

The Scripture Standard

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

VOL. VIII. No 6.

JUNE, 1942.

Compromises and Hesitations.

ALEXANDER MACLAREN, the famous preacher, said: 'I am much mistaken if times are not rapidly coming on us when a decisive election of his side will be forced on every man. Compromises and hesitations will not serve. The country between the opposing forces will be stripped of every spot that might serve as cover for neutrals.'

We believe we are living in those times. We have had enough, more than enough, of 'compromises and hesitations.' Evidence of failure of attempts to secure Christian union by compromise is abundant; and yet even now negotiations to bring about union by this means are taking place. Compromise has been defined as two parties agreeing to have what neither of them want.

When asked about Alexander Campbell's views on Christian Union, C. L. Loos said: 'There can be no question on this point. I was Mr. Campbell's secretary, and I knew his position very well. He believed, first of all, in the Restoration of the New Testament Church, the ancient order of things, with the firm conviction that this Restoration, and this alone, would lead to the unity of all Christendom. He had no patience with any other idea of union, except the one which I have mentioned.' ('Christian Standard,' U.S.A., Feb. 21, 1942).

That is the only real basis of union, and for that we stand. Compromisers are always a source of weakness. We have some among us who are not of us, who could be just as comfortable, probably more so, with some other religious body. Such have no enthusiasm for the plea of the Churches of Christ; and no desire for it to be made known. If we are not members of Churches of Christ from real conviction, the sooner we get out the better. To remain in a Church after ceasing to believe and hold its principles, and to speak of other Churches being as good or better, is the work of real Fifth Columnists. Some, too, who profess loyalty to the old plea, support preachers who have departed therefrom, and who by their teaching undermine faith in the

Lord and His Word. It was the Apostle of Love who wrote: 'Anyone who is "advanced," and will not remain by the doctrine of Christ, does not possess God; he who remains by the doctrine of Christ possesses both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not admit him to the house—do not even greet him, for he who greets him shares in his wicked work' (2 John ix. 11, Moffatt). As to hesitations, for twenty years and more some have been saying, 'When we see real evidence of departure from the old faith we will come out and take a stand.' Well, it is admitted that if the pioneers could return they would not recognise the Churches of Christ to-day. But no move's made. Will the proposed union with the Baptists move some to take a definite stand? We shall soon see.

'Oh,' say some, 'we are staying in to influence others, and win them back to the New Testament position.' Well, are you succeeding? Many once loyal souls have stayed in until they silently acquiesce to departures and innovations. If you agree to put your light under a bushel, the light will either burn the bushel, or the bushel will smother the light out; and it is generally the latter that results. For more than fifty years we have stood for and fought for the old faith, not because it has been the easier or popular course, it has been anything but that, but because, like Luther, we dare do no other.

Brethren, away with compromises and hesitations. 'Come out—be separate.' 'Quit you like men, be strong'; and 'fight the good fight of the faith.'

EDITOR.

EDITOR'S ADDRESS DURING JUNE:
c/o 7 High Pennyvennie, Dalmellington,
Ayr.

The Young Christian.

THIS is the title of a small magazine designed to help young Christians to a better understanding of the Bible, and to fit them for service. The first issue has an article on 'How to Study the Bible,' which should prove helpful to all who follow suggestions given.

Send for copies, enclosing stamped addressed envelope to Bro. W. Steele, Ravenshugh Cottage, Prestonpans, East Lothian.

The Manifold Wisdom of God.

TO the intent that now unto the principalities and powers in heavenly places might be made known through the Church the manifold wisdom of God." The manifold many-sided wisdom of God to be made known by the Church, by man, the infinite by the finite.

Paul says of the heathen world that they were without excuse, in that they did not understand that the invisible things of God, 'from the creation of the world are clearly seen, being perceived through the things that are made.'

The Psalmist understood: 'The heavens declare the glory of God; and the firmament showeth His handiwork.' And again: 'O Lord, how manifold are Thy works! in wisdom hast Thou made them all.'

The wisdom of God is in two volumes, Creation and Revelation, and wherever we look we may exclaim with Paul, 'O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out!'

In our text, extremes meet: God the immeasurably great, Creator of all, and the mean, petty creature, man. For however divine the Church is, it is made up of common clay, such people as we are. And yet God has ordained that through frail man His manifold wisdom shall be made known.

The man with the modern mind says this is impossible, Paul's vivid imagination has carried him too far. The divine inspiration of the Scriptures is too firmly fixed in my mind as a reality to take that view; besides, the very extravagance of the statement goes a long way to prove its divine authority. If acted upon, these words would destroy the idea of a one-man ministry, for no one man can be big enough to carry such a burden. The Church is a congregation, and it is impossible for one man to make known the wisdom of God as it is for one man to make a congregation; the ministry of the whole Church is required.

Paul writes here of the Church universal. In these days of excessive nationalism, some think wisdom dwells with the English-speaking people, and when we die it will die with us. Christianity is not a national possession; it is for every realm, tongue, type of mind, intellect and thought.

The Authorised Version says, 'might be known by the Church'; the Revised Version says, 'through the Church.' The water in our houses is not supplied by the house; it comes from the reservoir, passes through the mains and supply pipes. So the wisdom of God is not supplied by the Church; it comes from the reservoir of God, and from nowhere else.

It is the wisdom of God passing through the Church, purifying, sanctifying, and wholly devoting it to the Divine will, which will accomplish the Divine intention.

What is wrong with the Church today? The Church is feeble and dying because living on its own resources. The great catchword, Reconstruction, has caught the Church as much as politicians. The world as we know it has been made by man, and he does well to make it afresh, if he can. The Church was not built by man, and it is presumption of the highest degree for man to think he can reconstruct it. It was mainly tampering with Divine things which brought disaster at the first; and this brought division into what was intended to be 'one body.' Many are looking to the same source to produce unity; the inventions and imaginations of men, as seen in councils, federations, amalgamations, co-operations, etc. Men meet in these to air their wisdom, and the wisdom of God is crowded out.

We are here representing those who desire to see a return to Christianity as it was at the beginning; that is, as it came out of the mind of God. And we should beware of opinions of men. The only liberty to hold opinions we have as Christians is the liberty to take them and place them on the anvil of God's Word, and hammer them out into truth. Opinions hold men in bondage; truth sets them free.

Pure water will not flow through pipes blocked with foreign matter. The pure wisdom of God will never pass through a mind choked with human opinions.

In the parable of the talents these were distributed according to several ability. We may modestly say we have only one talent, but what are we doing with it? Are we like the man in the parable, hiding it?

Paul tells us God's intention is that the wisdom of God should be made known, and it is for each of us to use according to our ability. What are we doing with it?

—Substance of address by Bro. Walter Barker at East Kirkby Conference on April 4th.

How Preach?

IT may be a suitable advertisement for a theological college but that was not the mind of Christ. 'How shall they preach except they be sent?' can become just another button-hole on the dress of sectarian propaganda, plucked ruthlessly from its environment in the Scriptural garden and thus not only lose its fragrance but become a dangerous supporter of unscriptural methods.

There is not a scrap of evidence to suggest that the Apostle was recommending

disciples to graduate from any theological institute or study under any training committee before they could 'be sent.'

The Apostles themselves preached because they were sent by Christ. Their converts preached because the urgency of the Gospel had seized their souls, because they were sent on by the dynamic of the Word of God, and so the circle was continually completed: 'faith came by hearing, and hearing by the Word of God.'

That is not to say that the brethren were not instructed for preaching. On the contrary, they were fed by "the pure milk of the Word, unadulterated by the watery ideas of men, and were built up by the exhortations of the shepherds of the flock of God, elders of experience in the Christian life, sober, vigilant, lovers of the Truth. Thus it was that preaching abilities were revealed to the assembly, and were recognised by the decision of the church to send forth, where occasion offered, the possessors of such ability to preach the Gospel in other districts supported by the gifts of the home church.

That is how they were sent.

This is how they preached: impartially; out of a deep knowledge of God's Word; unashamed of the Gospel of Christ, because it was God's power, because there was no other saving name but Christ's.

R. A. HILL.

Women Ministry.

I did not see the correspondence in the 'Christian Advocate' upon 'Women Ministry' until the editor had closed it, or I should have sent my letter to 'Open Forum.' I would like to comment upon a few points raised.

First. It seems strange that in no letter, either for or against, is there anything said (apart from reference to passage) about the Divine reason for enjoining silence of women, in the assembly (1 Timothy ii. 13-15); silence, that is, having to do with teaching, or usurpation of authority over the man. Surely if this reason still exists, then the restriction still obtains; and should be faithfully observed.

Second. I challenge Bro. W. Robinson's statement that in 1 Cor. xi. 5, 'Paul makes it clear that women did speak in the Church, and that Paul did not forbid them to do so.' Surely, this statement is too drastic. It sounds as if there is no possibility of doubt, whereas this has always been a matter of discussion.

In this connection also, Bro. R.'s statement is open to question that at 1 Cor. x. 'Paul begins to speak about the worship of the Church in the Lord's Supper, and does not cease to speak of it till the end of Chapter xi. at least.' Was Paul speaking of the Lord's Supper when at verse

25 of Chapter x. he says, 'Whatsoever is sold in the shambles, that eat, asking no question for conscience sake?' Or, has verse 27 anything to do with the Lord's Supper? 'If any of those who believe not bid you to a feast, and you be disposed to go, whatsoever is set before you eat, asking no question for conscience sake?'

Actually, Paul did not begin to deal with the 'coming together to the Lord's Supper' until verse 17 of Chapter xi., although it is evident that he does refer in Chapter x. to 'the cup of blessing and the bread.'

If I am correct in this, then the 'praying and prophesying' of Chapter xi. 4-5, both by men and women, is not bound to refer to the time of assembling, unless it be that 'praying and prophesying' were only allowable at that time, which of course is contrary to fact.

Will Bro. R. say that in 1 Tim. ii. 'Paul makes it clear that women did speak in the Church, and that in that chapter he did not forbid them to do so?' Surely not! Then why set 1 Cor. xi. against 1 Tim. ii? The Holy Spirit 'is not the author of confusion.' If there is contradiction it is in human interpretation, and not in the Scriptures.

Third. One is surprised that 'Mathetai,' E.W.J., and S. Mason deal with Galatians iii. 28 as an absolute statement. Surely it hasn't 'taken us nineteen centuries to realise' that when the Apostle refers to the equality betwixt 'male and female' (as also betwixt Jew and Greek, and bond and free), he distinctly refers to the fact that all who are in Christ Jesus by faith and obedience are equal as children of God, equal members of the Divine Family. See verses 26-27. The passage has nothing to do with ministry either in or out of the Church. What right have any to take this, or any passage, from its context and give it a general application, especially when a specific application is plainly stated? Surely this is not 'handling the Word of God aright,' as we profess and are exhorted to do!

If, however, this absolute equality betwixt the sexes, claimed by the three Brethren named, exists, and is supported by the Scriptures, will they tell us why the New Testament knows nothing of women apostles, women evangelists, and women elders? True, there were deaconesses in the early Churches; and also Widow Ministry. This is not in dispute. This is according to Scripture, and having Divine authority we thus accept it.

I raise these points in the hope that 'Scripture Standard' readers, who have read the correspondence in the 'C.A.' may further investigate for themselves. By so doing we shall come to rejoice in the glorious emancipation of women from the status of slavery and unnatural inequality imposed by man—emancipation which has been accomplished by the Gospel—while at the same time realising that our women can and should minister

in their ordained sphere, without trespassing into man's province. Sisters, rise to the dignity of your high calling in Christ Jesus, and serve loyally in your true sphere for which you are alone fitted. As Phebe of old was 'a servant of the Church at Cenchrea'; as Priscilla was 'a helper in Christ Jesus'; as Mary 'bestowed much labour' on the Apostle, so you may serve, and in so doing the blessing of God our Father will be upon you, and the cause of His beloved son will be strengthened. J. HOLMES.

Is Belief in Miracles Reasonable?

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs" (Acts ii. 22).

"A religion without mystery is an absurdity."—Henry Drummond.

ONE of the greatest tendencies of this modern age is to divorce the element of miracle from the New Testament, and to attempt to explain the religion of Jesus Christ on purely natural grounds. It is not that the miraculous is openly denied, or even claimed to be an impossibility. Rather, it is suggested that miracles form no vital part of the Christian system. Yet, underneath this veneer, lies the covert cynicism of doubt and scepticism. This article is a humble attempt to make a defence of the reasonableness of our belief in the miracles the Bible records.

Ours is a scientific age in which everything must be accounted for on strictly scientific principles, and must become amenable to what we are pleased to term natural laws. For every effect we must have an adequate cause. The world of nature works according to fixed laws which are never violated. The universe moves according to a fixed order. And, if that is true, what place is there for miracle? How can we reasonably accept that which would violate these laws of the world of nature? This is the type of question we are often asked, and they seem pertinent and reasonable. Providing these questions are raised honestly, and, for one, have no fault to find with the enquiry. God does not ask us to take a step in the dark, or to accept His revelation with credulity. He challenges our intelligence and power of reason.

But in raising questions of this character, the questioner begins by begging the whole question at issue. Are miracles a violation of the laws of nature? Is the working of a miracle contrary to law? Or may it not rather be just such an interference with the laws of nature—or the bringing into operation of a higher law—which reveals the mind of God behind the universe?

After all, what are the laws of nature? Are they not only the working of certain definite forces which have been discovered by the human mind as the result of careful investigation? And may there not be other laws of nature of which we know nothing, but which may be equally as definite as those we do know? May not that which we call miraculous be simply the working out of those higher laws in such a manner as to make manifest the hand of God in the course of human history? Such we believe to be a reasonable view.

There are one or two things we need to keep in mind. A man who makes a machine is greater than that which he has produced. The designer must of necessity be greater than the design. Behind the phonograph is the genius of an Edison. The phonetic system of writing bears witness to the brains of a Pitman. Anæsthetics and all they mean to a suffering world reveal the power and enduring patience of eminent scientists, to whose discoveries these things owe their use and blessing. In a far higher sense this mysterious universe bears witness, day by day, and night by night, to a power greater than itself to which it owes its origin.

There must always be the gulf of infinity between the human and the divine. There must always be something about God that is beyond our reason. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Yet even here, if there is something about God that is beyond our reason, we need not come to the conclusion that it is contrary to our reason. We do not understand the enigma of our own life, but that is no reason why we should not believe.

The religion of Jesus Christ is established on miracle. It began with the miracle of a virgin birth. It ended in the miracle of His resurrection from the dead. The very first gospel sermon ever preached called primary attention to the miracles of Jesus. Hence we need to consider as to whether or not we can reasonably accept the miracles of the Christian faith. We shall not deal with any particular miracle. Rather let us look at the question from the point of view of the sincere, even if mistaken, doubter.

Does a miracle really involve a violation of law, or a contradiction of the laws of nature? Consider two simple illustrations. The watchmaker, in making a watch, so arranges the interior structure of the watch that the hands always move round in one direction. If it were otherwise it would be of no use as a time-keeper. But whilst working according to the very rigidity of that law, he has made provision, whereby with a simple contrivance we can turn the hands backward without in any way disturbing the ordinary working of the watch. We do not call this a violation of law. Nor is

there any contradiction. It is simply calling another law into operation which works over and above the ordinary law governing the movements of the watch.

Take another illustration. It is a law of nature that water will always flow downhill until it finds its own level. And yet modern engineering has shown us how to force water up almost any height and with tremendous power. Yet we do not talk of violation of law!

What then do these things prove? That there are what we may term two sets of laws. In these cases, what is accomplished is not accomplished because any law has been violated, but simply by bringing into operation of a higher law, which is proof of a superior power than that of blind force.

Is it therefore unreasonable to believe that when God works miracles, He does so to reveal to men the existence of a higher law, and to manifest the Divine Mind behind all things. In the final sense, what is miracle except some intervention in the world of nature of such a character as to compel the attention of men toward something that is altogether beyond the range of ordinary forces, and to lead them to the conviction that "this is the finger of God."

Let me say very earnestly that as the years have passed over my life, everything that has happened has only served to confirm and strengthen my belief in the reasonableness of the miracles recorded in the Bible. They are of such a character as to be in keeping with what we know of Christ, and of God. They are sustained and attested by evidence that cannot be refuted. Nicodemus was not a disciple of Jesus, and his testimony is the stronger because of that. "We know that thou art a teacher come from God, for no man can do the miracles that thou doest except God be with Him." And certainly the enemies of Christ could not be charged with friendliness toward Him. And they said, "That a notable miracle has been performed, we cannot deny!" The miracle had been wrought in the name and through the power of the Risen Christ. Consider carefully and calmly the evidence. Amid all the persecution and hatred of those early years, the miracles recorded in the written Word were never disputed, never called in question. Why?

We are living in a changing world, when many things are happening which we never dreamed could happen. Perhaps it would be true to say that the greatest miracle of all human history is the existence of the Church. It is the only institution in the world that still stands the test of time. Thrones and empires are passing away. In a few years those who live will see a new division of frontiers between the peoples of the world, if the Lord tarry. But the Church will still stand. Again, why?

There is only one answer. That answer is supplied by the greatest of all miracles,

a Risen Christ. Did He rise from the dead? Can the fact of His resurrection be proved? We believe it can. We believe He showed Himself alive after His passion by many infallible proofs. We believe He shews Himself alive still in the lives of those who call Him Saviour and Lord, and in whose lives He still lives.

Take the Book in your hands. The hall-marks are there. Some of you at times may feel weak and fearful. If weak your faith, why choose the harder side?

In a final word, the lines of investigation are two-fold; and the proofs are also two-fold. There is the external evidence of those who were eye-witnesses. This testimony we can examine. There is the evidence of Christian experience: the testimony of those who have found in Christ their all in all. The greatest miracle of the ages must surely always be that of redeeming love. And regarding that we can only say,

"The love of Jesus what it is,
None but His loved ones know."

But they *do* know.

ALLEN MURRAY.

The Spirit of Thanksgiving.

OUR dauntless fathers of the Pilgrim band,

Amid the dangers of a frontier land,
Beset by perils of disease and death,
Held to the doctrines of their ancient faith,

Beside the scanty sheaves their hands had gained

They knelt and prayed to Him who had sustained

Their courage through their first embittered years.

In reverence, in praise, they shed glad tears,

And, making there an altar on the sod,
They lifted head and heart in thanks to God.

And we, 'midst perils that beset our land,

Can we still pray, and ask His guiding hand

To lead us on and out? Have we still faith,

Or do we walk the path of doubt—and death?

In penitence for wrongs that we have done;

For dark ways we have trod, beneath God's sun;

For cold irreverence and pride, to-day
We ask forgiveness. In our hearts we pray

For light, to guide us through the years to be.

As pilgrims we return to worship Thee.



Young Folk's Corner.

MONTH'S MOTTO:

'God is a Refuge for us' (Psalm lxiii. 8).

The Book of Refuge.

Dear Boys and Girls,

Have you noticed how often the Bible uses the figure of a Rock? A rock is something dependable and reliable, and reminds us especially of a place of shelter. How fitting that God should be described as 'The Rock.' Moses said of Him, 'He is the Rock,' meaning, of course, that He is the refuge of His own people. The Psalmist had the same thought when He said: 'God is our refuge and strength, a very present help in trouble.' We may go to Him for strength in weakness, refuge in trouble, and comfort in distress. Truly: 'The Lord's our Rock, in Him we hide, a shelter in the time of storm.'

In Hawaii, in the Sandwich Islands, there is a large flat rock, bearing the name, 'The Rock of Refuge.' If a criminal reaches this haven, he is safe as long as he remains there. His family may supply him with food, but he is under condemnation and can never return to his tribe.

How different is our 'Rock of Refuge.' In difficulty or sorrow, we find lasting peace and eternal security in the 'Rock of Ages.' David said, 'The Lord is my rock, my fortress, my deliverer.' You see, He not only shelters and protects—He delivers! God saves and keeps. When you place your all in His loving care, you may indeed say,

'Oh safe to the Rock that is higher
than I,
My soul in its conflicts and sorrows
would fly,
So sinful, so weary, Thine, Thine
would I be,
Thou blest Rock of Ages, I'm hiding in
Thee.'

Who said to God?

1. 'The woman . . . she gave me of the tree, and I did eat.'
2. 'I know not, am I my brother's keeper?'
3. 'I shall be a fugitive and a vagabond in the earth.'
4. 'Wilt thou also destroy the righteous with the wicked?'
5. 'Shall not the Judge of all the earth do right?'
6. 'Behold I am of uncircumcised lips.'
7. 'Speak, for thy servant heareth.'

A Prayer.

GOD be in my head, and in my understanding;
God be in my eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at my end, and at my departing.

Answers.

1. Eight (Genesis vii. 13).
2. God (Genesis vii. 16).
3. 375 days.
4. Gopher wood (Genesis vi. 14).
5. One (Genesis vi. 16).
6. Three (Genesis vi. 16).
7. Ararat (Genesis viii. 4).

'Why . . . Good?'

A UNITARIAN who was in a Bible class I was conducting asked me if Jesus did not disclaim perfection, when he said to the young man, "Why callest thou me good? There is none good but one, that is God" (Matt. 19, 17). But his idea of what Christ meant by this saying was beside the point. And many others who try to explain it make the same blunder.

This young man was a Pharisee. The Pharisees thought Jesus was an impostor with respect to his divinity; otherwise they thought he was a very good man. They charged with Lord with blasphemy because he taught that he was God manifested in the flesh. By this question Jesus sought an expression of the young man's estimate of him. It was a challenge for a Pharisee to confess the divinity of Christ. "Why callest thou me good? There is none good but one, that is God." Now could the young man still call him good? If so, he must confess his divinity."

The question Jesus propounded to this young man may now be asked of Modernists. They call Christ good, but deny his divine sonship. How can they call him good, if they do not believe he is what he claimed to be? Is a man good when he moved under a false pretence, and tells lies about himself? If Jesus was not the Son of God, he was not a good man.

Jesus did not accede to the conventional ideas of men. Men have several ways of being good; Jesus knew of only one way to be good, and that was to be like God. Jesus did not think a man was good just because he was moral and respectable. As a piece of cloth is not white as long as there is any black in it, according to Christ's notion, a man is not good as long as there is evil in him. So Jesus asked this young man how he could call him "good Master," when he did not believe his teaching, that he was the Son of God.

What we think of Christ should be determined by what he thought of himself. Jesus asked the Pharisees one time, saying, "What think ye of Christ? Whose Son is he?" (Matt. xxii. 42). The Pharisees answered that he was the son of David. Christ met their argument with Scriptures that they claimed to believe. He quoted Psalm cx. 1, "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool." Then he said, "If David call him Lord, how is he his son?" No man was able to answer him, and the Pharisees quit asking him questions.

One remarkable thing about Christ was his sinlessness. His enemies were unable to prove that he was guilty of any sin, and at the end of his life Pilate said he found no fault in him. Jesus never did confess any sins, therefore he did not believe that he had any. He taught others to pray, "Forgive us our trespasses as we forgive them that trespass against us," but he did not pray that way himself. Jesus had a consciousness of perfect freedom from sin. What must we think of a man who never had a fault?

Jesus made no mistakes in his teaching. Men learned to accept his word as final on any subject he taught. He never had to defer an answer to a question till he studied. He never had occasion to modify or correct anything he said. When he was only twelve years of age, his superlative wisdom perplexed the best thinkers. What shall we think of a man who never had a fault, and who never made a mistake in any thing he said?

Jesus was a Jew, but he did not have Jewish ideals. The leading ambition of a Jew is to make money and accumulate wealth, but Jesus had no property, and did not want any. Jesus never took advantage of circumstances to build for himself a fortune and a great name.

The Jews were interested only in their own race. Jesus was interested in all men alike. The Jews thought they were the smartest and best people on earth, but Jesus told them they were both ignorant and sinners. Jesus was a Jew, but he did not act like a Jew; he did not think like a Jew. Jesus is inexplicable only on the ground that he was the Son of God. It is supreme folly for men to try to find fault with Jesus now, when his most brilliant contemporaries exhausted all efforts to do that, but failed.

W. M. DAVIS, "Firm Foundation."

Nyasaland.

IT is two months since I received the last letter from Bro. Ronald. This was dated November 26th, and was evidently ninety-two days en route. The recent happenings off East Africa may give some idea of the cause of the enforced

silence. Remittances towards the work have been coming in and going out to him. These will doubtless reach him 'after many days.'

In spite of the silence, we have had such considerable experience of the fine work our brethren there have done over many years, that we have every confidence they are not 'slacking down' in their splendid work of spreading the gospel as they have learned it from faithful teachers in the early days of the mission, and from the Bibles which they have read and studied to find out the will of God and Christ Jesus. It is said by some that church history is a guide to the operation of the truth. The Nyasaland brethren have demonstrations of the mixture of these operations in the sects around them, and will be able to compare them with the history of the churches recorded in the New Testament. Any later history than that recorded in the New Testament is suspect. Departures, variations, or adaptations, to suit climate and interpretations would justify any and every denomination in the professed Christian world. There need be no disputations about Infant Baptism, Open Communion, or Open Membership, if people can pick and choose.

In testing the sects among whom they work our Nyasaland brethren will apply the test of the New Testament, and will abide by the teaching of the word of God.

W. M. KEMPSTER.

News.

BIRTH

STEELE.—On May 2nd, to Bro. and Sis. W. Steele, a son, Ian Crosthwaite Steele.

COMING EVENTS

East Ardsley.—Special Meetings, Saturday, June 6th, at 3.45 p.m. and 6.15 p.m. Speakers, Brethren A. L. Frith (Fleetwood), A. E. Winstanley (Evangelist). Sunday, June 7th, at 6 o'clock, Speaker Bro. A. L. Frith.

Will all who come along to these meetings please bring their own eatables? Tea will be provided.

Bedminster, Bristol.—On Friday, April 3rd, we had a united gathering with brethren of Thrissell Street and Swindon. Bro. Day, of Birmingham, served us in the afternoon with a very uplifting address, the theme of which was "Christ First." After tea a social meeting was held which was enjoyed by all.

E. M. WILLS.

Coaltown of Balgonie, Fife.—During the month of April we have been favoured with the services of Bro. Frank Worgan, evangelist, and what a delightful Mission we have had with him. The attendance

at the Breaking of Bread was all that could be hoped for, and the Gospel Services were exceptionally well attended.

A word of thanks is due to the Church at Rose Street, Kirkcaldy, for the support they gave us during these Services. Bro. Worgan gave of his best, and the Old Path Committee are to be congratulated on putting such a young and promising evangelist into the field. The Gospel Service on April 26th was a record, about ninety present, and the preacher gave a delightful address on 'Heaven.' Really it was good to be there. While we cannot record any addition for Coaltown (two decisions went to Rose Street), splendid work was done for our Lord, which cannot fail to bring forth fruit to His glory. Bro. Worgan is now with the Church at Buckhaven, and visits Coaltown each Thursday. We look forward to having him with us again for another mission. We wish him all the best while labouring at Buckhaven.

A. SEATH.

Hindley.—We are glad to report another addition to our numbers. On Sunday evening, May 3rd, following an appeal by Bro. A. Carson (Nelson), we had the joy of seeing a man step out and confess Christ as his personal Saviour. Bro. Hillen was immersed the following Wednesday, May 6th. We give all praise to God, and press on, striving for further victories.

L. MORGAN.

Loughborough.—For their Children's Day services on May 10th, the children of the Sunday School gave, in verse and song, a piece entitled 'The Old, Old Story.' Many parents and friends were present, and the children were delighted to work for Jesus in this way. Four of the girls sang solos. The speaker, Bro. T. Norman, of Andrew's Street, Leicester, gave two interesting addresses. We all hope that through this effort many of our listeners will be set thinking about Jesus and His love, and be led to accept Him. A collection in aid of the Local Prisoners of War Fund realised £5 5s. 0d.

F. A. JARRAM (S.S. Secretary).

Morley.—The Church has just concluded a month's Mission conducted by Bro. Andrew McMillan (evangelist), and has had the deep joy of witnessing the conversion of six precious souls into the Redeemer's Kingdom. We have worked in conjunction with the Birstal Church, and throughout the mission the meetings have been well attended and maintained. We had mid-week meetings Mondays and Wednesdays throughout April, and the Birstal Church had them on Tuesdays

and Thursdays, and also on alternate Saturdays in each Church. It was on the final night, Sunday, May 3rd, that the decisions came. Our Brother took for his subject, 'The Despised Ordinances,' and outlined the need for immersion in telling fashion. His appeal at the close was most moving, and one after the other the converts came to the front to confess their faith in Christ.

We are continuing our evangelistic enterprise, and in conjunction with the other Churches in Yorkshire, are hoping to carry on through the summer. We pray for more decisions and a great revival throughout Yorkshire. Later on we hope (D.V.) to have Bro. A. E. Winstanley (evangelist) with us for a similar Mission. May the Lord equally bless his labours amongst us.

HAROLD BAINES.

Nelson.—The Women's Meeting held its 2nd Annual Social, on Saturday, April 18th. After tea, Miss S. Edmondson presided over a goodly company, which included sisters from Blackburn and Burnley. We were most fortunate in having with us again our Home Missions Sister, Miss Etta Procter. Her presence and message were indeed inspiring, and she was listened to with rapt attention.

The secretary's report showed that owing to various other Church activities, in which the room and our women's attendance were needed, only twenty-eight meetings have been held, with twelve members on the books, and an average attendance of eight. Three of these were recently immersed, and have now joined our Women's Meeting. Six of our members have addressed us from time to time, along with four other Christian women, members of other churches, and most of our members have presided from time to time.

Some have Overseas Mission boxes, and during the year £1 14s. 6d. has been sent to Mrs. Philpott. Thirty-six visits have been paid to the sick, bereaved, or lonely, and in some cases small gifts taken. A Home Missions Gift Day was held on December 6th, which was our first introduction to Miss Procter. Instead of various gifts a collection was decided on, and £1 1s. 0d. sent for Home Missions Work. Eight letters were sent along with a small packet to relatives or friends in the Forces at Christmas, and were much appreciated.

B. E. EDMONDSON.

Pittenweem, Fife.—Change of Secretary: Bro. John Wood, 15 Westforth Street, Cellordyhe, Fife.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, 27 Torphichen Street, Bathgate, West Lothian. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Notts.