

The SCRIPTURE STANDARD

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

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THE COMMUNION QUESTION

REPORTS from Annual Conference of 'Association of Churches of Christ,' held in Wigan in August, supply further evidence of digression from the original impregnable New Testament position held by the pioneers. This is seen in much that was said and done. The most flagrant evidence is seen in the paper read, and discussion on the Communion question.

It is claimed that 'Intercommunion is a vital issue,' that 'the Ecumenical Movement had created a quite new situation, where *logic* in belief was perhaps less important than *charity*, and obedience to Christ's command of unity.'

'Another reason for re-examination is the scandal of the mission field . . . in the midst of paganism Communion is denied to non-immersed Christians.'

'Finally, many amongst us feel that the Spirit is leading us forward, and that our officially accepted position of rigid "closed Communion" is untenable to-day.'

Suggested alternatives are: 'Open Communion . . . foreign to any interpretation of the New Testament.'

'A modified form . . . whereby we would accept any baptism as sufficient for admission to Communion.'

'Guest Communion, whereby a person belonging to another Christian community would be admitted to Communion on rare occasions.'

'Communion by dispensation. This position would allow a competent church authority to admit to Communion non-baptised Christians isolated from their own denominations.'

'Finally, regarding Ecumenical Conference Communion Services, and such united gatherings, it was felt that participation was right and good.'

In discussion, following reading of the paper, 'A number . . . gladly welcomed any suggestion which would lead to an "open Communion" position. This, however, was well balanced by the majority, who were prepared to adopt, with various reservations, the guest Communion position. It was felt that there was a real danger in the "open Communion" position, that our plea of baptism would be lost, and that "sloppy sentimentalism" would make us overlook clear New Testament principles.' (*Christian Advocate*, August 20th, 1954.)

Such is the tragic position to which 'Churches of Christ' have been brought by those who desire to stand well in the religious world, and who

have fraternised, compromised with, and imitated sectarians, until all justification for their existence as a separate body has gone.

As stated in *Christian Advocate*, August 27th: 'In taking part in the Ecumenical Movement, we are taking part in a situation that has no parallel in the New Testament.'

Yes, the whole business is foreign to the New Testament, and all the problems and difficulties are due to departure from New Testament faith and practice, a return to which Churches of Christ profess to exist to plead for.

It is high time that with a New Testament in their hands, they faced and answered some vital questions:—

1. What is a Christian, and how do we become such?
2. Were there any unimmersed persons in the New Testament Church?
3. Do changing times justify changing the Word of God?
4. Does the Spirit of God contradict His own word?
5. Was the injunction, 'let a man examine himself,' addressed to unimmersed persons?
6. If New Testament teaching and practice can be set aside to accommodate those who do not obey it, why plead for a return to it?

The suggested alternatives to the close Communion position provide no legitimate stopping place. If the gate into the Church erected by the Lord Jesus is removed, how can anyone be prevented from entering in?

Open Communion leads to open membership. If the unimmersed can partake of the privileges of the Church without obeying the Lord in that ordinance, why cannot they be Church members without it?

Most sectarians in their creeds hold and teach that baptism is the way into the Church, though most of them practise rantism (sprinkling), which is not baptism; which all of them admit was in New Testament times immersion.

Attempts to justify open Communion are very weak. Some who advocate it are Free Masons. Bro. R. K. Francis told us of walking down the street with a member of a Church of Christ who thought the unimmersed should be admitted to the Lord's Table. When they reached the Masonic Temple, this man said, 'I must leave you now, it is lodge night.' Bro. Francis said, 'I will come in with you,' and he made for the door. The man got quite excited, and said, 'You cannot go in, you are not a Mason; only those who have been made Masons can enter here.' 'Well,' said Bro. Francis, 'I cannot enter here, but you think that those who have not obeyed the Lord should be admitted to His table.'

All know that they cannot enter a human society and partake of its privileges and benefits without complying with their rites of initiation, some of them degrading and humiliating. It's no use pleading charity and toleration in regard to these. Yet many think that persons should be permitted to partake of the privileges of the Divine Society, the Church, without complying with the divinely ordained conditions of entrance, and those who plead for loyalty to the Lord and His Word are denounced as intolerant and uncharitable.

Some seem to take pride in quoting the oft-repeated words: 'We neither invite nor debar.' But as E. W. Edwards, of Australia, in a pamphlet on this subject, said: 'Now on principle if it is not right to invite, it must be right to debar. If it is not right to debar, then it must be right to invite. Therefore we bring ourselves to unfinality and confusion in its practice as a people.'

Churches of Christ have always pleaded that baptism into the Name of Jesus Christ is for the remission of sins (Acts 2:38). The Anglican Church Prayer Book and most of the creeds and confession of faith of other denomi-

nations teach this scriptural design of baptism, though most of them say of an unconscious infant what is only true of a sincere penitent believer who has thus obeyed the Lord. Baptism for remission of sins and close Communion stand or fall together.

Many years ago, a debate on the design of baptism took place between J. S. Sweeney, an American 'Disciple,' and Professor Crawford, a Baptist. In America, at that time, Baptists would not allow the unimmersed to partake of the Lord's Supper, but the 'Disciples' permitted them to do so. In the debate, J. S. Sweeney said: 'There is one thing that seems strangely inconsistent in my friend's theology. He will have it that persons are pardoned before baptism . . . that persons are saved and fit for heaven without baptism. There is just that good and holy place that no one can enter without baptism. It is true in a most literal sense that "except a man be born of water and the Spirit he cannot enter into the Baptist Church."'

Professor Crawford's reply was crushing: 'I confess that I did not know before this that the Disciples were "open communicants" . . . if he would receive them (the unimmersed) to the Supper, then I say the more shame to him, if they are according to his doctrines damned individuals. How would he allow them to the Communion with him if he believes them unpardoned, unsaved? The reason we do not allow Paedo-Baptists to sit down at Communion with us is simply because we have no authority in God's word for so doing. According to his own doctrine, if men are not baptised they are not saved . . . yet he would allow them to the Table of the Lord.'

On this question, not only is the existence of Churches of Christ at stake, but also the authority of the Lord and His Word. If it is 'right and good' to partake of Communion with sectarians of all shades at Ecumenical and other conferences, why not join up with them, and end the struggle to maintain a separate existence. Churches of Christ are one of the 'constituent denominations' of the Free Church Federal Council, so having lost much of their identity, it is an easy step to the losing of it all. We are as keen for unity as any can be. Those responsible for dividing the churches are not those who refuse to move from the sound New Testament position, but those who have digressed from it, and have introduced practices which they admit are foreign to the New Testament.

Real unity must be based on truth, not on compromise and adaptation to changing times. That policy has proved fatal to Churches of Christ. With their fraternising with sectarians, and making meeting houses and services like those of the Anglo-Catholics, unity is no nearer, and Churches of Christ are decreasing in membership year by year. Are there no men in the churches who dare to stand out and help to stop this drift? Why do those who profess to be loyal to the New Testament remain with those who have departed so far from it? 'COME OUT—BE YE SEPARATE.'

EDITOR.

TO WRITERS FOR 'S.S.'

As the Editor's eyesight does not improve with age, will those who send articles, news items, etc., for insertion in 'S.S.' please write and type as distinctly as possible, and preferably on white paper. Thank you!

IF any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(1 Peter 4: 11)

LAMP of our feet, whereby we trace
Our path when wont to stray;
Stream from the fount of heavenly grace,
Brook by the traveller's way.

Lord, grant that we aright may learn
The wisdom it imparts,
And to its heavenly teaching turn
With simple, childlike hearts.

UNITY BY PREACHING PEACE

'... and he came and preached peace to you that were afar off and peace to them that were nigh' (Eph. 2:17).

THE subject of these lectures is 'God's Plan for Unity,' and they are intended to present an exposition of Ephesians 2:11-18. The title is an apt one, for this scripture tells us both the divine purpose for the world, and the means employed to achieve it.

The subject of the epistle is stated in the first chapter. The Father 'made known unto us [the Apostles] the mystery of his will, according to his good pleasure which he purposed in himself, unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens and the things upon the earth' (verses 9-10). Here is the key phrase: 'To sum up all things in Christ.' The phrase 'to sum up' means 'to recapitulate, as an orator does at the end of a discourse.' So it is the intention of God, in the gospel age, through Christ, to bring together all things in heaven and earth, and this in the person of His Son.

Originally, unity and harmony prevailed throughout all creation. But that unity and harmony was destroyed by sin. Man's rebellion separated the earth from the rest of creation. Sin separated man from God. God is engaged in a restoration movement. His eternal purpose—wrought in Christ Jesus—is to restore the order and unity that originally existed: that all creation should acknowledge one divine head, obey one divine law, and be one complete divine family.

Precisely how that purpose is to be achieved is indicated in chapter 2:11-22. God has intervened in human life in the person of His Son. The Son died to remove the barrier between man and man and between man and God. Thus the plan became operative. He—Jesus—'created in himself of two one new man, so making peace.' He did this so that he might 'reconcile them both (Jew and Gentile) in one body [*i.e.*, the Church] unto God through the cross, having slain the enmity thereby.' Having done all that was divinely necessary to make the plan effective, 'he came and preached peace to you that were afar off, and peace to them that were nigh.' We may analyse this verse under three heads: the preacher; his message; and the people addressed.

I. The Preacher.

The preaching of the gospel is here attributed to the Lord Jesus Christ—'He [Jesus] came and preached peace . . .' It is a fact that the actual preaching of the gospel to the Ephesians was not done by the Saviour himself. Paul had brought to the Gentiles 'the unsearchable riches of Christ' (3:8). Moreover, in the sense intended in our text, the gospel could not be preached until Jesus had died and risen from the dead (Luke 24:46-47). Why then does Paul state that the Saviour himself preached peace to Jew and Gentile? It is in order to stress that

The Gospel is not of human origin.

The modernist on the one hand and the materialist on the other would have us believe that the history of humanity consists of man seeking God. The Bible explodes this fallacy. It tells us that from the beginning God has been seeking man. The fundamental error of all human philosophies is the idea that man, unaided, can solve his own spiritual problems, and by human wisdom alone shape his own destiny. Jeremiah knew better. He said: 'Oh, Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps' (Jer. 10:23). Unaided by God, the world would be without hope, and humanity for ever lost.

'For the preaching of the cross is to them that perish foolishness ; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the foolish. . . . For after that, in the wisdom of God, the world through its wisdom knew not God, it pleased God through the foolishness of the preaching to save them that believe' (1 Cor. 1 : 18-21). Note : it was 'by its wisdom' that the world knew not God. Human wisdom, divorced from divine revelation, leads man away from God. Indeed this same wisdom, without God, produced the most depraved condition to which humanity has ever sunk. Paul describes it in Romans 1 : 18-32. It is the most revolting catalogue of vice imaginable. God's plan for unity can never be achieved through mere human wisdom. Thus it is folly to create human institutions, or to form alliances with the unsaved to achieve the divine purpose.

Jesus died because his death was necessary to achieve the divine purpose—to supply what human wisdom could not provide : a perfect plan for unity. That plan is as high as heaven and as wide as earth.

Paul attributes the preaching of the gospel to the Saviour himself because he would have us know that

The Gospel is the Lord's own message.

He authorised this preaching, therefore he may be said to have done it. This was true in a special sense in New Testament times. Apostles and prophets 'preached the gospel with the Holy Spirit sent down from heaven' (1 Peter 1 : 12). See also 1 Cor. 2 : 13. But it is also true—though not in the same sense—to-day. The Spirit's testimony has been recorded. Whenever that word is faithfully made known, the Lord himself is preaching peace.

We have the same truth in Col. 1 : 27-28. 'Christ . . . whom we preach, warning every man and teaching every man in all wisdom, that we may present every man complete in Christ.' Here 'preach' is 'to proclaim as a herald.' The herald did not formulate the message, he merely made it known. Our responsibility is not to prepare—or preach—fine sermons. It is to explain, expound, expose the word of our King — to pass on His message.

II. The Message.

The Saviour 'came and preached peace'—literally 'proclaimed glad tidings of peace.' It is wrong to suppose that our first duty is to seek peace among men. The message of reconciliation has to do first of all with

Peace with God.

The New Testament says very little about peace among the nations. Not because God is indifferent to the need for peace, but because His first concern is with man's relationship with his Maker. God is concerned with a problem upon which statesmen do not deliberate—the problem of sin. This is the root cause of war, strife and bloodshed. Whilst politicians vainly grapple with the symptoms, the divine physician offers man a cure for the disease itself. Men may be at peace with one another by finding peace with God. Well did the angels sing 'Glory to God in the highest, and on earth peace towards men of goodwill.' This peace is offered

Through Jesus Christ.

Note the former condition of these Gentile believers. They were 'without Christ . . . aliens from the commonwealth of Israel . . . strangers from the covenant of promise, having no hope . . . without God . . .' But all that had been changed by a new relationship—'now, in Christ Jesus, ye . . . are made nigh by the blood of Christ.' Because of what he has done the Saviour is 'our peace.' His death alone could remove the enmity between

God and man, and Jew and Gentile. He died that he might make 'in himself' of both Jew and Gentile 'one new man, so making peace.' He brought men together by bringing them to God. 'Therefore being justified by faith we have peace with God through our Lord Jesus Christ' (Romans 5:1). This peace is

In the One Body.

It is written 'and let the peace of God rule in your hearts, to the which also ye were called in one body' (Col. 3:15). The Gospel calls us into the one body, the Church — and it is in the one body (not out of it) that this peace is enjoyed. What do we desire for the world? A mere absence of war? Are we content so long as the nations of earth are not actually fighting and destroying one another? Such an ambition is far from good enough. War is a condition. It is correct to speak of war 'breaking out.' The condition exists before it manifests itself in bloodshed and mass destruction. Because we are God's children we desire the realisation of our Father's purposes. We want to see men of all nations members of one family; acknowledging one Father; sharing one divine life; having one common aim, the glory of God.

This plan for unity is exemplified in Gal. 3:26-29. The barrier between Jew and Gentile, bond and free, male and female, ceases when men enter the one body through faith and obedience to Jesus Christ. To bring men to God is to bring them to one another.

Finally, our text indicates

III. The People Addressed.

Two classes are indicated. Jesus preached peace to 'you which were afar off and them that were nigh.' The world is in a dreadful condition. In some places war is raging. In many more places there is fear, apprehension, misgiving. The hydrogen bomb dominates all considerations of international peace and friendship. However, there is a sense in which, basically, the world is no worse than it was two thousand years ago. There were iron curtains in New Testament times. Relationships between the Jews and the Gentiles then were just as strained as those between East and West to-day. The means God used to remove those barriers is still effective. It has thrilled me to sit at the Lord's Table with those whose skins are black; and with Germans, Italians, Belgians, Americans, and others. The gospel makes men of all nations, colours and classes 'one new man' in Christ. The gospel reconciled Jew and Gentile in the beginning; it can reconcile German and Japanese to-day.

We must lead men of all nations to the foot of the same Cross; teach them to love the same Saviour; to walk, work and worship by the same divine guide book; to be members of the same divine body; citizens of the same universal kingdom; to rejoice in the same hope of eternal life. This is God's plan for unity and we his children must bring it to the nations.

'Go ye therefore and make disciples of all the nations; baptising them into the name of the Father . . . Son . . . and Holy Spirit; teaching them to observe all things whatsoever I have commanded you' (Matt. 28:19-20). This is our King's command. Let us obey it. A. E. WINSTANLEY.

(Lecture delivered at Hindley Bible School)

I beseech you, brethren, by the name of Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1 Cor. 1:10

O LORD, Thy perfect word
Directs our steps aright:
Nor can all other books afford
Such profit or delight.
True wisdom it imparts;
Commands our hope and fear;
O may we hide it in our hearts,
And feel its influence there!

WITH WHAT BODY DO THEY COME ?

PAUL'S rhetorical question, supposed to be put by a doubter of a resurrection from the dead, quoted in August issue of the S.S., reminded me of the Catechism, which we schoolboys used to repeat religiously—our schoolmaster was a good churchman—with its 'I believe . . . in the resurrection of the body.' In later years, I have wondered from whence this teaching came. That the bodies of the widow's son, the daughter of Jairus, of Lazarus, and of Jesus Christ, and some others, were actually raised again after death, as recorded in the N.T., I implicitly believe, but do not think Scripture warrants a belief in the resurrection of the body at the end of the age. Paul's reply to his supposed questioner, I dare to suggest, is passed on to any who hold such a belief: 'Thou fool!' or, as one N.T. Revision has it, more politely, perhaps, but with even more pungency: 'Thou thoughtless man . . .'

It will be agreed that no understanding of what the Scriptures teach about the resurrection can be arrived at, unless serious thought is given to it.

There are three points to be noticed in the analogy Paul makes in 1 Cor. 15: (1) There is no resurrection without death; (2) that which is raised takes a different form from that sown; (3) the form that is raised is after the same kind as the seed sown. Out of these three truths comes practically all that we can know of the resurrection of man from the dead.

In our humble fashion, we have looked into these three statements, hoping to draw from them some part—if only a small part—of what God has revealed on this matter.

Let me first prepare the minds of my readers for statements about to be made, by pointing out that Paul's analogy—as we shall see—is not to be pressed too far. Any understanding we reach must be in the light of what we know to be true.

For one thing, there is a vital difference between a grain of wheat sown in the earth and the interment of a deceased human body. Of the latter, it is truly said, 'it is sown in corruption,' but wheat is not sown in corruption. A grain of wheat is a living organism, and, if kept in suitable conditions, will retain its germ of life for many months, even years, and then, when sown, will produce growth and seed in season.

Notice further: the body—the other form which grows, after its kind, from a grain of wheat—though wonderful, is not the perfect state of the plant. That comes when the seed is ripe for harvest—'the full corn in the ear'—ready for food or for sowing in its turn. This has been brought about by a change of form from the seed sown, but there has been no change of nature in the process. All through, it has followed the law of its kind.

With man, it is quite different. Man is sown (interred after death), a body already in the first stage of dissolution, which is the law of his kind. 'That which is born of the flesh is flesh'; and 'of the flesh reaps corruption.' It decomposes; becomes part of the earth to which it belongs, indistinguishable from it; lost for ever. Unlike the wheat, there is no life to succeed it, for the body thus sown has no life to give.

When Paul writes: 'So is the resurrection of the dead,' we are not to lose sight of the natural law (which is also spiritual) that like produces like, but hold it in mind that 'to every seed is given its proper body.' On this, Paul places emphasis, and the question arises: how can it be that man 'sown in corruption' is 'raised in incorruption'? Is it not a denial of the law laid down and emphasised?

Our conclusion is, therefore, that the 'it' that is 'raised,' in each of the coupled phrases concerning man, does not spring from the 'it' that is sown,

contending that 'incorruption' does not—and cannot—come out of 'corruption,' nor does 'glory' come from 'dishonour,' and so with each of the ascending phrases Paul uses. Indeed, that is what he is telling us, for he concludes with the statement—the climax at which he has been aiming: 'It is sown an animal body, it is raised a spiritual body,' and then he ascribes to the one man, two bodies. 'There is an animal body,' he says—of which we say, it dies, and crumbles away, obliterated; 'and there is a spiritual body' (whatever that may be) which is 'raised'—raised incorruptible.

Here again we find no analogy between man and a grain of wheat. Man is of a tripartite nature, and wheat is not. Man, as Paul elsewhere tells us (1 Thess. 5 : 23), is made up of spirit, soul and body. What his body is, we know; the soul is the life which animates the body—and the life is in the blood. When a man dies, his blood becomes one with his body and dies with it. But what becomes of his spirit? Does that die with his body? Our answer—and it is the Bible answer—is No! To the Sadducees, Jesus said '... concerning the dead, that they do rise; have you not read in the book of Moses, at the bush, how God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living; for all live to Him' (Mark 11 : 27; Luke 20 : 37). Those words are not so much evidence of a resurrection, as of personal survival. To the dying thief, Jesus said: 'Verily, I say unto you, to-day you shall be with me in paradise.' Whatever that last word may imply, it does not mean the tomb. At the moment of His death, we are told, Jesus said, 'Father, into thy hands I commend my spirit, and when he said that, he gave up his spirit.' Stephen's dying words were: 'Lord Jesus, receive my spirit.' These Scriptures prove that the spirits of men are not laid in the grave with their bodies. 'They live unto God.'

If the questions are asked: 'Where are the living-dead, and from whence are they raised?' there is no sure answer. But what did the Christ mean when He said: 'In my Father's house are many mansions'? Notice the 'are,' the now—not 'will be,' at some time yet to come. Are those abiding places, empty? Or are some occupied by those who have departed, whose bodies have crumbled to dust, but whose spirits live on? And are they being entered, day by day, by those who die, to await, with those gone before, that great event, yet to come, when all must stand before the judgment seat of God? Questions to which there is no answer, for only God knows.

W. BARKER.

WHILE reading Bro. Barker's very able and thought-stirring article, we were reminded of Job's words: 'If a man die, shall he live again? All the days of my warfare would I wait, till my release should come' (Job 14 : 14 R.V.). The really essential thing is to be ready for whatever that release may mean. The words of a well-known hymn came to mind:—

'Do Thou, Lord, 'midst pleasure or woe,
For glory our spirits prepare,
And keep us until we shall know
And feel what it is to be there.'

EDITOR.

O HOW shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode:—
An offering and a sacrifice;
A Holy Spirit's energies;
An Advocate with God.

THE ear that heareth the reproof of
life abideth among the wise.

Finally, brethren, whatsoever things
are true, whatsoever things are honest,
whatsoever things are just, whatsoever
are pure, whatsoever things are lovely,
whatsoever things are of good report;
if there be any praise, think on these
things. (Phil. 4 : 8)

FAMILY CIRCLE*conducted by Harold Baines*

SINGING AND THE HUMAN VOICE.

IN the August issue of our 'Circle' I referred to an article I had in preparation on the above subject. I find in gathering together my material, I have sufficient for quite a number, so I have made a series of it of which this is merely the introduction.

Singing has always been a feature of church life in the Churches of Christ, especially unaccompanied singing, believing as we do that that is how God wants us to worship Him.

The quality of congregational singing attained a very high standard many years ago, and the four-part harmony of our congregations was a joy to listen to. It is on record in Yorkshire that a choir composed of members of the Yorkshire churches once sang the Hallelujah Chorus from Handel's 'Messiah' without musical accompaniment—a feat that some of the denominational churches said could not be done—but it was done.

To-day, our congregational singing does not attain the high standard of former days. It is with the hope that these talks may help to bring us back to our former greatness that this series, of which this is but an introduction, has been prepared.

We shall commence with a short article next month on "The Art of Congregational Singing."

STORY OF A SUNBEAM (Part 2).

OUR friend, the sunbeam, now left the garden where the little snowdrop was, and decided to have a peep into one of those fine big houses across the way. He still felt strange in this new world to which he had come, and gazed rather wonderingly around. "Dare I venture up this path?" he said to himself, and climbing over the garden gate, he crept quietly and rather stealthily up to a window and peeped in.

Now inside that window was a little girl, very tiny and very white, for she was ill. The doctor had said she needed sunshine to make her well, and she longed for the warming rays of the summer sun. On this cold winter's day, she looked out of the window and could scarcely believe her eyes. For there, sitting on the window-sill, was the cutest little sunbeam she had ever seen.

'Oh, do come inside, Master Sunbeam. I am so glad to see you,' she said. And because Master Sunbeam was a kind-hearted little chap he went in through the window. 'What are you doing in bed,' he said, 'on a fine day like this. You ought to be up and playing in the snow. I have been up hours ago.'

Then the little girl told him how ill she was and what the doctor had said. 'Oh,' he said, 'I must stay and play with you a while. We can't do with a nice little girl like you ill in bed.'

Presently the door opened and a rather sad-faced little lady came in. 'Oh, Master Sunbeam, this is my mother,' said the girl. 'See, mother, who has come to play with me.' And mother smiled as she saw the cheerful little fellow romping about on the bed and bringing a smile to her daughter's face. Presently she tip-toed out of the room, for she saw that the little girl was falling asleep. Already the sunshine was doing her good.

Master Sunbeam then realised that he too would have to be going, so

what do you think he did? He crept quietly up to the sleeping girl and kissed her ever so gently on the cheek. She smiled happily in her sleep as Master Sunbeam slipped out of the window.

(More adventures of Master Sunbeam next month.)

RECIPE FOR 'BIBLE CAKE'

(With acknowledgments to Mr. Richard Ryan, Boston, Lincs.)

TAKE (1) $\frac{1}{2}$ lb. of Judges 5:25; (2) $\frac{1}{2}$ lb. of Jeremiah 6:20; (3) One tablespoon of 1 Samuel 14:25; (4) Three of Jeremiah 17:11; (5) $\frac{1}{2}$ lb. of 1 Samuel 30:12; (6) $\frac{1}{2}$ lb. of Nahum 3:12 (chopped); (7) 2oz. of Numbers 17:8 (blanched and chopped); (8) 1lb. of 1 Kings 4:22; (9) Season to taste with 2 Chronicles 9:9; (10) A pinch of Leviticus 2:13; (11) One teaspoonful of Amos 4:5; (12) Three tablespoonsfuls of Judges 4:19 (the last clause).

'Leaven' is equivalent to 'baking powder.' Mixing instructions: Beat 1, 2 and 3 to a cream; add 4 one at a time, still beating; then add 5, 6 and 7, and beat again; next add 8, 9, 10 and 11, having previously mixed them; and last of all add 12. The mixture to be baked in a rather slow oven for not less than an hour and a half.

SCRIPTURE READINGS

- Oct. 3—Psalm 68:1-19; Mark 16.
 „ 10—Judges 13; Luke 1:1-25.
 „ 17—1 Sam. 1:19 to 2:11; Luke 1:26-56
 „ 24—Malachi 3:13 to 4:6; Luke 1:57-80
 „ 31—Isaiah 8:11 to 9:7; Luke 2:1-20.

The Empty Tomb (16:1-8).—We must of course read the four accounts to get a fuller picture of the events of the most vital day in the world's history—since creation itself. These events are recorded in parts by all four evangelists, and the chapter in view is covered by Matthew 26, Luke 24 and John 20 and 21, and also 1 Cor. 15:5-7 and Acts 1:3-12, bringing the apostle Paul to witness of the divine revelation as well. Mark's account is a plain unvarnished story of surprise, astonishment and fear. The earthquake and other violent manifestations seem to have taken place before the women arrived—the watchers and the seals had gone. The loving and tender thoughts of the women gave way to doubts as to their ability to carry out their intentions, when they realised the heavy stone which some had seen rolled into place, could not be moved. Their astonishment and fear at what they now saw defeats description. They must have heard the Saviour speak of His resurrection but it had not sunk into their minds at all—so impossible must it have appeared. We note in Mark's gospel the touching words 'and Peter' (verse 7).

The Appearances (16:9-18).—Mark's selection of these is first Mary Magdalene—she had been wonderfully released from intolerable burdens, but how she must still have needed her Saviour,

and longed for His presence. Then he mentions that walk to Emmaus given in such detail by Luke (24:13-35). Lastly the appearance to the apostles, to whom He gave His commission. This would seem to be the same appearance recorded by Luke (24:41-43) and John (20-21), where we find more detail. The very brief statement of the commission is much in line with Mark's direct diction. Much questioning has arisen from the statements in verses 17 and 18, and if it were not that the scriptures indicate a cessation of the signs, those who want them to-day might be excused. God's providential care has been many times exercised in the protection and sparing of His people, but the miraculous manifestations have ceased.

The Ascension (16, 19 and 20).—It illustrates the care with which we should consider these narratives when we realise that these verses state the truth exactly, but the details have to be filled from many other passages. We might for instance (wrongly of course) say that Mark contradicted the other gospels because he says not one word about the going out to Olivet or the waiting in Jerusalem for the power.

Luke's Gospel.—We shall note how different this gospel is to Mark's. Divine wisdom has decreed that the divine word should be conveyed to us through so many different human instruments. It is indeed God's Word just as surely although it bears the marks of human characters. Here is a Gentile doctor writing to his friend Theophilus to instruct him as accurately as possible about the coming and the life, death and resurrection of the Saviour, and his work has become a means of salvation to countless souls. We shall love him too when we read the few references, and see that he—without naming himself—gives

us glimpses of his life. See Col. 4:14, 2 Tim. 4:11, Philem. 24, and the 'we' passages in Acts, a book by the same author, continuing the story.

Introduction (Luke 1:1-4).—It would be quite natural that many who knew Jesus' life would take up their pens to record their impressions, and perhaps to write a history. Their efforts have apparently not been preserved, being superseded by the four inspired historians, whose work by divine providence has been so wonderfully preserved and passed on to us. The books now called 'Apocryphal Gospels' are the productions of a later age; and they serve to illustrate the credibility of the genuine narrative, by contrast with their childish legends (Dr. Scrivener). From these efforts written or caused to be written by eyewitnesses, Luke tells us he undertook to construct his own history with the utmost care, and with good authority. The name Theophilus means 'loved of God' and 'most excellent' would indicate a person in a good position.

The Announcement of the Baptist's Birth (1:5-25).—We note the exactness of the details here in keeping with the introduction just considered. The weekly rotation of the priests was arranged by David (1 Chron. 24:1-19; 2 Chron. 8:14; Ezra 2:36). It is always refreshing to read of those who are genuinely serving God. Here are two fulfilling Malachi 4:4—about to be used to fulfil Malachi 3:1. Here is God's choice of those who chose Him. There was a sorrow to be turned to joy in this house. How often had the prayers for a Saviour for Israel ascended with the prayers for a child—a man-child in particular perhaps? Please observe Zacharias was doing right in burning incense—it would not be right but wrong for you and me. 'How pleased and blessed was I,' said the Psalmist seeing the crowd going to prayer. How glad we would be to see more doing so—a multitude' praying. How much of the prayer was mere formality?

The 'righteous' man feared when he saw the vision of purity and holiness. Reverence for holy things is good. We see that the Holy Spirit was to fill the life, and wine and strong drink were cast out of it. Without the miraculous powers of Elijah, John was to stir the nation by the 'foolishness of preaching' the truth—a greater work for a greater purpose than Elijah. Zacharias prayed, God answered the prayer—but Zacharias could not believe it. Are we often enough like this? He added to his unbelief, disobedience to the law, 'Thou shalt not tempt the Lord Thy God.' Elizabeth is deeply conscious of the honour conferred upon her, and stayed quiet living in joyful anticipation and gratitude to God.

The Announcement of Christ's birth (1:26-38). A still greater honour is now

to be conferred upon the virgin Mary. The angel appears. Mary does not ask for proof or doubt the message, but enquires how it would be, and then with that 'meek and quiet spirit' so much more precious in God's sight than any outward adornment, 'Behold the handmaid . . . be it unto me according to Thy word.' This appears to be an age when an opposite spirit afflicts the race. This is a wonderful and beautiful narrative, so chaste, so simple, so frank—only an unbeliever can doubt its truth. But we can scarcely grasp its stupendous importance. So humble a woman receives so great an honour—but is it greater than the privilege of every true child of God. 'Behold what manner of Love . . . ' (1 John 3:1). Elizabeth is not forgotten.

Mary and Elizabeth (1:39:56).—These two were in some way related though we think Mary was of the house of David (Judah) and Elizabeth of Aaron (Levi). How natural that they should come together in this happy way, and God revealed the facts to Elizabeth unless she had had word from Mary before she came, but in any case the fact that the Christ was her Lord brings no jealous thought but a sharing of the joy. Mary's belief is contrasted with the unbelief of Zacharias. Her song is full of exultation that God has hidden His way from the wise and understanding and revealed them unto babes. It is true that none of the proud or great or wise in their own conceits will get into heaven. 'Humble yourselves under the mighty hand . . . ' 'God hath chosen the weak things of the world to confound the mighty.' This beautiful song thrills our souls with joy.

The Release of Zacharias (1:57-80).—The delivery of Elizabeth was a cause of simple happiness among all her friends. They had been kindly sympathetic with her in her barrenness, and now (as all Christians should) they are enjoying her joy. Zacharias being deaf and dumb seems not to have been consulted about his son's name, but Elizabeth knew what God had said, and that was enough for her. This was confirmed of course by Zacharias, and then he was released to express in beautiful language his great joy, and thankfulness to God, and to prophesy the results of Christ's coming and the work of his own son John. We note in particular that the blessings to be brought are the knowledge of salvation, the remission of sins, and guidance in the way of peace. John lived a quiet and retired life far from centres of population, close to God. This was surely his preparation for his great public work, reminding us of Moses.

The Birth of Christ (Luke 2:1-7)—Here we see again the historical exactness of Luke. Objections have been raised on this point but have been met satisfactorily. The enrolment or census was

probably instituted for the purpose of taxing. The Jewish habit of thought would require registration at the family heritage. It seems likely that Mary need not have travelled but would choose to be with Joseph especially in view of his protective care on account of the circumstances (see Matt. 1-19). We have got used to the 'manger bed' in carol and picture but may forget the awkwardness and humiliation of the position. However those who trust God and submit to His will do not fret or grumble at circumstances. I quote Isaac Williams, 'The unfathomable depths of the divine counsels were moved; the fountains of the great deep were broken up; the healing of the nations was issuing forth; but nothing was seen on the surface of human society but this slight rippling of the water.'

Good news to the Shepherds (2:3-20).

—How near is heaven to earth? The lowly shepherds were chosen for the glorious revelation of the Lord of glory in human form. They watched their flocks in the night. The heavenly messenger gave his message of joy and peace. No halo was fixed, or light shone to identify the babe, but its identification was 'swaddling clothes' and a 'manger.' So they sought out the cattle shed with its strange lodgers. They spread the news they had received without doubting, and praised and glorified God. So they accepted what they had been told, others wondered, and Mary pondered. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' R. B. SCOTT.

reverenced nor mentioned. In some homes where we stayed, the Bible was read and prayer was made together. Perhaps the best, and most effective way to advertise the gospel of the grace of God, is to make a definite witness in our own homes. Certainly the fellowship in Christians homes was uplifting to us. In spite of the fact that there were many brethren we did not visit, who wanted us to do so, we travelled nearly seven thousand miles, and a great deal of this was in making visits to Christians.

We arrived in Capetown on July 5th, later than we had expected. Our intention to seek out Christians at Capetown remained only an intention, as there was some unforeseen difficulty in getting our car through the customs. When eventually we did get it, we had to set off and make up for lost time. Some days we drove a little more than five hundred miles and eventually arrived at Sinde Mission early on the Lord's Day. How warm the greeting was! We really felt back in Africa. Any part of Africa can produce blinding dust, but only some parts can give us that same fellowship we have so much enjoyed at home.

In the morning, I was privileged to speak to a large number of African Christians who had come from the surrounding villages, for a 'Hindley Bible School.' Yes. Just the same kind of thing, with all the hospitality and all the fellowship. Even the District Chief was there, whose village some of you saw, Chief Musokotwane. Later in the day, a group of Europeans, who had recently been baptised, came out to the mission from Livingstone. A wonderful testimony is going out from Sinde, which cannot but be noticed by the people of Livingstone.

Now I should tell you of how one of these families came to know and obey the word of the Lord more completely. On the Monday morning, we were having breakfast with the senior Brittells. I noticed on the table two boxes, one a little larger than the other. I think Sister Brittell saw me looking. She reached out and opened the boxes for me, and how surprised I was to see them full of rings and jewellery. Not the usual thing on the breakfast table even at a mission. Sister Brittell then related to me a story of the grace of God. (Dear Brother, dear Sister, do not read this if you are not prepared to take the implications). It appears that one day, some weeks previously, this brother and his wife had accepted an invitation to visit the mission. They walked round the orphanage, evidently unescorted, and met young Sammy, one of the first orphans to be brought to the mission. The man was smoking. Sammy assumed that this man being interested in the orphanage was surely a Christian. 'Do you know,' he said, 'God does not want you to defile your body like that. If you

CORRESPONDENCE

LETTER FROM LUSAKA

Now P.O. Box 600, Lusaka.
August 28th, 1954.

Dear Brothers and Sisters,—Please notice our new box number. Any letters that are written to the old number will still find us, but in future please use this one.

It seems such a long time since we left England for Lusaka. How we enjoyed the fellowship with you all. We were glad to see so many really rejoicing in the Lord. We were able to visit Churches in many counties, and everywhere we were received with Christian love and kindness. I am sure that there is great blessing to be derived from obeying the injunction to be given to hospitality. In my own case, as a boy, I remember vividly the times when brethren visited our home. The conversations which took place about the things of the Lord were an admonition to me for later life. Children cannot be brought up in the fear of the Lord, where His name is neither

are a Christian, then His Holy Spirit will want to dwell in your body.' Turning to the woman, who evidently wore jewellery, he said, 'God does not look upon outward adornment, but upon inward adornment.'

From that day, the brother never touched his cigarettes. The sister brought her jewel boxes, that the contents might be disposed of. 'Buy Bibles and Testaments for the Africans, that the Word of God might adorn the souls of these people,' was the sister's request.

What would Sammy say to us? Is our conversion to God so complete? Are we understanding what the will of the Lord is? Does our submission to Christ follow the pattern of Christ's submission to the Father? 'I love the Father, and as the Father gave me commandment, even so I do,' 'Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.'

Are we really given to Christ so completely as we should be, in such a way that as we are in the body of Christ, we are as the fragrance of Christ unto God?

In Lusaka, too, a warm welcome awaited us. How eager the Christians were to hear news from England. There are too many to mention by name, but Paul Simoya's little boy who had been crippled as a result of infantile paralysis, is now beginning to walk. The work of preaching the gospel is being carried on. Last week we had our first baptisms since we got back. May God bless His work here and everywhere, and give us all wisdom.

I am now trying to persuade the local management board to let us start to build. As they gave us the land (I don't quite know whom they bought it from) we have to be at least polite.

We also have news from Nyasaland. Bro. Chidothe writes that seven people have been baptised in one village and three in another. I believe that in Nyasaland far more gospel work goes on than we have thought, and it seems that quite a number of Africans give a great deal of their time to the spread of the gospel. If they do not write very often, remember that they must write in a difficult foreign language, that often the post office is the distant Boma. Often if they have the inclination to write, then they have no paper and the next shop is not just round the corner.

Bro. Steele will now find Bibles more expensive, they have all gone up by ten per cent. The cheaper ones are 'out of print,' so we must pay 8/3 for a Chin-yanja Bible in Lusaka, and rather more in Nyasaland. In Lusaka, 'The Book Shop' which has the monopoly for Northern Rhodesia, displays for sale the lowliest of publications (at least to a Christian's mind) and the Word of God seems to be the last thing they want to propagate. Perhaps the British and

Foreign Bible Society do not consider this when their agents are appointed. The lesson is that no society should have a monopoly of printing God's Word, be it from Rome or Britain. Please pray for the work here, that God will bless the work and give us wisdom that we may please Him.

FRANK & NANCY MURPHY.

NEWS FROM THE CHURCHES

Capetown, Woodstock.—By zeal and interest, a few of our young people were provoked to convene an open-air Gospel service on Lord's Day afternoon, August 8th, at one of our landmarks, the Grand Parade, Capetown. Their effort was very much encouraged, in that they had about fifty in attendance. This meeting is intended to continue, God willing, so pray for it, as well as for all the untiring labours that are being set forth by the brethren over land and sea.

The young people are very busy practising for their anniversary, which is hoped to be convened at the end of the year, God willing. There are a few individuals who seem prospective in accepting Christ as Saviour, for which we pray it may be soon.

As a representative of the assembly at Woodstock I, with Bro. Cook of the Claremont assembly, met Mr. J. Smit (European), a baptised believer, who, about four years ago, started an open-air Bible School for children in an area about twelve miles from the assembly at Woodstock. While there are European living there, the population in general consists of non-Europeans, and natives, the majority very poor.

After a considerable time Mr. Smit decided to convene gospel meetings for adults as well, and after a long struggle, patience, and faith in God, he was provided with a plot of ground, on which he built a wood and iron building large enough to seat fifty people. As this work was only done part-time, the upkeep of it was actually a personal sacrifice on his part, to the glory of God. To maintain this work, being alone, he was obliged to allow any and everybody to preach and instruct the 'little flock' which had grown to a number, which included the Bible School for children. He had and still has a few voluntary workers to assist him in the work. He experienced many setbacks and sought the 'right remedy.' Mr. Smit came in contact with a few of the brethren, and was shown the way of the Lord more perfectly. He has now fully decided to continue on New Testament basis only, and to lay aside all opinions and methods he had administered.

The assembly where Bro. Smit is labouring has at present a membership of ten (which includes his family), the Bible School of about a hundred children and about eight prospective candidates ready for baptism. Recently an elderly woman, aged ninety-nine years, was baptised.

This being a 'field rich to harvest,' it needs spiritual, and material aid, and therefore we ask all who love and fear the Lord a share in their prayers for this 'open door.'

T. W. HARTLE.

Crossroads, Fife.—With much joy we report the baptism of a young girl, Elizabeth Ann (Betty) Brown, on Lord's Day, August 22nd. She has attended our meetings regularly. She gave her young heart to the Lord, and desired to be buried with Him in baptism. A joint meeting was held with the Rose Street, Kirkcaldy Church, some non-members were present. Bro. J. McLaren took the confession, the writer baptised Betty, and Bro. A. Gardiner explained in no uncertain manner the purpose of baptism. A great time of refreshing was experienced by all.

We had the privilege at Crossroads of having in fellowship, while on holiday from Aberdeen, one who may be our oldest member in Scotland, perhaps in Britain, Bro. Tom Watson, uncle of the writer. He was here for six weeks, and met with us each Lord's Day. On several occasions, in order to do this, he walked about two miles, and back—no mean feat for one who has passed his ninetieth birthday. This was a tonic to us all, and an example to the faint-hearted.

We wish to thank all who sent tracts for distribution. Many of these have passed into many homes.

We have a hard task, but with God's help, and the able preaching of Bro. Gardiner, we hope that Betty Brown may be the first of many who will give their souls into the keeping of the Lord. May the Lord richly bless our young sister. 'Brethren pray for us.' J. W. DAVIDSON.

[There are in England older brethren and sisters than Bro. T. Watson, though probably none of them could do the four-mile walk.—Editor.]

Ince, Co-operative Hall, Keble Street.—Bro. Bill Richardson, from Holland, has conducted a fortnight's mission for us, from August 12th to 22nd. We are unable to report the final results in this issue, but up to the present we have listened to four outstanding addresses on great subjects, in response to which two young ladies have made the great decision. Bro. Richardson has not spared himself and has preached with deep feeling on 'Sin,' 'The Safe Way,' 'The Glorious Church,' and 'The Conversion of the enunuch.'

We had hoped by now to be able to announce some definite arrangements

for the commencement of work on our proposed new meeting-house. Brethren everywhere have responded liberally to our appeal for financial assistance and we are pleased to report that just over four hundred pounds have been donated to this fund. But the main road site which we had in mind has not been as readily available to us as we had anticipated, and certain 'strings' were found to be attached. We are, therefore, now investigating three other sites, and it is hoped that permission can be obtained to use one of these.

There is still much discussion of the pros and cons of a temporary building. Some members are of the opinion that our hard-won funds should not be spent on a merely temporary structure, but should be put immediately into the construction of a permanent building. Other Churches may have met this problem and we should welcome suggestions (and any more gifts or loans) from interested brethren. We hope to have more news for a later issue when we have given prayerful consideration to all possibilities.

Ince (Wigan).—We have just concluded a week's Gospel Mission with Brother Bill Richardson preaching. We were moved by the gospel preached by our brother so forcefully. Four were baptised into Christ during the mission. To God be the glory.

The mission was extended two days, the last meeting being held in a Methodist hall. Bill Richardson was asked by a Methodist friend to preach there. There was no compromising with the truth. Over a hundred were present. The seed was sown, and we are looking forward to a harvest of souls for the Kingdom.

We pray God's blessing upon the work of Bro. Richardson in Holland.

Brethren, pray for us that we may be found faithful.

W. HURCOMBE.

Leeds, Wortley.—On August 28th, the Church organised an open-air rally which was held in the grounds of Templenewsam, near Leeds. An invitation to this rally was sent to all Churches inside and outside the Division. We were very pleased that it was made possible for most of the Churches to accept our invitation.

In spite of the long period of rainy weather we had experienced earlier, we were blessed with a glorious sunny day, for which we thank God.

The afternoon was well spent in boisterous games, both old and young taking part. After tea, the party divided: some going through Templenewsam Mansion (home of the late Lord Halifax) whilst the rest visited the rose gardens and conservatory.

Later we all rejoined each other to finish off the day with a period of hymn-

singing. All felt it was a time of rich fellowship and happy reunion, and it has been suggested that we organise something on similar lines for indoors during the winter months.

T. H. BLACKMORE.

Newport, Mon.—We take this opportunity of stating that the Assembly at present meeting at No. 42 Commercial Road, is the only remaining Church of Christ in South Wales which follows the 'Old Paths'; worshipping God and preaching the Gospel in complete accordance with the pattern laid down by the early fathers in the Holy Scriptures. Although at present we are restricted to small numbers, we strive prayerfully in the Lord's work in the earnest hope that God will in His own good time increase our membership.

We assure all brethren visiting South Wales of a warm welcome should they wish to hold fellowship with us. Our meeting times are: Lord's Day, Breaking of Bread, 11 a.m., Gospel Meeting, 6.30 p.m.; Bible Study, Saturday, 7 p.m.

DONALD BERRY.

Tunbridge Wells, Silverdale Hall.—The Church here has not closed down, but is very much alive, and vigorously serving the Lord. There are seventeen members, one being added by faith and baptism this year. We have a large Sunday School. The annual outings of the school and Women's Meeting took place in June and July. The Gospel services are well attended, a number of unimmersed being present. Two immersed believers, not yet members, regularly attend our meetings. We have experienced seasons of refreshing from the presence of the Lord. The Word is faithfully proclaimed to all. It is not our work, but the work of the Lord. In Bro. Styles, though young, we have a man full of faith and determination to serve the Lord; and he deserves all spiritual help that can be given him. He means so much to so many. Not that the Church here is a one-man concern. All available help is given, and the services of any brother would be welcomed.

The Church is tied to no human organisation, holding allegiance to Christ, and accepting God's Word as the final authority in all matters of faith and practice, and striving to do all things according to the New Testament pattern. We appeal to the whole brotherhood for their prayers for the success of the work here.

G. M. BISHOP.

Wigan, Albert Street, Newtown.—The Church continues to have times of refreshing, and our hearts are filled with joy at witnessing five more following Jesus in His own appointed way. Two came forward at the close of the meeting at Ince, Bro. Richardson preaching the Gospel. At the close of meeting in Albert Street the following night two more

made the great decision, after a powerful address on 'Baptism' by Bro. Richardson; and all four were baptised the same night. On Lord's Day another requested to be baptised, having attended the meeting at Hindley. Bro. John Pritt, of Blackburn, being the speaker. All these were given the right hand of fellowship on Lord's Day morning; also a sister received from another Church in the district. We trust that all these may be kept steadfast, and become useful in the Master's service. We thank the Church at Ince for their kindness in co-operation, and Bro. Richardson in making these meetings possible. We thank God for this further evidence of the power of the Gospel; and it is full proof of what can be done by Churches working together to arrange meetings in order to extend the Master's Kingdom.

W. SMITH.

Wigan, Scholes.—The Church here on Wednesday, September 8th concluded a mission with Bro. L. Channing, which began on Saturday, August 28th. We held seven mid-week meetings, including a 'Questions Answered,' at which a good number of highly intelligent questions were asked, which revealed the 'searching' attitude of the questioners.

Bro. Channing did a great deal of personal work, and we should add that in this sphere he excels. It was due to this, in a great measure, that we have the joy of reporting four baptisms. Three of these are Bible School scholars, Aileen Davenport, aged eighteen, Olive Lewis, twelve, and Helen Layland, twelve. The fourth is a young woman of some twenty-five years, who heard the gospel, and asked for further enlightenment. On receiving this she yielded herself to Christ. Her name is Jessie Flinn, and she was formerly a member of the Methodist group. We thank God for these things, and pray that all may endure to the end.

H. DAVENPORT.

OBITUARY

OBITUARY.

Slamannan.—It is with deep regret that we record the death of Sister Walker, who passed to her rest on July 24th. For the past two or three years she endured much pain and suffering, which she bore patiently and with Christian fortitude. Her mind was at peace and her hope stayed on Jesus, waiting to be with her Lord. Our deepest sympathy is with our esteemed Bro. Walker in his loneliness, for he has lost a true and affectionate helpmate. We pray that the God of all comfort may sustain him in his hour of trial. Bro. John Gibb conducted the service in the home and at the graveside.

M. NEILSON.

COMING EVENTS

Slamannan District.—The half-yearly Conference of Sunday School teachers will be held (D.V.) in the Meeting Place of the Church of Christ, Newtongrange, on Saturday, October 2nd, 1954, at 4 p.m. The chairman on this occasion will be Bro. Jim Wardrop, Motherwell, and the speaker, Bro. William Steele, Tranent, will speak on 'Jesus, the Ideal Teacher.' A very hearty invitation is given to all.

Nelson, Southfield Street.—Thirty-sixth anniversary services, October 23rd and 24th. Speaker: Bro. Tom Kemp, of Hindley; Saturday, 23rd, tea at 4 p.m., meeting 6 p.m. Kindly book the date. We would appreciate your presence.

East Ardsley, Main Street.—Anniversary, Saturday and Sunday, October 30th and 31st. On Saturday tea, 4 p.m. Meeting at 6 p.m., chairman, Bro. T. Blackmore (Wortley). Speakers: Bro. Len. Channing (London) and Eric Winter (Blackpool). A very warm invitation to all. Come along and rejoice with us.

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.

Tunbridge Wells, 5 Mount Ephraim Road. Special Mission Services during November. Gospel Meetings each Saturday, Sunday and Tuesday night. Preachers, Bro. Andrew Gardiner (6th-9th); Bro. Ralph Limb (14th-18th); Bro. Alex Allen (20th-24th); and Bro. Philip Partington (27th-30th).

We ask that all the saints will pray for this effort, that many may be turned from the darkness to light, and from Satan to God. Visiting brethren will be warmly welcomed. A. E. WINSTANLEY

COMING EVENTS.

Kentish Town Anniversary and Rally—Saturday, Oct. 9th (D.V.) at 3 p.m. Open Forum; Tea 5 p.m. Public Meeting 6.30. Visitors heartily invited. Advise R. B. Scott, 96 Chetwynd Road, London, N.W.5, of your coming if possible, especially if wanting hospitality over week-end.

Tunbridge Wells, Silverdale Hall.—Anniversary meetings (D.V.) on November 6th and 7th. Saturday tea at 5 p.m.; meeting at 6.30. Sunday, 11 a.m., Breaking of Bread; School at 3 p.m.; evening at 6.30. Visiting members will be heartily welcome; hospitality can be arranged.

WANTED

A Hymn Roll.—The Church meeting in Mount Ephraim Road, Tunbridge Wells, is anxious to secure a hymn roll for use in the Lord's Day School, commencing November 7th. Will anyone who has one for sale please write to the undersigned?

Copies of "Revival."—A correspondent in the U.S.A. is anxious to complete files of "Revival." He has been unable to obtain a few issues. Can any member help? Numbers wanted are: two each of 4 and 5; one copy each of 13, 14, 16. Information should be sent to me at 43a Church Road, Tunbridge Wells, Kent.

A. E. WINSTANLEY.

BIRTH

To Bro. and Sis. A. E. Withstanley on 13th September, 1954, a daughter, Jane Grace, 43a Church Road, Tunbridge Wells, Kent.

MARRIAGE

On Saturday, September 11th, 1954, at Burns Street Chapel, Ilkeston, Bro. Charles Eric Limb, son of Bro. and Sis. Charles Limb of the Eastwood Church (Seymour Road), to Sis Beryl Margaret Severn, of the Ilkeston Church, Bro. Limb officiating.

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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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