

The SCRIPTURE STANDARD

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

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Fundamentalism

LAST AUGUST, there appeared a series of letters in the newspaper, *The Times*, relating to the invitation to Billy Graham to conduct a mission at Cambridge University. The correspondence has been published in a booklet, entitled *Fundamentalism: a Religious Problem*. In a leading article summing up the correspondence, *The Times* says:

'One source of disagreement has undoubtedly been the confusion attending the use, in contemporary religious controversy, of the word "fundamentalism." A "fundamentalist" is commonly understood to be a theologian who holds that the Scriptures are literally inspired, that is to say, that every word of them should be treated as factually true . . . It is fair to say, however, that it no longer carries any weight among competent Bible scholars.'

We suggest that this is an incorrect definition of fundamentalism. To hold that the Scriptures are literally inspired is not to say that 'every word of them should be treated as factually true.' There are statements in Scripture made by the devil himself, or by evil men. These may be untrue. That the Scriptures are literally true means that they recount without error things which were spoken or took place, good or bad, and that their teaching is the wisdom of God made known to men through the unerring operation of the Holy Spirit.

The Times statement is typical of the attitude of self-designated scholarship to the Bible. 'Fundamentalist' and 'fundamentalism' are used as terms of contempt. To such scholars they denote obscurantism, opposition to enlightenment and truth, refusal to face facts, credulity. To be a 'fundamentalist' means to be someone not quite right in the head. He is looked upon as to some extent to be pitied.

We are not concerned to call ourselves 'fundamentalists' or anything other than Christians. Neither must we be taken as allying ourselves with or defending the doctrines of Billy Graham, to whose teaching we are fundamentally opposed. We accept the claims the Bible makes for itself, and regard those claims as amply proved by all available evidence. But we defend ourselves against the implications urged to belittle or ridicule such a belief.

We suggest it is not fundamentalists who are credulous, but those who have grown too learned and worldly-wise. G. K. Chesterton said that, when a man ceases to believe in God, it is not that he believes nothing, but that he will believe anything. We once heard a preacher say that many students emerge from theological colleges 'with half a Bible and a ton of conceit.'

What Fundamentalism Means

But just what is fundamentalism? It is the acceptance of fundamentals. What is the meaning of fundamental? As noun it is 'a principle, law, or rule which serves as the groundwork of a system'; as adjective it pertains to 'the foundation or basis; the essential part.' Both definitions contain the idea of a foundation, a basic essential. Fundamentalism is simply insistence upon the foundations of the faith we hold.

In every branch of learning foundation principles are necessary. We speak of the fundamentals of arithmetic, of economics, of music, of engineering. Without these fundamentals being accepted and mastered no real progress is possible in any of these branches of knowledge.

Rejection of Standards of Judgment

The necessity of basic principles, foundations, being admitted, is it not strange that in the most important of all matters—religion—no such necessity is recognised? You can believe what you want and still be a Christian. How often we hear that 'it doesn't matter what a man believes so long as his life's right,' as if he can live a right life apart from beliefs; our beliefs affect and destine our lives every moment, consciously or unconsciously. And what is meant by 'a right life'? By what standard is the life to be measured if no standard is recognised? On what foundation is the building erected when no foundation is accepted?

A subtler argument is that it does not matter whether things in Scripture are really true so long as we get their spiritual meaning. The Bible account of creation, of the making of man, of the fall, the flood, of Jonah: all these, we are told, teach us vital spiritual and moral lessons without our being called upon to accept them as literal truth, contrary to reason and 'the modern mind.' The Pentateuch and such books as Daniel have their abiding teaching, without the necessity of our believing that they were written by the persons whose names they bear and at the times of which they write.

All this is the Devil's lie repeated: 'yea, hath God said?' Assuredly God *hath* said, and said plainly, through no other than His Son. He who 'speaketh the words of God' (Jn. 3:34) set the seal of His own authority upon those things most denied in the Bible. 'In the beginning God made them male and female'; 'As it was in the days of Noah'; 'As Jonah, even so the Son of man.' And the whole structure of Christianity, the whole gospel, the meaning of the cross and resurrection, stand or fall on the doctrine of the sin of man and his redemption, the first Adam and the last.

A Changing World and an Unchanged Message

Fundamentalism remains unchanged, while the theories and 'isms' and 'new theologies' of men are first enthusiastically embraced and in a short time discarded. Why should we reject the Bible's sublime account of creation for the theory (at best) of evolution—a theory which contradicts the facts and which the facts contradict? Why should we leave 'the foundation of God,' which 'standeth sure,' for the sinking sands of doubt, disbelief, and fear?

The faith we follow is in 'Jesus Christ, the same yesterday, to-day, yea and for ever' and in God, 'who changeth not.' Jesus Christ is the foundation. As Christians we are built upon this foundation laid by the apostles and prophets. Though all around us should be shaken and collapse, this foundation remains unmoved and immovable. That is the meaning of 'fundamentalism,' building upon the Rock, the teaching of Christ, that, when cherished systems of men fail and pass away, when outward circumstances prove a crumbling support, we shall still stand. For this faith we profess stands 'not in the wisdom of man, but of God.'

EDITOR.

The Earth Abideth for Ever

‘If the Bible says that the earth abideth for ever, then I believe it will’—so said a lady with whom the writer was discussing Holy Writ. Well, it is certainly true that ‘the earth abideth for ever,’ for the Word does so read. However, the lady was trying to sustain the theory that the earth will continue to exist through all eternity—that ‘for ever’ in Ecclesiastes 1:4 means a never-ending period of time.

The people who falsely designate themselves ‘Jehovah’s Witnesses’ invariably quote this passage, assuming that it teaches a never-ending continuity of the physical earth’s existence. This assumption is utterly false, and the purpose of this article is to demonstrate that; and perhaps to provide material helpful to young disciples when they meet this false teaching.

The Context

It is a cardinal rule of Bible interpretation that any statement must be considered in relation to its context. Failure to observe this rule is probably the most fruitful cause of religious error. Many false doctrines would immediately perish if those who maintained them gave honest consideration to the rule above mentioned.

(i) *What is Ecclesiastes 1:4 meant to teach?* Simply this: that man’s labour (verse 3) and life on earth (verse 4) are but momentary when compared with the continuity of the earth. To force teaching concerning a never-ending earth into verse 4 is to put something there that Solomon never intended.

(ii) *What is the period covered by ‘for ever’?* The period in view is consistent with the statement preceding it, that ‘one generation passeth away, and another generation cometh . . .’ So long as generations come and go, the earth abides. ‘For ever’ governs the existence of the earth whilst that process (the coming and going of the generations of men) continues. It teaches nothing at all about what will happen *when that process ceases*.

That this is the correct understanding of the passage will be seen from the following observations.

The term ‘for ever’

‘For ever’ is a translation of the Hebrew word ‘*olam*.’ This does not mean, as is often assumed, a period without end. Literally it means ‘age-lasting’ or ‘age-abiding.’ Rotherham renders it thus: ‘the earth *unto times age-abiding* remaineth.’ Note some Old Testament examples of the use of the word:

(i) *Concerning the Passover.* Through Moses, Jehovah gave the following instruction on the occasion that the Passover was instituted, ‘And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance *for ever*’ (Ex. 12:14). Note: the Jews were to observe the Passover *for ever*. Did that mean for a ‘never ending period of time’? Of course not. It was to be observed ‘for an age,’ *i.e.*, so long as the dispensation of the Law continued. The Lord Jesus died to take the Mosaic Law, with all its ceremonial observances, out of the way (See Eph. 2:14-16; Col. 2:13-17; Gal. 5:1-4, 18).

(ii) *Concerning Hebrew slaves.* The same Moses delivered the laws of the Lord concerning slaves among the Hebrews. Such were to be given opportunity of freedom after serving six years. Provision was made for any bondman who did not desire to leave his master thus, ‘Then his master shall bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him *for ever*’ (Ex.

21 : 6). Note : Such a bondman was to remain his master's slave *for ever*. Did that mean 'for a never-ending period of time'? Obviously not. It was to be 'for an age'—*i.e.*, so long as the relationship between the two was maintained, in other words, for the period of the man's natural life. 'For ever' ended when the slave died!

(iii) *Concerning foreign slaves*. The law of the Lord governing non-Hebrew bondmen gave this instruction to the Israelites, 'And ye shall take them as an inheritance for your children after you, to inherit them for a possession ; they shall be your bondmen *for ever* . . .' (Levit. 25 : 46). Note : these foreigners were to be Israel's bondmen *for ever*. Did that indicate 'a never-ending period of time'? Again—and just as obviously—certainly not. Such a suggestion is altogether ridiculous.

It is clear then, that the idea of the perpetuity of the physical earth is not in the 'for ever' (*olam*) of Eccles. 1 : 4. It has been well said that 'the specific extent of the thing or idea to which it (*i.e. olam*) is applied must be determined by the nature of that thing itself' (E. M. Zerr *Commentary*).

An Irreconcilable Contradiction

The theory referred to would have us believe that the Scriptures in one place teach that the earth will *always* exist, whilst in other places teaching that it will actually *cease* to exist.

As the whole Bible is the Word of God—breathed by the Divine Spirit through selected men—no such contradiction can exist. Stating this another way we may say : another great rule of Bible study is that any interpretation of a passage which makes it seem to contradict any other passage, must be false. The true interpretation of any Scripture must of necessity harmonize with whatever any other passage teaches on the subject in view. That the Word plainly teaches that the physical earth will one day go out of existence cannot be successfully denied.

(i) *The Testimony of the Saviour*. In the prophetic statement made by the Lord Jesus to his apostles on the Mount of Olives, these words occur, 'Heaven (the sky) and earth *shall pass away*, but my words shall not pass away' (Matt. 24 : 35). Those words constitute a contrast, that is, something which denotes 'opposition or unlikeness in things compared.' In what respect is the physical creation (heaven and earth) opposite to, or unlike the words of Jesus? In this : that the former will pass away, and the latter will not. As 'shall not pass away' undeniably means 'shall continue for all eternity,' then it must follow that the heaven and earth will one day go out of existence. If this be denied, there is no contrast in the statement, and it ceases to have any meaning at all.

(ii) *The Testimony of Peter*. This apostle foretold that those would arise who would scoff at the promise of the Saviour's return. (2 Peter 3). He referred to the Flood, showing how human wickedness brought catastrophe upon the world. Note verses 4-7. It was the *world* that perished—not the heavens and the earth. These remained, and are 'reserved unto fire' against the day of judgment. What will happen to the heavens and earth when 'the day of judgment' or 'the day of the Lord' comes? He says, 'But the day of the Lord will come as a thief . . . In the which the heavens *shall pass away* . . . the elements shall melt with *fervent heat*, the earth also and the works that are therein, shall be *burned up* . . . all these *things shall be dissolved* . . .' (verses 10-11). Observe carefully the words italicised by us. It would be impossible to state more emphatically that the sky and earth will cease to exist when Jesus comes.

(iii) *The Testimony of John*. Peter's testimony concerning the destruction of the earth in the judgment day is re-stated by the apostle John. He writes, 'And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven *fled away*, and there was found *no place* for

them' (Rev. 20 :11). The force of the phrase 'was found no place for them' will be seen by comparing this verse with Dan. 2:35, where the same words occur. It means that they ceased to exist. John further states, 'And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away . . .' (Rev. 21 :1).

To the three testimonies quoted we add Hebrews 1 :10-12 : 'Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands : *they shall perish* ; but thou remainest ; and they all shall wax old as doth a garment ; and as a mantle shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail.'

Here again is a contrast. The Lord *remains*—*i.e.* he has an unending existence. On the other hand, the earth and the heavens will perish—*i.e.* they will not always exist. The figure next used is that of a garment, which, when worn out, is laid aside and replaced by another. By contrast, the Lord is 'the same' and his years (existence) will not fail (cease). Compare the parallel Old Testament statement Ps. 102 :25-27. It is there said of the Lord, 'thou art the same, and thy years shall *have no end*.' The contrast therefore demands that earth's years (its continuity) must finally come to an end.

It is significant that after indicating the temporary nature of heavens and earth, the Hebrew writer quotes the words of Jehovah to Messiah, 'Sit on my right hand *until* I make thine enemies thy footstool' (1 :13). The 'until' indicates that the Messiah's reign will continue until all his foes are put down. This will take place at the judgment ; when the Lord returns and the earth is destroyed ; when he gives up the kingdom to the Father (2 Peter 3 :7-10 ; 1 Cor. 15 :23-28).

What then?

If all that we see around us—all things material—will pass away at the return of our blessed Redeemer, what lies beyond? It is written, 'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness' (2 Peter 3 :13).

What is indicated by the 'new heavens and a new earth'? Something other than the present material system of things—for that will have been dissolved' (verse 11). It cannot refer to anything material or physical, for it is designated as the abode of spiritual, eternal beings—the saved ones. It must therefore indicate an abode that is both spiritual and eternal—a fit home for those made incorruptible and immortal, and fashioned anew into the Lord's own likeness at his coming (1 Cor. 15 :52-54 ; Phil. 3 :20-21).

The only abode mentioned in Scripture that fits these requirements is heaven itself—the place where God's glory is visibly manifest (Matt. 18 :10). We read that our hope 'entereth into that within the veil, whither *the forerunner* is for us entered, even Jesus . . .' (Heb. 6 :19-20). Also that 'Christ is not entered into the holy places made with hands, which are but figures of the true, but *into heaven itself*, now to appear in the presence of God for us' (Heb. 9 :24). A forerunner is one who goes before, and whom others follow. The Saviour has gone into heaven itself. Those for whom he there mediates (his faithful disciples) are to follow him there. This blessed hope is infinitely more satisfying than materialistic theories falsely taught as Bible truth.

We need to lay to heart the apostolic exhortation : 'Seeing then that all these things (heavens, elements, earth) shall be dissolved, what manner of persons ought ye to be in holy living and godliness, looking for and earnestly desiring the coming of the day of God . . . ?'

Only the practice of Christ-likeness *now* will prepare us for the Christ-presence *then*.

A. E. WINSTANLEY.

Notes on my Life. VII.

By WALTER CROSTHWAITE

Labouring in Birmingham and Furness

BRO. LANCELOT OLIVER, then editor of *The Bible Advocate* (the official organ of Churches of Christ) reporting an address I delivered at Moseley Road, Birmingham, during my mission there, in 1916, wrote: 'We thought of the days when we used to see Bro. Crosthwaite, senior, a brother much esteemed, and notable for his enthusiastic support of Temperance, as well as the position of the Churches to which he belonged, holding by the hand his son, a boy of eight or nine years. It was easy to see the design of the father, and as we have listened to our brother preaching and teaching, and debating, we have thought how proud the father would be could he have been present.'

Close to me as I write are a number of books, each with the following inscription: 'To Mr. W. Crosthwaite, from members of the Church of Christ, Moseley Road, Birmingham, as a token of esteem, and of hearty appreciation of his services as a preacher of the Gospel and a teacher of the truth. February, 1916.'

From August 12th to end of October, 1916, I laboured with the Church at Kirkby-in-Furness. Of this period, the General Evangelist Committee's report said: 'Receiving an earnest appeal from the Church at Kirkby-in-Furness for the help of a brother who could expose the doctrinal errors of one or two religious bodies that were giving them trouble, your committee asked the Yorkshire Divisional Committee to release Bro. Crosthwaite for this special work, and they kindly did so for three months. The meetings were well attended despite the weather and long distances many lived from the meeting house. Gospel meetings were held each Lord's Day morning, and again in the evening: the breaking of bread meeting being held in the afternoon. A cottage meeting was held each Thursday evening. On Saturday evenings, an open air meeting was held in the Station Square. On every occasion Bro. Crosthwaite had a splendid hearing, and the truth was powerfully set forth and made a great impression, as was evident by the discussions that followed the close of the meetings, and the special object of this visit to Kirkby was fully attained. A large amount of visiting was done. Eighty-six addresses were given, besides lessons in Bible Class. Askam and Dalton each received a weekly visit. One young woman confessed Christ and put Him on in baptism, but it is impossible to measure the value or count the results of this effort.' (*Year Book*, 1917, pp. 35-36).

The Teaching of the 'Plymouth Brethren

The people who were giving most trouble at Kirkby were those known as Plymouth Brethren. They had commenced meetings there, and were influencing some. They held open air meetings at the Station Square, on the shore of Duddon Bay. I heard one of their preachers trying to illustrate how God saves the sinner. He said: 'If you were in the water shouting for help, I would get a boat and row out to you, I would pull you into the boat. I would not ask you to take an oar, I would land you safely on the shore. That's how God saves. You have nothing to do, He gets hold of you, and never lets go until the eternal shore is reached.' I heard two men talking at the close of the meeting. One said: 'If what he has said is true we needn't trouble ourselves. We have nothing to do. It's all done for us.' 'Ah,' said the other, 'but if we have nothing to do what is he inviting us to his meetings for?'

The three chief items in the preaching of these people are: (1) You have nothing to do to be saved. All has been done for you; (2) You have only to believe, and the moment you believe your name is in the Lord's book of life; (3) Whatever you do after that you cannot be lost. Those three things contradict the whole New Testament teaching. God has done His part. He has provided a Saviour who has made propitiation 'for the sins of the whole world,' who gave Himself 'a ransom for all' (1 John 2:2; 1 Tim. 2:6). Now if the sinner has nothing to do, and Jesus 'tasted death for every man' (Hebrews 2:9) all must be saved.

As to only believing, it is written 'the devils also believe, and tremble,' and 'faith, if it hath not works, is dead, being alone' (James 2: 14-26). The faith that saves is a faith that believes God's word and does His will, as Abraham did. In New Testament times sinners were told to 'believe on the Lord Jesus Christ,' to 'repent and be baptised (immersed) every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit,' to 'arise, and be baptised, and wash away thy sins, calling on the name of the Lord.' (Acts 16:31; 2:38; 22:16). The jailer probably knew nothing about the Lord Jesus Christ, so 'they spake unto him the word of the Lord, and to all that were in his house, and he took them the same hour of the night, and washed their stripes, and was baptised, he and all his, straightway.'

Those on the day of Pentecost heard Peter preach Jesus, they believed his testimony, were convicted of wrong, 'pricked in their heart,' and the other conditions to be fulfilled were to 'repent and be baptised in the name of Jesus.' Saul of Tarsus had seen the risen Lord, had confessed his faith in Him, and had manifested true penitential sorrow; so to be assured of salvation he must arise and be baptised, and wash away his sins. There is perfect harmony in all cases of conversion recorded in the New Testament. After Calvary's atonement, and the Lord's announcement of the terms of pardon, none were spoken of as saved unless they had thus obeyed the Lord. As to their possibility of afterwards being lost, why should so many warnings against falling and apostacy be given in the New Testament? Even Paul had continually to strive and fight lest after preaching to others he should be a castaway. (1 Cor. 9:24, 29). In view of all that is said on this in the Scriptures, it is not for us to be highminded, but to 'fear, lest, a promise being left us of entering into His rest (we) should come short of it.' (Hebrews 4:1).

The teaching of the people named above certainly does not square with the Scriptures of Truth.

(To be continued.)

Approaching the Word of God. VI.

WE COME now to the more positive aspects of our study.

The Right Approach

We have already noticed some of the dangers of spasmodic and unsympathetic reading of Scripture. The right approach to the Word of God must, therefore, be essentially a sympathetic and intelligent one. Let it be stressed, however, that by intelligence and sympathy we mean those qualities normally required in conversation with one another—nothing extraordinary. 'The wayfaring men, though fools, shall not err therein.' Just as conversation is impossible with an unreasonable person, irrational in mind and obviously antagonistic to us, so receiving the Word of God requires a simple intelligence and sympathy as opposed to misunderstanding and antagonism.

Let us then divide the right approach into the following sections and keep to the general direction of the signposts:—

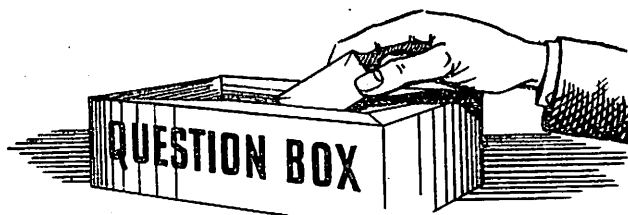
(a) *Cherish the Love of Truth.* This is of prime importance for without the love of truth we shall be turned aside to any path which catches our fancy. On the contrary, anyone who loves truth more than tradition, training, prejudice (or any of the external influences noticed in our previous studies) is well on the way to understanding and accepting God's revelation. It is only a matter of time before he sees his own obligations before God and obeys the Gospel. Our Lord made this clear '... to those Jews which believed on him,' when he said, 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free.' (Jn 8:31, 32). God provides nothing but truth to free us from the bonds of error and sin. That is why belief is the first positive step to salvation. It begins the process of receiving truth and abiding in the truth. Paul refers to the reverse condition in 2 Thessalonians 2:10 where he speaks of Satan coming 'with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.' This statement makes clear that (a) those who receive not the love of the truth shall perish and (b) those who receive it shall be saved.

This harmonises with our Saviour's words in John 4:23 that 'the true worshippers shall worship the Father in spirit and in truth.' An untruthful approach to God cannot save, but it is only as we approach Him in the true spirit of worship and according to His revealed truth that we can be acceptable to Him. This way lead us into Christ Himself who is the way, the truth and the life.

(b) *Have Right Motives.* Our search for truth must be pursued from right and proper motives. Remember the Parable of the Sower (or 'of the Soil,' its main subject) in which the same seed was sown by the wayside, on stony and thorny ground, but brought no real fruition though it was subject to exactly the same conditions of weather as that in the good soil. This failure was entirely due to the condition of the soil—the heart into which the truth fell. The 'honest and good heart' (Lu. 8:15) represented by the good soil, with its love of truth, may be contrasted with the selfish Jews to whom Jesus said (Jn. 6:26), 'Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.' This following from wrong motives suggests a similarity to the people to whom the Lord said, 'I know you, that ye have not the love of God in you' (Jn. 5:42).

Those who search the Scriptures to pick out flaws and apparent contradictions, determined to belittle instead of respect, are not likely to learn the truth of the Word, especially if they begin with no love of God or love of truth. Those who profess to love the Lord and still take this disparaging course only assist the Enemy in his insidious work and deny that the Bible is what it claims to be.

(c) *Rightly Divide the Word of Truth* (2 Tim. 2:15). Failure to do so has led to much error in understanding the Word. The three dispensations of the Bible are (1) Patriarchal, up to the 19th chapter of Exodus and including the Book of Job; (2) Mosaic (or Jewish) from Exodus 20 to the resurrection of Christ; and (3) Christian, from the resurrection (or strictly, Pentecost in 2nd chapter of Acts) to the end of Revelation. Since the Saviour lived His life under the obligations of the Mosaic Law, we must look for precedents of Christian worship and the conditions of salvation after His sacrificial death when 'the veil of the temple was rent in twain from the top to the bottom' (Matt. 27:51).



CONDUCTED BY
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WE HAVE for this month some more interesting and varied questions. Keep it up brethren !

Q. Luke 24 : 50 says that the Lord's ascension took place at Bethany. Acts 1 : 12 says that it took place on the Mount of Olives. How can we reconcile these two statements ?

A. Of one thing we can be quite certain : Luke would hardly make one statement in the gospel, concerning the ascension, and then flatly contradict it by another, in writing the Acts. The answer is that both statements are true. Luke does not say that the ascension took place *at* Bethany. He says that the Lord led His disciples out 'as far as' (meaning near) Bethany. John 11 : 18 tells us that Bethany was 'about two miles' (A.V. marg) from Jerusalem. The Mount of Olives was 'a sabbath day's journey' (Acts 1 : 12) that is, about seven-eighths of a mile from the city. The ascension took place, therefore, on the eastern slope of the Mount, which came into the area of Bethany. The Mount of Olives is similarly associated with Bethany in Mark 11 : 1. Compare Mark 11 : 11 with Luke 21 : 37.

Q. (1) How could the man of Mark 9 : 38 cast out devils, not being a disciple of Jesus ? (2) Are denominationalists right in using this passage to justify their systems ?

A. (1) This is precisely the question that John asked the Lord. His question arose not only from what the Lord had said, but no doubt as a result of the previous failure of the disciples to perform such a miracle, through lack of faith (see Mark 9 : 18 and 23). But Jesus had a wider following than the twelve disciples (see Luke 6 : 13 ; Acts 1 : 13-15). That this man, though not of the twelve, was nevertheless a true disciple, is evident from the fact that the power of the Lord's name was being manifested through him ; (compare Mark 9 : 23 with Acts 3 : 16) and that his miracles were genuine as against mere exorcism (see Acts 19 : 13) is shown by the fact that neither the Lord nor John questioned them.

(2) Whilst we should always be ready to acknowledge any good that a religious body may do, sectarianism cannot be justified by this passage. This man was both *doing*, and, since his faith was honoured by the Lord, it implies that he was *teaching*, the same things as the Lord, or at least bringing the same message. Any individual or group of individuals who to-day practise and teach that which Christ and His Apostles practised and taught are as much part of the Church of the Lord as we are. But denominationalists are not doing this. Sectarianism would cease to exist if they were. (See 2 John : 9-11).

Q. In the beginning, the church made great progress under persecution. Should we not therefore pray for persecution to-day, so that similar results might be seen ?

A. This is a most unusual question, and we cannot but admire the spirit that prompted it, although the approach is wrong. The early Christians

had to face persecution as a result of preaching the truth. The only way they could have avoided it would have been at the expense of the truth, which they were not prepared to do. (See Acts 4:18-19). We may think that the church to-day needs more opposition. That may be so. But whether persecution comes or not is something that is not within the province of man to decide, but in the wisdom of God. If the Lord thinks the church needs it then He will allow it. (See 1 Pet. 1:3-7). Rather than pray for persecution, we are distinctly told to pray for the very opposite: 'I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a *quiet and peaceable life* in all godliness and honesty' (1 Tim. 2:1-2).

The First Lie

[Extracts from an article by Rev. J. H. Hornby in *Sunday Pictorial*, December 25th, 1955.]

We are Wrong to Encourage this Baptism Farce

I WANT a word with you about christening. I have come to the conclusion that the Church is wrong to tell *the first lie* at the font. We allow them to make such promises as these on the child's behalf: To renounce evil; to hear sermons; to learn the Lord's Prayer; to learn and believe the Creed, and obey the Commandments; and to be Confirmed.

Promises, in fact, which the godparents do not necessarily keep themselves. Promises which the parents may have no intention of encouraging their child to keep.

When Jesus said 'Suffer little children to come unto me' He made no mention of baptism.

It is hard to find in the Scriptures any justification for allowing—and encouraging—this first lie in a baby's name.

In the New Testament, when we hear details at all, baptism is always accompanied by a confession of faith in Jesus. When Jesus was baptised by John the Baptist, this event was accompanied by the voice of His Father declaring His faith in His Son: 'Thou art my beloved Son in whom I am well pleased.'

Likewise there is no account in the New Testament of infants being baptised, only of adults. When a man's household is referred to as being baptised, it is much more likely that his servants and adult relatives are meant rather than any infants.

What, then, is the alternative? Let parents bring their children to church regularly from their earliest days. Let the Church bless them and, when they are old enough, instruct them. Thus brought up in the faith, they will be in a good position to decide about baptism for themselves. They would also be free of any resentment about the farce of godparents making promises on their behalf without their consent.

Let us face it. God's love is too great to be neatly packaged and pigeon-holed for disposal according to any man-made rule book.

SCRIPTURE READINGS

- 5—I Samuel 10 1-13 Acts 9 1-19a.
 12—Jeremiah 38 1-13 " 9 19b-31.
 19—Proverbs 31 10-31 " 9 32-43.
 26—Deuteronomy 14 3-21. " 10 1-23a

"GO THY WAY"—Acts 9 15.

These are the words of the Lord to a devout Christian, giving him instructions to do something which he thought foolish. They mean, "Go MY way", and represent a repetition of a commandment given in a miraculous vision. Let us look carefully for lessons which we all need today.

Ananias was a devout man before he became a Christian. We deduce this from Paul's words about his character in Acts 22 12. He became a Christian, which of course means that he heard the preaching of some who preceded him into the new faith. Some had brought the news of the resurrection of the Galilean teacher who had been put to death as an impostor, and of the repentance and baptism required to obtain the forgiveness of sins. He had been convinced of the truth and had submitted as one who loved God and desired to please Him, to the divinely appointed requirements.

It may be that some who had fled from the persecution had been the means of bringing Ananias to this happy position. He would well know therefore what Saul of Tarsus was doing, for news travels fast even without modern methods of conveying it. We could reasonably suppose that soon he would have to face the same troubles as had befallen the brethren elsewhere—more particularly at Jerusalem. At this time the Lord was working with the disciples, "confirming the word with the signs which followed," and a mighty work it was, bringing many into so close a relationship with God that their lives manifested that entirely new spirit of unconditional love and good fellowship, which caused some to say of Christians, "Those that have turned the world upside down, have come hither . . .". The strength of the new movement was not so much in numbers or worldly power and influence. In numbers it was a very small minority, and "not many mighty, not many noble . . ." were included, but divine power exercised in works of mercy more particularly by those "unlearned and ignorant men" the apostles, and the same power manifested in completely changed individual behaviour—these were the secret of its phenomenal spread.

Some have made visions an essential part of the making of a Christian. This

does not agree with the word of God, where preaching, not praying, is the means of conveying the truth (I Cor. 1 21), and hearing, not seeing visions, the cause of faith. If God should choose to speak to us in visions, there would be no possibility of our mistaking it—and what was conveyed would in every respect agree with "the faith once and for all delivered" as revealed in His word that "the man of God . . . may be completely furnished". But God did speak to Ananias, and He gave him the most surprising instructions any man could have received. So let us not hastily criticise him though he showed hesitation and unbelief. Are we now always ready to accept what has been clearly revealed in the word? Have we not heard, and perhaps ourselves shared, the complaint that things have not been plain enough, or that we ought to do more than is clearly revealed? God has, for instance, told us to "sing," but surely we ought to make our worship better by playing as well. This is presumption on our part. Though Saul had been three days blind, and fasting, and praying, this had not come to Ananias' ears. Surely thought he, there is a mistake here.

The Lord then revealed to this highly honoured servant, the future of the persecutor to whom he was to bring the gracious help and instructions of the Lord. We may well dwell in thought upon this scene,—this influential and vigorous enemy of the gospel waiting for one of his anticipated victims to bring sight to his blinded eyes, and forgiveness to his tormented soul. We gather from Acts 26 14-18 that a measure of revelation had already been vouchsafed to Saul in his humiliation, and we can hardly exaggerate the distress he must at this time have suffered. Many years afterwards when he had experienced suffering in the behalf of Christ as great as any ever endured since, he wrote, I "am not meet to be called an apostle because I persecuted the church of God", and "sinners, of whom I am chief". The recollection of the suffering he had inflicted on those innocent believers would be fresh in his mind, and would as it were burn in his awakened conscience with a grief beyond expression. The memory would vividly recall the death of Stephen. (Acts 22 20).

So came his help. Instead of Saul laying the hand of violence upon Ananias as his intention had been, Ananias lays his hands upon Saul. We love that title, "Brother", and hope that true New Testament Christians will never stop using it to one another, even if the best educated prefer "Mr.". Then "Receive thy sight". What a new experience to receive this loving and kind "laying on of hands". The Pharisee of Pharisees, violently zealous for a law which was no longer operative, now looks upon a

brother, administering on behalf of the One who loved him, and gave Himself for him—and for us all—this miraculous restoration of sight, to be followed by restoration of soul, and hope of final salvation. There is no questioning of the simple instruction, the contrite and humbled heart gladly accepts the way of the Lord, and how wonderful that in this act of obedience, there comes from God the assurance of pardon, through the acceptance of a sacrifice. If we could recognise more fully and clearly the exceeding sinfulness of sin, and the wonder of its removal, our hearts would well up with gratitude as did Saul's on this great occasion.

We return to Ananias in conclusion, and the remonstrance of the Lord, 'Go thy way.' How unnecessary it was for Ananias to question the commandment. Looking back he must have been humbled, and the more so in later life—if he were spared—as the life of the apostle to the Gentiles developed into one so fruitful in God's service. He so fully surrendered himself to walk in THAT WAY that God was able to use him. May we all so develop as we unquestionably accept and live upon the Word.

R. B. SCOTT

CORRESPONDENCE

Further to his letter and our reply, printed in January 'S.S.,' Bro. John Breakell writes:

I am still puzzled by your reply, and I wouldn't be surprised if you don't get a few letters regarding same.

I had read carefully your qualifying paragraph, but even this, to my mind, did not cover up the statement that we do not claim to be right and all others wrong.

Both you and I have always been taught that the Churches of Christ are built upon New Testament teaching, i.e., 'Where the Bible speaks we speak, where silent we are silent.' In view of this apt slogan, how can one separate the Church and its teaching from Bible teaching? Surely if people oppose our position they oppose the word of God, and us, His Church.

I am fully conscious of Roman Catholic teaching, who vest all authority in Church doctrine, and I would not for one moment advocate such an idea. If church teaching is not in accord with the Bible then it has no part in God's plan, and furthermore cannot be a Church of Christ.

Should you care to print my reply I would be grateful, because there is an idea abroad that the Churches of Christ, even old path Churches, have not been

in conformity with the Bible in their teaching. If this is so, would some brethren please tell us where we have failed?"

J. Breakell.

[We cannot help but think that Bro. Breakell is arguing at cross purposes. We submit that a careful reading of our original article, in November 1955 issue, together with our note on Bro. B's letter will show that our brother fully substantiates what we said. We find it difficult to defend what we wrote in any clearer way than has already been done.—Editor.]

The next Conference

Dear Editor,—Time is getting on and the conference will soon be upon us. Last year we met and what the year before was agreed to be done was not done. There was much discussion, but no forward step. It was agreed we should, this year, God willing, consider the Committee question and evangelism, and devote the whole time to finding out where we stand, what we are going to do to further the work, and how. I personally hope this is going to be done, and that brethren and churches who stand for restoration will make an effort to be present. It would be a good thing if churches would discuss this and send a brother or brethren to say what they think and feel. The need was never more urgent.

A. L. FRITH.

Polio Fund Appeal

Jan 14th, £115 received and handed over. Gifts from Bristol (2), Nottingham, Wakefield, Reading, Newtown (Wigan) and Carlisle. Sincere thanks to all. The Dixons' problem was to reduce expenses by taking a smaller house with French window which would take the iron lung and spinal carriage. During last summer Margaret was able to go out in the carriage, but it had to be hauled up and down a gantry over six or seven steps. A suitable house at a reasonable price could not be found. Margaret suggested they should go into the basement, at ground level. This was the solution, but there was no money to do the work necessary. I urged them to do this, and said I would appeal for help, and felt the money would come. The work is done, and when Margaret was carried below, her delight knew no bounds. A bright room, French window, through which her carriage can go, or even the lung on fine days. The transformation is wonderful, the work will be easier all round, and Margaret will have more fresh air and sunshine than ever before.

This Methodist family are amazed that people of another faith should come to their aid; even now they can hardly be

lieve it is a reality. They have read the letters, sent to me with gifts, with tears & gratitude beyond measure. It has done them a great good to know so many care for others who know them not. My warmest thanks to those among us, churches and individuals, who have played the part of the Samaritan with the oil and the twopence. The Dixons can now provide some extra income by letting rooms above.

I shall close this FUND on Saturday Feb 11th.
A. L. FRITH.

African Letter

Dear Brother Melling,—I am sending you a report for the Church work done here for the last three months.

There have been nine souls added to the Lord's Church, and the work is going well. When you do have some old papers of the gospel work, do so send me some for they will come and be of great help. Numbers 6:24-26. II Peter 1:2.

CLAYTON NYANJAGHA.

S.S. Treasurer and Distributing Agent

We very much regret to announce that Bro. Philip Partington will be compelled to resign from this post at the end of March. The work and time involved necessitate serious neglect of Bro. Partington's work in the gospel both in the church at Ince and in a wider field. He feels that justice cannot be done to both spheres of activity, and that he must choose to concentrate on the local work.

If circumstances in the next few weeks change, as is hoped, to give Bro. Partington more time to carry out his responsibilities as treasurer, he will continue the work. But if not, appeal is hereby made for some able and willing brother with some amount of spare time to volunteer for the task. Any communications should be sent to Bro. Philip Partington, 78 Chapel Green Road, Hindley, Wigan.

List of Churches in January 'S.S.'

Our attention has been called to the fact that the Pittenweem Church was omitted from this list. We very much regret this omission and express our regret to the Church. Will those interested please add the following corrections to the list:

SCOTLAND—

Pittenweem (Lower Town Hall, Cove Wynd): Nell Paterson, 3 East Shore, Pittenweem, Fife.

Leith ('Broomfield,' Balerno, Midlothian).

Rosyth (Masonic Hall, Parkgate, Rosyth).

We shall appreciate any further corrections sent to us.

It must not be thought that the list is intended to be exclusive. Nor is any attempt made to judge any church by inclusion in or exclusion from the list. But the difficulty must be realised of publicising churches which choose to be identified with the Association of Churches of Christ, even if only to the extent of being included in the Association's Year Book.

It should be remembered that the list is printed as a guide to visitors to this country or to brethren moving to other parts. Naturally we desire to direct such brethren only to assemblies not only claiming, but which are consciously endeavouring, to remain true to New Testament teaching.

EDITOR.

NEWS FROM THE CHURCHES

Bedminster.—It was with joy we heard the good confession and witnessed the immersion of Audrey Leonard, on Lord's Day, Jan 8th, before a good company of witnesses. Our prayer is that in all things she may seek to adorn the doctrine of God her Saviour and to walk worthy of the vocation to which she has been called.

F. W. WILLS.

Belfast, Ceylon Street. The work is progressing greatly, and we have had three more baptisms since the last report.

RUBY MCCONNELL.

Capetown (Woodstock).—On 3rd December 1955, our young people's anniversary was held. It opened with community singing. Then the programme was rendered by the young people. There were about 200 present. The messages delivered, and the Anthems and Hymns sung encouraged us in the faith and, we hope, provoked the unsaved to consider the Christ as Saviour and Redeemer. We thank God for our young people, who not only by the effort made in this anniversary, but at all times are an asset to the Lord's work. Some of our young brethren are showing signs of becoming preachers and seek to contend for the faith once delivered to the saints.

I have now released myself from commercial life to do full time service for the Lord. May your prayers continually ascend to the throne of grace, on our behalf, knowing that God will provide and that His promises are "Yea, and Amen."

T. W. MARTLE.

East Kirkby, Beulah Road.—A good number of brothers and sisters gathered with us on Saturday November 24th to celebrate our 31st Anniversary, and we experienced a rich time of fellowship together. After tea, provided for over 120, the social meeting took place, being very ably presided over by Bro. Paul Jones, of the Summer Lane Church, Birmingham. The speaker, Bro. F. C. Day, of the same Church, held a large congregation with a powerful address on the theme "Living for To-day", based on a study of the 42nd Psalm. The word went out with power and the faith of all present was strengthened. Bro. Basil Jayne read the lesson and a helpful musical item was rendered by a quartet of the Beulah Road brethren.

Bro. Day also served the church on Lord's Day and the brethren experienced a deep fellowship in the Word. Our brother also addressed the Lord's Day School in the afternoon, the children enjoying his graphic stories illustrating his talk on The Bible. We are grateful to our visiting brethren from Leicester, Loughborough, Morley, Birmingham, Eastwood, Ilkeston & other districts for their support in celebrating with us what was the beginning of another year in the Master's service. We ask you to pray for us that we progress in the work, that we may be instruments for bringing others into the Kingdom of His marvelous light.

TOM WOODHOUSE.

Eastwood.—The Church here has been privileged to have the Services of Bro. Alan Ashurst during November and December. Services have been held jointly with the Church at Ilkeston, and our young brother has laboured faithfully, with two gospel meetings mid week and serving the Church here each Lord's Day during December. Although fresh from training, and this being his first term in the district, we have been impressed by his earnestness and faithfulness to the Word, both in exhortation and gospel proclamation. We commend him for service with the Brotherhood.

CHAS. LIMB.

Haddington, East Lothian.—Brethren, your prayers and ours have been heard by God. Rejoice with us over sinners who are repenting. The Lord has brought forth fruit from the seed which has been sown here. Several years ago, a joiner, Fred Gell, heard the gospel being preached while at his work on a new reservoir site near this place. Further talks on the need for salvation were held with him and his wife in their home and in ours. Upon his moving to another job contact with him was almost lost, until we began to visit each home in Haddington with copies of "Truth in Love," and an invitation to each person to our Bible studies. These he attended

for some time. Upon hearing of the one way of salvation, proclaimed by Bro. Crosthwaite at Tranent, he asked to be baptised, and was baptised the same hour of the night. The following Sunday his wife and two little girls went with him to the breaking of bread at Tranent. The next Wednesday, at our Bible study, we were again made glad to hear that she too wished to be baptised. We would request your continued prayers for the cause of the Lord here and for our new-found brother and sister in Christ.

JACK NISBET.

Holland: Haarlem.—In a letter from Bro. Frank Worgan, formerly of Hindley, we learn of the immersion, on December 29th, 1955, of Bro. and Sis. Worgan's young son, Peter. This is the second immersion recently, a Sister Leutze having been baptised a few weeks previously.

Kentish Town.—We rejoice to record the baptism of Miss Helene Lee, on Wednesday, January 11th., and pray she will be a blessing to the church.

R. B. SCOTT.

Peterhead.—The Annual Social and Prizegiving of the Bible School was held in the Backgate U.F. Church Hall, on Dec. 29th, 1955, under the presidency of Bro. A. Strachan senior. There were approximately 350 present. After tea, Bro. Strachan welcomed the many friends present and briefly explained the work of such gatherings, and the work the teachers and children had done in making this possible.

A programme of recitations, sketches, choruses and solos was given by the children and teachers. Bro. Dougall, who is labouring with the Church, gave a short message on the work of the school and urged the parents to assist the teachers in moulding the character of their children by becoming Christians themselves. The prizegiving was carried out by Bro. A. Cowie, superintendent of the school, assisted by Bro. Dougall. At the close of the meeting, Bro. James Buchan in a few well-chosen words thanked all who had contributed towards its success.

We had cause for rejoicing on Jan 8th when a young man, Andrew Forbes, made his decision to follow the Lord. He had attended the meetings of the Church for some time, and when Bro. Dougall made an appeal at the close of an address on "Salvation by grace through faith" (Eph. 2:8) he came forward. He was immersed the same hour of the night. We thank God for evidence of the Gospel's power and trust our brother may be faithful to the end of life's journey.

The Church has profited considerably from the help given by Bro. Dougall since coming amongst us. Realising our need of Bible study, he has devoted a considerable amount of his time in meet-

ings and in conversation, acquainting us with the scriptures, and many of our young men are showing the fruits of his labour.

We thank the Slammanan District for their expression of love towards us in sending our brother and for the help received from brethren who have visited us during the past year. Pray for us as we have entered into another year of service.

ALEX STRACHAN.

Rosyth.—The annual social of the Church was held at Nethertown Broad Street Institute, Dunfirmline, on Saturday, 14th January, when over 130 of the brethren from sister churches far and near attended. Owing to depleted numbers in the Church at Rosyth, the annual social this year was largely a venture in faith, which was more than fully justified by the large number who attended.

We owe a debt of gratitude to the Motherwell and Rose Street, Kirkcaldy choirs, and also to the members of these churches and the churches at Slammanan and Blackridge who so willingly gave of their best in a programme which provided us with much needed uplift.

Bro. Albert Winstanley was unable to be present as a speaker, but we had an able substitute in Bro. Andrew Gardiner, from Rose Street, Kirkcaldy, who along with Bro. John McLaren from the church at Crossroads, Leven, gave inspiring addresses.

Words cannot adequately describe the singing of the hymns by the full gathering, who sang as only Churches of Christ can sing, which served to remind us vividly of that tie which binds us each to each and all to Him, to whom be all the praise for such a wonderful evening spent in the very presence of the Lord Himself.

W. BROWN.

Slammanan.—On Saturday evening, 31st December we were pleased to witness two further additions to our membership—making seven during the last three months—Mrs. Hay, mother of Agnes, who was baptised on 19th November; and Mrs. Adams, mother of a small family. We pray and trust that many more may follow their example, and that they, with us, may go forward into the New Year endeavouring to do great things for the Master.

MARY S. NEILSON.

Wigan (Scholes).—On 23rd November, 1955, Brian Ashurst, a scholar from the Bible School, made the good confession and was immersed into the ever-blessed Name. We are thankful to God for this young life, who made his decision after a gospel address by Bro. Jack Nadeau, Munich, Germany. Our prayers and endeavours are that he may be kept faithful to his Saviour.

R. RATCLIFFE.

OBITUARY

Doncaster.—Once again it is our sad duty to report the loss of one of our members by death. On December 23rd our greatly esteemed Bro. John Barlow passed away with tragic suddenness.

Bro. Barlow, a former member of one of the Staffordshire Churches, moved into this district a few years ago, and was in membership with the Bentley Church, until it ceased to exist. About four years ago, he and his wife, Sister Barlow, joined the Doncaster Church. In the comparatively short time we have known our brother we have learned to love and esteem him very highly. He was a man of sound Christian character, a true and devoted follower of his Lord, and a faithful member of the Church.

His passing is a real loss to the Doncaster Church, following so closely on the death of our Brother Andrews. The work here, never easy, is made more difficult by the loss of such brethren.

Our deepest sympathy is extended to our Sister Barlow, and to members of the family in the great loss they have sustained.

Wigan (Scholes).—With deep regret we record the passing of Bro. John Gerrard, on January 10th, at the age of 67. Bro. Gerrard was a member of the Church for over thirty years, holding the office of deacon and being a trustee of the church for most of this time. He was also treasurer for a good number of years. In whatever capacity he served he did his work with diligence and conscientiously. Our prayers and sympathy are for his wife, who ministered faithfully and lovingly to him during his illness, and his three daughters. May they be comforted by the hope of every Christian—the long-awaited coming of Jesus, to gather us to Himself.

The funeral took place on Saturday, January 14th, the services in the chapel and at the graveside being shared by Bren. J. and C. Melling.

R. RATCLIFFE.

Windsor, Ontario, Canada.—The church meeting at 1806 Arthur Road, suffered a great loss with the passing of Brother Walter W. Scott on December 14th. He leaves his wife, formerly Winifred Redshaw, of South Wigston, also three sons and three daughters. It is with deep regret that we report the passing of this great soldier of the cross and defender of the Faith. His counsel, admonitions, and prayers will be greatly missed by the saints here.

The funeral was on December 17th, with Brother Ellis Crum officiating. [In sending the above notice, Bro. Crum writes: 'Sister Scott has asked me to send you this notice that her many friends, and his, may know of his death. The church here sends their greetings.']

COMING EVENTS

Morley, Zoar Street.—Church anniversary, February 25th. Tea 4 p.m., evening meeting 6.15 p.m. Speakers: Bro. Paul Jones (Birmingham), Bro. Eric Winter (Blackpool); chairman, Bro. Jack Thomason (Morley).

Kirkcaldy (Rose Street).—The Church will hold their annual social on Saturday, 10th March, at 4.30 p.m. Speakers will be announced later. A welcome awaits everyone. JAMES INGLIS.

Belfast (Ceylon Street).—A public discussion will be held in Belfast on March 12th, 13th, 26th and 27th, between Bro. Hugh Tinsley, Evangelist for the above Church and Rev. Ian K. Paisley, Ravenhill Free Presbyterian Church, Belfast. Mr. Paisley will affirm on the 12th and 13th that Baptism is not essential to salvation; Bro. Tinsley will deny this.

On March 26th and 27th, Bro. Tinsley will affirm that a child of God can so sin as to be lost; Mr. Paisley will deny.

This debate will be recorded and published, each party bearing equal cost. Ten thousand handbills are being distributed and twelve posters are being displayed in various parts of the city, advertising the debate. The discussion will be held in the Ulster Hall, seating between three and four thousand people.

We urge that all the brethren will remember this in their prayers, and pray for Bro. Tinsley as he studies to uphold the word of God in its purity. This is his first public discussion and we are praying that much good will come of it, and that many will be led to a knowledge of Christ. RUBY MCCONNELL.

Wigan (Albert Street, Newtown).—A conference will be held, God willing, on March 31st, 1956. A warm invitation to brethren to make an effort to attend and make this a great success. Conference, 2 p.m.; subject, Evangelism—Ways and Means; tea, 4.30 p.m.; evening, 6.30. Theme: The Gospel—the Way of Salvation. Speakers: John Pritt (Blackburn), A. E. Winstanley (Tunbridge Wells).

Motor coach parties please notify us in advance, so that light refreshments may be provided before the conference. Will those intending to be present send a postcard, or church secretaries inform us how many are coming from their churches? This is important, to assist in catering. We look forward to large numbers being present.

Please note: We will endeavour to give hospitality for those intending to stay the week-end. For accommodation please write early to: James Barker, 33 Kimberley Street, Wigan. All other communications to the undersigned, from whom also tea cards may be obtained. Walter Smith, 262 Scot Lane, Wigan.

Ulverston, Burlington Street.—The 80th anniversary of founding of the Church, Saturday, March 17th. Afternoon meeting 3 p.m., tea 4.30 p.m., evening meeting 6 p.m.

Will those intending to be present let us know as early as possible so that catering can be arranged. W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancashire.

Hindley Bible School.—Preliminary notice: Saturday, May 19th, to Thursday, May 24th, 1956. Book the dates. Write for hospitality to Tom Kemp, 52 Argyle Street, Hindley, Lancs. Further particulars from L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Lancs.

BIRTH

On Tuesday, 27th December, 1955, at Elmswood Nursing Home, Liverpool, a son, Adrian Clifford, to Bro. and Sis. R. A. Hill, 31 Mossley Hill Road, Liverpool, 18.

WANTED

As many copies as can be sent of 'Is Christian Union Possible?' by Walter Crosthwaite, to Miss Ruby McConnell, secretary, Church of Christ, Ceylon Street, Belfast. Please post to her at 33 Ainsworth Street, Belfast, N. Ireland.

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All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELING, 76 Tickhill Street, Denaby Main, nr. Doncaster.

EVANGELIST FUND: Contributions to R. McDONALD, Lumley House, 4 Clarke Street, Westboro, Dowsbury, Yorks.

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

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

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