

The SCRIPTURE STANDARD

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

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Talks on the Tabernacle.

No. 2. The Builders and the Building

IN our introductory article, we noted that the tabernacle was built by Divine command, for a Divine purpose, and according to a Divine pattern. A full detailed account of the materials, furnishing, and building is given in Exodus, chapters 25 to 40.

It was built of costly materials

These are named in Ex. 25:3-7: 'Gold, and silver, and brass, and blue, and purple, and scarlet, and fine twined linen, and goat's hair: and rams' skins dyed red, and sealskins, and acacia wood' (R.V.)

The cost of the completed building must have been very great; but, however much, it was insignificant when compared with the cost of the anti-type the Church. 'The Church of God, which he hath purchased with His own blood' (Acts. 20:28). 'Christ loved the Church and gave himself for it' (Eph. 5:25).

'Who can tell the priceless treasure
God possessed in Christ His Son?
Yet He gave with love's full measure
Him for us, His only One.'

The people were willing givers

'And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.' In response to that appeal, 'they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments: And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord' (Exodus 35:21-22).

That was a real offering to the Lord, and a pouring of 'contempt on all their pride.'

The people had to be stopped giving. The builders said, 'The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing' (Exodus 36:5-6).

Is it possible that the type and shadow could beget a liberality of which the anti-type and substance is incapable? The New Covenant appeal is: 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver' (2 Cor. 9:7).

The Lord desires, demands, and deserves the best we can give.

'How can I, Lord, withhold
Life's brightest hour
From Thee, or gathered gold,
Or any power?

Why should I keep one precious thing from Thee,
When Thou hast given Thine own dear self for me?

They were willing workers

'And Moses called . . . every one whose heart stirred him up to come unto the work to do it' (Exodus 36:2).

They came not to think and talk about it, not to criticise the work, but to do it.

There are lots of willing Church members. In many Churches two or three are willing to do the work, and the others are willing to let them.

'Whatsoever ye do,' wrote the inspired Paul, 'do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ' (Colossians 3:23, 24).

There are plenty of discontented critics and grumblers, and many who do not inspire or encourage us in the work; but let us ever remember that we are not working for them, but the Lord Jesus who bought us with His blood.

'Work! 'tis the Lord commandeth,
Work with a loving will;
Jesus for thee hath suffered,
How then can'st thou be still?'

The Building and its division

Some who speak and write about the tabernacle profess to know the meaning of the boards, cord, and colours. We freely admit our inability to do any such thing.

They call it spiritualising, but it generally results in materialising. It is best to let Scripture explain Scripture, and to be silent where the Scriptures are silent.

Around the tabernacle was the outer court formed of linen curtains, with pillars of brass, and silver rods and hooks. Fine linen is typical of righteousness (Revelation 19:8), and seems to suggest that the place of God's house is sanctified, set apart. The outer court measured one hundred cubits by fifty. The cubit was the length of a man's forearm. Estimates of this vary, but we will take the generally accepted average, eighteen inches. So the outer court was a hundred and fifty feet by seventy-five feet.

In these talks we cannot speak particularly of every part, but must take a broad general view.

The tabernacle itself was made of boards of acacia wood overlaid with gold, joined with staves of wood overlaid with gold. The top was covered with four sets of curtains of fine twined lined, goat's hair, rams' skins dyed red, and badgers' skins.

The building was divided into two apartments; the first, the Holy Place measuring thirty feet by fifteen feet; and the second, the Holiest of All, or the Most Holy Place, measuring fifteen feet by fifteen. They were separated by a beautiful curtain or veil.

The Holy Place seems to be a type of the Church, 'the true tabernacle, which the Lord pitched, and not man' (Hebrews 8:2). 'The house of God, which is the church of the living God': a 'spiritual house,' with 'a holy priesthood' (1 Timothy 3:15, 1 Peter 2:5).

The Holiest of All a type of Heaven. 'Christ is not entered into a holy place made with hands, like in pattern to the true: but into heaven itself, now to appear before the face of God for us' (Hebrews 9:24, R.V.).

Of these we hope to speak more particularly later.

The tabernacle was made up of many parts, but formed one building. 'So we, being many, are one body in Christ, and every one members one of another' (Romans 12:5).

The Church is 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit' (Eph. 2:20-22).

THE EDITOR.

Origins and Doctrines of Seventh Day Adventism.

MANY people are being hoodwinked to-day by a set of religionists who conceal the fact that they are the spiritual descendants of William Miller and Mrs. Ellen G. White. These people, the Seventh-Day Adventists, do not reveal their identity to the public. They rent auditoriums and advertise their services under such names as 'The Bible Lyceum,' 'The Bible Auditorium,' or 'Free Lectures'; they deal in sensational and speculative topics such as the 'Atomic Bomb,' 'The Millenium,' 'The Battle of Armageddon,' or 'The Mark of the Beast,' all the while they are trying to gain the confidence of the public to put over the doctrines of Miller and Mrs. White, especially their pet doctrine — Sabbath keeping. In all this they are deceivers and as such need to be exposed.

Seventh-Day Adventists are one of six Adventists groups. The others are: The Advent Christian Church, the Church of God, Church of God (Adventist), Life and Advent Union Church, and the Primitive Advent Church. The Seventh-Day Adventist sect is the largest of this group, having 133,000 members in 1936. The body maintains denominational headquarters under the title 'General Conference' at Takoma Park, Washington, D.C.

Origins

(a) Edward Irwin in England (Cir. 1795) gave prominence to the Second Coming of Christ. His work gave rise to a host of preachers who made a speciality of speculating on the subject: Bengal and Kelbar, of Germany; W. E. Davis, of South Carolina; Joseph Wolfe, of England; 'Ben Ezra,' of Spain, and Henzepter, of Holland. (*Great Second Advent Movement*, quoted by J. H. Monk.)

(b) The Adventist movement in America is the result of the work of one William Miller, a Baptist preacher, who in 1831 claimed that he had discovered, by studying the prophecies, the exact time (year and day) when Christ would come. He gathered a following of some fifty thousand, many of whom accepted his theories so thoroughly that they sold their property, left their homes and gathered together to wait for the end of time, which Miller had said would be in 1843. When the date passed, Miller recalculated and set as the date a day in October, 1844. When that date failed, the disillusioned followers became the laughing stock of the nation.

(c) Mrs. Ellen G. White, born Ellen Harmon, was one of the converts of Miller. She was thirteen years old when she was converted. At the age of nine she had been injured in the head by being struck with a brick

by an older girl. The condition of her health, including her mind, is said to have been affected by her injury.

After Miller's death, Mrs. White gathered together many of his scattered flock and became the founder of the Seventh-Day Adventists Church in 1845. Mrs. White claimed to be a prophetess, and her 'visions' or 'testimonies' she claimed were inspired. These writings are inseparably connected with the Seventh-Day Adventist doctrine. Her writings are still studied and form a part of their belief. Their Church manual quotes from them often. But publicly, especially in their teaching and in discussions, her 'visions' are a source of embarrassment to them. When they teach without owning these writings and telling their would be converts of them they are certainly deceivers and imposters. The truth is they are ashamed of many of the silly things she uttered and wrote. In the published volumes of her works they have expunged passages that are detrimental to their cause. A good example is the introduction to the original copy of *The Great Controversy*, in which she claimed inspiration. Someone has counted sixty-three thousand changes in words, sentences and paragraphs in the "Testimonies" alone!

This group of Adventists have not always observed the Sabbath. At first they met on the first day of the week. One of their preachers, Joseph Bates, visited some relatives who were members of the Seventh Day Baptist Church and learned some arguments for keeping the Sabbath Day. He returned and convinced Mrs. White that they should keep the Sabbath. At first she argued against him, and it was only after she couldn't answer Bates' argument that she had her vision concerning Sabbath-keeping.

The story of that vision is told in *Life Sketches of Ellen G. White* in the following way:

'Elder Bates was resting upon Saturday, the seventh day of the week, and he urged it upon our attention as the true Sabbath. I did not feel its importance and thought that he erred in dwelling upon the fourth commandment more than the other nine. But the Lord gave me a view of the heavenly Sanctuary. The temple of God was opened in heaven and I was shown the ark of God covered with the mercy seat. Two angels stood one at either end of the ark with their wings spread over the mercy seat, and their faces turned toward it. This, my accompanying angel informed me, represented all the heavenly host looking with reverential awe toward the law of God, which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very centre of the ten precepts with a soft halo of light encircling it. Said the angel, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein."' (pp. 95ff.)

Such nonsense as this is the real foundation of Sabbath-keeping among this group. And it is the Sabbath day to them that distinguishes them from other denominations.

One could make a long list of absurdities connected with Mrs. White and the Seventh-Day Adventists: They set the date for the world to end in 1843, 1844, and 1845; they held that 1844 would end the time of probation for sinners and that the 'cleansing of the sanctuary' referred to the earth and would take place in 1844; for years they began the Sabbath at six p.m. instead of at sundown as now; they once refused to educate their children and gave away their property because the world was ending and they wouldn't need it; they once claimed it was wrong to vote, to take a Church name, to organise into a Church group, and to take up contributions on the Sabbath, all of which they do now. Once Mrs. White even had a vision

that all the ladies should wear short dresses and a peculiar kind of bloomers. No wonder the Adventists won't defend their doctrine! It is too ridiculous!

The student who is interested in becoming more informed on the aspects of Adventism are referred to the following books: *Adventism and the Bible*, by J. Henry Monk; *Seventh-Day Adventism Renounced*, by D. M. Canright; *Seventh-Dayism X-rayed*, by Orval L. Kelley. These books may be ordered from the publishing houses of the brethren.—

Apostolic Times

The Thief on the Cross.

'THE thief on the Cross' has been the joy and the puzzle, the delight and the despair, the death struggle of many who lie in wait to deceive the unwary. It throws some men into mental contortions, to merely mention 'baptism for the remission of sins.' The moment you quote the commission, and cite the language of Peter on the day of Pentecost, you hear a wild exclamation, 'What about the thief on the cross—wasn't he saved without baptism?' Poor fellows! If only they had been taught the rules of Bible interpretation, it would have saved them from many a blunder.

Well, what about the thief on the cross? What has his case to do with your personal salvation? If a parallel case you are seeking, then Christ should be here in person, speaking to your face; both of you should be suspended on the cross; both should be in the agonies of death; the awful scenes investing the cross in that dark and desolate hour should be the same. If, in the lapse of eighteen centuries, nothing of the kind has ever transpired, why does any one seeking salvation, with plain apostolic teaching before him, flee for refuge to lay hold of the hope of the thief on the cross? Where, in all history, since the scene on Calvary, have these words of a dying or risen Saviour ever been recorded: 'This day shalt thou be with me in paradise?'

It is alleged that the thief was saved without baptism. How do you know that? How do you know that he had not been one of the disciples of John, or perhaps, one of the disciples of Christ? How do you know but that at one time he might have been a follower of one of these teachers, that he had committed a gross sin, and that now in his last extremity he repents in the presence of the Saviour, and asks forgiveness? By the same rule that you infer that he was not baptised we infer that he was baptised; so that one inference is just as good as another inference.

But setting all this aside, it is an indisputable fact that both Jesus and the thief lived and died under the law—under the old Jewish covenant—and before Christ in His kingdom, by His apostles, instituted the fixed and invariable law of pardon. No two diverse order of things can occupy the same place at the same time. When a new constitution is made and ratified by the people, the old constitution is superseded by the new, and the old one becomes nugatory and void; and being dead, has no longer binding force.

Since Christ is not here in person to forgive sins, He is present in His gospel to tell all sinners what to do to be saved. Before the new covenant was made, signed, sealed, and delivered, God, through His Son, and under the old covenant, could dispose of the property of His patrimony as He saw fit, without reference to the rights and privileges of the heirs who should become inheritors of the eternal salvation under the new covenant.

The last covenant that God made unto the children of men was sealed by the precious blood of the Lamb of God, slain from the foundation of the world. The old covenant was sealed with the blood of goats and bulls, and there was a remembrance of sin once every year. Jesus lived, and taught, and forgave sins, and died under a covenant that was sealed with

the blood of animal victims. The thief died under that system of things, and the like will never occur again as long as the world stands. Hence, let no poor trembling sinner fool away his precious time by waiting to be saved as the thief on the cross was saved.

The blood of the sacrificial Lamb has been shed once for all. The last atonement has been made. The blood of Christ, not the blood of animal victims, has made possible our salvation. It is not the law of Moses—the old covenant—but ‘the law of the spirit of life in Christ Jesus which now makes us free from the law of sin and death.’ Jesus Himself constituted His apostles ministers plenipotentiary to publish to the whole world the conditions of heirship. And since, also, it is a fact that ‘baptism for the remission of sins’ is now found to be one of the conditions of salvation, it is evident, by the Word of God, that no man can enjoy the eternal inheritance who wilfully and perversely despises one of the least of the commandments of the Son of God.

Since it is a fact that Christ has established His kingdom, and proclaimed the constitution of His kingdom, and made plain the law of pardon in that constitution—to which there is no exception so far as God has revealed His will to us—why will men halt, equivocate, and find fault with the divine plan, and ask the God of heaven to compromise with a worm of the dust, and try to steal a march to heaven on the same road the thief travelled! The whole secret of this matter is revealed in the fact that a certain class of men desire to live a lifetime in sin, and in their last extremity, shed a few penitential tears, and then expect God by a sort of miracle to speak peace to their souls, and that, too, after having despised the law and authority of Jesus Christ all their lifetime.—*The Old Paths.*

Unsuccessful Workers.

‘DESPONDING Christians do not make successful workers or valiant soldiers. “Feeble hearts,” and “ready-to-halts,” and “little faiths,” win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidence, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform “acts of faith”; and having to perform them, they are so intent on analysing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for “joy in believing,” and no room for the free, large-hearted labour, which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief, like Paul’s ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they group their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves and making that a reason for doubting God; putting away peace, but giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work—nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle field. They seem, too, to get more and more emaciated, though the food provided is abundant. Labouring under what physicians call atrophy, the more they eat, the less they seem to be fed.’—BONAR.

CORRESPONDENCE

BRO. FRITH'S LOSS.

Dear Bro. Crosthwaite,—Many brethren will, no doubt, be sorry to learn of the loss sustained by our esteemed brother A. L. Frith by the passing out of this life of his revered father, at the age of seventy-six years. Since the death of his devoted wife, over seven years ago, he had made his home alternately with Bro. and Sis. Frith, at Fleetwood, and another brother living at Derby, during which period much love and care was bestowed upon him. His remains were brought to East Kirkby to be interred by those of his dear partner-in-life, a short service being held in the chapel at Beulah Road.

We extend to our beloved brother, who is known to many to be labouring in much weakness, also to the rest of the family, the heartfelt sympathy of the brotherhood, and pray that they may be sustained by God in this their sad loss.

W. B. JEPSON.

We feel sure that all who know of our esteemed Bro. Frith will join in the above expression of sincere sympathy, and prayers for the welfare of the bereaved.—Editor.

FAMINE

THIS word seems out of date, yet we must not forget that where the rain fails to come it still has a very real meaning.

News comes to us from Nyasaland of much distress caused by failure of crops.

Most of the food eaten by the people in Nyasaland is the produce of their own plot of ground. This being so, money is not plentiful. When food has to be imported the cost is high, relatively, and the lack of money makes it difficult to come by.

I wish to take this opportunity to thank those who having already learned of the starving widows and orphans, for whom our brethren in Namiwawa and elsewhere are caring, have sent their gifts to me.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Will they go hungry whom we might feed?

W. STEELE.

TEACHER WANTED.

BRO. R. B. SCOTT, of 96 Chetwynd Road, London, N.W. 5, has sent the following:

Bro. W. N. Short, writing from Kalomo, Northern Rhodesia, asks:

"Could you recommend some young Christian in England [American for

Britain—R.B.S.], who is a teacher, who would like to come here and teach school for a few years, say three. We could pay her £440 per year with £16 annual rise, plus travel fare coming and going. If she has much experience in teaching, the rate would be higher, according to the Government scale . . . First, we want a Christian, then a teacher. One who likes children, for her work will be mainly with the smaller children."

I must quote further to give you the whole picture:

"Now, the group of missionaries is very much interested in a school for their own children, and for a school for the neighbour children. It seems that there is a great opportunity open to us for teaching the children of the locality, if we had a good school for them to attend . . . Several of the other European neighbours have asked the same question. In thinking over this matter we felt that we needed an English teacher [American for British—R.B.S.], rather than an American, for several reasons. We want the neighbour taught English pronunciation; taught English School system rather than the American; taught ready to go to some boarding school when the time comes."

BRO BAILEY'S THANKS

Dear Bro. Editor,—May I, through your brotherly permission, express warmest thanks to those who have sent their congratulations and hearty wishes for December 19th? Sweet, inspiring memories were recalled of hallowed fellowship and of joyous privileged co-service in soul-winning endeavours of the years past. We are, indeed, grateful for those experiences vouchsafed by the Father above. If the Lord graciously wills it so, we hope and yearn to render just a little further effort thus in the Saviour's loving service. My dear wife and I greatly appreciate the many very kind expressions of congratulation and affectionate wishes received. We heartily reciprocate these.

CHARLES BAILEY

GIFT OF A TELEVISION SET

Dear Bro. Crosthwaite.—Will you kindly permit me, through the pages of the S.S., on behalf of a very dear friend, Miss Edna Adlington, of Beulah Road, East Kirkby—a life long bedridden invalid—to thank all who have so generously and spontaneously responded to a rather circumscribed appeal made to provide money for a television set for the above-named friend.

It will doubtless be of interest to all who have contributed to know that the appeal added to the fund over £39 and that, in all, upwards of £70 have been col-

lected, chiefly by the voluntary gifts of brethren and sisters.

The set has been purchased and installed, giving unbounded joy to the receiver of the gift.

On behalf of those making themselves responsible for raising the money, we tender our best thanks, both for what was contributed and the spirit and love which prompted same.

W. B. JEPSON.

FROM AUSTRALIA

Dear Bro. Editor, 'S.S.'

Certain lines in the excellent letter article by Bro. D. Dougall—"The Siege of Jericho"—appeal to me and set me thinking here in Australia. He says, "The secret of Israel's success is also attributed to their obedience—as the Lord commanded, so did they." These words carry much truth. There is a logic in them that probes our pretensions for a return to Primitive Christianity more deeply, perhaps, than we are honestly willing to admit. The walls of Jericho crumbled to the ground because the Israelites followed the directions of Jehovah absolutely.

May it not be possible, brethren, that a far greater measure of success would be ours in the conversion of England, America and Australia if we exercised a greater faith in God than we do?

Some of us say a lot about the silence of God's word and place it, in theory, on equality with the spoken Word, but do we really mean what we say? For instance, God's Word is silent about Church-owned property but we build and wax wealthy by means of Church buildings. How about the silence of the Scripture just here. The Bible is mute in regard to a salaried ministry, yet we have salaried preachers by the thousand, and erect colleges to train them to preach. They form a mighty host, yet the walls of our Jericho's have not fallen down. We make money the pivot upon which nearly all our efforts swing, but the early Church knew nothing of such power. We worship in grand edifices, and amid the jingle of many cups at the Lord's Table, yet the Scriptures reveal that the early Christians met for worship in their homes, or in upper rooms, and used but one cup. We preach the Gospel in a semi-religious atmosphere, with song and prayer. What about Scripture silence in all these matters, brethren?

We contemplate a fallen Jericho. At this distance it makes a good subject for sermons and to moralise about—a good object lesson for the subjugation of our respective countries, but what about the necessary conditions? Have we divested ourselves of all these humanisms in order that the Spirit of God might have free play?

We have organised our gospel forces on the lines of human wisdom and we are apt to think of the foolishness of attempting to win the world for Christ by the means adopted by the early Christians, but, bear in mind, failure and weakness have been the result, whilst they succeeded.

Bro. Dougall says, 'As in all ages, what is not of God will not stand. Substitute any form of man's devising where God has spoken (or acted) and ruin will follow. The only safe course for success is speaking when the Bible speaks, and being silent where it is silent.'

Then we must not forget, there was another factor. The Church in the home evidently produced a type of individual Christian, of the rank and file, that modernised Churches cannot produce. Those small Church units produced workers. Listen to the testimony of Winswood Reade, a hostile critic to Christianity as a whole. He writes as follows, 'In that age, every Christian was a missionary. The soldier sought to win recruits for the heavenly host; the prisoner of war discoursed to his jailor; the slave girl whispered the Gospel in the ear of her mistress as she built up the mass of towered hair; the young wife threw her arms around her husband's neck, and induced him to be baptised that their souls might not be parted after death.'

'Life is mostly froth and bubble,'

Said our poet in his lair;

If we walk by human precepts

Can we marvel at the scare?

'I am the Way, the Truth and the Life,'

'Twas Jesus Christ said this;

To learn that Truth and tread that Path

Leads us to peace and bliss.

AMBROSE G. CHAFFER.

That preachers of the Gospel in New Testament times received wages is seen from Paul's statement, 'Even so hath the Lord ordained that they which preach the gospel should live of the gospel'; 'I robbed other churches, taking wages of them, to do you service' (1 Cor. 9:14 and 2 Cor. 11:8).—Editor.

HOW FAR SHOULD WOMEN BE SILENT IN THE CHURCH?

Dear Editor,—I raise this question because you, others, and myself have found time and again that we were the only male present. The one-man ministry has been forced upon us, because many times we have had to conduct the Breaking of Bread single-handed.

Now, I hope brethren will not rush into print to tell us what Paul says in 1 Cor. 14:34 and 1 Tim. 2:11-12. We know all this, and it is agreed that his prohibition is that women are not to

'speak' or 'teach,' and it seems pretty clear that 'silence' in this respect is enjoined. May I put my case in question form?

Is 'silence' enjoined other than in 'speaking' and 'teaching.' Would it be scripturally wrong for a sister to give out a hymn, engage in prayer, or read the scriptures? If so, and they should be absolutely silent, then it would seem they don't need a hymn book.

There are eight sisters in the Church at Fleetwood. If a brother was not able to be present say for some weeks, should these sisters not break bread, and if not, why not? If they did, then someone would have to pray, read, and give thanks at least. Should sisters anywhere thus placed, be debarred for ever from breaking bread?

If, in a small assembly where only one brother was present, he should ask a sister or sisters to announce a hymn, or pray, or read, could that possibly be construed as usurping authority over a man?

Some Churches have a sister for secretary. In this office how can they be silent? Should they delegate their reports to a brother to announce?

Some Churches do not permit sisters to speak or vote in Church meetings, I understand, except in exceptional circumstances. Why? In such cases they may as well stay at home.

A. L. FRITH.

We shall be glad to have the views of readers on the above questions; but please be as brief as possible.—Editor.

A Reminiscence of James Anderson.

Dear Bro. Crosthwaite, — The work among the fishermen is bringing me into close contact with many brethren, who, having been long associated with the Church, can remember many of the great pioneer preachers. Recently I had a very interesting conversation with Bro. John Buchan, whose association with the Churches goes back to the times when Bro. Anderson was working in this North-east corner of the country. Most of us are familiar with the two pamphlets by Bro. Anderson on 'The Work of the Holy Spirit,' and 'The Act, Subject and Design of Baptism.' Not so many may know, however, that these two little booklets are reprints of addresses given by Bro. Anderson in the fishing town of Frazerburgh.

One of Bro. Buchan's most treasured memories is of the night when Bro. Anderson delivered the address on the Holy Spirit. He tells how that, as a result of Bro. Anderson's preaching on Baptism, some of the people of Frazer-

burgh circulated rumours to the effect that he did not believe in the Holy Spirit, and they also accused him of preaching a 'water salvation.' Bro. Anderson was very friendly with one of the leaders of the 'Scotch Baptist' Church, whose teaching on these matters was in line with the New Testament, and this gentleman informed Bro. Anderson of the nature of the rumours. This led to the forthright declaration of New Testament teaching on these matters contained in the booklets.

Recalling the scene when the address was given on the Holy Spirit, Bro. Buchan tells how that Bro. Anderson climbed on to a pile of logs that had been unloaded onto the beach from one of the cargo vessels. Surrounded by about a thousand fishing vessels from all round the Scottish coast, the 'Miner Evangelist' faced his audience composed of thousands of fishermen. His opening words were 'Here he comes with his water again.'

So great was the impression made by these forthright presentations of the truth, that the brethren insisted that the addresses be published. This was done, and the two booklets have been a source of blessing to many. In recent years Bro. W. Steele has had them reprinted for the Churches in the Slamannan district, and to this day they have not been excelled as clear statements of fact on these fundamental Bible doctrines.

I pray that the Lord will abundantly bless all the great souls who, like Bro. Buchan, having been influenced by the clear and plain teaching of the restoration pioneers have neither turned to the left hand nor to the right in their pilgrimage of over sixty years.

I think Bro. Steele has copies of these pamphlets in stock. If not, I suggest that as many brethren as possible write to him suggesting that they be reprinted. Given a wide circulation they cannot but do good in a world that is full of confusion on these subjects.

ANDREW GARDINER, Jun.

LIFE AND LIGHT

TO think His thoughts is blessedness supreme;

To know Himself, the Thinker, is our life;

To rest this weary intellect on His,
Is the glad ending of mind's endless strife.

For this is life eternal Him to know,
And Jesus Christ His Son whom He hath sent,
And this is light to walk in His dear love,
Light brighter than the noon bright firmament.

BONAR.

Spring Conference.

Blackpool Church of Christ
April 8th, 1950

Chapel Street Methodist Church,
Blackpool
(opposite Central Pier and about
100yd. off the Promenade)

Programme:

1.30—3. 0 p.m. General Business Session.

3. 0—4.30 p.m. Hymnbook Discussion.

4.30—6. 0 p.m. Tea.

—6. 0 p.m. Gospel Meeting.

Tea will be served in the Church
Schoolroom.

In order that adequate provision may be made for tea, will all who desire to attend let Bro. E. Winter know as soon as possible. Bro. E. Winter's address is: 65 Fredora Avenue, Blackpool, Lancs.

NOTE.—The Church at Blackpool wish it to be understood that visitors who wish to stay over the week-end will have to make their own arrangements regarding accommodation, as the holiday season will have started and Blackpool will be very busy.

FOR THE GUIDANCE OF READERS IN U.S.A.

Many abroad are puzzled how to send subscriptions. Those renewing, or new subscribers, can help the 'Scripture Standard' best this way.

SEND DOLLAR BILLS OR INTERNATIONAL MONEY ORDER. In this way there is no loss to us. Cheques are welcome, if this is preferred or it is more convenient, but commission is charged. Do NOT send 'EXPRESS' Money Orders if it can be avoided, as on one dollar there is a loss to us of thirty-six cents. If up to twenty-eight dollars were sent this way the loss would still only be thirty-six cents.

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Owing to devaluation, one dollar covers the cost of one copy for twenty-one issues.

A. L. FRITH

Christian Scientist and the Backwoodsman.

HE was a Christian Scientist with mild
benignant air;
And for unwary victims he set a cunning
snare.

From out the "rural districk" an old
backwoodsman came:
His steps were slow and feeble, for he
was old and lame.

He heard of Christian Science and, as
he thought it o'er,
He said, 'I guess I'll get some . . . my
jints is stiff and sore.'
So, to the portly healer, who sat in
selfcontent
With plump hands idly folded, the good
old farmer went;

Said he, 'This way of healin' is quare; I
swan it is!

'N' I want a dose of Science, to cure my
rheumatiz.'

The great man eyed his caller, and sat
in thought awhile,
Then leaned back in his armchair and
said with placid smile:

'My friend, there is no suffering; to
think so is to sin,—

Remember you are Father's child, so let
His presence in.

Since God is All, forever, what is there
then to heal?

God surely cannot suffer, and matter
cannot feel.

With truth and goodness present, how
then can sickness stay?

For good is never evil, as night is never
day.

So, when you think you're suffering
(which really you are not),

The cure is very simple—just change
your sinful thought;

And if you should be tempted to have a
pain some day,

Let good o'ercome the evil, and drive
such thoughts away.

Now this belief of lameness, good
thoughts will soon dispel,

And when friends ask, "How are you?"
just answer, "I am well!"

And mind shall conquer matter, and
thought shall reign supreme;

These bodies are but shadows, this world
is but a dream.

Then live in perfect harmony, and
discord quickly flees;

Consider yourself painless Five
dollars, if you please!

The farmer stared in silence and slowly
scratched his head . . .

'So this is Christian Science? Wall, I'll be
blest!' he said.

'Perhaps you call this healin'—but I don't, jest the same;
My back is jes as cricky and my legs is jes as lame.

Your lingo may be "Science"; it kinder sounds that way . . .

But where the "Christian" part is, I swow, it's hard to say!

It sorter rises my temper an' makes my speret rise.

To hear you mixin' sermons with scientific lies.

It's lucky I ain't chipper, or you might have to hop:

I'd turn things topsy-turvy in this old "Science" shop!

A sin to suffer, is it! (Of all the cranky stuff!)

Wall, then, you'd be a sinner—if I was strong enuff!

I'd give ye a temptation to ache in many a spot.

'N' then I'd set and tell you to change your sinful thought.

You say that good ain't evil . . . wall, I don't say it is;

'N' I don't say that God has got my rheumatiz.

It's here in my old body, an' gives me many a jar!

'N' 'taint no foolin', nuther—for when it's thar, it's thar!

I've never had much larnin' but still I have a brain.

'N' calculate to know enough to ache when I'm in pain.

I may not be an angel; I guess we all have sin;

But I make an honest livin', and don't take poor folks in.

'N' I don't tell a feller his pain is in his mind.

'N' gobble onto money for sayin' suthin' kind.

Now if my plaguey lameness should disappear some day—

Ef it was God as done it, why should you want the pay?

'N' I should say five dollars was a little dear for sand;

So I'm obliged to tell you, your little bill must stand.

'N' if your thought's so mighty, just think you've got your pay . . .

I don't pay cash to shadders, so I'll jest say, Good-day!

END PARISH RAFFLES—BISHOP

The Bishop of Wakefield, Dr. Roger P. Wilson, has asked the two hundred and twenty parishes in his diocese to stop raffles for Church funds.

'Money should be given in the collection boxes, and not in lotteries,' he said.

'Christians who indulge—even as they think moderately—in a form of betting must reflect that they are helping the growth of a great national evil.'

News-Chronicle

A DEATH NOTICE

MRS. PRAYER MEETING died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and scriptural holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

For the past several years Sister Prayer meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart inactivity, and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were enquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, all disagreed as to the cause of her fatal illness, administering large doses of organisation, socials, contests, and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with a lack of fasting, faith, heartfelt religion, shameless desertion, and non-support, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully-selected pall-bearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favourite hymns, 'Amazing Grace' and 'Rock of Ages,' were not sung. Miss Ima Modern rendered 'Beautiful Isle of Somewhere,' but none had any idea where this fancied isle might be. The body rests on the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honour of her going, the Church doors will be closed on Wednesday nights, save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to members of the men's handball team.

—'Southern Presbyterian Journal.'

HINDLEY BIBLE SCHOOL.

Saturday, May 27th, to Thursday, June 1st. Book Early.

Further particulars from L. Morgan, 'Glen-Iris', 44 Lord Street, Hindley, Lancashire.

SCRIPTURE READINGS

Notes on the Scripture Readings for March, 1950

- Lord's Day, March 5—Acts 6:1 to 7:8;
Exodus 18:13-26.
- Lord's Day, March 12—Acts 7:9-36;
Psalm 105:17-45.
- Lord's Day, March 19—Acts 7:37 to 8:1;
2 Chron. 36:11-21.
- Lord's Day, March 26—Acts 8:2-25;
John 4:27-42.

The Appointment of the Seven.—First we notice that the diligence indicated so emphatically in 5:42 was resulting in the multiplication of 6:1. That diligence followed upon 'suffering dishonour (or shame) for the Name.' The joy and the labour are very closely connected. Joy, suffering and hard work are here seen in partnership. We suggest that misery, pleasure and laziness (or idleness) present a connection too—greatly to be shunned. 'The twelve' found themselves so hopelessly burdened with material distribution, that they were in danger of forsaking the Word. Grecian Jews (not Grecians) would be foreign born, therefore Greek-speaking. They had a separate synagogue (see verse 9), and their widows might be overlooked in comparison with the natives of Jerusalem without intention or fault. After being instructed the members of the Church made selection, and the Apostles then appointed the men to the work they were themselves giving up, indicating this by 'laying on of hands' after prayer. Those appointed were fittingly 'Grecian Jews,' if we may judge by their names. This division of duties resulted in still further multiplication, even those living by the Temple ministrations being won for the new faith.

Stephen's Stand for Truth.—No more is reported by Luke of the work of 'deaconing' tables, but one of the seven becomes a debater for God, and dies for it, and another becomes an evangelist and leaves Jerusalem for further fields of work. We may safely assume, however, that the work for which they were appointed was attended to, though perhaps not by those two. Stephen's zeal was stirred and his faith manifested upon his choice for the special work, and God greatly blessed his efforts. It was those with whom he had been associated, doubtless, who rose against him and thought to overcome by argument. Their utter failure enraged them and led to most unscrupulous persecution, and false

accusation. Arraigned before the Council Stephen realised his identification with the Lord, and showed it in his face.

Stephen's Final Argument.—It was not true that Stephen had spoken blasphemous words against Moses and God, but it was doubtless true that he had shown that Jesus had fulfilled the Law, and would destroy the Temple. Hence his speech presents the truth that Jesus was the prophet that would supersede Moses as Moses himself promised (Deut. 18:15-19), and that God Himself indicated the insufficiency of an earthly house. But the gist of his address is calculated to bring home to his hearers the stubborn and continued rejection of God by their forefathers. The wicked behaviour of the patriarchs towards Joseph, the original rejection of Moses, and then his continual rejection in the wilderness, and then the story of the falling away over centuries until Babylon illustrate the rejection only too plainly. Then the story of the Tabernacle and Temple conclude the recital of history.

Stephen's Accusation against the Council.—We can hardly imagine a more forcible yet perfectly true attack upon the Elders of Israel. It went home to those wicked hearts, but they were beyond repentance at that moment even if some did afterwards 'come to themselves' (in particular, the young man Saul).

Stephen's Death.—The assembly of the Sanhedrin would be one of the most solemn and august, composed of the most learned, the most religious and the wealthiest of the nation. They have already, in condemning the Christ, given away their right to respect. They have already added sin to sin in their unbelief of evidence, and deliberate and calculating deception in relation to the resurrection. Now they have also sought, without justification, to stop the preaching and other good work of the Apostles. They are not going to stop at murder, and the disgraceful exhibition of rage pictured in these verses reveals their true characters. With men such as this in control, we cannot be surprised at the fate of the nation. Stephen's exclamation, declaring it is did the triumph of the Crucified One, was the immediate occasion of the fierce riot against him. The vision sustained him in his last moments, and he was enabled, by the grace of God, to rid his soul of any hatred of his enemies, and to pray the prayer of his Master for them. He had realised the enormity of their guilt, which he had charged upon them so plainly, and having Christ's love in his heart—which had been behind all his arguments—could not wish them the fate they were assuredly bringing upon themselves,

The Persecution by Saul.—In verse 58 of the previous chapter, we are introduced to a 'young man named Saul.' We have his approval of Stephen's death noted, and finally he takes on the role of chief persecutor. He could have been forty years old to qualify for the Greek word represented by 'young man.' No doubt he was receiving instruction from Gamaliel (Acts 5:34). Describing his own actions later, Paul says, 'I persecuted this way unto the death, binding and delivering into prisons both men and women' (12:4). The persecution, as has often happened, had the opposite effect to that intended. It spread the truth because of the faithfulness of those who were persecuted.

Samaria Receives the Gospel.—It is significant that another of the seven, miraculously empowered, takes on the work of preaching the gospel. Philip preached and the Lord worked with him, 'Confirming the word by the signs that followed' (Mark 16:20). Thus the people gave heed to the message, many believed, repented (I do not attach any importance to the failure to mention this point) and were baptised. Even the 'magician' was altogether outdone. He had 'amazed' the people (verses 9 and 10), but was himself 'amazed' (verse 13). The same Greek word in each case is used (see R.V. for the proper rendering).

The Apostles bestow the Miraculous Powers.—It is clear that the Apostles, remaining at Jerusalem in spite of the persecution, were kept in touch with the spread of the Gospel, and they would doubtless call to mind the Saviour's own instructions recorded in Acts 1:8, when they heard of the Samaritan work. Their visit to Samaria served a double purpose. It put the Samaritan Church in a position to maintain itself in spiritual power, and removed any possibility of continuance of Jewish prejudice in the Church against Samaritans—a prejudice the Saviour Himself had particularly defied and discountenanced by His behaviour. If any had power to bestow the miraculous gifts apart from the Apostles themselves it would surely have been Philip (filled with the Holy Spirit and working great signs). Consider this in conjunction with 5:13, and realise the unique position of the Apostles. There are traditions about Simon to which we should not listen. Judging by all that is revealed by Scripture we do not know the outcome of his sin and the apostolic rebuke. We may say, however, that there is hope for the man who asks for the prayers of the Apostles. This at least manifests humility. We note the apostles were also evangelists—no particular office exempts any from normal Christian duties.

Note on Stoning.—This form of punishment seems very cruel (Deut. 17:5-7), but it was divinely appointed as a deterrent in the Mosaic economy, and involved those who gave witness against a person in casting the first stone upon him. 'There was a place set apart for such punishment' (outside the camp). 'The person to be stoned was placed on an elevation twice the height of a man, from whence, with his hands bound, he was thrown down, and then a stone as much as two men could carry was rolled down upon him by the witnesses, after which all the people present cast stones upon him' (Cambridge Bible for Schools).
R. B. SCOTT.

CHRISTIAN UNITY

The question of Christian unity raised by the Vicar of Fleetwood is evidence that there is more concern about disunity than ever.

Leaders of religious thought are disturbed about division in the religious world. It is at last being realised that division and sectarianism is sin. Paul said so in writing to the Corinthians.

The emphasis placed on unity to-day was voiced and stressed by the Churches of Christ both in this country and America over one hundred years ago. They were then a voice crying in the wilderness. They were in line with Charles Wesley who wrote.

'Let names and sects and parties fall
And Jesus Christ be all in all.'

On the tombstone of John Wesley these words are found:

'To the memory of the venerable
John Wesley.

This great light arose (by the singular Providence of God) to enlighten these nations and to revive, enforce and defend the pure apostolic doctrines and practises of the Primitive Church.'

The Churches of Christ stand on this ground to-day—the restoration of Apostolic Christianity pure and simple, and are prepared to join hands with any who will accept the position as recorded in Acts 2:38-42.

This means getting back to the pure stream of Christianity which began at Jerusalem. We owe a great deal to the Reformation, but it failed because it was only reform, and not restoration.

We can have Christian unity as soon as men are content to 'speak where the Bible speaks and be silent where it is silent.'

ARTHUR L. FRITH.

In a letter to the *Fleetwood Chronicle*,

COMING EVENT

Ulverston.—Church anniversary, Saturday, March 18th. Meetings in Oddfellows' Hall. Speakers, 3 p.m., A. Allan and W. Hurcombe; 6 p.m. Bren D. Dougall and A. L. Frith.

Tea, 4.30, at Lakeland Cafe. Will those who intend being present please notify undersigned as early as possible so that arrangements for catering can be made; W. Crosthwaite, Ford Villa, Hartstreet, Ulverston, Lancs.

CHANGE OF ADDRESS

Dunfermline (Priory Lane) Church: W. Brown, 2 John Street, Dunfermline, Scotland.

BIRTH

Morley.—To Bro. and Sis. Tom Day, on Thursday, December 29th, 1949, a son, David Thomas.

NEWS FROM THE CHURCHES

By printers' error, a number of small items were inadvertently omitted from last issue. They are included now, with our humble apologies.—W. Barker.

Blackburn, Hamilton Street.—It is with joy that we record too more additions: a lady who has been attending the Gospel meeting for a considerable time and a sister restored to fellowship. We believe they will be a great help to one another and an added help and strength to the Church. We pray they may keep faithful to the end. Immersed Lord's Day, December 4th; received into fellowship, Lord's Day, December 11th, 1949.

H. WILSON

Blackburn, Hamilton Street.—We have had the great joy of witnessing, on January 22nd, two more baptisms, scholars from the Bible School, Lillian Walsh and Freda Walmsley; and received into fellowship January 29th. We pray God will bless these two young sisters in fellowship with the Church and in his word and work. With renewed thanks to God for this great encouragement by the way.

H. WILSON.

East Grinstead.—On Wednesday, February 8th, we held our Lord's Day School Party when scholars and parents and a company from Silverdale Hall, Tunbridge Wells, were present.

After tea, the Scholars gave a few scenes, entitled, 'Stories of the Master,' and this was followed by the prize-giving.

Bro. Eric McDonald was our special guest for the Party, and we send him our grateful thanks for his help. W. HILLMAN.

Dennyloanhead.—The Church here had the service of Bro. Dougall, evangelist, for the two months November and December. The Gospel has been faithfully proclaimed in all its fulness. A fine spirit prevailed amongst us, the spirit of our Master. We had a Bible class every Friday evening which was well attended. Our brother went through the travels of the Apostle Paul, which was very interesting to us all. The effort put forth was not in vain, three being restored. We had them with us in fellowship on the last Lord's Day of the year. For these added to our number, we give thanks to God and take courage.

T. COOPER

Hindley.—Since our last report we have had the joy of five more being added to the Church. Two sons of Bro. and Sis. Larkin have decided for Christ, one young lady invited to come to the cottage meeting at Ince, and two Bible School scholars. William Larkin was the first to decide, after the Gospel meeting on Lord's Day, January 15th. Bro. W. Hurcombe was the speaker, Annie Fellingham decided on Thursday, Feb-2nd, and Jean Kendrick, Joan Parkinson and Brian Larkin were added to the Church on Wednesday, February 8th.

We are greatly encouraged by these decisions, and pray they all may be kept faithful, and be used to win others for the Lord Jesus.

L. MORGAN.

Newtongrange.—We have just concluded a four months' mission with Bro. Tom Kemp. Our brother has been very zealous for the work, and he has not shunned to declare the whole counsel of God. Much time was spent visiting both members and non-members, also periodically to the hospital. In door-to-door work our brother distributed thousands of tracts, which we hope may be the means of enlightening some darkened mind as to the way of the Lord. We are happy to report that the visible result of the mission was one won over from the brethren. We pray that he may be kept faithful and be a help in furthering the Lord's work in this place. Our prayers go with our brother to his new field of labours. Bro. David Dougall is serving the Church here during February and March. We ask for the prayers of all our brethren that success may attend his labours.

W. H. ALLEN.

OBITUARY

Bathgate.—We regret to announce the passing of Bro. Richard Banks, who died on Wednesday, December 14th, aged 69. Our brother, when able, was an active and constant attendee at the Lord's Table, being one of our elders. He passed through a long and painful illness; and

for the last few years of his life was unable to meet with us, although he always had a keen interest in the doings of the Church. Our brother and his forbears' association with the Church goes back to last century. Bro. David Dougal conducted a service in the home, where he spoke words of comfort to the bereaved and at the cemetery where our brother's mortal remains were laid, in the sure and certain hope of a glorious resurrection. We commend the sorrowing widow and family to the God of all consolation and comfort and pray that He may sustain them.

C. FLEMING

I wish to pay tribute to the memory of Bro. Banks. To me, he represented all that was fine and noble in Christian character. I first met him when I was but a youth of nineteen years. The home of Bro. and Sis. Banks was ever open—a place of Christian fellowship and kindness. "Uncle Dick," as I soon learned to call him, had a rare Scots humour. But his wit was never sarcastic or stinging—all he said was seasoned by kindness. Though illness made him unfit for active service in the Kingdom, the Church was ever close to his heart. His mature judgment made him an ideal counsellor. Many of us owe more than we can tell to him for the helpful advice he often gave us. He was ever ready with words of wisdom—and his suggestions always stemmed from a true devotion to the Saviour. Such men are the salt of the earth, and in their passing we are the poorer by far.

Probably his most outstanding characteristic was his patience. He suffered terribly through many years. Usually every breath was a pain. In recent times night after night was passed with little or no sleep. Yet he never complained. He was a living proof of the true word that "tribulation worketh patience." He accepted the discomfort and agony of a trying illness with fortitude that amazed us. To see him at such times was to feel humbled by his attitude. How could we ourselves grumble when he suffered so much with no word of complaint? Such steadfastness came from a trustful dependence upon Jesus.

In remembering such a life we cannot but thank God for its inspiration. We believe we shall meet Bro. Banks again in that land of perfect day. "Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their sorrowful labours; for what they have done goes with them." May the example of those who have gone on ahead help those of us who remain to follow Jesus more closely.

A. E. WINSTANLEY.

likeston.—We have been reminded of the earlier years of the Church's life and witness recently by the passing from our midst of three representatives of those earlier years.

Sister Gravelina Bradley (nee Tatham), a patient bed-ridden sufferer for some years, was called to her rest at the age of sixty-one years. Her period of membership was over thirty-eight years.

Bro. William Bradley, Senior (no flesh relation to the above) also a great sufferer, confined to his home and bed for a similar period, passed to his rest at the age of seventy-three, after a period of Church membership extending over fifty-six years.

Sis. Annie Mary Storey (widow of our late blind brother, S.A. Storey) also for some years confined to her home by her infirmity and sickness, after a final brief and painful illness, passed beyond sorrow and pain at the ripe old age of eighty years. Her Church membership, too, goes back fifty-six years.

In all these cases we can but be thankful to our Heavenly Father for the merciful release from long periods of suffering and infirmity. At the same time, our Christian sympathy is with the dear ones who will feel their loss and miss them most. The parting is not easy. "One by one we cross the river." Praise God for the brighter scenes and all the Heavenly glory on the other side!

S. JEPSON.

Kirkcaldy, Rose Street.—We regret to record the sudden death on January 26th of Sis. Mrs. Moyes, wife of our deacon, Bro. John Moyes. Sis. Moyes passed away in Edinburgh Royal Infirmary, after an illness of only two weeks. She met with the Church only a few days before her illness. Our sympathy goes out to Bro. Moyes and his family in their time of sorrow.

D.M.

Thornton, Fife.—As the great Shepherd of the sheep tended His flock, He saw fit to take to Himself on Thursday morning, January 26th one of His own dear sheep, Sis. John Moyes, of Thornton, passed to her Saviour's arms on that day, and we paid our last tributes of respect to her on January 28th, as we laid her mortal remains to rest in the Markinch Cemetery. Bro. W. MacDonald, of Rose Street Church, Kirkcaldy, conducted the funeral services.

Sis. Moyes was one of twins, the eldest of the family of our late revered Bro. A. Seath. At the age of fifteen she yielded her life to the Saviour, and from then till she rested from her labours, she was faithful to the Saviour she loved. During the days when the Modernistic trend was infiltrating into the Churches of this area, Sis. Moyes, along with her hus-

band, was of the band of loyal souls who stood firmly for the authority of the grand old Book. She was a noble soul, and her Christian witness was such that all who knew her, knew what she believed and why. In the midst of adversity she kept a smiling countenance, and was always ready to succour those whom she knew to be in need. She enriched our lives by her generous hospitality, and we are much the poorer for her passing.

Our sister was the mother of four children, and as wife and mother she so walked that she had the joy of seeing her husband, and then two of her children led to the Master's side. Her children were brought up in the nurture and admonition of the Lord, and the things that pertain to the Saviour were her constant conversation in the home. She died after a severe illness which only lasted two weeks, in the Edinburgh Royal Infirmary.

Her husband and family we commend to the God of all consolation and comfort, praying that He will be with them in their distress. We 'sorrow not as others who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . Wherefore comfort one another with these words.' (1 Thess. 4:13-17).

ANDREW GARDINER, JR.

Ulverston.—Sis. Mary Anne Rockliff, one of the oldest members of the Church, after a long illness, fell asleep in Jesus on December 26th, 1949. Our sister's husband, Bro. Joseph Rockliff, passed away about twenty-three years ago. Members of the Rockliff family have been associated with the Church for sixty-four years.

Sis. Rockliff was one of God's gentlewomen. She wore "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." A sincere, faithful Christian, a faithful wife and

mother. Whenever possible she delighted to be present at the meetings; and especially to meet her Lord at His table.

The service at Ulverston Cemetery was conducted by Bro. W. Crosshwaite, who had known her for over fifty years. The Church unites in tendering sincere sympathy to all the bereaved; and in prayers for their welfare.

Vancouver, British Columbia, Canada.—With regret we record the passing of Bro. Chas. Bailey, who for a number of years was active in the Churches in and around Leicester, England.

He had lived his quota of years, being seventy-four at death, but the last year or two were hard to bear because of physical sickness.

At six o'clock on the morning of Wednesday, January 18th, Bro. Bailey sank into unconsciousness, but lingered until about 11 a.m., when he went "to be with Jesus which is far better."

All his life he had served his Master earnestly in several points in Canada, and the United States, as well as in England.

On Saturday, January 21st, we laid the frail body to rest in Ocean View Burial Park, there to wait until the Master calls him in His own good time.

These last words were said at the graveside: "Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

Our sympathy goes out to Sis. Bailey and the family, but they know, and we know, that the brightness of the future for the people of God exceeds our imagination.

Relatives were present from Victoria B.C., Miller Bay B.C., and Bellingham, Wash., U.S.A.

A. SUMMERSCALES,
Secretary, Church of Christ,
Vancouver B.C.

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

Secretary of Conference Committee: A. HOOD, 5 The Green, Seaton Carew, West Hartlepool, Co. Durham.

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

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