

The SCRIPTURE STANDARD

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

VOL. 24. No. 4

APRIL, 1958

Training for Service

WE take the title of our article from a book published many years ago by an American brother, Herbert Moninger: a book which has been widely used in the churches and by individual brethren in doing that which its title states—training for service. It is not about the book, however, but about its subject that we wish to write.

Sometimes we hear the cry that to bring the church abreast with modern needs and times we must have "an educated ministry." By that is meant, of course, that the clergy who occupy the pulpits and are in charge of churches must be men—and sometimes, these days, women!—of wide and liberal education. Such education not necessarily in moral, theological and spiritual matters, but in politics, citizenship, finance, philosophy, psychology, psychiatry, literature, science and secular education.

In our view, what is needed far more than "an educated ministry" is an educated congregation—educated not so much in the knowledge of this world as in the things of the Spirit of God, "the things that remain," that are true in time and eternity, and that cannot be altered to suit every latest theory and invention of man.

Ministry of all

In many of the religious denominations one man—"the minister"—is responsible for the teaching of his congregation, the preaching of sermons, the christening, confirming, marrying and burying of his flock. He undertakes for them from the cradle to the grave. He is the trained professional at the job, and his congregation is content to leave all such matters with him. It is regarded as being out of the province of the rank and file in the pews to presume to inquire too closely into reasons why such and such things are taught and practised in their denomination. And it is not only in the Roman Catholic Church that the Bible is regarded as a book which can be understood and explained only by the clergy. If many more good, loyal and zealous religious people would dare to "examine the scriptures, whether these things were so" we should see the church of the New Testament not as an interesting phenomenon, but as a virile spiritual nation with a triumphant message, turning "the world upside down," or rather right side up, as did the Christians of the first days of the church.

If, then, it is true that an educated congregation is essential among churches claiming to be Christian, it is vastly more true in the church of Christ. We are regarded as not having ministers. Sometimes we ourselves contribute to this idea by statements, and even proud claims, that we do not have ministers. In such statements we concede the popular and denominational idea of the ministry as being exercised only by specially trained men in a special vocation or "calling."

The New Testament has no such conception, nor should we have. True, the church of Christ *has not* a ministry: it is a ministry—the whole body. Every member of the body of Christ, whatever his work in the church and however mean it may be regarded, is a minister and part of the ministry of the church. He is to "be ready always to give an answer to every man that asketh a reason concerning the hope" within him.

Every man is to be, so far as his abilities fit him, a teacher of the faith of Christ, a soul-winner able to point seekers to the Saviour, and able to give reasons why for the teaching and practices of the church of Christ, and why we do not other things commonly accepted as part of Christian service and worship.

Full-time Ministry

When we examine ourselves we are not guiltless in this common attitude to the ministry and service. Is it not true that we regard an annual or twice-annual "mission" in a congregation, with a full-time evangelist to preach the gospel, as the limit to which any assembly can be expected to go in soul-winning and extending the Kingdom of God? In many cases do we not tend to mark time for the rest of the year, satisfied simply to carry on until the time of the "special mission" comes along? Or at best, do we not often treat the ordinary day-to-day service and activities of the church as preparation for, a working up to, the "real" and "serious" campaign when the "mission" takes place? In all these are we not unconsciously contributing to the idea that when we have a full-time evangelist with us, who will do all the preaching and give all the teaching, we can expect things to happen which otherwise we have no hopes of taking place? In other words, we look for the evangelist to do that which we have failed to accomplish. Or perhaps we do not regard it as possible for or expected of us to bring about results which it is the function of the full-time evangelist to work for and attain. We expect of a preacher what we do not expect of ourselves. This is to place too much stress upon and hope in full-time evangelists. Much of the confused situation among us regarding *methods* of evangelism would not have arisen had we not placed too much importance upon spreading the gospel through brethren whose whole time is devoted to that cause. We have overstressed evangelism by the few, and largely ignored evangelism by the many—or even by all—in the church.

All this brings us back to the absolute necessity of every member training for service in the church and the world. The Association of Churches of Christ would not be in the compromised situation in which it now finds itself—as a self-designated denomination, identified with all kinds of teaching and practices which mock the claim to the name Churches of Christ—if the individual members had been reared in the glory of the cause for restoration of New Testament Christianity. A generation grew up without knowledge of, and therefore without love and zeal for, New Testament Christianity. Thus they became easy prey to the specious pleas and advances made for recognition by the religious denominations.

Training is vital

We must not make the same mistakes. The surest way to avoid them is to teach of, train in and live a New Testament Christ. This is the work and privilege of elders in the churches. True, in all too few cases do scriptural elders oversee the congregations. We must give ourselves to this essential in the church's existence and well-being. Train young men in the desire and willingness to serve the Lord Christ in this noble capacity. Where no appointed eldership exists let the older and more experienced brethren give themselves to prayer, the ministry of the word, and to teaching others also.

In this article we stress especially the last-mentioned ministry—training for service. We need more classes under the guidance of consecrated lovers of the Bible, in which younger brethren are taught that word and how to apply it in the service of the church of the Lord and in daily holy living. Training classes in the church are widely regarded as having had their day and as serving no purpose. But speak to older brethren who have been, and are, under God, mighty blessings in His church. Almost all will tell you that the grounding they received in the church and the gospel came in training classes, under such brethren as Alexander Brown, Lancelot Oliver and John McCartney. And how many brethren today can testify to the help and encouragement and guidance they have received from Walter Crosthwaite, James Wardrop and John Scouller?

Restore or commence the training class in every church, where possible. Where not possible, let district churches combine in this work. Where neither of these alternatives is practicable, let two or three brethren gather for study of and enlightenment upon the word of God. And assuredly "God will give the increase." "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

EDITOR.

Churches of Christ

Their History and Witness

IN the March issue of "Vision and Venture," a leaflet issued by the publishing committee of the "Co-operation," the following statements appear: "Churches of Christ, seeking unity of all Christians met in conference for the first time in 1842. Since that time there has been a steady, if slow, growth, until the general decline in 'church-going' which followed the chaos of the war of 1914-18." "In 1920, the Churches of Christ in Great Britain established their first Theological College . . ."

I trust the significance of these statements will not be lost on the brethren. Whether we should regard the setting up of this institution as a symptom of the

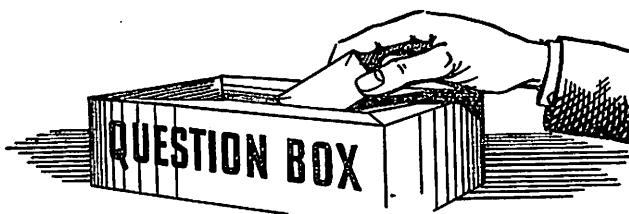
decline of the church at that time, and as the figurehead of the increasing fall away since then, may be safely determined from the given facts.

The matter is doubly clear, however, when the writer says: "The Church of Christ (Disciples) have rejoiced in the growing strength of the 'ecumenical movement' now finding expression in the 'World Council of Churches.' They realise that 'Church' traditions which have been held for many years, are not to be relinquished lightly, and they have shared with other 'churches' in the task of defining their own witness'".

It would seem that the work commenced in 1920 has brought the 'Co-operation' to the sorry condition when it is no longer appreciated that affiliation with the World Council of Churches is an alliance with the very elements which they avowedly seek to avoid. When they openly declare that the traditions of men may not be lightly set aside even in the face of the Word of God, their position in such a body as advocates of primitive Christianity is farcical in the extreme.

The early Christians regarded divisions in the church with horror, and so do we, but we should be careful to determine what the church is and what it is not; and it is a self-evident fact that unity in the true church will never be attained by pandering to the whims and compromising with the doctrines and traditions of men who 'obey not the gospel of our Lord Jesus Christ' (2 Thess. 7:8; 3:14). Until these men repent we have nothing in common with them. If the gospel is not sufficient to bring them to repentance, no other means will have any effect. "Wherefore, come ye out from among them and be ye separate," saith the Lord, "and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:17).

JOHN M. WOOD.



CONDUCTED BY
L. CHANNING

Send your questions
direct to L. Channing,
9 Ripon Street,
Aylesbury, Bucks

Q. We know that the Lord's money is to be used for the Lord's work. However, there is often great difficulty in deciding just what the Lord's work involves. Can we use the Lord's money for such things as children's Bible school prizes, flowers for the sick, and to provide refreshments after meetings?

A. It is the responsibility of the local church, and particularly the elders, to see that the money entrusted to it is rightly and wisely used in the Lord's service. The New Testament gives some examples of how that money can be used: for the relief of the needy (compare Acts 2:44-45 with 4:34-35; 11:28-30; 1 Cor. 16:1-3; 1 Tim. 5:9-10, 16); for the support of preachers of the gospel (1 Cor. 9:1-14; Phil. 4:15-16); and for the support of elders, if needs be (1 Tim. 5:17-18). But we cannot expect the New Testament to cover every possible contingency, seeing that these vary according to local circumstances. Only the local church, therefore, can decide in such matters.

In regard to the examples mentioned by the questioner, certainly taking flowers to the sick comes within the church's obligation to do all it can to bring comfort and joy to the afflicted. The Bible school for children can be regarded as a legitimate part of the teaching programme of the church. If at the end of the year it is decided to give small rewards to the children for their attendance and industry, providing it is kept within proper limits this writer can see no scriptural objection. As far as providing light refreshments after gospel meetings is concerned, this again is a matter for the local church to decide. We do, however, believe that there are better methods, such as inviting visitors home, where they can be talked to in a much more informal atmosphere. Fellowship luncheons or teas are better, too, in which each family present has brought along something for the meal.

Some churches set up separate funds in order to take care of activities about which there may be some doubt. There is no harm in a church setting aside part of its income for a specific purpose (see 1 Cor. 16:1-3). But to do so in order to avoid the church's responsibility in such matters, is not only wrong, but it does not escape the difficulty, for the Lord's money is still involved. Asking individual brethren

ren to pay for these things does not help either, for the church is still responsible. All it is doing is taking the amount involved from part of the source of its income, instead of waiting until it has become part of the church funds.

The general principles are then, firstly, that a church can use the money entrusted to it for anything that comes within the scope of church work and that does not contravene New Testament teaching. Secondly, that anything the church so undertakes it should be prepared to pay for. Thirdly, that if it be considered unlawful to use church funds to finance a particular undertaking, then it is unlawful for a church to embark upon the undertaking at all (" . . . for whatsoever is not of faith is sin." (Rom. 14 : 23).

Q. Is it scriptural to take the Bread and the Wine to those that are sick, when it is genuinely impossible for them to attend the Breaking of Bread service?

We have regularly taken the emblems to sick brethren without giving the act much thought. Would it be wise to cease this practice? What effect would it have on our sick brethren? Are they exempt from partaking on the grounds that they are unable to assemble with the congregation?

These two questions sent in by two different correspondents are difficult to answer, in that they refer to a matter on which we have no direct guidance from the scriptures, neither by command nor by example. We can only answer them in the light of general principles.

The celebration of the Lord's Supper is presented to us in the scriptures as a corporate act. This must necessarily be the case since it is a communion, not only with the Lord, but with our brethren in Christ (see 1 Cor. 11:17-34, especially verses 20-21, 29 and 33. Note verse 29, where " . . . the Lord's body," refers to the church, and not as verse 27, where the physical body of the Lord is in view).

The Corinthians were meeting in separate groups because of strife in the church. However, the general principle still holds good, that we ought to " . . . tarry one for another." This is why a second celebration of the Lord's Supper on the Lord's Day, as practised by some churches is best avoided, for by many it is used as an excuse, either not to trouble to try and change their circumstances so as to meet with the main body of the congregation, or simply that they do not want to exert themselves to do so. So often the result is that one main party meets Lord's Day morning, and another smaller party habitually meets in the evening, "but never the twain shall meet." We should not be bound by convention, but whenever it is convenient for most of the congregation to meet together, whatever time on the Lord's Day, then it should do so, and the rest do everything in their power to be there.

However, with a sick person the case is different. Here there may be a desire to meet with the congregation, but a genuine inability to do so, and perhaps over a long period. Although that person should realise that the Lord never requires of anyone that which it is impossible for him to fulfil, yet celebrating the Lord's Supper can be to him a source of much needed spiritual uplift and blessing. Therefore, seeing that there does not seem sufficient scriptural reasons to forbid it, the church ought to do its best to meet the wishes of the person concerned. Great caution, however, is needed, lest the practice degenerate into a mere hawking around of the emblems. If practised at all it should only be done where the incapacity of the sick person is likely to extend over a long period, and where there is no other way for him to assemble with his brethren.

Decision

WHEN we think of decision we mean a resolve to do something, to settle something, a definite conclusion. Joshua was quite definite when he said to Israel, "Choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord." He had made up his mind, with that of his household (Joshua 24:15).

Let us review the scene in Pilate's hall when the Jewish Council, priests and multitudes of Jews had made accusations against Jesus of Nazareth at His trial. Judas, who had betrayed Him, we find repenting, having made up his mind to bring back the thirty pieces of silver to the chief priests and elders. He says "I have sinned in that I have betrayed the innocent blood." The chief priests replied, "What is that to us?" The bringing back of the money to them availed nothing. Their mind was made up; the decision was definite and settled to have Jesus crucified.

In Matthew 27:22 Pilate asks this question: "What shall I do then with Jesus, which is called Christ? They say unto him let him [Jesus] be crucified!" Their decision was made. Their reaction to Pilate's question causes Pilate also to make

a decision, thus: "When Pilate saw that he could prevail nothing [or persuade the Jews to change their decision] but rather that a tumult was made, he took water and washed his hands before the multitude saying, I am innocent of the blood of this just person: see ye to it."

Joseph of Arimathaea, a rich man, also took a decision that after the death of Jesus on Calvary he would go to Pilate to ask for the body of Jesus. In so doing he expressed his love and last tribute to His blessed Master.

Three thousand on the day of Pentecost (Acts 2:37) also made up their minds, took their decision, after it had been made clear to them that the One they had crucified and rejected was their Messiah. They responded immediately: "Men and brethren, what shall we do?" They were told by Peter to repent and be baptised everyone of you—in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." There was no hesitation about it, no questioning; they made their decision and obeyed.

The Eunuch in Acts 8:35-39, after Philip had clearly opened up his understanding of the scriptures, without hesitation takes the decision to be baptised. So we could go on giving examples of characters who made a definite decision—some to remorse or sad regret, others reaping the blessing due to them because of making the right decision.

If men and women in ordinary walks of life are eagerly willing and prepared to make decisions towards material rewards, why does it seem so hard for them to decide, on hearing the gospel, to believe and obey it?

Agrippa (Acts 26:28) had not the courage of his convictions. Felix (Acts 24:25) "When I have a convenient reason, I will call for thee" made his decision to put this matter off.

Friend, what is your decision about Jesus Christ? For Christ or against Him? "What then will you do with him that is called Christ?"

T. W. HARTLE.

SCRIPTURE READINGS

APRIL, 1958.

6—Jeremiah 38:14-28. John 16:16-33.

13—Deuteronomy 4:1-14. John 17.

20—Psalm 41. John 18:1-11.

27—1 Kings 22:8-28. John 18:12-27.

THE LORD'S PRAYER

The most terrible shock to the disciples was now imminent. They had lived for about three years and a half with the most wonderful, the wisest and the noblest of men in a sort of pilgrims' progress of astonishing signs, lovely deeds and unimpeachable teaching. They had not assimilated the most elementary and fundamental teachings, or the plainest prophecies of what they must now experience.

Hence the Saviour's great effort recorded in these chapters of John's gospel (and John was there, and passed through it all) to encourage and to warn them. Hence, too, His exhortation, "Let not your heart be troubled" (14:1 and 27). Then His plain rebuke "DO ye now believe" (16:31), and the assurance that, in spite of all appearances to the contrary, "I have overcome the world" (16:33).

Finally comes the Saviour's prayer. It is first for Himself. "Glorify Thy Son." Thinking and speaking of the hour now

coming close upon Him, He said "Now is my soul troubled. . . . Father save me from this hour." (12:27). The voice from heaven then said, "I have both glorified it [My Name], and will glorify it again" (12:28). So the prayer was already being answered by the life and love of the Son. The coming and the life of Jesus upon earth were, and are now, glorifying the Father. That wondrous life of complete self-abnegation and implicit obedience to the Father was glorifying the Son—and still is. There is complete harmony and inter-dependence here.

Obedience can be merely the subservience of the weak to the strong, or bowing to the inevitable, but true obedience involves the will. It was the work of Christ on earth to do the Father's will, and that obedience glorifies the Father by presenting Him to the whole human race—"all flesh" (17:2).

The purpose is to give eternal life, and the means is the recognition of the true God—the Father—and of the Christ—the Son. This is certainly something more than mere knowledge; it is giving to Father and Son the honour and the submission which are due. That brings human beings into harmony and peace with the Godhead, which of course must issue in eternal life—partaking of the divine nature (2 Peter 1:4). The prayer is "I Thee glorify on earth: Thou Me glorify in heaven."

Paul expresses the same thought—"He that descended is the same also that ascended far above all the heavens . . ." (Eph. 4:10). The complete humiliation resulted in the complete enthronement (see Phil. 2:6-11).

The second part of the prayer (6-19) is for His apostles. While Jesus manifested God to the whole people of Israel by His sojourn amongst them and by His work, in a special sense the manifestation was exclusively to the apostles. The words of Jesus and the question of Judas (not Iscariot) (14:21 and 22) illustrate this point. A close relationship is only possible where there is obedience and love. All are in God's hands—in His providence the disciples came to Jesus and by their own will and choice followed Him. He chose them (Luke 6:13). They clung to Him in spite of so many "hard sayings" (John 6:60), disappointments and opposition by authority, right up to this critical point. Their faith and obedience stood fast—except Judas Iscariot's. They had kept His word. Note the qualification "they have believed that Thou hast sent me."

How urgent was the need of the apostles, seeing that Jesus was leaving them. Parents leaving their children, or sending them out into the world may perhaps realise the Saviour's feelings. The apostles must keep within the authority and orbit of the Father, be identified with Him, or they lose that identity, but to stay there they must remain together, united.

This unity is not simply union. It is identity of life and purpose, arising from identity of personality in the case of Father and Son. All who have fully accepted Christ as Lord must be spiritually united, and that should of course be obvious by likeness in character and action. There is a sense in which this prayer has been always fulfilled, but we cannot see the world at present believing on this account, except in the limited sense that where sincere Christians are seen to be at one with each other, people around know and feel the divine influence. However, this portion of the prayer was fulfilled in the apostolic age with truly remarkable results. The unity of the New Testament is testimony to this also, and obviously the same unity can only be restored by adherence to its faith and order. May we be guided by its sacred pages into a clearer apprehension of the need, and a closer walk with God.

The remaining portion of the prayer (20-26) looks forward to future times when the apostles have fulfilled their mission. Those who have received the apostolic word and have believed it in the same way as the apostles themselves

accepted the personal testimony of Jesus during His earthly life, and by inspiration of the Holy Spirit, must be united in the same way as the apostolic band. The glory of Christ is shown in the word which gives us His thoughts and tells His acts. The assimilation of these by individual Christians results in complete harmony if it is full and sincere. How far we are from this condition which is our Saviour's desire and purpose! "The divisions and animosities of Christians are a perpetual stumbling block to the world," writes a commentator. Indeed we all know this is true from personal experience, and, while the animosities due to sectarian divisions have, we think, lessened in recent years, this seems to have been brought about by willingness to overlook the teachings of the apostles, rather than getting closer to them.

Glory and the cross would seem to be diametrically opposed, and yet it was to enable sinful man to enjoy divine glory that Jesus was sent by the Father. The world may be led to believe (21), know or recognise (23) that this is so, and thus that God loves men (23), through unity and harmony among believers. A demonstration of human love is needed to prove divine love.

R. B. SCOTT.

CORRESPONDENCE

Dear Brethren at S.S.,

I appreciate receiving *Scripture Standard* very much. It means a lot to me and I really enjoy having news of the Lord's work in the British Isles, etc. You brethren are to be commended for the efforts you are making. We love you for your work and pray God for you.

Perhaps you know that the World's Fair is being held in Brussels, Belgium, from April to September, 1958. We here in Belgium hope, D.V., to hand out bills to visitors to the Fair, and we'd like to duplicate a list of "contacts" for all the congregations meeting in the British Isles and the Commonwealth, that is, address of meeting-place, hours of services, and a person that can be contacted or their telephone number. Some 30 to 50 million people are expected to attend, so we feel it will be a good opportunity to put people in touch with the church all over the world. If you can furnish me with this list of addresses I'll do my best to distribute it to all that inquire.

Another thought also—perhaps British brethren will be over during the Fair. If they would like to get in touch with the church here are our addresses:

J. L. Roberts, 48 Quai de Longdoz, Liège, Belgium. Tel. Liège 43.99.00. Meeting-place, 236 Rue St. Leonard, Liège. Sunday 10.30 and 19.30. Wednesday 19.30.

Hilton Terry, 14 Rue Rouen Bovie, Bruxelles III. Tel. 34.44.32. Meeting-place 93 Rue du Trône, Ixelles. Sunday 10.30 and 18 hours. Thursday, 20 hours.

S. F. Timmerman, 2 Rue des Déportés, Verviers. Tel. 117.14. Meeting-place same address. Sunday 10 and 20 hours. Wednesday 20 hours.

J. LEE ROBERTS.

Dear Brother Editor,

May I answer two questions many brethren are asking about the proposed Summer Camp?

First, it is NOT restricted to members of the Body of Christ. Some of our young brethren have already informed us that they will bring with them others who are not yet Christians. We believe this may well be a means of the saving of some.

Second, whilst the camp is being organised in response to requests from young brethren, it is NOT solely for their benefit. A number of married couples, some with families, have written to say they are coming. This in addition to an encouraging number of letters from teenagers.

During the camp (July 26th to August 4th) some special services will be held in Tunbridge Wells. A circular letter will later be sent to all who write and enquire from me.

A. E. WINSTANLEY, 43a Church Road, Tunbridge Wells, Kent.

NEWS FROM THE CHURCHES

Ilkeston.—We are pleased to report the immersion of Walter Thomas Swann and his wife, Constance, on the 23rd February. They had been attending our gospel services for some time. We have just concluded a three-days' mission with Bro. Alex. Allen, of Blackburn, March 8th to 10th. Bro. Allen laboured hard to

bring others into the fold. We hope and pray some may yet come. We tender our warmest thanks to brethren who came in good numbers from Eastwood, East Kirkby, Loughborough, Leicester and Birmingham to support us and particularly to Bro. Allen for his arduous and faithful labours. Also may we say thank you to the many who have remembered us in prayer.

S. JEPSON.

Kentish Town.—The church here rejoiced to witness the good confession and baptism of three young folk on Lord's Day, February 16th: Barbara Wilkinson, Isabel Scott and John Scott. We pray they may prove faithful Christians.

R. B. SCOTT.

Loughborough.—On Saturday, February 23rd, a rally was held, when Bro. A. E. Winstanley paid his first visit to the Church. A good company assembled, and a rich, spiritual time was experienced.

E.H.

Morley.—Snow invariably falls during the Morley anniversary celebrations. This year was no exception. During the Saturday meeting snow began to fall, and by the following Lord's Day the ground was thickly carpeted. This did not, however, keep the brethren from Ilkeston, Eastwood, Kirkby-in-Ashfield, Doncaster, Hindley and Yorkshire Churches from supporting us.

The speakers, brethren Leonard Morgan and John Pritt, gave inspiring addresses. Bro. Harold Baines was chairman.

On the Lord's Day, Bro. Pritt exhorted the Church around the Lord's Table. Bro. Morgan preached the Gospel at the evening meeting. We had three additions to report during the Church year. To God be all the praise.

FRED SUGDEN.

Northern Rhodesia: Ford Jameson.—Bro. Clayton Nyanjagha writes that two obeyed their Lord in baptism during February.

Tunbridge Wells, 5 Mount Ephraim Road—On Lord's Day, 2nd March, Sister Drawbridge was welcomed to the church here. Already a baptised believer, and in full accord with the teaching of the New Testament, our sister asked to be identified with the congregation. We give thanks to God.

A. E. WINSTANLEY.

Woodstock, Cape Town.—Bro. Lotters and his family, who started the work at Simonstown in 1956, are making new contacts amongst people at a little place named Noordhoek, a few miles from Simonstown. Then Bro. Lotters spent his annual leave, with his family, on a trip into the country, Riversdale. We admire the zeal and determination of these brethren to have utilised their holiday to the glory of God. Preaching on the way up, they made friends with many people and were invited to return at a future date.

On 2nd February we witnessed a woman baptised into Christ. She was a contact I had made during my visits to various people, and by continuous cottage meetings convened in her home.

T. W. HARTLE.

OBITUARY

Bathgate.—The Church at Bathgate has been bereaved by the death of Bro. Charles Fleming, treasurer of the Church. He was a member of the Church for many years, but owing to ill-health could not attend for a time; but he did what he could.

H. HOUSTON.

Hindley.—It is with deep sorrow we record the passing of our dearly beloved brother in Christ, Joseph Kelly, at the age of 87. Our brother obeyed the Gospel less than four years ago, but his consistency has been remarkable for one so old in years. The Lord's Day before his passing he attended the Prayer Meeting, the Breaking of Bread, the Bible Class, and the Gospel meeting. What an example for us to copy!

His regret was that he had not obeyed the Gospel earlier, but the last years of his life were amongst his happiest. We shall miss him much, and we extend our

loving sympathy once more to his beloved wife and our sister. Bro. S. Winstanley and the writer took the service in the meeting room and the former at the cemetery.

L. MORGAN.

COMING EVENTS

Eastwood, Seymour Road.—Fourth anniversary of opening of present meeting-house, May 3rd and 4th (D.V.). A very cordial invitation. Saturday, May 3rd: Tea 4.15 p.m. in Community Centre, Church Street, Eastwood. Social meeting 6 p.m. at Seymour Road. Speakers: Bren. T. Nisbet, Haddington, Scotland, and R. McDonald, Dewsbury.

Lord's Day, May 4th: Bro. Nisbet will serve the Church. An intimation of numbers to expect will greatly assist in catering. — Charles Limb, 32 Chewton Street, Eastwood.

Hindley Bible School. — Saturday, May 24th, to Thursday, May 29th. Prayer meetings, lectures, discussions, Gospel meetings, etc. Write early to the hospitality secretary, Tom Kemp, 52 Argyle Street, Hindley. Other inquiries to Leonard Morgan, 396 Atherton Road, Hindley Green, Lancs.

"SCRIPTURE STANDARD" BOUND VOLUMES

A few bound volumes for 1956-7 are still available, price 12/6. Orders to Paul Jones, 41 Pendragon Road, Birmingham, 22B.

CHANGE OF ADDRESS

Bro. Clayton Nyanjagha, P.O. Box 184 (not 240), Fort Jameson, N. Rhodesia, Central Africa.

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Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

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