

The SCRIPTURE STANDARD

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

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AS THE LORD SEES US

IN the second and third chapters of the book of Revelation are letters which the risen glorified Lord sent to seven of His Churches, then in Asia Minor. In these letters, the Churches are depicted, not as they appeared to the members thereof, nor to the critical outsiders, but as seen by Him, who 'seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.'

Robert Burns wrote of how seeing 'ourselves as others see us would from many a blunder free us, and many a foolish notion.' But it would be far more beneficial to see ourselves as the Lord sees us. That would surely humble us to the dust.

In Revelation 1, the Churches are likened to golden candlesticks. There is no light in a candlestick, however beautiful and costly it may be; it is a light bearer. So in a dark world the Church must hold up Him who is the 'Light of the World,' and His Word, which giveth light and understanding to all who believe and obey. To the Church at Philippi, Paul wrote: 'Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked nation, among whom ye shine as lights in the world, holding forth the word of life' (Phil. 2:14-16).

We are told that the moon reflects the sun, and that when there is an eclipse the earth (this world) has got between the two. The Church exists to reflect 'the Sun of Righteousness,' who has arisen 'with healing in His wings.' How often, in her history, the Church has allowed the world to eclipse that glorious and much-needed light!

The Church at Ephesus, to which the first of the Lord's seven letters was sent, was planted by Paul. For three years, he had laboured hard and faithfully, preaching the gospel of the grace of God. He could say: 'I have not shunned to declare unto you all the counsel of God.' In his farewell message to the elders of that Church, he warned them of coming dangers. 'Grievous wolves' (false teachers, described by Jesus as 'wolves in sheep's clothing') would get in and make havoc of the flock, and from among themselves would 'men arise, speaking perverse things, to draw away disciples after them.' The exaltation of plausible men to the place that belongs to the Lord has always been a fruitful cause of division and disaster.

There was much in the Church at Ephesus which the Lord commended. He speaks of how they had patiently laboured for His name's sake, and had not fainted. There was a high moral tone in the Church: 'thou canst not

bear them which are evil.' They could not tolerate evil or error. They had tested some who claimed to be apostles, and had proved them to be impostors. They were evidently quite orthodox; there is no mention of any false doctrines held or taught by them. Surely a model Church! What more could be required? Yet, the Lord brings a very serious charge against them. 'NEVERTHELESS, I HAVE SOMEWHAT AGAINST THEE, BECAUSE THOU HAST LEFT THY FIRST LOVE.' 'You no longer love me as you did at the first' (Weymouth). They had lost the warmth and simplicity of their early love for the Lord Jesus. Can any of us read this charge of our Lord without some qualms of conscience?

To his Galatian converts Paul wrote: 'Ye did run well; who did hinder you?' 'Who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?' Paul's vivid preaching of the Christ crucified, who loved and gave Himself for them, had melted their hearts, and they had given themselves to Him. They had believed the message, been baptised, and thus put on Christ. (Gal. 3:26-27). But soon after Paul left them plausible teachers (wolves in sheep's clothing), bewitched, fascinated them, and led them away from the Christ. We have known many who have been bewitched by eloquent, plausible teachers, parading scholarship (so-called), the wisdom of this world, and have not only left the Church of Christ, but have drifted into infidelity. Desire to be popular in the so-called religious world has bewitched many. Getting on in the world has caused many to leave their first love. They move in 'higher circles,' which are often very low, and New Testament Christianity is too simple for them. They must have what the world counts great, grand and elaborate. It was the apostle of love who wrote: 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust [desire] of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.' (1 John 2:15-17).

The Lord demands the first place in our affections, the chief seat in our hearts. He said, 'He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.' (Matt. 10:37). It has been well said, 'Christ is not loved at all unless he is loved above all.'

His command is, 'Seek ye first the kingdom of God, and his righteousness'; and He assures us that if we do that our heavenly Father, who knows all, will see that our material needs are provided for. But we should ever remember that there is a vast difference between what we think we want and our real needs. Having diagnosed the disease, the faithful Physician of our souls prescribes the remedy. 'Remember therefore from whence thou art fallen, and repent, and do the first works.'

REMEMBER! 'Consider the former days,' the days of our first love for our Saviour and Lord. We were ready and anxious then to do or bear anything for Him. Sooner than miss any meetings of the Lord's people we would do without some meals, and walk many miles, often through rain, storm, and snow. Are we willing to do that now? 'What happy hours we then enjoyed, how sweet their memory still.' The Lord warned the Church at Ephesus that, if they did not regain their first love, He would remove the candlestick, the Church. That explains why many Churches have ceased to exist, and why many are dying. Members have lost their first love; 'the things of earth have filled their thought, and trifles of the passing hour.'

The test question which Jesus puts to each of us is, 'Lovest thou me more than these?' More than anyone or anything else? May we each be able to answer: 'Lord, Thou knowest all things; Thou knowest that I love Thee.' 'If ever I loved Thee, my Jesus, 'tis now!'

EDITOR.

'THE MINISTER'

THE *Christian Advocate* of January 9th printed an article entitled, 'As Others See Us.' The writer quoted at length impressions of a South African delegate to the last Annual Conference of the Co-operation of Churches of Christ, held last August. Here is what Mr. Holt (the visitor concerned) had to say about a particular conference resolution:

'Conservatism still delays the progress of our British brethren. It was amusing to hear them gravely deliberate, for the best part of a morning, whether they should now officially dub the man who occupies the pulpit, "the minister." (Hitherto they have called him "the Evangelist") . . . I contributed a speech, urging them to take the brakes off the ministry and to give the splendid body of preachers they have, the opportunity of leading them freely in the work of the Church . . . Though not without misgiving on the part of a few, the brethren passed a resolution to the effect that henceforth the preaching brother should be styled "the minister"! Slight as the matter may seem, it represented a step forward.'

In the light of such events it is amazing that leading men in the Co-operation should claim that they still advocate the restoration of New Testament Christianity. It is even more surprising that anyone should think it possible to reform that human organisation from the inside. Unquestionably there are those (and not a few) still identified with the Co-operation who hope that the drift may be halted, and that a return to the old-time plea and position is possible. But in the light of facts, any such hope appears to be completely unfounded. The above is not by any means an isolated instance. It is but one of many, indicating a progressive movement away from the original order and toward sectarianism. Indeed, the best friends of the movement would find it impossible to show that it is other than a sect among sects. One by one the fundamental principles of the restoration have been abandoned. Instrumental music in worship is widespread. In some congregations the platform is often placed at the disposal of sectarian preachers. The use of the term 'Reverend' is not unknown. Some Churches exercise little or no care to restrict the Lord's Supper to immersed believers. It would be hard to find one good reason for the Co-operation's continued existence as a separate religious body.

This article is not written in any spirit of carping criticism. It springs from a two-fold conviction. First: that many fine people inside this body are wasting time and effort trying to reform it. We must bring home to them the seriousness of their position, and seek by every legitimate means to persuade them to make a stand for truth. Second: we ourselves must maintain unending vigilance. It is futile to imagine that the mere fact of withdrawal from the Co-operation makes a Church a New Testament assembly—or places it beyond the reach of sectarian influences. It is as easy to be sectarian outside the organisation as in it. Our aim must surely be to show our erring brethren—and the world at large—an unquestionably better way. How may we do this? In one way only: by reproducing the pattern Church of the New Testament—by restoring the ancient order of things.

Relative to the statement quoted we ask a few questions. First,

What is True Progress ?

It is asserted that progress among the Churches concerned is held back by conservatism. 'Conservatism' evidently refers to the attitude of those who felt 'misgiving' at labelling a preacher 'the minister.' Would to God there were much more such conservatism among those Churches, but significantly the objectors were but 'a few.' The majority apparently, were much more 'progressive' in their attitude: they passed a resolution which 'represented a step forward.'

Behind all this is an utterly false conception of what true progress is. And it is one often heard, even among faithful Churches of Christ. It is assumed that progress consists of adding large numbers to the churches. Whatever has popular appeal and is likely to attract the crowd is 'progressive,' we are told. Anything, therefore, that is unpopular with the masses—or emphasises the obvious difference between the Lord's Church and the sects—is conservative, or old-fashioned. Again and again, the writer has met the charge that he and his brethren are just that—old-fashioned and out-of-date. And why? Simply because we insist on the full inspiration of the Scriptures, and urge an unqualified return to the faith and order of the New Testament. Well, we are on safe ground. The Word of God makes it plain that true progress is spiritual progress. Given that, numerical increase will eventually come. Denied it, no numerical growth is of any value at all. To abandon the Lord's system (of ministry, worship or belief) for any other is not progress at all. It is retrogression. In spiritual things quality is ever more important than quantity—or, as someone has said, 'God counts hearts, not heads.' In a word, if we are ever to go forward we must go back—right back to Jerusalem.

Next we ask

What about the Title ?

Do we read anywhere in the New Testament of the word 'minister' being used as a title for preachers? To ask that question is to answer it. We do not. Certainly preachers are called 'ministers of the word' (Luke 1:2). We read also of 'ministers of Christ' (1. Cor. 4.1) and 'ministers by whom ye believed' (1. Cor. 3:5). Of course preachers are 'ministers.' But the fundamental error involved in calling a preacher 'THE minister' is the baseless assumption that preaching is THE ONLY MINISTRY. In fact, it is but one ministry among many.

Ministry being (generally) service, every necessary work done by all the members of the Church is ministry. Every member, therefore, who is serving according to his individual capacity is 'a minister'—a servant of the Lord. To label one man in a congregation 'THE minister' is not merely totally un-Scriptural, it is anti-Scriptural, in that it denies the divine system of ministry. This is, that the Church has a ministering membership—every member is a minister. Moreover, this anti-scriptural practice is a slight on every member of the congregation which advertises a man as 'THE minister.' It is, in fact, an assertion that he alone is serving the Lord. The late David King well wrote: 'If the term ("minister") in Church usage, were applied to all departments of service, and to all who serve, there could be no objection to its use. Let it be deprived of its special parsonic application, and brought back to its proper and original use, and there will be no need to set it aside' (*British Harbinger*, 1870, p.77). Finally, we ask

What about the Office ?

If the Word does not provide for this term being applied to a special class within the Church—does it provide for the office occupied by such men? 'THE minister' where he exists, is the man hired to do the preaching

for a congregation. In many assemblies bearing the name 'Churches of Christ,' both at home and abroad, such a man 'fills the pulpit.' Most (if not all) gospel proclamation is regarded as the prerogative of this special class. Often well-nigh all the exhortation at the Lord's Supper is limited to 'the minister,' too. Is this a New Testament arrangement? Is it Scriptural for a Church to hand over the edifying of the Church, or the public preaching of the gospel, to any one man? The answer is emphatically: NO! More will be said (p.v.) in a further article, but the following references prove beyond question that neither teaching nor preaching are the special prerogative of a particular class in the Church. Both (with certain limitations) are the responsibility of the whole Church—1. Thess. 5:11; Tit. 1:9; Heb. 10:25; Acts 8:4; 1. Thess. 1:8; Rev. 22:17. Brother King well said, 'What is that office in the Church of Christ which entitles the person who fills it to be termed THE MINISTER? The answer is short and simple. There is no such office; and therefore, no such officer . . . there is no trace (in the N.T.) of a class of officers who are authorised specially and exclusively to designate themselves ministers. In a word, that there is no more authority for one man to be regarded as the one minister of a Church than there is for popes and cardinals' (Ibid. pp. 77-78).

Faithful Churches of Christ in Britain to-day stand not merely with David King and other great restoration pioneers, but also with the inspired apostles of Christ in their opposition to one man ministry.

Let us maintain this position faithfully. Let us uphold the divine system of ministry that is our glorious heritage, unmoved by sectarian influences, from whatever quarter they come. A. E. WINSTANLEY.

THE WORK OF THE HOLY SPIRIT IN THE CHURCH.

Paper read by Bro. Walter Crosthwaite at Conference of Furness District Churches in 1911, published in 'Bible Advocate,' December 22nd and 29th, and here reprinted by request.

(continued)

Now I will try to deal as briefly as possible with the present work of the Holy Spirit in the Church, which is in and through her members, and may be summed up under the indwelling, leading, and help of the Spirit.

To the Corinthians Paul wrote, 'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?' (1 Cor. 3:16). And again, 'Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own' (1 Cor. 6:19). He reminds the Ephesians that they are built upon the foundation of apostles and prophets, Christ Jesus Himself being the chief cornerstone, in whom each several building fitly framed together groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation [a sanctuary] of God in the Spirit' (Eph. 2:19-22, r.v.).

Here we learn that individual believers are temples of the Holy Spirit, and are united in Christ to form a living temple, hallowed by the indwelling Spirit of God. If the Church is to be the sanctuary of the Spirit, each member must see that the Spirit dwells in him.

Jesus said, 'If any man thirst, let him come unto me and drink. He that believeth on me, as the scriptures hath said, out from within him shall flow rivers of living water.' We read, 'But this he spake of the

Spirit, which they that believed on him were to receive : for the Spirit was not yet given, because Jesus was not yet glorified' (John 7 : 38, 39). Here is the promise that after His glorification believers were to have the Spirit dwelling in them and flowing out from them.

The fact of the Spirit's indwelling is taught in such passages as the following : 'The Holy Spirit, whom God hath given to them that obey him' (Acts 5 : 32). 'If so be that the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ, he is none of his.' 'But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you' (Rom. 8 : 9-11). Surely such statements mean more than carrying the New Testament in our pockets, or all its teaching in our heads.

The saints at Ephesus are exhorted to 'be filled with the Spirit' (Eph. 5 : 18), which implies the possibility of possessing the Spirit in more abundant measure. That seems to me to be the great need of to-day. Christians are needed like Barnabas, of whom it is written, 'He was a good man, and full of the Holy Spirit, and of faith' (Acts 1 : 24). When that can be said of us all, and when the Churches, like those of the early days, are enjoying 'peace, and walking in the fear of the Lord, and in the comfort of the Holy Spirit' (Acts 9 : 31), we shall see our numbers multiplied.

But how can this ideal state be attained? By prayer, sanctification, and obedience. Jesus, in His teaching on prayer, said, 'If ye . . . know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him' (Luke 11 : 13). And Paul's prayer, in Ephesians 3 : 16, 17, is, 'That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man, that Christ may dwell in your hearts through faith.' Do we thus pray, that the Spirit, with all His power, may be granted unto us? If not, why not?

Sanctification.

Yes, 'for the temple of God is holy, which temple ye are' (1 Cor. 3 : 17). 'And what agreement hath a temple of God with idols? for we are a temple of the living God : even as God said, I will dwell in them and walk in them ; and I will be their God, and they shall be my people' (2 Cor. 6 : 16).

What are the conditions of this Divine indwelling? 'Come ye out . . . be ye separate . . . touch no unclean thing, and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty' (2 Cor. 6 : 17, 18). We read in John 14 : 17 that the world cannot receive the Spirit, and it is clear that those who cling to the world cannot 'be filled with the Spirit.' 'The flesh lusteth against the Spirit, and the Spirit against the flesh : for these are contrary, the one to the other (Gal. 5 : 17). Separation from all evil, crucifixion of self, and consecration of body, soul, and spirit, will bring us the blessedness, the power, peace, and joy which is theirs who are filled with the Spirit. Thus shall we become 'vessels unto honour, sanctified, and meet for the Master's use' (2 Tim. 2 : 21). This means complete obedience. Jesus said, 'If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him' (John 14 : 23). Listen to His loving appeal, addressed to those who had crowded Him out, 'Behold, I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me' (Rev. 3 : 20). Open the door wide ; make room for Him ; let Him have complete control of every department ; and we shall know what it is to 'be strengthened with power by his Spirit in the inward man,' and to have Christ dwelling in our hearts by faith.

On the leading of the Spirit we find such passages as the following: 'Walk not after the flesh, but after the Spirit' (Rom. 8:4). 'For as many as are led by the Spirit of God, these are the sons of God' (Rom. 8:14). 'If ye are led by the Spirit, ye are not under the law' (Gal. 5:18). In view of conflicting claims and actions of many who profess to be led by the Spirit, how can we determine whether we are being led by the Spirit, or not? The beloved apostle's exhortation is, 'Believe not every spirit, but prove the spirits, whether they are of God' (1 John 4:1). Of one thing we are sure: the Scriptures reveal the mind of the Spirit; and even if it can be shown that God still speaks to men as of old, the spoken word will never contradict the written word.

Said one of the New Testament writers, 'But unto us God revealed them through the Spirit . . . the things of God none knoweth, save the Spirit of God. . . Which things also we speak, not in the words which man's wisdom teacheth, but which the Spirit teacheth. . . But we have the mind of Christ' (1 Cor. 2:10-16).

As Milton so well said, 'No man or angel can know how God should be worshipped and saved unless God reveal it.' We learn the mind of the Spirit from the Spirit's word, and we need more careful and prayerful reading, that the inspired Word may dwell richly in our hearts. And we need to seek the Spirit's gracious aid, that we may understand and translate the sacred Word into our daily lives.

As we thus allow ourselves to be completely controlled by the teaching of the Spirit of God, our sonship is recognised by the Divine Father, and 'the Spirit himself beareth witness with our spirit, that we are children of God' (Rom. 8:16). How to become a child of God is clearly revealed in the Spirit's Word; our spirit tells whether we have fulfilled the conditions or not; if so, there is agreement of testimony, 'the Holy Spirit with our spirit' bearing witness to the blessed fact.

How much we need to seek His gracious guidance, ever to pray, 'Teach me thy word'; 'What wilt thou have me to do?'; 'Thy will, not mine, be done'; 'Teach me Thy will, and Thy rich promises in me fulfil.'

If the Spirit dwells in us, and we are led by the Spirit, we will give evidence, not in excitement and eccentricity, but in producing the 'fruit of the Spirit, which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and temperance. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof' (Gal. 5:22-24, R.V.). If we are led by the Spirit there will be a complete crucifixion of the old self, enabling us to say, 'I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me' (Gal. 2:20, R.V.).

When we can say, 'Lord, Thy love at last has conquered; none of self, and all of Thee!' we shall know what life in the Spirit really is; quenching all our thirst, and flowing out from us in streams of living water, bringing refreshment and rest to the thirsty weary ones around.

The help of the Holy Spirit is spoken of in Romans 8, where we have the assurance that 'the Spirit also helpeth our infirmity' (verse 26).

Bearing in mind the thought of the Comforter as 'One at our side to help,' how these words cheer us. We have a Helper, a Comforter, who has a message for every time of need. How often in our times of trial and difficulty some word of the Spirit has been brought to our mind, or we have been led to the very place in the sacred writings where the needed message has been found. Don't talk of chance and coincidence, but believe in the power and guidance of the Comforter, even the Holy Spirit. The late Mr. Gladstone wrote: 'What crisis, what trouble, what perplexity of

life has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply? What profession, what position, is not daily and hourly enriched by these words, which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality. In the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged, with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir.

Bearing in mind, too, that the Comforter is also the 'Advocate,' and that when Paul wrote of the Spirit helping our infirmity he spoke specially in relation to prayer, how grand to know that the Spirit intercedes for us. 'For we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God' (Rom. 8:26, 27). The Holy Spirit, our 'Advocate' and 'Helper,' takes hold of our imperfect prayers and presents our case for us before the throne of grace.

We often ask and receive, not because we ask amiss, but the Spirit's intercessions for us are always in harmony with God's will. We just note that the blessings we now enjoy in and through the Spirit are but the firstfruits' (Rom. 8:23), 'the earnest' (Eph. 1:14), a part-payment and pledge of better things in store 'for them that love him,' telling of a day when 'mortality shall be swallowed up of life' (2 Cor. 5:4), and when Creation's groans and sighs shall be heard no more (Rom. 8:19-23).

We have tried to show from the Scriptures that the Holy Spirit is a Divine Person; that by Him the apostles were taught and guided into all the truth; that through their testimony men might be convicted, and led to believe in Jesus; that miraculous operations of the Holy Spirit belong to the past, but the Spirit's testimony abides in the life-giving Word; and that the Spirit dwells in, leads, and helps the children of God.

In concluding, I plead that the Holy Spirit be given a more prominent place in our preaching and teaching; that we more clearly recognise His abiding presence and power with us, even to the end of the age; for a more complete crucifixion of self and a fuller sanctification, that we may possess the Spirit in more abundant measure, and thus be more fruitful disciples and more powerful witnesses for the Lord.

'O may that Spirit and His truth sublime
Help us to conquer sin, and death, and time!
That truth may shine, and love be rich and free,
And life and worship pure and holy be!

'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all' (2 Cor. 13:14).

MESSAGES TO
MEN

FAMILY CIRCLE

BY
HAROLD BAINES

IN THE HOME.

WE will now, in this second series, turn our attention to our womenfolk, and you will notice, dear Sister, that my subject is called 'In The Home.'

The home is a woman's most natural sphere. A wise God has endowed most women, and particularly God-fearing women, with that quality of home-making, that almost mystic ability to turn even the most humble of furnishings into a home.

How many of us menfolk have come home with a bunch of flowers and stuck them in a vase, and wondered vaguely why they didn't look right, and then along has come a woman—wife, sister or mother—a few deft touches, and that awkward-looking bunch of flowers has been transformed into floral beauty.

Think again of the wonders some women can perform with a little chintz or lace—drab windows made a joy to look at; but let some man try and hang curtains or arrange lace covers and he will make a mess of it.

Yes, dear Sisters, in spite of all that can be said for the emancipation of women, and I am all for it, home isn't home that hasn't a woman presiding over it, and where the natural womanly attributes are enhanced by a God-fearing life, that home, irrespective of its social status, be it mansion or cottage, is indeed a home in the truest sense of that lovely term.

There is another thing, too, homes are the bastion of the nation. A country is what its homes are. Our country was great and achieved greatness when Godly homes were in the majority. So, dear sisters, you have a unique opportunity of serving the nation and the world, in the making and running of that little heaven-upon-earth we call home.

It has been said, 'An Englishman's home is his castle,' and in a measure that is true. Let it be also a place of rest and refuge to come to, not a prison to escape from, and whilst being houseproud, don't make a fetish of it.

The cynic has said, 'A woman's work is never done, because of course it's never begun.' This is indeed a cynicism, for most of us are aware that in a home there are always things needing doing, things which we men folk never see, yet when they are done we are bound to notice the difference.

Let me refer you to the story of Martha and Mary and that lovely little home in Bethany where our Lord was wont to turn on many occasions. We have in these two sisters two typical women, the one 'cumbered about much serving,' (Luke 10 : 40), the other sitting at Jesus' feet, learning of him. One supposes that most of you can appreciate having an honoured guest in the house and how annoying to have a sister sit around and leave one all the work. It wasn't that our Lord condoned Mary sitting around so much as reprimanding Martha for making too much fuss. There is a happy medium in all things. So, in the honoured calling of home-making.

We ought also to realise that the characters of our children are formed in the home and, it lies in the hands of you women to make either a little heaven-upon-earth or a veritable Hades, of that little spot called home. Your task is not easy, it often seems unrewarding, but if at any time you feel your efforts are wasted, perhaps this prayer will help. Next month, we will talk about 'At Your Occupation.'

THE HOUSEWIFE'S PRAYER.

LORD of all pots and pans and things,
 Since I've no time to be
 A saint, by doing lovely things,
 Or watching late with Thee,
 Or dreaming in the firelight,
 Or storming Heaven's Gates,
 Help me to be a saint
 By washing up the plates.

Although I must have Martha's hands,
 Give me a 'Mary' mind,
 And when I black the boots and shoes
 Thy sandals, Lord, I find.

I think of how they trod the earth,
 What time I scrub the floor.
 Accept this meditation, Lord,
 I cannot offer more.

Warm all the kitchen with Thy love,
 And light it with Thy peace,
 Forgive me all my worrying,
 May all my grumbling cease.
 Thou who didst love to give men food
 At home or by the sea,
 Accept this service that I do,
 For I do it unto Thee.

(Author unknown).

WORLD WIDE COMMUNION AND WAR

AS we observed World Wide Communion, October 5th, the reverberations of the British 'great success' atomic bomb were re-echoing around the globe. To-day, our so-called Christian nations are building and stand ready to use weapons, the nature of which would make the devil blush.

World Wide Communion fittingly symbolises a universal fellowship of Christian disciples, a unique world community. It stirs the imagination to think of a table stretching around the world, knowing no boundaries, at which Christians of every race and tongue sit down side by side. Here, as they partake of the sacred elements, they pledge their loyalty to their common Lord and declare their oneness in Him. Surely such a scene is a fulfilment of Christ's prayer, 'that they all may be one.' It gives a reality to the hymn:

'In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole round earth.

But in wartime what happens? The same Christians who sat together at the long Communion Table and pledged their allegiance to Christ, are sent forth to shoot and bayonet each other and bomb their respective families. Well-nigh incredible crimes against humanity were committed by the Nazis, for which they must answer at the bar of divine judgment. Yet should we not acknowledge that in the war, Christians too, became partners in crimes against humanity? For instance, a Christian girls' school with its inmates was blasted at Hiroshima. Recent figures from Japan indicate that nearly 200,000 died in, or as a result of, that blast. A Methodist minister in Ohio tells of visiting, a few years ago, the ruins at Kassel, Germany, where one night in 1943, one thousand U.S. bombers destroyed eighty-seven per cent. of the city and killed 50,000 of the inhabitants.

Questions inevitably arise: How many Christians were in those bombing planes? How many Christians were killed in Kassel? What does the family of God and World Wide Communion therein mean? What does Christian brotherhood and discipleship mean and involve? What happens to the Body of Christ, His Church? What is the Christian method of overcoming evil?

A few years ago the Christian slogan was 'Let the Church be the Church.' If we realise the meaning of Christian World Wide Communion can we sanction the methods of modern war? I think not. I believe the approach of the Historic Peace Churches was and is right. I fear that so long as the Churches support the war system, World Wide Communion may be a pleasing gesture and symbol, but it may also be pretty much of a sham and a farce. I fear that in the minds of non-Christians, we Christians may be thought of as a people with a Communion cup in one hand and an atom or a hydrogen, or napalm bomb in the other.

When William Penn was attracted to the early Quaker movement, he went to George Fox and asked whether he could join the movement and go on wearing his military sword. Fox's reply was, 'Wear it as long as thou cans't.' That sword came off. William Penn became a great Christian.

I would like to believe that World Wide Communion means world-wide witness and fellowship that no nationalisms can sever or destroy.

—The United Church Observer, Canada.

WHAT A HOPE!

'THE atom bomb offers some eventual hope. When the Great Powers each possess enough of these terrible weapons and means of delivering them to destroy an opponent, may we not hope that even the human race could not be so stupid as to indulge in a contest, the inevitable end of which would be the destruction of all the protagonists.'

—Field-Marshal Sir William Slim (*The Star*, Dec. 2, 1952).

'The only solution he believes (unhappily improbable in view of mankind's painfully obvious moral and social deficiencies), is the abolition of war itself, for only expedience, and not moral considerations, determines the choice of weapons once war breaks out.

—Review of *The Atom Story*, by J. G. Feinberg (*The Observer*, Dec. 7, 1952).

SCRIPTURE READINGS

April 5th—Psalm 19. James 3.

April 12th—Psalm 10. James 4.

April 19th—Ecclesiastes 7: 1-14. James 5.

April 26—Isaiah 40: 1-11. I Peter 1.

Control and use of the tongue (3: 1-12).

—'In many things we all stumble.' Let this truth sink into mind and heart, and then note that it is one of the inspired writers of this precious volume who is ready to admit it. The acceptance of this truth will prevent our wanting to set ourselves up as teachers of others, and keep us humble enough to do that job effectively by the grace of God. The lesson here is urgently needed always by all men and women. It is the tongue with which we teach (normally), and how often it teaches wrong thoughts and actions in others.

The Psalmist realised the truth when he said, 'Lord, keep the door of my lips,' and again our Old Testament reading in verse 14. One word can change the course of a life. There is a difference between the Word of God and our words in that It is always right. How good it is accordingly that the translators of the Bible into English have exercised in our standard A.V. and R.V. a deep desire to give the WORDS of the original as nearly as possible, rather than an interpretation of them. It is good also that others have earnestly endeavoured to interpret them correctly as well. James presents some figures to illustrate his point—bridles control horses, rudders control ships, a spark kindles a big heap. So the tongue sets the passions alight. How often has one misunderstood word produced violent anger even in our own experience? and how easily can a purposeful sentence do the same? I suggest 'teasing' is a dan-

gerous habit, and wrong for a Christian, because it is purposely irritating. Animals, even dangerous wild beasts are tameable by men who cannot properly control their own tongues. The picture of the one who blesses God and curses his neighbours is true to life, and by the figure of the fountain, it cannot be good—it reveals its hypocrisy. The Lord Jesus warns us that idle words will bring judgment, how much more bitter ones.

False and true wisdom (3: 13-18).

—Arising out of the warning against wrong use of the tongue, is the warning against the wrong use of knowledge. Wisdom and knowledge do not always go together. 'Knowledge' so often 'puffs up,' and wrong wisdom uses knowledge for bitter purposes. When we suppose we have the truth and some oppose, we are apt to go to any length to justify ourselves, rather than to consider another point of view. Bitterness and division follow. Hatred develops—'confusion and every vile deed.' How beautiful is the heavenly wisdom—like the very presence of Christ—manifested by good conversation (the tongue again) or rather habit of life (verse 13), and producing peace based upon righteousness. Consider the definition in verse 17 very carefully.

Strife—its cause and the remedy

(4:1-10).—It is sad to find a need for such severe analysis of conditions as is here revealed. Quarrelling among Christians must arise from serious failure. We think the word 'kill' is not to be taken literally, however. A word or a look can 'kill.' It appears some were bent upon pleasure, worldly pleasure only to be got by friendship with evildoing and evildoers. (Evil company begets evil manners). Adultery is frequently used figuratively for unfaithfulness to God, as it is here. Verse 5 is difficult but probably refers to the jealous longing of the Spirit over us—His urgent wish for our complete faithfulness to Him. Humility is the remedy, leading us to trust His grace,

and cleanse our lives with true repentance. However low we may have sunk, He can raise us up again.

Warning against slander (4: 11 and 12). We have already noticed the sermon on the mount in so many places in this letter. It is reflected again here—'Judge not that ye be not judged.' We shall check our criticism of others if we remember we too must stand before the judgment seat of Christ. It would be better to 'Go show him his fault between him and thee alone.'

Warning against self-assurance (4:13-17).—We grow careless when all goes well, and forget that we are 'a vapour that appeareth for a little time.' Every plan of ours should be made with the thought of God's will in mind, and the possibility that He may decree otherwise—man proposes, God disposes. This should be made plain with the tongue and in the heart, and we will not then glory in anything we accomplish, but rather rejoice in the mercy which permitted it. It is sinful to leave God out of count.

Warnings for the rich (5:1-6). — The Old Testament prophets had to denounce those who were at ease in Zion, so James warns the well-to-do that wealth is fleeting and often precedes doom, unflinchingly so if it is built upon 'grinding the face of the poor.' It would be the same thing for Christians as crucifying the Lord afresh because 'Inasmuch as ye did unto the least of these . . . ' Neither riches nor poverty lead to heaven, or divert from it, but the use of riches brings condemnation if it is contrary to Christian teaching.

Advice to the poor (5:7-11).—'Not many wise, not many noble, not many mighty' were among God's people and most of them would be called upon to labour and to suffer in a hard world—the more so while they maintained their faith in Christ against fearful odds. They would take comfort therefore in the coming of the Lord, a promise which cannot fail. In the meanwhile they must not complain against one another, but rather look to the examples of others who trusted in God and found Him kind. He will sustain us here, and reward us here and hereafter.

Warning against swearing (5:12).—This is a repetition of Matt. 5:33-37, and it is safe not to swear in any circumstances. It is argued that the Saviour was put on oath by Caiaphas, but He did not take the oath Himself. Also Paul uses expressions similar to oaths 2 Cor. 1:23; Romans 1:9; Gal. 1:20; Phil. 1:8. There can be no doubt expletives are displeasing to God and every unnecessary expression is certainly forbidden. Besides this a Christian's word is his bond.

Remedy for sickness (5:13-18).—Prayer but not prayer **only** is the remedy given here for sickness. In affliction the individual must resort to prayer for the patient bearing of it. Singing praise to God is the right action for the happy man. The sick man, however, is to call for the elders. We bear in mind that physicians were scarce, and recognise 'anointing with oil' as a common and well-attested remedy. Thus we have the best known remedy used and the prayer of faith. In the presence of some miraculously endowed (1 Cor. 12:9) the faith and the power would assure infallible healing, but we must always pray subject to God's will, and assured that He knows best. Repentance for sin would be necessary also for the forgiveness to be granted. We have every encouragement to pray always and not to faint. 'More things are wrought by prayer than this world dreams of.'

Remedy for error (5: 17 and 20).—It is notable that the verb **convert** is retained here **only** by the R.V., and it is used in the active voice. How do we convert one another? By earnestly and prayerfully using the sword of the spirit to show forth the truth—and what a reward! to save a soul, to hide many sins!

Introduction to First Letter of Peter.—The Writer needs no introduction, and only sceptics deny the authorship to him. The letter is a forgery if he did not write it, and it could not be inspired of God and that as well. The readers were Jewish Christians scattered around Asia Minor in the regions in which the apostle Paul did so much work. They are enduring some persecution, and the purpose has been described as 'to establish in believing, to direct in doing, and to comfort in suffering.' The letter was written from Babylon.

Greeting (1:1 and 2).—How similar this is to a Pauline introduction to a letter, and in keeping with Paul's statement that he was the apostle to the Gentiles, Peter to the 'circumcision.' Grace and peace are much needed.

The Christian's wonderful hope (1:3-5).—Peter breaks out into praise when he thinks of his readers in their diverse conditions all having the same hope in heaven. The distance which now separates him from them makes no difference to the final joy. The new birth issued in new life with promise of eternal continuance. It is safely reserved while God preserves His people until the last time. Salvation is to be consummated hereafter.

Present suffering (1:6-9).—Filled with the hope of eternity, they can rejoice even in their sufferings, and the suffer-

ings are precious because they will strengthen faith to endure, and so increase the final joy. It is as though salvation were already received, so real is their experience of Christ.

Salvation foreseen by the prophets (1:10-12).—Jews would appreciate in particular the fact that the joy of salvation was foreseen and longed for by their prophets. What a privilege to be among those to whom the gospel was preached, which centuries before was planned and prophesied! Why, even the Holy Spirit Himself descended from heaven to bring them the truth—and angels sought the secret.

The obligation of Christians (1:13-25).—There are four exhortations embodied in this paragraph: (1) Be serious, (2) Be holy, (3) Be reverent, (4) Love one another. The reasons for these are detailed as the call of God to holiness, His perfect fairness in judgment, the redemption by the blood of Christ, their purification by their obedience to the gospel, and their being begotten by the incorruptible seed—the abiding Word of God, namely the good tidings preached by the apostles. There is no other source of new life.

R. B. SCOTT (10/3/53).

CORRESPONDENCE

REAL COURAGE.

Dear Brother Crosthwaite,

In his article 'Courage' in February 'Scripture Standard,' Harold Baines refers to the Brethren who during the first World War went to prison for conscience sake. An incident that I shall never forget occurred at Wakefield railway station, when a number of Objectors were being transferred from Wakefield prison, after the riot of Whit-Monday, 1918, to Dartmoor.

Our train was due to leave at 9 p.m. The station was crowded with hostile onlookers, who booed and jeered. It certainly required a degree of courage to endure this without flinching. What courage we showed, however, was out-matched by the splendid courage of three young women, members of the Society of Friends, who, in view of the hostile crowd, and at the risk of physical violence, went from compartment to compartment, shaking hands with us, and wishing us good-bye and God-speed, their faces meanwhile being 'lit-up' with encouraging smiles.

What happened to them after our train left I cannot say, but this incident remains with me as a treasured memory, of a fine spirit, and a wonderful display of heroism, and worthy of being placed on record.

J. HOLMES.

GOD AND HIS SERVANTS

Dear Bro. Editor,

Though I had not intended writing again under above heading, courtesy requires some answer be given to Bro. Frank Murphy, seeing he refers to me by name. Not that I understand what bearing his letter has on the matter in dispute. I may say, however, that I also believe sin to be the cause of all evil, and that the forgiveness of God, through Jesus Christ, is the only remedy.

To restate my position. Bro. A. E. Winstanley wrote: 'It [the Gospel] is God's **only** solution to man's **problems**.' To which I replied: 'The declarations of God's Word show that God has resources to-day in His dealings with man and his problems, apart from the Gospel.'

That statement is true or not true. Bro. Winstanley passed it by, but if it is true, his remark is false. I would term what he wrote, an over-simplification to the verge of absurdity.

To the cobbler, there's 'nothing like leather'; to the soap-maker (cleanliness is next to Godliness!) there is nothing like soap; we eat to live, and the farmer says, grow more food; printing, says the printer, 'is the art preservative of all arts,' the printed word has the secrets of life. While the teacher says, educate, the politician calls for a sound policy, and the preacher declares there is nothing like the Gospel, it is 'the power of God unto salvation.'

Those are just a few craftsmen—out of a host—all having their own peculiar problems to carry on their work, seeking ways to solve them. It is left for the preacher (for a blessing, only one or two, here and there) to short-sightedly affirm that his is the solution that solves them all. To him, there is only one problem—sin, writ large. But that is much too easy a way of getting rid of the difficulties of life.

You may look for the best Christian living, one sound in thought, word and deed, give him a broken-down pair of boots to mend, and, unless perchance he is a cobbler also, he will make a botch of it! His being a good Christian will not enable him to solve that problem! Which is a parable.

Sin is the transgression of law, and where there is no law, there is no transgression. There are problems—multitudes of them—that men have to face, day by day, for which no divine guidance has been granted. Left to work out their own salvation, it is attempted in 'fear and trembling'—stumbling in the dark and groping for light—because of the uncharted ways in which we move.

There has recently been brought to the notice of this nation, in striking fashion, the age-long problem of crime

and its punishment. To birch or not to birch, to hang or not to hang—the culprit. Questions which, through all the years, have never ceased from being discussed, and Christians—as well as non-Christians—still differ as to what is the right thing to do.

'At the hand of every man's brother will I require the life of man.' That divine declaration long ago, fixed man's responsibility—and it is still operative: 'There is no power but of God, the powers that be are ordained of God . . . they are ministers of God to thee for good.' Which brings me to the reason I challenged a portion of Bro. Winstanley's article, a challenge he evaded. Here is what I wrote: 'His implication that the only way in which a Christian can serve his day and generation is within the Church denies the duty a man owes to the powers that be, which, says Paul, he should fulfil for conscience sake.'

It is not sufficient to acknowledge a responsibility to human government, as Bro. Winstanley seems to think. There lie, within those old and new declarations, responsibility for the administration and formation of human government, and should a Brother have a call—feel an obligation—to serve in either or both of those ways, he thereby becomes a minister of God for good to his fellow men, and who dares to say him, nay? It is a matter of conscience—and to his own Master, he stands or falls.

W. BARKER.

NEWS FROM THE CHURCHES

Aylesbury, Bucks.—February 21st was the annual party and prize-giving for the children of the Bible School. This event proved to be an opportunity to bring to the ears of many parents the good news of salvation in Christ. Bro. R. Hill presided as the children said their party pieces. Bro. L. Ghanning did the teaching. The result of this effort was seen on the Lord's Day evening that followed, when we had the largest number present so far in this town, when Bro. Channing again preached the Gospel. One sister has since been restored to the Church.

Birmingham, Summer Lane.—We are happy to report the baptism of Mrs. Margaret Houseman on Lord's Day evening, February 15th. She is the mother of one of our young sisters and has been attending the Women's Meeting for some considerable time. We rejoice to have this further addition to our numbers and pray that she may be kept faithful to the end.

FRED C. DAY.

Doncaster.—A very happy gathering of the Brethren on Saturday, March 7th, marked the occasion of the Silver Wedding Anniversary of our esteemed Brother and Sister Scragg. Through our Brother's and Sister's kindness, we were invited to have tea with them, at the meeting-room, and all the brethren availed themselves of the invitation and enjoyed an excellent tea. The evening was spent in a social way, and everyone appreciated the happy fellowship, and good spirit that prevailed. A presentation was made by Bro. Sleath, on behalf of the Brethren.

We are glad to report that a very fine spirit of Christian love and harmony prevails in the Church, and an occasion such as this was an opportunity when we could get into closer touch with one another. Our very good wishes are with Bro. and Sis. Scragg for their future happiness.

J. GARNETT.

Dunfermline.—We are pleased to report two additions in the persons of Mrs. Woodrow, wife of our Bro. A. Woodrow, and Mr. J. Barnes, husband of Sister Barnes. Both were baptised into the ever-blessed name of Jesus on February 22nd. We thank God for this increase, and pray that both may be kept faithful.

M. DONALDSON.

Ince.—We believe that brethren will share our joy at the addition of two sisters to the Church here. On Monday, 2nd March, Rosina Ashcroft and Eileen Regan were baptised. Since the commencement of 1953, a special effort has been made at Ince. Gospel meetings have been held at 7.30 p.m. on Lord's Days, at which the Churches in the Wigan area have given support. Special topics have been dealt with, and several thousand handbills have been distributed. Also cottage-meetings are held each Tuesday and Thursday evening. Thanks to the zeal of the members, friends have been induced to attend these meetings, and we are hopeful that, with the Lord's blessing, we shall witness further results.

We request the prayers of all interested in this work.

Later: Another has surrendered to the Lord and been immersed into His Name. May there be many more.

FRANK WORGAN.

Morley.—The week-end, February 21st and 22nd, was the occasion of Morley's fifty-ninth Anniversary meetings. A good number of brethren from Sister Churches joined with us around the tea table and at the evening meeting on the Saturday. There were brethren present from Doncaster, East Kirkby, and Eastwcod. Although some considerable distance away from Morley these brethren invariably support Morley on special occasions, and

we are very grateful for their loyal support.

Bro. Albert Crosby, of Morley, presided and Brethren Carlton Melling and Ernest Worth addressed the meeting. On the Lord's Day, we had good meetings, and were encouraged by the presence at the Gospel meeting of several friends. Bro. Tom Macdonald was speaker for the day and at the Gospel meeting spoke on God and man, their relationship, before, and after the fall. We at Zoar Street have passed through a time of anxiety, much illness, and difficulty. We pray that we may accomplish the purpose for our gathering together, the sustaining and exhorting of one another in the faith, and the preaching of the Gospel.

FRED SUGDEN.

Newport, Mon.—We rejoice in the work of the Lord here at Newport, Mon. We are to witness the baptism of Donald Berry, who has been attending our meetings for many months. The great event will take place (D.V.) on Tuesday, 24th March. We pray that Donald will be faithful in the work of the Lord. The Saturday following the baptism, Donald's marriage (D.V.) will take place. He has chosen well, his partner is in the Lord, Sister Doreen Blandford. We pray that they will always have the Saviour near them, and along with other members of our Church they will help us to win more for the Master's service.

A. BLANDFORD.

Tranent.—We are very happy to report a further addition to our numbers. Our young Sister Mary McNull was baptised into the ever-blessed name of Jesus. We thank God for the further proof of the power of the Gospel unto the saving of souls. We record too, that at the end of last year another three young persons were added to the Church. These were our young Sister J. Kerr (daughter of Bro. and Sis. Joe Kerr), also our young Sister Ena Trotter, and our young Brother Robert Steele, son of Bro. and Sis. Wm. Steele. We press on, and take heart from these additions, knowing that if we labour faithfully in the Lord, our labour shall not be in vain.

D. SCOTT.

CHANGE OF ADDRESS

Bro. W. Black, 37 Craiglea Crescent, Dalmellington, Ayr.

OBITUARY

Hindley.—We are sorry to report the passing of the husband of Sister Nolan, on Friday, February 13th. He was laid to rest on Wednesday, February 18th, Bro. L. Morgan officiating. To our dear sister and her family we offer our deep

sympathy at this time of grievous loss. May He who shall wipe away all tears grant to them His comforting love.

T. KEMP.

Morley.—We regret to announce the departure from this life of Sister Fawcett, widow of Bro. Benjamin Fawcett. Aged eighty-six, Sister Fawcett will be remembered by many older readers. Along with her husband she transferred from the Wellington Road, Wortley, Church to Morley. That was fifty years ago, when Morley brethren were still seeking to settle down in a permanent meeting-place. This worthy couple, both very industrious, put heart and soul into the welfare of the Church, and into every available means of propagation of the Gospel, continuing faithful to the end. Sister Fawcett, for some time, had been ill, and for the past year had been bed-fast. Yet, when visited, her first question was with regard to progress at Zoar Street. We mourn her passing, yet not as those without hope.

FRED SUGDEN.

Newtongrange.—We deeply regret to record the passing of Bro. George Allan. Bro. Allan had just entered his eighty-fourth year when it pleased the Lord to call him away from this changing scene. He was one of the first, if not the very first, in this district to recognise the soundness of the plea, 'Back to Jerusalem,' to acknowledge the New Testament as the Christians only rule of faith and practice, and to accept the Lord Jesus Christ in the way He has appointed therein. So far as the writer's information goes, this took place some sixty years ago, and Bro. Allan's conviction regarding these things has never wavered. For some considerable time now, failing bodily strength has prevented him from being present when we met around the Lord's Table, yet his constant interest was in the Lord and the Lord's people.

Latterly, he has suffered much pain and bodily discomfort, and his increasing infirmity has necessitated much careful attention, which has been at all times unstintingly given. When visited by brethren, though so much afflicted, the main theme of his conversation was always of the things concerning the Kingdom. We committed his earthly tabernacle to the ground, to await the resurrection morn, on Lord's Day, February 15th, Bro. Edward Jess officiating.

We commend all sorrowing ones to the grace of God.

A. J. HALDANE,

CONFERENCE

Meeting at Burns Street Chapel,
ILKESTON
near Market Place.

You are cordially invited to a Conference of members of Churches of Christ, to be held at the above address on Saturday, 4th April, 1953.

1.30 - 3.—Conference (Business—Interested members only).

3 - 3.30.—Subjects and speakers:—"Faith" (in the abstract), by R. B. Scott (London); "The Faith of the Christian," by P. Partington (Hindley); "Faith and Hope," by A. Allan (Blackburn).

3.30 - 4.—Questions.

4 - 4.30.—Speakers' replies.

4.30 - 6.—Tea interval.

6.—Public Meeting: Speakers, H. Baines (Morley) and W. Steele (Scotland).

A warm welcome to all brethren, near and far (Malachi 3, 16, 17).

Motor Coach Parties from distances will be specially welcome. (Please notify Hospitality Secretary well in advance).

Light refreshments for those arriving early before Conference.

Hospitality Secretary: Gilbert E. Bullock, 74 Station Road, Ilkeston, Derbys. Please apply early, giving full particulars. Any other enquiries please address to Church Secretary: S. Jepson, 40 West End Drive, Ilkeston, Derbys.

Directions: Make for Town Centre, Burns Street is near Town Hall, Market Place. If approaching from Nottingham (six miles) or from Derby (eight miles), turn in South Street (Burns Street in direct line) and alight in front of Town Hall, facing Scala Picture House, Burns Street. If coming from Heanor (four miles) turn right into Bath Street, at the bottom of Heanor Road, proceed right up Bath Street, alighting against St. Mary's Church (on left Burns Street, a few yards to the right). Motor vehicles park in East Street (top of Bath Street, on left coming up, by the Trustee Savings Bank).

COMING EVENT

Guide Hall, Beaconsfield Road, Queen's Park, Aylesbury, Bucks., April 4th, to 12th. Conclusion of special effort to Evangelise part of Aylesbury area. Speaker: Bro. A. E. Winstanley, assisted by Bro. L. Channing.

April 4th: Kentish Town, London, and Aylesbury combined Meetings. 3 p.m.: L. Channing, A. E. Winstanley; 4.30: tea; 6: Open-air Meeting in Market Square; 7.30: Gospel.

April 5th and 12th: 11 a.m.: Lord's Table; 6.30: Gospel; 8: Public Discussion on a set subject.

April 7th, 8th and 11th: Gospel 7.30.

A welcome to visiting Brethren. For accommodation write W. Cole, 13 Coronation Villas, Aylesbury, Bucks.

Meeting of Sunday School Teachers, to be held in the meeting-place of the Church of Christ, **Tranent**, on Saturday, May 9th, at 4 p.m. This meeting will be presided over by Bro. John Gibb, Slamanan, and there will be three ten-minute addresses on Baptism, followed by questions. First ten minutes: Bro. John Pedan (Tranent); second: Bro. Brown (Newtongrange); third: Bro. Joe Kerr (Tranent).

We invite you to our Bible School being arranged by the brethren meeting in Argyle Street, **Hindley**, MAY 23rd to 28th.

Special visit from Bro. Deiter Alten, from Germany who (DV) will preach the Gospel for five nights, Lord's Day to Thursday inclusive.

Mountain-top experiences, glorious fellowship. Leave the noisy, busy, distracting world for a time apart with God.

Early morning Prayer Meetings. Lectures on 'The Messages of the Gospels.' Forums on: Acts 2:42. Questions answered. Singing together and interesting talks. Open-air Services.

Your spiritual life will be deepened we feel sure if you visit our Bible School.

Write for programme: L. Morgan, 44 Lord Street, Hindley, Wigan.

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

Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

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

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