

The Scripture Standard

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

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The Greatest Fight in the World.

IN one of the last articles written by that famous statesman, W. E. Gladstone, he said: 'It sometimes happens in the crisis of a great engagement, that the fiercest of the conflict rages round the standard, which the one party is struggling to capture, and the other to save from the grasp of hostile hands; and it is even so at the present day. There is a banner which waves, and which is seen to wave, on high, over the whole of that field—the widest and by far the most noteworthy in the world—on which is being fought out the battle that is the greatest of all battles, and that ultimately may be found to include all the rest—the battle of belief in Christ. Is there, or is there not, one great and special revelation of the will of God to mankind, vital to the welfare of the human race? This banner is the banner of the Holy Scriptures of the Old and New Testaments.'

Since those words were penned, the conflict has raged with greater fury; and while in days past those who attacked the truth and authority of the Bible were outside the Churches, its most dangerous enemies to-day are inside. Is the Bible the revelation of God's will for man, or is it simply a human production, containing only the thoughts which men of like passions as ourselves had concerning God? This question is vital, not only to the existence of the Churches, but to the existence of Christianity itself.

What does the Bible claim to be? These are its claims: 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.' 'Holy men of God spake as they were moved by the Holy Spirit.' 'All scripture is given by inspiration of God.' (Hebrews i. 1, 2; 2 Peter i. 21; 2 Timothy iii. 16.) Nay more, Paul claimed inspiration for the very words of Scripture: 'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth.' (1 Corinthians ii. 13.) We can only get to know the thoughts of a speaker or writer through the words he uses; and we can only get to know the thoughts of God through

the words in which, through the Holy Spirit, He has spoken them. If, as some assert, the words are not reliable, then how can we get to know the mind and will of God?

Peter tells us that so far from the Scriptures being the mere thoughts of the writers, they did not understand what they wrote, but they 'searched diligently' to discover 'what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.' (1 Peter i. 11, 12.)

Of the Scriptures, Jesus said: 'They are they which testify of me.' Of Moses, He said: 'He wrote of me.' After His resurrection, Jesus, 'beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning himself.' Yet in face of these plain and emphatic statements, modern preachers state boldly that there is not a single prophecy in the Old Testament which unmistakably points to the Lord Jesus Christ.

To a real Christian, our Lord's constant endorsement of the Scriptures should be final and authoritative. How often He said: 'It is written'; 'Have ye never read?' He quoted the commandments given through Moses, and charged Jewish religious leaders with making 'the word of God of none effect,' through their traditions. The creation of male and female; the flood; destruction of Sodom and Gomorrah, Lot's wife, Jonah, Elijah, Naaman, Daniel's prophecies; in fact, every part of the Old Testament Scriptures was quoted from and endorsed by Him. He said: 'The Scriptures cannot be broken' (set aside, made void). (John x. 35.) What answer is given to all this? We shame to write it. 'Oh,' say our modernists, 'Jesus spoke according to the opinions current in His day. He was ignorant about some things, and mistaken in others.'

Then what becomes of His claims to Deity, oneness with God? And what about His own statements: 'My doctrine is not mine, but his that sent me'; 'As my Father hath taught me, I speak these things'; 'I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak'; 'The word which ye hear is not mine, but the Father's which sent me.'

This is a fight in which everything vital is at stake, the veracity and Deity of our Lord, and the whole Christian system. If the Bible is only a human book, containing only the thoughts of men, why should it be appealed to for settlement of any matter? How can we expect people to accept the plea for a return to New Testament Christianity if the New Testament is only on a level with human writings?

It is preachers, who, professing to hold the beliefs of Churches of Christ, creep into Churches, and by their insidious teaching undermine faith in the Lord's Word, and in the Lord Himself, who are responsible for all the division and disaster with which we are faced to-day. It is more than high time that the Churches should take a firm and definite stand, and carry out the Apostolic injunction: 'Mark them which are causing the divisions and occasions of stumbling contrary to the doctrine ye learned, and turn away from them.' (Rom. xvi. 17, R.V.) The place for those who believe that the Lord Jesus was ignorant and made mistakes, and that the Scriptures are just a human production, is in an infidel club, and not in a Christian Church.

On which side of this great fight are you? Are you, by your silence, assenting to this destructive teaching? Shall it be said of you that you 'held back in the day of battle,' and 'came not to the help of the Lord against the mighty'?

'Ye that are men, now serve Him,
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.'

EDITOR.

Should Christians Vote?

Dear Editor,—In the February issue of the 'S.S.' I note that Bro. John Anderson makes no reference whatever to my statement on the matter—unless it be in the veiled reference to 'the loose reasonings of man.' However, while Bro. Anderson affirms what I denied, he takes no issue with any of the premises from which my conclusion was drawn.

I stated that human governments originated in rebellion against God; that they exist to make and enforce law. I maintained that a Christian's laws are already made, and that it is not in his jurisdiction to force anyone against their will, not even to do good. I purposed to give proof of these propositions if they were called in question.

Since Bro. Anderson's statement is a denial of my position, let us notice the reasons he gives in affirming that Christians should vote. Four motives are

stated: First, 'Because the statutes of our government [Cæsar] make it lawful.' Second, 'The instructions in Rom. xiii. and 1 Pet. ii. are too definite to permit of limitations.' Third, 'Paul acknowledges the heathen Roman Government by claiming his citizen rights.' Fourth, 'Jesus paid tribute.' Let us notice them in that order.

1. I think our political brethren have rather 'hackneyed' the phrase 'render to Cæsar the things that are Cæsar's.' Did Jesus or the Jews of His time have any choice in the matter of Cæsar's government? Had they a vote or a voice in the making of the laws? None whatever. Rome was an aggressor nation, the Jews were virtually slaves, forced to pay heavy tribute. To 'render to Cæsar' was not to exercise any right or choice, for they had none. Tertullian, born within fifty years of the death of the Apostle John, commenting on this Scripture, says: 'The image of Cæsar which is on the coin, is to be given to Cæsar, and the image of God which is in man, is to be given to God. Therefore, the tribute money thou must indeed give to Cæsar but thyself to God, for what will remain to God, if all be given to Cæsar?' Remember, the question asked was: 'Is it lawful to pay tribute to Cæsar or no?' Jesus's reply evaded their trap, yet warns them to take care that they give not more to Cæsar than his due, themselves as well as the tribute money he required.

2. The letter to Romans and the first epistle to Peter were written at a time of severe trial for all Christians. Nero was reigning, a most depraved character and a wicked persecutor of the Church of God. The Christians were liable to be excited to take vengeance into their own hands and rise up and slay their cruel tormentors. Paul's admonition is an injunction to submission, even to these horrors, leaving all in the hands of a righteous God. By what strange figment of the mind can we interpret Rom. xiii. as an appeal to use a franchise or right of citizenship? Paul taught the Christians of his day (and us through the same word) that their 'citizenship was in heaven,' and that here they were but a colony or outpost (Phil. iii. 20); that they had been 'translated from the power of darkness into the kingdom of his dear Son,' why should they turn back to dabble with the power of darkness? No. Paul is not exhorting them to make use of their rights as citizens of the world, but using all the persuasive powers he possessed to prevent them from abandoning themselves to bitterness of soul and blood-thirsty, retaliating vengeance.

3. There is not a case on record in which any of the Apostles ever called for military or civil interference in their times of suffering or persecution.

Bro. J. W. McGarvey, in his Commentary on Acts, has this to say: 'Paul did not, in the exercise of his freedom, voluntarily call for military interference; but the military had already intervened, without consulting his wishes, and taken violent possession of him, and his request was that they should exercise the power they had chosen to assume for his safety rather than for his destruction.'

As for Paul claiming his citizen rights for his protection, the opposite seems to be the facts in the case. Before going to Jerusalem it was shown him he would be bound in Jerusalem and delivered to the Gentiles. Did he appeal for protection? No. Hear him: 'What mean ye to weep and break my heart, I am ready not only to be bound, but to die for the name of the Lord Jesus,' and they could not dissuade him from going up to Jerusalem. Under what circumstances then, did he refer to his citizenship, and for what purpose? An officer of the Roman Government forcefully rescued Paul from a mob of Jews in Jerusalem; he intervened to keep the peace, to prevent the mob from violating the law and yet he, an officer of the law, in open flouting of the law, proceeds to beat Paul, an uncondemned man, against whom as yet no charges had been preferred, let alone any guilt or crime. Rather than an appeal to save himself from punishment it is a rebuke of the absurdity and injustice of one posing as a keeper of the peace, openly infringing the law.

4. Peter, was asked at Capernaum if his Master paid tribute, and he answered, 'Yes.' In the house afterwards, Jesus put the question to Peter: 'Of whom do the kings of the earth take tribute—of their own children, or strangers?' Peter said, of strangers. Jesus saith unto him, then are the sons free? Notwithstanding, lest we should offend them [cause them to stumble], go to the sea and cast a hook and take up the first fish that cometh up, and when thou hast opened his mouth thou shalt find a piece of money, that take and give unto them for me and thee.' Although born a citizen, Jesus refused to claim the exemption of a child, and once and forever placed Himself and His disciples among the strangers to these governments.

Jesus said: 'My kingdom is not of this world.' Human government is the sum total of human wisdom and human strength. God's kingdom is the consummation of Divine wisdom, and in it dwells the power of God.

F. WHITFIELD.

Dear Editor,—The above question has exercised my mind for some time, and I have come to the conclusion that it is the duty of Christians to cast votes in the interest of the community.

The well-quoted passage, 2 Tim. ii. 4, 5, reads: 'Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier.'

This passage is quoted by those who oppose voting, to the overlooking of other phases of life. It possibly has a wider application. Christian teaching applies to every aspect of life, and it is as to how we face up to things that counts. All will realise the truth of the fifth verse: 'And if any man strive for mastery, yet is he not crowned, except he strive lawfully.' Otherwise, to my mind, the problem arises, where to draw the line?

One more passage I desire to draw attention to: Rom. xiii. 1-6. We often seem to overlook the relationship of God to the powers that be, as stated in this chapter: 'There is no power but of God . . . The powers that be are ordained of God . . . Who so resisteth—resisteth the ordinance of God . . . For he is a minister of God to thee for good . . . He beareth not the sword in vain, for he is a minister of God, a revenger to execute wrath upon him.' Surely, this shows that God supports law and order amongst men. This is in conformity with His character as one of law and justice and let us note we are exhorted to be subject to the powers that be. Seeing that God recognises the powers (whatever social character they may be composed of), then, to my mind, it is reasonable to exercise the right that one possesses to obtain and establish a better state of things.

In conclusion, I hold these views sincerely, but in love, I respect those who hold contrary ones.

EDWARD PRICE.

Dear Bro. Crosthwaite,—Whilst we are exhorted 'to be subject to the powers that be,' we should never forget that other precept: 'We ought to obey God rather than men.' It seems to me that the essence of this problem of voting (in common with others) is to get the correct balance between these two texts. That the Apostles did not always obey the powers that be, is seen in their refusal to refrain from preaching Jesus. I beg to suggest that if we have the true cause of Christ at heart, we shall find no adequate candidate to support in any national election. The best we can hope for is a 'half-servant'—a most doubtful quantity.

Surely, the thing above all others that we have 'rendered to God,' is our will power. So that as far as Christians are concerned we need no other Government to order our lives. Furthermore, I can find no mandate in the N.T. for Christians ever to seek to enforce the Chris-

tian life upon those who are not Christians—and that surely would be the aim of a voting Christian.

Then, again, we agree, that God has given great powers to the governments of the world, and He does use them as pawns in His mighty plan, but they are not willing tools as are the saints. The two forms of usefulness to God are poles apart. The governments of the nations are the quintessence of worldliness and opposition to the truth: 'What communion hath light with darkness . . .'

The teaching of 2 Cor. vi. 14-18 ought to be far more widely applied than is customary, for the context never mentions matrimony (though, of course, it is a case in point). 'What part hath he that believeth with an infidel?'

G. LODGE.

DEBATES

(Comments on a debate held in U.S.A.)
 'THE day of debates is not over. Special buses ran . . . bringing hundreds of interested brethren. Outsiders attended in droves. Hundreds heard more Gospel than they would have heard in a lifetime if the debate had not been held. members of the Church were strengthened . . .'

'Christian people have gained only by aggression. The Apostles carried the fight into the buildings of the opposition. Our pioneers . . . gained ground by debating. We have fought for every inch of ground we hold to-day. Many who now live in luxury from the sweat and toil of these pioneers oppose debating . . . We have grown respectable, our children have married sectarians, we have "co-operated" until in some places we have become another denomination. Such an attitude must be overcome, and nothing will overcome it quicker than a few good debates.—G. W. DEHOFF, in 'Gospel Advocate.'

VACATION BIBLE SCHOOL

TO be held in Argyle Street, Hindley, June 8th to June 13th. Speakers expected: Brethren W. Crosthwaite, F. C. Day, R. McDonald, Geo. Hudson, Will Steele, A. L. Frith, L. Channing, A. Winstanley, and F. Worgan.

Write immediately to L. Morgan, "Glen-Iris," 44 Lord Street, Hindley.

Plan that holiday now!

WE are told that the paper shortage is more acute than during the war, due to the greatly increased demand.

Until supplies come to hand, to increase the size of the Scripture Standard is not practicable. We are obliged to hold over the completion of the article, 'Papers on the Plea we Advocate' until next month.

Scripture Readings.

Acts xi. 19 to xiv. 7.

OUR readings in the New Testament for the month of March cover a further extension of the Gospel into heathen places. There is very little doubt that the correction made in the Revised Version from 'Grecians' (which indicates Grecian Jews, that is, foreign born, and foreign-speaking Jews) to 'Greeks' is right. There could not be much point otherwise in the report and the special interest it created. The emphasis on the question of 'eating with Gentiles,' rather than on preaching the Gospel to Gentiles, may be surprising to us, but that is because we do not realise the contrast then existing between Jews and Gentiles. Their habits in physical, moral, and spiritual matters were poles asunder, and we would as soon expect the king to enjoy eating in the worst of our slums, as Jews to eat with Gentiles. Do we overlook, through our familiarity with the Great Book, what an absolutely new thing the Gospel was? Here is the beginning of the breaking down of national, class and sex boundaries, which the power of God alone can accomplish.

Antioch: This city was the third in greatness among the Roman provinces. It was rich, cultured and foremost in commerce. The Jews were numerous and influential there. Mud huts and ruins mark the spot now, but great spiritual influence emanated thence. Men filled with love of God and man, and bringing the Word of salvation with them gathered a Church. So earnest was their testimony to Christ, and they so manifested His power that they received a name accordingly—CHRISTIANS. That name has nearly lost its meaning in popular parlance now. Let us remember how it was first earned, and what it means. The practical evidence of our faith will be like theirs—it will issue in deeds. Directly they heard of distress to come upon their fellow-Christians, they determined to send relief, and this they did directly by handing it to the elders of the Church.

Herod: Herod Agrippa I. was grandson to Herod the Great, the murderer of the children. (Matt. ii. 16.) He courted popularity with the Jews by punctilious observance of the law, and would be easily influenced against the Christians on that account. He was cruel and unscrupulous.

We are reminded of the Saviour's words to James and John, recorded by Matthew (xx. 23), as we read of Herod's first victim. James would be prominent in the work of the Church. He was the first Apostle to suffer death; his brother the only one, if tradition may be relied upon, to die a natural death. These were sorrowful days for the Church at Jerusalem, for no one's life would be safe. Doubtless as Peter was seized also, he

would remember the Master's warning again, and it was in the days of unleavened bread—the Passover feast. The word Easter is a bad mistake, for it gives the impression that Easter has a Biblical background, which it has not. In the original, of course, it does not appear. The Revised Version corrects it to Passover. But the Church earnestly prayed, and Peter had the consolation of the Divine Comforter. He was ready to suffer death like his brother Apostle, but it was not to be so. The narrative is remarkable for its simple yet graphic description of the release, and Peter's feelings.

Mary (mother of John Mark) would be Barnabas's sister, and her house was at the disposal of the brethren for prayer. The necessity of prayer at that time was specially great—but it is always great and we do not have enough of it. How that gathering would thrill with joy and gratitude as they heard Peter's account of his release!

Sixteen soldiers suffered death if Herod's sentence was carried out, and presently the persecutor himself died a terrible death. It reminds us that 'crowns and thrones shall perish,' but the Word of God abides for ever.

First Missionary Journey: The Church at Antioch prospered with the band of prophets and teachers, including Barnabas and Saul, and the Holy Spirit gave commandment for the special labours of these two. Prayer and fasting, and the solemn consecration by laying on of hands indicates the special nature of their work, fraught with perils, known and unknown. This was a new adventure like that of Abraham, who went out not knowing his destination. Divine guidance and miraculous power accompanied the preachers. It was natural they should first visit Barnabas's native place.

At Paphos, we have the first instance of Paul's power to work miracles, and his change of name, is noted. The work in Cyprus must have greatly encouraged Paul and Barnabas, and the opposition of Elymas served to forward their efforts, and to aid the decision of the Proconsul of the island.

It would seem from subsequent events, that Mark went back on account of fear. The journey into the interior of Asia Minor would be beset with dangers, which probably would be unknown on the well-travelled highways previously traversed by the evangelists. On the other hand, his Jewish prejudices may have worked upon his mind.

Antioch in Pisidia: We remember that although Paul and Barnabas have thrown aside all distinction between Jew and Gentile in the matter of preaching the truth, the Jews are nevertheless first in their campaign. The best schoolmaster to bring men to Christ is the law

of Moses, and those ancient oracles of God, in which Christ is latent.

Our own practice in inviting visiting brethren to speak is word for word that of the elders of this synagogue—very rightly. What a surprise they received and what ecstasy of joy would fill the hearts of those who accepted the joyful news of salvation. To such the admission of the Gentiles would still be a shock to life-long habit of thought, and to the opposition would constitute a complete refutation and condemnation of the new tidings. We observe the careful recital of historical facts, the evidence of prophecy, and finally the stern warnings. There is only one Gospel in the New Testament. It came from God and we preachers are His messengers.

Division and bitterness followed the preaching of the gospel of peace, but those who accepted it were filled with joy and the Holy Spirit. It does appear that some Gentiles were living in hope of some new message as well as the Jews, and expected the news to come through the Jews, who were the only worshippers of the true God.

Iconium: Here we have almost the same course of events. The opposition, however, seemed to move more slowly, and the great work of spreading the truth went on apace. The surrounding districts would get the news through visitors to the town where probably markets were held quite frequently. Would that we could so move the multitude!

R. B. SCOTT.

The Next Conference

Baptist Chapel, Trust Street, East Kirkby, Notts, Saturday, April 20th.

WILL brethren and sisters attending the above Conference and requiring accommodation over the week-end, please communicate as early as possible—**NOT LATER THAN MARCH 30th**—with **W. B. Jepson, 26 Pearl Avenue, East Kirkby, Notts.**

It will also assist greatly in catering arrangements if those intending to be present and travelling by special bus and returning same day, will let us know the approximate number.

COME and help to make the Conference the biggest success yet. You can be sure of a most uplifting and inspiring time—**WRITE NOW!**

Higher Criticism

A British medical journal correspondent says that lunar months were counted as years and therefore Methuselah was only seventy-nine and not nine hundred and sixty-nine, when he died.

If you look up Genesis v. 21, and still counting years as lunar months, you will find that Methuselah's father was about six years old when his son was born!

GWENDOLYN REES,
Bangor, Wales.

If lunar months were counted as years, Joseph was born, taken to Egypt, sold to Potiphar, sent to prison for a long time, and finally prepared the country for its long famine, and brought it through the trial, all in less than 10 years.

H. J. H. SMITH,
Leeds.

[The above are copies of two letters from the 'Daily Express.']

Church of the Future

"THE future of the world does not belong to sectarianism. The religion of the future will be, I am convinced, neither Protestant nor Catholic, but simply Christian. The Church of God in the future will be content with a simpler symbol, because it will have learnt Christ. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican to lead it. It will be satisfied with simpler thoughts, and a purer faith. It will realise one Lord, one Faith, one Baptism, one God and Father of All." —W. BOYD-CARPENTER (Bishop of Ripon, 1884-1911).

YORKSHIRE VETERANS

BRO. C. WIGGINS reached eighty-eight years of age on January 21st. Bro. W. Wintersgill was seventy-six on January 22nd. Sister Wiggins is seventy-nine, and her sister, Mrs. Keatings, who lives with them, is seventy-six, so that the combined ages of that household is two hundred and forty-three years.

Bro. and Sister Wiggins are not able to get to the meetings during the bad weather, but we look forward to a renewal of fellowship when better days come.

Bro. Wintersgill is still very active, and renders acceptable service, both to his home Church and to others in the district.

May the Lord bless all these veterans, cause His face to shine upon them, and be gracious unto them; and may the evening of their days be brightest and best of all.

SPURGEON ON NON-ESSENTIAL

"WHAT do you mean by non-essential?"
"I mean that I can be saved without being baptised."

"Will you dare to say that wicked sentence over again? . . . You mean creature. So you will do nothing that Christ commands if you can be saved without doing it. You are hardly worth saving at all. A man who always wants to be paid for what he does, whose one idea of religion is that he will do what is essential to his own salvation, only cares to save his own skin, and Christ may go where He likes. Clearly, you are no servant of His, you need to be saved from such a disreputable, miserable, state of mind, and may the Lord save you. . . . It becomes essential as soon as Christ commands it."—Sermon No. 2339, 'Baptism Essential to Obedience.'

News.

Birmingham, Summer Lane.—It is with great joy we report the baptism of Miss Audrey A. Izard, on the evening of Lord's Day, January 20th. She was received into the fellowship of the Church this morning, 27th January. We pray that she will be kept faithful unto death and so receive the crown of life.

FRED. C. DAY.

Blackburn, Hamilton Street.—The Church in days gone by has had high spiritual times in evangelistic work; and now we are having a greater and more blessed experience with our Bro. A. E. Winstanley. Meetings are being well attended. Our brother is fearlessly proclaiming the whole truth of the Gospel in a very unstinting and ever-interesting way. We beseech you, brethren, to pray for the work in this corner of God's vineyard. The ground is hard and stony, and we regret to say there is no yielding yet on the part of the hearers. We had happy times at a watch night service, and with the Sunday school scholars on New Year's Day. Over one hundred children and about ninety adults partook of a tasty tea, and in the evening social items of a spiritual character were rendered both by the children and adults. Seventy meritorious scholars received book prizes. With one accord all agreed that we had a very happy beginning of the New Year. H. WILSON.

Blackburn, Hamilton Street.—By the time this is in print we shall have concluded our three months' mission with Bro. Winstanley as evangelist, and what a great three months it has been! All the meetings have been very well attended. Our brother has fearlessly proclaimed the whole truth of the Gospel in a very unstinting and ever-interesting way, such as we have never witnessed before. In his morning exhortations, he certainly broke some pots amongst us;

and in his evening addresses, he made some trenchant attacks on digressive sectarianism, and the wilful disobedient, but all in a loving and inoffensive way.

The Church has been strengthened and built up by his ministrations, in spite of the recent breakaway, which was very prevalent before our brother came—this because of putting nice men and fleshly relations before the truth. Let Christ come first, ourselves last.

Our brother's labours in the Bible school have been greatly felt amongst the young, with an all-absorbing interest in the Scriptures, and the happy, popular action choruses. We are very glad to record that the hard and stony ground has yielded some fruit; and a bright and promising youth, Kenneth Simpkin, from the Bible school, was immersed on Lord's Day evening, January 27th, before a large crowd of witnesses. Brother Winstanley has been instrumental in the restoration of five others to fellowship. Also to his credit we put the attendance in the first six weeks of twenty-five other brothers and sisters who have been absent for a long time.

He proved himself a real, live, visitor. He must have made every door-knocker in the district 'rat-a-tat,' some of them several times over. We shall all be very reluctant to let him go at the end of the mission, for he has endeared himself to us all, and to many strangers without. May God speed him at Newtown and elsewhere is our earnest desire, to the Master's glory.

H. WILSON.

Blackridge, West Lothian.—The Church has withdrawn from the Co-operation of Churches of Christ, and is now striving to copy the New Testament pattern. Lord's Day: Breaking of Bread, 12 (noon); Bible School, 2 p.m.; Gospel Meeting, 6 p.m. Secretary: Bro. J. Kerr, 1 Dyke Brow, Harthill, Lanarkshire.

Capetown, Woodstock.—We rejoice that we were able to witness, almost at the close of the year 1945, a young man confess the Lord Jesus and become united with Him in baptism.

The baptismal service was convened on December 30th, the service being conducted by Bro. Hartle, who outlined the significance of baptism and the important part it had in the salvation of men and women. It was the only way of putting on Christ, of entrance into the kingdom, and of becoming a new creature in Christ Jesus.

With bright singing, and the meeting fairly well attended by both brethren and visitors, it was good to be there. We do, therefore, trust that God may grant us the necessary grace and strength, in lands near and far, to exercise more determination and zeal so that we may be able to witness many souls gained for the Lord during the year 1946.

T. W. HARTLE.

East Ardsley.—We are pleased to report on a very successful meeting on Saturday, February 2nd, to welcome Bro. F. Worgan to Yorkshire. Among the sixty brethren present we were glad to see some from the Nottingham district.

Bro. E. Worth presided over the meeting and spoke on 1 Corinthians xvi. 9: 'For a great door, and effectual is opened unto me' Speaking of Paul's difficulties, he drew our attention to Paul's achievements. 'To-day, the people have their minds befogged by the preaching of doubters. We, too, have a door opened unto us. Do we fail?'

Bro. F. A. Hardy spoke a word of welcome on behalf of the Morley Church, and letters were read from Bro. J. Holmes and Bro. W. Crosthwaite.

It was a pleasure to listen to the messages of Bro. Worgan and Bro. L. Morgan.

We ask for the prayers of our brethren, for the task of our young brother will not be easy. May God's richest blessing be upon him in his efforts to win souls for Christ.

L. W. MURPHY.

Eastbourne.—My wife and I worship together and Break Bread every Lord's Day, at 7 p.m., in our home, 12 Kingston Road, Hampden Park, Eastbourne, Sussex. Visiting brethren will be very welcome. Sister (Mrs.) E. Bedwell worships with us when possible. The prayers of the brethren are requested upon our efforts to enlarge our witness for the Lord in this district. We are having discussions with Jehovah's Witnesses and Brethren, but with little apparent result. We are hoping that a newspaper campaign may be more effective.

R. A. HILL.

Eastwood.—The Church has just completed a successful mission under guidance of Bro. A. E. Winstanley. His services were allotted to Eastwood in April, and for two months fully devoted his time preaching the Gospel and holding devotional meetings for adults and children. During the two months, he served the Churches at Ilkeston and East Kirkby, preaching there on Wednesday and Thursday evenings respectively. In addition, extensive visitation was done. This period of service was principally done as a 'foundation laying' for a further visit. The labours of Bro. Winstanley were then transferred to the Ilkeston Church for two months, but continued the mid-week Gospel services and young people's class at Eastwood. In August, Bro. Winstanley returned to Eastwood, and stayed until the end of November. His devotion to his work and the spirit he manifested have been an inspiration to us all. He has left us with a united desire to carry on the Lord's work in the Master's way, and to extend His kingdom.

Some idea of the amount of work done can be gathered when it is reported that

Bro. Winstanley left us with twenty-three additional names on the Church roll: ten immersions, two immersed believers from another body, five transferred from a sister Church, formerly in membership with Eastwood, and six restored. The Church at Eastwood desires to express its many thanks to Bro. Winstanley for his work here, and our prayer is that God will abundantly bless him in his future labours.

H. SLEATH.

Hindley.—We are glad to report that Bro. Frank Worgan has been released by the Ministry of Labour, and commenced evangelistic work under the direction of the Hindley Church, from January 13th, 1946.

He is to labour for twelve months, commencing February 1st, 1946, with the Churches at East Ardsley, Morley, and Doncaster. We ask for the prayers of the brotherhood in this effort.

We thank God that now we have two of our own brethren in the evangelistic field. Bro. Albert Winstanley is also working under the direction of the Hindley brethren, and at the moment is serving the Blackburn Church.

L. MORGAN.

Hindley.—We thank God for yet another decision for Christ, and would ask all brethren to rejoice with us. On Lord's Day, February 3rd, Miriam Partington confessed Jesus Christ as the Son of God, and was immersed for the remission of sins. Once again the power of the Gospel message has borne fruit, and we are encouraged to press on to win others. We pray that our sister may be used in service for God's glory.

L. MORGAN.

Hindley.—The Women's Meeting held their ninth anniversary on Tuesday, February 5th. We are pleased to report that some sixty-seven women met, and all enjoyed a rich time of fellowship. We are encouraged to press on with the work in this corner of God's vineyard.

D. MORGAN.

Kentish Town, London.—The Church has received, most gratefully, two more boxes of clothing from sisters at Carmen, Manitoba, Canada. Some quilts and

other articles remain from previous parcels, and a box received earlier from Sister Tinlin, of Beamsville, Ontario. Applications to Bro. R. B. Scott, 96 Chetwynd Road, London, N.W.5.

Newtongrange.—Once more the power of the Gospel has been manifest. The Church was overjoyed last night to hear the good confession and witness the immersion of Bro. Wm. Lunn, eldest son of our Sister Lunn. Truly, we are experiencing mountain-top blessings here. Bro. Nisbit addressed the meeting on the Ethiopian Eunuch, at which there were some non-members. We hope that it may cause them to think and lead to their making a decision for the Lord of Glory.

We hope and trust that Bro. Lunn may be kept faithful unto the end, and also that he may be used for the furtherance of the Lord's work here.

W. H. ALLAN.

Obituary.

Birmingham, Summer Lane.—Our Sister Lavinia (Mrs. Elisha) Griffiths fell asleep in Jesus on 11th February, in her eighty-second year. It was on 12th February, 1880, as a scholar in our Bible school, that she was baptised. At the comparatively early age of thirty-eight, she was left a widow with four children, all of whom in due course became members of the Church, of which their father was a deacon at the time of his death. Three of these passed onward before their mother; the most recent, her only son, being our Church treasurer and a deacon at the time of his death, in 1943. She was a woman of strong will and undaunted courage, and was very rarely absent from the meetings of the Church. She met with us around the Lord's table only eight days before she died, and was in attendance at the mid-week prayer meeting within the last two months. Inclement weather was never made an excuse for her absence from the meetings of the Church. A grand example of fidelity we might well emulate. We pray for consolation for her surviving daughter, who has been lately seriously incapacitated by a seizure. FRED. C. DAY.

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