

# The SCRIPTURE STANDARD

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

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## THE RESTORATION MOVEMENT

Carlton Melling

### III: THOMAS CAMPBELL'S "DECLARATION AND ADDRESS" 1809

IN the short time between his arrival in America and his being joined by his family, Thomas Campbell had had experiences which had confirmed him in his desire to bring about scriptural unity among the followers of the Christ. He had been assigned by the Presbyterian Synod as minister; had been censured for giving the bread and wine at the Lord's table to non-Seceders; and had appealed to the Synod which had decided that there had been sufficient grounds for his censure. Thomas Campbell had therefore declared his independence of all human tribunals—a great and bold step in America in those days.

But many allied themselves with Campbell. A meeting was held to determine future action, and at that meeting Thomas Campbell made a speech in which for the first time he uttered the words, "Where the scriptures speak, we speak, and where the scriptures are silent, we are silent"—words which among us have since become so familiar. It was seen that, if such a maxim were followed, it would mean the end of, for instance, infant sprinkling. But Campbell did not yet see how far-reaching his statement was, preferring to allow liberty and to exercise forbearance in such matters.

On August 17th, 1809, this band of zealous seekers after truth formed themselves into "The Christian Association of Washington." They had no desire to bring into being another Church or separate body, but aimed to unite the already existing sects upon the scriptures. To clarify their position in relation to the religious bodies around them, Thomas Campbell drew up what he termed "A Declaration and Address." This was published by the Christian Association on September 7th, 1809.

This famous document consisted of three parts:— Declaration, Address and Appendix. It was somewhat lengthy, written in Campbell's wordy style, but crystal clear in its meaning, loving and courteous in tone. Only a brief analysis is possible in this article.

The first part, THE DECLARATION, sets out the general purpose of the document. It states that, to end the party spirit in the Churches, the desire of "The Christian Association" is to restore the unity, peace and purity of the Church of God. To this end it is necessary to reject human opinions and to return to the original standard—the Divine Word—for rule, the Holy Spirit for Teacher and Christ for salvation.

The second part—THE ADDRESS—consists of thirteen propositions. These can, however, be grouped under five heads, as follows:—

### **The Unity of the Church of God (Propositions 1 and 2)**

This unity is (1) essential, because Christ prayed for it (Jn. 17:21)—“that they all may be one . . . that the world may believe.” A divided church has no message for the world; (2) Intentional—God intended His church to be one—one Body (Eph. 4:4). A Divine standard is set before that church; (3) Constitutional: the constitution of the church, the church’s charter, is given in Eph. 4:6-8, with its affirmations of the oneness which exists in the church of Christ.

### **II: The Supreme Authority of the Bible (Propositions 3—5)**

These propositions struck at the very roots of the denominationalism of those days. No human authority, stated Campbell, can make laws for the church of God, nor impose commands and ordinances not enjoined by the Lord. Nothing should be received into the faith or worship of the church which is not as old as the New Testament. The stress laid upon the N.T. as the source of worship, discipline and government for the church, as the Old Testament was the authority for the Jews was unique and made a clear-cut issue between Campbell and the confused interpretation of the Bible so prevalent at that time.

### **III: Refusal to Own Man’s Interpretation of Scripture as Binding (Propositions 6—8)**

Human reasonings should not be imposed as terms of communion among Christians, nor should they be required to state their belief in such interpretations. All that is necessary for admission into the church is that men should know their lost condition, the way of salvation through Jesus Christ and should have faith and obey Him as revealed in His word.

### **IV: The Common Salvation Enjoyed by Christians (Propositions 9 & 10)**

All those believing and obeying are the saints of God, should love as brethren, children of the same family and Father, temple of the same Spirit, members of the same body, objects of the same Divine love, bought with the same price and joint-heirs of the same inheritance.

In the light of this relationship division is evil, anti-Christian, destroying as it does the visible unity of the body of Christ; anti-scriptural as being prohibited in God’s word; and anti-natural, setting followers of Jesus Christ in opposition to one another.

### **V: Human Innovations and Creeds are Causes of Division (Propositions 11—13)**

If these are removed Christians will find themselves united. The things necessary to attain this unity are (1) That only those professing faith in Christ and obedience according to the scriptures be received as members of His church; (2) that these be retained only so long as they walk worthily; and (3) that ministers teach only those things revealed in the scriptures and administer the ordinances as in the church exhibited in the New Testament.

### **The Appendix**

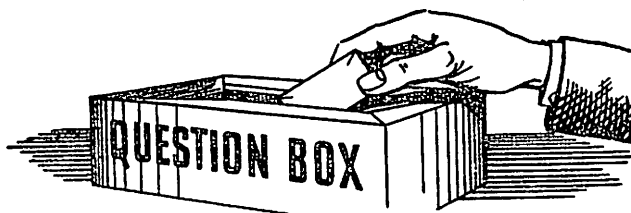
The Appendix explains those points in the Address liable to be misunderstood.

It will be seen that, though the “Declaration and Address” was so much opposed to the sectarianism of the day, none of its statements could be controverted by any claiming to be Christians; and indeed, though the movement to which it gave rise was so bitterly opposed, no opposition could be made to any of the points set out. For the statement was unanswerable.

At the time neither the author of the “Declaration and Address” nor his associates realised the implications and the logical outcome of the document. Only gradually were they led to reject some cherished teachings and practices, to adopt other and divinely authorised ones. But, looking back on what have been the results, it is not too much to say that what the Magna Charta of 1215 was to English liberty; what Luther’s 95 Theses of 1517 proved to be to the Protestant Reformation; and what the Declaration of Independence of 1776 meant to the people of America—the “Declaration and Address”

of 1809 became to the cause of restoring N.T. Christianity. It is a document which should be read and studied sympathetically by every member of the churches of Christ who desire to have an intelligent understanding of why they are members. The document will be found set out fairly fully in Robert Richardson's "Memoirs of Alexander Campbell," 1 vol. edition, pp. 242-272, and in Davis's "Restoration Movement of the Nineteenth Century," pp. 94-100.

When he joined his father in America Alex. Campbell was shown the proof sheets of the "Declaration and Address." He was struck with the closeness of its statements to his own thoughts; and, though Alexander had sailed with high hopes of a successful career, and though to champion the cause his father had espoused would, he knew, bring hostility, loneliness and suffering, he resolved to make the propagation of that cause his life's work.




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Conducted by  
James Gardiner

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Please comment on the meaning of Matt. 24:28 — "For wheresoever the carcass is, there will the eagles be gathered together."

### The Eagle

It might be best to begin with a few interesting points concerning the bird Jesus mentions in the verse—the eagle. There are several of the species scattered throughout the world, most important of which are the Imperial Eagle, the Golden Eagle, the Spotted Eagle and the White-tailed Eagle. Jesus uses the word in a comprehensive or generic sense, of course, and is simply referring to "eagles" in their capacity as birds of prey. The eagle is a truly magnificent creature of tremendous power, strength and rapacity. It swoops with incredible speed upon its victim and it can soar to surprising heights. Its specially designed eyes enable it to see victims or carrion at fantastic distances. It is therefore used as a fit emblem of power and fierce cruelty in the Old Testament of the Chaldean armies (Jer. 4:13; 48:40; Hosea 8:1; Hab. 1:8).

The custom of the eagle of carrying its young from inaccessible cliffs is used as a symbol of God's providential care of the Israelites (Ex. 19:4). The eagle is also said to be able to renew its youth in some way (alluded to in Ps. 103:5; Isa. 40:31) and naturalists state they can live to well over one hundred years. Many other interesting facts emerge from a brief study of this amazing bird, but suffice it to say for the present that our Lord was referring to its seemingly uncanny ability to find every dead carcass, and very often, in fact, to fly around in the sky awaiting the death of its victim. It is sometimes thought that in Matt. 24:28 Jesus was referring to vultures, because eagles eat only that which they kill; but apparently this is a mistaken idea, for eagles, like vultures, are quite happy to consume dead meat if they happen to find it. God commends the attributes of the eagle to Job (in chap. 39:27-30): "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up the blood, *and where the slain is, there is she.*"

The last phrase is similar to the statement of Jesus, is it not? Where the slain (carcass) is, there is she (the eagle).

### Comparison with Luke 17:37

The statement "For wheresoever the carcase is, there will the eagles be gathered together" has a parallel in Luke 17:37: ". . . Wheresoever the body is, thither will the eagles be gathered together."

It is interesting to note that in Matt. 24 the statement about the carcase occurs after Jesus' warning about the upsurge of false Christs, whereas in Luke 17 the statement occurs after Jesus' prediction that two shall be in one bed, and one shall be taken; two grinding at the mill, and one taken; two in the field, and one taken. If we go back to Matt. 24 and look for the verses which mention there being two in the field and in the bed we notice that they occur at verses 40 and 41. We are left with the slight problem as to whether the statement about the eagles and carcase is in its proper position in Matthew, or whether the statement is properly applied in either Matthew or Luke. We must remember that Jesus is answering two questions, at least, in Matthew 24: *i.e.* (verse 3)—when shall the destruction of Jerusalem be? and, When shall the end of the world and the final coming of Christ be? During the ensuing answers in the chapter we must be careful not to confuse the two, for Jesus says much about the destruction of Jerusalem (by the Romans in 70 A.D.) and much about His final coming. His statement about the eagles in Matt. 24 seems to relate to the destruction of Jerusalem, while in Luke 17 it appears to refer to His second coming. From Luke 17:37 we notice that His remark about the eagles was prompted by the question, "Where, Lord?" This is something we do not learn from Matthew 24.

### Jewish Religion and Jerusalem

My personal view is that the remark made by Jesus that where the carcase was there the eagles would be gathered together had reference to the coming destruction of the Holy City—Jerusalem.

Much is sometimes made of the fact that the Roman armies had an eagle as their military emblem on their banners and standards, but I think this was entirely coincidental and was not what Jesus had in mind. Surely He was meaning that the carcase (Jerusalem and the Jews) was about to be as completely destroyed by the Roman armies as an animal carcase would be by eagles. To God the Jewish religion and the once Holy City were now but a putrid corpse about to be removed: not to be removed by gradual change or deterioration, but suddenly and efficiently—as eagles deal with a carcase. We know from subsequent history, and especially from the writings of Josephus, just how efficiently and terribly was this done.

And so to the question, "Where, Lord?" [*where* will these calamities, of which you have spoken, take place?]. Jesus tells his questioners to find the carcase and they have found the answer to their question. Once you realize *where the carcase is* you will understand why the eagles will make haste there, and *there* the calamities will occur. Surely the carcase was Jerusalem and the Jews, and surely the Roman armies were rightly described by the Lord as being the voracious eagles, destined to leave nought but the bones.

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(More questions please to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland)

**WHATSOEVER** ye shall ask in prayer, believing, ye shall receive.

Matt. 21, 22

NO prayer is lost. Praying breath was never spent in vain. There is no such thing as prayer unanswered or unnoticed by God, and some things that we count refusals or denials are simply delays.

He abideth faithful. (2 Tim. 2, 13).

WE have no confidence in ourselves that we shall persevere to the end; our confidence is in God that He will preserve us. The emphasis is on the faithfulness of God. It is the first word in the Greek of v.9 of 1 Cor. 1. Faithful is the God through whom you were called.

# THE CHRISTIAN'S ATTITUDE TO THE SABBATH

(Substance of talk given at Dennyloanhead at the Mutual Improvement Class on December 6th, 1969)

THERE seems to be quite a bit of confused thinking concerning the sabbath. The word "sabbath" is an anglicised form of the Hebrew word "shabbath," which means "cessation" and comes from the Hebrew word "shabath" meaning "to cease."

These words are used in Neh. 6:3: "Why should the work cease?" and in Ex. 16:23: "Tomorrow is the rest of the holy sabbath."

Indeed, Ex. 16 presents us with the first use of the word sabbath in this connection. Read Ex. 16 very carefully, particularly verses 23 to 30, and note the great detail concerning the sabbath. It would appear that the sabbath was not well known at this time. It was something new, therefore it had to be explained precisely to the children of Israel while they were in the wilderness. It was revealed to them in anticipation of the formal giving of the sabbath law at Mount Sinai. Neh. 9:13-14: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgements, and true laws, good statutes and commandments: *and madest known unto them thy holy sabbath*, and commandest them precepts, statutes and laws, by the hand of Moses thy servant." Ex. 16 gives us the record of this historical fact.

This might appear to present a difficulty compared with Gen. 2:2-3. If we read this carefully we will see that God rested on the seventh day but there is no sabbath day mentioned. There is no record in the bible before Ex. 16 of any man, Jew or Gentile, observing the sabbath day for any purpose whatsoever. In Gen. 2:2-3 is used *prolepsis*—a figure of speech whereby two distant events are joined together to make it appear as if they had happened at the same time; of a figure by which objections are anticipated and answered. For example Gen. 3:20: "And Adam called his wife's name Eve; because she was the mother of all living." So the events at creation and Sinai are tied together.

The sabbath law was given to the Jews and to the Jews only. Note the constant use of the word "thou" in Ex. 20: and see how this word refers to the Jews. Note also the same situation in Deut. 5:12-15, and see also the reason given here for the keeping of the sabbath—"and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." The reason for keeping the sabbath has no meaning at all for the Christian or the Gentile.

The sabbath law is part of the ten commandments and the ten commandments are part of "the law." The law is all one. It is not split up into "moral law" and "ceremonial law." Indeed, the ten commandments cannot be said to be the "moral law," as some would have it. Moral relates to that which has to do with our relationship one to another as it pertains to our conduct, whether it be good or bad. But the first four commandments have to do with man's relation to God. If the ten commandments were the complete moral law then where do drunkenness, polygamy, divorce, etc., come in? All the commandments which God gave are the law of God. The law of Moses does not stand in opposition to the law of God. What Moses delivered was the law of God (Deut. 5:22-32).

This law or covenant has now passed away, been abrogated or fulfilled. When an agreement or contract has been fulfilled it is no longer legally binding. So also with the law. This was the purpose of Jesus—to fulfil the law (Matt. 5:17-18). The law having been fulfilled by Jesus it is no longer legally binding. We are told in 2 Cor. 3:7-13 that this covenant "has been done away." It is "abolished." Rom. 7:1-15 explains how Christians are "loosed from the law"—"dead to the law"—and "married to

another." Heb. 9:15-17 informs us that because Christ has died His New Testament is now in force, and consequently takes the place of the first.

Therefore we conclude that the sabbath law has no part in the life of the Christian.

JACK NISBET

[We hope to publish the second talk on The Sabbath, by Peter Sneddon, in our next issue. Lack of space prevents its inclusion this month.—ED.]

## NEW TESTAMENT BAPTISM

(Ephesians 4:5)

### What is Baptism ?

A positive Divine command. Matthew 28:19-20, Mark 16:15-16, Acts 2:38.

### What is the Purpose of Baptism ?

1. Entering the Kingdom. John 3:3-5.
2. Remission of sins. Acts 2:38.
3. Washing away of sins. Acts 22:16.
4. Putting on of Christ. Gal. 3:27.
5. Salvation. 1 Peter 3:19-21; Mark 16:15-16.

### Who may be Baptised ?

1. Those who hear and believe. Acts 18:8.
2. Those who believe. Acts 8:12.
3. Those who repent of sins. Acts 2:38.

### What does Bible Baptism require physically ?

1. It requires water. Acts 10:47.
2. It requires much water. John 3:23.
3. It requires a going to the water. Mark 1:9; Acts 8:36.
4. It requires a going down into the water. Matt. 3:16; Acts 8:38.
5. It requires a burial in the water. Col. 2:12; Romans 6:4.
6. It is a resurrection. Romans 6:5; Col. 2:12.
7. It requires a coming up out of the water. Matt. 3:16; Acts 8:39.
8. It is like a new birth. John 3:5.
9. It is like the washing of the body. Heb. 10:22.
10. It is a symbol of Christ's Death, His Burial and His Resurrection. Romans 6:3-5.

*It is clear that only a penitent believer in Christ can be baptised.*

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Jesus is our example, that we should follow in His steps.

His last command was to "Go, teach and baptise." Matt. 28:19.

The first command given to enquiring sinners was to "Repent and be baptised." Acts 2:38.

It is of interest that Jesus walked 71 miles to be baptised. Mark 1:9.

### There is now only one Baptism :

It always satisfies;  
it has never been questioned;  
it fulfils the Bible requirements;  
it symbolises regeneration.

### This is the one sure way :

Follow it and be as sure as you can.

## THE "SCRIPTURE STANDARD" BALANCE SHEET

YEAR ENDING 31st DECEMBER, 1969

Income		Expenditure	
	£ s. d.		£ s. d.
Cash in Hand at 1st January,		Printing of 12 Issues ... ..	531 0 0
1969 ... ..	111 1 10	Reading Cards for 1969 ... ..	8 15 0
Bank Balance at 1st January,		Postages:	
1969 ... ..	70 17 9	Printer's bundles	
Subscriptions during 1969 ... ..	343 2 1	to churches	25 2 11
Gifts during 1969 ... ..	283 18 1	Distribution Agent's ... ..	30 2 11
		Editor's ... ..	2 0 0
		Secretary/Treasurer's ... ..	7 17 6
		Brother Scott's ... ..	5 0 0
		5,000 Postal Wrappers ... ..	10 0 0
		Uncleared Cheques ... ..	3 4 8
		<b>Total Expenditure</b> ... ..	<b>623 3 0</b>
		Cash in Hand at 31st Dec.,	
		1969 ... ..	86 4 9
		Bank Balance at 31st Dec.,	
		1969 ... ..	99 12 0
		<b>Grand Total</b> ... ..	<b>£808 19 9</b>
		<b>Grand Total</b> ... ..	<b>£808 19 9</b>

Audited Bro. Andrew Scobbie  
4/2/70

## SCRIPTURE READINGS

### MARCH 1970

1—Genesis 1	John 1:1-18
8—Isaiah 40:1-11	John 1:19-34
15—Isaiah 6	John 1:35-51
22—2 Kings 4:1-7	John 2
29—Psalm 139	John 3:1-21

### Introduction to John's Gospel

MATTHEW and Mark do not say why they wrote their gospels. They report facts and teachings which have changed the world. Luke describes his object as the confirmation to Theophilus of the story he had been told as the eye-witnesses and first preachers had delivered it. The same "ring of truth" pervades them all alike. Without in the slightest degree casting a shadow on these three great books, we find that the gospel we are now beginning to read together in public brings us an even closer view of the Man Who was "God manifest in the flesh" (1 Tim. 3:16). This is almost what we would expect. The

Holy Spirit has thus used the man who was closest to Jesus in the sense of human companionship (13:23-25; 19:26 & 27). He leaves us in no doubt at all as to his purpose in writing—"that ye may believe . . . and believing have life" (20: 30 & 31). The diligent fisherman by family and trade became the enthusiastic disciple, the Spirit-guided apostle, the scribe (gospel and letters) and finally the Seer (Revelation).

### The Uniqueness of John's Gospel

We see as we begin reading that this gospel is quite different from the others. The first words in it recall immediately Genesis 1:1 and bring us into the council-chamber of the Deity. It reminds us at once of Psalm 40:7, quoted so fittingly in Heb. 10:7. The holy men of God had a close knowledge of His will through knowing His Word, and again the connection with Genesis brings the thought of light. The word of God brought light and the Word of God is the light and life of men. The light of truth has always been in the world of revelation and enlightenment, but has not been popular though never quenched (N.E.B.). In line with this

Jesus came to His own people, and was rejected by them. With the narrative about John the Baptist there is much teaching, and this is characteristic of the gospel if not its main feature. The incidents chosen for recording, all bring lessons with them. Frequently we cannot tell whether the words are actual speech or comments by John himself. Of course this does not in the least matter. Jesus said "He that heareth you heareth Me . . .," and though these words had immediate application to the disciples when they heralded Jesus on His preaching tours, they must equally apply to the scriptures—or else we have no reliable records. The divine inspiration alone gives safe guidance.

Here, so to speak, at the birth of the book we have the new birth and the new life. The life is generated by the application of the word through faith in the message it brings (1:12 and see 1 Peter 1:23) to the mind, heart and will of men. The statement of the case to Nicodemus is the same. A man must be born of water and the Spirit to enter the kingdom of God (3:5), a parallel with "the right to become" members of God's family (1:12). There is a difficulty in translation in 3:8 where the word for "wind" (A.V. etc.) is the same as the word for "spirit," and the word "bloweth" can be "breatheth" (see R.V. margin). The word "sound" can with equal authority be rendered "voice." There is an interesting verse in Revelation (1:15) where the same word is rendered both "voice" and "sound." His voice, meaning an articulate expression, is compared with "the sound of many waters"—the supreme magnitude of the divine expression of thought. Jesus thus expressed (in Aramaic of course) to Nicodemus a spiritual fact in a physical figure. The wind blows, and its path to us who feel it is a mystery, though we know now much of its causes and effects in a general sense. So in the providential dispositions of God, His Spirit brings His message in words to the hearts of men through men as His instruments. We have a striking thought from the fact that the words rendered "given by inspiration of God" (A.V. Tim. 3:16) represent the one word for "God-breathed." The connection between the English words "breathe" and "inspire" are too obvious to require

comment. We cannot help quoting too the words of Jesus, "The words that I speak unto you, they are spirit and they are life" (6:63).

Some have been worried by the differences in the style of teaching, by Jesus as recorded in this gospel, and His words as recorded in the other three. It is obvious that as we have the scriptures written originally in Greek—though some have thought and still think that Matthew may have first written in Aramaic, the language of Palestine spoken by Jesus—they cannot be the exact words of Jesus. What we can be certain of is that they were written by inspiration of God, and therefore when properly translated and understood convey God's message of truth. Some of course doubt this and make much play of both the difficulties of translation and interpretation, but we have only to think of the tremendous spiritual power which has been exercised ever since the Bible has been given to people, either by translation into native language for reading or by word of mouth, to know that these objections are quite unnecessary, and merely tend to hinder the Bible's impact on the human soul by injecting doubt, like that old serpent in the garden of Eden.

How profoundly thankful we should be that so many God-loving men have occupied themselves, and sacrificed themselves, to give us in this English language a truthful rendering of the original words, and that these scriptures have been preserved through centuries of vicissitudes of all kinds to convey still the light of truth, and the love of God to this generation! "The light shineth in the darkness, and the darkness overcame it not."

R. B. SCOTT

**HE will ever be mindful of His Covenant.**  
Psalm 111:5).

GOD gives us the earnest of the Spirit in our hearts. The word for 'earnest' means more than a guarantee. It means a first instalment in kind. So those who have the Holy Spirit in their hearts, have God's own guarantee of their eternal inheritance in heaven, and already have a foretaste of heaven, in kind, in their hearts.—W. Rainsbury.



## WOMEN'S PAGE

Conducted by Harold Baines

Text for the Month: (Psalm 1:1 & 2)

"Blessed is the man that walketh not . . . nor standeth . . . nor sitteth in the seat of the scornful."

THE thoughts I want to bring from this text are the three I have emphasised — *walking, standing, sitting*. At the time of writing the January Sales are under way, when, according to the cynic, half the women go mad after bargains, while the other half go green with envy because they can't do likewise. Let me hasten to add, I am no cynic!

The fact remains, however, that for many of you your day consists of *walking* round the shops in the interests of your family, *standing* in bus or shopping queues or *sitting* at some task such as knitting, sewing or darning. Something I have noticed wherever I go is the ability of most of you to do two jobs at a time—listening to radio or watching television and doing one of the tasks just named.

The psalmist in our text presents three negatives, where NOT to walk or stand or sit. Like everything else in the christian life, motive is a deciding factor as to what is right or not, in what we do. Granted of course there are other things to take into consideration: we can sometimes do things with the best intentions and yet be wrong.

To what purpose do we bend our energies in what the hymn writer has called so aptly, "The daily round, the common task"? It was once said to me by a sister that life seemed so humdrum: which was quite true—the life she led was so ordinary, like thousands of others besides her. Yet she managed to put into her life so much love and interest that, when she passed on, suddenly there was a gap in her family's life that could not be filled as she had filled it: the little acts of kindness, the little extras she need never have done were suddenly left undone. Like Mary it was said of her, "She did what she could."

Yes, sisters, the Christian life offers so many ways in which we can honour God in our calling, not so much in *what* we do but *how* we do it, and in what spirit. Of another sister I knew long ago, when she died it was said of her, "It was easy

to be good when she was around." Christ in his teaching honoured the ordinary things of life and ordinary people.

There is no need for us to be exceptions: "Whatsoever ye do, do all to the glory of God."

### LESSER LIGHTS: 2

2 Kings 4:8-37, with emphasis on verses 8-13

This story is known amongst Bible students as the story of the Shunemite woman. As with our first character (Naaman's wife's maid) we are not told her name: she is just referred to as "a great woman."

We are told in the Bible record of four items with which the room prepared for Elisha was furnished:— a bed, a table, a stool and a candlestick. We want now to stress what she did with the means available.

Most of you like to entertain, especially those of the "household of faith." This lady was no exception. She noticed a man of God, passing by continually, and it does not need much imagination on our part to know that travelling in those days was no easy task. It didn't take the woman long to decide to do something about it, and we read she prepared, with the consent of her husband, a little room, by our standards very sparsely furnished— just a bed, a table, a stool and a candlestick:— a bed to sleep on, a table to eat from, a stool to sit on and a candle to give light. Just the four bare essentials and nothing more, except the warmth of kindly hospitality that sought no other reward than to know her guest was comfortable and able to rest after his journeys.

In common with many others I have been privileged over the years to be guest in countless homes of brethren in all walks of life—business men, professional men, and the humble collier; and in every home the best has always been offered and gratefully accepted. Words cannot express the gratitude we preachers feel for those of you who have opened your homes to us in our travels. It also meant much to those of our family we leave behind for them to know also that we are in good hands!

You will have noticed in our talk on the text of the month our emphasis on the simple acts of life. This story of the Shunemite woman just proves how the little things of life can be used in God's service. In these sumptuous days many of you would hesitate to invite somebody to share a room so sparsely furnished; but the Shunemite did not hesitate, and in consequence she earned for herself, quite unknowingly, a place in the divine record. We feel like adding, "To God be the Glory."

### IN LIGHTER VEIN

A child's eye view of the colour question:

Little Johnny and his parents had moved to a large city from the country, consequently Johnny had to attend another Sunday School.

After his first attendance his father asked him, "Have you any coloured children attending your new school, Johnny?"

"No, daddy," was the reply, "only black and white."

Correspondence to:

H. Baines, 21 High Street, Haddenham, Aylesbury, Bucks.

### COMING EVENTS

Greetings in the Name of our Saviour Jesus.

The church in Plymouth is willing to hold an intensive gospel mission this year. The dates and speakers are not yet arranged, but the period will probably be about August 22nd to September 6th.

Many workers will be required, not only for the two weeks of the Mission, but also for a number of weeks before it, in order to do preliminary work and to encourage the small group of members.

The brethren there are willing for me to organise the Mission. I would therefore appreciate hearing from any brothers or sisters willing to work for the Lord in this effort.

The church at Plymouth is small. It consists of four brothers and six sisters. Meetings are held in a Scout hut at Stoke, and at present they meet only for the Lord's Supper at 10.45 a.m. Their circum-

stances make them unable to offer accommodation. It is proposed to find a caravan site as near as possible to Stoke, to book sufficient caravans, and if need be to work from there.

More details will be available as plans progress.

Grace and peace be with you all.

Yours in Christ,

KEN LEWIS,

61 Melton Road, Barrow-upon-Soar, Nr. Loughborough, Leics.

[Confirmation of this proposed effort has been made by the church in Devonport through the secretary. Bro. P. F. M. Lake-man, 598 Budshead Road, Whiteleigh, Plymouth, Devon. —Ed.]

## NEWS FROM THE CHURCHES

**Newtongrange.**—With great joy we announce two baptisms on Lord's Day, 15th February. Two teenage girls, Ann Ferguson and Elizabeth Shearer, were immersed into the Lord. Once more the sea has found fertile ground. M. Ferguson

**Reading.**—The church here is very happy to announce that Mr. Parsons was baptised on 12th November. The church at Wembley kindly allowed their baptistery to be used.

[We regret that this news has not appeared earlier, though sent in almost three months ago. The fault is the editor's, the item having got mixed with some other papers. Sincere apologies to the church in Reading.—Ed.]

**Tranent.**—On Saturday, 7th February, the church in Tranent held their annual social in the Town Hall. There was a large gathering of 217, which included brethren from almost every church in Scotland, a few beloved brethren from England and a number of friends. We listened to two stirring addresses from Brother Bill Mair from Buckie and Brother Leonard Morgan from Hindley. In songs of praise all joined in the praise of Him who is all in all, and there were choir pieces, duets and a solo. This meeting was a wonderful experience of the fellowship which is ours through our Lord Jesus Christ.

The speakers also served the church on the Lord's day. Brother Bill exhorted us in the morning, warning against those things which hinder us in the service of the Master. Brother Leonard served in the preaching of the gospel of Christ in the evening. There was a company of eighty-two at this meeting which included many visiting brethren and friends. God's plan of Salvation was plainly presented to all, and no one was left in doubt as to what they must do to be saved.

Most wonderful of all was the joyous experience of hearing three young men ask to be united with their Saviour in baptism—John Colgan, Samuel Jess and Mark Plain. We thank and praise God for these decisions and pray that as their knowledge of God's word increases they will become useful servants of the Lord Jesus Christ.

We wish to express our thanks to all the brethren who helped to make this weekend one that will be long remembered; our two speakers, all who took part in the programme and all who supported the meetings held during the weekend and also on Monday evening, when our three young friends were baptised. Above all, we thank God who has given us the increase. To Him be praise and glory. Mark Plain

## OBITUARY

**Hindley.**—On behalf of the church meeting in Argyle Street, Hindley, we pay a short tribute to our late Sister Sargeant, whose death occurred on January 8th. The funeral service was conducted by the writer on Wednesday, January 14th.

Our sister was greatly handicapped because she was a cripple, but she faithfully came to meet her Lord around His Table, supported the gospel meetings and attended the devotional meeting on Tuesdays for many years.

Her courage, loyalty and devotion will be an example to many, and we shall treasure the memory of her faithfulness to the church here, and to our Lord Jesus whom she loved. Leonard Morgan

**Newtongrange.**—Bro. G. Carson died on 23rd December, 1969. We little thought in July, when Sis. Carson passed on to be

with the Lord, that we would be called so soon to bear this separation. Their home, a haven of rest, of endearment, encouragement and refreshment on life's journey, has gone from us.

The fragrant memories of service which they gave still linger on.

Bro. Carson was baptized some 40 years ago, and spent all his time in fellowship with the Church in Newtongrange, where he was a member of the Oversight. His kindly disposition and willingness to serve in the Lord's work were features of his daily living. Among the favourite hymns of Bro. and Sis. Carson was that child-like prayer:

"God make my life a little light,  
Within the world to glow;  
A little flame that burneth bright,  
Wherever I may go."

The esteem in which our brother was held was shown at the funeral, when the managers of the various employers and brethren were present to pay their respects.

To his loved ones we extend our sincere sympathy in this hour of sorrow and pray that the Lord's blessing shall hallow their sorrow. E. Jess

**Wallacestone.**—With a deep sense of loss we record the passing of Sis. Jean Campbell on Sunday, 25th January. Since she accepted her Lord some 13 years ago, she has been steadfast and loyal in faithfulness to Christ and an example of humility to all who knew her. She was laid to rest on Wednesday, 28th, Bro. John Baird officiating.

Her absence from amongst us will be felt, but we take consolation from the knowledge that "to be with the Lord is far better." James Grant

**Wigan (Scholes).**—The church has lost its oldest member in the death of Sis. Elizabeth Ellen Astley at the age of 85 years. She fell asleep in Jesus on February 9th and was laid to rest on February 12th.

Sis. Astley was a member of a family who have been identified with the church in Scholes ever since its inception in 1882. For several years ill-health prevented her attendance at meetings and she was unable to take active part in the church's work. But she was held in deep affection by the church and friends outside.

## COMING EVENTS

**Blackridge.**—The annual social meeting will be held, God willing, on Saturday, 28th March, 1970, in the Seafield Hall. Tea will be served at 4 p.m.

John McCallum

**Brighton (Oxford Street).**—Anniversary services (D.V.) Saturday and Sunday, 4th and 5th April, 1970.

Saturday: Tea 5 p.m.; meeting 6 p.m. Speakers: Bro. T. Ormandy (Avery Hill) and Bro. R. B. Scott (Kentish Town). Sunday: We hope Bro. Ormandy will serve the church 11 a.m. and 6 p.m.

A warm welcome to all.

## SPRING CONFERENCE

This will be held (God willing) on Saturday, March 28th, at Eastwood, Notts., under the auspices of the church at Seymour Road, in the DORA PHILLIPS HALL, WALKER STREET.

Afternoon meeting 2 o'clock; Chairman, Bro. Charles Limb, Eastwood. Following a short introductory talk the session will consist of open discussion on "Reconstitution of the Committee."

Brethren concerned about propagation of the gospel recognise the merits of providing full-time workers. If we can achieve agreement upon some co-operative basis, we shall be able to make this

provision and provide the means of extending the Kingdom of the Lord.

Tea will be prepared for approximately 4.30 p.m.

Evening meeting 6.15; Chairman, Bro. Royce Limb, Eastwood. Addresses by two brethren from Scotland.

Ample car park space available in the Council Car Park on Nottingham Road, opposite the Police Station. For accommodation get in touch with Bro. Tom Woodhouse, 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts.

T. Woodhouse (Conf. Sec.)

## CHANGES OF ADDRESS

Bro. & Sis. Jim Pritt, 335 Whalley New Road, Blackburn, Lancs.

Douglas & Margaret Melling, "Shelomi," 38 Lulworth Drive, Hindley Green, Via Wigan, Lancs.

"The trouble with many people in trying times is that they stop trying."

\* \* \* \*

"No religion can work when people won't."

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