. So much that passes for it is mere respectability, and would regard obedience to Christ's words as folly. If we think that, we are mistaken. It is the only true wisdom, and requires the divine grace.

**The Healing of the Centurion's Servant (vii. 1-10). —** Though belonging to the dominant race, and being in authority, this centurion had come in some measure to the true religion. He was



probably indeed a better Jew than many of the Jews. We are reminded of the godly Cornelius. His humility is remarkable. It is said that the most prominent ruin in ancient Capernaum is a synagogue. Is it a memorial to this faithful man? The best man in the town felt himself unworthy of a visit from the One 'whose lot was humble, too.'

How many of us realise the honour that is bestowed upon us? The centurion illustrates true religion in action: his slave was dear to him; he loved his neighbours as himself; he had a humble heart. In witnessing these wonders, that town of Capernaum had a high privilege, and acquired thus a great responsibility—'And thou Capernaum . . .' The slave was 'stricken with paralysis and in great pain.' (Matt. viii. 6.) There could be no greater evidence of divine power than his immediate relief.

**The Raising of the Widow's Son (vii. 11-17).**—It was surely little wonder that some at least were drawn to the Saviour to follow Him wheresoever He went, leaving all earthly ties, and that crowds went along with Him as He journeyed hither and thither up and down the land. At this time it appears His centre was Capernaum, probably the home of Peter. When we consider the scene as the crowd approached Nain, the sad procession and the sorrowing mother, we are hardly surprised at the act of mercy. 'He had compassion on her.' He who Himself was to bear the deepest agony and bitterness of death, and also 'the gainsaying of sinners against themselves'—their rejection of their best interest, their own best Friend—knew by His infinite sympathy the sorrow of the mother and her destitute condition, and relieved it immediately. It was not only a deeply moving spectacle for all who witnessed it, but it must have been most awe-inspiring.

It is true to-day; 'a great prophet is arisen' and God 'hath visited his people.' The Gospel declares it, but He is still rejected, though no news has ever spread so widely.

**Correction.**—In the May 'Notes,' fourth paragraph, we should have read: 'Note the development from verse 40 to verse 52.'

R. B. SCOTT.

## PRELIMINARY NOTICE

A FURTHER gathering of Churches and individual brethren and sisters, pleading for, and standing by, the Old Plea of Churches of Christ, will take place (D.V.) at Albert Street, Wigan, on September 18th, 1948.

Kindly book the date, and pray for the success of the gathering. Further details later.

W. B. JEPSON.

## Correspondence.

### ZOMBA, NYASALAND

Dear Editor in Christ,—Grateful for the 'Scripture Standards' you are sending to me.

I wrote of the unity here in Nyasaland, and to-day I am writing you that, on 11th April, we had a glorious meeting from various stations, when twenty-nine souls were immersed and seven souls were the result of my preaching. They were added to the Church of Christ.

We are praying for more. Let the blessing of God fall on us here in Nyasaland through you in Christ Jesus.

Yours in Christ.

G. LIMANI.

c/o Mr. M. H. Makda,  
Box 47, P.O. Zomba,  
Nyasaland.

### HOW COME ELDERS?

Dear Brother Editor,—Let me reply to the letter from Bro. J. Anderson. I frankly agree that in Church life and worship, we have common rights which no one can take from us, but there is a limit to freedom both in the realm of our land, and in the kingdom which was established on the day of Pentecost. The Church being under the supreme sovereignty of Jesus, and the King having revealed His wishes and laws through the Holy Spirit, we are bound, if we speak at all, to 'speak as the oracles of God.'

We dare not venture to change facts for expediency methods. How ever desirable these may be to mankind. The truth of God, as given by the Holy Spirit, must always take the first place, before the wisdom of any man.

Bro. A. still asserts that he believes that the manner of selection and ordaining of elders is not revealed by the Holy Spirit, but is left to each assembly to devise (to scheme) an orderly plan. What any many believes proves nothing, unless it can be substantiated by a 'Thus saith the Lord.' How can unanimity be brought into being in all the Churches of Christ, when so much diversity exists on the manner—how—elders were ordained. Man's way or God's way. Which?

I most emphatically affirm that the Holy Spirit has revealed how elders were ordained. I place this against Bro. Anderson's negative statement. Our faith must rest upon the testimony of the inspired Word of God, not on what men believe or say.

Bro. A. says that I base my argument on one single passage of scripture. I deny such an assertion. I ask Bro. A. to re-read 'S.S.' May issue, 1947, also 'S.S.' April issue, 1948 (I gave Acts xiv. 23, 2



Cor. viii. 19, 1 Tim. iii. 1-13, Titus i. 5-9). But supposing I had only given Acts xiv. 23, is one clear passage not sufficient to rest our faith upon, if it is in keeping with the whole teaching of Scripture? Does Bro. A. seek to minify the importance of one clear fact, as given in Acts, as insufficient to form a barrier against all expediency methods.

Bro. A. says the word found in Acts xiv. 23, *kirotoneantes*, as given by inspiration, is much disputed. May I ask, by whom? Give the Greek Lexicons. I most assuredly affirm that the word 'appointed' does not convey all that is in the Greek word (compound word). The R.V. translators have given very many vague statements. They have failed to give us a literal translation of many words, and have given transliterated words which are misleading. The following words are vague regarding how elders were appointed, ordained, etc.

The words ordained, appoint, choose, select, give no 'how,' therefore they are vague, but the Greek gives 'how.' The Greek word for ordain is *keirotoneo* as found in Acts xiv. 23, also in 2 Cor. viii. 19. The meaning in these passages is comprehensive in the Greek. Bro. A. says all my evidence rests upon the construction of the Greek word and its original meaning. Have I failed in the past to give an analytical construction and the literal meaning? I must confess, I never understood that the Word of God changes. I always thought it was like its author, unchangeable. I know men have tried to change it and are trying to change it to-day, but it is futile. I gave the various parts of speech, also the definition of each part of speech in the 'S.S.' (May, 1947, also April, 1948).

Bro. A. has never ventured to prove from Scripture that my construction and definitions were wrong. Why beat round about words? Let facts determine right or wrong. Why bring in *psallo*? It has no bearing on the subject. Bro. A. quotes

'McGarvey's Comments,' which I have lying on the table, but he adds more than can be found in the word *keirotoneo*. His third definition is not right. Bro. A. says Paul 'may have' given instruction to Timothy and Titus as to how Church Officers should be appointed. Does such language not doubt the authenticity of the Scripture? Paul gave instruction to Timothy and Titus the qualification that elders and deacons must possess. Paul commanded Titus (i. 5-9) to appoint elders 'as I directed thee' (*hos ego soi dielaxamen*). We don't reason on probable evidence nor possible evidence but upon facts. If Brother A. doubts the passage mentioned, he can use the word may regarding 1 Cor. xvi. 1, because we find the same word *dielaxa* ('as I directed the Churches of Galatia').

Let us deal with the appointment of elders as given in Acts xiv. 23. Paul uses the same word in 2 Cor. viii. 19. The writer in Acts gives the word *keirotoneantes*. This word when literally translated means they stretched their hand, and gave their approval of the men selected. The part of speech and definition of each part is as follows: *santes* means they, third person plural, the first aorist participle, active voice; *tone* is the verb or stating word which tells something about the subject; 'tone' means to stretch; *keir* is a noun in the objective case; 'keir' means hands. We are very much indebted to Greek scholars for the smattering of learning we possess, but are very thankful that our smattering of Greek has enabled us to compare our translator's work with the original language, and thus pick out the passages which have not received a literal translation and those left vague to the English reader.

I earnestly ask Bro. A. to handle these passages in the light of God's revealed will as given in His inspired word. Prove all things by the Divine Standard.

G. ALLAN.

## The Churches of Christ.

'THE Churches of Christ' are Churches set for the unqualified restoration of Primitive Christianity in all its pristine simplicity and purity. In order to this, they discard and discountenance all human names, creeds and confessions of faith.

They maintain that the Christian institution was absolutely perfected, as to its faith, polity, ordinances and worship, from the first Pentecost after the ascension of our Divine

Lord until the death of the Apostle John, and that it is capable of no subsequent development or improvement. They hold, however, that in relation to the 'region of expediency' there is considerable latitude for diversity of *method* in applying Christianity to the special exigencies of the age and of the times in which we live. But there must be no violation of Christian principle. The principles of Christianity are inelastic. The methods of their appli-



cation are by no means stereotyped.

The Churches are one with Chillingworth in affirming that 'the Bible, the whole Bible, and nothing but the Bible contains the religion for Protestants.' Each Church is a self-governing, self-supporting, and self-edifying body, and is independent of any conference, synod, council, or other legislative assembly.

The Churches of Christ are *Episcopalian*, because they have bishops. They are *Presbyterian*, because these bishops are elders. They are *Congregational*, because every member has a voice in Church government. They are *Baptist*, because they practise believers' immersion. They are a *Society of Friends*, because they seek to do whatsoever their Divine Lord requires at their hands. They are *Methodist*, because they seek to do everything decently and according to method. They hold that each of these forms of Church government, and each of these phases of ecclesiastical life, is partial, and emphasises one special phase of government and life, whereas the New Testament Church combines them in one harmonious and comprehensive whole.

In their contention for the organic union of all obedient believers in the Son of God, the Churches hold the absolute essentiality of adopting the names, both as individuals and Churches, which are found in the New Testament Scriptures. They avoid any such distinctive names as Calvinists, Lutherans, or Baptists. As individuals they adopt such New Testament names as 'Christians,' 'Saints,' 'Disciples,' or 'Brethren'; while the congregations in their corporate capacity are known as 'Churches of Christ,' 'Churches of God,' or 'Churches of God in Christ.'

In relation to human creeds, they hold their utter inutility on the following grounds: Firstly, if a creed contain more than is in the Bible, it contains *too much*. Secondly, if it contain less than is in the Bible, it contains *too little*. Thirdly, if it contain *the same*, then

the inutility of the creed at once becomes apparent. And, fourthly, if intended to render the Bible more explicit as to what is to be believed in order to salvation, then they hold it impugns the wisdom and judgement of the Holy Spirit, who has vouchsafed to us a simple revelation of the Christian system in the New Testament.

The Churches of Christ hold further that the only confession of faith recognised in the New Testament Scriptures is the *rock* confession which Simon Peter made at Casarea Philippi, 'Thou art the Christ, the son of the Living God.' They maintain this to be an all-sufficient and all-embracing confession of faith, and that this great foundation truth must be confessed with the mouth in order to obtain the remission of sins.

They also emphatically plead for the organic union of all followers of the Lord Jesus upon the well-known seven-fold basis enunciated by the Apostle to the Gentiles, in Ephesians iv. 3-6: 'There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, through all, and in you all.' Many Leaders of thought in the movement are decidedly of the opinion that the Evangelical Churches of Christendom are *practically* one upon six of these planks, and that in the event of the Scriptural settlement of the long baptismal controversy, the desired consummation of Christian Union would speedily be reached. This, however, can only be brought about by the annihilation of all littleness of spirit, and the exhibition of mutual forbearance and Divine brotherliness.

In contending for this simple basis of union, they lay special emphasis upon speaking where the Scriptures speak, and being silent where the Scriptures are silent, in all matters relating to the faith, institutions, and polity of the Church of Christ. They plead that in things essential there must be *unity*; that in things doubtful there must be *liberty*; while



in all things there must be *unselfish love*. They hold that in all essential matters, or matters directly involved in the basis of union named, the Scriptures give forth no uncertain sound; and that could a Round Table Conference of all Evangelical and other theological lights of the day be held, they would speedily, if unarmed with creeds and confessions of faith, arrive at the same conclusions on the essentials of the Christian faith. There was, indeed, a period in British history when a Church existed and flourished which owned allegiance neither to Rome nor to Constantinople. She partook of some of the God-honouring and Divinely-given elements of the Italian, Grecian, and Iberian Churches, and rejected much appertaining to the great Apostacy. The present movement rejects the Apostacy *in toto*, at the same time holding tenaciously by everything good, pure, and Scriptural in the religious life of eighteen centuries.

In their proclamation of the saving Evangel they feel morally compelled to lay special stress upon the conditions of salvation laid down by Jesus Christ in His parting behest, and invariably enunciated by His inspired Apostles. They hold that there are several co-operating causes at work in the salvation of mankind. On the Divine side there is the *moving* cause—the pure, disinterested love of God. There is also the *procuring* cause—the free gift of the Divine Son. On the human side there is the *qualifying* cause—faith evolving a determination to follow the Lamb everywhere. There is also the *receiving* cause—the Heaven-appointed ordinance of Christian immersion. They use this last word because they reject both sprinkling and pouring as part and parcel of the Great Apostacy, and unhesitatingly take this course on the authority of the scholarship of the ages. They hold that baptism administered to believing penitents is, in the words of good old John Wesley, ‘both a means and a seal of pardon,’ and upon this point they are pleased to propagate the teaching of that revered pioneer on

Acts xxii. 16. Hence every member of this great movement is an immersed believer.

The Churches of Christ discard completely what is rightly known as the ‘one-man ministry.’ They equally repudiate the idea of an ‘all-man ministry.’ They select and ordain elders as bishops to rule the Church; deacons and deaconesses to wait upon their respective ministries; and send forth evangelists as *ex-officio* members, labouring for special seasons with the various congregations. The bishops are either professional men, commercial men, artisans, or independent gentlemen, who up to the present have invariably vouchsafed their services entirely unremunerated financially. Some of the evangelists are paid. They live to preach, and do not preach to live. The evangelists simply control and organise their own department of work, viz., evangelisation, and in no sense rule the Church. The Church, through the bishopric, governs her own affairs. Liberty to preach, teach, expound, and exhort is extended to all members capable of edifying. Judgment as to capability is, of course, vested in the bishopric. The bishops are also, of necessity, the pastors who feed the flock of God. The work of Christian women is recognised and encouraged within the prescribed New Testament limits.

The Disciples tenaciously believe that the New Testament enforces the weekly observance of the Lord’s Supper, and that this constitutes the great focus-point of the Christian institution. They hold that the Lord’s Supper is only open to those who have attended to the Scriptural conditions of pardon, and are walking before God consistently. The Churches absolutely refuse any financial assistance for evangelistic, or distinctly ecclesiastical purposes, from the general public. The Lord’s Supper and the Christian fellowship are co-extensive with membership in the Kingdom of favour. They are the exclusive prerogative of the Ecclesia of Christ.

SIDNEY BLACK



## David King on Co-operation.

WE are quite free from inconsistency in holding meetings, the resolutions of which may affect the Churches generally, though we at the same time deny the right of any assembly to legislate for the Churches. Two, or two thousand Christians, are at full liberty to meet for the purpose of devising measures by which, in their local or national circumstances, the things concerning the name of the Lord Jesus and the kingdom of heaven may be made known. They are also competent to pass resolutions declarative of their convictions and recommending the Churches to carry out the same. In this there is no approach to legislation. They make no law, publish no edict, and hold no Church bound to adopt their recommendations. They may also advise preaching brethren to labour in certain districts, and they may co-operate to render that preaching as effectual as possible, but none of the parties are placed in bondage by such recommendation — each Church and individual being under law to Christ only and at liberty to act upon the advice or otherwise. Should it be said, 'As no one is bound by resolutions passed at such meetings, why should they be held?' The answer is, that 'in the multitude of counsellors there is wisdom' — that an assembly of faithful brethren, desiring to promote the onward march of truth, would do more to devise plans of worth and stimulate to activity than they could accomplish without gathering.

Such meetings can be held, and are, without an approach to legislation, and without casting a shade of restriction over the liberty of Churches and individuals. Influence the Churches generally they may, and should seek to do so. Every individual and every assembly of Christians should seek to influence the Churches to the utmost, but that influence is not the influence of law, controlling whether they will or no, but that of persuasion, based upon

wisdom and love. May such meetings greatly influence but never rule the Churches!

If the question merely means, is the word 'committee' found in the New Testament, every one knows the answer. But if the questioner enquire concerning the appointment of brethren to receive and distribute contributions for the support of preachers who need such aid, we reply that such appointment and **work do surely** find sanction in the deeds of the Apostles. Churches were called upon to contribute for the assistance of distant and needing brethren. The Churches in Macedonia co-operated to that end, and prayed Paul, with much entreaty to receive, either alone or with others, the gift and take in hand the distribution of the bounty. (2 Cor. viii. 1-4). The same chapter shows that Titus and a brother, whose praise was throughout the Churches, were also chosen to travel with Paul, that the gift might be administered to the glory of God.

These brethren also made application to the Church in Corinth in order to obtain funds, and no doubt to other Churches. A year before this Paul intimated to the brethren in Corinth, that when he came whomsoever they would approve should accompany him in conveying their liberality to those for whom it had been bestowed. Here we have co-operation of Churches, also contribution and distribution assisted by brethren appointed to collect and disburse funds.

Whether those brethren be called messengers or a committee matters not—they were to do work still requisite, and all that a committee is now required to perform. True, the money contributed was not exclusively or mainly to support preaching brethren, but was required on account of special distress. It is also true that this primitive committee could not obtain or forward money by post-office order, and were



obliged to take long and toilsome journeys. But these are the accidents of the case—the principle is established, and it is our privilege to abide by it, notwithstanding a thousand modifications in the surroundings.

Extracts from article by Bro. David King, in *The British Millennial Harbinger*, of 1862, pp. 245-252).

### FOR SALE

ONE cross. Nearly new. I cannot carry it and keep up with the world and its crowd.

One talent. New except slightly self-worn. It has been laid away for years in a napkin.

One five-piece set of armour. All pieces are in good shape; only need polishing.

One bundle of Christian opportunities. Contained in this bundle is one of the greatest opportunities in the world, and this is of going to my Church every Sunday. Another is the opportunity of being a soul-winner. I seldom use these opportunities, so have decided to let them go for sale.

One badly-used Christian influence. Buyer may be able to repair this influence if carefully handled.

The above-mentioned articles are stored in the basement of my home, located at the corner of Careless Avenue and Neglect Street.

(Signed) A LOTTA CHRISTIANS.

### WANTED

COPY of King and Bradlaugh Debate.—Price, etc., to Editor, 'S.S.'

VOLUME of Australian tracts, published as 'Gospel Light.'—Price, etc., to Editor, 'S.S.'

## NEWS FROM THE CHURCHES

**Bedminster, Bristol.** Change of Address of Secretary: F. Wills, 46 Daventry Road, Knowle, Bristol.

**Bedminster, Bristol.**—On April 17th and 18th, the Lord's Day school held their anniversary services, when all concerned had a happy time. The children had a good tea, and prizes were given them. They, in turn, did their part by render-

ing the service of song, entitled 'Rainbow Tints.' We were privileged to have Bro. Breakell, of Shrewsbury, as our special speaker, and are indebted to him for his messages to the children and to the Church, and thank him for travelling so far to serve us.

K. J. COWLEY.

**Birmingham, Priestley Road.**—The Church celebrated its twentieth anniversary on Saturday and Sunday, May 8th and 9th. Visitors were entertained to tea on Saturday, followed by a most inspiring meeting, at which Bro. W. Crosthwaite, of Ulverston, was the chief speaker. We were also honoured by a visit of Bro. West, of George Pepperdine College, Los Angeles, who spoke for a short time.

Bro. Crosthwaite served the Church on Sunday morning and evening, and gave us inspiring and helpful addresses at each service. Three new members were received into fellowship at the morning meeting, making a total of fifteen for the year: one by transfer, seven formerly baptised, and seven by baptism.

R. H. CROSS.

**Capetown (Woodstock).**—We are glad to make known that amid this world of turmoil the gospel of Christ still shines forth as a light of hope to a perishing world, in that a young man, on the afternoon of March 21st, 1948, confessed the Lord Jesus and was united with Him in baptism.

Thus we were able to witness and rejoice together with our native brethren of the Larga Township Assembly whose humble efforts made it possible for this young man to be saved. To God be the praise and the glory.

This is the second candidate in one month and we do pray that these brethren may be encouraged and that God will add to their labours abundantly. The meeting was well represented. The service was conducted by the writer.

We have also commenced an open-air meeting half-an-hour before the evening gospel service in our vicinity and thus far, it has proved beneficial. Our other meetings, Bible Study and Young People's Meeting, are progressing favourably, by the grace of God. One meeting we would like to mention is a gospel meeting which was commenced in the home of one of our sisters.

T. HARTLE.

**Fauldhouse.**—During six months from October to April, the Church has had the services of Bro. Andrew Gardiner, junior, evangelist, when an effort was made to reach out and make new contacts. We resumed our Gospel meeting on Lord's Day evenings (which had been discontinued during the later part



of the war years), and also a mid-week meeting, where the Gospel was preached with non-members present, and Bible study when only members turned out. We had also a 'Sunshine Corner' for children once a week, and sometimes a cottage meeting in a member's house.

Visiting of members and non-members was carried out weekly, and much opportunity was given for personal talks and teaching on the Church and conversion, resulting in a number of non-members attending either the Sunday evening or the mid-week meetings.

Bro. Gardiner has done splendid work for and with the Church, and has laboured faithfully and well in a difficult field. Our numbers have not been large, at times, but he has been well supported by the members who have the work at heart.

We are sorry we cannot report any addition by immersion, but are thankful we have made the effort, and pray that the seed sown may find a lodging in some of the hearers' hearts. On Wednesday, April 14th, we held a farewell social and presented Bro. Gardiner with a portable typewriter which he will receive in due course, as we have to wait four to six months for delivery. We wish him every success in the work with the Church in Belfast. At this meeting, we also welcomed Bro. A. E. Winstanley, who is continuing the effort until the end of May.

D. M. STEWART.

**Heanor.** — The Church celebrated her diamond jubilee on April 17th and 18th. Enthusiastic and inspiring meetings were the order of the day. About one hundred and twenty sat down to tea on the Saturday afternoon, mostly members of the Notts. District Churches, who had come to share our fellowship on this happy occasion. The social meeting which followed was presided over by Bro. W. E. Barker, and a resumé of the Church in the early days was given by Bro. William Barker.

The theme of the message of Bro. A. B. Naysmith (who came in the place of Bro. F. W. White, prevented through illness) was: 'Let us go forward—unto perfection,' a message which was very suitable for the occasion.

Bro. Paul A. W. Smith was the next speaker, and in a stirring message of plain speaking, he kept the attention of his hearers fixed on the theme: 'The final triumph of the righteous.' (Matt. xiii. 43.)

A large congregation joined heartily in the singing, which included some old favourites, and the meeting was concluded by singing that well-known hymn, 'Blest be the tie that binds.'

The Church met for worship on the Lord's Day, and here again we were happy to have with us several members of other Churches to share our fellow-

ship around the Lord's table. Bro. Smith, in his exhortation, recalled some of the experiences of our Lord, leading to Calvary, his subject being: 'Treading the winepress alone.'

The largest congregation for many years assembled in the evening for the Gospel service, and there were quite a few friends gathered with us to hear another stirring message from Bro. Smith. 'The victory of the minority' was the theme, and without mincing his words he pointed the way as to how this could be accomplished: 'For God hath chosen the weak things to confound the mighty.'

Our celebrations are concluded, but we feel that new life has been kindled within the Church, and contacts made which will be of value.

W. HAWLEY.

**Hindley.**—Bro. C. E. McGaughey, U.S.A., has been serving the Church for three weeks during April, and we are pleased to report one more addition, a sister of one of our new members. She stepped out boldly on Wednesday, April 14th, and confessed Christ as her personal Saviour, and was immersed the following evening.

Our meetings have been good, and our brother has spared no effort to preach the Gospel faithfully. We pray others may follow Sister Tattum's example.

L. MORGAN.

**Hindley.**—We rejoice again brethren to report four more additions, making our total twenty since the beginning of February. The first to 'decide' was a man from Wales, on a visit to Hindley, on the invitation of one of our new members. He soon became affectionately known by the name of Cousin Frank, although he is 74 years of age. He came to listen to Bro. Frank Worgan and came back to listen to Bro. McGaughey. Both visited him and helped to bring him to a decision for Christ. Two more contacts were made and visited, Mrs. Bell and Mr. Fisher, by the same two brethren and again we had the joy of baptizing both. Our latest decision brought tears of joy into many eyes, when after a convincing and convicting message given by Bro. McGaughey at Scholes, Kenneth Taberner decided for Christ, and was later immersed at Hindley on Lord's Day, May 9th, 1948. We thank God for these, and earnestly pray they may be faithful to the Lord Jesus, whom they have trusted.

L. MORGAN.

**Morley.**—The Church has just had the great joy of witnessing the immersion into the name of our Lord of one of our Sunday school scholars, Trevor Pickersgill, aged sixteen. He comes of an old and respected family in the Church at Morley. His father is the Church treasurer, deacon, and Sunday school



registrar, and his uncle an elder and Sunday school superintendent.

It was known that our young brother was 'not far from the kingdom,' and the writer and others had talks with him, but the decision came when two scholars from Ardsley came to be baptised, on Saturday, April 17th. He decided to join them, so Bro. E. Worth, of Ardsley, baptised all three. The writer had the great joy of receiving him into the Church on Lord's Day, April 18th. We pray he may worthily follow in the footsteps of his family, of his Lord and ours.

H. BAINES.

**Wigan, Scholes.**—The Church has shared in the season of spiritual refreshing recently experienced in the Churches in the Wigan district.

During April, Bro. Worgan worked with the Church and Bible School, and served them faithfully with powerful and convincing messages from the Word of God, as well as visiting and distributing Gospel literature with the brethren. His scholarly presentation of the Gospel has confirmed us in the faith, and has shown the power inherent in that message. In addition to the strengthening of the Church, we rejoice to record the baptism of four dear souls.

On Tuesday, April 20th, Joseph Aspinall, a former Methodist, and husband of one of the sisters in the Church, and Barbara Melling, daughter of Bro. Carlton Melling, were immersed into the Name above every name. Then on Lord's Day, May 2nd, we had the joy of witnessing the baptism of two young boys from the Bible School: Joseph Layland and John Fitton.

Several friends, not members of the Church, are coming to hear the Gospel proclaimed, and we are hopeful before long of seeing these also added to the Church.

Bro. C. E. McGaughey, from the United States, has served the Church in an intensive mission, during the week, May 2nd to 6th. In a simple and direct

manner, he has brought home to us the meaning of the New Testament in its teaching concerning the message and life of the Church. Bro. McGaughey also preached on Saturday evenings with Frank Worgan during April.

Large congregations were present at all these meetings, and the Church is deeply grateful to brethren from local Churches for their warm-hearted support, sometimes in spite of much inconvenience. For some fourteen weeks now, three or four Gospel meetings have been held weekly in this district, yet the brethren have shown few signs of flagging interest in their attendance. The fellowship among us has been enriched, both by the presence of these brethren and by the work of Bro. McGaughey in this area, who, with Sister McGaughey, his wife, have endeared themselves to the hearts of the saints of God. We hope, work, and pray for yet greater triumphs to be won through the preaching of the Cross and the lifting up of the Christ.

## Obituary.

**Ilkeston.**—On April 19th, after some two years of physical suffering, borne with true Christian fortitude, we record the passing of Bro. Herbert Eric Coles into the happy, peaceful, and painless life beyond, at the age of fifty-three years. Baptised on August 21st, 1930, we shall miss his quiet but genial presence in the Church assembly, though he was not a public worker. Always of an amiable, sincere, and unassuming disposition, he was loving and beloved. Our Christian sympathy goes out to his lonely widow (also a member, and the only surviving daughter of one of our late pioneer brethren, James Britton), and to all the family mourners. His body was laid to rest in the Ilkeston General Cemetery on April 21st, the writer officiating.

S. JEPSON.

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Secretary of Conference Committee: W. B. JEPSON, 26 Pearl Avenue, East Kirkby, Notts.

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