

The SCRIPTURE STANDARD

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

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JUNE, 1956.

Does God have Hands?

(Substance of Address given at Albert Street, Wigan, March 31st, 1956).
CHILDREN'S questions may be humorous or embarrassing, but they are sometimes pointers to great and profound truths. Walking home from the meeting on one occasion my little daughter asked, 'Daddy, does God have hands?'

The answer is in the affirmative

The Bible tells us many things concerning the hands of God. They are *strong* hands. Old Jacob blessed his sons ere he died. Of Joseph he said, '... the arms of his hands were made strong by the hands of the Mighty One of Jacob' (Genesis 49:24). God's hands strengthen those who love him.

They are sometimes *heavy* hands. When Jehovah commissioned Moses and Aaron to bring enslaved Israel out of Egypt he said, 'But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my children of Israel, out of the land of Egypt...' (Ex. 7:4). God's hands are heavy, in judgment, upon those who would thwart his will.

They are *mighty* hands. When, shortly before he died, Moses rehearsed the Lord's gracious dealings with his people, he reminded them that they had 'seen the chastisement of the Lord your God, his greatness, his mighty hand...' (Deut. 11:2). God's hands are mighty to deliver his faithful ones.

What this does not mean

This does not mean that God has a physical body, with the limitations such would impose upon Him. David said, 'If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold; thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Even the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee' (Ps. 139:8-12). Jehovah is omnipresent—He is everywhere. This is because 'God is a Spirit...' (Jn. 4:24). Why then do we read that the Lord has hands? This is a figure, a symbol, intended to teach us great truths. The figure can be understood by reference to other Bible examples. The angel said of the unborn Ishmael, 'And he will be a wild man; his hand will be against every man, and every man's hand against him' (Gen. 16:12). The figure suggests both the attitude and the action it produces of the person in view. The 'hands of God' suggest

I.—Divine Action: God sent Salvation:

in instituting the Passover, Moses repeatedly asserted that the deliverance from bondage was accomplished by 'the hands of God.' He stated that the feast would testify to succeeding generations of the mighty deliverance wrought by Jehovah: 'And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage' (Ex. 13:14; see vv. 3, 9, 16).

The following elements were associated with the Passover:

Slavery. The people groaned because of heartbreaking tasks and cruel task-masters. They were an enslaved people. Likewise to-day, sinful man is in a condition of enslavement. This is emphatically stated in Romans 6:16-18. The word rendered 'servants' here is the Greek term *doulos*, meaning a bondman, or bondsman. The unsaved man is in bondage to Satan. Similarly, the saint is 'made free from sin,' by a gracious God, when he 'obeys from the heart the pattern of teaching delivered.'

Sacrifice. Each Israelite household was required to take a male lamb of the first year, one without physical blemish, and to sprinkle its blood upon the doorposts and lintel of the house. Note this significant promise of Jehovah, 'And the blood shall be to you for a token upon the houses where you are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you . . .' (Ex. 12:13). The Lord's people were sheltered beneath the blood of the lamb! How clearly this points to another lamb—the Lamb of God which taketh away the sin of the world.' We read that 'Christ, our Passover (lamb) is sacrificed for us' (1 Cor. 5:7). Our redemption has not been purchased with money, but 'with the precious blood of Christ, as of a lamb without blemish and without spot' (1 Pet. 1:18-19). When a believing penitent obeys the Lord in baptism he is spiritually cleansed by the blood of the Christ. As he lives in faithful obedience to the Son of God, the virtue of the shed blood continues to avail. He is sheltered beneath the blood. (See Acts 2:38; 1 Jn. 1:6-7).

Separation. When the escaping Israelites came to the Red Sea, it seemed that they must perish. They could not advance, they dare not retreat. But their divine Deliverer opened a way for them—they passed over on dry land. Their pursuers, attempting to follow, were destroyed. The spiritual significance of that Old Testament fact is indicated in 1 Cor. 10:2, ' . . . all our fathers were under the cloud, and all passed through the sea; and were all *baptised unto Moses* in the cloud and in the sea.' The Red Sea represented their definite separation from Egypt, with its shameful bondage, and their entry into freedom—a joyous beginning of the Canaan journey. That is a true picture of a believer's immersion to-day. In baptism the old man (the past life) is 'crucified,' the believer rises 'to walk in newness of life.' It is a spiritual death to the past. It is the act wherein bondage to sin and Satan is divinely broken. It is the beginning of a spiritual pilgrimage to the Heavenly Canaan. Of this experience it is written, 'Being then made free from sin, ye became the servants of righteousness' (Rom. 6:18; see also vv. 3-17).

The 'hands of God' suggest

II.—The Divine Position: Jesus is Supreme

The Roman Catholic denomination claims for its Popes a position of absolute, spiritual supremacy upon the earth. Such a position belongs to no man. The Saviour said, 'The Father loveth the Son, and hath given *all things* into his hands' (Jn. 3:35). Note the italicised words. Spiritually all things are in the Saviour's hands. He said, 'All authority is given unto me in heaven and in earth' (Matt. 28:18). That leaves none for Popes

to possess. The false claims of Romanism are based on two misunderstandings. **First concerning**

The Position of Peter. The Saviour's promise to Peter, to give him 'the keys of the kingdom,' and that whatsoever he 'bound on earth would be bound in heaven' etc., is taken to mean that he was to occupy a position superior to that of the other apostles. The fallacy of this view is indicated by a further divine pronouncement: 'Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven' (Matt. 18:18). That was said to *all the apostles*. Peter has no superior authority whatever. The significance of the 'binding and loosing' is in the fact that the apostles, inspired by the Holy Spirit, revealed to men the terms upon which God forgives sins.

The only statement unique to Peter is that concerning 'keys.' A key suggests the means to open. It was Peter who, as spokesman for the apostles, first stated the terms of salvation to Jews (Acts 2), and later to Gentiles (Acts 10). Peter was never a 'pope.' Then concerning

The Position of Jesus. It is considered by many that the church must have some human seat of absolute authority—a head, on earth. The fact is that the body of Christ has but one head—and that a divine One, in heaven. '... he (the Father) raised him (Jesus) from the dead, and set him at his own right hand in the heavenly places, far above all principality ... power ... might ... dominion, and every name that is named, not only in this world (age) but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body ...' (Eph. 1:20-23). Note not only that he is sole head of the church, but that 'all things' are under his feet—i.e. he has absolute authority in the church. There is no room whatever in the divine arrangement for Pope or Parliament formulating laws for the church.

Because he is supreme head of the church, Jesus is likewise appointed judge of all men. '... the Father ... hath committed all judgment unto the Son' (Jn. 5:22; see also Acts 17:31).

The 'hands of God' suggest

III.—Happy Condition: The Saints are Secure.

The craving for security is common to all. Insecurity—with its consequent nervous tension and worry—contributes to many diseases. Wonderful is the security of those who know they are safe kept in the hands of the Almighty. The truth

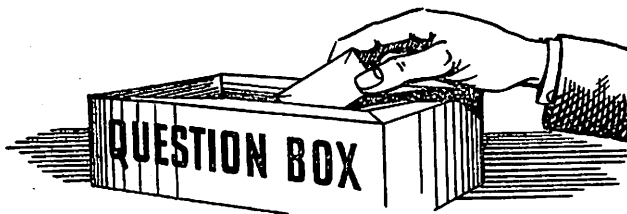
In the Old Testament. Among the final blessings of Moses to Israel is this gem: 'Yea, he [Jehovah] loved his people; *all his saints are in thy hand ...*' (Deut. 33:3). Safety, security, shelter, are summed up in this fact: the saints are in the hands of God. For us, this security is not of a physical kind. Paul had a thorn in the flesh; was beaten, whipped, stoned and left for dead, thrown into prison. Peter and John were imprisoned, the latter exiled too. James was beheaded. Stephen was brutally murdered. So we might go on. Clearly no special physical security is promised to the children of God. The kind offered to us is seen when we consider the truth

In the New Testament. The Saviour said, 'My sheep hear my voice ... and they follow me, and I give unto them *eternal life*, and they shall never perish, neither shall any man pluck them out of my hand ... and no man is able to pluck them out of my Father's hand' (Jn. 10:27-29). There are two conditions to be observed. We must 'hear his voice,' i.e. heed his teaching; and 'follow' him, obey him. These observed, Jesus undertakes

to give us *spiritual* security: our souls are safe held in the hands of the Father and the Son.

Such security enables men to be true heroes. As the noble Stephen died, he called upon the Lord, saying, 'Lord Jesus, receive my spirit' (Acts 7:59). We remember the words of our blessed and holy Lord as He died for us on the cross: 'And when Jesus had cried with a loud voice, he said, Father, *into thy hands* I commend my spirit . . .' (Lu. 23:46). Happy indeed is he who places his life unreservedly in the hands of God.

A. E. WINSTANLEY



CONDUCTED BY
L. CHANNING

Send your questions
direct to L. Channing,
9 Ripon Street,
Aylesbury, Bucks.

THIS month we devote the whole of the space available, to the answering of just one question. We make no apologies for this, for we consider it necessary, not only in order to answer the question adequately, but because too little is known amongst us about the subject with which it deals.

Q. What should be the Christian's attitude towards Freemasonry?

A. Extravagant claims are made by the adherents of Freemasonry for its antiquity. It is in turn asserted, that it goes back to Hiram king of Tyre, to Solomon, to the Egyptian Pharaohs, and even to ancient Babylon, but there is no evidence for such claims. Historically, we know that it came from Scotland. The first Grand Lodge was founded in London, in 1717, under the patronage of the then Prince of Wales. Some are of the opinion that it was originally a Jacobite secret political society. From a superficial view Freemasonry seems merely a benevolent brotherhood, but it is when we look deeper that its true character appears as a hotchpotch of paganism, deism, and blasphemy. There are a host of reasons why a Christian should have nothing to do with Freemasonry in any form. We give just a few, and ask that it might also be noted that what is here said of Freemasonry proper, also applies to some extent to offshoots of Freemasonry, such as Rosicrucianism, the Knights Templar and Malta Orders, and the like.

1. *Attitude to God.* For the mason, God is simply the 'G.A.O.T.U.' or 'Grand Architect of the Universe,' with heaven as the 'Celestial Lodge.' But what sort of god is this? The answer is, that the mason's god can be anything to anyone. In Anglo-American Freemasonry, God is mostly referred to in Bible terms. But equally He is the god of any other religion, according to the particular country in which Lodges are found. To French Freemasonry, which has an atheistic background, God does not exist at all. On the other hand, 'individual members may believe in many gods, if their conscience and judgment so dictate.' (Zabriskie, *Freemason's Chronicle*, quoted in Conway's *Question Box*).

Attitude to Christ. The mason does not need Christ, for Freemasonry will bring about his salvation. A. G. Mackey, in his book *Masonry Defined* (quoted by H. N. Gipson, in *Why A Christian Cannot Be A Mason*), leaves us in no doubt about this when he says, 'The lessons which he (the Entered

Apprentice—1st degree) receives are simply intended to cleanse the heart [see Acts 15 : 9 ; L.C.] and prepare the recipient for that mental illumination which is to be given in the succeeding degrees.' From the same book we also learn that the Master Mason ' . . . represents a man saved from the grave in iniquity and raised to the faith of salvation.'

Attitude to the Bible. To the Freemason the Bible is a mere symbol, and anything else can be substituted. Note again another quotation from Mackeys book. 'Thus to the Christian Mason the Book of the Law is the Old and New Testament; to the Jew, the Old Testament; to the Mussulman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta.'

Blasphemous Misuse of the Scriptures. Freemasonry abounds in blasphemous misappropriation of both scriptural practices and scriptural phrases. Much of the ritual of Masonry is not only based on misapplied passages concerning the building of Solomon's temple, but also upon the ceremonial of the Tabernacle. Thus, some of the Scottish 'St. John's Lodges' have altars. Many others have their 'holy of holies', with robes and decorations in the colours used in the Tabernacle. American 'Royal Arch' Masonry has its 'High Priest.' *The Freemason's Guide and Compendium*, by Bernard E. Jones, describes a Masonic ceremony, based on this misappropriation of scripture. It is in connection with the ritual of 'Passing the Veils.' The candidate is conducted by one called the 'Captain of the Host' ' . . . discovers the burning bush which was not consumed (Exodus iii and Acts vii, 30-33); . . . passes through four veils . . . puts forth his hand to lay hold of the rod which in Exodus iv, 4, turns into a serpent, and becomes acquainted with the symbolism of the leprous hand (Exodus iv, 6-8) . . . In the course of the ceremony the Captain of the Host opens the Ark of the Covenant . . . found to contain the scroll of parchment bearing the opening words of the Book of the Law.'

The things of the New Testament are similarly perverted. Take two examples from the book, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, by Albert Pike (quoted by H. N. Gipson). The first concerns baptism. 'Q. What are the symbols of the purification necessary to make us perfect Masons? A. Lavation with pure water, or baptism; because to cleanse the body is emblematical of purifying the soul; and because it conduces to bodily health, and virtue is the health of the soul, as sin and vice are its malady and sickness:—unction, or anointing with oil; because thereby we are set apart and dedicated to the service and priesthood of the Beautiful, the True, and the Good:—and robes of white, emblems of candour, purity, and truth.'

The second, and even worse, concerns the Lord's Supper. 'Q. What is the chief symbol of man's ultimate redemption and regeneration? A. The fraternal supper, of bread which nourishes, and of wine which refreshes and exhilarates, symbolic of the time which is to come, when all mankind shall be one great harmonious brotherhood . . .' And as if this were not enough, it is followed by a truly shocking statement. 'And thus, in the bread we eat, and in the wine we drink to-night may there enter into and form part of us the identical particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates, or Jesus of Nazareth.'

Even the words of the Lord Himself are not proof against them. When the candidate for membership approaches the door of the Lodge room, he is told to give three knocks. Bernard E. Jones, in his book, gives a form of the ceremony. 'Q. Brother, you told me you gave Three Distinct Knocks at the Door: Pray what do they signify? A. A certain text in scripture. Q. What is that text, Brother? A. Ask, and you shall have; seek, and you

shall find ; knock, and it shall be opened unto you. Q. How do you apply this text to Masonry ? A. I sought in my Mind ; I asked of my Friend ; I knocked, and the Door of Masonry became open unto me.' Could blasphemy go further ?

Immoral Oaths. Not only did the Lord command Christians to 'Swear not at all' (Matt. 5, 34), but how can such things be uttered, accompanied by the kissing of the Bible, as this medieval oath, which in various forms, is still found in the ritual of British and American Masonry ? ' . . . to most solemnly and sincerely promise and swear without the least hesitation, mental reservation, or self-evasion of mind whatever, binding myself under no less a penalty than to have my left breast torn open and my heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field, and the vultures of the air, if ever I should prove guilty of violating any part of this, my solemn oath or obligation of a Fellow Craft Mason, so help me God and keep me steadfast in the due performance of the same.' (quoted by H. N. Gipson). No wonder Bernard E. Jones admits in his book that some Masons are perturbed about such oaths being used ! They should go further, and be perturbed about being masons at all !

Enough then has been said, to show that no Christian can have anything to do with the blasphemous theatricals of this anti-Christian secret society called Freemasonry, and remain a Christian.

Notes on my Life. XI.

By WALTER CROSTHWAITE

IN November, 1921, I received an invitation to become evangelist for Slamannan District Churches, but I declined it on the ground that it would not be fair to those with whom I was associated in business to leave them in a hard and difficult time. Early in 1923, I was invited to labour with a church in Canada. This too I declined. I have never had any desire to leave Britain, feeling that there is plenty of work needing to be done here.

Evangelist in Slamannan District

In 1924, the Slamannan brethren were again on the look-out for an evangelist. I was appointed to that position, and began my labours there on May 31st of that year. The Slamannan District includes a group of Churches situated mainly between Edinburgh and Glasgow, and have been spoken as 'the Churches in the wilderness.' The highly esteemed and revered Bro. James Anderson spent thirty-six years of faithful service on this ground. As a result the Churches have always had a reputation for loyalty to New Testament teaching and practice. On this account the district greatly appealed to me. I began my work at Bathgate, one of the oldest Churches in the district, dating back to 1847.

The brethren gave me a hearty welcome, and soon made me feel at home. We held a number of open-air meetings. One Saturday evening, Mr. Jock Troup, a popular evangelist, was holding a meeting on the ground where we generally stood, and carried on until a late hour. He invited anyone to go into the ring and give their testimony. One of our brethren stepped in and repeated the Lord's great commission, 'Go ye into all the world, and preach the Gospel to every creature : he that believeth and is baptised shall be saved ; but he that believeth not shall be condemned.' He tried to repeat another passage but they sang him down. Then Jock Troup gave vent to

a tirade against baptism, adding 'Water can do you no good; all that is needed is one look of faith,' etc., etc.

I said, 'If one look of faith is all that is needed, why do you hold aloft that banner with the scripture "God now commandeth all men to repent?"' He had no answer to that. When their meeting ended, I just began and set forth as plainly as I could the New Testament way of salvation.

Mr. Troup and some of his friends stayed and heard this. Some of them urged Mr. Troup to discuss the matter with me. 'No! No!' he said, 'it would not be wise from my point of view.' I said, 'I am prepared to defend the New Testament plan against anyone you care to bring.' But the matter dropped there.

During the first year I was in the district, I spent two months at Bathgate, two months at Slamannan, one month at Reddingmuir, three months at Falkirk, one month at Standburn, two months at Dennyloanhead, and one month at Motherwell.

Falkirk was allotted two months, but they pressed for an extension. They reported: 'We are having large Gospel meetings in the meeting house, and also at the cross on Lord's Days. Bro. Crosthwaite has made a good impression. We are of the opinion that it would be a great mistake to remove him at present, just when we are expecting to gather in quite a number of interested ones.'

I continued as district evangelist for twenty years, serving all the Churches. The members treated us very well, and generously. The brethren would have treated us even more generously if we would have let them. But I have always felt strongly that if an evangelist must live of the Gospel, sufficient to live on is all he needs.

More Public Discussions

While in the Slamannan District I took part in two public discussions. The first at Bathgate with Mr. Graham, a Communist, on 'Is religion the opium of the people?'

I gave numerous testimonies from sceptics as to the beneficial effects of Christianity, how every class was better for it, and said, 'If this is the result of opium, my prayer is "Give the people more opium."' My opponent said afterwards that he did not like discussing this proposition, but his party sent him, and he had got to do it. The debate was arranged by the Bathgate Debating Society. I was told they approached all the ministers in the town and district, and they all refused to take on the debate.

The second discussion was held not long before I left the district, December 21st, 1944. The proposition was 'Is Evolution True?' My opponent was Mr. Wilson, who had lectured on this subject for many years. I wanted the proposition to be, 'Is evolution a demonstrated fact?' but he would not have that. No evolutionist will face that. In my closing speech, I said, 'Mr. Wilson is in the position of a lawyer who goes into court and tells a very plausible tale to the Judge: but when the Judge hears the facts from the witnesses he finds against him. I am reminded of the man who appeared in court for stealing a pair of trousers; and the lawyer who was appearing for him made such a speech that he got the fellow off. Out of court he said to one of his friends: "My word! that lawyer is a clever chap. You know, when he was speaking I began to think that I really hadn't stolen them pants, and then I remembered that I had got them on." Well, you see, Mr. Wilson can make these plausible statements, but the facts are dead against him every time . . . Faith and reason to-day find a resting place in that first statement of the Bible: "In the beginning God created . . ." but there is no resting place for either faith or reason in groundless suppositions and unproved hypotheses.'

(To be continued).

CORRESPONDENCE

TO CONTRIBUTORS AND CORRESPONDENTS

We are constantly receiving matter for insertion after the dates specified for inclusion in the next issue of the magazine. This is particularly so with news items. In some cases items are received after time for publication even though these could have been sent in weeks earlier.

All this causes delay in producing the magazine, is very harassing to the printer, and entails added postal costs. We ask contributors, especially church secretaries, to remember these facts, and to do all they can to be in good time with the items they send. Thank you.

EDITOR.

A NEW BROOM

How many readers of the 'Standard' will say, 'Ah, a new broom sweeps clean?' I admit to feeling something of a new broom on taking over the distribution of the 'Standard.'

I would like to re-echo the words of our editor in his thanks to Bro. Partington, for the excellent service he has given; certainly the clarity of all his booking is a great help to me.

The term 'A New Broom' is often an expression of derision, meaning that as the newness wears off so the effort wanes. One and all can help in a variety of ways to show that this is not so in this instance:

1st: By helping to extend the good influence of the 'Standard' by a constant flow of new readers. Send me the name and address of a friend, plus 2½d. to cover postage, and I will forward a current copy of the S.S. with a note of explanation.

2nd: The subscription of 7/6 will ensure the supply of the S.S. to a friend for a year. This will make a very acceptable present at any season of the year.

3rd: Perhaps the greatest and yet the simplest way to help, will be to forward your own subscription regularly, as many do at present. I hope to give you the total cash outstanding to the S.S. in the next issue, and I think you will be amazed at the amount.

4th: When next you send me your subscription please tell me at what interval you would like your account to be rendered—yearly, half-yearly, or quarterly.

One last word: to the many (and they are mainly Scots) who send that bit extra as a gift to the S.S., thank you, brethren.

Pray for the success of the printed word.

PAUL JONES.

BROTHER WALTER JEPSON

Dear Editor,

I was glad to read the tributes in last month's S.S. to the worth and work of Bro. Walter Jepson. From an acquaintance of some forty-four years, I can fully endorse all that Bro. Frith and yourself wrote.

He loved the Lord fervently, and was absolutely sound in the faith. He often helped and encouraged me in my work for our Master. He was gentle yet firm, and could not countenance any departure from New Testament teaching and practice. We shall miss him much. It is a long time since I felt the passing of a brother in Christ so keenly.

We need scores of men of like faith and loyalty in the Churches to-day.

May the Lord raise up from the young men those who, like Bro. Jepson, will be jealous for the Lord and valiant for the truth.

Our thoughts and prayers go out for Sister Jepson. May the Lord bless her, as only He can.

WALTER CROSTHWAITE.

EVANGELISM

—An Invitation from the Church of
Christ, Albert Street, Newtown,
Wigan.

Dear Brethren,

As you are aware, a conference was held recently in Albert Street, Wigan to discuss the means of evangelisation. On prayerful consideration of the discussion which took place, we feel some concern because of the seemingly irreconcilable points of view which were expressed.

We also feel that the basic considerations of the meeting were never really approached, viz. the best ways and means of evangelisation. While this state of affairs exists the work, to a great extent, is languishing among us because of the lack of proper co-ordination. With these considerations in mind and realising the urgency of the need, we again respectfully place our meeting-house at the disposal of the Brotherhood for the express purpose of discussing the question.

We are not unmindful of the efforts being put forward by various brethren, nor is their any desire to minimise the good which these must obviously effect; but we feel that a discussion by the Brotherhood on these efforts and others would greatly enhance them and make their impact more effective. It is not intended that this meeting should be looked upon as a convention, conference or any such thing, but it is intended that as many of the brethren as can make it possible should meet for sincere discussion on the best ways of furthering the Gospel of the Lord in this country.

Brethren, we believe that recent efforts have proved conclusively that even though we are individual assemblies exercising the right of self-government, and rightly so, we are also to a large extent interdependent for support, personal and financial, for projects which we have in hand or contemplate.

The proposed meeting is scheduled for Saturday, June 23rd, at 2.30 p.m., tea at 5 p.m., evening 6.30, also to be used for the discussion.

Will secretaries please inform us in advance of numbers to expect, to arrange catering or hospitality for weekend?

This proposition is put forward in all humility, the only motive being the furtherance of the work of the Master.

All letters to Walter Smith, 262 Scot Lane, Marsh Green, Wigan.

THE OVERSIGHT.

NORTHERN RHODESIA

[Some months ago an appeal was made by an African, Bro. J. R. Pondan, for books to help in Bible study. This delightful letter is an acknowledgment to the response to that appeal. We publish it just as it was received, feeling that readers will be able to understand the sense of it.—ED.]

Dear Editor C. Melling,

I thanks to our Editor W. Crosthwaite who lays down his pen. Therefore last year I had send my notes to him saying that I want Books, the Bible commentary whole, and Bible Treasur; and when brother W. Crosthwaite received this my notes, he signed in S.S. that ever brother in Christ he may read himself, and when they read this my complain [appeal]; by suddenly have I received a great gift from Brother J. Rogers, of Newport, Mon., S. Wales, the Dictionary, Bible illustrated; a good book indeed.

Now on a few time have I received also a beautiful book from Arthur Carrington, of 4 Bantam Grove, Wide Lane, Morley, near Leeds, England, called 'Bible Talks for Heart and Mind,' and for this love, have I sent my best thanks to Editor whom spread abroad my complain [appeal] and a very thanks to Brother J. Rogers and A. Carrington whom they done a big deed to me, and I beg you Editor, to sign in S.S. now best wishes ye all brethren and sisters.

J. R. PONDAN,

African Church of Christ,
Namiwawa. P.O. Box 100,
Zomba.

But my needs now remain Bible commentary and Bible Treasur, History Bible. If ye brother find where is, let me know please the price.—Yours, J. R. Pondan.

Fort Jameson.

17th April, 1956

Dear Brother Melling,

I have received your letter dated 7th March, 1956. I am very thankful. Certainly yes, I have not read the news that I send every month in the S.S. May be that because there is no other means how this magazine can reach me. I am very much eager to read it. [We will take care to send our brother a copy of the S.S. in future each month.—ED.]

The Brother whom you have mentioned in your letter, I know him, and we do worship in one congregation. [Bro. Mnamie.—ED.] Bro. Murphy once came here on an escort of a patient, on this trip I didn't meet him but only heard from Bro. Mnamie, that they had a few minutes talk and left the same hour for Lusaka. From that time I knew him to be working for hospital. I shall write him.

July, 1954. One of the members of the Church of Christ preached me Salvation. I raised some questions and all were answered according to the New Testament Scripture. About fifteen minutes' walk we departed.

The Watchtower propagandist whom the devil sent to ruin my life, persuaded me to join their movement. The failure was their preaching was full of false doctrines, there I gave up.

When the other day I met that member of the Church of Christ he ordered me if I could attend their Bible study which was conducted twice a week. I attended three weeks, and three times Sunday services. The last Sunday I asked for baptism. During that time water was very scarce. We walked about four miles looking for water, all parts were dried up. We furthered on eastwards. We reached a place containing mud, we cleared mud and clean water

filled the place, then I was buried in that water. This is how I came a member in the Church of Christ.

During this time I have given myself whole to work for the Lord, as there is opening a school (Theological) in Tanganyika territory for full-time evangelists, I am one of them.

Brother Godwin Makakwa of Nyasaland, in the Northern Province, who is a full-time evangelist, is with us here on his missionary tour. This Brother is a blind man. He is here with his wife. He reports of twenty-one souls added to the Lord's Church last month and early this month. He is a very strong minister. He preached for us last Sunday and he will preach again next Sunday if the Lord will.

The Plymouth Church has sent us for our Church funds appeal £5. All the children of God here have given a very hearty congratulation to the Church in Plymouth. I have also written the Plymouth Church a deep thankful letter towards this help. Could you publish this in your S.S.? The Church is working very fine.

Jude 3.

CLAYTON NYANJAGHA.

P.O. Box 600,
Lusaka.
27th April, 1956.

Dear Brethren,

Some time ago we had a few English Bibles sent to us. One of these was given to a boy in the Medical School. He comes regularly to the services held in the School, and has these last few weeks attended the meetings in the suburb. He has been unable to conceal his delight to know the Gospel, and to read the Bible. As we came home from Bible study this week, he surprised me by telling me that he had never possessed or read a Bible of any kind. He had no idea that he needed a Saviour, and yet for the last six years of his life he has lived in contact with Europeans. His English is excellent, and he shows himself to be the most outstanding student in the School. How easy it would have been to assume that this boy knew the Gospel. There are so many that we associate with in one way or another, who do not know the gospel, and we should not assume that God's word is not going to meet a need in their lives.

The work in the Medical School is encouraging, and the students just now are taking a real interest in the teaching of the Scriptures. We pray that a spirit of enquiry may result in the salvation of souls.

We had further help with the meeting room. A Sister in the U.K. made a very generous donation when we least expected it and, strange to say, when we most needed it. Not really strange, for surely 'there is a throne in heaven and

One sits upon the throne.' Our Heavenly Father knows every need, and the experience of trusting Him to supply them is a blessing to us.

Bro. H. Pierce and his family, who are working for the Lord about eighteen miles from here, had a short leave at the Cape a few months ago.

At the time of writing I believe Bro. Pierce is on the way to Fort Jameson, with a jeep, a trailer, and a ton of cement. It is not possible for me to visit there, but we know that the work has prospered. Bro. Pierce hopes to haul building material to the site, and the Christians will build their own meeting room. The work in Fort Jameson is carried on by the African Christians, and this is only the second time that Bro. Pierce has been able to visit.

I have in mind to publish a number of tracts in the languages. Bro. Short at Namwianga will print them for me. Some of the brethren at home have kindly sent me tracts in English, which of course can be used in the town. If there are any who would like to help in this way we shall be glad to use them. The tracts should be short if possible, and the simpler the better. Tracts which are in fact long sermons do not serve the purpose intended. Scriptures are better quoted and not referred to. The content of the tract must be the gospel. We think that teaching of the Scriptures on various other matters concerning Christian faith and practice is better left to the local assembly.

We had the other week an example of what I mean by this. A woman had a few weeks previously come to the meeting claiming that she was a Christian from Southern Rhodesia. As we sat round the table the sister engaged in prayer. When a brother later got up to teach he read the Scriptures relating to the Sisters' position in the Church. I have no doubt that the teaching was effective, simply because it was given on the right occasion. Perhaps some may think this to be a narrow view of the Scriptures, and that may well be so. But the point in question is that this is a matter for the local assembly to decide. Tracts, magazines—and even preachers—which present a diversity of views, sincerely held but conflicting in interpretations, do more harm than good in such circumstances as are to be found here.

In any set of circumstances, I doubt if they ever save a soul. Our desire is that the Christians here learn to read the Word of God, and obey what they read.

Last week we were present when an African brother was laid to rest. He was an old man, and a convert of the late Bro. Sherrif many years ago. He had no known relatives, but we were glad to gather with the Christians on this occasion. A Christian burial is unusual, and

therefore is an opportunity to witness to our faith and hope. The songs an African usually sings are truly wailing songs. We were able to sing 'What a friend we have in Jesus,' 'Tis so sweet to trust in Jesus' and 'God be with you till we meet again' and were able to say 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.'

As we look round the cemetery, we see many graves on which have been placed a pot or a cup. This is done by those who quite truly believe that returning spirits will be angry should they not find means of refreshment. Their belief in spirits and demons is deep seated, and their fears are just as real as our aches and pains. Ridicule is no remedy.

We covet earnestly your prayers. May we ask that you be definite in your prayers? The Scripture says, 'Pray without ceasing.' Pray for the work in Matero Suburb, that it may be expanded and that we may be successful in obtaining a room in which to meet. Pray for the work in the Medical School, that the young men who show interest now may truly receive the Lord to be their Saviour.

Pray for the work in Chilenje, that a strong assembly may grow in grace and knowledge of the Lord. That they too may have a vision for their own people. Work without vision will perish.

Pray for the work in the children's hostels, where we are still permitted to go every week.

Remember Bro. Pierce and his family in your prayers, that their health be maintained and that his journey to Fort Jameson will bear fruit for the Lord.

Pray for us, that we may be given wisdom in the Lord's work; that a harvest shall be reaped, and that seed be faithfully sown.

Think of the orphan work at Sinda, that these who are growing to young men and women may rise up to be great servants of God.

Sometimes we hear that people at home will not listen. We may even make that our excuse for failing to speak. But the Lord listens. There is no excuse for failing to speak to Him. May the Lord give us blessing in our service for Him that we may follow His example 'He went through the cities and villages, teaching, and journeying toward Jerusalem.' One said unto Him, 'Are there few that be saved?'

Beloved, let us seek the few.

FRANK & NANCY MURPHY.

A WELCOME TO CLEVELEYS

Once again, at a time when brethren are thinking of holidays, may we invite those who visit this area to have fellowship with us in Cleveleys. We meet in the Co-operative Hall, Beach Road.

Breaking of Bread is at 10.30 a.m. and the evening meeting normally 6.30 p.m., although this is sometimes made later to suit the convenience of visiting brethren.

There is a good tram service either along the promenade or from North Station, Blackpool to Fleetwood; also from Blackpool to Thornton Gate. All these trams, and in the other direction, all those from Fleetwood, pass Beach Road, the stop at which to alight. The hall is then over the main road and approximately thirty to forty yards up Beach Road.

We suggest you allow yourselves fully half an hour to travel from Blackpool during the busy holiday season. We add to this the conviction that any little effort required to reach our meetings will be well worth while. We already have some good speakers planned for the summer months and look forward to a time of spiritual refreshing with them and indeed with all who come to fellowship with us.

SCRIPTURE READINGS

- June 3: Malachi 3. Acts 18:24 to 19:20.
 „ 10: Isaiah 40:12-31. Acts 19:21-41.
 „ 17: 2 Kings 4:8-37. Acts 20:1-16.
 „ 24: Ezekiel 34. Acts 20:17-38.

APOLLOS

This man excites us to a godly jealousy because he was 'mighty in the Scriptures.' We need such men desperately to-day because the Scriptures are being misinterpreted, misrepresented, and neglected. We have the Roman Catholic insistence on the traditions of the Church, and the sectarian attack by means of the 'higher criticism' on its meaning and its inspiration. Even those who insist most strongly on its verbal inspiration seem to avoid its plain statements.

Apollos had the advantage of a good education, and, being an Alexandrian Jew, this was probably the finest obtainable, for at Alexandria Jewish and Greek learning met. This instruction concerning the Christ he received by word of mouth. Some had carried the news of

His holy life, shameful death and glorious resurrection from Jerusalem. Somehow the way of salvation of the individual and the miraculous outpouring of the Holy Spirit at Pentecost had not reached him. Thus when Aquila and Priscilla heard him in the synagogue at Ephesus they must have been astonished and delighted with his powerful and eloquent contention for Christ. They would be disappointed, however, that he had not got the further necessary instructions.

We suggest he would be unaware of the widespread work of the apostles and other preachers of the Gospel.

When a man of this calibre and attainments is willing to learn there is no difficulty in giving him further revelation.

Aquila and Priscilla, therefore, found him a ready and intelligent listener. He recognised the truth and threw overboard any preconceived ideas he had. His identification with the Church at Ephesus would be a great acquisition of strength to the cause there, and would have something to do with Paul's subsequent success in the whole province of Asia. It seems strange that the twelve men Paul discovered on his next visit had had no connection with the church, but communications would be limited and the town one of the biggest in the world.

They may have learnt from Apollos prior to his further enlightenment and lost touch with him, or have had the same word-of-mouth instruction he had first heard, but from other sources. We must remember John Baptist had world-wide influence among Jews.

We do not know why Apollos wanted to go to Corinth. He may have learned of the apostle Paul's work there and possibly the need for stabilisation of the church with its growing pains. He was recommended by his Ephesian brethren, and we suppose with reluctance, but goodwill, to Corinth. His outstanding gifts made entrance to any synagogue easily possible.

He took his stand uncompromisingly for truth. Argument of the right kind has been a very important means of spreading Christianity. It brings the reasonable soul to acknowledgment and obedience, and the obstinate to opposition. The indifferent remain unaffected, alas!

Apollos's work at Ephesus was first

with the Jews whom he mightily convinced and powerfully confuted. This indicates intellectual and debating ability. He would be faced with strong opposition and skilful if not artful argument, ending in violent and abusive opposition. There are two points mentioned: (1) His effect on the Jews; and (2) his help to the Church. The latter is reflected again in Paul's letter to Corinth, where we find keen personal attachments (1 Cor. 1:12) and much successful work (1 Cor. 3:5). There is an interesting sidelight on Paul's relationship with Apollos in 1 Cor. 16:12, where we see Paul wishing him to go to Corinth. It is merely a suggestion that Paul had such confidence in his able fellow worker that he thought it would be good for the Church there if he went to Corinth.

Perhaps Apollos felt that the disunity at Corinth, undoubtedly against his own wishes, might be increased or restarted by his going there. The last mention of Apollos is in Titus 3:13, indicating that he was travelling among the Churches, labouring in the Gospel.

There is considerable doubt as to the authorship of the letter to the Hebrews and it is not surprising that some attribute it to Apollos.

It would be reasonable that a man with his natural and acquired capacities should be used thus by the Holy Spirit. He does indeed use our humbler and less directly inspired abilities if we place them at his disposal, for it is true that:

'Every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.'

R. B. SCOTT.

[These Notes were written by Bro. Scott while in hospital. All readers will wish and pray for him a complete recovery. —Ed.]

NEWS FROM THE CHURCHES

Aylesbury.—We rejoice to announce further additions to our number. On Wednesday, May 2nd, two ladies were baptised: Mrs. Sheila Tweedie, wife of our brother Charles Tweedie; and Mrs. L. Chapping, from Wendover, a village four miles from Aylesbury. We have been holding a Bible study in the home of Mrs. Chapping. Our brethren at Kentish

Town as usual very generously provided us with the use of their baptistery. We are in contact with quite a number of people who are interested, and we trust that these may be only the first fruits of a greater harvest.

L. CHANNING.

Blackburn.—It is with great joy that we record another addition—Mr. William Bromley. He had been attending the gospel meetings for a considerable time, and on Lord's Day, April 15th, put the Lord on in His own appointed way. We are looking forward to our new brother being a great help to the Church here. Pray with us that this may come about.

H.W.

Birmingham: Summer Lane.—We rejoice to report two more precious souls added to those that are being saved. On Lord's Day, 13th May, William Henry Rawlings and his fiancée, Elsie Rowlands, were baptised for the remission of their sins. We praise God for them and pray they may have such grace as shall enable them to continue steadfastly unto the end.

FRED C. DAY.

Bristol: Bedminster.—A very happy and profitable time was spent on the occasion of our Church Anniversary services, April 21st and 22nd. Bro. D. E. Harrington, the preacher on this occasion, gave some very searching addresses to both saint and sinner. Gathering the young folk together after the gospel service he gave them a very homely talk, full of wise counsel; and we have reason to believe some impression was made upon them, which we trust will ultimately lead to their surrender to Christ as their Saviour. On the following Lord's Day, April 29th, it was our joy to hear the confession and witness the immersion of one of our older scholars in the school, Pauline Churchill, grand-daughter of our esteemed Bro. Jordan. May she find much in her Lord.

F.W.W.

[In the S.S for March appeared the news of the baptism at Bedminster of a young man who had been a Roman Catholic. Readers will be interested in the following testimony.—Ed.]

A statement by Bro. Cyril Tanner, who recently came out of the Church of Rome, read to those assembled at our Church Anniversary Social Meeting, on April 21st. We might fittingly call it: 'The Road from Rome to Jerusalem':

'If a blind historical instinct led me into the Roman Catholic Church, a broader and more definite knowledge of history, which I acquired in the last year, forced me out of it. I came to realise how ignorant man is of the will of God. I discovered that the Bible is the rule of faith and soon found how opposed it is to the teaching of the Church of Rome, and the glaring con-

traditions between many of the teachings of the Church of Rome and the inspired word of God.

'As regards the sacrificial priesthood, and the constant repetition of the sacrifice of the Cross in the Mass; the absolute necessity of auricular confession to a priest in order to obtain forgiveness of sins committed after baptism; transubstantiation, the invocation of saints and angels; and the extravagant and blasphemous honours paid to the Blessed Virgin, who is practically set forth as more compassionate than her Son, who laid down His life for the salvation of her as well as for others: all are equally unscriptural. Who can read the Epistle to the Hebrews and believe these things?

'The Bishops of the Church of Rome may claim to sit in the seats of the Apostles, but their system is not Apostolic. Christ Himself never demanded enrolment in a Church of those that came to him, nor did He require their adherence to a creed. He simply asked followers to love Him and follow Him. Surely it would be possible to follow Christ and serve Him without the medium of a church at all. I recognised as true Christianity the personal example and service of the man Christ Jesus, and that religion consists not of observances or in submission to an earthly authority, or in the acceptance of a code, but in a living person, the man Jesus of Nazareth.

'Yet a follower of Christ must find the necessity of communion and fellowship with others. It was under this conviction that I became a member of the Church of Christ.

'May it please God that soon the hour may arrive which all true christians so earnestly desire, when there shall be one flock under one Shepherd, and one mediator, the Lord Jesus Christ.

'I thank God for all His providential dealings with me and I implore Him to direct me and sustain me in His paths and ways.'

CYRIL TANNER.

Newtongrange.—Rejoice with us in the salvation of two souls! On 15th April, William Watson, and on 29th April, Mrs. Dorrance, obeyed the Lord's command to the repentant sinner who believes in His Name, and were immersed into the name of the Father, and of the Son, and of the Holy Spirit. Again on Lord's Day, 13th May, we rejoiced to witness the demonstration of a good conscience towards God when Winnie Black was baptised into the Name. We praise God for His goodness to men and give Him all honour and glory in these mighty works of salvation.

Peterhead.—On Lord's Day, 22nd April, our young brother Norman Bowie, only son of Bro. and Sister James Bowie, Aberdeen, obeyed His Lord and was buried with Him in baptism. Bro. Alk Strachan preached the gospel in a well-filled hall. Again on 4th May, our hearts were filled to overflowing. Chrissie Strachan, aged 15, daughter of Bro. and Sister Willie Strachan; Flora Reid, 16; and Margaret Tocher, 16, decided to walk with Him. These young sisters are pupils from the Sunday School. Bro. Jack Stewart preached the Gospel.

To God be the Glory.

A. STRACHAN.

South Africa: Woodstock, Cape Town.—

On 10th April, 1956, we witnessed the scholars of our Bible School receive their annual prize books. This was the school's eighteenth anniversary. Some of the children voluntarily recited texts from the Bible, others sang choruses, after which light refreshments were served. Then on 15th April, due to the efforts of the church meeting in Lansdowne, about thirteen miles from our assembly, we witnessed a young man confess the Lord Jesus and united with Him in baptism. Encouraging words on the importance baptism plays in the saving of souls were expressed. We pray that these 'seasons of refreshing' may more earnestly provoke us to a greater zeal for God, realising more than ever before that the 'Harvest is plenteous' and in hopes that we shall reap while it is called to-day.

T. W. HARTLE.

Wigan: Scholes.—Since the beginning of January, Bro. Allan Ashurst has been labouring with the Church. He has spared no effort in preaching, exhorting, teaching the young in his own home, and regular visitation. We have found in him a whole-hearted desire to bring before all the knowledge of Jesus Christ as Saviour. Having a firm grasp of the Scriptures, he has proved himself a worthy servant of Christ.

The Church of Christ at Scholes commends our young Bro. Allan Ashurst to all the Saints. Our prayer is that God will richly bless him and his wife and family and that through him, many souls may be brought to a knowledge of the truth, as it is in Jesus Christ.

R. RATCLIFFE.

Wigan.—Alexander Duncanson became a Christian on Friday, 11th May. Bro. Bill Hurcombe baptised him at 4.45 p.m. (the same hour), before witnesses at Argyle Street, Hindley.

Alex. is an orphan of Scottish blood, reared in a Methodist Home in London. He is 22 years old. Recently his fiancée was killed by a car. In his distress Alex. decided to walk the roads. Eventually he arrived at Ormskirk where the police

found him exhausted in a field, and took him to hospital, where Bro. Brian Stevens works as a nurse. The Stevenses took him into their home, where he learned the gospel. He was convinced, yet his love for amateur sport held him back. He felt that he could not adequately serve the Lord and at the same time partake in sport.

On Friday, 11th May, when he was accompanying me on a visit to Hindley, Alex. told me that he had decided to give himself unreservedly to the Lord, and wanted to be baptised as soon as possible. We went straight to Argyle Street, where he was immersed.

'God gave the increase.' Praise the Lord!

'God moves in a mysterious way,
His wonders to perform:
He plants His footsteps in the sea,
And rides upon the storm.'

Alex. is meeting with the brethren at Scholes, Wigan.

ALLAN ASHURST.

Germany: Munich.—Brother Fausto Salvoni is in Germany. He was a Roman Catholic priest 20 years and taught for some time at the Catholic University in Milan, Italy. He has been a member of the body of Christ about five years and is a very courageous and humble servant. Although an Italian he speaks good German as well as many other languages.

At present he is conducting a series of meetings for seven churches in Germany. He spoke last week to overflow crowds in Heidelberg and was to speak this week in Augsburg. However, at the last minute the Roman Catholic officials forced the owners of the Public Hall to break their contract with our brethren. The meeting could not take place. The Lord willing it will be conducted in June under a gospel tent.

Bro. Salvoni is to preach for us during the first week in June. We are thankful for our house of worship where we can meet without fearing such breach of contract. Our large auditorium will soon be in such condition so as to accommodate several hundred visitors. We can also have our loud-speaking system connected with our small auditorium for the overflow.

Munich is one of the strongest Roman Catholic cities in Germany. Cardinal Wendel's headquarters is here and two-thirds of the population are Roman Catholic.

We plan to give this meeting as much advertisement as possible, for we believe much good will come from it. We ask for your prayers in this effort, that the Lord will be with us and that we may conduct ourselves in the most Christian manner possible.
May 14th, 1956.

OBITUARY

East Kirkby: Beulah Road.—With much regret we announce the passing of our sister Aileen Wood, on Lord's Day, May 6th, at the age of 30 years. The daughter of our Bro. and Sister Charles Wood, Aileen had suffered much from ill health ever since childhood and only those nearest and dearest to her knew the full weight of this cross which she had borne without murmuring. She was added to the Lord's Church in her youth, about sixteen years ago, and was present at the Lord's Table as much as her health permitted. We know that her mind was stayed on God and her trust was complete, so that now as she has passed to her rest, the grand consolation and hope remain that she will, with her loved ones and all the faithful 'be for ever with the Lord.' We commend her parents, brother and sisters to the comfort and consolation of the God of Mercy and of Love.

The service was held in the Beulah Road meeting house, on Wednesday, 9th May, and our sister laid to rest in the New Cemetery at Kirkby, Bro. Lance Frith, of Fleetwood, officiating.

T. WOODHOUSE.

Bro. and Sister Charles Wood wish to express their thanks and appreciation for all the kind letters of sympathy sent to them by the brethren in their time of sadness. These have been of much help and comfort to them and the writers will doubtless understand if it is not possible to reply personally to all.

Glasgow: Hospital Street.—We are sorry to record the passing of our dearly beloved brother in the Lord, A. H. Odd, at the age of 85 years. All his life he was devoted and active as a follower of his Lord and Saviour, and stood firm at all times for what he believed His word taught, no matter what it cost him. He was also a splendid teacher of the word and enabled many to be active servants of the Church and to proclaim the gospel. Many can testify to his great worth. During 1947, Bro. Odd left the Church of Christ at Admiral Street, Glasgow, as the result of digression from the word, and joined the Church of Christ at Hospital Street. During his closing years he was severely put to the test, for age brought many troubles. These he bore patiently, never grumbling nor complaining, remaining faithful and longing for the time to be with the Lord he loved and served so well.

In Hendersons, Cambridge Street, funeral parlour, Bro. D. Dougall officiated and spoke of his worth as an active and faithful servant to the end, and said all would do well to follow his shining example. At the graveside,

Bro. A. Smith officiated and said we had laid to rest one whose faith and life of service made him sure of a glorious resurrection. All near and dear were commended to the God of all comfort in such an experience.

A. B. MORTON.

Nelson.—We have received the following appreciation of our late Bro. Harry Haynes, who fell asleep in Jesus on 27th April.

I write in humble tribute to the memory of one to whom the Churches in East Lancashire owe a deep debt of gratitude. Harry was immersed in 1915 at the age of 17. He was soon called upon to bear his cross during the first World War, when he pleaded as a C.O. and in consequence spent two years in H.M. Prisons at Wormwood Scrubs, Wakefield and Walton. From 1918 onwards he threw himself wholeheartedly into the work of the Church. He held office as secretary, treasurer, deacon, precentor, Sunday school teacher, and was an ardent supporter of Overseas Missions and the Band of Hope. Perhaps as a Bible teacher and sick visitor he was best known. He would spend many hours ministering to the sick, encouraging the weak, and generally doing just what he thought his Lord expected of him. He was a great lover of the countryside and many of us remember happy hours on rambles, the occasional open-air service and the hymn-singing as we turned for home.

It is largely due to his foresight that the Burnley Church is so strong in preaching help to-day. The soundness of his Biblical teaching made him a forthright defender of the plea and position, and he would talk well into the early hours with anyone who would listen.

In 1952 he felt a need to help forward the work in Southfield Street, Nelson, where there was more scope for a man of his type. And so in due course he, with his wife and children, took up membership there.

Ill health continued to dog him and since October, 1955 he was no longer able to attend the meetings. Since then until April 27th, when he passed away, he endured his affliction with humility and the patience which he exhibited throughout his Christian life.

Evidence of the esteem in which he was held was shown by the many people from Burnley, Nelson and Southport who attended the interment at Haggate Baptist Burial Ground.

To his sorrowing wife and three children, all members of the Nelson Church, we offer our heartfelt sympathy. 'Blessed are the dead who die in the Lord.'

CLIFFORD S. SLATER

COMING EVENTS

Aylesbury.—Gospel Mission, for two weeks, June 16th-July 1st, conducted by Bro. Clyde Findlay, from Scotland. Meetings: Lord's Days, June 17th, 24th, and July 1st, 6.30 p.m.; Tuesday, Wednesday, Thursday, June 19th-21st, and 26th-28th, 7.30 p.m.; Saturdays, June 16th and 30th, 7.30 p.m.

Rally: Saturday, June 23rd: 3 p.m. Open Forum, 5 p.m. Tea, 6.30 p.m. Gospel Meeting.

Accommodation can be arranged for all visitors. Write: L. Channing, 9 Ripon Street, Aylesbury, Bucks.

Come and spend a profitable holiday, working in the Gospel, experiencing warm fellowship, enjoying beautiful country.

A FURTHER INVITATION

Edinburgh.—Thursday lunch-time meeting for prayer and Bible reading is held in Room 5 above the National Bible Society bookshop, George Square, from 1 p.m. to 1.30 p.m. Christians from Newtongrange and Tranent meet there and we have recently been joined by Bro. Clyde Findlay (U.S.A.). Why not make time to partake of some spiritual food on this day? Bring your friends too, for the meeting is informal and open with opportunity for questions. A. J. BROWN.

CHANGE OF ADDRESS

Mr. Thomas Cooper, c/o Weir, The Mill, Castleary, By Bonnybridge, Stirlingshire.

In an accompanying note from the Dennyloanhead Church, Sister Bethia Davidson writes: 'Bro. Cooper is still carrying on the good work here at the age of 79 years. He keeps wonderfully well, but we have no prospects of anyone to fill his place. However, the future is the Lord's. We have an average attendance of eight. Please remember us in your prayers.'

CHANGE OF ADDRESS

Newtongrange.—A. J. Brown, Secretary, 19 Barleykneave Crescent, Gorebridge, Midlothian.

ACKNOWLEDGMENTS:
EVANGELIST FUND

We gratefully acknowledge receipt of the following subscriptions to the Evangelist Fund:

Receipt No.	£	s.	d.
1183		7	6
1184	135	0	0
1185	100	0	0
1186		10	0

R. McDONALD (Treasurer).

TUNBRIDGE WELLS BUILDING
FUND

The sum of £2 has been sent by an anonymous disciple, accompanied by these words: 'A brother in Christ, Beulah Road.' We give thanks to God for the 'love of the brethren' which prompted this gift.

On behalf of the Church,

K. J. L. SPENCER

A. E. WINSTANLEY.

LEFT OUT

Nations are puzzled,
Laden with fear;
All seems just darkness
Year after year.

Planning and scheming
Don't seem to bring
Peace and contentment,
Joybells that ring.

Millions are asking,
"What's it about?"

There is an answer—
GOD IS LEFT OUT.

From *Poems of Purpose*.

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Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

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