

The SCRIPTURE STANDARD

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

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Observations.

'ALL Scripture is given by inspiration of God. Every page of the sacred volume is stamped with the impress of Deity, and contains an inexhaustible treasure of wisdom, and knowledge, and consolation. Some portions of the Word of God, like some parts of the material creation, may be more important than others, but all have their proper place, all proclaim something of the character of their glorious author, and all ought to be earnestly and reverentially studied. Whatever be their object, whether it relates to the history of individuals or of nations, whether it contains the words of precept or exhortation, or whether it teaches by example, all is profitable for doctrine, for reproof, for instruction in righteousness.'

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'In consequence of the Scriptures being written in dead languages, there is doubtless scope for the diligent employment of critical research. But if it were enquired how much additional light has been thrown upon the sacred volume by the refinements of modern critics, it would be found to bear a very small proportion to the evil effected by the influence of unsanctified learning applied to the holy doctrines of Revelation.

It has become common, even among Christians, to speak of the critical interpretation of Scripture as requiring little or nothing more than mere scholarship, and many

seem to suppose that the office of a critical, and that of a doctrinal interpreter are so widely different that a man may be a safe and useful critic who has at the same time no relish for the grand truths of the Bible. There cannot be a more lamentable delusion, or one more calculated to desecrate the character and obscure the majesty of the Word of God.

To suppose that a man may rightly interpret the Scriptures, while he is ignorant of the truths of the Gospel, or disaffected to some of its grand, fundamental doctrines—to imagine that this can be to him a useful or even an innocent occupation, is to regard these Scriptures as the production of ordinary men, treating of subjects of ordinary importance, instead of containing, as they do, the message of the Most High God, revealing life or death to every soul of man by whom they are read.'

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'Christians ought to be particularly on their guard against tampering in any degree with the Word of God. We should never forget that, when we are explaining any expression of Scripture, we are treating of what are the very words of the Holy Spirit as much as if they had been spoken to us by a voice from heaven. The profane rashness of many critics is much emboldened by the circumstance that men have been employed in communicating

revelation. A sort of modified inspiration only is granted to the Scriptures, and they are often practically treated as the words merely of those who were employed to write them.

'When God is thus kept out of sight, little ceremony is used in treating the words of the Apostles with the utmost freedom.

'That profound reverence and awe with which the Scriptures ought to be read and handled is, in many instances, too little exemplified. The poor man's Bible is the Word of God, in which he has no suspicion that there is anything but perfection. The Bible of the profoundly erudite scholar is often a book that is not so necessary to instruct him, as one that needs his hand for alteration, or amendment, or confirmation. Learning may be usefully employed; but if learning ever forgets that it must constantly sit at the feet of Jesus, it will be a curse instead of a blessing. It will raise clouds and darkness, instead of communicating light to the world.'

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'It is a solemn thing to be employed in ushering into more extended notoriety publications that have a tendency to lower the character of the Holy Scriptures, to introduce doubt and confusion into the minds of those who are weak in the faith, and to embolden others who seek an apology for casting away the fetters of education and authority, and desire to launch out into the ocean of wild and dangerous speculation.'

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'In these days of boasted liberality, it may appear captious to oppose with zeal the errors of men who have acquired a name in the Christian world. The mantle of charity, it will be said, ought to be thrown over the mistakes that have resulted from a free and impartial investigation of truth; and they ought either to be overlooked, or noticed with a slight expression of disapprobation. Such, however, was not the conduct of the Apostle Paul. He spared neither Churches nor in-

dividuals, when the doctrines they promulgated tended to the subversion of the Gospel; and the zeal with which he opposed their errors was not inferior to that with which he met the open enemies of Christianity.

'He affirms that the doctrine introduced into the Galatian Churches is another Gospel, and denounces a curse against all who promulgated it. Instead of complimenting the authors of this corruption of the Gospel, as only abusing in a slight degree the liberty of free examination, he decides that they should be cut off as troublers of the Churches. Let not Christians be more courteous in expressing their views of the guilt and danger of corrupting the Gospel, than faithful and compassionate to the peoples of Christ who may be injured by false doctrine. It is highly sinful to bandy compliments at the expense of truth.

'The awful responsibility of being accessory to the propagation of error, is strongly expressed by the Apostle John. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

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These 'observations' are from the pen of Robert Haldane, and were written in the year 1836. Robert Haldane's name has appeared in the pages of the *Scripture Standard*, as one, who, even in those early days, with other pioneers, saw the need for a return to the faith as set forth in the New Testament. There is surely no need of apology for introducing these solemn words in the year 1948.

It is said by some, that there is a moving away from the theories of the higher critics, and that there are signs in some quarters of a return to the Word of God, as the inspired revelation of the Divine mind and will. If that is so, we may indeed be very grateful. 'The Bible is a book that man could not have written if he would; and would not have written if he could.'

May the readers of these pages be strengthened in their belief in the Bible, as our fathers in the faith accepted it, which was the secret of their growth in the spiritual life; and their progress in the work of the Gospel.

It was also written in the year 1836 that 'Somewhat more than a century has now elapsed since an attempt was made in Scotland to revive the primitive Church order and discipline, by Mr. John Glas and a few friends, who, on account of their views of the Kingdom of Christ, had seceded, or were driven out, from the Presbyterian Church of that country. These individuals took the New Testament in their hands, but took nothing for granted except it were that in the Churches constituted under the eyes of the inspired Apostles, and whose history and proceedings are recorded in the

Acts and the apostolic epistles, were to be found the only approved pattern of what a Christian Church in every age ought to be.

'To those writings, consequently, they had continual recourse for everything they were to believe and practise. They proceeded with the most cautious steps, coolly, calmly, and deliberately, to explore the written record for information and direction upon every point that came before them.'

Such is the great and increasing need of to-day. May Churches of Christ, everywhere, see the wisdom of following in the footsteps of those noble heroes of the faith, who, at great sacrifice, blazed the trail for us, and opened the way for a complete return to New Testament Christianity.

Brethren, back to the Bible.

J. HOLMES.

Destructive Heresies.

No. 2. 'Christian Science'.

By W. CROSTHWAITE

THAT the above-named religious cult has no claim to the terms, 'Christian' or 'Science' is the purpose of this article to demonstrate.

Its Origin

Mary Baker was born in New Hampshire, U.S.A., in 1821. Her first husband, Dr. Glover, died of fever, her second, Dr. Patterson, separated from her, her third, Dr. Eddy, died in 1882, on Christian Science premises. Mrs. Eddy explained his death by saying that envious persons had slain him with arsenic, mentally administered.

From 1862 to 1865, Mrs. Eddy was under the treatment of Dr. Quimby, a mental healer, who in his circulars said, 'I deny disease as a truth, but admit it as a deception, started like other stories without real foundations, and repeated until people believe there is disease.'

This statement is important for it is the basic proposition of Christian Science.

Dr. Quimby died in 1865, and in 1866, Mrs. Eddy gave to his system of mental healing the misnomer, 'Christian Science,' claiming that it was a Divine revelation. She said, 'In the year 1866, I discovered . . . Christian Science. God has been graciously preparing me during many years for the reception of this final revelation of the absolute divine principle of scientific mental healing.' 'No human pen nor tongue taught me the Science contained in this book, *Science and Health*, and neither tongue nor pen can overthrow it.' (pp. 107-110).

The copy of this book now before me has on the title page, *Science and Health*, with key to the Scriptures, by Mary Baker Eddy, President of Massachusetts Metaphysical College

and Pastor Emeritus of the First Church of Christ, Scientist, Boston, Mass.' It is a book of some seven hundred pages and is sold at three dollars, about twelve shillings and sixpence, per copy. It is estimated that the profit on this book is about three hundred per cent. If to Mrs. Eddy sin and disease were illusions, money was certainly real enough.

The following is from *Religious Delusions*, by J. V. Coombs: 'Mrs. Eddy was a money-getter . . . She copyrighted her revelation and made merchandise out of her religion . . . She not only charged three hundred dollars for twelve lessons in her revelations, but forced many of her pupils to agree to give her ten per cent. of their income . . . She sold her revelation from God at such a price that there were millions in it.' (p. 176). Truly, 'the love of money is the root of all evil.' (1 Tim. vi. 10).

Mrs. Eddy taught that death is a delusion of the mind, but she, a decayed and diseased woman long kept from the gaze of the curious, died in 1910. At that time, she had a beautiful mansion at Chestnut Hill, and more than two million dollars in the bank. Contrast Jesus and His Apostles, 'No place to lay his head,' 'Silver and gold have I none,' 'As poor, yet making many rich,' etc.

One of Mrs. Eddy's followers explained her death by saying that 'she passed her last days in error,' and another, Mr. Farlow, said it might be hundreds of years before a Christian Scientist would arise with faith strong enough to conquer death. And yet thousands of people are slaves to this avaricious delusion. For some years, no official statistics have been published, which may be taken as an indication of diminishing numbers.

Is It Christian ?

Christianity is the final revelation of God's will, given through His Son, Jesus Christ, and contained in the New Testament Scriptures. 'God . . . hath in these last days spoken unto us by his Son.' (Heb. i. 1-2). Tested by the New Testament, Mrs. Eddy's

religion is decidedly anti-Christian. To deal with all her strange doctrines regarding God and the Bible, would require a large volume. It must suffice to just notice what she says about sin, the Saviour, and pardon. The following quotations are from *Science and Health*:

'The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise.'

'Man is incapable of sin, sickness, and death.' (*Science and Health*, 472-475).

The pages of history, stained with blood and crime, the records of the daily press, all testify to the awful reality of sin. Every rational person knows that again and again he has chosen to do wrong when he had the power to do right, that he has seen and known the good and done the evil. Is all this an illusion? The experience of humanity, including the very best, confirms the statement of the Apostle John: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' (1 John i. 8).

Regarding the Saviour we read thus:

'Jesus bore our infirmities, he knew the error of mortal belief, and "with his stripes [the rejection of error] we are healed.'" (p. 20).

'One sacrifice, however great, is insufficient to pay the debt of sin.' (p. 23).

'The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the "accursed tree" than when it was flowing in his veins as he went daily about his Father's business.' (p. 25).

'Paul writes: "For if, when we were enemies, we were reconciled to God by the [seeming] death of his Son, much more, being reconciled, we shall be saved by his life.'" (p. 45).

Note the words inserted by Mrs. Eddy in Scripture quotations, and ask whether a person capable of this

is not both beyond reason and honesty.

Compare the foregoing with the Scriptures of Truth: 'Christ died for our sins according to the scriptures' (1 Cor. xv. 3). 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' (1 John i. 7). 'He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' (1 John ii. 2). 'Being now justified by his blood, we shall be saved from wrath through him.' (Rom. v. 9). 'Without shedding of blood there is no remission.' (Heb. ix. 22). 'This man, after he had offered one sacrifice for sin for ever, sat down on the right hand of God.' (Heb. x. 12-14).

From quotations given above, from *Science and Health*, it will be seen that Christian Science has no place for a Saviour who died to procure the forgiveness of our sins. 'Sin is unreal.' 'Man is incapable of sin,' therefore needs no Saviour or pardon. The God of Christian Science is not the God of the Bible, who 'pardoneth iniquity . . . because he delighteth in mercy,' but 'principle [that] never pardons our sins or mistakes,' (p. 11), and 'there is no discount in the law of justice . . . we must pay the "utmost farthing."' (p. 5). Further we read: 'The relations of God and man, divine principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony,' etc. (p. 470-471). There is something akin to evolution here; at least they are one in having no place for the Atonement. Yet, strangely, we are told that 'we cannot escape the penalty due for sin' (p. 6), and that 'another's suffering cannot lessen our own liability.' (p. 40). Sin does not exist, is unreal, an illusion, of which man is incapable, and yet we cannot escape its penalty, nor can our liability be lessened!

Against such false and contradictory teaching it is only necessary to read such passages as the following: 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace' (Eph. i. 7). 'Who was de-

livered for our offences, and raised again for our justification' (Rom. v. 25); 'Even as God, for Christ's sake, hath forgiven you.' (Eph. iv. 32).

Millions who have obeyed the Gospel have experienced the unspeakable blessedness of 'the man whose transgression is forgiven and whose sin is covered.' (Ps. xxxii. 1, Rom. iv. 7).

In face of the foregoing, and much more that could be pointed out, which flatly contradicts New Testament teaching, it is claimed that Christian Science and Christianity are one.' (*Science and Health*, p. 372).

To Christian Scientists, language does not mean the same as to ordinary folks, so a wonderful glossary is given containing 'the metaphysical interpretation of terms, giving their spiritual sense, which is also their original meaning' (pp. 579-599). A few samples will suffice:

'*Adam.* Error, a falsity, the belief in original sin, sickness, and death.'

'*Baptism.* Purification by spirit; submergence in spirit.'

'*Christ.* The divine manifestation of God, which comes to the flesh to destroy incarnate error.'

'*Death.* An illusion, the lie of life in matter, the unreal and the untrue. The opposite of life.'

'*Euphrates.* (river) Divine Science encompassing the universe and man.'

'*Flesh.* An error of physical belief . . . an illusion, a belief that matter has sensation.'

'*Holy Ghost.* Divine Science.'

It is asserted again and again that the Comforter, the Holy Spirit of whom Jesus spoke in John xiv. is Christian Science. (p. 55. etc.).

All this, and much more like it, is called Christian!

Is It Science ?

Science is 'knowledge systematized, truth ascertained by observation, experiment or induction.' But there is a vast amount of what Paul described as 'science falsely so-called, which some professing have

erred concerning the faith.' (1 Tim. vi. 20-21).

Is the claim that sin, sickness, disease, and death, are 'delusions,' 'unreal,' 'errors of belief,' in harmony with knowledge, observation, and experience? That what a person believes governs what he does and affects both mind and body is readily granted. But a few quotations from *Science and Health* will convince most rational people that Mrs. Eddy carried this beyond all knowledge, reason, and sense.

'You say, "I have burned my finger." This is an exact statement, more exact than you suppose, for mortal mind, and not matter, burns it.' (p. 161).

How many persons have picked up a poker, iron, or pan, believing them to be cold, and have found them too hot to hold? Whose 'mortal mind' burnt the hand then?

'If you or I should appear to die, we should not be dead. The seeming decease, caused by a majority of human beliefs that man must die, or produced by mental assassins, does not in the least disprove Christian Science.' (p. 164).

'When there are fewer prescriptions, and less thought is given to sanitary subjects, there will be better constitutions and less disease.' (p. 175).

'If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favourable results, does human belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken . . . the result is controlled by the majority of opinions, not by the infinitesimal minority of opinions in the sick chamber.' (pp. 177-178).

'Human mind produces what is termed organic disease as certainly as it produces hysteria,' etc. (p. 177).

'Heredity is not a law.' (p. 178).

'Not because of muscular exercise, but by reason of the blacksmith's faith in exercise, his arms become stronger.' (p. 199).

'Rightly understood, instead of possessing a sentient material form, man has a sensationless body.' (p. 280).

'One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames.' (p. 329).

Why not, if 'man has a sensationless body?' And how could such a body freeze? Yet we are told, 'There is no hypocrisy in Science.' (p. 329).

Does not all experience, observation, ascertained knowledge, and truth, give the lie to all the foregoing absurdities?

Fruitage

About one hundred pages of this wonderful book are given to testimonials and accounts of cures wrought by Christian Science. Cancer, consumption, and every ill that afflicts humanity, figure in cases given. But in view of their own claims that all disease, sickness, and death, are delusions and errors of the mind, we may well doubt whether the patients really had the diseases named. How can Christian Scientists claim to cure that which on their own testimony does not exist? Dr Charles Reed, of Cincinnati, challenged Mrs. Eddy, in the following terms: 'If she will come to Cincinnati, I will place at her disposal cases of consumption, cases of cancer, and cases of carious bones. She will have them under observation for such time as she shall determine, and she shall dictate all details of their management . . . If she, by her Christian Science, shall cure any one of them, I shall proclaim her omnipotent from the housetop, and if she shall cure all, or even half of them, I shall cheerfully crawl on my hands and knees that I may but touch the hem of her walking dress.' (*Religious Delusions*, p. 160).

Of course, like all modern claimants to healing powers, she declined to take up the challenge. Yet she said, 'I have healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular

vein, so that it stood out like a cord.'

There is grave danger that fruits of quite another kind will result from teaching that 'man is incapable of sin, sickness, and death.' If that ever became the general belief of humanity, what would the harvest be? It seems another case of doing what is 'right in his own eyes.' If all be delusion and error, there is danger of doubting the edge of the precipice, and going over to physical, moral, and spiritual ruin.

That such demonstrably absurd teaching and claims can gain adherents is amazing. But now, as of old,

'some new thing' is the constant demand. The novel 'systems have their day and cease to be,' but Christianity, God's remedy for all our woes, persists and remains.

Christian Science has nothing in common with Christianity.

Christian Science is demonstrably false.

Christianity has been confirmed again and again, and for all the Lord's own test of its truth remains: 'If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' (John vii, 17).

'Thy Word is Truth.'

IT has been observed that a woman may be attractively dressed one moment, and when next seen, only a short time afterwards, will look quite different, but just as becoming.

There are those who appear to think that differing ideas and beliefs may be put on and off with equally good grace.

To change the figure. It is possible to say of a thing that it is all black, or all white, as the case may be, but you cannot say of the same thing that it is all black one moment and all white—or even black and white—the next. Not if you are in your right mind.

It is possible to honestly believe and affirm that the Bible is a composition of truth alloyed with falsehood—with allegory, myth and legend. You can honestly believe that Jesus Christ is the Son of God, good as God is good; that He spake words given to Him by God to speak; that He is the Truth—God's last word to man. But you cannot believe these things about Jesus Christ and at the same time believe in the legends and myths of the Old Testament, as some appear to think they can. That is to see black in an object which is presented to us as all white.

This matter resolves itself into a question of morality: the goodness of Jesus Christ and the goodness of God.

When He was praying to the Father for His disciples, Jesus said: 'Sanctify them through thy truth.' And so that there should be no mistake, He added: 'Thy word is truth.' What word did He mean? Doubtless, that which the Father gave Him to speak, and which He claimed to have spoken; but that Word also from which He quoted when He said: 'It is written;' that same Word with which He opened the understanding of His disciples, so that they might understand the Scriptures. (See Luke xxiv.).

Jesus came before men claiming to be the Truth—the truth in person. What can be said of one, who, knowing the truth about any matter, keeps silent, and allows his friends to go out into the world believing a lie? No one would say of such that he was a good man. But if what some Christians say is true, that is just what Jesus Christ did. When He sent His disciples into the world He warned them of many things, but we are not told of His warning them against the myths and legends of Scripture.

The Apostles, if they believed these reports of myths and legends—as they should have believed, if they are true—omitted to put it on record for the guidance of those to whom they were sent, which is not what you would expect from good men, filled with the Holy Spirit.

This 'failure' of the Lord and His Apostles was shared by the Holy Spirit, through whose power the Apostles spoke and wrote, under whose operations the Scriptures were used to convict gainsayers, and through whom the New Testament Scriptures have come down to us. Such failure to express the whole truth is not what should be expected from that Advocate which was to lead them into 'all truth.'

More than that, there is the responsibility of God Himself, by whom the Holy Spirit was sent, and in whom, if He be God, all truth must centre. To say of Him, that He is good, and yet say that He allowed that to pass as His Word which was corruptible and defiled, is to throw back God's goodness into His face. Search where you may in the New Testament—which if not God's word to man, we have no word of God anywhere—and you will not find a single word casting any sort of doubt on the Old Testament Scriptures. Paul describes them as the Oracles of God.

But how strange it is, that it should have been left to the people of this age—with only the knowledge and power of which man by himself is possessed—to come along and supply what Divine knowledge, wisdom, power and goodness should have provided, but didn't.

Strange indeed, but, perhaps, not so strange as to find some who think and speak of themselves as Christians, yet glorify human knowledge (so-called) over the knowledge of God! But, as one wrote, long ago, 'Let God be true, though every man a liar.'

W. BARKER.

Conversion of England.

THAT the evangelism of England depended upon the laymen and could not come through the ministers alone was one of the key points in a brilliant address given by the President of the Methodist Conference (the Rev. Wm. E. Farn-
dale, of Lincolnshire) to a circuit

rally in Abbey Road Methodist Church, Barrow, last night.

The Rev. W. E. Farn-
dale gave his audience two watchwords, 'Altered thinking' and 'Surrendered living.'

Ideas counted immensely, and just as much in the Church as in other spheres.

'The conversion of England will not come about through the pulpit. It won't come simply through the Ministers. The evangelism of England depends upon every man and woman in the Church.'

The Church's best work was often done outside the Church.

It was not enough to be content simply to give money, useful though it was. They had to be prepared to give every ounce of their strength and talents.—*Evening Mail*, Nov. 25th.

Bunyan on the Name 'Christian,'

'SINCE you would know by what name I would be distinguished from others, I tell you, I would be, and hope I am a Christian, and choose, if God should count me worthy, to be called a Christian, a Believer, or other such name which is approved by the Holy Spirit. And as for these factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they come neither from Jerusalem, nor from Antioch, but rather from Hell and Babylon: for they naturally tend to divisions. You may know them by their fruits.'

'CLERGY CANNOT DEAL WITH SOULS'

The Bishop of Rochester, Dr. C. M. Chevasse, formerly vicar of St. George's, Barrow, was met at the Church Assembly in London, with cries of 'No, no,' when he declared: 'The clergy as a whole are ignorant and frightened of dealing with individuals face to face.'

When he was interrupted he declared: 'It is a fact that, as a whole, the clergy of the Church of England are not able at present to deal individually with souls.'

Correspondence.

DIVORCE

Dear Brother Crosthwaite,—May an American reader have a word in the discussion of Matthew v. 32, currently running in your columns?

A more exact understanding of Jesus' meaning may be had by a careful comparison of this passage with the exchange between Jesus and the Pharisees, which is recorded in Matthew xix. and Mark x. From this, it will appear that Jesus was calling to account the 'accepted' interpretation of a passage in the Law, Deuteronomy xxiv. 1. Moses had said that if a man, having married, should find in his wife uncleanness—i.e. that she was not a virgin, but had committed fornication—he might put her away, giving her a writing of divorcement. But the Pharisees would have more latitude. They asked (Matt. xix. 3), 'Is it lawful . . . for every cause?' Jesus' words—'saving for the cause of fornication'—are at the same time a re-statement of the law and a renouncement of the free application then made.

In Mark x. 5, Jesus makes a revealing comment on the divorce law which occurs in Deuteronomy xxiv. 1, 'For the hardness of your heart he wrote you this precept.' Beginning with that, Jesus, in verses 6 to 9, sets forth lucidly and forcefully his sentiment respecting divorce. Our own attitude seems often to be that of the Pharisees, seeking to by-pass the law. The Bible approach to this whole subject is fundamentally preventive. With the same forceful terms in which Jesus (as well as His inspired and faithful apostle to the Gentiles) upheld the sacredness of the divine union and condemned those who would corrupt, violate, or destroy it, so should we endeavour to fortify the character of Christians against temptations to divorce and its consequent evils.

KENNETH MORGAN,
Editor, 'Western
States News.'

APPOINTMENT OF OVERSEERS

Dear Bro. Editor,—In the queries in your January issue, a request is made for passages on the appointment of overseers. I presume that it refers to the ordaining, not to the whole arrangement of an election. The laying-on of hands is the more popular way, although it has never been supported by a clear passage. There is no command for this form, nor is there any Scripture that shows how elders or deacons were ordained. Further, we have never heard of a good reason as to why there should be a uniform method of introducing our officers into office.

The general instruction to do all things in a decent and orderly way leaves each Church to ordain in whatever way they reason is appropriate for the occasion, and fitting for each brother that takes part. Some may consider that the laying-on of hands impresses them as an empty form in this age, when we are without inspired men or those with gifts. Others, no doubt, will prefer laying-on of hands, and decide on it, although it is not unanimously approved.

The Scriptures show that elders were ordained, but how it was done is not on record. If our Lord had given the same importance as to the form as we sometimes give, then we presume we would not have been left in doubt.

No. 2 Query.—This asks about the period for which an overseer may be appointed. Our brother who sent the queries failed to give a passage to show that the Scriptures supported his own position, viz., that there is a Scriptural period for which an overseer should be elected. After he gives his passage, his own position should be discernible.

JOHN ANDERSON.

Dear Bro. Editor.—I do not claim to be one of the more able brethren, but as one interested in the query, "How were overseers appointed in the N.T. Church?" I would like to offer the following for consideration.

In considering the Church of Christ it is always necessary to remember that although it is in the fullest possible sense free, all-embracing, and universal, yet it is essential that there be governing officers responsible to the Divine Head, and to the body, for the ministry of the Word and spiritual guidance in all matters of faith and practice.

The ministry of the Word is the highest office or calling in the Church and only the fittest men should be appointed.

The Divine example (and here we have the Spirit's revelation through the Word), the Lord first chose the twelve (Mark iii. 13, 14; Luke vi. 13; John xv. 16); second, the apostles and/or their delegates ordained elders in every city (Acts xiv. 23; Titus i. 5); and third, it is the Spirit's teaching, through the apostles, that this procedure be carried on. (2 Tim. ii. 2). 'Commit thou,' was a command to Timothy, not to the Church. 'Faithful men who shall be able to teach others also,' are those only who are the most reliable and capable men. There is an obvious reference here to the 'teaching' of 1 Tim. iii. 1-7.

It is surely a clear indication of how overseers are to be appointed in the Church, when we consider it was first Paul, then Timothy. Paul did not instruct any Church to commit the ministry of the Word to particular in-

dividuals, but Paul did instruct Timothy to commit 'the things which thou hast heard from me to faithful men, able to teach others also.' These 'faithful men' were to hand on to 'others also,' and it is a clear injunction that the 'others also' were to hand on in the same way, and so on down through the ages.

Paul's instruction to Titus (i. 2) was that he was to appoint elders in every city. 'Appoint elders in every city' is a clear and distinct charge. Titus had not to so educate and instruct the Churches to appoint their own elders. I give it as a clear answer to the query, 'How were elders appointed?' that the apostles or their delegates appointed the elders of the N.T. Church, and that that is a clear indication that only those entrusted with the high office of the 'ministry of the Word'—only those responsible for the spiritual guidance of the Church—should appoint suitable persons to the office.

I should like to refer the questioner and all those interested to my article in the 'S.S.' 'How come Elders,' in the April, 1947, edition. There are no passages of Scripture indicating an annual appointment of elders. G. M. BISHOP.

EVANGELISTS, ETC.

Dear Bro. Editor.—I have read with interest Bro. Wood's letter in your January issue, but it seems to me that, before the problem can be solved, we must get a little nearer to the root of the matter. The whole question is 'The evangelist, who should appoint, locate, and upkeep him?' For this purpose, years ago, the organisation, calling itself the Co-operation of Churches of Christ, was called into being, but having no Scriptural authority for its existence, could naturally find no Scripture to guide it in its work, hence the dire result.

If you could discover in the Scriptures the authority for the evangelist, then, doubtless, you will also find (as with other officers of the Church) his qualifications, duties, appointment, and maintenance, thus ending all difficulties in the matter. But if not, then the evangelist must first be created, and his appointment, location, and support left to the judgment of man.

If this is the case, what hope have we for any better result than that which we are experiencing to-day? And no one will deny that our brethren did what they sincerely believed to be for the best. P. G. OGDEN.

'PILLAR AND GROUND OF THE TRUTH.'

Dear Brother Crosthwaite,—After giving consideration to the article which is contained in the December issue of 'The Scripture Standard,' entitled 'The Pillar

and Ground of the Truth,' by Bro. W. Barker, we cannot accept the interpretation which is given of 1 Tim. iii. 14-15. We are numbered with those who most assuredly believe that the Church of Christ, the Body of Christ, is 'the pillar and ground of the truth.'

Bro. Barker suggests that there must be some alternative interpretation of this Scripture because of the divided state of the Churches. We believe that instead of testing this passage of Scripture by the Churches in general, our brother ought to test the Churches by this Scripture. If the early Church, as our brother suggests, was 'the pillar and ground of the truth' for a short time, then the true Church of Christ to-day must still fulfil this Scripture.

The fact that many Churches are not 'the pillar and ground of the truth' does not disprove this passage of Scripture, but, on the other hand, this Scripture proves that such Churches are not the Church of Christ.

We would agree that there is no particular religious body to-day which can be looked upon in its entirety as the Church of Christ, but this does not mean that we believe that the Church of Christ does not exist. We definitely believe that the Body of Christ exists and is composed of all the faithful throughout the world, and of these faithful ones it can still be said 'they are the Church of the living God, the pillar and ground of the truth'; and it would be right for this body to say, 'where the Church speaks, we speak, and where the Church is silent, we are silent,' equally as much as saying, 'where the Bible speaks, we speak, and where the Bible is silent, we are silent.'

We felt that we could not let this article pass without making these few comments, and we trust that they may be to the good of all the brethren, and, above all, to God's glory.

PHILIP PARTINGTON.

With the Editor's approval, I append my reply to the foregoing letter, though, it seems to me, Bro. Partington answers himself when he admits that 'there is no particular religious body to-day which can be looked upon in its entirety as the Church of Christ.' If there is no Church of Christ there is nothing that can be described as a pillar and ground of the truth, and it is just foolishness to contend for the Church as holding that position.

It is a question of authority. The voice of the Church, because of its human element is, and always will be, imperfect. The Scriptures, though they came through man, were spirit-breathed, and are God's word, pure and incorruptible. I ask again, 'Which of these two is correct: the Church, the pillar and stay of the truth; or the truth, the pillar and stay of the Church? There can only be one answer, and the passage in

question provides it. Paul to Timothy wrote: 'These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God.' Truth came not from within the Church, but from outside, from Paul, speaking God's Word. Thus Paul was a pillar and stay to the Church of which Timothy was a member, and the exhortation was that—having this same Word—Timothy, in his turn, should occupy the same position.

When Bro. Partington claims as 'Scripture' the disputed portion, he really begs the question. The English Bible is not inspired: it is a translation. All translations, in effect, are interpretations. Language is very subtle in its meanings, and nothing is perhaps more difficult than to express the idioms of one form of speech in the idioms of another. There is only one way of knowing the truth in these matters, it is by comparison of the various portions concerned. It is easy to fall into error, but I venture to assert that there is no passage in the N.T. which makes the same claim for the Church as these words seem to do. The point is, that because what appears to be taught in this passage contradicts other portions — which are many — giving supreme authority to the Word of God, the interpretation sometimes given by teachers and preachers is not to be accepted. It is falsified by universal experience and by a comparative study of N.T. teaching.

W. BARKER.

PRICE ON THEIR HEADS

PROTESTS against parents putting threepence or sixpence on the plate at baptismal services are made by the Rev. G. P. Hadden, Vicar of St. Luke's, Tranmere, Birkenhead, in his parish magazine.

'What is baptism worth?' he asks. 'Is it thoughtlessness or is it meanness which allows people to insult the Church with a few pence on such an occasion as this . . . Most could give, and ought to give, at least £1.'

Off the Press shortly—

'FORWARD—BACK TO JERUSALEM' BIBLE SCHOOL LECTURES AND MESSAGES

By W. CROSTHWAITE, L. CHANNING,
ANDREW GARDINER, JNR., FRANK
WORGAN, TOM KEMP and
A. E. WINSTANLEY

Preface by ERIC McDONALD

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Spurgeon on Ordination.

C. H. SPURGEON, in his Autobiography, writes: (p. 354) 'There is good reason for asking, concerning many practices—are these Scriptural, or are they only traditions of the fathers? A little Ritualism in one generation may develop into downright Popery in a few years: therefore it is well to take these things as they arise, and crush them in the bud . . .

'Confining myself to one branch of the subject, I ask—Whence comes the whole paraphernalia of "ordination" as observed among some dissenters? Since there is no special gift to bestow, why in any case the laying of empty hands? Since we cannot pretend to that mystic succession so much vaunted by Ritualists, why are men styled "regularly-ordained ministers"? A man who has preached for years is Mr. Brown; but after his ordination, or recognition, he develops into the Rev. Mr. Brown: what important change has he undergone? This matter comes before me in the form of addresses on letters—"Rev. Titus Smith, Mr. Spurgeon's College," or sometimes, "Rev. Timothy Jones, Spurgeon's Tabernacle." Rather odd, this! Here are reverend students of an unreverend preacher, the title being given to one out of courtesy, and withheld from the other for the same reason. The Reverend Titus has met with a Church which will insist upon an ordination, and he is ordained: but the President of his College having never undergone such a process, nor even that imitation of it called a recognition, remains an unordained, unrecognised person to this day, and has not yet discovered the peculiar loss which he has sustained thereby.

I AM profitably engaged in reading the Bible. Take all of this book you can upon reason and the balance by faith, and you will live and die a better man. In regard to the Great Book, I have only to say that it is the best Book which God has given to man.—Abraham Lincoln.

SCRIPTURE READINGS

Revelation, Chapters xv. to xix.

Introduction to the Seven Last Plagues—In this final book of divine inspiration we have had messages to seven Churches, the opening of seven seals, the sounding of seven trumpets and now is the emptying of seven vials or vessels. These last signify the outpouring of the wrath of God upon the earth—its systems and its people. The scene in this chapter is in heaven. The sea of glass is before God's throne (iv. 6). The overcomers stand upon or beside the sea, and rejoice in the same way as did the people of Israel when they had crossed the Red Sea. This was a wonderful song of triumph, too; celebrating an even greater victory, because supremely a spiritual one. The song celebrates the praise of God as ruler, over the earth and its inhabitants, as dispensing justice. The figure of the vials is drawn from the old covenant temple worship. Bowls were used by the priests therein, who were similarly clothed. The wrath of God comes forth in the charge of the angels from the sanctuary, where also surely was the mercy seat. (See Ex. xl. 34; Psalms xviii. 8; Isaiah vi. 4; Heb. xii. 29.)

The Outpouring of the Vials.—There is a striking similarity between the plagues now pictured and those following the first four trumpets (viii. 8 to 12). Earth (land), sea, waters, and heavenly bodies, are in turn affected. These pictures represent more severe judgments upon men, and doubtless indicate physical, mental, moral, and spiritual troubles brought upon men by reason of their sins and their rejection of God's counsel. The third judgment is stated in fact to be requital for the persecution of God's people. We shall only understand fully the exact measurement of God's vengeance when we 'know even as we are known,' but here we see that "punishment fits crime." But, with all the suffering, the obstinate spirit of sin hardens into worse enmity towards God (xvi. 9 and 11). We have already had reference to the redemption of Israel, and here we can see similarity to the plagues of Egypt—nine of them having the same result upon the sinners. Thus the first four judgments are executed.

The very throne of 'the beast' (xiii. 2) is now to be darkened as the execution of divine wrath is preparing. Pear takes hold upon rulers, but not repentance. The sixth vial removes some obstacle in the way of a judgment, for the enemies of good are to be mustered together yet

for final defeat. The doom of Babylon has already been foreshadowed by the angel (xiv. 8). The unclean spirits arise from the 'dragon,' 'beast,' and 'another beast' (which, it seems likely, is here called 'the false prophet'—see his work xii. 11 to 17), deceiving rulers and their peoples. The spirits are gathering them (see B.V. xvi. 16) to Armageddon. Will God's own people be deceived into joining this throng? Note the solemn interposition of the warning in xvi 15. If we really are watching, clothed with the righteousness of the Saviour, we shall not be so deceived.

The seventh and final vial (xvi. 17) introduces the mightiest earthquake in history. We might, with justice, say that the recent Great War was just such a catastrophe as answers this figure. World powers will be shaken to pieces, and in particular God will bring down 'the great city'—'Babylon.'

The Vision of the Woman upon the Beast.—Chapter xvii, provides information to enable us to identify 'Babylon,' whose destruction has been foreshadowed. One of the angels of the vial shows the Seer the woman dressed in purple and scarlet, seated upon the beast pictured first in xiii. 1. Reference to other Scriptures (2 Thess. ii. 3 to 12; 1 Tim. iv. 1 to 5) evidently referring to the same matter, seem to justify the conclusion of many expositors that the great apostasy represented by Roman and Greek Churches of this and earlier days, is in fact this Babylon. Some of the characteristics of these organisations are: Corrupt forms of worship, immorality, arrogant and blasphemous pretensions, great wealth, and worldly and political power. Some of these charges can be more easily sustained perhaps in past history, before the influence over governments was (partially at least) broken at the Reformation. Perhaps the clearest Scriptural points are: 'Forbidding to marry and commanding to abstain from meats.' (1 Tim. iv. 3.)

The figure of unfaithfulness to the marriage vow and licentious sexual behaviour is frequently used in the Bible to picture unfaithfulness to God, and false religious teachings and behaviour. The Inquisition, wholesale persecution and murder on the pretext of maintaining Christian progress, are sufficient condemnation almost without the false teaching. The word 'admiration' (xvii. 6) should, of course, be 'wonder.' The world-wide ramifications of Papal power continue now, but we have forgotten that at one time all the kingdoms of Europe bowed to it completely. Kings received their kingdoms at the hand and with the consent of the Church. This would account for the close relationship between dragon, beasts and the woman.

Those who formerly owned her sway may be expected to turn against her as the date of her destruction comes near (xvii. 5 to 18). The victory of the Lamb over the Beast is assured.

The Fall of Babylon.—Chapter xviii. describes this in figurative details. First there is the announcement of the doom, which compares in its details with that of old physical Babylon as pronounced by Isaiah and Jeremiah. (Isaiah xviii., xiv., xlvi.; Jeremiah I, li.) Secondly, there is the call to those of God's own people who might be in her midst, to come out. Though she has abundant self-confidence, the doom shall come quickly. Worldly powers which have benefited by her existence and machinations will mourn for her, and fear by reason of her sudden end. Those who have made money by her will be bitterly disappointed. Those who traffic by sea likewise will grieve.

Heaven and the followers of Christ are called on to rejoice, however, and a mighty angel, throwing a millstone into the sea for illustration, again emphasises the completeness of the destruction. The universality of her previous domination is to be matched by this. Her condemnation is justified as it is found that she has been guilty of shedding the blood of God's saints.

Rejoicing in Heaven.—Once more, the scene is changed from earth's sad and terrible plight to heaven's glad song. The word 'Alleluia' is Hebrew for 'Praise ye the Lord.' The reason for this particular song is the overthrow of Babylon, that great enemy of God's people on earth. That God has avenged His elect is proof of His being 'Lord God omnipotent.' This same overthrow brings near the 'marriage supper of the Lamb.' The Church on earth separated from her Lord is to be united with Him soon in the final triumph. To be among the 'blessed' will indeed be worth all earth's conflict. John's inclination to worship the messenger is rebuked.

The Victory of the Lord and His Followers.—The rider of the white horse can be readily identified with the One who walked amidst the candlesticks (i. 13). These passages throughout, are modelled upon many Old Covenant prophecies (see particularly here Isaiah Ixiii. 1 to 3). We recall, too, the title given to our Saviour at the commencement of John's Gospel.

The outcome of the conflict between good and evil is a foregone conclusion. So much so that the call to the birds is made before it is begun. But the fight has been long, the saints grow weary, the evil appears to win so often, and the way the victory lies through the 'valley of the shadow.' Let us observe, therefore, the immediate result of this final conflict with part of the forces of evil. How-

ever hard the way, would we desire to be found with the beast and the false prophet? Every effort to cleave to the Saviour is abundantly worthwhile.

Perhaps we should remind one another (hat these portions of the Word are highly figurative. In line with that thought, one writer has suggested that the great battle may indicate the conflict of the Gospel against the self-will of men, and its victory the winning of the soul: hardly a permissible interpretation we think in this place.

R. B. SCOTT.

Important Notice.

A Conference of Churches of Christ and individual brethren and sisters standing by the old position and plea of Churches of Christ will be held, God willing, under the auspices of the Summer Lane Church, Birmingham, on Saturday, 27th March, at 2.15 p.m. Chairman, Bro. Ed. Price, of Wigan.

The Conference will be held in the Schoolroom of the Westminster Road Congregational Church (at the corner of Westminster Road and Livingstone Road, Perry Barr), Birmingham, 20.

Papers will be read by Brethren L. Morgan, of Hindley and R. McDonald, of Dewsbury, respectively. Subject, 'The scriptural method of Evangelisation.' A general discussion will follow. All usual business to be abandoned.

The evening meeting will be presided over by Bro. M. M. Mountford, of Birmingham.

Speaker, Bro. David Dougal, I, Evangelist.

All intending to be present are asked to notify Bro. Geo. Hudson, 102 The Broadway, Handsworth, Birmingham, 20. Any Brother or Sister wishing to stay overnight is urged to apply AT ONCE.

BOOK THE DATE.

'I WILL COME AGAIN'

too I am waiting quietly every day,
Whenever the sun shines brightly, I rise
and say:

surely it is the shining of His face';
When a shadow falls across the window
of the room

When I am working at my appointed
task,

I lift my head and ask if He is come,

COMING EVENTS

Hindley.—Mission during February and March: Lord's Days, 6 p.m.; Wednesdays and Saturdays 7.30 p.m. Preacher, Frank Worgan. Please join us in prayer for a successful effort.

Rose Street, Kirkcaldy—Annual Social, Saturday, 28th February, 4 p.m. Speakers, Brethren A. E. Winstanley and A. H. Odd.

Morley, Yorks.—Church Anniversary, Saturday and Sunday, February 28th and 29th. Saturday, tea at 4.30. Evening meeting at 6 o'clock. Chairman, Bro. Stephen Winstanley (Hindley); speakers, Brethren Carlton Melling (Scholes) and Leonard Channing (Kentish Town, London). We understand that brethren from other districts would like to attend, if so, they will be welcome. Adequate catering arrangements are being made, but details as to numbers, hospitality required, etc. would help. Communications to Bro. Harold Baines, 42 Garnett Street, Britannia Road, Morley, near Leeds, Yorks.

Nelson (Southfield Street).—Bible School Anniversary, Saturday, February 7th. Tea at 4.30, meeting at 6.30 p.m. Speaker, Bro. F. C. Day, Birmingham, who will address all assemblies on Lord's Day, 8th February. A warm welcome awaits you.

BIBLE SCHOOL, HINOLEY

Preliminary Notice—The brethren meeting in Argyle Street, have decided to hold another Bible School (D.V.) from Saturday, May 15th to Thursday, May 20th, 1948. Early morning prayer meetings, lectures, questions answered, messages for the deepening of spiritual life, open-air services, gospel messages. Programme available shortly. Book the dates.

Further particulars and bookings, write to L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan.

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R. McDONALD, Treasurer.

Bro. C. E. McGaughey, of the Fourteenth Street Church, Washington D.C., is coming to this country for a few months. He hopes to arrive on March 26th, 1948. Any Church desiring to be included in his itinerary should please communicate with R. McDonald, 4 Clarke Street, Westboro', Dewsbury.

BE CAREFUL ABOUT RUTS!

CONNECTING two Canadian towns, forty-three miles apart, is said to be a road of which the first section is a broad, modern pavement. After eighteen miles of concrete, however, the pavement ends abruptly, a primitive dirt road begins, and a description of this unimproved stretch is given by a huge sign which stands at the beginning of it. The sign reads:

'Be careful what rut you get into; you will stay in it for twenty-five miles.'

This is a parable of life. At first, in childhood and youth, we race along what is a broad and beautiful highway; but after a certain point, when habit-patterns have become set, when our way of life has fallen into a definite pattern, we are likely to continue unchanged until we die.

It is for this reason that all decisions, and especially those made in youth, are of such great importance; and it is for the same reason that religion insists that every choice must be made in the light of the most farseeing wisdom. The decision which you make to-day may well determine the course of your life for the next twenty-five years.

NEWS FROM THE CHURCHES

Birmingham, Summer Lane.—It is with joy we record the immersion of Jean E. Toon, a scholar in our Bible School, on Lord's Day evening, 28th December. She was received into the fellowship of the Church as we met around the Lord's Table on the 4th January. We pray that she may be kept faithful unto the end.

FRED C. DAY.

Blackburn, Hamilton Street.—On New Year's Day, the Church held its annual tea and social for the Sunday School scholars. Approximately seventy children and forty adults attended, and enjoyed a good tea, supplied by the members, and supervised by a very efficient catering committee. The social events consisted of hearty singing by the singing class, duets and solos, and recitations by the scholars. Following the social our visiting speaker, Bro. Fred C. Day, of Birmingham, delivered an inspiring address to suit both young and old, which he followed by the distribution of prizes, assisted by the superintendent, Bro. A. Allen.

Bro. Day's services on this occasion, and his sincere address for the New Year's Eve watchnight service, were very deeply appreciated, and the Church earnestly pray that our Lord will abundantly bless him.

ROY RENSHAW.

Bristol, Bedminster.—We rejoice we are able to report the baptism of John Daniell, the eldest son of Bro. and Sis. H. Daniell. We trust he will prove a blessing to the Bedminster Church, be fearless in his witness and faithful to the end.

S. W. COLLINS.

Capetown, Woodstock.—We are glad to report that we started a Young People's Meeting on the 3rd November, 1947. The intention of this meeting is to get younger brethren to exercise the abilities they have and we elder brethren are going to assist them in whatever sphere we see they are suited for. We have had two meetings and it has proved to us that there is great talent among our younger brethren which we consider will be exercised in the near future, God willing. We are praying for them. On the 9th November, we again rejoiced in witnessing a young man united with the Lord in baptism. The service was conducted by Bro. Coe, of the Claremont Assembly. Bro. Christians, of the Claremont Assembly, and Bro. Kannemeyer, of Woodstock Assembly, spoke briefly, definitely showing that baptism was an absolute and necessary step for a sinner to take to make sure of his salvation. It was important to obey God rather than men.

This immersion was due to the efforts of the Claremont Assembly. Thus we have again spent a season of refreshing which had come from the Lord.

We are looking forward to a glorious time next month with our Bible School Anniversary.

T. HARTLE.

Heanor.—The Church rejoices to report the addition by immersion of Keith Hopkinson, who was immersed and received into Church Fellowship on Lord's Day, December 7th. May he, with us, find joy in the Master's service.

W. HAWLEY.

Rose Street, Kirkcaldy.—On Lord's Day, 28th December, we had the pleasure of again witnessing the ordinance of Christian baptism when Mrs. Smart, the mother of one of our young brethren, put on her Lord in His own appointed way. Sister Smart was received into the fellowship of the Church on 4th January. We are greatly encouraged by this addition to our number, and trust that her example may help others to make their decision.

Moriey, Yorks.—The Church has just had the great joy of witnessing the immersion into the ever blessed Name, of Thomas Day and Freda Manley. Their conversion is a direct result of Bro. Frank Worgan's Mission in November last. From the first, they have shown an interest in our meetings, and the gospel plan of salvation, and after the Mission

was over continued to display an interest by their continued presence; and were soon asking questions as to the why's and wherefore's of our plea. These were readily answered, and it soon became evident conversion was at hand.

The decision came on the night of Lord's Day, December 14th, at the house of Bro. and Sis. Fred Sugden, under whose hospitable roof much 'seed sowing' had been done.

Bro. Worgan came up specially from his labours at Ardsley for the talk, and after much searching of the Scriptures, our young Bro. and Sis. came to the greatest decision of their lives. They were immersed on Tuesday, December 16th, by Bro. E. Pickersgill, and received into the Church the following Lord's Day, appropriately enough by Bro. Fred Sugden.

We pray they may be steadfast to their new faith, and that their example will be followed by others who, like they once were, are in the 'valley of decision.'

H. BAINES.

Portknockie.—On Sunday evening, 14th December, the Church witnessed, with great joy, the baptism of Arthur Wilson, husband of one of our members and son-in-law of our esteemed Bro. George Wilson, who though practically blind is never absent from the Lord's Table and Gospel meetings. It was a touching and inspiring climax to the service when Bro. Wilson, rising out of the water, facing the audience quoted the words of the Apostle Paul in Galatians ii. 20. We welcome this shower and press on in faith believing there is a prospect of future abundant rain. To God be the glory.

M. MAIR.

Slamannan District.—The New Year Social was held in Slamannan Church meeting-house on January 1st, 1948, under the presidency of Bro. John Anderson, of Motherwell. It was inspiring to see such a large gathering, about two hundred and fifty being present. Great credit is due to the Slamannan brethren and sisters for the excellent way they provided for so many.

Bro. Anderson, in his remarks, referred to the first day of the year as being our rallying day, and how on this day we come together to encourage each other. Bro. Anderson also spoke of our faith and how justly proud we were of our district which had been formed seventy years previously.

The speakers were Brethren Geo. H. Hudson (Birmingham), and A. Winstanley (Evangelist).

Bro. Hudson spoke from Eccles 9-10, and exhorted us, especially the younger people, to accept the advice contained therein and gave us the fine example of Bezaleel and his work in the building of the tabernacle.

Bro. Winstanley gave us of his best on Joshua v. 12 'and the manna ceased.' He referred to how God had worked a necessary miracle in providing manna for the children of Israel but after that they had to feed themselves by their own efforts. We must do what we can and then leave to God what we cannot do. God works through us in savings and sinners and the salvation of man is our duty—not primarily God's.

We were favoured during the meeting with choir pieces from the Blackridge and Motherwell choirs. Solos, duets, quartettes, and recitations were also much appreciated.

If the social is a foretaste of things to come, then we look forward with expectations to a happy and prosperous year in the work of the Lord.

HUGH DAVIDSON.

Obituary.

Blackburn, Hamilton Street.—It is with deep regret we report the death of one of our oldest members, Sister Mrs. Earnshaw, who passed into the keeping of the Master, on January 3rd, in her eighty-second year. Her remains were interred on January 7th. Bro. S. Wilson officiated in the meeting-house, and at the graveside.

A Memorial Service was held on Lord's Day evening, January 11th, when more than a score of her own kinsfolk came to pay their last respects to her kindly Christian life. She was won over from sectarianism some fifty-five years ago, in the early witness of the Church of Christ at Blackburn. In her sojourn here, she has seen other causes started in Blackburn, but through it all, she kept allied and faithful to the loyal adherents of the Restoration Movement, and refused to be moved by the tendency of these modern days. We miss her around the Table of the Lord, for she was always there. We

rejoice for the happy years of fellowship; and deeply value her gracious life, devoted to the work and word of the Master. She rests from her labours, to await the glad summons of the glorious resurrection morn. Praying that God will fully bless and comfort her sister and brothers in their loss; may we who remain be as ready for the call.

H. WILSON.

Dewsbury.—We regret to announce the death of one of our members, J. E. Brotherton. He was actively associated with the former Church in Dewsbury and was secretary for many years. When we decided to re-start the Church, he readily agreed, and his name is first on our register.

Two years ago, he underwent a very serious operation, from which he never fully recovered. He met with us on two or three occasions but the severe weather of last winter and failing health in the summer, prevented further attendance.

He passed away as the New Year dawned, in his seventy-third year. He was laid to rest in Dewsbury Cemetery on January 3rd.

R.M.

Loughborough.—It is with deep regret that we record the sudden death of one of our most esteemed members, Mrs. S. Ward, who passed to her rest on December 11th, at the age of seventy-six years. Our Sister had been in membership with the Church here for sixty-three years. Although of recent years she has not been able to attend regularly owing to certain infirmities, she has always maintained keen interest in all the activities of the Church. One of her chief interests was the Women's Meeting, which she formed and was president for twenty years. Bro. E. Hill conducted the service in the meeting-house and at the cemetery. Our sympathy is extended to her family.

F. WOOLLEY.

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Secretary of Conference Committee: W. B. JEPSON, 26 Pearl Avenue, East Kirkby, Notts.

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