

Scripture Standard

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

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The Kingdom of God

[Substance of matter presented by W. Crosthwaite in discussion at East Kirkby on the proposition: 'The Bible teaches that the Kingdom of God was established on the first Pentecost after the ascension of the Lord Jesus.']

SOME people regard religious discussion as contrary to the Spirit of Christ. This is generally a cloak for cowardice or laziness. Jesus was the greatest of a); controversialists. Paul held daily discussions at Ephesus and Athens; and we are exhorted to 'prove all things' and 'hold fast that which is good.'

There are two chief methods of Bible study, the deductive and inductive. The former works like this: You form a theory in your mind, then go to the Bible for passages to support it. Any passages contrary to your theory are thrown aside as spurious. That method has produced Sectarianism and other isms.

The only safe method is the inductive. You go to the Bible with an open mind, determined to find what the Scriptures teach. You find all the passages bearing on the subject in hand, and only after careful examination of all these you form a theory. If your theory does not square with all the passages on the subject, your theory is wrong and needs revision. By this latter method I approach the subject of to-night's discussion.

An examination of all the passages in the Bible where 'Kingdom of God,' or 'Kingdom of Heaven' are named will reveal that it is set before us in four aspects.

1. **Universal:** 'God is King of all the earth.' (Psalm xlvii. 7.) He 'ruleth over all.' In ways past our finding out He makes all things fulfil His purpose, making even the wrath of men to praise Him, while the remainder of wrath He restrains.

2. **National:** When God brought the Israelites out of the land of Egypt, He said: 'Now therefore if ye will obey my voice in deed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation.' (Exodus xlx. 5, 6.) We read of 'the kingdom of the Lord in the hands of the sons

of David.' (2 Chron. xiii. 8.) It was of that kingdom the Lord said: 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' (Matt. xxi. 43.)

3. **Spiritual:** That is the subject of this discussion:

4. **Eternal:** There is a future kingdom into which flesh and blood cannot enter (1 Cor. xv. 50); into which the faithful will have entrance ministered abundantly. (2 Peter i. 11.)

The Kingdom of God was the subject of prophecy. The prophets used earthly colours to paint pictures of heavenly realities. Some cannot see beyond the earthly colours and forms. Peter summed up the whole of prophecy when he said: 'Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.' What days? The context tells, the days when the Prophet like unto Moses should come: and remission of sins be made possible. (Acts iii. 22-26.) Surely the gospel dispensation: 'God . . . hath in these last days spoken to us in his Son.' (Hebrews 1:1-2.)

Then the Kingdom became the subject of proclamation. John the Baptist, Jesus, the Twelve, and the Seventy, proclaimed the same message: 'Repent ye, for the kingdom of heaven is at hand.' Is it credible that it was at hand nineteen centuries' ago, and has never yet been established?

It is Clear from the Scriptures that Jewish views of the kingdom were earthly and material; and Jesus corrected them. When the disciples asked: 'Who is the greatest in the kingdom of heaven?' Jesus 'set a little child in the midst of them, and said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."' (Matt, xviii. 1-3.)

When He was demanded of the Pharisees, when the kingdom of God should come, He answered them, and said: 'The kingdom of God cometh not with observation' (margin, 'outward show'). 'Neither shall they say, lo here, or lo there; for behold the kingdom of God is within you.' (Luke xvii. 20, 21.)

To Pilate Jesus said: 'My kingdom is not of this world; if my kingdom were of this world, then would my servants

fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, art thou a king then! Jesus answered: Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; everyone that is of the truth heareth my voice.' (John xvii. 36, 37.) Thus Jesus tells that His kingdom is heavenly, not earthly; that He is king of truth, and His subjects are lovers of truth.

The time of establishment of the kingdom is shown in these passages: 'Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying: The time is fulfilled (has come), and the kingdom of God is at hand, repent ye and believe the gospel.' (Mark i. 14, 15.) 'Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.' (Mark ix. 1.)

Either the kingdom came in the lifetime of some of those; or some of them are still living, or Jesus was mistaken. The first alternative is the only true one.

Attempts to make the Lord's statement refer to His transfiguration, which took place six days later, are puerile and futile. There is surely not much sense or weight in saying to a group of men some of you will be living six days hence.

Jesus further said: 'Seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' (Luke xii. 31, 32.)

That was spoken, (not to a little flock in the twentieth century, but to a little flock then present.

'The law and the prophets,' said Jesus, 'were until John, from that time the kingdom of God is preached, and every man presseth into it.' (Luke xvi. 16.) Before any society can be actually started there must be a time of propaganda and preparation. You must have some persons ready to start with. So Jesus, during His earthly ministry, was preparing and training men to start His kingdom.

To Peter, He said: 'I will give unto thee the keys of the kingdom of heaven.' (Matt. xvi. 19.) He commanded His disciples to begin at Jerusalem, to tarry there until 'clothed with power from on high.' (Luke xxiv. 45-49.)

On the first Pentecost, after the Lord's ascension, the power came, and a glorious beginning was made. The inspired Peter told that crowd of Jews that God's promise to David, 'that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne,' was fulfilled in the resurrection, ascension, and coronation of the Lord Jesus. He quoted David's words: 'The Lord said unto my Lord, sit thou on my right hand, until I make thy foes my footstool.' That

Psalms (ex.) goes on: 'Rule thou in the midst of thine enemies, thy people shall be willing in the day of thy power.' The picture presented is that of a heavenly king, seated on a heavenly throne, ruling over a willing people, in the midst of His enemies, until all are subdued.

Reaching the climax of his address, Peter made the royal proclamation: 'Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' In answer to enquiry from pierced hearts, 'Men and brethren, what shall we do?' Peter uses the keys, by making known the terms of entrance into the kingdom: 'Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit'

That day three thousand bowed in loving submission to King Jesus and entered the kingdom by the door He appointed. (See Acts ii.) Surely it was beyond the power even of an inspired apostle to open the door of a kingdom that was not there.

The foregoing is in harmony with the Lord's word to Nicodemus: 'Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.' (John iii. 5.)

Philip, the evangelist, 'went down to the city of Samaria, and preached Christ unto them When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.' (Acts viii, 5-12.) Later, at Caesarea, Peter opened the same door to the Gentiles. (Acts x.)

From Pentecost on, obedient believers are spoken of as citizens of the kingdom of God. To the Colossians, Paul wrote: 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.' (Col. i. 13.) The Ephesians are reminded that they 'are no more strangers and foreigners, but fellow citizens with the saints,' (Eph. ii. 19.) The Philippians are told: 'Our citizenship (the state of which we are citizens) is in heaven.' (Phil. iii. 20.) You cannot be citizens of a kingdom which is not in existence.

Peter uses almost the identical words of God's promise to Israel (Exodus xix. 5, 6), when he says of believers: 'Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light.' (1 Peter ii. 9, R.V.) The Apostle John wrote: 'From Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood, and he made us to be a kingdom, to the priests unto his God and Father,' (Revelation i. 5, 6, R.V.)

The foregoing fully sustain the affirmative of the proposition we are discussing.

It may be objected that the 'kingdom of God' and the 'kingdom of heaven' are not the same. Matthew generally uses the term 'kingdom of heaven,' while Luke generally speaks of the 'kingdom of God,' but a glance at parallel passages in each gospel will show that the words are used interchangeably. The parable of the sower is said by Matthew to relate to the 'kingdom of heaven,' while Luke relates it to the 'kingdom of God.' So with other passages, Matthew uses the term 'kingdom of God' in the following passages Matt. vi. 33; xii. 28; xix. 24; xxi. 43. Both terms are used in the same context Matt. xix. 23, 24.

Again it is asserted that 'Christ is now on his Father's throne, but when he comes back he will sit on his own throne,' which is also David's.' It is said of Solomon that he sat 'upon the throne of David, his father,' and also that he 'sat down on his throne.' Does anyone say these are different thrones?

Paul affirmed that God 'raised up unto them David to be their king . . . of this man's seed, hath God according to his promise raised unto Israel a Saviour, Jesus.' (Acts xiii. 22, 23. Compare Acts ii. 30-36.) Paul said that certain persons have no 'inheritance in the kingdom of Christ and of God.' (Ephesians v. 5.) In the description of the New Jerusalem we read; 'The throne of God and of the Lamb shall be in it.' (Revelations xxii. 3.) It was predicted Of Him whose name is the 'Branch,' 'he shall be a priest upon His throne.' (Zechariah vi. 13.) 'Like Melchizedec, the Lord Jesus is both king and priest. (Hebrews viii. 1, 2.)

Jesus does reign. He has 'gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.' (1 Peter iii. 22.) God has 'set him at his own right hand in the heavenly places. Far above all principality and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come.' (Ephesians i. 19-23.)

'All power, authority, both in heaven and earth is his.' (Matt. xxviii. 18.) Can He ever have more power, or be more highly exalted? Speaking of the resurrection Paul said: 'Every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming (Christ's people raised when he comes). Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet.' (1 Cor. xv. 23-25.)

He cannot deliver up what He does not possess.

In His exposition of the parable of the Wheat and tares, which is a parable of

the kingdom as established at Pentecost, the Lord said: 'The harvest is the end of the world (or age), and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.' (Matt. xiii. 36-43.)

Those who deny a present kingdom contradict our Lord's teaching. They put the matter the other way round. They claim that when the Lord comes back at the end of this age His people are first to be raised, they are to reign with Him a thousand years, and at the end of that period the wicked are to be raised and punished. The Lord says the wicked are to be dealt with first, and the righteous shall shine in the kingdom of their Father.

Paul teaches the same: 'Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.' (2 Thess. i. 6-10.)

That passage makes clear that the purpose of the Lord's second coming is not to establish a kingdom, but to give rest to His troubled people, to punish their persecutors, and all those who know not God, and obey not the gospel, and that all this is to be done in that day when He comes.

• W. CROSTHWAITE.

MARRIAGE.—On Saturday, February 5th, 1944, in the meeting house of the Church of Christ, Rose Street, Kirkcaldy, Isobel Irene Slater (Portknockie), and Frank Worgan (Hindley) were joined together in the sacred covenant of matrimony. Brother Walter Crosthwaite conducted the service before many witnesses.

WANTED.—Copies of Cruden's Concordance and Bible Dictionary, for use of young brethren beginning systematic Bible study. If you can help please write, giving particulars and prices to A. E. Winstanley, c/o Weir, 50 Victoria Road, Kirkcaldy, Fife,

Memoirs of Siamannan District Churches.

THE Christadelphians, who hold some peculiar tenets, made themselves active in Siamannan for a time. In his 'Outline of my Life,' Bro. Anderson relates encounters he had with them. The result of these discussions enlightened some of our members, who had to defend themselves. The Christadelphians became weaker as a consequence and ceased to meet as an ecclesia at Siamannan.

An old man, who was a member of the Church, had a son who had been influenced by their teaching, and having learned something of their doctrine, sought to enlighten his father on the constitution of man. He said man was made a living soul. He had a body, life and breath, but he had not an immortal soul. You know, he said, that the original word for, spirit or soul means breath. The Greek word *pieuma* is translated wind or breath. 'Well,' replied his father, 'I don't know Greek, but I know this, that if you substitute the meaning of a word instead of the word it should make good sense. Now let me give an example. Jesus said: Blessed are the poor in spirit for theirs is the kingdom of heaven. That' means blessed are the poor in wind, that is those who are short of breath. There are many poor miners around Siamannan who should be blessed, for many of them are short of breath or have poor wind.' In some parts of underground workings ventilation was not good, and so affected the lungs that miners had a difficulty in breathing before they were very old. Although his father did not know Greek, he had good sense, and that enabled him to refute his son's doctrine.

When we think of the good work done among the Churches in the district we are convinced there was a guiding providence in it. In the early seventies, there were only a few Churches. Those who had a knowledge of the Scriptures and were acceptable speakers visited the Churches, teaching disciples and proclaiming the message of God's redeeming love. In that way Churches got to know each other and became acquainted with those who were capable of holding forth the Word of life.

When Bro. Anderson was invited to be evangelist and serve the Churches, much of his-early labours were in and around Siamannan. He was just the kind of preacher needed to undertake the work. The mining villages around this centre were small. A few rows clustered together was a suitable place for open-air meetings. He had a fine clear voice and much of his preaching; was done

outside. Cottage meetings were also held, and the people got to know him, and he got into personal contact with some who became interested in hearing the gospel. He was adapted for work of that kind. His life had been mostly among those who had to toil for a living, and he could adapt himself to those in humble conditions of life. Like Paul, 'he became all things to all men that he might gain some.' He was natural in his manner, clear in his thinking, lucid in his delivery, and logical in his style. His preaching indoors and in the open-air bore fruit and the Church increased in numbers until the hall where the meetings were held was filled to its utmost capacity. He knew the need for preaching the gospel that men might turn to the Lord but he also felt how imperative it was that new converts should be rooted and grounded in the faith. Bible classes were held to instruct all who desired to grow in grace and in the knowledge of our Lord and Saviour. His expositions of the Scriptures were helpful and much appreciated, and some who had his assistance became useful members. They had learned "not only to know the truth but also how to defend it.

From this small group of Churches some have gone abroad, and by their influence and faithfulness have planted and supported Churches which did not yield to the temptation to depart from the faith once for all delivered to the saints. Bro. Joseph Fraser, who made his home in N.S.W., Australia, and some friends who had gone with him, began to have meetings in his own house, and in a short time a fairly large Church was formed, in Merewether, near Newcastle, N.S.W. He has been active in the work of the Lord, but of late he has had to relax his services. Although he is now eighty-four years of age, he has still the same interest in the welfare of the Church. [Bro. Fraser fell asleep in Jesus on July 14th, 1943, after the above was written.] Another brother, James Simpson, who is in New Zealand is steadfastly holding to the 'Old Paths.' He feels sad at the way things are going with the Churches in New Zealand; and is letting his voice be heard against departures from N.T. teaching and Church order. Some of the Churches there have joined up with the Baptists, and, like them, have their 'Revs.:', instrumental music, and open communion. From most of the Churches some went to foreign lands and were faithful witnesses for the Lord.

In addition to assistance from Brother Anderson, a few young men had the help offered of corresponding with Bren. A. Brown, L. Oliver, and John McCartney. The object of their study was to make them more useful in the Churches where they were members. Some of them be-

came missionaries and went to India; others were chosen by the Churches to devote their whole time to evangelistic work.

(To be continued.)

BRO. E. WOOD'S reference to the Scotch word 'doo,' appearing in the closing sentences of my article in the January issue, calls for some explanation. To a Scotchman no explanation is needed; but to some the meaning may not be quite clear. Old John, to whom I referred, said: 'If we rejected Christ it would be a blue doo at the wynd up.' If the letter 'm' is added to the end of the word 'doo,' we have his meaning. Those to whom he spoke knew what was meant: an irrevocable doom at the last day.

The word 'doo' is also Scotch for pigeon, and we made a pun of the word John used. In saying his blue doo had no white wing, we had reference to what is often said, 'he is showing the white feather,' which signifies that one desires to draw out of, or avoid, something he desires to shirk. The 'blue doo' which we used as a pun had no white feather, and consequently there was no hope of escape from doom for those Who rejected Christ.

We're I in some parts of England some of the localisms used might be a bit puzzling to me. In Scotland we never use the word 'do' in the sense of a party or social.

Bro. E. Wood's reference to the local magazine which was got up for circulation in the Slamannan district of Churches, takes us back half a century. The first issue of that paper was in January, 1890. It only continued for a few years. It was a venture of young brethren. I have pleasant memories of that period. Bro. Wood had been under Bro. L. Oliver's tuition for a period and came to Scotland for practical training with Bro. Jas. Anderson. He visited Churches in the district and had many opportunities" of speaking in public. It was a pleasure to make his acquaintance and listen to him. We trust that he did not regret his short stay in Scotland. Had he remained longer with us he would have known more about Scotch folk and their language. He must have liked some Whose acquaintance he made, for he chose one to be his wife.

J. WARDROP.

WANTED.—'Life of Sydney Black,' by T. J. Ainsworth; 'Macknight on the Epistles'; copies of 'Hymns and Bible Songs,' for use in Sunday schools, published by Churches of Christ. Prices, etc., to Editor 'S.S.,' 27 Torphichen Street, bathgate, West; Lothian,

Special Notice

THE next Conference will be held (D.V.) at Morley, on Saturday, April 8th, 1944.

We have secured the use of the Temperance Hall, Fountain Street, for the occasion, and the tea and meeting will thus be held under one roof.

Afternoon business session will commence at 2.30 prompt. Chairman: Bro. Frank Murphy (Mapplewell).

Evening meeting will commence at six o'clock. Chairman: Bro. Slater Wilson (Blackburn). Speakers: Bro. E. Coley (Leicester) and Bro. Leonard Channing (Kentish Town).

It is imperative that brethren requiring week-end hospitality should communicate with Bro. H. Baines, 42 Garnett Street, Britannia Road, Morley, near Leeds. **AT ONCE.**

TRAVELLING ARRANGEMENTS

As it is nigh impossible to travel to Morley by train direct, brethren are advised to travel to one of the following places, each within seven miles of the town:—

Wakefield, Dewsbury, Bradford or Leeds, whichever is most convenient.

From Wakefield, take a Morley bus, from Wood Street to St. Paul's Church, Morley.

From Dewsbury, a Morley bus from the Bus Station to St. Paul's Church, Morley.

From Bradford, a Morley bus, from Union Road to Town-End, Morley.

From Leeds, a Morley bus, from the Corn Exchange to the Fountain Inn, Morley.

These three bus stops are all within One Minute of the Hall, which is in the centre of the town and easily found.

The place will be open from 9 a.m. onwards, and refreshments will be available for those arriving early.

Finally, it is respectfully requested that brethren bring their own rationed goods if they are staying over the week-end, owing to war-time catering difficulties.

Keep this Notice by you for your reference, and come and enjoy Yorkshire hospitality.

P.S.—Don't forget, write Bro. Baines Early.

WE sing 'Faith of Our Fathers' and remember our parents' religious devotion. Can our children honestly sing that? Will they have to alter the lines to read 'Faith of our Grandfathers'?

—The Upper Room,

Equality and Inequalities.

CHRISTIANS were cast into the same mould and come out of the mould 'Christians.' 'Castes' and 'orders' of Christians have no place in Christ's assemblies. There is one type only, a copy, more or less perfect of Jesus Christ.

The babes in Christ, the young men, and the old men share the same life, privileges and opportunities of the life of faith in the Son of God. The old men love and nurse the babes and encourage the young; the young men are pleased to learn from old, experienced members of Christ.

The abilities, training, outlook and experience of the Christians are different, and great care is needed to harmonise and cultivate every one, so that neither lordship, mastery, envy nor anger spoil the work of the Spirit of God. Must the 'educated' learn how much he does not know and can never know? Must the poorly-trained brother improve himself to enrich his brother? We read that a mouse once helped a lion!

Paul taught (Phil. ii.), that two equals were able to work together: the Father and the Son. The Son became a slave to the Father and allowed the Father to be His absolute master. This slave (our Saviour) took the appearance of a man, creation of his, a humiliating state, and became obedient to death—the shameful death on the tree. The Father then lifted up the slave to be Lord of all.

Who possesses this kind of mind in the assemblies? God bowed to 'the God.' The Saviour did the Father's will as a slave. He could not and would not legislate for Himself; He delighted to do the Father's will. 'Not my will, but yours be done.' With the capture of Christ's 'delight,' development; and perversion of the Redeemer's cause will perish.

W. H. CUMMINS.

Search the Scriptures

THEY . . . searched the scriptures daily, whether these things were so.' (Acts xvii. 11.) Neglect to do this accounts for divisions and delusions concerning the will of God. The noble Bereans heard Paul preach, tested his message by the Scriptures, and consequently "many of them believed."

Jesus said: 'Seek and ye shall find.' He told the Jews to 'search the scriptures'; and said: 'Had ye believed Moses, ye would have believed me: for he wrote of me.' (John v. 39-47.) People may be very devout and sincere, yet blind to the truth of the Bible concerning their salvation.

Paul said 'The God of this world has blinded the minds of them which believe

not.' If you have searched the Scriptures, do you heed what they say? The gospel demands belief and obedience. 'Go into all the world,' said the Lord Jesus", and preach the gospel to every creature: he that believeth and is baptised shall be saved.' It is not may be, or hope will be, but 'shall be saved.'

What does it mean to be baptised? Paul says: 'We are buried with him by baptism into death.' Philip and the Ethiopian 'went down both into the water . . . and he baptised him.' The Ethiopian was a devout man, who searched the Scriptures, and asked for help to understand them, with the result that he believed and obeyed the Lord Jesus. 'Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey.' 'Obedience is better than sacrifice.'

Lay aside all human thoughts and ideas, and test your position and standing by the Scriptures. Like the woman in the Saviour's parable, who swept diligently to find the lost piece of silver; sweep aside the doctrines, traditions, and commandments of men; search the Scriptures and you will find the pearl of great price. You will be able to say, with Paul: 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day.'

T. HARTLE (Capetown).

DIAMOND JUBILEE OF NEW BIRTH

OUR warm congratulations to Bro. W. G. Stubbs, of Doncaster Church, for some years past, isolated at-Darlington. Our brother confessed the Saviour and was baptised, March 4th, 1884. He was present six years later, April 14th, 1890, when the writer, also of the same Church, was baptised.

Bro. Stubbs, unfortunately, has been afflicted with serious deafness almost the whole of his Christian career, but never made this an excuse to neglect the Lord's house. It was the pleasure of the late greatly-esteemed Bro. W. Whitehead, and of the writer, and probably others to write for him the gist of what preachers and speakers were presenting in their addresses. He has ever been a staunch unholder of strict New Testament principles. He is beyond fourscore, and, though in feebleness now, we trust by Divine blessing he may be spared some years yet to aid by life and correspondence the faith and spiritual interest of his friends in the Churches.

We add that Sister Stubbs is equally faithful in membership and devotedness to the truth.

C. BAILEY.

[We have known Bro. and Sis. Stubbs for many years and heartily endorse this tribute to a most worthy pair,— Editor 'S.S.']

News

Canada.—I was appointed evangelist for the North about four months ago, and I pray that I will be used by the Lord to do the work that is expected of me. We have to travel many miles every week, and it will be very hard and severe this winter. The cold weather is already here. It was just about zero one day this week, and last Sunday I was stuck in the snow and had to use chains to get home. I expect I will have to use snow-shoes this winter to go out to the Missions.

We have had wonderful meetings all this summer, and our hearts rejoiced one week-night when I was out in the country and spoke on the 'Old Rugged Cross.' Ten came forward and confessed Jesus as Lord, and, oh the joy! one was Gilbert, my own son. What a night that was! Bro Warren came to me and threw his arms around my neck, and said, truly the Lord has blessed this house to-night. I could not speak, my heart was so full of joy. We had sixteen baptisms that week, and there were over forty down by the river where the baptism took place, at which I officiated. What a wonderful meeting! The singing was grand, and we all rejoiced at another Church being established for the Lord. That makes four Missions we have here in this district now, over which I am working.

DAVID ALLAN.

[Bro. Allan is a son of our late brother, David Allan, of Newtongrange. We rejoice with him, and pray that the Lord will continue to bless his work.—Editor.]

Capetown, Woodstock.—We have with us Brother and Sister G. M. Scott and Sister M. Rowe, from Northern Rhodesia. The former have spent many years serving the Master in Rhodesia, and now, for health reasons, have planned to settle in the Cape and labour with the brethren here. The latter having spent five years in the Mission Field is on her way to America, and intends, God willing, to return to Rhodesia. We hope then-stay in the Cape will be a rich blessing to them and us.

The Bible school at Sandanha is increasing in numbers and interest.

Owing to the efforts of the brethren at Claremont, a young man confessed the Lord and was united with Him in baptism on November 14th, 1943. We rejoice with them. We pray that during 1944 the efforts, of the brethren everywhere will be richly blessed by the Lord.

T. HARTLE.

Coaltown, Fife.—The little Church here again rejoices in another decision for Jesus. Ina Moyes, daughter of our esteemed Bro. and Sister Moyes; and eldest grandchild of the Secretary, came-of her own free will to the feet of Jesus, and was, immersed into the ever-Messed

Name on January 20th., and. was received into fellowship on Lord's Day, January 23rd.

May she with us continue faithful unto the end, and thus receive the Saviour's 'Well done.'

We are delighted to report a splendid mission, with Bro. A. E. Winstanley during January. Grand meetings and plenty of interest. He, has endeared himself to the brethren and also to outsiders, and from the latter has had a few invitations to visit them in their homes. He also comes to us on Thursdays during February. Brethren, remember us in your prayers. A. SKATM.

Nelson.—Attendance at our 25th Lord's Day School Anniversary, on Saturday, February 12th, surpassed our expectations. Tea, kindly provided and served by the sisters, was excellent indeed. The evening programme, which commenced at 6 p.m., given by teachers and scholars, was presided over by Brother W. A. Carson, our school superintendent. The secretary reported some increase in the number of scholars, and keen interest in the school and young people's meetings. Bro. Fred C. Day, our special visitor, gave us all something to remember. Lessons were wonderfully brought out for all present. Later Bro. Day presented the prizes

On Lord's Day, February 13th, we had another wonderful day, Bro. Day serving us morning and evening, and addressed the school in the afternoon. Following the school, we had a very helpful discussion class. All who were privileged to attend these meetings, we feel sure, would be helped and strengthened to go on to greater service for the Master.

Obituary.

Belfast.—The Church in Northern Ireland is the poorer by the loss of our oldest member, Mrs. Elizabeth Johnston, who died recently after a very brief illness.

A sister-in-law of the late Bro. Robert Fleming, of Manchester, she gave her life to Christ more than fifty years ago, having been baptised in one of the Leicester Churches. She and her husband lived in Cork until they came to Northern Ireland about twenty-three years ago. Both of them took a great practical interest in the work of the Church until the death of her husband about six years ago. Since then she has been faithful in her presence at the Lord's table, and could even recall a time when members in Belfast actually met in an upper room.

We mourn her loss, and extend deep sympathy to her three daughters and two sons. Her motto was truly:

'On Christ, the solid rock I stand,
All other ground is sinking sand!'

Services at the house and grave were conducted by Bro. A. 'M. Forrest.

Birmingham, Charles Henry Street Church.—On January 19th Sister Mildred Bryden, beloved wife of Bro. J. R. Bryden, of the "above Church, passed, in her seventy - first year, to rest* with the Lord. Conducting the service at the interment in Brandwood Cemetery, Bro. W. B. Ainsworth, B.A., referred very sympathetically to his recollection of our sister in the early days of her Christian life, especially recalling her deep spiritual yearnings and earnestness as a young disciple of the Saviour.

Sister Bryden confessed the Lord and was baptised fifty-five years ago in the old historic Charles Henry Street Chapel. As in those days candidates for baptism from the Lord's Day school were specially carefully instructed in the Scriptures on the matter, she had the privilege of being one of those so questioned by the late revered Bro. David King. In February, 1894, she was married to Bro. Bryden, and so had lived almost to the jubilee anniversary of that occasion.

In 1898 she was one of twenty members drafted from Charles Henry Street to form the Church at Sparkhill, becoming an active Sunday school worker there. Later, in 1906, Bro. and Sister Bryden removed to Bournville, and were instrumental, eventually, with eighteen others from Charles Henry Street, in commencing the Church in Ruskin Hall, Bournville. The Wednesday evening Bible study meeting was for years held in their house until the erection of the Church's own meeting room. At these week-night services the Bournville brethren experienced wonderful times. Some

twenty-five to thirty were present, and so keen were the members in their desire for elucidation of Bible truth that the discussions and consideration of the Scriptures continued often until ten p.m. The Church so nourished grew and flourished accordingly. Twelve years ago, Sister Bryden and her husband were transferred back to the present Charles Henry Street Church. Though for several years in precarious health, she was ever present when possible at the services, and the last time she ventured out from home was to attend the Lord's house.

We assure Bro. Bryden, the three daughters, the son and grandchildren of deepest sympathy. Sister Bryden was greatly and widely esteemed as the letters, floral tributes, and presence of approximately one hundred at the interment testified. Possessed of rich personal charm, able, lovable, and above all, devoted to the Saviour, to the Church, and to strict New Testament principles, her works will long follow her in the inspiring memories of her Christlike life, ardent service, and unflinching faithfulness to the Lord and His truth.

Morley.—The Church here has sustained its first war casualty, in the death of Bro. William Turner, on active service in North Africa. He apparently met with an accident, suffered severe injuries, and died of internal haemorrhage.

He was the grandson of the late Benjamin Fawcett, of revered memory, and prior to his enlistment was an active worker in the Church and loved by all. Brought up in Sunday school, he soon followed the Lord all the way, and at all times has displayed an exemplary Christian character.

We commend his sorrowing family to God's great love in the assured hope it is but for 'a little while.'

HAROLD BAINES.

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