

# The SCRIPTURE STANDARD

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

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## GIFTS OF HEALING (2)

IN our last, we showed that the Lord's promises (Mark 16: 17-18) were abundantly fulfilled, as the Acts of Apostles demonstrates. The purpose for which these miraculous gifts were bestowed, to reveal and confirm the one Faith, having been accomplished, they were withdrawn. As Dr. Graham Scroggie said: 'When the purpose for which they were designed was accomplished, they ceased to operate as evidential signs. Any experience which must needs correct or supplement the revelation of Scripture is from beneath, and not from above.'

### **Did they cease before the apostles passed away?**

Paul wrote, 'Trophimus have I left at Miletum sick' (2 Tim. 4: 20). Why leave the sick man behind if there was power to heal him?

To Timothy, Paul wrote: 'Do not continue to drink water only, but take a little wine on account of the weakness of your stomach, and your frequent ailments' (Tim. 5: 23, 20th Cent. N.T.). Strange advice in view of modern claims regarding gifts of healing.

May we digress to point out that Timothy was probably a Nazarite, called, 'Water Drinkers.' They vowed not to take wine, strong drink, nor liquor of grapes, nor to eat moist grapes or dried (Num. 6: 3). A literal translation of Paul's advice would be, 'Be no longer a Water Drinker, but use a little grape juice on account of the weakness of your stomach,' etc. If Paul had said use Castor-oil that passage would not have been misused, as it often has, in attempts to justify taking intoxicating drinks.

What about Paul's own trouble? 'There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.' (2 Cor. 12: 7-10). That passage is sufficient to shatter the claims of modern healers. Some tell us that illness is due to lack of faith in God. What was wrong with Paul's faith? We are sure that Paul's prayers were prayers of mighty faith. Affliction is shown to be for our good; and to demonstrate through our weakness the mighty power of God 'no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby' (Héb. 12: 11).

### What about James, 5 : 14-15 ?

'Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him.'

On this, we cannot do better than quote Campbell Morgan: 'As to the sick, the whole paragraph, from verse fourteen to the end, must be read for correct understanding of any portion thereof. The raising of the sick is united with the forgiveness of sin, and immediately upon this statement there follows the injunction to confess sins. The particular cases of sickness in mind were those resulting from wrong-doing. The calling in of the elders of the church indicated the relation between the sickness and matters of spiritual import. The use of oil was in itself an indication of the necessity for the employment of means. The instruction to pray shows that the Christian man will never depend upon natural means alone. The most important teaching of the final paragraph is that where sickness is related to wrong-doing, by confession and by recognition of church responsibility sin may be removed, and the sickness consequent upon it healed' (Analysed Bible). The teaching of James is summed up in his own words: 'Faith without works is dead.'

#### Modern healings not parallel to New Testament ones.

That there are innumerable remarkable answers to prayers is beyond all question. 'More things are wrought by prayer than this world dreams of.' But that any sufferers are now healed by a word or a touch, as in New Testament times, still needs unquestionable demonstration. A modern claimant, W. O. Ward, said: 'I had no success whatever with people over fifty. All the best cures were with the young.' New Testament cures were immediate, certain; and there was no limit to age or condition.

'The Latter Day Saints' (better known as Mormons) claim to possess apostolic power and gifts. When challenged to prove their claims they generally quote, 'An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it.'

Some years ago, Dr. Dowie, an American, who claimed power to heal all manner of diseases that flesh is heir to, was preaching in London. After one of his meetings, when coming down the stairs, he slipped and his collar-bone was put out. The spectators expected him to ask for prayer, laying on of hands, and anointing with oil. But no, he asked for a good surgeon to be brought. When the surgeon had set the collar-bone, he was about to use some liniment; but Dowie said, 'No, the Lord will do the rest.' The comment of Dr. Robertson Nicoll, who published this account in *The British Weekly*, was, 'Evidently Dr. Dowie trusts the Lord as a physician, but not as a surgeon.'

In more recent times, Pastor Jeffreys made a great stir in this country. After one of his meetings in the Albert Hall, London, the report said, 'Hundreds waited to be healed, but owing to the late hour he was unable to deal with any of them.' How different the scene depicted in the Gospels: 'And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils; and all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils' (Mark 1: 32-34). When a Je'reyite pastor, who claimed to possess apostolic powers, was asked: 'Will you try your hand on a case we will introduce you to?' he replied, 'Oh no! We cannot dictate to God.'

When Pastor Edward Jeffreys visited Leicester, Bro. J. W. Black was

gated. These are before us as we write. We wish we could quote all, but one or two must suffice. Of a man hurt in a mine: 'went to see Pastor Jeffreys . . . he prayed and worked my legs. After prayer I got up and walked . . . walked home slowly, and power gradually increased, and after four months could walk easily and strongly.' Another case, 'Rheumatoid arthritis, walked with crutches. Saw Pastor Jeffreys four years ago, he laid hands on and prayed . . . I was able to walk about the tent without crutches. After four years can walk any distance.'

Case of deafness. 'Has many times seen Pastor Jeffreys on platform, and prayed for . . . hearing much improved . . . but, of course, her case is not perfect at present.'

How different the case of the man, above forty years old, lame from birth, who had never walked, yet at a word from Peter, he walked, leaped, and praised God (Act 3: 1-11).

With a touch, or a word, Jesus made the deaf to hear, the dumb to speak, the blind to see. He cleansed lepers, and raised the dead to life. To attribute such slow and imperfect cures to God is surely to discredit His power.

No wonder that we hear little of Pastor Jeffreys and his movement now. The last we heard of one of the Jeffreys was that he had gone to Africa; and was not likely to return to this country. After considerable investigation we are convinced that these modern healers perform no more miracles than we do. They do not deceive themselves. They well know whether they possess these powers or not. Dr. A. C. Dixon wrote, 'When Satan finds good Christian people seeking something that God has not promised, he comes in and furnishes the counterfeit, and this result can only be disastrous . . .' At a meeting a man rose and spoke in Chinese. A Chinese gentleman present said it was Chinese, but so offensive that it ought not to be spoken in public. On another occasion, a man spoke in the Japanese tongue; and a Japanese present said, 'That sort of thing ought not to be spoken even in the family circle. . . I tell you, when we go beyond what is written, the Revelation of God, we expose ourselves to great danger. Keep to the Word of God, and you will defeat Satan all the time.'

Though miraculous gifts have ceased, the Word of God remains, and shall endure forever. The Bible is a standing miracle. It is inspired and it inspires. To us the greatest miracles are not physical but spiritual. The miracle of regeneration by which a sinner becomes a new creature in Christ Jesus is greater than any miracle wrought by any saint. The Gospel of Christ is still the power of God unto salvation to all who believe and obey it. For nineteen centuries it has been regenerating the children of men, and making them children of God. All that is essential to convict, convert, consecrate, and prepare us for eternal communion with God is in the New Testament Scriptures.

'We mourn not that prophetic skill  
Is found on earth no more;  
Enough for us to trace Thy will  
In Scriptures sacred lore.'

Yes, to learn and do God's will is a full-time, life-time job.

EDITOR.

#### WHERE TO GET SPIRITUAL FOOD.

Study your Bible. There is no better food for courage, for aspiration, for high ideals, than what can be found in the pages of the New Testament. I have feasted upon it for more than sixty years, and I know the truth of my assertion. I have seen men who have been fed on

this diet, and though they have had but little else, yet there has been put into their character by this process a spiritual nutrition which has made them heroes in lowly life, brave and courageous in their loyalty to conscience, and whole-hearted in their service to their religion. Get, I beg of you, the best diet for making a man,

## THE PILTDOWN MAN A HOAX

ACCORDING to the Associated Press, of November 21st, 'The British Museum had news today for anthropological students and authors of text books on man's evolution.

'The museum said that the right half of a lower jaw, found in a gravel pit some 40 years ago in Piltdown, England, and considered part of a man who lived not less than 50,000 years ago, was a "deliberately faked" plant.

'The experts said it isn't old, it isn't part of a man, but the jawbone of a very modern ape whose brethren today roam jungles and zoos. The museum experts said the disclosures "clarifies very considerably the problem of human evolution." "The hoax appears to have been so entirely so unscrupulous and inexplicable as to find no parallel in the history of paleontological research," the museum announced.

'The museum said that there is no clue as to who perpetrated this anthropological practical joke. An amateur anthropologist named Charles Dawson found the greater part of a human skull—deeply mineralised and in a stratum of the earth which experts said existed thousands of years ago in the early pleistocene period. Later Dawson and other scholars found the jawbone which still contained teeth and the sockets of a third. Later another scientist found an upper canine tooth in the same pit at the same earth level. The experts today declared the jawbone and canine tooth not only were not parts of the man whose skull segments Dawson found but were not even fossil specimens.' Modern fluorine and other tests have revealed the bones are those of a modern ape treated to appear as "fossils," the experts said.'

That all the leading evolutionary scientists were hoaxed by this 'find' is evidenced by the fact that, in an address before the British Association for the Advancement of Science (September, 1931), Professor Henry Fairfield Osburn asserted that the Piltdown skull represented the oldest type of prehistoric man. This find was heralded abroad as full confirmation of the belief that man is many thousands of years older than the Bible chronology would prove. If it requires deliberate deception and falsification to prove God's Word untrue, the friends of the Bible need not worry as to the permanence of that old book.

But deception in the field of anthropology is nothing new. Years ago, Professor Ernest Haeckel, one of the foremost scientists of the past generation, and who, probably more than any other man, did more to foster the evolutionary theory, admitted to scientific trickery in drawing of certain plates in order to prove the evolutionary steps in the 'ascent of man.' It has been clearly shown that Professor Haeckel endeavoured to prove some of his naturalistic contentions, by drawing which were entirely derived from his own imagination. Fortunately, his drawings were detected as false and exposed; but this exposure has tended to cast doubt on much of the claims of evolutionists as to the origin and antiquity of man.

In numerous cases, the scientists have themselves been deceived by their own avid desire to prove evolution. In 1922, a tooth was found in a river bed in Nebraska, and the scientists claimed it was put to every test known to scientists and then was hailed as 'historical proof' of the existence of a creature in America that was the 'forerunner of man.' Years later, it was definitely proved, and acknowledged by the red-faced scientists, as a tooth from an extinct peccary, or wild hog!

When the partial skeleton of the 'Neanderthal man' was discovered in a cave near Dusseldorf, Germany, claims were made that this was proof of the existence of a prehistoric man, dating back 35,000 years ago; but at Capetown university in South Africa, doctors recently dissecting the body

of a native, found the native had a typical 'Boskov' skull, of the same type as the Neanderthal man; and so it is apparent that these bones of supposedly prehistoric men are not so historic as they are claimed to be.

Many of our young people who are attending colleges and universities may become alarmed by scientific 'evidence' that contradicts many Biblical statements; but they should take notice that much of this so-called 'evidence' is either doctored, or else is based on false assumptions that are unproven and unprovable. Several years ago Professor Hadley, of Yale University, was asked: 'Is evolution a universal process beginning in the inorganic world and flowing as a continuous stream through the ages?' He replied, 'It is possible that it may be, but it has not been proved, and the proof is very difficult. It is not a universal science because it is no science at all.'

May we not be of those who 'draw back unto perdition; but may we ever be those who believe unto the saving of our souls.

ROY LONEY, *The Truth*, U.S.A.

## CONCERNING THE COMING OF THE LORD

THIS is a subject of transcendent importance. Evidently H. Ardron (who wrote under above heading in January issue) thinks so—and the writer agrees with him to that extent. As the Editor suggested, more teaching on this vital matter would make for a higher spirituality among the Lord's people. Whole-hearted belief in a returning Lord has a great influence on the disciple's life and character—'And every one that hath this hope set on him purifieth himself, even as he (the Lord) is pure' (1 Jo. 3: 3). This subject figured largely in the preaching and teaching of the apostles. The re-appearing of our beloved Lord is our 'patience of hope.' It gives us strength for weary days; courage in adversity; and the blessed assurance in this present evil age, that divine righteousness will ultimately be vindicated. Doubtless if we thought, talked and taught this glorious theme as much as the first saints did—then we might expect to see the progress we all desire.

However, what is needed is teaching — not speculation. The latter abounds among the denominations. In frequent discussions with Russellites, Christadelphians and others, the writer has observed that most of these false theories have a common basis. They begin with the erroneous assumption that the kingdom Jesus came to establish is still future. What H. Ardron has written is a re-statement of this unscriptural theory. After speaking of events in Palestine, he said, 'This is the end of this age, and we shall soon witness the commencement of the next, when the Kingdom of God shall be established upon the earth, and Christ shall reign until he hath put all enemies under his feet.' Notice this very definite affirmation: that when the Lord comes, it will be in order to *set up the kingdom on earth*. In all kindness, the present writer insists that this human theory flatly contradicts the teaching of the Saviour and His apostles. Indeed, it would be hard to find a single assumption that has produced so many anti-scriptural doctrines as this one. The theories of a 'second chance,' of a special future dispensation for fleshly Israel, of the perpetual existence of the earth—all unscriptural—depend for their existence on this basically false assumption.

In contrast, the New Testament plainly declares that when he comes

**The Saviour will give up the kingdom.**

The apostle Paul outlines events at the Saviour's return in 1 Cor. 15. After speaking of the resurrection, he continues, 'Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death' (1 Cor. 15: 24-26). Could anything be plainer than this? The purpose of the Master's re-appearing is not to set up the kingdom—but to give it up to God. Implicit in the above Scripture are the following facts:

(a) *That the Lord is reigning now.* He must reign, says Paul, until he has put all enemies under his feet. And his reign will continue until, at his coming, death is abolished. Add to this testimony that of Peter in Acts 2. He showed that Jehovah's promise to David, to 'set one on his throne' was fulfilled in 'the resurrection of Christ' (vv. 30-31). This introduces the second great fact of Paul's resurrection teaching, viz:

(b) *That the Kingdom now exists.* To say that the Lord is reigning is to assert that the kingdom exists—for the 'kingdom' is the 'reign' of the Lord. There is abundant New Testament teaching on this. 'The Father . . . delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love' (Col. 1: 12-13). When the Baptist first, and later the Lord Jesus, too, proclaimed that 'the kingdom of heaven' was 'at hand' (imminent, near at hand) they did not err. The kingdom was set up on that first Pentecost more than nineteen hundred years ago.

Summarising the above: the Saviour now reigns as King in His kingdom; and His return cannot then be to 'set up' the kingdom, but must be to 'give it up' to God.

Also inherent in most of these human theories is the notion of two literal resurrections—one at the Lord's appearing, the other later. The Saviour taught something quite different. He clearly stated that at his coming there would be

**A general resurrection.**

He said, 'Marvel not at this, for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment' (Jn. 5: 28-29). How can anyone suggest that this is the resurrection of part of the dead? The phrase used is comprehensive enough: 'ALL that are in the tombs.' It does not cover just one class either, but involves both 'they that have done good' and 'they that have done ill.' There is no room here for the sequence of events suggested by H. Ardron—the coming of the Lord, then a period of earthly reign.

The Saviour further emphasised the same truth in Jn. 6: 40, 'For this is the will of my Father, that everyone that beholdeth the Son, and believeth on him, should have eternal life: and I will raise him up *at the last day.*' The believer's resurrection will take place at the last day. Saved and unsaved will be raised on the same occasion. Could there be any human 'day' after the last day?

When the Lord comes there will also be

**A universal judgment**

'But when the Son of Man shall come in his glory, and all the angels with him; then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as a shepherd separateth the sheep from the goats' (Matt. 25: 31-32). Notice the universality of the judgment. It will involve 'all the nations,'

i.e. the whole human family. There can be no doubt that it will take place at the resurrection described in Jn. 5: 28-29, for the divine statement concludes thus: 'And these [the wicked] shall go away into eternal punishment: but the righteous into eternal life' (v. 46).

Finally, when the Lord comes

### **The earth will be destroyed.**

The writer to the Hebrews suggests this thus: 'Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish; but thou continuest: and they all shall wax old as a garment; And as a mantle shalt thou roll them up, as a garment, and they shall be changed: but thou art the same, and thy years shall not fail' (Heb. 1: 10-12). Here, the temporal nature of the material creation is contrasted with the eternal existence of its Creator. The time will come when this earth of ours will have finally served its purpose. It will then be destroyed.

This destruction will take place when the Lord comes. 'But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up . . . all these things are thus to be dissolved . . .' (2 Pet. 3: 10-11).

Let us heed the words: 'If any man speak, let him speak as the oracles of God' (1 Pet. 4: 11). When our Lord appears, the present kingdom, over which He reigns as King, will become the eternal kingdom. In view of the undoubted teaching of the above Scriptures, let us lay to heart a further admonition: '. . . in your faith supply virtue . . . knowledge . . . self-control . . . patience . . . godliness . . . love of the brethren . . . love . . . For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ' (2 Pet. 1: 5-11).

A. E. WINSTANLEY.

## **SLUMBER SERMONS**

### **Bishop attacks his clergy**

SOME present-day sermons were described recently as pitiful little homilies by the Bishop of Rochester, Dr. C. M. Chavasse. He said:

'It is not only the empty pews but puzzled churchpeople and insipid Christians who are the Dead Sea fruit of the pitiful little homilies, hastily constructed, that pass for sermons in these days of an educated and enlightened proletariat.

'Far too many sermons seem to have no higher purpose than to occupy the interval between the State prayers and the collection hymn. They are admirably conducive to slumber both spiritual as well as physical.'

### **Wind and hot air**

Dr. Chavasse said that what might be a Gospel trumpet blast Sunday after Sunday in all the pulpits of the land would remain wind and hot air until the clergy knew their Bibles and were daily students of the Holy word.

'At least half the population of any parish have no conception of God or the truths of the Gospel,' he said. 'Neither do they from cradle to grave ever darken the door of a place of worship.

'But they remain the concern of the parish priest. If he does not exercise an evangelistic as well as a pastoral ministry his work is only half performed.'

*News Chronicle*, January 13th, 1954.

The above applies to more preachers than Anglican clergymen.

—Editor, S.S.

**FAMILY CIRCLE**

conducted by Harold Baines.

## HYMNS AND THEIR STORY

WHAT is a hymn? Augustine in the fourth century defined it as 'a song of praise to God.' But this is now regarded as an inadequate definition, for many hymns are not addressed to God. They are for mutual encouragement and edification of Christians, attempting to fulfil the injunction in Eph. 5: 19, and Col. 3: 16—'speaking one to another' and 'teaching and admonishing one another with psalms and hymns and spiritual songs.'

But Paul is not guilty of 'vain repetition' in these statements: he is not using three terms for the same thing. He is not meaning 'teaching and admonishing: . . . in hymns and hymns and hymns.' For there is a difference between the three forms. This is clearly shown in the two quotations which follow. The first is from *The First Century of Christianity* by H. Cox, vol. II, p. 234: 'The three words for "psalms, hymns, and spiritual songs" are by no means synonymous. The *psalms* to which the apostle refers are probably those of the Old Testament. The *hymns* were direct ascriptions of praise to God, like the Hallel which Christ and His apostles sang at His last Passover. The *spiritual songs* were other Christian metrical compositions which did not bear the character of hymns of praise.'

The second quotation is from our own brother T. H. Milner's *Messiah's Ministry*, p. 237: 'Christian hymnology consists in *psalms*—narrative compositions in which God is praised indirectly through mention of His works; in *hymns* or direct praise; and in *spiritual songs*—songs on spiritual subjects, in which not only sentiments of admiration are expressed, but exhortation to Christian duty is tendered.'

Of course this does not mean that we are to separate the compositions in our hymnbooks into watertight compartments, designating some as 'psalms,' some as 'hymns,' and some as 'spiritual songs.' We use the terms indiscriminately, as being all embraced in 'hymns.' But we need to know the distinction between the three forms.

In future articles it is hoped to trace briefly the subject of hymn-singing in Christian worship. Accordingly the next contribution will consider the hymns of the Bible and their part in the worship of the church in the New Testament.

C. MELLING.

## HOW THE JUVENILE DELINQUENCY PROBLEM IS SOLVED IN INDIA

'THERE is almost no juvenile delinquency in India, according to Sherwood S. Roberts, inspector of police of Lucknow. The reason seems to be that if a minor commits some crime, the parents are sent for immediately. They must post a sizable bond and then the young culprit is released into their custody. If the minor commits another offence, the parents forfeit the bond. The result is that they keep the child at home, watching him all the time. With this parental responsibility we find the Bible in hearty accord. The Scripture idea is a closely-knit family unit with parents vitally interested in their children and assuming the primary responsibility of their training. This training, while inflexible, is to be administered in love, but not without recourse to the rod when necessary. It is true that the child who learns to obey his parents will also obey the laws of his land and the laws of his God.

Prophetic News



## AFRAID OF THE BIBLE!

A SHORT time ago a Bible seller in Syria was dragged to the local police court for selling what appeared to be highly inflammatory political propaganda. The judge examined these strange books carefully and then demanded, 'Where is that man Paul who wrote this book to the Romans? Bring him into this court.' The Bible seller did his best to explain to the judge that the Apostle Paul died almost two thousand years ago. The judge was slow to be convinced, but finally said to the Bible seller, 'Here, you sign a statement declaring that you will be personally responsible for everything written in this book to the Romans. This document is too contemporary and its significance too timely not to have someone personally responsible for its contents.'

(*Prophetic News*)

'ACCORDING to the theory of aerodynamics, and, as may be readily demonstrated through laboratory tests and wind-tunnel experiments, the bumble-bee is unable to fly. But the bumble-bee, being ignorant of these profound scientific truths, goes ahead and flies anyway.' (Selected)

## GOD BLESS THE OLD FOLKS!

God bless and keep the old folks who trust Thee day by day!  
Protect them, guide their every step as they walk on life's highway;  
In every trial be near them and, if they're lonely, Lord,  
Give them strength and courage and comfort in Thy Word.

Help us who are younger to aid them when in need;  
'Patience, help and understanding,' let this be our creed.  
For one day we'll grow older, too, as we journey down life's road;  
And need someone to cheer our way and help to lift our load.

Yes, bless and keep the old folks, may they often wear a smile;  
And may we do good deeds for them that will make their lives worthwhile.  
With Christ as our example, let's ease their trials and strife;  
O may we help all those in need—make bright their path of life.

(Selected)

## SORROW

You loved so well, so tenderly, and yet the Reaper came—and now you face the years ahead, but nothing seems the same. The gleam of sun grows paler, in your heart there is deep pain—an anguished longing just to hear a loved voice once again. How memory haunts, the mem'ry of the things you did not do; and of the gracious deeds performed there seemed so few, so few! Now death has come. Its mystery has drained your eyes of tears, and you are left alone to face the length of future years. Alone? Ah no, for He is near, the Conqueror of the grave—Jesus our Lord who lived on earth, and rose from out death's cave. And He who wept for Lazarus knows well the pain you bear, the grief that sweeps through heart and mind and tempts you to despair. His loving arms are around you, He has heard your anguished cry—so take for your dear comfort the thought that He is nigh.

EDNA ROUGHLEY.

Would a doctor be your friend if he knew of a deadly disease within your body and did not tell you?

Would your banker be your friend if he allowed you to invest in a failing enterprise and did not warn you?

Would a lawyer be your friend if he knew about a flaw in a title, but permitted you to buy the property?

Would a gospel preacher be your friend if he knew of an error in your religion and did not bring it to your attention?

He is your friend who warns you concerning bodily ills, poor investments, and faulty titles. He is also your friend who tells you of religious errors, and how to correct them!—*Foster L. Ramsey.*

**SATISFIED.**

When I awake on that fair morn of  
morns,  
After whose dawning never night returns,  
And with whose glory day eternal burns,  
I shall be satisfied.

When I shall see Thy glory face-to-face,  
When in Thine arms Thou wilt Thy  
child embrace,  
When Thou shalt open all Thy stores of  
grace,  
I shall be satisfied.

When I shall meet with those whom I  
have loved,  
Clasp in my eager arms the long-removed,  
And find how faithful Thou hast proved,  
I shall be satisfied.

When I shall gaze upon the face of Him,  
Who for me died, with eyes no longer dim,  
And praise Him in the everlasting hymn,  
I shall be satisfied.

When I shall call to mind the long, long  
past,  
With clouds and storms and shadows  
overcast,  
And know that I am saved and blest at  
last,  
I shall be satisfied.

*Horatius Bonar.*

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**THE BIBLE**

The Bible, the world's best-selling book for three hundred years, has become a paying proposition to black market dealers in South Africa.

Natives are so eager to secure a copy that they are willing to pay ten times the publisher's price, and the Cape (South Africa) branch of the British and Foreign Bible Society is expecting thousands of extra Bibles from Brit. by the end of this year—sent out in an effort to smash the racket.

It is in Africa, and in South America, too, that the demand for copies of the Bible is greatest. The demand is not confined to the coloured man. Four million Bibles and six million copies of the New Testament are needed urgently in Germany.

Fifteen million Bibles are sold every year, in every part of the world. Copies cannot be turned out fast enough, even though the Bible is printed in 1,068 different languages and tongues.

Last year, Bibles were printed in Britain in five more tongues. There are British-printed Braille Bibles in forty languages. And for the blind who cannot read Braille, the American Foundation for the Blind has just finished three years' work recording the Bible on one hundred and sixty-nine gramophone discs.

**THE CROSS IN THE HEART.**

To hang a cross about your neck  
Is merely superstition;  
To carve a cross above a Church  
Is no proof of its mission.

To see the Cross within the Book  
Will move you to contrition;  
To raise a Cross within your heart  
Will alter your condition.

# SCRIPTURE READINGS

Mar. 7—Isaiah 58.	Mark 2:18-38.
„ 14—Ezek. 36:25-38.	„ 3: 7-35.
„ 21—Ecclesiastes 11.	„ 4: 1-20.
„ 28—Psalm 78:1-25.	„ 4:21-34.

**A Lesson on Fasting (2:18-22).**—Fasting had become a regular part of the Jewish worship and was undertaken to indicate grief for past sins, or preparation for special acts of worship or consecration. It is probable that a fast was actually in progress at the time of the feast in Matthew's house (see R.V.). The Saviour's answer is twofold. Logically it would be foolish to profess grief while the Lord of life and glory was present. Religiously He had not taught this observance and therefore His disciples did not practise it. It might seem strange to make a change but the old habits and the new could not be reconciled, even though it was natural to cleave to the old (Luke 5:39).

**Through the cornfields (2:23-28).**—We have here several incidents where criticism is made of the Saviour's behaviour on the Sabbath. This was a cause of much bitterness on part of the religious leaders. It was only a superstitious tradition about the Sabbath, not a word of God, that was being invoked against the Christ. It said that the action of plucking and rubbing the corn was 'reaping' and 'threshing.' The answer—as ever—completely outwitted the critics, who idolised David. Also Jesus here claims lordship over the Sabbath. An additional argument is given by Matthew, and a more annoying claim (to the Pharisees) Matthew 12:6, 7.

**The healing of the withered hand (3:1-6).**—Deliberate efforts are now being made to trap and accuse the Saviour. Attention is drawn by the plotters first (Matt. 12:10) to the man in distress. Then the public question is asked by Jesus so that all might know, and if possible realise, what is involved. He

evinced: anger and grief towards the callous (hard-hearted)—the former is the only occasion of the word being used of Christ. It was a searching look 'round about' at the individuals. Note the immediate results—'filled with madness' (Luke 6:11) and 'took counsel.' We have a saying—'When thieves combine, let honest men look to their pockets.' Herodians and Pharisees were enemies politically and religiously.

**The great fame of Christ (3:7-12).**—We have drawn attention before to the widespread fame of the Great Teacher and Healer. Here it is emphasised. The whole nation was roused and all the surrounding districts in the non-Jewish world were also drawn to the Christ. Matthew reminds us of the prophecy of Isaiah (42:1-3; 11-10) for without fuss and outcry the multitudes were drawn together, so that He had to push out from the shore to get a better audience (Matt. 12:17). Again the testimony of demons is refused. Memory assisted the subsequent testimony of the apostles.

**The choice of apostles (3:13-19).**—We learn that Jesus 'continued all night in prayer' before He made choice from among the disciples who were at this time following Him, of those who should afterwards be His apostles, and at this time His immediate companions and messengers (Luke 6:12). Note—1, Be with Him; 2, Send forth to preach; 3 Have power to heal; 4, Have power to cast out demons. From the worldly standpoint, what an astonishing choice. 'The foolishness of God is wiser than the wisdom of men.'

**Jesus and His relations (3:20-21, 31-35).**—The alternative translation to 'friends' (v. 21) is 'kinsmen,' and connects with verses 31-35. The thronging multitudes and the exacting labours of the Saviour cause His nearest relations great concern. Paul uses the same word in 2 Cor. 5:13 as is used here. These thought Jesus to be mad and in need of restraint. They must have realised the enmity and opposition of the leaders, and remained on the outskirts of the crowd waiting opportunity to reason with Him. The time when they had any right to rule or restrain Him had passed and His answer makes this clear. The 'charity' which had begun at home could not end there.

**Accusation of Satanic help (3:22-30).**—By this time Jerusalem and Galilee leaders were in league to overthrow the work of Christ. They bring forward an explanation of the miraculous power only to have it immediately and finally refuted. The answer is plainly true, and those present have witnessed the cries of the defeated demons as they obey the divine voice, and pay homage to the speaker. The added warning to the hypocritical accusers, and His reference

to the Jews own exorcists (false or otherwise). (see Matt. 12:27) must have further enraged His enemies. There is also here a terrible warning for all in that the refusal of plain evidence of divine power brings final and irrevocable ruin. May the grace of God so work in our own hearts that we never take up an attitude of unbelief. 'He that believeth not is condemned already' (John 3:18).

**The parable of the Sower (4:1-20).**—This is perhaps the best known of the parables but there is much still to be learned from it. There is also the question, 'Why did the Saviour use parables? Did He not want the people to understand Him?' The explanation is in the Saviour's own comment, 'Who hath ears to hear, let him hear.' Those who had desire to understand would enquire until they did so—the others would not profit if they did. Is this not the explanation of the command to Isaiah to say to his countrymen (6:9), 'Hear ye indeed, but understand not'? If they were willing at all to hear this would make them. Jesus explains to His disciples—and thus to us. We have to remember that the Holy Spirit is to bring to their remembrance all things whatsoever He said to them, and to open their minds to His full meaning. How soon after Pentecost would they find comfort and encouragement in this parable? We should surely be discouraged if we supposed that we are individually responsible for the refusal of the gospel message we preach. It is true we have a very grave responsibility, but once the message is faithfully given the responsibility rests with the hearers—'Who hath ears . . .' There is warning indeed for us all in the fate of the seed which fell elsewhere than in the good ground. Our hearts must be cleared of all falsity 'to receive with meekness the implanted word.'

**Parable of the Lamp (5:21-25).**—The Saviour has been taking the disciples into His confidence, so to speak, but this is not for them to keep to themselves. It must be published, and their listening to His word imposes an obligation to give out what they have received. How true it is the more we give out the more we learn, and the capacity to learn increases proportionally. What we keep we lose.

**Parable of the growing seed (4:26-29).**—If the seed be true—the gospel without addition or alteration—and the conditions right, it will fulfil the Maker's designs. We need not to know just how it all happens, we need to fulfil the conditions. The designer never errs.

**Parable of the mustard seed (4:30-34).**—The disciples, upon the Saviour's instructions, had been preaching 'Repent for the kingdom of heaven is at hand.' They are now being instructed about that same kingdom which they themselves were to be instrumental in estab-

lishing on earth. The colossal nature of their work they will never realise on earth but they will witness enormous growth quite beyond their normal powers or expectations. It was a worldly kingdom they had in view. All these parables are part of their preparation. Faith is hardly needed to see the oak tree as the result of the acorn's germination, but they were to see a spiritual kingdom of eternal nature planted and growing in their midst. The tiny mustard seed produced the largest herbal bush—this was a small wonder indeed in comparison.

R. B. SCOTT.

### FROM THE TREASURER

#### Special Notice and Request.

Before handing over my work for the 'Scripture Standard,' may I appeal to readers to buy the following? Two bound volumes of the 'S.S.' 1948-1949, several copies also 1950-51 (N.B.: the two years are bound together). Price 9/- post paid. Several copies of 'Why be an Ape?' Observations on Evolution by the late Newman Watts, Pub. 2/6, offered at 2/- post paid. Many copies of 'Tabernacle Talks' by Bro. W. Crosthwaite. These articles were reprinted by request and the demand has been disappointing.

These expositions are outstandingly clear. Just the thing for your Bible Class, splendidly produced with photo of Editor and foreword by Bro. James Holmes. 1/3 copy, six copies 6/-; U.S.A. six copies, one dollar, all post paid.

Cash with order, please. Orders in strict rotation. A. L. Frith, 12 Poulton Street, Fleetwood, Lancs., England.

### PRELIMINARY NOTICE.

Hindley Bible School.  
June 5th to June 10th inclusive.

### MOUNTAIN TOP EXPERIENCES. HAPPY FELLOWSHIP.

Write early: Tom Kemp, 52 Argyle Street, Hindley, Wigan.

Book the dates.

### ANOTHER NONAGENARIAN.

Towards the end of January Sister Emma Taylor, wife of Brother J. T. Taylor, of Humberstone, Leicester, reached the ninetieth anniversary of her birthday. Like her husband, she has been a faithful member of the Church of Christ for the greatest part of her life. Members of the Church of Christ at Humberstone gave a party in her honour, and

she was presented with an embroidered cardigan.

Having known Bro. and Sis. Taylor for over forty years, we can testify to their sterling character, and loyalty to New Testament teaching and practice.

May the Lord continue to bless them, and cause His face to shine upon them, flooding their souls with gladness, and giving an earnest of the land of cloudless day.

EDITOR.

## CORRESPONDENCE

Dear Bro. Crosthwaite,—I think there has been a little misunderstanding with regard to the 'Change of Address' report in February S.S. The E.G. Assembly still meet in East Grinstead, so the report should read:—

East Grinstead: Secretary: Bro. W. Hillman, 'Maranatha,' Cansiron Lane, Ashurstwood, near East Grinstead, Sussex.

### NYASALAND FELLOWSHIP.

I wish to thank contributor to our Nyasaland fellowship who sent one pound sterling in envelope bearing Bristol postmark dater December 18th, 1953. I also take this opportunity to thank all who, by their prayers and gifts, have remembered our faithful brethren in Nyasaland. My love and confidence in my brethren in our homeland has been enlarged by the richness of their fellowship during the past year, and our Father has received our grateful thanks.

'And my God shall supply every need of yours according to his riches in glory in Christ Jesus.'

W. STEELE.

### BRO. ROBERT BURNSNELL—AN APPRECIATION.

Fifty years ago, come June, Bro. and Sis. Burnsnell came to live in my native village of Annesley Woodhouse, Notts. I was a scholar in the Wesleyan Lord's Day School, and for one year Bro. Burnsnell was my teacher. Even now, I call to mind his earnest sincerity; he must have spent much time preparing the lesson he gave us week by week. His education must have been of the three R's standard but then, and since, he used his talents in consecrated service to his Lord and Master.

The teachers of those days believed the message of the Book, and several of them influenced me, as I began preaching before my seventeenth year. Bro. Burnsnell played his part in those formative years. He is the last of those grand men to fall asleep. It is passing strange that we both became associated with the Church of Christ as Nuncargate—about a mile away. He was a humble Christian gentleman; loyal, faithful, dependable, never seeking position, but always ready to do the job at hand.

A brother writes to me: 'Bro. Bursnell never, as far as I remember, said unkind or wrong things about anyone, and in his duties as elder he had a gentle manner by tongue and action.' It was moving to hear him pray in the assembly. He did so with childlike simplicity. God to him was very real and near. He often spoke about being ready when the call should come, and was a living example of this attitude.

He will be sadly missed by his brethren at Beulah Road, East Kirkby, and his place will be hard to fill. Thinking of him, I am reminded of the words, 'The memory of the just is for a blessing' (R.V. mg.). A. L. FRITH.

### 'RED SKY AT MORNING.'

Dear Bro. Editor,—Brother Barker and I are very good friends. We have had a number of discussions through the columns of the *S.S.*—and may well have more—but our mutual respect remains unimpaired. This is because we love one another as brethren in Christ. Fellow members of the Body of Christ ought always to be ready to discuss differences of conviction—frankly, kindly, and with mutual regard. Long may this attitude prevail among the saints.

I must begin to deal with his reply to my article by making a correction. He writes of 'Bro. Winstanley's solution' as being 'no answer to the problem'—viz., the problem of war and strife among men. I deny that the solution in question is my own. Indeed, the whole point of my article was this: that all the proffered solutions of men simply are not good enough. I insist that our pre-eminent need is for the gospel of Christ—and that is a divine solution. God has given it, and I am well content to pass it on to others as a divine recommendation. For this reason I still urge that all of us should 'go forth among men . . . preaching peace by Jesus Christ.' I believe that no human philosophy (religious or political) can accomplish as much as the gospel. To suggest otherwise is a denial of the divine wisdom. Surely God would not ask (nay, command) the proclamation of a superfluous or unnecessary solution to our problems? Despite his objection to all this, my brother has offered no real alternative. If the gospel is not good enough, what is?

Bro. Barker's argument based on the attitude of Christians in wartime merely proves my point. He says that some Christians bitterly opposed those who stood out against war. That is true. Then he says: 'A great many . . . need to be further converted to the full implications of the gospel.' Amen! That is precisely what my article suggested. That when the gospel (with its implications) is accepted, the job is done. His argument is not one that discredits the gospel—but merely an admission that

many Church members do not accept all that the gospel demands. No-one would blame a physician for the death of a patient who would not take the medicine prescribed. Be the medicine ever so good, it has to be taken to be effective. Likewise, no-one has the right to question the power of the gospel because some Christians do not accept its full implications. Chesterton well said that 'Christianity has not been tried and found wanting; it has been found difficult and not tried.'

My brother suggests that I 'do not realise that peace is of two kinds.' I ask: Can a man's relationship with his fellows be completely divorced from his relationship with God? I seriously doubt it. Can a man be really and truly at peace with his neighbour if he himself is at enmity with God? Surely the whole basis of Christianity is that we attain true and full manhood only 'in Christ Jesus'? No man can be the man he ought to be until he surrenders himself to the Saviour. The ability to 'love one's neighbour as oneself' is a by-product of 'loving the Lord our God with all our heart, soul, mind and strength.' Bro. Barker seems to think that the former can exist without the latter. I do not.

Again, I cannot accept the suggestion that the real solution has already been achieved—on a small scale—and is seen in one's neighbours. The hatreds, prejudices and antagonisms that dominate the international scene can also be found in most streets. Clearly so, for these things lie in the hearts of men, and changed relationships always depend upon a change of heart. 'If any man be in Christ Jesus he is a new creation,' then 'old things are passed away and all things are become new.' This is demonstrated in the very passage that my brother says is 'in part fulfilled' in 'the neighbourliness of common folk.'

A careful reading of the prophecy (Isa. 11:1-10) shows that 'the wolf shall dwell with the lamb . . . the leopard shall lie down with the kid: the calf and the young lion together . . .' can only be fulfilled when men accept the Christ. It comes to pass when the nations seek unto Him (v. 10). This Scripture has been in part fulfilled—but not in the way Bro. Barker suggests. Its fulfilment was in the establishment of the Kingdom of God on earth. Jesus Christ, by His death, broke down the division between Jew and Gentile, and made both one, so making peace. He does this 'in the one body' (the Church). God considered the death of His Son necessary to bring men together so. Could the end have been accomplished by any other means?

On the futility of armed might we are agreed. But the weakness of the common 'pacifist' attitude is in an unwarranted assumption: that all you have to do it to get people to disarm, and peace is assured. Not so. The trouble goes

deeper than that. Men must learn to 'love their enemies, bless them that curse them, do good to them that hate them'—and we need Christ in our hearts to do that. The finest contribution that Bro. Barker and I can make to world peace is to seek to lead others to the Saviour; and when we succeed, to teach them to observe all things commanded by him. There might be a different story to tell if all who follow Jesus were doing just that.

Finally, I deplore the suggestion that 'every minister of the gospel is an ambassador of peace.' An ambassador is a sovereign's accredited representative, empowered to treat, negotiate, or make conditions on his monarch's behalf. We are not in that position. The conditions involved are not of our making. They were long ago stated by Spirit-filled ambassadors, and we have them in the New Covenant Scriptures. We can only make them known to men, who, as they accept them, will be at peace with God and with one another.

Bro. Barker's concluding quotation—1 Peter 3:11—should be read in its context. The command to 'seek peace and pursue it' was addressed to Christians, and is shortly followed by this admonition: 'But sanctify in your hearts Christ as Lord . . . ' (v. 15). That is how peace is to be pursued. Therein is the good way. We do well to take it.

A. E. WINSTANLEY.

## NEWS FROM THE CHURCHES

**Eastwood.**—The Church here was greatly encouraged during the week-end of 6th and 7th February when we celebrated our first anniversary. Despite the inclemency of the weather, a good company of brethren and sisters from sister Churches joined us on the Saturday. Tea was provided, of which a company of sixty partook. After tea, the arranged meeting was presided over by Bro. G. H. Hudson, of Birmingham, who, in an opening speech, endeavoured to create both tone and spirit for the speakers to follow, Bro. F. C. Day (Birmingham), and Bro. Carlton Melling (Doncaster). These brethren handled the Scriptures in a masterly way, and gave of their best, with the result that both visiting and home brethren were encouraged, feeling that indeed it had been good to wait upon the Lord.

The report revealed that our numbers had increased, having now a membership of fourteen; and that a high standard of giving had been maintained throughout the year. We continued on the Lord's Day, Bro. Day exhorting the

Church in the morning and Bro. Melling proclaimed the gospel at night. Our thanks are due to our speaking brethren and also those who came along to support. We look up and take courage, and, in anticipation, look forward to May 1st (DV), the opening of our new building. Will the brotherhood note the date, and watch these columns for particulars?

CHAS. LIMB.

**Nelson, Southfield Street.**—Our Bible School anniversary and prize distribution was held on Saturday and Sunday, February 6th and 7th, when we enjoyed fellowship with brethren from Blackburn. Bro. Ernest Worth, of East Ardsley, served us exceptionally well all the week-end. On Saturday the evening programme, given mostly by the children, commenced at 6 p.m., and Bro. Worth gave a very suitable children's address on 'A Watch.' Afterwards he presented the prizes. Refreshments followed.

On Lord's Day, the usual services were held. In the morning he took the text, 'Woe to them that are at ease in Zion' (Amos 6:1). At School, his lesson was on 'Lamps,' and at the Gospel meeting, the portion chosen was 'The prodigal son.' Another helpful and inspiring week-end goes on record.

A. WILLMAK.

**Rosyth.**—It is with joy we report three additions to our numbers. A young woman, Ellen Smith, having attended our meetings for a considerable time, made the great decision to follow her Lord and was baptised on January 10th. We also received into fellowship on January 31st Bro. and Sis. Ferrier. We pray that they may remain steadfast and endure to the end, so that they may receive the Crown of Life. We thank God our heavenly Father for such blessings. We are greatly encouraged to go forward in the work of the Lord.

**Rosyth.**—The Church held its annual social meeting on January 16th, 1954 in the Nethertown Institute Hall, Dunfermline. There was a large number present from the sister Churches of Slamannan and the Fife district; also a few non-members. After tea, we listened to a most enjoyable programme consisting of choir pieces, solos and duets; with Bro. D. Dougall and Bro. A. Gardiner as speakers. Bro. Dougall, speaking on Micah 6:8, 'To do justly, and to love mercy, and to walk humbly with thy God,' pointed out what the Lord requires of us. Bro. Gardiner spoke on 1 John 4:19, 'We love him because he first loved us.' He showed us that according to our service, we show the measure of our love for our God. Programme and speakers combined gave us an all-inspiring and spiritual uplift and gave each of us a real sense of our obligation and responsibility to Him who loved us and gave Himself for us.



**Tunbridge Wells.**—On January 20th the Church in Silverdale Hall held their Bible School tea and prize-giving. Tea was served at 4.30, eighty-five enjoyed a good spread, forty-five scholars and forty adults, mostly parents of the children. At 6.30 p.m. they had their fill of spiritual things, when they heard the Gospel in song and recitation, presided over by Brethren Styles and Bishop. Apart from the children's individual pieces, the older scholars gave two short sketches entitled 'Seeking and Finding' and 'The Good Samaritan.' We were all greatly encouraged to go forward as there were 104 present in the evening, the hall being nearly filled to capacity. Our prayer is that the seed sown may have fallen into good ground, and our Lord will bless it that the cause here may prosper and increase.

EDNA GILLET.

**Tunbridge Wells.**—The Church in Silverdale Hall witnessed the good confession of a member of the Women's Meeting, in the person of Mrs. Joan Funnell, who was, on Sunday evening, February 7th was immersed into her Lord and Saviour, Jesus Christ. As she surrendered herself into His keeping, she asked for her favourite hymn to be sung.

'All to Jesus I surrender,  
All to Him I freely give,  
I will love and trust Him ever,  
In His presence daily live.'

Our prayer is that those who witnessed her bold faith will follow her example, and will remember God's word: 'All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.' We thank our Heavenly Father for renewed blessings and answer to prayer.

EDNA GILLET.

Upon how many, we shall never know. Her reward is assured.

Bro. G. H. Hudson conducted the burial services at the chapel and at the cemetery. She leaves two sisters and a brother to mourn her loss, and these we commend to the unfailing source of all comfort.

FRED C. DAY.

**Morley.**—Once again it is our lot to record the passing from this life of two aged members of our community meeting in Zoar Street.

Sis. L. Sykes died on January 7th aged seventy-eight years. She was a member of a family whose name was a familiar one in Churches of Christ around the turn of the century. She had been in very indifferent health for some years, and we had not the privilege of her fellowship at the meetings for a considerable time. We mourn her passing and extend our sympathy to the sorrowing family.

Sis. C. Stakes died on January 22nd, aged seventy-seven years. She was the sister of Elinda Marshall, whose passing we recorded a fortnight before. While health remained she was a most diligent and liberal Christian. In her later years, oft in great infirmity and weakness, she would struggle along to meet with her brethren around the Lord's Table. When that effort was too much, her gratitude to the brethren who transported her to and fro knew no bounds. Her funeral, conducted by Brother H. Baines, and attended by a large company of the brethren she loved so well, was on Tuesday, January 26th.

We have seen a gradual reduction in our membership the past few months, and regret to record that grievous illness and the strain and stress of attending to the sick is still prevalent amongst us.

FRED SUGDEN.

## OBITUARY

**Birmingham, Summer Lane.**—Our sister Miss Edith Longdon fell asleep in Jesus on January 9th and her mortal remains were laid to rest at the City Cemetery, Witton, on January 14th.

It was in 1913 that she, along with her sister, as scholars in our Bible School, gave themselves to the Saviour and were baptised into His Name. She had always been weak physically and that probably made her very retiring in her disposition, but she was loyal to her Lord and the Church. For many years she had been a faithful labourer in the school and till the end was leader in the primary department.

She was never absent from any meeting of the Church whenever it was possible for her to be in attendance; and in this she was a fine example to all. She certainly left an impression for good upon those among whom she moved.

**Motherwell.**—The Church has suffered the loss of two members, Sister Todd, who resided in Larkhall, and Sister Graham, of Motherwell. Both Sisters had passed the allotted span. We miss their presence from among us. We rejoice that they remained faithful unto the end, and shall be numbered among the saints who have borne witness to the truth in Christ Jesus.

I. PURCELL.

**Peterhead.**—On the 12th January last our Sister Sophia Buchan passed away to be with her Lord, at the age of 76. The love she had for her Master was portrayed in her loyalty to Him and His Church for over forty years. Her wisdom and encouragement was shared by young and old alike. It was a real joy to visit her.

Brother David Dougall, of Slamanan District, conducted the services at the home and graveside. Our sympathy goes out to her dear ones at home and abroad.

ALEX STRACHAN.

# CONFERENCE AT FLEETWOOD

**SATURDAY, APRIL 17 (D.V.) METHODIST CHAPEL, ELM STREET**

**At 1.30, Praise and Prayer**, conducted by Bro. W. Crosthwaite, who will preside in the afternoon.

Bro. and Sis. Frank Murphy have arrived from Lusaka, Africa, and it is expected Bro. Murphy will report upon the work there.

**TEA at 4 p.m. approx.** Will ALL who intend to be present please send a postcard so that we may know how to cater. This is **VERY IMPORTANT**.

**At the evening meeting**, Bro. Crosthwaite will speak and Bro. A. L. Daniell (Bristol) will preside.

The small assembly in Fleetwood has shown great courage in arranging this gathering. We ask for your prayers, interest, and above all, your presence. A time of real fellowship is desired, that we may all be uplifted and encouraged. One church has already hired a coach, and promised all support. We hope other churches will do the same, or join with others in making up a coach.

**PLEASE NOTE.** Our membership is very small, and hospitality cannot be provided for those **WISHING TO STAY OVER THE WEEK-END**. Those wishing to do so must make their own arrangements, but if any wish to stay in Fleetwood, if written to **VERY SOON**, I shall be happy to make arrangements in private apartments which will give entire satisfaction, and would arrange for as many as possible to stay together. Those requiring this service, should give length of stay, if willing to share a room, and other details, please.

P.S. Parties of eight or more travelling together by rail can do so at cheaper rates, if previous application is made.

All correspondence to Bro. A. L. Frith, 12 Poulton St., Fleetwood, Lancs.

## COMING EVENTS.

**Ulverston.**—Anniversary meetings will be held (D.V.) on March 20th and 21st. Saturday's meetings will be held in Baptist Chapel, Fountain Street, near Oddfellows' Hall, 3 p.m. Speakers: Bren. J. Breakell and J. Melling. Tea at 4.30. Speakers at 6 p.m.: Bren. D. Dougall and L. Morgan; Lord's Day at 2.30 and 6 p.m., Bro. D. Dougall. Will those intending to be present please let us know as early as possible so that catering can be

arranged?—W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancashire.

**Albert Street, Newtown.**—Special meetings March 20th to April 26th. Meetings every night at 7.30 p.m. (except Fridays). Saturday, Sunday, Tuesday and Wednesday: 'Gospel Messages.' Monday: Questions Answered. Thursday: Prayer and Bible study. Preacher: Bro. A. E. Winstanley. A welcome to all and we ask for your prayers and support in this great effort.

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All matter for insertion must be sent before the 10th of the month (News items the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

**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, Athol Dene, Longiddry, East Lothian.

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