

The *Fred Longden*
Scripture Standard

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

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AUGUST, 1946.

***Papers on the Plea
we Advocate.***

**A Much-needed Warning from the Jubilee
Annual Meeting, 1892**

AT that meeting, a letter was read from Bro. P. Stephen, who had been a delegate to the first A.M., held in Edinburgh, in 1842, from which we give the following extracts:—

'In this age of many sects, and much formality, the faithful brethren of the Churches of Christ occupy an honourable position. Their aim is not merely Reformation but RESTORATION:

'1st. The restoration of the **ancient order**, divinely ordained for the salvation of the world, and the edification of the saints.

'2nd. The **ancient faith**, that quickens to newness of life without the aid of pealing organ or surpliced choir.

'3rd. The **ancient baptism**, wherein the believer, having died to sin, is buried with the Lord, and raised again to seek the things above.

'4th. The **ancient consecration**. The reasonable service of presenting the body a living sacrifice, holy and acceptable to God, to do His will.

'5th. The **ancient love**, centering in our great Redeemer; glowing towards all faithful souls in Christ Jesus; and expanding in ever-widening circles for the promotion of peace on earth and goodwill towards man, till the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

'If we forget this restoration according to Apostolic doctrine, we shall become a sect among the sects, and shall be absorbed by them like a drop in some African stream that loses itself in the sand. But if we are faithful to Him, who is the True Light, we shall shine more and more unto that perfect day when all shall be one in God.'—Year Book, 1892, p. 44.

**ROMAN CATHOLICS AND THE
CINEMA**

ROMAN CATHOLICS in America have been warned in the 'Ecclesiastical Review' of the perils of the cinema: 'Before going to see a picture, a person must have reasonable positive assurance that it will not be dangerous to his spiritual welfare. As to the ability to see the picture without grave danger, a person might make a fair judgment of his own moral strength and weakness based on his inclinations, his intellectual development, his past experience, etc. But the safer course would be to submit the problem to his confessor.'

To-day, this tampering with spiritual death is being encouraged in many so-called Churches of Christ. Our young members are not being taught to give the cinema, the dance-hall, and many other questionable entertainments, a wide berth. The result is evident, empty Churches; and Sunday cinemas, theatres, etc., crowded, while leaders in the Church of Jesus Christ have encouraged such by attendance at good(?) picture shows.

Brethren, the Catholics have admitted the difficulty of discerning between good and evil shows. We who are the Lord's should consider this matter very carefully and remember that we are not our own, but Christ's.

2 Cor. vi. 17, 18: 'Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'

ANDREW GARDINER.

IMPORTANT

**CONFERENCE AT BELFAST
CANCELLED**

OWING to difficulty of obtaining exit permits, restricted travel arrangements, and the food situation, the Conference is cancelled for the time being. Any arrangements we may be able to make will be notified in a subsequent issue.

F. C. DAY, Secretary.

Hindley Vacation Bible School.

WITH joy and anticipation the brethren at Hindley set out on a new venture, and arranged to hold a 'Bible School,' on June 8th to 13th. We thank God for a glorious experience and for the fellowship shared with our brethren, the effort being crowned with success.

We had about forty-eight visitors to stay, and from reports received, the brethren thoroughly enjoyed 'the holiday.' One brother wrote, saying he heard we had some little difficulty to arrange hospitality for all intending to come to the school, and suggested that if we arranged our meetings between nine p.m. and eight a.m., the problem would be solved. Although we had arranged for a full programme of meetings, some brethren (like Oliver Twist) asked for more, and we obliged with an open-air service each day between meetings. The Bible School opened on the Saturday with a fellowship and welcome meeting, when about one hundred and fifty brethren gathered to give us a good send-off.

Bro. L. Morgan presided, and brought the aim of the school before the brethren: the deepening of our spiritual lives, and the strengthening of our faith. Bro. S. Winstanley, on behalf of the Hindley Church, gave a warm welcome to all those attending. Our speakers were Bren. Albert Winstanley and Frank Worgan, who gave helpful messages.

From Lord's Day to Thursday, we held a prayer meeting each morning at eight a.m., and the numbers attending were forty-four, ninety, sixty-four, forty-six, and forty-two. The brethren ministering to us with well-thought out messages, were Brethren A. L. Frith, Geo. Hudson, L. Channing, W. Steele and R. McDonald.

From 10 a.m. to 12.30 p.m. we were privileged to listen to Bro. W. Crosthwaite lecturing on 'The Bible,' and Bro. Fred Day on 'The Church.' How our hearts were warmed as our brethren brought treasure after treasure, mined from God's most precious Word. We had looked forward to these lectures, and were amply repaid for all the efforts we made to make the Bible School a reality.

Neither were we disappointed with the messages on 'Things most surely believed among us,' given at the afternoon session. Bro. Steele spoke on 'Fellowship'; Bro. Frank Worgan, 'Breaking of Bread'; Bro. L. Channing, 'Prayers.'

It was a privilege to sit and listen to such messages, and we are sure much blessing will result.

Prior to these addresses, we had Brethren W. Crosthwaite, F. C. Day, R.

McDonald, Geo. Hudson, and W. Steele, 'Answering Questions.' Bro. L. Morgan was chairman. It is very seldom we have the opportunity to listen to the opinions of so many well-known brethren on questions that have puzzled young brethren.

An added feature was the open-air service each day, many brethren sharing the ministry.

To close each day we had Gospel meetings with two speakers on each occasion. The messages and meetings were inspiring. Approximate numbers attending these meetings were: Lord's Day one hundred, Monday one hundred and seventy, Tuesday one hundred and fifty-six, Wednesday one hundred and twenty-eight, Thursday one hundred and forty-five.

Brethren serving at Gospel meetings were: F. C. Day, Tom Kemp, A. L. Frith, W. Crosthwaite, A. E. Winstanley, R. McDonald, L. Channing, Geo. Hudson, W. Steele, and F. Worgan.

We thank God for all who laboured so well to minister to us during the school, and rejoice to report three additions. (See further report.)

It was a real mountain-top experience, and the happy fellowship will remain a fragrant memory for many years.

The grandeur of our plea will be more real to us as a result, and we pray that the cause of New Testament Christianity will progress in the coming days.

L. MORGAN.

BIBLE SCHOOL

WE hope (D.V.) to publish the lectures given by Bro. W. Crosthwaite and Bro. F. C. Day, and the messages given under the title, 'Things most surely believed among us,' given by Bren. W. Steele, A. E. Winstanley, Frank Worgan and L. Channing.

An announcement as to price will be made in the 'S.S.' as soon as possible.

L. MORGAN.

Photographs taken at the Bible School are available. Postcards 2s. 6d. each. No. 1, Group; No. 2, Speakers; No. 3, Brethren who 'Answered Questions.' Larger size, 5s. each, will be ordered as required. Write early to L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley.

THE BIBLE SCHOOL

THERE are many who were privileged to spend a few days at Hindley who will feel as I do. We cannot let this opportunity pass without expressing our deep joy at being able to meet with brethren who love the Lord, who are jealous of His Word, and who are ever ready to defend the truth.

It is not my intention to comment here on the teaching given, or on the message of the Gospel. My joy was to see so many young men and women from all parts of the country. No sign of apathy here, nor of that spirit of unbelief which has been so prevalent during the past twenty-five years. Rather did we see that more and more are joining the ranks of those who really have made Jesus their Lord, and have unflinching trust in the infallibility of God's Word.

'Blessed are they that hunger and thirst after righteousness, for they shall be filled.'

The Bible School really was a Bible School. It was an unquestionable success. We seek not to give praise to men, but we would thank our Hindley brethren for their warm-hearted hospitality.

LEWIS W. MURPHY.

THIS being the first effort of its kind in connection with the movement to restore Churches and brethren back to the N.T. position, it was looked upon by some, including the writer, with a degree of concern and hesitation, lest we might be taking a wrong turn in the road. However, any uneasiness was soon dispelled, and, in the opinion of the writer, the school proved to be a great venture, and a still greater success. It was quite evident from the first that it was no 'vacation,' and, curious enough, no never heard that word repeated throughout the whole sessions of the school, which, except for meal times, was one continued series of meetings, from eight a.m. to nine p.m.

The sustained interest in the meetings was proved by the ever-increasing numbers that attended. One of the most pleasing things in this connection was the large percentage of young people who maintained a lively interest in the proceedings throughout, many taking an active part. Here we saw the future hope of the movement which indeed gladdened our hearts. Another pleasing sight was to see so many brethren and sisters come together for the eight a.m. prayer meeting, thus laying a good foundation for each successive day.

Our hearts were stirred to their depths by those who ministered to us in the Word. The lectures on 'The Bible,' by Bro. Crosthwaite, and on 'The Church,' by Bro. Day, will remain in our minds for a very long time, and we were truly much edified thereby. Our two much-esteemed brethren were heard at their best, and we marvelled at the strength and knowledge that was given unto them.

A marked feature of each day was 'Questions and Answers,' which proved to be both instructive and popular. Many felt that more time could be profitably spent in this way. The addresses given by brethren upon 'Things most surely believed among us,' confirmed us

all in the faith, and made us feel the strength of our position.

We forbear to comment upon the Gospel messages which concluded each day, but were much impressed by the powerful witness that went forth, and which we were glad to know brought forth fruit in the salvation of three precious souls.

The fellowship and united praises were indeed wonderful, and we came away confirmed more than ever in the faith, and 'rejoicing in the hope, firm to the end,' confident that the witness which went forth will yet yield greater fruit to the honour and glory of our Lord Jesus Christ. Our best thanks are due to the Hindley Church who worked and planned to make such a glorious experience possible.

W. B. JEPSON.

DEBAR' MEANS

UNDER 'Your Questions: Bible Answers,' in 'Gospel Broadcast,' U.S.A., June 20th, 1946, is the following:—

'Eating with Sinners.'

'Dear Bro. Hines.—In eating the Lord's supper, is it right to eat and drink with sinners?—Mrs. L. D., California.'

'Since the table is the Lord's, I believe I will allow Him to regulate it. When I go to the Lord's table I do so because I believe the Lord invites me. I advise everyone to read 1 Cor. xi. 22-34. Sinners at the table are not my concern. 1 Cor. v. 11, has reference to the common meal. Of course, I know the Lord's supper is in His kingdom and is for the citizens thereof, but He did not appoint me to judge His servants, nor even to tell who they are. I should be kept busy attending to the things He has appointed for me to do.' (P. 7.)

[The above confirms what we wrote in our July issue.—Ed. S.S.]

SPECIAL NOTICE

WE desire to draw the attention of brethren to the note on page 67 of the last issue of the 'S.S.' ALL companies meeting together are requested to send us the information required. We are not trying to draw up another 'Year Book' or 'Co-operation.' We simply desire to form a list of loyal assemblies and give their numbers, for the interest, help, and guidance of the brethren. Please let us have these particulars as early as possible.—A. Gardiner, junior, c/o Miss Redhead, 8 Newton Street, Ulverston, Lancashire.

Search, no matter how long it takes, for the light of truth.

Bible Readings.

Acts xxiii. 12 to xxv. 27.

OUR readings this month cover two years of Paul's life as will be seen from xxiv. 27. Most of that time is covered by the order of the centurion: 'That he should be kept in charge, and should have indulgence (R.V.); and not to forbid any of his friends to minister unto him.' That long period of comparative inactivity was broken by Felix's occasional interviews, and we trust by many visits from the brethren at Cæsarea, and perhaps by relatives (xxiii. 16). We incline to the view that it would be a time of severe trial, by reason of that enforced inactivity to a soul burdened with the responsibility 'of all the Churches.' This seems to have been foreseen by God, for did He not visit him to give an assurance to His Apostle that a wish dear to his heart would indeed be fulfilled?

Paul would soon learn that the love of money rather than the fear of God caused those frequent interviews with Felix. What justice could be hoped for from such a man? Or what prospect of release was there? Nevertheless, we cannot but believe that the promise of God was being fulfilled in some way we cannot understand, and perhaps neither could Paul: 'All things work together . . .'

'Is this to thee a weary day, a day that passeth slow;

A day that burdeneth thy heart with some new weight of woe?

Be patient! Know thou that this day is in life's lengthening chain,

A necessary link between joys past and joys to come.'

The Plot: The murderous oath illustrates once more the blind, insensate, hate cherished towards Paul by many Jews. For years he (so to speak) carried his life in his hand. We wonder how the hunger-strikers managed to absolve themselves from their solemn and terrible vow.

The Escape: Paul's kinsfolk are seldom mentioned, but under the providence of God, his nephew certainly saved his life on this occasion. We assume his sister was living or staying in Jerusalem at this time and had been in touch with him. There are also other kinsmen mentioned in Romans xvi. 7, 11 and 21. While we cannot but see that corruption and brutality were the common characteristics of Roman administration, it had its better side, confined to those with money perhaps, in giving some opportunity of justice to its citizens. Prompt action by Claudius Lysias was due to this fact, and the guard required shows how ready the Romans had to be with force to outwit or quell their Jewish subjects. Like Pilate, both governor and captain found no fault in the prisoner.

The Trial: Doubtless hoping to have more influence with Felix, the Jews employed an orator to put their case. Felix was known to have dealt very harshly with insurrection, and they hoped to brand Paul as a leader of such, not only at Jerusalem but in other parts of the Roman Empire as well. Paul's simple defence covers all the points and Felix's own knowledge enabled him to form a judgment without much trouble. Again, like Pilate he saw that for envy they had delivered him up, and again like Pilate, he feared to give a verdict according to evidence. His deferring the matter for Claudius Lysias was apparently an excuse to avoid giving judgment at all, and doubtless he was relieved to pass it on to Festus without giving direct offence to the Jews, and actually using Paul to gain favour with them. Purely selfish ends were in view. Even his being terrified did not alter his outlook. Here is a man in an eminent position. His power is a mere fiction. He is but a base coward, while his prisoner fearing God, 'fears nought beside,' not even Cæsar.

Festus: The new Governor is scarcely better, though making a show of giving justice. Paul has to take his stand in order to compel his judge to do right. Note the words of Festus to Agrippa, indicating the right way of dealing with the matter, which yet he had virtually given up in asking Paul to go to Jerusalem. Festus must have been apprised of the plot against Paul's life as he had had the case passed over from Felix, and Paul was Rome's prisoner, kept awaiting verdict already for two years with nothing whatever proved against him. The appeal to Cæsar, which we understand to have been the right of every Roman citizen, enabled Paul to avoid being murdered by his enemies.

The Roman Governor at Corinth, Gallio, 'cared for none of these things, but the Governors of the province of Judæa just had to do so, because they had to deal principally with Jews. It was therefore a wise plan to consult Agrippa, who was himself a Jew. It was the father of this man who put James to death and imprisoned Peter. Agrippa would be paying his formal visit of welcome to the new Governor.

It was a great day in Cæsarea when Agrippa and Bernice, with pomp befitting their position, assembled with the Captains, the Councillors and the Governor, and in a sense it was a great day for Paul, when the first fulfilment of the promise to bear the name of Jesus before Gentiles and Kings took place. At the giving of that promise there was also the showing how great things he must suffer for Christ's sake also. Do not let us forget that it was before the visit to Jerusalem that Paul wrote 2 Cor. xi., so that 'the half had not been told' even then. Arraigned before such an august

assembly, how did the noble Apostle feel? 'Woe is me,' he wrote, 'if I preach not the gospel?' And again, 'I am not ashamed of the gospel of Christ.' Kings on their thrones are in no less need of that power of God unto salvation, than their humblest subjects.

R. B. SCOTT.

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Conferences and Evangelism.

Dear Editor,—I have been greatly interested in your editorial, May issue 'S.S.', on the subject of conferences and the subsequent correspondence and reply in the June number. The more so as my own thoughts have been recently directed to the teaching of Paul (1 Cor. xii.) in relation to the Church.

Whether or not there be authority for any organisation 'bigger' than the local assembly, it would seem very clear from the Apostle's words that at least there is an organism very much bigger.

Is it not evident that in vv. 12-20, Paul is referring to the whole Church: the 'one body' (comp. v. 28), and that, so far as his words have reference to any local assembly, it is only to such viewed as a microcosm of the 'one body'?

If such be indeed the primary application of Paul's teaching (and the only logical alternative would seem to be the entirely untenable assumption that each local assembly constitutes in itself a separate 'body' of Christ), would not a careful reading of vv. 12-27—specially noting vv. 14-16 and 20-22 and 25-26—imply that in the mind of the Apostle a right conception of the 'one body' the Church requires an even more intimate and closely knit association and intercourse (co-operation) of individual local assemblies, with all other 'members' of 'the one body,' than possibly we have been ready to acknowledge? Is not this confirmed by our Lord's own teaching in John xv.?

Should we not be careful, lest in our zeal, we reduce the 'one body' of Christ to the condition of a number of more or less isolated fragments?

How, and to what degree, this association and intercourse is to be realised may vary according to circumstances, but if we are fully submitted to His will, God will surely direct us in this respect. To my own mind, the principle at least seems to be clearly set forth in the New Testament. Your own further observations would be welcomed.

In conclusion, if it is right for any one Church to support an evangelist, why not every Church, provided his function is evangelism, and not the entire ministry of the Church to the exclusion of others qualified.

F. W. HEASMAN.

Dear Editor,—It is patent to all that the 'Church' in the N.T. describes: (a) the local assembly, and (b) the 'one body' embracing all the saved. On this there is no disagreement. We agree, too, that some local assemblies may not be divinely appointed. But could anyone deny that an assembly of baptised believers, living consistent lives, and under the authority of a Scriptural oversight, is divinely appointed? That it is undeniably Scriptural for such an assembly to send out evangelists is revealed by Acts xiii. 1-3.

Evidently the N.T. ideal is that the local Church be the vehicle through which evangelistic work be directed. The individual assembly, governed by a Scriptural oversight, is therefore the divinely-appointed channel for evangelism. This divine method assures that the Church's work is ever under the supervision of her overseers. This is important indeed. Any system which removes evangelism from the supervision of the elders, denies their divinely conferred authority. It has also within itself the potentiality of progressive apostasy. This is the testimony of history, as seen in the rise of the Papacy. The 'Co-operation of Churches of Christ' is a more recent example. Each warns of the folly of creating an extra-Church organisation which robs the individual assembly of her rightful work and authority.

The gathering in Acts xv. is unlike present-day 'conferences' in the following respects:—1. Inspired Apostles were present. Their pronouncements had the authority of the One who sent them, and were to be accepted as the Word of God. (Luke x. 16, Matt. x. 40.) We have no inspired men to-day. 2. The N.T. record was incomplete. The Apostles were the men through whom the New Covenant Scriptures were being progressively revealed. Until the inspired volume was complete, it was necessary for the Apostles to be present to give authoritative judgment on any disputed question. There is no such need to-day—the N.T. forming our complete and sufficient guide for faith and practice. 3. The decision reached was backed by Apostolic authority, and was therefore accepted without question by the Churches concerned. (Verses 30, 31.) If it is suggested that this was merely a recommendation, we ask: Have present-day conferences the right to make such 'recommendations'? Can we, in like manner, 'enforce legislation given long before'?

2 Cor. viii. 19 and xi. 8 certainly indicate that more than one assembly supported Paul and chose a brother for a particular task. But it is insisted by the present writer that these passages 'do not suggest the existence of an extra-Church organisation to which individual assemblies delegated their sovereign authority.' If it is suggested that these things were done through any channel other than the local Church, and not under Scriptural

oversight, we ask: What was that organisation, when and by whom was it appointed, and who were its officers?

Acts xi. 27-30, Rom. xv. 25-27: Neither passage suggests that this relieving of the poor was through any organisation outside the authority of overseers. Indeed, the former plainly declares that the aid was 'sent to the elders by the hands of Barnabus and Saul.' Thus the principle is maintained that the Lord's work is done by His people through His chosen instrument—the Church.

A. E. WINSTANLEY.

WE are not contending for an 'extra-Church organisation,' but for the right of Churches to combine in sending out and supporting evangelists. This Bro. W. concedes when he says: '2 Cor. viii. 19 and xi. 8 certainly indicate that more than one assembly supported Paul and chose a brother for a particular task.' Then why cannot more than one assembly do it now? In such case would not the work still be done by the Church?

Acts xiii. does not reveal that a local assembly sent out evangelists. Why stop at verse three?

Verse four distinctly says: 'So they being sent forth by the Holy Spirit.' Of course if it is claimed that the Holy Spirit speaks now (apart from the written word) as He did then, there is nothing more to be said.

But our brother now pleads for evangelisation being in the hands of the overseers rather than the local assembly, for he says: 'Any system which removes evangelism from the supervision of the elders denies their divinely-conferred authority.' Elders are appointed by the Church to serve the Church, and are subject to the Church. If they fail to act as the Church desires the Church can remove them.

It was because things were done by the elders that should have been done by the Church that the papacy developed.

When our brother speaks of elders possessing 'divinely-conferred authority,' he says more than the Scriptures warrant. That savours of papacy.

Our Lord and Master Jesus Christ possesses 'all authority . . . in heaven and earth.' (Matt. xxviii. 19.) And we are quite content to submit to Jesus only, and in all things to be guided by His Word.

Bro. W. also concedes that Acts xv. was more than a local assembly.

Yes, present-day conferences of Churches have a right to recommend Churches to abide by 'legislation given long before,' and if Churches will not abide by such legislation (i.e. New Testament teaching), we can and do refuse to have fellowship with such.

We could write much more but space forbids.

EDITOR.

Sanitary Communion

SACRED tradition of the common communion cup, which dates back to the 'upper room' in Jerusalem, has been freed of the oft-repeated charge of being a 'germ carrier' by scientific research of two University of Chicago professors.

In a report of the 'Journal of Infectious Diseases,' Dr. William Burrows, associate professor of bacteriology, and Dr. Elizabeth Hammons, instructor in the Walter G. Zoller Dental Clinic, point out that heavy metals, particularly silver, have long been known to have a bactericidal effect, and are self-sterilising, so that common cups do not spread disease.

'Significant differences between the usual restaurant tableware, and the silver communion cup,' the scientists stated, 'were, the bacteria-killing action of silver and the care with which the sacrament is administered.'

[Quoted from 'The Pathfinder Magazine,' Washington, D.C., March 20th, 1944.]

Will a Man rob God?

'WILL a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings ye are cursed with a curse; for ye have robbed me, even this whole nation.' (Mal. iii. 8, 9.)

The above Scripture is a rebuke to Israel for their disobedience. They were cursed because they had robbed God in tithes and offerings. The prophet Malachi was exhorting the people to repent of their disobedience and to bring their tithes and offerings to God that He might bless them. I call your attention to the above lesson to Israel that we should not be guilty of the same offence of withholding from God the things that belong to Him.

The Church to-day is not prospering as it should because believers are withholding of their prosperity with which God has blessed them. The Church treasury sometimes goes empty or nearly so and the Lord's work suffers while they spend for their own selfish purpose that which belongs to the Lord. Hence they are robbing God.

There is another very serious way in which fathers and mothers are robbing God. Have you ever thought that in bringing your dear little ones into the world that God is blessing you with these precious little ones? Remember that God gives the spirit of every child in your family. (See Eccles. xii. 7.) God blessed you with your children, and while they are given for your happiness and love, remember that God loves them, too, and it is His will that they should grow up to glorify His name here on earth and

News.**COMING EVENT.**

Morley. Autumn Rally (D.V.), Saturday, October 19th. Chairman, Bro. F. Worgan (Evangelist). Speakers, Bro. L. Morgan (Hindley), E. W. Jepson (Doncaster). Speaker, Lord's Day, October 29th, Bro. Morgan. Further details next month.

H. BAINES.

Loughborough.—Chance of Secretary: Bro. F. Woolley, 'Thirlmere,' 80 Holt Drive, Forest Road, Loughborough.

Hindley.—Our hearts were gladdened on the last night of the Bible School to hear of two deciding for Christ: Alfred Marsden and Margaret Fisher, both from Albert Street, Newtown; and again rejoiced to have a telephone message that Mr. Grundy, also from Albert Street, had made the great decision. All three had been attending the mission of Bro. A. E. Winstanley, who had faithfully planted, the Bible School watered, and we thank God for the increase. All three were immersed on the Saturday following, at Hindley, our hearts rejoicing once more to see evidence of the power of the Gospel.

We pray that they may prove faithful; and a great help to the brethren at Albert Street.

A fitting climax to a glorious week spent on the mountain top.

L. MORGAN.

Early Start

A CARTOON depicts a man racing across a station platform, only to see the train pulling out. Remarkable a negro bystander: 'You didn't run fast enough, boss!' The man said: 'I ran fast enough. The trouble was I didn't start soon enough.'

How much a fine early start contributed to Samuel's great career as God's prophet! The restored prodigal—an Augustine or a Bunyan made earnest and humble by memory of a wasted youth—is not the ideal type.

'When a mere lad,' writes Dr. John R. Ewers, 'I read this: "It is the Samuel reared in God's house, who never sowed any wild oats, that God calls to be his prophet." I could not forget that sentence. It guarded my youth like a sentinel.' What serenity, continuity, and charm there is about a life that has grown from childhood in the love and service of God!

MARRIAGE.

On May 15th, Sarah Mayoh, formerly of the Hamilton Street Church, Blackburn, and of Morecambe, to Charles Bailey, retired evangelist, at the Christians' Meeting Room, The Holmes, Doncaster. Home address; 'Wild Rose Nook,' 190 Urban Road, Hexthorpe, Doncaster.

Nelson, Southfield Street.—The Church here has witnessed, with great joy, at an impressive baptismal service, the immersion of Bro. Percy Ferraby. Bro. Ferraby has been a Methodist preacher for a number of years and having learned the way of the Lord more fully, he expressed a desire to obey Him, and follow his Lord through the waters of baptism. We praise God for this increase. The brethren here are pressing on with renewed courage and spiritual strength for the extension of our Lord's kingdom.

A. CARSON.

Hindley.—We thank God for yet another decision for Christ. Mrs. Evans, an elderly lady who has been attending our meetings for some time, stepped out boldly for Christ on Lord's Day, June 30th, 1946, after invitation given by Bro. Albert Winstanley. She has been considering the position for a considerable time, and we are glad she has decided to follow the Master. Sister Evans was immersed on Wednesday, July 3rd. May God abundantly bless her in our earnest prayer.

L. MORGAN.

Hindley.—It is with great joy in our hearts that we again report another decision for Christ. We had as our speaker, on July 14th, Bro. Walter Crosthwaite,

who, as usual, preached a powerful Gospel message. A young married woman responded to the appeal, for which we thank God.

Bro. Crosthwaite has shared many victories with us here, and we pray God's blessing upon him. May he still be used mightily for God, and His Word.

L. MORGAN.

Obituary.

Ilkeston. Once again, the hand of death has taken very suddenly from our midst one of our oldest members: Anthony Gregory, in his 70th year. Retiring apparently in his usual health, he was thought to have passed away in his sleep during the early hours of Lord's Day, June 16th. Immersed on August 18th, 1893, by his father, of revered memory, he has thus enjoyed nearly fifty-three years of happy Christian discipleship and Church fellowship. Ever anxious to serve the Lord and His Church, he has done so in various capacities. In earlier years he was active in the school; for a number of years he served on the Church Oversight, also as one of our three presidents, which duties he fulfilled on the Lord's day previous to his death. Truly, he has 'died on active service' for his Lord.

Our Christian sympathy goes out to his dear widow and his family, all members of the Church, in the sudden separation of a beloved husband and father. His mortal remains were laid to rest in the Ilkeston Cemetery on June 19th, the writer officiating.

S. JEPSON.

Newtongrange.—It is with deep regret, indeed, we record the death of our dear young brother, John Ferguson Allan. Serving in the R.A.F., in Singapore, he had been reported, since 1942, as 'missing.' The hope was cherished that eventually he might be discovered as a prisoner in enemy hands. Alas, this has

not proved so. The official intimation has now come from the Air Ministry that he lost his life on March 6th, 1942, when a bridge he was crossing was destroyed by enemy action. No further details have been given.

John was a most earnest, devoted disciple, intent upon learning and doing the Saviour's will, yearning to render himself a living sacrifice in the Master's service. In 1936, we were labouring for a brief period at Newtongrange, and it was our great joy to have some little part in our late brother's decision for the Saviour. We recall how sincerely and resolutely, with another young brother, his cousin, he made the 'good confession,' rising from the grave of baptismal waters to walk in newness of life. As with Timothy of Apostolic days, the invaluable aid of the Christ-like examples, teaching, and godly influence of the home life had not been in vain.

We learned to regard our brother very highly and loved him dearly for his evident whole-hearted consecrated service. Soon he took part in Sunday school work and in the exercises of the Lord's table, the last Lord's Day prior to leaving for Singapore reading the Old Testament lesson at the latter. Brief his term on earth, but his works will long remain in the deep impression engraven by his devotedness, love for the Saviour, hold of New Testament principles, and, for one so young, his considerable knowledge and understanding of the Scriptures.

We sympathise deeply with his grandfather (our esteemed, well-known brother, George Allen), his sister, and his brother, and the sister who saw so much to his home comfort. May they receive richly of the Divine consolation and sustaining grace. We prayerfully commend them to the Father above. We sympathise, too, with the Newtongrange Church in the loss of a young member so spiritually-minded and able, possessing such potentialities for excellent service in the future.

CHARLES BAILEY.

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