

The SCRIPTURE STANDARD

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

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GOD'S PLAN FOR UNITY

By request we are publishing substance of lectures given on above at Hindley Bible School, held June 5th to 10th, 1954. The first is by Editor of *Scripture Standard* on—

Unity by Redemption.

THESE lectures are based on Ephesians 2 :11-22. This epistle is regarded by many as a circular letter intended for many Churches, and not for one local assembly only. It is claimed that 'at Ephesus' is not found in some ancient manuscripts : and the fact that there are no personal greetings in it supports that view. One thing, however, is certain, the Church of which Paul wrote was far bigger than any local assembly ; it included all local assemblies wherever found. 'The Church which is his body, the fulness of him that filleth all in all' (Ch. 1:22-23) ; 'A holy temple in the Lord' (2 :19-22) ; 'Christ also loved the Church and gave himself for it' (5 :25-27).

The theme of this epistle is—

'One in Christ Jesus'

He shows how God 'hath blessed us with all spiritual blessings in heavenly places in Christ' (1-3). Note, blessings are found not only in Christ, but in heavenly places in Christ. It is as when climbing a mountain we get above the dust and smoke and fog and get clearer views ; so when we mount up into the heavenly places in Christ we see more clearly the treasures that are found in him. The phrases, 'In Christ,' 'In the Lord,' 'In him,' 'In whom,' are found about thirty times in this letter.

Writing in the Revised Version of the New Testament, Bishop Westcott said : 'He who has mastered the meaning of these two prepositions now truly rendered "into the Name," "In Christ," has found the central truth of Christianity. Certainly I would gladly have given the ten years of my life spent on the revision to bring only these two phrases of the New Testament to the heart of Englishmen.'

The Revised Version of Matthew 28 : 19 reads, 'Baptising them into the name of the Father and of the Son and of the Holy Spirit.' If there was no other word about baptism than that it makes it of tremendous importance. It brings the believer into union, communion, fellowship, with Father, Son and Holy Spirit. Is that a non-essential?

My theme is 'Unity by Redemption.'

Paul shows how 'the middle wall of partition' has been broken down, and Jew and Gentile, between whom there had been the bitterest prejudice and rare hatred, had been made one. The great mystery now revealed is 'that

the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel (3 : 4-6).

There is no colour bar, or special privileges for the Jews or any other race. 'There is neither Jew nor Greek, there is neither bond nor free . . . Ye are all one in Christ Jesus' (Gal. 3 : 26-29). Those once far off have been 'made nigh by the blood of Christ.'

The word translated redemption is found ten times in the New Testament ; once it is translated deliverance (Heb. 11 : 35). It means deliverance by payment of a ransom ; and implies bondage, captivity, debt. When the Lord Jesus told the Jews that the truth would make them free, they were indignant : 'We be Abraham's seed and were never in bondage to any man.' Like other folks they had convenient memories. The Lord might have reminded them of the time when their ancestors were slaves in Egypt, making bricks under the taskmaster's whip. He might have spoken of the long captivity in Babylon, when they 'wept and longed for Zion.' He might have told them that even then the Imperial Roman Government had its heel upon their necks. But instead of arguing about political freedom, he made a statement which makes slaves of all : 'Whosoever committeth sin is the servant [slave] of sin' (John 8 : 32-34). Paul wrote : 'He to whose service you give yourselves is your real master, whether sin whose end is death, or obedience whose end is righteousness,' and Peter states that 'of whom [or what] a man is overcome, of the same is he brought in bondage' (2 Pet. 2:19). That brings us all in, for 'All have sinned and come short of the glory of God.' By sinning we forge a chain that binds us fast ; we incur a debt to God we cannot pay. 'Lost, undone by our transgressions . . . debtors without hope to pay.'

Our first need is pardon, deliverance. Imagine a man in prison under sentence of death, and hoping for a reprieve. The cell door opens and the governor of the jail enters, and says, 'I have brought you good news.' How the prisoner's face brightens. But when the governor says, 'A rich relative has died and left you all his fortune,' his countenance changes, and he cries, 'Bother relatives and fortunes. I want deliverance from this place and the fate that awaits me.' Henry Drummond well said : "To surround captives with statues and pictures, to offer them that are bound a higher wage, or a cleaner street, or a few more cubic feet of air per head, is solemn trifling. It is a cleaner soul they need ; a purer air, or any air at all, for their higher selves. And where the cleaner soul is to come from, apart from Christ, I cannot tell.' Nor can anyone else.

'He breaks the power of cancelled sin,
He sets the prisoner free ;
His blood can make the foulest clean,
His blood avails for me.'

The Price Paid.

Jesus came 'to give his life a ransom for many' (Matt. 28 : 30). We were 'not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot' (1 Pet. 1 : 18-19). The value of that sacrifice is to be measured not only by the sufferings he endured—and these were beyond all calculation—but by the dignity of the sufferer. 'The blood of Jesus Christ his [God's] Son.' 'If the blood of bulls and of goats . . . sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' (Heb. 9 : 13-14). 'How much more?' Who can answer and estimate that?

After His resurrection, Jesus said : 'Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day ; and that

repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem' (Luke 24 : 46-47). At the first proclamation in Jerusalem three thousand accepted the King's terms of pardon, and believing, repenting and being immersed, were set free. Writing to believers in Rome, Paul said : 'Ye were the slaves of sin, but ye have obeyed from the heart that form of doctrine which was delivered you : *being then made free from sin*, ye became the servants of righteousness' (Rom. 6 : 17-18).

So once far off from God, we are made nigh to him by the blood of Christ, and we are made nigh to each other. 'If we walk in the light, as he is in the light, we have fellowship [union, communion] one with another. and the blood of Jesus Christ his Son cleanseth us from all sin' (1 John 1 : 7).

Being redeemed we are not our own, we have been bought with a price (1 Cor. 6 : 19-20). Don't you think that many of us seem to be playing at redemption? We want all that the Lord can give, and to give as little as we can in return for all His benefits and blessings. Being *one in Christ* we are one for time and eternity. Earthly relationships end at the grave ; but 'whether we live therefore or die, we are the Lord's.'

Our Future Redemption.

In Eph. 1 : 14, Paul speaks of 'the redemption of the purchased possession' ; and in 4 : 30, exhorts us not to grieve 'the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' To the Romans he wrote, 'Ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body' (8 : 23). The redemption in Christ deals with the whole person, 'spirit, soul and body' ; it begins with the spirit and ends with the body. 'When this corruptible shall have put on incorruption, and this mortal shall have put an immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory' (1 Cor. 15 : 54). John saw 'a great multitude, which no man could number, of all nations, and kindreds and people, before the throne, and before the Lamb, clothed with white robes, and palms in their hands' ; and of them it is written : 'These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. . . He that sitteth on the throne shall dwell among them. They shall hunger no more ; neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe all tears from their eyes' (Rev. 7 : 9-17).

There will be perfect fellowship there and then.

'Holy, Holy, Holy, is what the angels sing,
And I expect to help them make the courts of Heaven ring ;
But when I sing redemption's story they will fold their wings.
For angels never felt the joys that our salvation brings.

'So although I'm not an angel, yet I know that over there,
I will join a blessed chorus that the angels cannot share ;
I will sing about my Saviour who upon dark Calvary,
Died to pardon my transgressions, died to set a sinner free.'

Shall we share in that chorus? God grant that through His grace we all may.

W. CROSTHWAITE,

THE POWER IN THE WORD

HERE is a report (writes W. R. Walker in *Christian Standard*) of an experience in the ministry of J. T. H. Stewart, an intimate friend of my father, L. G. Walker, both of whom left the Methodist Church to proclaim New Testament Christianity. I knew Brother Stewart well and have heard him tell about this incident more than once.

From 1906 to 1908, he served our Church at Georgetown, Ill. During that time certain Churches there had a 'union meeting' in which Bro. Stewart was not invited to share. One Sunday afternoon a special service was held in which a number of babies were to be 'baptised.' General invitation to attend this ceremony was extended to the community. Bro. Stewart went. A section of the Church was reserved for mothers who desired their babies 'baptised.' A number of women, with children dressed in white, occupied those seats. The presiding preacher stated they would begin with a 'testimony meeting.'

After several 'testified,' a lull gave Bro. Stewart an opportunity. An usher brought a bowl of water to the pulpit, which the preacher placed in front of the Bible, and gave a significant glance toward Stewart. Seizing the challenge, Bro. Stewart arose, saying:

'Brethren, I am glad to be here this afternoon and have part in this testimony period. I appreciate the sincerity of the good folk who expressed themselves. I've nothing of my own to add, but I note that none of them read from God's Word. I think it always proper to have something from the Bible read in God's house. I should like to read Jesus' commission recorded in Mark 16:15-16: "Go ye into all the world and preach the gospel to every creature. [Here he paused and looked for a moment toward the mothers and babies.] He that believeth [a moment's pause again] and is baptised shall be saved."

'Another passage bears on this subject in Acts 2:37-38: "Now when they heard this they were pricked in their hearts [another pause, and gaze directed to the mothers and babies] and said to Peter and the rest of the apostles, Men and brethren, what shall we do? Then said Peter to them, Repent [again he stopped a moment, and looked at the candidates for baptism] and be baptised every one of you in the name of Jesus Christ for remission of your sins, and ye shall receive the gift of the Holy Ghost."

"There is another passage in connection with the subject, Acts 8:36-38: "And as they went on their way they came to a certain water [Stewart turned and looked at the bowl] and the eunuch said, See, here is water; what doth hinder me to be baptised? . . . And he commanded the chariot to stand still and they went down both into the water, both Philip and the eunuch [Stewart removed his glasses, wiped them and continued. At that, he said, every eye in the house was directed at the bowl on the pulpit.] . . . And when they were come up out of the water . . . he went on his way rejoicing."

With that he sat down, not having said a word except what he had read.

The presiding minister, face flushed with anger, rose and said, 'We shall now baptise these children.' The mothers were to arrange themselves in front of the pulpit during the singing of a hymn.

Bro. Stewart closed his narration of that day's experience by saying: 'They sang every stanza of that hymn, but not a mother moved from her place, and not a baby was baptised that day.'

Who can say God's Word has lost its power? —*The Truth, U.S.A.*

DIGRESSIONS FROM ORIGINAL POSITION AND PLEA

SOME digressions or departures of the 'Churches of Christ in Great Britain' from their original 'Position and Plea' (pleading for a complete return to New Testament teaching, and holding the Word of God alone as a basis for Christian Unity).

1. They no longer co-operate for 'evangelistic purposes only,' but have instituted many and various committees, with a Central Council to control and co-ordinate the work of the various committees in carrying out certain projects and programmes, which often have little real connection or bear little relation to the work of 'preaching the gospel' and edifying the Churches, and often co-operating with the sects, rather than with Churches of Christ.
2. They have joined with Church Councils, local, national and world-wide, set up by other religious communities, and have copied them in many unscriptural practices and imbibed much of their unscriptural teaching, as noted below :—
3. Creation of a clerical or professional ministry. Many Churches acknowledging one man as the Minister and thus making the distinction of clergy and laity, nowhere taught in the New Testament.
4. The acceptance of women as public teachers and preachers and even presidents at the Lord's Table.
5. An 'open platform' for other than our own preachers—'ministers' or 'professors' belonging to various colleges, religious councils and other institutions.
6. Institution of the 'F.O.Y.' on national lines, following the ideas and practices of modern youth, uncontrolled in some cases by a majority of Church members or by the Church Oversight. Youth clubs, Scouts and Girl Guides, Brownies, etc. (of military origin and design), having principles and practices not conducive to good and honourable Church membership. With what ideas and desires do these young people come into the Church, if ever they do come in?
7. Women's meetings, co-operating with those of other bodies, adopting many of their unscriptural practices, and—desiring to be modern—become the medium of many innovations brought into the Church by leaders who wish to introduce them.
8. Instrumental music in Church worship, even at the 'Breaking of Bread.'
9. Overdale College, which encourages a lot of these 'departures,' and imparts teaching of a modernist character, throwing doubt and suspicion on the Bible as the Word of God, even the Divinity of our Lord, admitting the 'possibility' of His making mistakes; discrediting many Old Testament stories as dreams, allegories, myths, instead of historical facts; teaching and encouraging Churches to accept, like most nonconformist Churches, the Church of England Calendar, with all its annual festivals, arising from pagan festivals, concerning which the New Testament is silent.
10. Objectionable ways of raising money for Church purposes. (We have had to protest against this to our District Sunday School Committee).
11. The tendency (if not the actual practice) towards both open collections and open communion.
12. Institution of 'special days' as Women's Sunday, Youth Sunday, Mothering Sunday, Harvest Festival, and Flower Services, special services for

many social and industrial outside organisations. In the official Reading List for the Churches, over a score of Sundays regarded as 'special' are provided for. If we take in all these and all the festivals on the Church of England calendar, there will be few, if any, Sundays left in the year which are not 'special.'

13. The nature and character of our own literature and official Magazine today does not represent truly the Churches of Christ, but savors much of Church of England doctrine, Methodists and others, and gives their news.

RESURRECTION AND ASCENSION

WE do not look for the doctrine of man's ascension to Heaven on the face of the sun, or on the moonbeam, or on the surface of the loud sounding sea, or on the golden fruitage or melting vintage of the year, or on the sapphire sky, or shining surface of gems and jewels. No, if we would hear the most charming voice on man's ascension to Heaven, after which he sighs, we must fall back upon the Bible, the grand contour of which is traced in an outline of three consecutive ages, as follows:—

1. The Patriarchal.
2. The Jewish.
3. The Christian.

Now, an ascension to Heaven is not an exclusive characteristic of any one of them. On the contrary, during these three ages we have had three instances of translation—one from each, namely:

1. The translation of Enoch.
2. The translation of Elias.
3. The translation of Christ.

To pious men, who walked by faith, it has been intimated by the Most High in all ages that there remained for them on high a rest. An ascension to Heaven then is not contrary to the experience of the ages that passed away before the age of Christ. A religion that would meet the necessities, and the highest desires, and best wishes of man, must embody an ascension to Heaven as one of its vital elements, or leave man, like an eagle without wings, gazing on the sun.

A translation is but a co-relate doctrine of one of our most celestial instincts—that of beholding all the works of God, and of drinking into the blessed fellowship of angels and the spirits glorified, as the reward of virtue and faith in Christ. And if in Adam we are carried down to death and hell, do we reason ill when we reason analogously and say that our great redemption should embody the counterpoint doctrine and disclose in Christ a heavenly ascension?

God's reason for taking the Messiah to Heaven are the following:—

1. To prove His Messiahship.
2. To convict His enemies of sin.
3. To elevate our faith to Heaven.

Christ's own reasons for ascending to Heaven were these, viz.:—

1. To appear there in our behalf.
2. To be constituted formally King and Priest.
3. To receive the Holy Spirit.
4. To bless His Church and create His ministry.
5. To obtain universal government.
6. To prepare mansions for His people.
7. To glorify God by the preached Gospel.

Though not belonging to the logic of our discourse, we may ask, nevertheless, will He come again? This is more than a possibility, or even a high probability. It is a joyful certainty.

1. He came once for sinners;
Will He not come again for His saints?
2. He came to suffer;
Will He not come to reign?
3. He came in grace;
Will He not come in glory?
4. He came for fleshly Israel;
Will He not come for the spiritual Israel?
5. He came to bear the Cross;
Will He not to wear the crown?
6. He came to sow;
Will He not come to reap?
7. His jewels are all here;
Will He come to collect them?

It is infinity to unity that He will come. It is a revelation He will come.

1. The pious were waiting for His first advent;
Let us wait for His second.
2. They prepared for that;
Let us prepare for this.
3. The prophets gave the signs of His first advent;
The Apostles gave the signs of His second.
4. The wise of the Jews understood those;
Let us search for these.

"For the Lord Jesus Himself shall descend from Heaven with a shout, with the voice of an archangel and the trump of God, and the dead in Christ shall rise first." Then we who are alive and remain shall be changed, and caught up together with them to the clouds, to meet the Lord in the air, and so shall we be for ever with the Lord.

WALTER SCOTT (A Restoration pioneer).

FAMILY CIRCLE

conducted by Harold Baines.

I WOULD like first of all to express my thanks and appreciation to those of you who attended the Bible School at Hindley and were kind enough to express your appreciation for my humble efforts in 'Family Circle.'

Writing is like 'casting bread upon water'; it is seen 'after many days.' It doesn't always look as you think it would when in print, and one often feels one could have expressed it better in words spoken. However, I feel grateful to all of you who read my efforts and derive benefit and interest from them. To God be the glory.

I have this month a story by Arthur Daniells, of the Bedminster Church (Bristol), written for the children, and it is called 'Clay Tablets.' I have an idea that more than just 'children' will enjoy it.

I have also in course of preparation a 'Story of a Sunbeam' for our children, and in case the menfolk feel they are being forgotten, I have also in hand an article on Singing and the Human Voice, all of which will appear in due course (D.V.).

THE CLAY TABLETS.

CAN you remember the day that you commenced school? I remember my first day quite clearly—although it is now many years ago.

First, I learned to write with a slate and slate-pencil ; then afterwards, with pencils, and crayons on paper. When I used ink at a later time, I remember the mess I made on my fingers with the ink. (However did I get ink on the tip of my nose ?)

Children have not, however, always learned to write with pencils and pens. Early methods have been discovered at the excavations taking place on the site of the ancient City of Babylon. When attending school somewhere about 3,000 years ago—schoolboys found, just inside the classroom, a large tub containing a lot of soft clay. Each boy secured for himself a handful, and took it to his bench or desk. Then taking a small lump he rolled it out in a flat cake—like mother does when making pastry for a tart or pie.

Next, he selected a small stick having a flat side but a sharp edge. With this instrument he now makes peculiar square marks in long lines on his clay 'cake' or tablet. These marks are letters and words, although they are not shaped anything like the letters and words with which we are familiar in this country.

Sometimes the letter or word was printed over and over again—just as we do until we are able to form letters and figures correctly and quickly.

When the tablet was completed, the little boy then showed it to his master, and if the work was done badly the master squeezed the tablet into a ball, and handed it back to the boy, who commenced the process again.

If, however, the lesson had been well done, the master slipped the tablet into the oven, where it was baked hard, and became a permanent record of the lad's industry.

It is such tablets, showing the boy's lessons, with sentences and words repeated over and over again, which are being discovered in Babylon, and which tell us how the ancients taught their children to write and read.

Our minds should be something like those clay tablets. When the lesson is a good one, it should be permanently fixed in our minds to become a treasure to delight and instruct us for the whole of our lives.

THE ALPHABET OF SUCCESS.

Endure hardship patiently,
Fight life's battles bravely.

THERE are three Christian virtues revealed in our two letters this month—Endurance, Patience and Courage. These are virtues that should appeal to everyone of you. We in Yorkshire have a saying, 'What can't be cured must be endured,' and the ability to put up with things patiently which you cannot alter is a cardinal virtue of manhood, and womanhood, too ; it reveals character of a high order.

Patience has never been the writer's strong point, especially in youth, consequently one can appreciate the impatience of youth, that desire to get things done, the impulse to throw off the restraint that older people seem to put on to us, but as we grow older we learn the value of patience.

Psalm 40:1 tells us that David 'waited patiently for the Lord.' We often wait 'for the Lord,' but how often do we wait patiently? God seems a slow worker to we impatient mortals. He has all Eternity to work in, while we have just a few fast fleeting years, but we need to remember, in life there is no going back to remedy mistakes, therefore patience and endurance are two of life's disciplines a wise God imposes upon us.

Finally, courage, that quality that enables us to 'fight against odds.' It is easy to find courage to fight on when we are on the winning side ; it is when the odds are against us that courage comes to our rescue, and if we

are persons of endurance and patience, courage comes more easily. So shall we each, young and old, try to develop these Christly characteristics.

MY wife tells me women like poetry, so here are two pieces from the pens of two of my favourite writers, Elsie Campbell and Edna Roughley.

A HOUSEWIFE'S PRAYER.

MAKE me a thankful woman, Lord,
I have so much to thank thee for ;
The sweet and precious company
Of my beloved family
Who share my hearth and board.
And for this comfortable home
To which my friends can always come
And find an open door.

And when sometimes I'm feeling tired
With all the endless jobs to do—
The cooking, cleaning, washing-up—
So many duties to get through,
Help me, instead of wearying,
To think of all the joys they bring—
The rich delights which they afford,
And, for these tasks, to thank Thee,
Lord.

ELSIE S. CAMPBELL.

LITTLE MOTHER.

SHE rocked her body and began to sing—small hands clasped round the doll, a ragged thing ; and o'er its sawdust shoulders fell her hair, down like a rippling curtain, gold and fair. An ugly doll with one eye missing, though . . . 'twas plain to see her young heart loved it so.

Then came a straying dog with one clipped ear, and as he snarled the child's eyes showed her fear. She stood, defiant and yet terrified, but fell not one step back, nor even cried ; and as she held the doll within her arm, her mother-courage triumphed o'er alarm. Her tiny body quivered, then was still. It was as though the dog could sense her will, strong and unyielding, for he ran away, and left the little mother to her play.

Lover of little children, grant that she, a lovely child, may ever walk with Thee. Teach her to live with courage through the years, to walk with laughter through a mist of tears. Give her the vision of another's needs—the will to translate dreaming into deeds.

EDNA ROUGHLEY.

SCRIPTURE READINGS

- August 1: Isaiah 5:1-12; Mark 12:1-17.
 .. 8: Deuteronomy 11:13-32;
 Mark 12:18-40.
 .. 15: Daniel 9; Mark 12:41 to 13:23
 .. 22: Daniel 7:1-14; Mark 13:24-37.
 .. 29: Exodus 12:1-17; Mark 14:1-17.

Parable of the Wicked Husbandmen (12:1-12).—Parallel passages Matt. 21: 33-46, Luke 20:9-19. Probably this parable was spoken on the Tuesday of the last week of our Saviour's earthly life. It is so clearly a picture of the Jewish rejections of God's messengers through their his-

tory that it was obviously intended rather to force upon the minds of the religious leaders their abominable guilt than in any way to obscure it to all but willing minds. How often a story told will bring home some truth otherwise not so clearly grasped. Even some of the listeners were moved to name the punishment for the wickedness of the husbandmen (Matthew), and several realizing what was involved said 'God forbid' (Luke). There was also a searching glance (Luke 20:17) as the scripture is quoted (verse 10) to emphasise its terrible force. Would they not even now see the folly of holding to the course of malignant envy? Alas! like Judas they had gone too far to stop (Heb. 10:26). Only the unfavourable circumstances caused them to delay—the will (and the plotting) remained.

Question about Tribute (12:13-17).—Parallel passages Matthew 22:15-22, Luke 20: 20-26. Desperate efforts are being made to entrap the supreme teacher, who was able to 'move the multitude at will,' and even defy the authority of the 'chief rulers.' Politics might bring Him into disfavour either with the people or the Government, so here is a knotty problem likely to arouse either the Jewish patriot or the forces of law and order. Yet the answer of divine wisdom in the person of the Saviour is so supremely simple—why had the questioners not thought of it? And then again the soul-searching addition of the obligation to God—so much more important—is brought forward. They began with flattery as though such a trumpet thing could bear any influence—flattery proved true to the letter.

Question about Resurrection (12:18-27)—Matthew 22:23-33, Luke 20:27-40. While Herodians were almost primarily politicians, Pharisees religious enthusiasts, Scribes scripture students and interpreters, the Sadducees were the ruling class—the chief priests. It seems they were materialists and yet claimed to believe the scriptures. Their story had doubtless been used before to confound the Pharisees who believed in both spirits and an after-life. Their defeat is even more devastating. Priding themselves on their knowledge of and loyalty to the scriptures, they are proved defective in both, and the implications of a scripture they had known by heart all their lives is used to demonstrate their ignorance. Let us who think we know the scriptures well take this to heart also, and be humbly ready to learn. These men were questioning the Divine Author.

Which is the first commandment? (12:28-34).—Matthew 22:34-40. Having witnessed the defeat of the Sadducees, the Pharisees, who would approve of the answer though probably surprised at it, gather again to question, but apparently one of them more sincere or thoughtful than the rest puts their question. It appears that this question had been the subject of much disputation among the scribes and rabbis, their having gathered out of the law 248 affirmative precepts and 365 negative precepts—and argued about their comparative importance. The answer is so clear, so pure, so searching. The Godhead is One. To Him we owe our heart's affection and obedience. That issues in the right behaviour to all our fellows. How clearly too the scribe saw the implications—the most expensive of outward signs (whole burnt offerings) is useless,—empty, vain, without the fundamentally necessary inward faith. Surely he was with the 120 in the supper room, or the 3,000 at Pentecost—or did he too

hold back through pride, fear or prejudice? Viewing our own lives in the light constrained to say with Paul 'Who is sufficient for these things?' and to rejoice in the sacrifice made once for all.

A question by Christ (12:35-37).—Matthew 22:41-46, Luke 20:41-44. From the word 'answered' here, we gather that some questioning on the subject of the descent of the Christ from David, had occurred. Psalm 110 is more frequently quoted in the New Testament than any other passage of the Old. It was recognised as being 'Messianic' by the Rabbis, and is obviously so. The inspiration of scripture could not be more clearly claimed and proved. David spoke and wrote 'by the Holy Spirit,' and so stated the fact of His son being also his Lord. The only answer is that He was David's son according to the flesh, and the Son of God by the Spirit of God. We know this but cannot comprehend the truth in its fulness—neither did any man present dare to answer, yet the 'common people' listened with joy. 'The poorest and the youngest instinctively sought Him' yet 'He bore Himself with a serene dignity more than human' (Geikie).

Warning against false teachers (12:38-44).—Matthew 23:1-39, Luke 20:45-47; 21:1-4. The controversial battles are over—no question of further appeal or compromise is left. It is necessary now to warn the 'common people' of their enemies, which are also the enemies of goodness and truth. No plainer words could be said, and the lesson pointed by the true giving of the poor widow completes the condemnation of those who had abundance in goods and opportunity, and used them for evil. Of the consequences our next passages give some details.

The destruction of Jerusalem (13:1-23)—Matthew 24, Luke 21. The first thirteen verses of this chapter deal with this question in a general way. We understand that the view of Jerusalem from the mount of Olives was really wonderful. Josephus says 'It made those who looked upon it at the first rising of the sun, to turn their eyes away, just as they would have done at the sun's own rays.' This may be an exaggeration but the Temple was regarded as one of the great wonders of the world, and we understand the roofs were overlaid with gold. The situation of the city on its hills would in any case give it a commanding position. The disciples felt its grandeur and beauty—hence their words. But the sight of this city made the Saviour weep, and we know why. The Saviour's words have been fulfilled exactly. Let us not forget that all earthly splendours are to perish the same, however solid they may look. Many now alive have witnessed the passing of much that has been revered

and respected. The disciples had to be instructed about the future in which they themselves or their immediate successors would be involved. We notice then that they are warned against false Christs first, then against being disturbed by all kinds of political and natural upheavals. Then their own persecutions must be borne and their witness carried out all through the world. God will see to their ability to bear their testimony without fear. They will not be safe from their own relatives and great division will come about through their loyalty to Christ.

Some special instructions and guidance follow. A time when the Temple will be desecrated is prophesied—which will be something obvious to all—and then all must flee. We understand in the course of the final destruction of the City, these warnings fitted into the course of events, and many Christians (all who obeyed) were able to flee from the city and escape its fate. So many Jews were crucified at that time that the supply of trees ran short and other torments were inflicted.

The end of the world (13:24-37).—There is difficulty in distinguishing the exact application of the prophecies here but the general tenor is clear—that finally the Son of Man will come in the clouds of heaven with power and glory and gather His people from all parts. This accords with other prophecies of the end, such as 1 Cor. 15. However the whole emphasis is upon the grave and constant need of watchfulness. Some of the predictions are to be fulfilled before the generation then on earth should have passed away, others not. It is necessary that we should be ready at any time, having 'every man his work' to do, and therefore not idling or wasting. How searching this is!

The progress of the plotters (14:1 and 2 10 and 11).—There is a combination of forces against Christ. Both Chief Priests (Sadducees) and Scribes (which would include Pharisees) have got together, and are considering ways and means of arresting and putting to death the Son of God. They feared to do this publicly, but the coming of Judas after his rebuke at Bethany, paved the way for fulfilment of the evil design.

Mary of Bethany anoints Jesus (14:3-9)—Matthew 26:6-13, John 12:2-8). Concealment of the woman's name in Matthew and Mark may be due to early publication of those two gospels. John's came later when there would be no reason for it. This is a simple and touching story. There can be little doubt that the household at Bethany where the Saviour was so welcome and honoured a guest, knew of the close approach of parting with the dearest human friend, and at least appreciated the

tragic nature of the 'departure. Their hearts must have sorrowed for this, and here is a sincere and pure manifestation of gratitude and adoration by that one in particular who had sat at Jesus' feet, and learnt about the divine love. Some of us might have found ourselves sympathising with the disciples in their cry against waste. How wrong we should have been. It is easily possible to be too reticent and undemonstrative, as it is to 'wear our hearts on our sleeves'—the opposite extreme. The odour of this sacrifice has penetrated to earth's remotest bound, to find an echo in every loving heart. Let us express loving thoughts in loving ways—remember the 'inasmuch.' Do not neglect the common courtesies of daily life, but season our behaviour with the expression of true Christian love. It would appear that this loving action spurred on Judas to his act of treachery, leaving him without excuse.

Preparation of the Last Supper (14:12-17).—Matthew 26:17-19, Luke 22:7-13. It was Peter and John who were selected to go forward and make preparation for eating the Passover. The minute instructions for finding the place indicate some secrecy, and it is suggested that the 'goodman of the house' was a disciple. Men do not carry water normally in those countries, so that he would be easily seen. Unleavened bread, bitter herbs, the lamb, and wine would be necessary. They would have to be obtained before sunset on the fourteenth Nizan as the fifteenth began at sunset and with all the days of the Festival would be a sabbath. Any leaven would have been removed from the house, or the supplies of the band of disciples before that also. The feast is first described in Exodus 12:1-20, which should be read. Doubtless Jesus and the remaining disciples arrived just before sunset, by which time everything would be ready.

R. B. SCOTT.

CORRESPONDENCE

APPRECIATION OF FELLOWSHIP.

MAY I, through the pages of the S.S., express the thanks of my wife, Frankie and myself for the happy times of fellowship that we have enjoyed in this fair land, with our brothers and sisters in Christ. Illness prevents us from completing our expected length of stay, and to say good-bye to so many good friends. By the time that this appears in this paper, we shall (D.V.) be at our home, which is 539 West Highland Boulevard, San Antonio, Texas, U.S.A. We have not only known, but felt the love of the brethren, and as we have gone around

have seen much of the progress of the work of the Lord in this country. It also has been our good pleasure to work and worship with the Church at Aylesbury, Bucks. To all our friends, the Lord bless you and keep you. Do write us.

FRANK E HAMILTON.

WITHDRAWAL FROM THE CO-OPERATION OF CHURCHES.

Dear Bro. Crosthwaite,

It is with pleasure that I have to inform you that at a special meeting of the Church at Burns Street, Ilkeston, Derbyshire, called on Friday, 25th June, 1954, by Elders Fred and Reuben Gregory, and with Bro. Edward Gregory as chairman, attended by forty members of the church, it was decided unanimously to withdraw from the 'Co-operation of Churches of Christ in Great Britain and Ireland' as a co-operating Church and to seek affiliation with the 'Old Paths Movement.'

We trust this decision will receive your approval, and may God add His divine blessing.

EDWARD GREGORY.

A WELCOME CHANGE OF ATTITUDE

Dear Editor,

Bro. Winstanley, reporting on the Hindley Bible School (July S.S., p. 100) says, 'A wide variety of ideas and suggestions were offered. Many are worthy of serious consideration—especially those concerning evangelism. Only one may be mentioned: the need for really united gospel work in places where a number of churches could work together. Naturally, Wigan district was primarily under consideration,' etc.

I was advocating this when I wrote on 'These Forty Years' in 1951-52 and tried to point out that the local church only idea will not work. Co-operation there must be, if our Churches are to survive, and if there is to be co-operation, there must be organisation, however simple. The officers of the paid Churches meeting together can do all necessary, in which case they are a committee of brethren, and the work is being done by the Church. So it seems there is a return to common sense. Maybe the tide has turned, unity of purpose is the thing. American ideas and influence would seem to be waning, which is all to the good. I have no intention of entering into a correspondence with Bro. Winstanley and trust he and others have seen, or will see, the red light, ere it is too late.

A. L. FRITH.

BIBLE SCHOOL.

Dear Bro. Crosthwaite,

May I write my appreciation of the rich fellowship enjoyed at the Bible School, Hindley. I shall not easily forget the friendships made and renewed.

Existing for a time in the valley one has to experience the mountain top to get a fair view of Christ's love. And one realised more than ever before, that, if we were more loyal to the plea of the New Testament Church, what a power for good we could be. On a low level we see only the material things, and are more likely to be disturbed in mind. David, the Psalmist, was troubled over evil-doers, saying, 'He had fainted unless he had seen the goodness of the Lord.' He found life too painful until he came into the presence of God. At Hindley we met floods of love and encouragement. Our hostesses excelled themselves in giving comfort to visitors; and we can say to the sisters who sacrificed and gave so willingly, a big 'thank you.' The Christian grace of hospitality was indeed abundantly manifest; and to Brother and Sister Kemp, caretakers, who found it necessary to rise very early in the morning to clean up the rooms each day, and were often kept up until midnight, we do indeed pray our Heavenly Father to bless them abundantly. We would like them to know they will live in our memories. The following verses I would like to pass on to my sisters in Christ Jesus. There is so much to be done that only women can do.

CONSECRATED WOMANHOOD.

The call comes to us ringing clear,
Through tumult of confusing strife,
I need thee, daughter, here and there,
To purify the streams of life;
To set against war's darksome brood
Thy consecrated womanhood.

Guide Thou our feet, these paths unknown—

We dare not tread without Thy light.
Be Thou our strength, for in our own
We falter, Lord. Yet with thy might,
No hope too large, no task too rude
For consecrated Womanhood.

G. HILL.

A WORD OF THANKS.

MAY I, on behalf of the brethren meeting in Argyle Street, Hindley, express our very grateful thanks to all those who so willingly helped us during our Bible School?

We really do appreciate the loyal support, and are indebted to our brethren who ministered to us in various ways. As reported we had two additions during the school, Sylvia Catterall and Eric Hart, then later, after personal talks with Bro. A. Winstanley, Mr. Kelly decided to obey the Gospel. We thank God for such mountain top experiences, and are encouraged to press on with the good work.

Those brethren who have written letters of appreciation, please accept our grateful thanks. We do trust much good will result from the united efforts of our brethren.

L. MORGAN.

'TRUTH IN LOVE'

TRUTH IN LOVE is published monthly and is devoted to the spread of Christianity. Its purpose is to make known the teaching of Jesus Christ and his apostles as contained in the New Testament Scriptures.

The title has been chosen because it best expresses the character of the paper. It exists simply to make known 'the truth.' This alone will deliver men from the bondage of ignorance, fear and superstition. Jesus said: 'Ye shall know the truth, and the truth shall make you free.'

In *Truth in Love* the teaching of the Saviour will be presented in a loving manner—our object being the salvation of all who read it.

The paper may be used for general distribution, in letters, for passing on to friends, and in many other ways. By distributing gospel literature every person who loves the Lord may help to bring others to a saving knowledge of Jesus Christ.

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All orders and correspondence to A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

NEWS FROM THE CHURCHES

Aylesbury, Bucks.—Otis Gatewood came to this town on June 11th, and stayed four days, he came with the good news of the gospel, and none of the many who came to hear him, we are sure, were left in any doubt of the need to get back to the Bible, and God's only way of salvation in Christ.

The Church was able to send out 10,000 invitations in a good handbill, which also contained a picture and write-up of Bro. Gatewood. Posters were put up in

the town, and in the villages for many miles around, and the two local papers gave us some first-class reports. This is the greatest effort that the brethren here have ever attempted. Few though we be, both young and old gave of their best in reaching out for the souls of our fellows.

We were disappointed in not having any support by visitors from other Churches, but did rejoice in the fellowship of many American brethren, who did not miss any of the meetings for they knew that with Otis doing the preaching, they were on a good address each time they came. This we learned also.

At the time of writing, we are not able to report any additions to the Lord's Church, but do know that of the many who attended some are not far from the Kingdom, but desire to know the way of the Lord more perfectly. We all, with Bro. Channing, are doing our best with these contacts. Not only have we as a Church been blessed in the service of the Lord, and strengthened in our faith, but in this four-day campaign we have come to understand the value of advertising the Church of the Lord. The meetings became the talk of the town. We need greater boldness in demonstrating our faith in the power of the gospel of Christ, to save those who are our neighbours from the grip of Hell. W. J. COLE.

Bristol, Bedminster.—On June 12th and 13th the Church celebrated another year's work in the cause of her Master. On the Saturday, the Church was joined at tea and the Social Meeting by members of the sister church at Thrissell Street. A busy week-end was spent by Bro. Carlton Melling who was the speaker for this special occasion. His messages were of a very high order, stimulating, satisfying and yet challenging. We express our appreciation to our brother for his willing service.

F. W. WILLS.

Capetown.—Once again it is a pleasure for me on behalf of the assembly at Woodstock to forward a brief report. On the afternoon of June 5th, 1954, we were privileged to witness a young girl and boy confess the Lord Jesus and become united with Him in baptism, for which we praise the Lord. We commend their faith and willingness to forsake the world to remember their Creator in the days of their youth. The meeting was well attended, including both brethren and visitors.

We are indeed enjoying real days of spiritual revival and blessings, so much so that there are prospects of more candidates for baptism to the glory of God. Pray for us as we pray for you, that the months ahead of us might manifest the ingathering of many souls to the glory of God.

Dear Brother, as a car or station wagon is very much in need, on behalf of the work here at Cape Town I am asking you and all who have at heart the service of the Lord that united prayers might be offered up that my heart's request might be granted, that I may have a car of my own to the glory of God. Prayer was answered to the intent that we have and are able to hire a car at a very cheap rate, but I have thought over the matter, since the Lord was able to grant this He is still able to answer to a greater extent. I have that faith as in many other instances, to let me have a car.

T. W. HARTLE.

Eastwood.—May 1st was a day to which many people had long been looking forward. This day saw the fulfilment of many months' planning and hard work, when the Church here opened their new meeting house. The opening ceremony was simple, but impressive. The Congregation gathered outside the building, then led by the writer and the speakers, Bren. D. Dougall and W. Steele, of Scotland, entered the building singing the hymn 'All people that on earth do dwell.' After a Scripture reading, short messages were given, laying emphasis on the fact that the Church was not a material building, but a spiritual one, composed of those who through faith and obedience to Jesus as the Son of God, had been added by the Lord to the One Body. Two hymns specially written for the occasion were sung, and this session ended with prayers of thanksgiving. At this juncture, there were approximately one hundred present.

At the Community Centre, where the Church had been meeting for the past fifteen months, one hundred and seventy-five brethren, sisters and friends sat down to tea.

The evening meeting was presided over by Bro. Ralph Limb. Movable partitions were opened, and the building was filled to capacity, some two hundred being present.

The Secretary was requested to give a report of the events leading up to the actual opening of the meeting house which revealed many things of interest. Also forceful messages were delivered by our two speaking brethren.

On the Lord's Day, the Church met for worship and the Breaking of Bread, and Bro. Dougall exhorted the Church. The afternoon saw the opening of the first Bible School, when seventy children attended. This was most encouraging, for it proved the vision of the Church well justified. Bro. Dougall had a message for the children. Bro. Will Steele gave the gospel message in the evening. This concluded the activities of the week-end which not only leave with us fragrant memories of an auspicious occasion, but the Church is now established, set for

the work, and with a wide open door before us.

May we be proved both worthy and capable for the task so that the Lord may add to the Church such as should be saved.

Following on from the opening ceremonies, we had by the graciousness of the brethren of the Slamanan district, the services of Bro. Dougall for the month of May, and our brother served us faithfully and well.

Three gospel meetings were held each week, and in addition served the Church at Beulah Road each Monday evening. We would testify to the sterling worth of Bro. Dougall, for he presented the truth, both by exhortation to the Church and in gospel message, with simplicity, yet with power.

The Church must be the richer by his ministrations, and from the sowing we shall reap if we faint not. At final reference to our Bible School which throughout the month grew in numbers and in interest before he left us. CHAS. LIMB.

Peterhead.—The Church in Peterhead experienced a time of refreshing as from the Lord this week-end, the 12th July, 1954. In contemplation of two months' preaching by Bro. David Dougall, the Church invited Bro. W. Steele and his family to be with them for the first two weeks of this period.

On Lord's day, 5th July, Bro. Steele exhorted the Church, and Nat Cooper preached the Gospel to a fine company, many of whom, we believe, were seeking the Truth.

On Lord's Day, 12th July, Bro. Steele was the preacher at both meetings. The Gospel meeting which was presided over by Bro. George Reid, Senr., of Buckie, was a grand experience. The meeting place was filled beyond its normal capacity. Many chairs and seats were carried in from neighbouring homes. The number of brethren present was increased by the presence of car loads of brethren from Buckie, Portnockie and Cullen.

Bro. and Sister S. Cooper from Belfast, Sister Strachan, from Pittenweem, Bro. and Sister Dougall, and the Steele family.

Brother Steele's theme was 'God's Great Gift.' Our hearts, which were filled with the joyous note of this gospel message, were made to burst into praises and thanksgiving as five of our friends present, in turn walked forward and made the good confession and were buried with the Lord in the likeness of His death, and in the likeness of his resurrection were raised, we believe, to walk in newness of life. These, now our brethren and sisters, were Mrs. Hay, who has attended the meetings for some time, two daughters of Brother and Sister John Cowie (Elizabeth and Lydia), and two sons of Brother and Sister Alexander Strachan (James and Jack),

After the meeting many of the Brethren and sisters filled the home of Bro. and Sister Strachan, some bringing food with them, so we ate food with gladness, praising God and, we pray, having favour in the eyes of our neighbours and that the Lord will continue to bless us by adding to the Church such as will be saved. Pray for us, Brethren, that as we labour together with our Brother Dougall, we will have good fishing for the Lord.

ALEXANDER STRACHAN.

Tunbridge Wells (5 Mount Ephraim Rd.)

—We give thanks to God for a further addition to this congregation. Morley Wills, a male nurse, was immersed into Christ, on Saturday, June 26th. He was formerly a member of the Church of England, and his obedience to the gospel is largely the result of personal evangelism by a member of the church. We pray that he may develop into a faithful servant in the kingdom of God.

A. E. WINSTANLEY.

Tunbridge Wells (5 Mount Ephraim Rd.)

—On Lord's Day, June 13th, we were well served by Bro. Hugh Davidson, from Motherwell. At the Lord's Table, he exhorted us on 'Holiness,' urging upon us the fact that without it 'no man would see the Lord.' At the gospel service he gave an interesting address on 'Obedience.' We pray that this sowing of the seed may be blessed of God, and bear fruit to his glory.

A. E. WINSTANLEY.

Tunbridge Wells (5 Mount Ephraim Rd.)

—On Lord's Day, 11th July, Bro. Reuben Gregory (Ilkeston) laboured with us. In the morning he spoke on 'Sacrifice,' and in the evening his theme was 'The rejected Christ.' We were much encouraged by our brother's ministry. After the gospel service, Miss Gretchen Jones decided to become a Christian. The immersion took place in the meeting-house at Oxford Street, Brighton. We are grateful to the brethren there for the assistance they so gladly render on these occasions. Our new sister has been attending our services for many months. We believe that God will use her for His glory. We thank Him for this further evidence of the power of the gospel.

A. E. WINSTANLEY.

Wigan (Albert Street, Newtown).—

Continuing our efforts to win souls for the Master, we enlisted the services of Brothers Partington, Kemp, and Worthington, for Lord's Day evenings at 7.30, and good, inspiring messages were given, and rich times of fellowship experienced, good numbers being present. The last two week-ends in June we had the services of Bro. Walter Crosthwaite, who served us admirably; and in addition to exhorting the Church and preaching the Gospel on Saturday and Lord's Day, took

the adult class in the Bible School. We shall all long remember his final message. 'The Church we stand for,' nearly one hundred being present, including many non-members. We feel sure seed was sown that must bring forth fruit in due time. We again desire to thank all these Brethren and the other Churches in the district for their help to make our efforts a success. Brethren, pray for us that the Word of the Lord may go forth with power and conviction to the obedience of many precious souls. We look forward to greater things in September and October. Bro. L. Channing is to serve us for a short time.

W. SMITH.

OBITUARY

Cross Roads, Leven.—With much sorrow we record the death of our Bro. John Carnegie. For some years he has been a patient sufferer. Whenever able he met with us around the Table of our Lord, always eager to obey the injunction, 'Meet and remember me.'

We are a small assembly and can ill afford our brother's departure, but what is our loss is his gain. We believe he has gone to that better land, to be forever with his Lord. He fell asleep on 17th June.

Bro. A. Gardiner (Evangelist), officiated both in the home and at the graveside.

J. W. DAVIDSON.

Ince (Wigan).—Melanie, the second daughter of Bro. and Sis. Raymond Hill fell asleep on July 5th in the care of Jesus, who said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.' Melanie had been ill for seven weeks. The funeral was at Allerton Cemetery, Liverpool, on Friday, 9th July. The service was conducted by Bro. L. Channing. To Bro. and Sister Hill and the bereaved family our sincerest sympathy is extended. May the God of all comfort and consolation turn this sad event into a blessing for them all.

W. HURCOMBE.

[Many will join us in heartfelt sympathy for Brother and Sister Hill, and in prayers for their welfare.—Editor].

THANKS FOR SYMPATHY.

Raymond and Olive Hill warmly appreciate the kindness of their brethren during the illness of their little daughter, Melanie, and her subsequent passing to rest on 5th July. The expressions of sympathy and the prayers of the brethren have been a real comfort.

Bro. and Sis. Hill will be pleased to make contact with readers of the *Scripture Standard* at any time, at 31 Mossley Road, Liverpool, 18. Telephone Allerton 3772.

COMING EVENTS

Beulah Road, East Kirkby, Notts., thirtieth anniversary of the commencement of the Church here will be held (D.V.) on November 27th and 28th. Speaker, Bro. Walter Crosthwaite. Sat., 27th; tea 4.15; meeting 6 p.m. Kindly book the date. Your presence will be greatly appreciated; we promise an inspiring time.

Ince (Wigan).—Mission with Bill Richardson (Evangelist from Holland). From August 12th to 15th and 19th to 22nd. Gospel Meetings at 7.30.

Morley (Zoar Street).—September Mission. Speaker, Bro. David Dougal. Opening meeting, Saturday, Sept. 4th, at 7 p.m. Saturday, Sept. 25th: Rally, tea and meeting. Details next issue.

Kentish Town, London.—Please note date of annual rally and anniversary meetings, Saturday, October 9th, 3 p.m. and 6.30 p.m. Detailed information in September issue.

THE CHURCH IN CLEVELEYS.

WE hope brethren visiting this north-west coast will support us. At the moment, we are only meeting to Break Bread. This meeting is at 10.30. Beach Road, Cleveleys is mid-way between Blackpool and Fleetwood, and is reached by a good tram service from either place. Trams from Blackpool are those from North Station to Cleveleys, Thornton Gate (Cleveleys), and Fleetwood, also through trams from Blackpool (Clifton Drive) to Fleetwood. The actual time for the journey is twenty minutes, but in the season, these trams are crowded, and brethren should allow themselves ample time.

Brethren willing to serve the Church, please write to Bro. Eric Winter, 35 Manor Road, Blackpool, who will be glad to give help and direction to any needing this. Bro. Leslie F. Taylor (son of our late brother Frank Taylor) is our treasurer, whose address is 13 Richmond Avenue, Cleveleys.

(It is suggested this notice be cut out for future reference).

ERIC WINTER.

CHANGE OF MEETING TIMES.

Hereford.—The Church of Christ, 72 Whitehorse Street. Will brethren please note the following changes in times of meetings, Lord's Day, Breaking of Bread, 3.30; Gospel 6.30; Bible Study and Discussion, Thursday, 7.30 - 9.

A. SPRAKE.

WANTED

DO any brethren have copies of "A Vision of the Ages," by Johnson, for disposal? Please send details and prices to A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

TRACTS WANTED.—For general distribution. If any brother or sister has any to dispose of please write to Bro. J. W. Davidson, 4 Sandy Brae, Kennoway, Fife, Scotland.

MARRIAGE

At the meeting place of the Church of Christ, Wallacestone, July 3rd, Bro. Mark Plain (Tranent) to Sister Janette Dougall (Wallacestone). Bro. William Steele (Tranent) officiated.

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EVANGELIST FUND. Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

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