

The SCRIPTURE STANDARD

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

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JUNE, 1955.

The Editor lays down his pen.

WE ARE SORRY to have to announce that our beloved Brother Crosthwaite has asked to be relieved of the work of editing the *Scripture Standard* after 20½ years' faithful and loyal service to the brotherhood.

When we consider that he has passed his 80th birthday, and that during recent weeks he has not enjoyed the best of health, we feel that it would be unfair to persuade him to carry on with this work any longer, and so we are endeavouring to find a suitable brother for this work. Bro. Crosthwaite is editing the June issue, and in order that the work might carry on uninterrupted, our Bro. Carlton Melling has kindly undertaken to carry on, 'only on a strictly temporary basis,' until a permanent appointment is made.

No words of mine can adequately express the appreciation of our brother's work. The work takes much of one's time, is open to criticism, and is an unpaid work. In fact, in the case of our Bro. Crosthwaite it must have cost him something, for he has had to be compelled to accept some of his out-of-pocket expenses.

We pray that our brother may be spared a little longer, and that a little less work will contribute towards an improvement in his health. Until further notice, please send all matter for insertion before the 10th of the month (news items the 15th) to **C. Melling, 76 Tickhill Street, Denaby Main, near Doncaster, Yorks.**

PHILIP PARTINGTON.

Valedictory

WITH THIS ISSUE of the *Scripture Standard*, we leave the editorial chair. It will be best in this article to drop the editorial 'we' and write in the first person.

In November, 1934, mainly through influence of our revered brother, John Scouller, I reluctantly took on editorship of the magazine. I well knew my limitations and lack of ability and qualifications needed for the work. However, for 20½ years I have held the position and given of my best. During most part of the time I have done the work of an evangelist, and given students personal tuition and training by correspondence. For a few years of this period I had a sick and dying wife to care for. Had it not been for the help and strength which the Lord alone can supply, I could

not have carried on so long. For a considerable time I have been far from well. Then I got a heavy cold on the chest with troublesome cough which has kept me awake for the greater part of each night. The doctor has insisted on my keeping indoors and taking things easier. I am grateful to our Heavenly Father that I feel somewhat better, and that He has kept me so well so long. My eyesight, never very good, does not improve with age. It has been difficult to read some articles, etc., sent in, but my dear wife has been a great help to me in this.

So, all these things considered, it seems for the best that the editorship should go to abler and younger hands. For one of whom it was predicted that he would fill an early grave, it is marvellous to be writing this in his 82nd year. To God be all the praise! I have tried to keep the magazine true to the divine standard, believing more firmly than ever that the Scriptures are an infallible and all-sufficient rule of faith and practice. When we get beyond the Scriptures we are left to drift without guide, chart or compass, as so many have done, to shipwreck of faith and good conscience.

I am well aware that I have not pleased all. The man who can do that has yet to be born. Our Lord Jesus did not please those who professed to be serving the same God, and they drove Him to Calvary. The Apostles, and all who have faithfully proclaimed the truth, have met with opposition, scorn and abuse from religious folk. 'If I yet pleased men,' wrote Paul, 'I should not be the servant of Christ' (Gal. 1:10).

'Men need thee, love thee, praise thee not?

The Master praises—what are men?'

I have received much help and encouragement from highly esteemed brethren of ripe experience, whose counsel has been of real value. For all this I tender heartfelt and grateful thanks. Many of the brethren who stood by and rendered much help in the early years of our magazine have passed from us. 'Blest be their memory and blest their bright example be.' We sincerely pray that the *Scripture Standard* will have the help and support of loyal brethren and sisters everywhere and may be a real tower of strength to the Restoration Movement. You can help to increase the circulation and extend its influence. Brother Carlton Melling has very kindly consented to step into the breach and to carry on until a more permanent appointment can be made. I am very grateful to him for thus relieving me.

To the many who have sent messages of sympathy and assured me of their prayers I tender my warmest thanks.

WALTER CROSTHWAITE.

'Our Backs to the Wall'

IN *The Christian Advocate*, April 22nd, p.268, C. K. Green is pleading for reduction of the number of Co-operation Committees. He says: 'Our churches now support a greater number of committees than when our membership was over twice what it is at present. We were then a growing community. Now our backs are to the wall.'

What a comment on all the costly plans and schemes that have been launched to speed up progress! We were assured that if we had a college and properly-trained preachers, great advances would be made. Since the establishment of Overdale College, membership of co-operating churches has dropped from 16,500 to about 8,000. It pays from every stand-

point to be loyal to New Testament teaching and practice. Departure therefrom has not only halved membership, but has left 'Churches of Christ' with no justifiable reason for their separate existence.

W. CROSTHWAITE.

'Three Days and Three Nights'

IN MATT. 12:40 ('For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth'), Jesus is prophesying His death; giving a sign to His contemporaries of His genuine claims. If He was three days and three nights in the grave, He was genuine—but if not, He was a fake and a blasphemer.

Good Friday

According to papal tradition, Jesus died on 'Good Friday' and rose on 'Easter Sunday' morning. No stretch of imagination could fit three nights into Friday night and Saturday night. Even when we consider the practice of the Jews in counting a part of a day as a whole day. So papal tradition makes the Word of God of non-effect, and Jesus an impostor.

Preparation Day

It is true that the next day was a sabbath (John 19:31): 'The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, *for that sabbath day was a high day*, besought Pilate that their legs might be broken . . .'), but there were other sabbath days as well as Saturday. For instance, the first and last days of the Passover Week were sabbaths (Lev. 23:7-8) (that is on the 15th and 21st of Nison). These days did not necessarily fall on Saturdays.

High Days

In John 19:31, it says that the day after Christ's Crucifixion was a special sabbath, a high day. John mentions this as the reason for the removal of the dead. So he was not referring to the seventh day (Saturday), because the fact that the bodies must not defile the seventh day did not need special mention. Hence, only another day of the week could warrant the specific statement concerning the high day.

Crucifixion Day

What day did Jesus die on, since it could not have been Friday? Jesus definitely rose early on the first day of the week, i.e., Sunday morning (see Mark 16:9), on the third day after His death and burial (Matt. 16:21; Acts 10:40; 1 Cor. 15:4). In that case, Jesus must have died on Thursday and been buried before 6 p.m. At 6 p.m. the day of preparation ended and the high day began. Jewish reckoning being that a day extended from sunset to sunset, and not midnight to midnight. Thus He was in the grave three nights (Thursday, Friday and Saturday) and three days (part of Sunday being numbered by the Jews as a whole day).

Thus, if Christ died on Thursday, all passages of Scripture on the duration of Christ's burial are satisfied. If He died on Friday—none of the passages are fulfilled.

		POPE	GOD	G.M.T.	
5th Day	Night		<i>Day of Preparation</i>	6 p.m. 12 midnight	WED.
	Day		CRUCIFIXION AND BURIAL	6 a.m. 12 midday	THUR.
6th Day	Night	<i>Day of Preparation</i>	1st Night	6 p.m. 12 midnight	FRIDAY
	Day	CRUCIFIXION AND BURIAL	<i>High Day Sabbath</i> 1st Day	6 a.m. 12 midday	
7th Day	Night	1st Night	2nd Night	6 p.m. 12 midnight	SAT.
	Day	<i>Weekly Sabbath and High Day</i> 1st Day	<i>Weekly Sabbath</i> 2nd Day	6 a.m. 12 midday	
1st Day	Night	2nd Night	3rd Night	6 p.m. 12 midnight	SUNDAY
	Day	2nd Day	3rd Day	6 a.m. 12 midday	
		RESURRECTION		6 p.m.	
RESULT :		2 DAYS, 2 NIGHTS	 3 DAYS, 3 NIGHTS	6 p.m.	

What about the papal tradition of 'Good Friday'? Let God and His Word be true and every man a liar.

Should we commemorate Christ's death on a Thursday? No, God has appointed the breaking of bread, and the first day of every week, to be held in commemoration of Christ's death (Acts. 20 : 7 ; 1 Cor. 11 : 20-26). To do otherwise, or to improve on God's ordinance, is to dishonour His divine wisdom. Let us obey God rather than men.

ALLAN ASHURST.

The Story of Creation

THE simple story of the creation of the world and the origin of man is told in the book of Genesis in these words: "In the beginning God created the heaven and the earth . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul . . . So God created man in his own image, in the image of God created he him; male and female created he them." On the other hand, we have the theory of organic evolution, which assumes that, instead of being supernaturally created full grown, man developed through eons of time from lower animal forms. This theory has been stated in these words: "In the beginning was matter, which begat the amoeba, which begat the worm, which begat the fish, which begat the amphibian, which begat the reptile, which begat the lower mammal, which begat the lemur, which begat the monkey, which begat man, who imaged God. This is the genealogy of man."

Two Contradictory Ideas

To assume that one can believe the Bible and at the same time hold to the evolutionary theory is to assume an impossibility. Leading men in the field of science and religion who hold to this theory of the origin of man

ry often, when pressed, are found to deny: the inspiration of the Bible; the creation of man in the moral likeness of God, that man sinned, fell from the favour of God, and was lost; that Jesus was born miraculously of a virgin; that His death in any way atoned for sin; that He was raised again; that He will come again and raise all the dead; and that there will be a general judgment, when the faithful will be rewarded and the wicked punished. The denial of these plain teachings of the Bible follows quite logically the denial of the Bible story of creation, for if life originated on this earth from purely natural causes, and if man developed through the blind workings of force and chemical action, the Bible story of creation is not true. And if the Bible story of creation and the fall of man is not true, the rest of it is not true; for the rest of the Bible grows out of the Genesis story of the origin of man and his early history.

It is true that there are many good people who claim to believe the Bible and who hold to a modified version of the evolutionary theory, called theistic evolution. That is to say that in their reasoning God is not ruled out of the universe, as is the case with extreme organic evolution. According to the theory of evolution held by some, God originated the first life upon this earth and set in order the process of gradual development from lower to higher forms which finally resulted in man. But this is a poor compromise with organic evolution, and very little more satisfactory. It would make an allegory out of the plainest and most literal Bible language, and it contradicts what is claimed in the Bible and proved in nature—that all species of living things have always existed essentially as they are and distinct from one another.

One of the most alarming things in our time is the rapid spread of modernism, of which evolution is a chief element. This theory is widely taught in our schools, colleges and universities, and it is believed by many theologians and clergymen of our day. It is high time that people who believe the Bible and want to see the faith of their children preserved, wake up and do something about the teaching of such things as the theory of evolution in our tax-supported public schools! I do not believe in the principle of the union of church and state, nor the use of public funds to support private or religious schools. Neither do I believe in the use of public funds for the teaching of infidelity.

The Theory Breaks Down

When the theory of evolution is subjected to proper investigation, it breaks down. This theory is widely taught as science. Ours is a scientific age, and people think that if the sacred name of science is attached to anything, it is bound to be true, regardless of what the Bible says. But the fact is that true science is "knowledge gained and verified from exact observation." The theory of evolution does not qualify as science. Many of the leading scientists of our time admit that there is no positive proof of evolution—that it is simply a working hypothesis, an unproved guess!

There are two fatal weaknesses in the theory of organic evolution: it does not account for the origin of life, and it does not prove transmutation, or change, by variations from species to species. It has never been proved that life originated spontaneously, or that dead matter gave birth to life. All life depends on antecedent life. As an illustration of this principle, I recently read of a lecturer who appeared before a group of boys to explain that the first cell, from which all other forms evolved, was generated from scum caused by the pounding of prehistoric seas. One small boy upset his whole line of reasoning by inquiring about how all that water got there in the first place.

The oldest law of nature is that every seed produces after its kind. While there are variations and improvements within the species, there has

never been such a thing as the crossing of the boundary line between the species, or the producing of a new species from an older one. Dr. Austin H. Clark, of the Smithsonian Institute, says: "So we see that the fossil record, the actual history of animal life upon the earth, bears us out in the assumption that at its very first appearance, animal life in its broader features was in essentially the same form as that in which we now know it." Again, Dr. Clark says: "Thus, so far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other." Dr. Etheridge, examiner of the British Museum, said: "In all this great museum, there is not a particle of evidence of the transmutation of species. This museum is full of proofs of the falsity of this theory." Charles Darwin, the father of the theory of evolution, says: "But it must be said to-day that in spite of all the efforts of trained observers, not one change of a species into another is on record." Many other similar quotations could be given. We thus see that the theory of evolution breaks down in its most vital points.

The Fruits of Evolution

The fruits of the evolutionary theory condemn it. If man is nothing more than a high-grade animal, developed through the blind workings of nature, he is no more a creature in the moral and spiritual image of God than a dog or a cat! Thus by this theory one is robbed of his sense of responsibility to a personal God. A lack of feeling of responsibility accounts for much of the crime and suffering that have cursed this earth. The idea of "the survival of the fittest" and the struggle for survival underlie the doctrine that "might makes right," from which are born dictators and oppressors. Furthermore, if one believes that there are certain forces at work within him, as well as in the whole universe, that push him on to an inevitable destiny, he loses his sense of the need of a Saviour. The theory of evolution takes away the reality of sin and laughs at the blood atonement of Christ. It denies the Bible story of the fall of man and the introduction of sin into the world. Instead of the Bible teaching that men began at the top and then fell into sin and disgrace, and that the general history of the race has been characterized by rises and falls, the theory of evolution affirms that man began at the bottom and is ever ascending, through natural processes, to ultimate perfection. Thus the very foundation of the Christian system is swept away.

Consider, on the other hand, the benefits that come from believing that what the Bible says about man's origin, his fall, and his redemption is literally true. By such faith one is led to have a constant feeling of responsibility before God, to whom he must give account for every act. Purity of life is thus encouraged. Love for God leads to love for our fellow men and to the expression of it in devoted service. Faith in Christ and His sacrifice leads us to sacrifice willingly for the welfare of others.

My friends, I urge a general awakening on all such issues as the theory of evolution and modernism in every form. The more we study the evidences of the truth of the Bible, the more shall we see how overwhelming they are and how firm is the foundation of our faith. G. B. SHELBURNE

Men the Church does not want

THIS one deals with the kinds of men **not** needed in the church. This may be considered strange, but we hope, as we proceed, that it will become clearer.

Dictators

In the church of our Lord there was never provided a place for the dictator. He is, therefore, entirely out of place; there is no need for him.

On the other hand, in the church, there is a dire need for qualified rulers. We should appreciate the teaching that is being done in this respect and do our best to profit thereby. We do not want to be misunderstood when we employ the word dictator.

In the character of Diotrophes, the dictator is perfectly portrayed. No one reading the third epistle of John can but come to such a conclusion. Let us scrutinize him for a moment: We rest assured, do we not, that he was not an elder—a ruler that ruleth well. This man "loved to have the pre-eminence among them" (v.9). He was not willing to receive the Apostle and his retinue. He "prated against them with malicious words" (v.10). He was not content to be alone in not receiving "the brethren," but those who would receive them, he forbade. He even went so far as to "cast them out of the church"! Quite a man was this Diotrophes. We here see the earmarks of the dictator. We are agreed, I am sure, that this kind of a man is a detriment to the cause of the Man who died for him.

Lovers of this World

Demas was a man of this kind. When Paul wrote his second letter to Timothy, he declared, "For Demas hath forsaken me, having loved this present world" (4:10). Paul meant, no doubt, that Demas was effected by worldly allurements and let them segregate him from His Maker.

There is some to-do these days regarding what is worldly and what is not. That is good when it is done Christ-likely—it stimulates us to better things. We know that worldly things are directly adverse to spiritual things; that we are not to be conformed to this world and its ways (Rom. 12:2); that we are to keep ourselves unspotted from the world (James 1:27). Parenthetically, may I say that there is likely more involved here than immediately meets the eye. There is some consternation and no little disagreement as to what I may do, what I may not do; where I may go, where I may not go; what I may have in my home for entertainment and what I may not have. To these questions, I believe there is an answer; I believe there is a common ground for all Christians to approach and stand upon alike. I am an advocate of wholesome, unquestionable types of recreation. We must have some diversion from the toils that bind us here—so did Jesus before us. But, notice. He did not become worldly in so doing—so must we not!

I believe that here is our criterion, safe and logical, to use in determining the answer to our questions. We often sing "Where He leads me I will follow"; "He my great example is and pattern for me" and we often preach "In His Steps," or "Be Ye Followers of Me." If Christ would not go to a particular place; if He would not do a particular thing; if He would not have this or that in His house—then it is best for me, for us, to refrain. Your writer has this idea (and he could be wrong) that once we intelligently and fairly deal with this matter of worldliness in this way, we all will approach that common ground and in a phalanx strong and steadfast, constitute a bulwark, as it were, around the church of our Lord—a bulwark that Satan and all of his horde cannot impregnate. Let us think on this.

Lovers of Popularity

It was Saul, whom God elevated to the kingship of Israel, who gave heed to the voice of the people; he obeyed them rather than God (1 Sa. 15:24). God was not well pleased with this. It has been the voice of the people, contrary to the voice of God, that has inaugurated the various innovations that have caused so much grief to the watchmen on Zion's walls. When we, as preachers or otherwise, become lovers of popularity, we become as the gladiator without his weapon, as the runner with his fetters—useless in our endeavour.

Envious Men

There is no envy, lest it be rooted in the hearts of us mortals. The fruits of envy are confusion and every evil work (Jas. 3:16). God is no party to such. Confusion and evil works are detriments to the cause of Christ; therefore, envious men are not needed in the church of our Lord.

Self-Righteous Men

So were the Pharisees; they thanked God that they were better than other men (Luke 18:11). We are "not to think of self more highly than we ought to think" (Rom. 12:3); we are to "esteem others better than self" (Phil. 2:3). We must live the best life we can and know, but let us strive to remember that as long as we live, we are subject to mistakes and that we are never so perfect or so securely grounded that we cannot fall.

Conclusively, let us so live that when "ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, and the dust shall return to the earth as it was and the spirit shall return unto God who gave it," it can be said of us that the church is better for our having been numbered among her constituents.

—*Old Paths Advocate*

Pre-Millennial Absurdities

THE oddities which abound in pre-millennial literature and in the oral addresses of its advocates would, were it not for the realisation that those duped and deceived thereby will perish, supply us with an unceasing source of amusement. So accustomed are its writers and speakers to revel in matters of the most visionary and speculative type that views fanciful and fantastic are advanced as if they were the obvious and proper deductions of holy writ; and to reject such teaching on the ground that it is weird, unreal, and impossible, brings down upon one's head the wrathful charge of unbelief in the Bible itself.

Those of this school delight in declaring that the Scriptures mean just what they say; and to intimate that a passage might be figurative rather than literal stirs their antipathies to the boiling point. As an indication of the spell which the theory of pre-millennialism weaves over men otherwise acute and mentally alert, Dr. Harry Rimmer affords an excellent example. Most gospel preachers have profited by his books on apologetics, a series of books in defence of the Bible written in an inimitable style and, with some exceptions, dependable. In a small volume entitled *The Coming War and the Rise of Russia*, an incursion in the field of speculative interpretation, he deals at length with Ezekiel 38 and 39, a prophecy which he applies to a conflict yet to occur, the participants being, so he alleges, Israel on the one hand, and a confederation of states headed by Russia, Iran, some Balkan governments, portions of Africa and Armenia.

This war, he solemnly assures us, will be fought by Russia and her allies with wooden clubs!

If, in a day of massive artillery, planes able to fly non-stop around the earth and deliver their lethal loads at any point on the globe, and the atom-bomb, we are disposed to feel that wooden clubs appear to be a bit obsolete, the good doctor has what, to him undoubtedly, is an entirely satisfactory explanation. The Jews, so he avers, will have, by that time, devised a method by which power—energy—can be transmitted by broadcasting stations, precisely as sound and pictures are sent out to-day. Opposed by such an instrument in the hands of the Jews, of what value would a gun be seeing it would turn red-hot in one's hands? **Men in metal**

tanks would be annihilated as the machine itself turned to molten steel. To fight at all, the Russians will be forced to resort to instruments which are non-conductors of energy. What else, then, but wooden clubs? And so, an explanation of the weapons alluded to in the prophecy of Ezekiel! Whether we are able to accept the doctor's bald literalism or not, we can at least stand amazed at his imaginative ingenuity!

Some details of the prophecy Dr. Rimmer did not see fit to expound. So complete would be the rout of the confederation arrayed against Israel, seven months would be required on the part of all the people of the land to bury the bodies of the soldiers of the enemy fallen on the battlefield. The literal interpretation of this was too much even for such thorough-going pre-millennialists as Jamieson, Fausset, and Brown. In their comments on Ezekiel 39 they say: 'And all Israel were to take seven months in burying the dead! Supposing a million Israelites to bury each two corpses a day the aggregate buried in 180 working days of the seven months would be 360 millions of corpses (millions more than were slain in both world wars). Then the pestilential vapors from such masses of victims before they were all buried. What Israelite could live in such an atmosphere? . . . The gross carnality of the representation of God's dealings with His adversaries is inconsistent with Messianic times; it therefore requires a non-literal interpretation.' To which we add a fervent 'Amen!' The details of Ezekiel 39 are obviously figurative, and were fulfilled while Israel, as a nation, yet remained.

Another example of the inventive genius characteristic of the pre-millennialists is to be seen in their exegesis of Isaiah 66. It is there prophesied that 'it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah,' and Zechariah similarly declares that 'it shall be, that whoso of all the families of the earth goeth not unto Jerusalem to worship the King, Jehovah of hosts, upon them shall be no rain' (Isa. 66 : 23 ; Zech. 14 : 17). Persisting in their literalism, the pre-millennialists pretend to believe that the temple worship and its sacrifices will be restored, the Sabbath observed, and sacred pilgrimages be made on the occasion of the great feasts each year in the millennium to which they apply this passage.

On the assumption that these prophecies are to be taken literally, certain difficulties appear: (1) *All* families of the earth, however far diffused, must make the trips alluded to in this prophecy to Jerusalem. Those who live, for example, in Australia, many thousands of miles from Jerusalem, would have a considerable distance to come. It may be thought that any difficulty which would thus obtain could easily be resolved by the fact that the commercial jet plane will soon appear. It must be observed, however, that the passage says: 'And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord' (Isa. 66 : 20). Remember, please, all of this is literal; the Bible always means just what it says! The worshippers cannot utilise modern methods of conveyance; they can travel **only** in 'horses,' 'in chariots' (pulled by beasts of burden), 'in litters' (carried by men), and on 'mules' or other 'swift beasts.' Of course, it is barely possible that the planes might carry both the mules and the worshippers, but this, on the surface, appears a bit doubtful. (2) These mules of a millennium must undoubtedly be exceedingly swift, inasmuch as they must make the trip to Jerusalem and back every week. Particularly those mules which make the trip from Hawaii, America, and the South Pole. (3) The traffic problem would seem to be unparalleled by anything we know here, because 'all flesh' must arrive there in time to observe the Sabbath. There are approximately two thousand million

people, so we are informed, on the earth at the present time. We doubt that this number will be diminished any by the time the age ends. Two thousand million people in a literal Jerusalem would certainly provide more than merely a figurative traffic problem. And when to this is added the mules necessary to bring this number to the holy city, we must insist that things will be a bit crowded, literally, that is.

G. N. WOOD, in *Gospel Advocate*.

Twenty Objections to Infant Baptism

1. The Bible does not mention it.
2. The party must depend upon the testimony of others in after years. What is such obedience worth?
3. It robs the individual of the joy of personal obedience.
4. It is done in the name of the Father; but the Heavenly Father does not require it.
5. It is done in the name of the Son; but the Son never taught it.
6. It is done in the name of the Holy Spirit, but the Holy Spirit never authorised it. It is purely fiction.
7. It is practised not only without the will of the child, but often against its will.
8. Men say it comes in the room of circumcision; but the Bible does not teach it. Only male children could be circumcised.
9. Teaching must precede baptism; but infants cannot be taught (Matt. 28:19).
10. Preaching must precede baptism; but infants cannot hear preaching (Mark 16:15, 16).
11. Faith must precede baptism; but infants cannot exercise faith (Mark 16:15, 16; Heb. 11:5, 6).
12. Conviction of sin must precede baptism; but infants cannot experience this (Act 2:37, 38).
13. Repentance must precede baptism; but infants have not the power to repent, and are without sin (Acts 2:38).
14. Baptism must follow a confession of faith in Christ with all the heart; but infants cannot make such confession (Acts 8:36, 37).
15. Only such as gladly received the Word were baptised; but infants cannot thus receive God's Word (Acts 2:41).
16. Those who were baptised continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Infants can do none of these things (Acts 2:41, 42).
17. Infant baptism is sinful because it is without faith (Rom. 14:23).
18. Infants are already fit subjects for the kingdom of heaven, and baptism cannot improve their condition (Matt. 19:14).
19. Infant baptism originated in the idea that without it they would be lost. This is opposed to Bible teaching.
20. Infant baptism must be traced to Rome and not to Jerusalem.

Henry Ward Beecher frankly confessed that he had no Bible authority for practising infant baptism. He said it had been tried in the Church and found to be a good thing, even as men had tried the ox yoke and found it to be a good thing! I can but wish that all who practise infant baptism were as honest as Henry Ward Beecher.

God's Great Plan

THE Sun of Righteousness shall rise

With healing in His wing,
And all the nations of the earth
Shall bow to Him as King.

The reason why the nations rage,

The people imagine
A vain thing, they will not have
This Man to be their King.

But God chose Him and Him alone,
As soon as time began.

And though men think that they know
best

He'll bring to pass His plan.
For when in Eden Adam did
Omnipotence ignore,
God promised that the woman's seed
Should one day things restore.

So when in course of time He came

Of woman, not of man,
The restitution of all things
Began in God's great plan.
And through the years He's overruled
Whatever Kings might do.

And brought to nought their wisest
plans,

To see His own plan through.

Because they in rebellion are
Against God's Sovereign will
Men make their plans and things go
wrong,

And so they always will.
Until He come, the Prince of Peace
To take His power and reign
From pole to pole, from sea to sea,
And God is first again.

—E. BLUNDELL (Hereford).

SCRIPTURE READINGS

5—Hosea 14.	Luke 15. :1-18
12—Ecclesiastes 12.	" 16: 1-18.
19—1 Samuel 2:1-10.	" 16:19-31.
26—Psalm 103.	" 17: 1-19.

The Parable of the Lost Sheep (15:1-7).

Our readings this month include some of the best-known parables of our Lord. Let us earnestly consider them to learn for our own spiritual health, not pressing them to unnatural and unintended uses, but regarding their immediate objects first. Perhaps some words of Trench are in place here: 'He who will know the truth of God, must consider not what one Scripture says, but what all; and the silence of one passage must not be pleaded against the plain statements of innumerable other.' The three parables in the chapter are illuminated by the introduction in the first and second verses. The Pharisees and scribes are shocked by the familiarity of the Teacher with those they despise. We may plainly see the common factor in the parables—

they all teach that God rejoices in the restoration of sinners. In our first picture we see the Shepherd seeking the one lost wanderer, leaving the ninety and nine in the safe pastures. He seeks until he finds. He layeth it on his own shoulders to bring it back to safety. His joy is shared—it is so great. We suggest there is irony in the words 'just persons.' It is wonderful to think of our gracious God rejoicing with the heavenly hosts in this way—and it is just the truth.

The Parable of the Lost Coin (15:8-10).

—'Pieces of silver' are Greek drachmas value about 1/10, and might be worn around the head as an ornament. The sheep was one out of a hundred, the coin is one out of ten. With what diligence the woman seeks, leaving no corner out of sight. Again there is the sharing of the joy. It has been said we have here the unconscious sinner, if in the first parable we have the bewildered one. Some have compared the woman with the Church, and the candle the light of the gospel.

The Parable of the Lost Son (15:11-32).

—This is a much fuller story, and adds a finishing touch to present the Pharisees with a picture of themselves. We can but touch upon the main points in the story. Here is a good home with two sons and a good father. The younger is not satisfied to stay with and be under his father's care and authority. He must have his independence and see the world. The father gave him his portion (probably one third), and he then went right away to use it just as he liked. How often we hear folk say, 'I'll do what I like,' and how often that means doing wrong or folly. It did in this case, for 'riotous living' means sin—and living for our own pleasure is that. The time came when his folly bore fruit—'waste not want not' is a true proverb. Doubtless those who shared his pleasure left him to his fate. He sought help in the wrong place, and thus descended to the degradation (especially in Jewish eyes) of feeding swine. 'Under that discipline of love "he came to himself"—words of deep significance, saying as they do that to come to one's self, and to come to God, are one and the same thing' (Trench). The realisation of the truth and the remembrance of his father's house brought that indispensable repentance to the lost soul—without it we stay lost. Had he merely gone home to get food, it would not have been enough. He was contrite, recognising his complete unworthiness of any favour from his father. Then we have the scene of forgiveness and restoration—the manifestation of the love of God supremely manifested before His audience in Christ. Something they seemed incapable or unwilling to understand. One-third of the parable pictures the attitude of the 'righteous' brother, angry or jealous because the father welcomed

home the lost sinner. The 'shepherds of Israel' were failing in their duty to God in relation to this very attitude towards their erring brethren, though doubtless they had studied Ezekiel 34. The 'Good Shepherd' was then 'giving his life' and was about to lay it down for the sheep. This is a solemn lesson for those to-day who should be shepherding the flock.

The Parable of the Unjust Steward (16:1-8).—We note that there is a change in the audience—these are His disciples or followers—not limited to the twelve. The steward would have charge of all his lord's goods—like Joseph in the house of Potiphar. When notified of his dismissal, and supposedly before he was divested of all authority, he further defrauded his master by reducing the debts of those who owed goods, under his own signature, in order to make them his friends. In spite of the loss to which he had been thus subjected the master recognised his former steward's smart behaviour. That evil man showed much wisdom. Christians need to use more wisdom in handling their stewardship of property or money.

Lessons to both Disciples and Pharisees (16:9-18).—The lesson of the parable is twofold. It teaches us to act wisely with earthly possessions, and hows how foolish it is to put too much store upon them. We must give careful thought to our use of money. It can be so used as to promote heavenly prosperity, but unfaithfulness and injustice with it make us unfit for God's work. It must never be our object to amass wealth, because it becomes our master. Those listening Pharisees were both covetous and lustful, and they are rebuked accordingly for their sins, deepened by their derision of true teaching.

The Parable of the Rich Man and Lazarus (16:19-31).—The title 'parable' can hardly be applied to this story, which our Lord told to open up to the view of those set upon worldly things (though not as far as we know living luxurious lives—that might be attributed to the Sadducees, who were not present apparently) the future state. The substance of the story is the luxurious living of the rich man without any consideration of the commands of God or the conditions of his neighbour, and the helpless misery of Lazarus. Conditions are reversed by death as we view the souls of the departed in Hades (not Hell). But the final lesson is 'Give attention NOW to Moses and the Prophets—that is, the Scriptures.' Jesus was asked for a sign from heaven and many to-day ask for miracles, but if both classes of unbelievers attended to what is written, that

would serve the same purpose—but how often may the same truth be repeated—if they will not attend to the Word of God, nothing else would convince them. The resurrection of the Lord did not convince the obstinate.

Lessons for Disciples (17:1-10).—Doubtless the failure of the religious leaders to act up to their responsibilities led to the thought of liability to cause stumbling on the part of the common people. But one of us might think, speak or act so as to do this. There is of course a special responsibility with teachers (James 3:1). The seriousness of the matter could not be more plainly stated. To stay closely by the Word of God is the only safeguard. There is close connection with the attitude towards repentant sinners, the attitude of ready forgiveness, well illustrated by Paul in 2 Corinthians 2:6 and 7:8. We might err still more by failure to rebuke a brother. The apostles felt their need of full confidence in God to enable them to follow out these teachings of the Saviour—it is surely the same with us all. The Saviour then gave them good grounds for that confidence, and enforced by the parable of the Flowing Servant, the need of complete humility. The apostles were to have more power than they realised but they were not to be exalted thereby. Luther wrote: 'We sleep half our lives; we give God a tenth of our time; yet we think with our good works we can merit heaven. . . . Ah "Enter not into judgment with Thy servant, O Lord".' The servant might appear to be harshly treated by present standards, but it was a matter of everyday experience not so long ago.

Astonishing ingratitude (17:11-19).—In this incident we have another illustration of the contrast between teaching and behaviour of the Saviour and His religious enemies, and we might suppose all God's people to be so different from them. Let us examine ourselves, however, in the light of God's great love, and our prejudices. Have we not heard supposed Christians say, 'I cannot like so-and-so,' and even 'I treat other people as they treat me'—the opposites to Christian thought. Not one of us can realise unless greatly afflicted the forlorn condition of those ten lepers. Little wonder they stood afar off. But they did believe that here was one who had both love and power. He did not tell them they were healed but gave the instruction of God through Moses for inspection by the priest. Only the Samaritan turned back to give thanks, glorifying God. It would seem by the marginal note that the Saviour's words might well mean more than 'made thee whole,' seeing the man viewed God as the One to glorify as well

as expressing that gratitude to His servant. The other lepers were cleansed, and had their purely material satisfaction. Surely a great sorrow must have filled the Saviour's heart for the majority who missed the real meaning of their blessing. The material benefits which God showers upon humanity are accepted without thanks by the vast majority, and without any recognition of their obligations to the Giver.

R.B. SCOTT.

CORRESPONDENCE

An Appeal

The loyal brethren and sisters in Buckie who withdrew from the Co-operation digressives are urgently in need of a suitable hall to meet in. They now number forty-eight. They have procured a site, and started a building fund. They are very earnest and anxious to extend the Lord's Kingdom. They will greatly appreciate any financial help Churches and members can give.

All gifts to be sent to the treasurer, Bro. George Reid, Junr., 20 Sea View Road, Buckie, Banffshire, Scotland. We have great pleasure in publishing and supporting this appeal.

WALTER CROSTHWAITE
(Editor, S.S.)

Evangelist's Report

During the months of February, March and April, my efforts have been centred on the Church meeting in St. John's Masonic Hall, Fauldhouse. This Church dates back to the days of Bro. James Anderson, and indeed Brother Anderson made his home at Fauldhouse for many years.

However, times have changed among the miners of this area since those days of the stirring epics in the work of the Churches, and at present there is a far greater interest in material things than in the things of the spirit. It has long been recognised that the area is as difficult to work with the Gospel as any area that can be found.

A small group of brethren, however, have kept themselves together and at times in the most disheartening circumstances have kept house for the Lord. These brethren form the backbone of the Church here, just as similar brethren do all over the country. The meetings are not large, but have been very faithfully attended, and we are happy to record that a young lad of about fifteen years was immersed into Christ. Several brethren seem to have been stirred up and as a result the attendances at the meetings have been showing a marked improvement. This despite the absence of Brother Duncan Stewart, in Australia. Meetings were held each Lord's Day, but some considerable time was given to

visiting, and to distributing literature. We pray that the sowing of the seed will yet bring an abundant harvest, and I would appeal to brethren to pray for the work there as Brother Dougal follows up efforts during the month of May.

Commencing May 1st, I shall be working with the brethren in Buckie. We ask too for your prayers that this effort may be blessed by the Lord to the saving of precious souls.

In the service of the Master,
ANDREW GARDNER.

Notice

Cleveleys.—May we continue to remind Brethren of the Church meeting in Cleveleys. If you visit the north-west coast, do not make it a holiday from the Lord's work as well as from your daily work, but come and break bread with us. We meet at 10.30 a.m. in the Co-operative Hall, Beach Road, Cleveleys, and we hope also to start holding a Gospel meeting during the summer months. Remember that Cleveleys is served by a good tram service from both the Blackpool and Fleetwood districts, but that at least half-an-hour should be allowed for the journey as this service becomes busy in the holiday season. Also will any Brother who is willing to serve the Church please write a postcard to me at 77 Kelvin Road, Norbreck, Blackpool. Being numerically small, Brethren, may we have your support in furthering the Lord's work here.

ERIC WINTER.

An Ecclesiastical Error

ON READING the report of the Conference at Cleveleys, we were surprised and shocked to see that the 'evening meeting was ably presided over by Rev. Eric Winter.' How that ecclesiastical title got in we know not. We tender apologies to Bro. Winter and our readers for its appearance.

Our Lord absolutely forbid His followers to wear distinctive titles; 'Be not ye called rabbi; for one is your master, even Christ; and all ye are brethren' (Matt. 23:8). The only time reverend is found in the Bible is in Psalm 111:9: 'Holy and reverend in his name.'

Reverend is only applied to our Lord God, and how anyone professing to love, serve and reverence Him can wear one of His titles is altogether beyond us.

[I can imagine the surprise but not the shock the Editor speaks of in the above note. I doubt whether the mistake should be termed an ecclesiastical error—it was just an ordinary commonplace printer's mistake, with nothing sinister about it. Indistinct copy, misreading of operator in typesetting—who perhaps ought to have known better—and distraction maybe at the moment of reading and checking. As extenuating circumstances, the two weeks during which

the magazine was printed were perhaps the most distressing period from mis-haps of various kinds, in all the sixty years or so this writer has been in printing. My apologies to all whose susceptibilities were offended by the blunder.—

W. BARKER].

NEWS FROM THE CHURCHES

Bristol, Bedminster.—The Church Anniversary services were held on Saturday and Sunday, April 23rd and 24th. Bro. F. C. Day, of Birmingham, was the speaker for the occasion. He gave us some very inspiring addresses which will remain with us for many days. He also spoke to the Sunday School. We thank our brother for his willing services. A goodly company of brethren from the district gathered with us at tea and at the evening meeting on the Saturday. It was altogether a week-end of happy fellowship.

F. W. WELLS.

Capetown, Woodstock.—On the evening of March 29th, 1955, our children's Bible School Anniversary was convened (being the 17th year since its inauguration). No programme was arranged, but some volunteered to sing choruses, and recite Psalms, etc. Community singing commenced at about 8 p.m., and after the children had rendered their voluntary little programme, light refreshments were served. Then the children's prize books were distributed by the superintendent of the Bible School. There were, including the brethren, visitors and children, about one hundred present, for which we praise the Lord, and that the evening was well spent to the glory of God.

To make the evening brighter our young people kindly consented to sing a few hymns and anthems, conducted by our Bro. N. Flynn. Before the close of the evening the writer thanked the teachers and others for their willing co-operation in having made it possible for the success of the evening.

Finally, as those in the Master's service, we pray that others of like faith in lands near and far might continue to remain faithful, in word, deed and truth until Jesus comes.

T. HARTLE.

Fauldhouse.—The Church here has had the services of Bro. Andrew Gardiner, evangelist, for the months of February, March and April. We rejoice to report the baptism of George Sutherland, a lad in his 'teens, on April 14th. In addition, the Church has been encouraged and strengthened by our brother's zealous work. We can report better and more enthusiastic meetings than we have enjoyed for some time past.

C. WHITE.

Ilkeston.—We were delighted to receive into fellowship on Lord's Day, May 1st, our young brother, Geoffrey Winfield, son of Bro. and Sis. Leonard Winfield, of West Hallam. He was immersed into Christ on Wednesday, April 27th. Geoffrey has been brought up in the Lord's Day School, but is at present living far away from home. It is a joy to know that since leaving home and seeing more of the world, and also coming under some Christian influence, he has thought more about dedicating his life to God. We are so glad he came home for a brief period with that desire. We deeply regret he is isolated from regular fellowship with the Church, but we trust, through our prayers, he may be kept faithful to his Lord at all times.

We are also more than pleased to be having the fellowship of a brother and sister, formerly immersed, who have come to us from the Brethren—Bro. and Sis. Fred Webster. After some search, they were delighted to find us as a Church worshipping according to their conception of the New Testament Church and teaching and preaching accordingly. They enjoy immensely their fellowship with us. Our brother himself, as a student of the Word, has teaching and preaching ability, so that we shall look forward to some useful service from him.

S. JEPSON.

Leicester, Church Gate.—We rejoice in addition of one more to our number. Freda, daughter of Brother and Sister Fred Pearce, expressed her desire to obey the Lord in baptism. We have no baptistry of our own, but the brethren at Eastwood (Seymour Road) kindly arranged for the baptism to take place there on Lord's Day, May 1st. It was an inspiring service, and Bro. W. Steele, who was the speaker, made full use of the occasion. On Lord's Day morning, May 8th, Freda was welcomed into the Church by her uncle, Bro. Ernest Pearce. We pray that she may continue to grow in grace; and in the way of our Lord Jesus Christ.

S. HARBOTTLE.

Peterhead.—Since our last report we have been abundantly blessed. On Lord's Day, March 30th, two young brethren, David Wedderburn and Andrew Hay, obeyed the Gospel and were immersed to rise to walk in newness of life. Bro. Sammy Hunter, from Cullen, preached the Gospel. Then again on Lord's Day, May 1st, Sister Cathrine Slessor, Brothers Jack Stewart, Robert Miller, and Alex Strachan (Junr.) were buried with their Lord in baptism. The hall was packed full, approximately 170 being present.

Truly, brethren, we are experiencing very happy times. How good our Father has been to us. Witnessing so many young people coming forward to accept Jesus as their Saviour is filling our hearts with joy. To the older brethren here it has been proof that "if God be

our rejoicing we cannot forget our beloved brethren in England and Scotland who have prayed, visited, and helped in so many different ways to accomplish the task the Lord has set before us.

ALEXANDER STRACHAN.

Wigan, Albert Street, Newtown.—My word shall not return unto me void, it shall prosper in the thing whereto I sent it. Again we are proving this as we continue our Mission, started on April 9th, till the end of May. Previous to the coming of our Bro. Winstanley, much work was put in distributing Revivals, and giving personal invitations; and our efforts have been rewarded by good meetings each week-end, over one hundred being present Saturdays and Sundays, and about twenty non-members; at our week-night meeting about fifty to seventy. Bro. Albert, as he is known best, has put forth the Word with power and conviction, and once more we have the joy of recording four additions to the Master's Kingdom—Sir. Irene Naylor and Bro. Stanley Whitton, two who have come through the Bible School, and whose parents are active in the Church, deciding to follow Jesus in the way of His appointing. At a later meeting we had the joy of seeing John Connor, who has seen our meetings advertised and after coming three times expressed a desire to be baptised.

During our consideration of this effort, we decided to have a week-end Gospel meeting at Pemberton, a place about two miles from town. The Brethren hired the Albion Studio dance hall for Wednesday evening. We had nearly two hundred present and later two hundred and fifty, and had the joy of seeing Sis. Connor, the mother of the young man, come boldly to the front and desire to follow Jesus. It was a wonderful gathering, as over half must have been non-members. We pray for further blessings, and sincerely thank all the district Churches and Blackburn for putting off meetings to help and support us. Brethren, pray for us.

W. SMITH.

OBITUARY

East Kirkby, Beulah Road.—It is with deep regret that we have to report the passing of our beloved Sister, Martha Oldroyd, on Wednesday, May 4th, at the age of 73 years. Our Sister joined the Church about six years ago, and her manner of life since that glad time has been one of quiet faithfulness and example. It was her joy to be present at the Lord's table and travelled six miles each Lord's Day to come and remember her Lord. Her passing is deeply mourned by those near to her, and by all her brethren and sisters in Christ. But we with us, who can be against us.' In all

have that quiet assurance that when the trumpet sounds she will awake and be for ever with her Lord. Bro. W. B. Jepson conducted the services both in the home of our Sister Daykin, and at the grave-side at Mansfield Woodhouse.

T. WOODHOUSE.

Beulah Road, East Kirkby.—The Church meeting here has suffered the loss of one of its oldest members in the person of Sister Martha Oldroyd, aged seventy-three years, who after about four months illness departed this life on May 4th. In her advanced age, she learned the way of the Lord more perfectly, and gave her heart in full surrender to the Lord over six years ago. Since then she has loyally and consistently followed in her Master's steps. A widow for some years, she lived with her sister who also is a widow and a member of the Church. Their home was at Mansfield Woodhouse, some eight miles from the meeting house, but she was most regular in her attendance, around the Lord's Table, and also at the mid-week Bible Study meeting, when health permitted. A most devout person, and one who truly loved her Lord, and was loved by the whole Church.

Her mortal remains, after a service in the home, conducted by the writer, were carried by four brethren and laid to rest in the cemetery at Mansfield Woodhouse. 'He giveth his beloved sleep.'

Our sympathy goes out to her sister, still remaining with us, and to the rest of the family residing in Yorkshire. May their consolation and hope rest in Him 'Until he comes.'

W. B. JEPSON.

Ilkeston.—We have recently lost our oldest member in the person of our Sister Mary Bradley, widow of our late Bro. William Bradley, who departed this life on Tuesday, April 5th last, aged eighty-three. For some time she has been quite unable to meet with the Church through physical disablement and sickness, and in recent years has been a great sufferer. She was immersed into Christ on December 14th, 1888. Three sons and a daughter are also members of the Church, Bro. William, the eldest, being an active member of the Church at Doncaster. Our sincere desire is that the other three might renew their fellowship with the Church. We extend to them and a granddaughter our sister brought up, together with our Bro. George Gregory and Sister Patience Keightley, only surviving brother and sister, and all other members of the family, our Christian love and sympathy in their loss. May they find comfort in the knowledge that their dear one is out of all her suffering and pain and awaits the glorious resurrection morning. Bro. Fred Gregory officiated at the funeral which was on Saturday, April 9th last, when our sister's mortal remains were laid to rest in the Ilkeston cemetery. 'Till the day breaks and the shadows flee away.'

S. JEPSON.

COMING EVENTS.

Aylesbury. Guide Hall, Beaconsfield Road, off Queens Park, High Street. Special Mission with Bro. Weldon Bennett, Frankfurt, Germany. Weekdays, June 11th, 14th, 15th, 16th, 18th, 21st, 22nd, 23rd, 25th, at 7.30 p.m. Lord's Days, 12th, 19th, 26th, at 6.30 p.m.

Rally of brethren from various parts, Saturday, June 18th, 3 p.m. Open Forum; 5 p.m. Tea; 7 p.m., Bro. Weldon Bennett. Visitors welcomed. Write W. J. Cole, 13 Coronation Villas, Aylesbury, Bucks., for information, accommodation, etc.

Albert Street, **Newtown**, proposed Week-end Rally, Saturday, Sunday and Monday, July 30th and 31st and August 1st. Meetings afternoon, Devotional and a Forum; evenings, Gospel meetings, two speakers.

Names and speakers and times of meetings next month; a very hearty invitation is given to all to spend the week-end with us. Book the dates.

W. SMITH.

Albert Street, Newtown, Wigan.—Week-end Rally, Saturday and Sunday, July 30th and 31st. Chairman, Bro. P. Partington (of Hindley).

Saturday afternoon, 2 to 3 p.m., devotional service. Speaker, Bro. G. Lodge (of Batley); 3.15 to 4.15, a forum (Bren. A. E. Winstanley, G. Lodge, P. Partington and A. Marsden). Tea at 4.30. United Gospel Meeting at 7 p.m. Speakers, Bren. A. Marsden and A. E. Winstanley.

Lord's Day services: 10.30, Breaking of Bread, exhortation by Br. G. Lodge; 2.15, Bible School; 6 p.m., Gospel Meeting (speaker, Bro. G. Lodge); 8 p.m., United Gospel Meeting of all district Churches (speaker, Bro. A. E. Winstanley, of Tunbridge Wells).

We cordially invite all members and friends to support up in this effort. Hospitality will be found for all who desire to stay over the week-end. Come and enjoy this fellowship with us. All coming for the week-end please write: Mr. James Barker, 33 Kimberley Street, Park Road, Wigan.

COMING EVENTS.

Peterhead.—On Saturday, July 30th, at 2.30 in South U.F. Church Hall, a rally will be held. Bro. W. Crosthwaite has kindly consented to be with us (p.v.). Any brethren wishing to attend, please notify secretary so that hospitality can be arranged.—A. Strachan (Secretary), 94 Balmoor Terrace, Peterhead.

GREAT YARMOUTH FISHING SEASON, 1955.**Preliminary Notice.**

Our fisher brethren from the North of Scotland have arranged to have their rally in Great Yarmouth on Saturday, October 22nd, 1955. Bro. D. Dougall is being released by the Slamannan district so that he may give his services for this mission during the herring season.

Brethren are urged to try to fit in a week's holiday during the period of the mission. It is expected that it will be possible to secure accommodation at fairly reasonable terms for the week-end of the rally or longer.

IS BILLY GRAHAM A FALSE TEACHER?

Leaflets bearing this title (several thousand in number) are available to any Churches who would put them to good use. Please write for supplies to: S. K. Grayson, 2914 Woodlawn Drive, Nashville, 12, Tennessee, U.S.A.

East Kirkby (Beulah Road).—Change of Secretary. For the time being, correspondence should be sent to the following address: 'Jesmond,' 8 Shoulder of Mutton Hill, East Kirkby, Notts.—T. Woodhouse, Acting Secretary.

WEDDING

On March 26th, 1955, Sister Betty Longden to Bro. John Dodsley, at the Christians' Meeting House, Beulah Road, East Kirkby. Bro. David Dougall officiating.

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

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