

The Scripture Standard

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

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All Speak the Same Thing.

PAUL'S earnest plea 'that ye all speak the same thing, and that there be no divisions among you,' is regarded by many as Utopian, impracticable; but he evidently believed it to be both possible and necessary. (1 Corinthians i. 10.)

Church history proves that divisions are the result of apostasy from Christianity as taught by the Lord and His apostles. In order that all may speak the same thing we must have an authoritative standard. Where is that to be found? The 'Model Trust Deed' of Churches of Christ, endorsed by the annual conference of 1936, states: 'That the Scriptures of the Old and New Testaments contain the sole and sufficient rule of faith for the Church of Christ.'

'Yes,' say some. 'We accept the Scriptures as a rule of faith, but not of practice.' Can faith and practice be divorced? What we believe governs our practice. Our practice is the result of our faith.

The watchword of the pioneers of the Restoration Movement was: 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.' 'The Bible alone,' they said, 'is the Bible only, in word and deed, in profession and practice; and this alone can reform the world and save the Church.' Guided by the plan and specifications of the Divine Architect and His inspired master builders, they cleared away masses of ecclesiastical rubbish, laid bare the one foundation, Jesus Christ, and restored the Church according to the New Testament pattern. But men arose desiring to introduce things for which no authority can be found in the Scriptures; and they have made the latter half of our pioneers' watchword to read: 'Where the Scriptures are silent we may speak.' That affords no basis for union; for every man may speak differently, and with the liberty (license) thus given anything can be brought in. When will we learn that God's will is revealed in God's Word; and apart from that no one knows how God desires to be worshipped and served? When we go beyond what is written division and disaster follow. There is great need for 'casting down imaginations, and every high thing that exalteth itself against

the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' Then we shall speak the same thing, and division will be healed.

'Can two walk together except they be agreed?' What hope is there for union with those who believe that something more than the Scriptures is needed? Outside the Scriptures there is no stopping place. The faith of many has been unsettled by those who cast doubts on portions of the Bible, and who deny the fundamentals of the Christian faith.

It cannot be shown that we, who are called 'Old Pathers,' have departed from the original position of Churches of Christ. Then not at our door, but at the door of those who have departed, must be laid the responsibility for the deplorable divisions in the Churches to-day. 'Mark them which are causing the divisions, and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them.' (Romans xvi. 17.) When we all 'speak as the oracles of God,' and 'hold fast the form (pattern) of sound words,' we shall 'all speak the same thing,' and there will be 'no divisions' among us. May that day soon come! EDITOR.

Discussion of Differences.

ON Saturday, June 17th, representatives of different sections of the Churches met in Edinburgh to continue talks begun in Manchester, on October 30th last. For three and a half hours there was free discussion, and amongst the topics which occupied them were the following:—Whether there had been departures from the generally accepted position of the Churches as expressed in the Model Trust Deed; the meaning of 'Inspiration of the Scriptures'; ordination of evangelists; representation of the Churches in the Free Church Federal Council; whether the annual conference had gone beyond 'evangelisation only.'

as stated in the Nature and Limits of the Co-operation by Resolution of 'A.M., 1861.'

No-agreement was reached, and it was decided that the two groups of representatives should deliberate separately, and then an effort should be made to draw up an agreed report, unless further joint discussions were thought desirable and necessary.

(Signed) F. HEPWORTH.
W. STEELE.

Real or Counterfeit Unity.

Thus Saith the Man

IN a 'Penguin Special,' under the title 'Is Christ Divided?' edited by the Archbishop of Canterbury, we find the following statements by Dr. Temple:—

'Loyalty to Christ is found to unite men and women across divisions which look like unbridgeable gulfs until this source of unity is found. The Christian world is moving steadily and rapidly towards deeper unity, and has an actual experience of Christian fellowship across all secular divisions, which is full of hope for the future of Christendom, and through it for mankind.'

'There is in the world a power which unites men across all divisions—the power of the gospel. But to a tragic extent this is obscured by the divisions among Christians themselves. It is surely a paramount duty of Christian people at this time to act upon and make manifest in the sight of all men their unity in allegiance to Christ. If they fail to do this—if they let their own divisions in matters which, however important, are of less importance than this, prevent this—they become fraudulent trustees.'

'To them is committed the responsibility of making known the saving power of Christ. They must exhibit this in their personal lives, in the ordering of their own fellowships, and in the relations of these fellowships, and all members of them to one another.'

'This book is designed to show how deep and wide our unity in Christ already is, and to suggest ways of making it deeper and wider.'

Thus Saith the Lord

Writing to Christians at Corinth in the first days, the Apostle Paul, inspired of God, says: 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same

judgment. For it hath been declared unto me of you, my brethren, by some which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptised in the name of Paul?' (1 Cor. i. 10-13.)

Again in chapter iii. 1-5, the Apostle says: 'And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?'

There is an idea abroad, a growing idea, and it is implied in these statements of Dr. Temple's, that if Christians are united on fundamentals, although divided upon what may be termed minor matters, Christian unity is attained. This may be, according to man's view, but does this agree with the Divine revelation? Certainly, we rejoice in the fact, and as a people pleading for a return to the ancient faith, we have always recognised that, amongst the majority of professing Christians, certain fundamentals of the gospel are believed and accepted.

Compare man's view, however, as implied in the statements quoted, with the teaching underlying the references from Corinthians.

One cannot do better, in making this comparison, than quote from one of Benjamin Franklin's sermons on 'The Union of Christians.'

'In the first chapter of the first letter to the Corinthians, the Apostle alludes to divisions partially formed in the Church, and the passage is so instructive that it must not be passed by with a single remark. Some apologise for the divisions now existing, on the ground that they are not about vital or fundamental matters;—that they are about unimportant and non-essential matters. On that account the divisions are not of much importance, and excusable. But what were the divisions, coming into existence and rapidly culminating at the time the Apostle wrote this letter, about? Were they about fundamental matters? Certainly not, but their preferences for their preachers. Some said: "I am of Paul"; others, "I am of Apollos"; or, to modernise it, "I am a Paulite; I am an Apollosite," etc. There was no fundamental question at issue among them. The questions in dispute were quite non-

essential; simply about their preferences for their most public and influential men. Some were for one, and some for another . . . ' 1 Cor. iv. 6, he says: "And these things, brethren, I have in a figure transferred to myself, and to Apollos for your sakes."

This prudence he exercised to avoid the mention of names more immediately involved. Why did he not excuse the matter on the ground that the divisions were about unimportant matters—merely about their preferences for their preachers? Instead of this being an excuse, it was the more shame for them that they should be divided about such an unimportant matter as the preferences for their public men.'

Further, in the same sermon, Franklin says: "There is a common ground on which all the people of God can unite without any sacrifice of truth or conscience.' And then, by way of illustration he proceeds to show up some ground on which union is not possible.

A vast convention of fifty of the religious parties is gathered, all largely represented by preachers and private members. 'Suppose, further, that they have all agreed that the Lord requires the union of Christians. They are now in convention searching for ground on which they can unite.'

The speakers are supposed to be Archbishop Purcell, Roman Catholic; a Bishop of the Episcopalian Church; Dr. N. L. Rice, of the Presbyterian Church; and a Methodist Bishop. After these have endeavoured, and failed, to show that union is possible along their respective sectarian lines, someone shouts from the audience: 'Try the Campbellite Church and see if they fare any better.' One accepts the challenge and says: 'I have found the true ground of union, the catholicon, the grand panacea for all your troubles.' He puts in his plea, states his doctrine, and, square out, calls it 'Campbellism,' and, crying aloud, calls for all who are for uniting with him on his ground to hold up their hand. In profound amazement and astonishment, he sees *not one hand up*. Nobody is for it. It is hoped, therefore, that it will not come in the way any more.

Then Franklin asks his readers to imagine a little man, of quick step and venerable appearance, advancing towards the stand. To the astonishment of all it is 'Paul, the Aged.' He takes the Bible in hand and says: 'I see a passage in this book that I wrote eighteen hundred years ago, under the inspiration of the Spirit of God. It reads as follows: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good work." (2 Tim. iii. 16, 17.) "I understand that you all admit that the things I wrote, except when I explained

that it was my own advice, were from the Lord. As these Scriptures (holding the Bible) are from God, and profitable for doctrine, reproof, correction, and instruction, that the man of God may be perfect, thoroughly furnished to all good works. I propose that you all agree to unite on those Scriptures, with the determination that you will receive heartily and believe every thing in them and practise as they teach in all things. This you can do without any sacrifice of truth or conscience, for you all admit that you believe all that is contained in these Scriptures, and that you believe nothing in religion that is not contained in them. Now, I propose that you all believe in Christ, unite on these Scriptures and stand where we, the Apostles and all the first Christians all stood. All who are in favour of uniting on this ground, will please hold up the hand''.

Forty-nine can go for this, says Franklin, without any sacrifice of truth or conscience, and only one cannot. The Romanists cannot without rejecting their unwritten traditions. Here is the only ground of union possible for the people of God. This ground is possible, and there is not a man living who can offer a reasonable objection to it.

A careful reading and study of this sermon in 'The Gospel Preacher' is worth while, and will confirm the plea for a complete return to 'Christianity as at the first.'

Readers of the 'Scripture Standard,' however, will agree that, while sectarians may together accept the fundamentals, there is no real unity amongst them. The so-called union amongst the Methodists is only superficial, and has no real substance, and united religious services, and exchange of pulpits, common in some parts, do not remove their differences. The so-called union formed by men must surely please the Great Enemy, the Master Counterfeiter, hindering, as it does, the real unity which alone will publish to the world that God has sent His Son for our salvation.

Sectarianism will never attain to the unity (one-ness) enjoined upon Christians by the New Testament Scriptures, the unity for which our Lord prayed. (John xvii.)

Many will also agree, with sorrow, that the argument of the Apostle, and of Franklin's sermon, may be applied to the co-operation of Churches of Christ in this country, and to Disciple Churches in America. Agreement upon fundamentals, but division and disunity upon many points, viz., the use of instrumental music in worship; the acceptance of hyper-critical theories by some; formation of, and amalgamation with, various societies and movements, apart from the Church; and, what appears to be increasing, movement towards the sects. Certainly were the Apostle amongst us he would have to say: 'Are you not car-

nal?" And remember, 'to be carnally minded is death.' Surely this is happening. Spiritual decline and death inevitably follows departure from the standard of truth laid down in the Scriptures, which is the only Divine basis of unity amongst the people of God.

How many will agree, however, that even in the movement which has come to be known as The Old Path Movement, there is a possibility of our succumbing, in some degree at least, to the same danger into which the sects and Churches of Christ have fallen? Apparently this is realised, hence the warning given at the recent conference, 'of the danger of creating another unscriptural co-operation, and the plea for doing all work through the Church.'

Surveying the whole situation, can it be said that in all things there is agreement with the New Testament standard; and that all our doings are regulated strictly thereby? In a word, are we 'making all things according to the pattern'?

It may be argued that my 'plank is so narrow that none can walk upon it.' Well, I have no plank of my own, but I do most earnestly plead for the New Testament plank, or, to use the expression found in the address given by Bro. Crosthwaite and published under 'Is Christian Union Possible?', 'the seven-planked platform of Christian union found in Ephesians iv. 4-6.' Surely, in the Divine wisdom, this is broad enough for all Christians to travel along it without falling either to the right or the left. Again, if apostolic teaching found in the Acts and Epistles is our guide, then it is plain that in the early and most successful days of the Church's history, there was co-operation but not organisation. As one well says: 'The difference between co-operation and organisation is the difference between God's wisdom and man's wisdom.'

Quoting from an American brother: 'The Reformation had almost circled the globe as a golden belt in 1849. In the balmy days of the Reformation, the pioneers co-operated. Since 1849 our brethren have been organising, and only division, disunion, discord, and alienation have followed in the wake of their organisation.'

Surely this is the issue. It is good to know that the conference decided to give this matter some further attention. It would appear to the writer that if brethren generally would give earnest and prayerful study to the question "Co-operation or Organisation—Which?" and allow the New Testament alone to legislate, the future of the movement would be assured, with God's blessing resting upon our labours. Otherwise—Ichabod!

There is much excellent reading in a chapter of the Penguin issue, under the title, 'Epilogue: Unity in Christ'; where the writer states the New Testament case relating to unity, although later he swerves from this position. However,

this only serves to show the strength of the New Testament position, and the weakness of compromise. It is impossible to quote in full, but the following is worthy of notice:—

'Now we shall be told, no doubt, that all this relates only to a mystic and spiritual unity, and has no bearing upon the ideal of a "Catholic" Church outwardly and visibly one, and amidst the babel of warmongers, speaking with one voice on behalf of peace. On the contrary, the New Testament does not allow us to think even the visible and outward unity of the Church a matter of small concern. Even John, who we might think would put all stress on the mystic inward union with Christ, insists at the same time that this unity must so confront men's eyes as to become the best proof to the world of the genuineness of our discipleship and the validity of our Master's claims. For it is John who preserves for us Jesus' priestly prayer: "That they all may be one . . . that the world may believe that thou hast sent me." All of which brings us back to our starting point, nothing so stultifies the work of Christians for the New Order of Peace and Brotherhood as do the distressful divisions of the Church itself.'

Finally, it did not occur to the Archbishop apparently, that 'loyalty to Christ'; 'allegiance to Christ' (his own expressions) which can only be manifested by obedience to His will and commands, as they are found in the New Testament, would remove 'the divisions, which look like unbridgeable gulfs.' Unity by clearing away the causes of division, and not by widening the divisions, is the only solution. And so, generally, loyalty to Christ and His Word as revealed through His Apostles, would remove every obstacle standing in the way of unity, and would solve every problem facing us as we seek to restore 'Christianity as it was at the first.'

J. HOLMES.

Sunday School Curriculum.

'AND these words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children.'

'These words' are what is to be taught, and the Bible should be the foundation of all Sunday school work. Other lives, etc., are quite good as examples, but not as the whole lesson.

I am not attempting to give a whole detailed scheme, as that requires a trained authority; but I shall offer some suggestions. I have used, over a considerable period, the lessons suggested in our Church magazines, and found the junior satisfactory, but not the others.

Perhaps it should be asked: 'Who is to decide the scheme?' It all depends on the teachers available, and if they are young and inexperienced they should be given some help, but not too detailed. If they are interested in their work they will improve.

Before coming to the actual scheme, I wish to give a few ideas which are behind my scheme. First: I think the Old Testament ought to be taught, as very often children are not ready for the higher ideals of Christianity. Secondly: Each lesson should be a unit in itself, as there is a week between each lesson, and attendance at present is very irregular. Thirdly: Details ought not to be emphasised.

The scheme which I wish to propose, although not a copy of 'Syllabus of Religious Instruction for use in Scottish Schools,' has been suggested in parts by it, as I have used it for some years.

I think there should be a concentric scheme of three cycles, and, as I give the bare outlines, each teacher or superintendent could draw out the detailed lessons for the different schools.

I. Infant or Primary, 5-8 Years

Old Testament stories told by the teacher, and New Testament stories, told first by the teacher, and then read from New Testament. There is ample material here to cover a three years' course.

II. Junior, 8-12 Years

First of all the books of the Bible should be memorised so that the Bible can be used.

Old Testament: I suggest two separate years' work, although they will slightly overlap. First deal with Genesis specially, and then a few lessons from Moses, Joshua, Saul, David, and Solomon, in the second course, a few lessons on Abraham, Isaac, and Jacob, and then pay more attention to selections from Exodus.

New Testament: In the earlier year, take selections from the gospels about Jesus' work and His parables. In the second year, read the Gospel of Mark. If there is time, the lives of Peter and Paul can be followed by selections from the Acts.

III. Over 12 Years

Old Testament: (a) Outstanding leaders—Abraham, Joseph, Moses, Joshua, David; (b) Historical—Israel Divided; the Exile (historical selections from Daniel, Jeremiah, Ezekiel, Isaiah); the return—Ezra, Nehemiah.

New Testament: Life of Jesus. I find the Gospel of Luke preferable, but sometimes take Matthew. Follow this by the Acts of the Apostles. If some of the pupils are older, an epistle can be read, and this is the only time I advise a modern translation to be used with children.

If this scheme is worked out there is one thing evident, if the children have not learned a great deal, at least the teachers will have learned to love the Bible more.

[Substance of an address at Slamañnan District Sunday School Conference by Sister A. Whyte (Fauldhouse).]

With Churches in Fife

Dear Editor,—Having spent four months (February, April, May, and June) in Fife, it may be of interest to briefly report my experiences. I made my home with Bro. and Sister Roberts, Kirkcaldy, and truly it was home, in the best and highest traditions of the word. Their Christian kindness and open-handed hospitality have left happy memories never to be forgotten.

During February, I served the Church at Rose Street, on Lord's Days, and also through the week as occasion offered. We had a good time together and seed was sown, the harvest of which has yet to be reaped.

I was home during March, and returned for the next three months, spending April and June with the Church at Coaltown of Balgonie. We had very good meetings and always some visitors at the Sunday and Thursday evening meetings. Here there is an open field, with no opposition.

May was spent with the Buckhaven Church, and in addition to the two meetings on the Lord's Day, we had some Tuesday evening meetings. I also visited Pittenweem. The brethren there are few, but their faith is strong.

During the latter period, I had the pleasure and privilege of working with Bro. Winstanley, and as I came to know him better the greater grew my respect for him. Undoubtedly he is a good soldier of Jesus Christ. Jointly, we did a fair amount of visiting; also door to door work, and with the aid of loyal brethren, held open-air meetings. Unfortunately in Fife there is a marked undercurrent of 'modernism,' causing friction and division. I have a shrewd suspicion it emanates from one or two so-called 'strong men,' who are wise in their own conceits.

With real harmony and oneness of purpose, a great work is possible in Fife. But first there must be one mind, all standing firm on the absolute authority of the Word of God. Then the Holy Spirit's power and blessing will be manifest in the saving of souls and the growth of the Church.

A. H. ODD.

A TELEGRAM from Bro. Frith states that the September Conference will be held probably at Fleetwood.

News.

CONTRIBUTIONS FOR THE EVANGELIST FUND

No.	£	s.	d.
627	90	0	0
8	1	6	0
9	1	0	0
630	1	0	0
1	10	0	0
2	2	0	0
3	12	6	
4	1	0	0
5	4	0	0
6	10	0	
7	13	9	
8	2	0	0
9	10	0	
640	5	0	0
1	1	0	0
2	6	0	0

We again express our deep appreciation for the loyal support given to us by the brethren.

R. McDONALD,
Treasurer.

BRETHREN G. CHEATLE and **G. Hassell**, who for many years have laboured faithfully for the Lord and His Church, are laid aside seriously ill. Brethren, remember them in your prayers.

Birth.—On July 7th, to Bro. and Sister Partington (Hindley), a daughter—**Marjorie**.

Bristol, St. John's Lane, Bedminster.—On June 24th and 25th, the Church celebrated its golden jubilee. There was a record gathering for this occasion. Bro. Day (Birmingham) was with us and gave us fine messages on both Saturday and Sunday.

Brethren from Swindon, Thrissell Street (Bristol) and Northampton joined with us in our celebrations. We thank them for their support. E. M. WILLIS.

Birmingham, Summer Lane—(now meeting in Burlington Hall, High Street, Aston).—At the meeting of the Church for worship and Breaking of Bread, on Lord's Day morning, July 9th, one brother and two sisters were ordained to serve on the Deaconate. Our senior deacon, Bro. William G. Griffin, presided over the gathering and conducted the service.

We are glad to report that Harold A. Ledward and Mrs. B. E. Phillips, who for some years have been helping in the conduct of a 'Gospel Mission' on one of the new suburban estates of this city, having come into contact with us and, like Apollos, having learned the way of the Lord more perfectly, yielded in willing obedience and were baptised on June 29th. Through the kindness of the Elders we were granted the use of the Great

Francis Street Chapel to hold our Thursday evening meeting, and so quite a good number were able to be present and witness. We have no such facilities in our present hired rooms.

Our Brother and Sister Paul-Jones are rejoicing that God has granted them the gift of a baby daughter, born June 14th—**Kathleen Elaine**.

FRED. C. DAY.

Capetown, Woodstock.—We are glad to make it known that on April 8th, 1944, a general fellowship meeting was convened, with brethren representing the assemblies in the peninsula here: Woodstock, Capetown, Claremont and Grassy Park. Addresses were given based on 'Hospitality; what it is and how it should be practised'; 'Putting on the whole armour of God'; and 'Loving one another.'

Great stress was laid on the coming of the Lord, as it was felt that this—the theme of the Churches of Christ in times past—had now become a subject which was very little spoken about.

We pray that the meeting may be instrumental in uniting these assemblies to walk in co-operation, for the extension of God's kingdom.

We pray, that by the grace of God, we all may, day by day, be labouring in the Master's service and watching for the coming of Him, who said: 'I will come again.'

T. HARTLE.

Kentish Town.—On Saturday, July 1st, a small company gathered at Hope Chapel, in Southern England. We leave it to readers to guess why it was smaller than usual, but we are glad that the meeting was held—yes, and all who were present share that view.

It is not a small matter to have made either the first, or a further acquaintance with Brethren Phillip Partington (Hindley) and Frank Whitfield (Derby). The Church here most warmly appreciated their coming from so far for so few; and accepted their exhortations with keen pleasure and to edification.

Bro. Partington spoke in the afternoon, on 'How can the Church be more successful in the coming year?' His answer was threefold—by being a united Church, a praying Church, and a working Church. He illustrated the points aptly from Scripture, and we trust indeed we may fulfil the conditions.

Bro. Whitfield, in the evening meeting, gave an interesting and searching address on 'Language,' pointing out the interdependence of ideas, words and actions. He showed that when new unscriptural words came into use, there are ideas and actions of the same kind on the way. Both of our brethren stressed the necessity of faithfulness in Bible truth.

We had the pleasure of the presence of Bro. G. H. Hudson (Birmingham),

and, taken unawares, he spoke to us on the maintenance of health and vigour in old age by attention to proper food and habits—the Church at Kentish Town was begun in 1839. The spiritual significance is obvious.

The sisters made abundant and excellent provision for tea, of which about twenty partook.

This meeting has helped us, and further widened our fellowship. Much to our pleasure and profit, Bro. Partington addressed the Church on Lord's Day morning, and Bro. Whitfield preached the gospel in the evening. For these services, too, we are very grateful.

R. B. SCOTT.

Kirkcaldy, Rose Street.—On Lord's Day, July 2nd, Miss Freda Graff, a young lady of Swiss nationality, who has lived for some years in this country, was baptised into Christ.

On Lord's Day, July 9th, Miss Iris Seath, of Inverness, put on her Saviour in baptism. She is aged fifteen years.

Our Sister Graff had attended our meetings for some months prior to deciding for the Lord Jesus Christ. Our young Sister Seath will shortly return to Inverness with a happy heart, for she had desired for some time to accept Christ.

We render all praise to God for these evident testimonies to the saving power of His gospel.

A. E. WINSTANLEY.

Newtongrange.—The Church has been greatly helped by a mission, conducted by Bro. W. Crosthwaite, from April 16th to end of June. He did not spare himself in his labours, addressing all the meetings arranged by the Church, and also found time for visitation. Although there has been no additions to the Church, we hope and pray that the interest aroused will be maintained, and that the Church will be united more closely together, and to their Lord and Master.

Our last meeting took the form of a social, at which a number of the brethren took the opportunity of expressing their thanks to Bro. Crosthwaite for the help received, and also expressing the hope that much good will attend his efforts in his new field of labour. It was also expressed—and we feel sure will be the desire of many—that, with the help of God, Mrs. Crosthwaite would make a speedy recovery to health.

W. H. ALLAN.

Wigan, Scholes.—From July 2nd to 9th, the Church at Scholes, Wigan, had the fellowship of Bro. and Sister W. Steele, of Prestonpans. On the Lord's Days, Bro. Steele exhorted the Church, spoke to the Bible school, and preached the gospel. Meetings, addressed by Bro. Steele, were also held Monday to Thursday, inclusive. The theme of Bro. Steele's evening addresses was 'Christ.'

He was set forth as King, Priest, Prophet, Son of God, and Saviour. Tuesday was the prayer meeting, and Bro. Steele spoke on the inspiration of the Bible, following which many questions were asked and discussion took place. In all these meetings, the gospel was clearly and convincingly proclaimed and the Christ lifted up.

Attendances, on the whole, were good, and the meetings were well supported by brethren from the district Churches. We regret we are unable to report any decisions for Christ, but we work, pray, and hope on. We feel, however, that the brethren have been established and confirmed in the faith of the gospel by Bro. Steele's ministry of the Word. We are under a deep debt of gratitude to him for his self-sacrificing efforts in coming a long distance and at great inconvenience, but we hope that the rich fellowship enjoyed together will prove some reward for those efforts.

The seed has been planted and is being watered. May God give the increase.

Obituary.

Correction.—Motherwell obituary: Bro. Joseph Black should be Bro. Joseph Jack.

Blackpool.—The small Church in Blackpool has suffered loss in the passing of Sister Mary E. Chambers. Her death, at the age of sixty-seven, took place in the Blackpool Hospital on June 29th.

Coming from Dewsbury in 1927, she immediately took up fellowship, and attended whenever she could throughout the years. Of a quiet disposition, she nevertheless was one of those who appreciated service rendered, and had a quiet word of encouragement as the writer well knows. The funeral service was at Carlton (Blackpool), conducted by Brethren L. Ives and H. Winter. Sympathy is extended to her husband and family, who have lost a devoted wife and mother.

A. L. FRITH.

Doncaster.—We deeply regret to report the passing of our esteemed sister, Mrs. Sleath, who fell asleep in Jesus on Monday night, July 3rd.

Sister Sleath was immersed at Sherwood street, Nottingham, forty-two years ago, and has been in constant fellowship with the Churches ever since. She has been identified with the Doncaster Church since the removal of Bro. Sleath and his family from Underwood, twenty years ago, and throughout the years of her association with us she has been a most faithful and consistent member. An industrious and energetic woman, Mrs. Sleath has led a very active, busy life, and given devoted and loyal service to her home and her family.

In the days when her health was better, Mrs. Sleath attended the services of the Church regularly, and always maintained an interest in the Lord's work, but for several months now she has waged an unequal struggle against bodily affliction, and in consequence has not been able to meet with the brethren. We have missed her friendly, encouraging presence from the meetings, and, now that she has been taken from us, we feel a deep sense of loss in her passing. We had learned to esteem her very highly, and by her removal a gap is made in our lives and in our ranks as a Church.

Sister Sleath was one of the most hospitable of women, and many of us can testify to the warmth of the welcome and the graciousness and fullness of her hospitality, when we visited the home of Bro. and Sister Sleath.

Our deepest Christian sympathy is extended to our esteemed Bro. Sleath, and to all members of the family, in their great loss of a faithful and devoted wife and mother.

J. GARNETT.

Ulverston.—With regret we report the death of Bro. S. Wood, on June 21st, after a long illness. He was formerly in fellowship with the Church at Kirkby, and was transferred to Ulverston thirty-three years ago. He lived at Cark, some miles away, most of the time, but has served the Church faithfully in many ways. We shall miss him very much. He was laid to rest at Wallend, Kirkby, on June 23rd, Bro. W. J. Clague taking the service.

From the address at the funeral by Bro. Clague: 'The ranks of those to whom he looked up in earlier days, and by whom he was influenced, were rapidly thinning. Such a one was Samuel Wood. He was what he was, because of his relationship to Jesus Christ, in whom

he believed, and by whom he was sustained. He was a man of strong convictions; his views were held most tenaciously. He would do the thing that appeared to him to be right, even if it involved being misunderstood. I think of the time when Samuel Wood and Robert Hornby (another stalwart) tramped times without number from Kirkby-in-Furness to Ulverston to keep the cause going. He died in faith, and because of that faith will live again.'

A. COX.

Fleetwood.—Brethren visiting this district are reminded that there is Breaking of Bread at the home of Bro. and Sister A. L. Frith, 12 Poulton Street, Fleetwood. Meeting at 10.45. A warm welcome. Speaking help appreciated. Please write. Those coming in by tramcar alight at Ash Street; those by train at Wyre Dock. Poulton Street is only two minutes from either, off Lord Street, right in the centre of the town.

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BOOKLETS

'Is the Bible True?'

'The Old Paths'

For brethren visiting hospitals, or for personal contact work. Copies of the above may be had free of cost, from Bro. L. Morgan, Glen Iris, Lord Street, Hindley, Wigan. Please state quantity required.

IS CHRISTIAN UNION POSSIBLE?—

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