

# The SCRIPTURE STANDARD

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

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## IMPORTANT NOTICE.

**BRO. PHILIP PARTINGTON, 78 Chapel Green Road, Hindley, Wigan, Lancashire, England, has been appointed Secretary-Treasurer for the Scripture Standard in succession to Bro. A. L. Frith.**

**From JUNE 1st, all matters relating to distribution, changes of address, and all PAYMENTS should be sent to Bro. Partington.**

**Articles, news, etc., to the Editor, Bro. W. Crosthwaite, as before.**

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## THE KINGDOM OF GOD (3)

IN previous issues, we have written of the Kingdom Universal, 'His kingdom ruleth over all'; of the Kingdom National, 'the kingdom of the Lord in the hand of the sons of David'; the Kingdom Spiritual, into which by a new birth believers are translated; and now we must endeavour to write of the Kingdom Eternal, into which we hope to enter when Jesus comes. We might well pray for 'the pen of a ready writer,' to express the thoughts that arise in us.

Peter, writing to those who, having been born again, were in the Spiritual Kingdom, exhorted them to 'give diligence to make their calling and election sure,' by practising all the Christian virtues; for, said he, 'if ye do these things, ye shall never stumble, for thus shall be richly supplied unto you the entrance ['right of entry,' *Moffatt*; 'triumphant admission,' *Weymouth*] into the eternal kingdom of our Lord and Saviour, Jesus Christ' (2 Pet. 1, R.V.).

In that great chapter on the Lord's resurrection and what results from it (1 Cor. 15), Paul wrote, 'But each in his own order: Christ, the first fruits; then they that are Christ's at his coming' (v. 23). The sheaf of the first fruits waved before the Lord was a pledge and sample of the harvest to follow. So Christ the first fruits of the resurrection to life evermore, was the pledge and sample of the great harvest of the redeemed.

'Then they that are Christ's at his coming; 'Christ's people raised at his return' (*Weymouth*), 'Then cometh the end.' Note that 'cometh' is in italics, signifying that it is not in the original text; so it should read, 'Then the end, when he shall deliver up the kingdom to God, even the Father: when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet.'

'Christ's people raised at his return, then the end.' How can you push a thousand years (a millennial reign of Jesus) in there? The position may be illustrated thus: In one part of his kingdom, the people are in rebellion against the king; the king sends his son to subdue them. Having brought them into subjection, the prince returns and hands over the commission given to him. The King of Glory sent His Son to this rebellious world. He lived, laboured, and laid down His life, to bring the people into subjection to His Father's wise and righteous rule. Having accomplished what His Father sent Him to do, He returned to the glory land, and delivered up the Kingdom to God His Father. He overcame and sat down with His Father on the throne, which is 'the throne of God and of the Lamb' (Rev. 22:3). He has 'gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him' (1 Pet. 3:21).

'The highest place that Heaven affords  
Is His by sovereign right :  
The King of kings, and Lord of lords,  
He reigns in perfect light.'

Of the future kingdom, Paul wrote: 'Flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit corruption.' With this plain statement before us, what about literal material bodies which some say will be in that kingdom? Further, Paul says, 'At the last trump [you cannot have another after the last] the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality . . . then shall come to pass the saying that is written, Death is swallowed up in victory.' Then shall the faithful have 'triumphant admission into the eternal kingdom of our Lord and Saviour Jesus Christ.'

Of the location of the eternal kingdom much is being said and written of this earth, and especially Palestine, as the future eternal home of God's people. We are told by some that the promises and prophecies concerning the Jews and the land of Canaan yet await fulfilment. If our readers will turn up Joshua 21:43-45; Psalm 105:42-45; and Nehemiah 9:7-8, they will see that God's Word testifies to the fulfilment of all these. Many seem to overlook (if they know) the fact that most of the Old Testament prophets wrote either before or during the captivity of Israel in Babylon, and they predicted a return to their home land. This was accomplished under Ezra and Nehemiah, about 450 B.C., and after that nothing is said in the Scriptures of anyone going to Palestine. Strange that the New Testament writers, being Jews, never name it.

Of Abraham it is written that while sojourning in Canaan, 'he looked for a city which hath foundations, whose builder and maker is God'; and of his numberless seed, 'Now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city' (Heb. 11:9, 10 and 16).

In His farewell message to His sorrowing, disappointed disciples, who had been expecting that He would set up a material kingdom on this earth, Jesus said: 'In my Father's house are many mansions . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also' (John 14:1-3). Why go away to prepare a place if it is down here? In the great prayer Jesus offered before Calvary, He said, 'Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me' (John 17:24).

Paul tells us that when Jesus comes, 'the dead in Christ shall rise first. Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air, and so shall we ever

be with the Lord' (1 Thess. 4:13-18). Peter wrote: 'Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time' (1 Pet. 1:3-5). Paul speaks of 'the adoption, to wit, the redemption of our body' (Rom. 8:23), when 'this corruptible shall put on incorruption, and this mortal shall put on immortality.'

In the Book of Revelation, the best, mostly costly and precious things of earth are used to set forth the glory and splendour of what God has prepared for them that love Him. The spiritual glories far exceed all earthly and material glories. Should we be privileged, as we hope, through the grace of God we shall be, to enter that eternal kingdom, we shall feel like the Queen of Sheba when she visited the kingdom of Solomon: amazed at the magnificence of all she beheld, she said, 'It was a true report that I heard in mine own land . . . and behold, the half was not told me.'

Where in all the world's literature can anything be found like this? 'And I saw a new heaven, and a new earth, for the first heaven and the first earth are passed away: and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven [note, it is not down here now] from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes, and death shall be no more: neither shall there be mourning, nor crying, nor pain, any more, the first things are passed away' (Rev. 21:1-4, R.V.). This is not Utopian, but glorious reality. Bro. G. F. Tickle wrote:—

'Within thy Father's Kingdom, then  
Thy saints, redeemed from every stain,  
Shall hail His universal reign,  
And give all praise to Thee.'

Make sure that we are now citizens of the Kingdom of God by entering through the door set up by the King, when He said: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (John 3:5). Then, as citizens of the kingdom, see to it that we are ever 'true-hearted, whole-hearted, faithful and loyal' to King Jesus, then when He comes to gather His loved ones home 'a triumphant admission into the eternal kingdom of our Lord and Saviour Jesus Christ' will be ours.

'O sweet and blessed country,  
The home of God's elect!  
O sweet and blessed country,  
That eager hearts expect!  
Jesus! in mercy bring us  
To that dear land of rest;  
Thou are our Captain glorious,  
Our Saviour ever blest!'

EDITOR.

#### METHODIST PREACHER RESIGNS.

In Barstow, England, after baptizing 4,000 babies in the last 36 years, George Rae Mortmer, age 70, resigned. He does not want to baptize any more because he has decided it is all wrong.

He said, "To sprinkle water on a tiny

baby's head and to suppose that really achieves anything is really too much. There is no theological basis for infant baptism.' May we add, there is no Bible authority for it either. All this is simply evidence that orthodox Methodism is not following Biblical teaching. Who doubts this?—"Front Review."

# THANK YOU!

MY work for the S.S. has come to an end after nineteen-and-a-half years. I am deeply grateful, and much moved, to have had so many letters from home and abroad saying thank you for work done.

It seems an age since Bro. Crosthwaite and I, on a November afternoon in 1934, sat down behind the scenes in my shop, and drafted the first issue which appeared in January, 1935.

The circulation of the *Bible Advocate* had gone down; there was, for those days, considerable financial loss, and our legacy was not a good one. The S.S. has never paid its way. In the early years, subscriptions fell short of costs by about £35 each year. **From then until now the 'S.S.' has been kept going by gifts. To-day it costs 7½d. to print and circulate. On present circulation this means a loss each year of about £75.**

The price was doubled a couple of years ago. In spite of this, 90% continued to subscribe, and gifts have increased, which speaks for itself. Profound thanks are due to all concerned. I am confident those now responsible for the paper will have solid financial support. A small minority are not satisfied with the paper, thinking it should be such as could be handed to anyone to spread the gospel message, whereas it is now mainly of interest to members of our churches. This is true, but since the S.S. is the only medium of contact between churches pleading for restoration and mostly out of the Co-operation, it cannot, by the nature of things, serve a dual purpose. There will be agreement generally on this point, however desirable another type of magazine might be.

It is beyond all question that the vast majority of readers desire that Bro. Crosthwaite continue as Editor as long as he feels able. In spite of his four score years, he is willing to carry on, but time and again, has made it clear he will lay down his pen whenever this is called for.

I have written thousands of letters, received thousands, and issued thousands of receipts, the work at times has been tremendous, and all had to be done as well as earning a living. Bro. Crosthwaite has been a loyal friend, a great encourager, and many letters received this past few months reveal the high regard brethren have for him, even if they do not always see eye to eye.

The fellowship in our churches is a precious thing. In spite of shortcomings in all of us, differences of opinion, there is an imperishable tie that binds. As I hand over this work, a certain feeling of sadness is there. I shall miss the piles of letters, but am very happy in the memory of so many grand and loyal souls.

Our agents have done a good job. Their work of distribution is vital and warmly appreciated; church secretaries and treasurers, both at home and abroad, have helped splendidly. For a few years great help in distribution was rendered by three sisters who were resident in Fleetwood; this was when our circulation was at its highest.

Bro. Barker and his staff have done a grand job all the time, often not counting the cost. It is wonderful to reflect that not an issue has missed coming out, even during six years of war.

Bro. Philip Partington takes over. The choice is a wise one, he will have willing and efficient helpers around him, and can be assured of having a widening and wonderful experience of our worldwide brotherhood, whilst I shall appreciate a little more leisure and time for reading.

A. L. FRITH.

## BROTHER A. L. FRITH

AT the Fleetwood Conference a well-deserved tribute was paid to Bro. Frith for his long and hard work for the *Scripture Standard*. We desire to add our tribute. For nearly twenty years we have worked together harmoniously and happily. His work has been mostly behind the scenes. Few realise all that is involved in organising, despatching, and managing the financial affairs connected with running a magazine. Brother Frith has done this work magnificently, and has relieved the editor of all anxiety about that. We are grateful to him for all the work he has put in without fee or reward; and we sincerely pray that his health may improve, and remain good, so that for many years, if the Lord tarries, he may be able to work for his Lord and ours.

We hope that our relations with his successor may be as happy as with him. We are sure Brother Partington will do his part well. We need the help of all our brethren and sisters to enlarge the circulation of our magazine. Sixpence per month is not a great item; much more is spent on newspapers and other periodicals. We are grateful to those who have so generously supported the *Scripture Standard*, but we want the help of all to extend its influence.

EDITOR.

AS printer of the *Scripture Standard* from its inception I would like to add to the above (the Editor consenting) my word of appreciation of the unfailing courtesy and consideration Bro. Frith has shown in our dealings with each other. We wish him good health and prosperity.

W. BARKER.

## NO OBJECTION TO CHRIST.

ROBERT G. INGERSOLL, a great infidel, was once asked to debate J. S. Sweeney, a stalwart pioneer of the Restoration movement. Mr. Ingersoll replied to the request by saying, 'He [that is, Mr. Sweeney] is a "Campbellite," and these people propagate nothing but Jesus Christ as their guide. I have no particular objection to Jesus Christ. If you want me to debate with a representative of the clergy, procure a man that has a human creed, and I will answer him.'

ORVAL D. PETERSON.

## STARS, ANGELS, MESSENGERS

'TWINKLE, twinkle little star,' what is his name? (Rev. 2: 1). His associates are referred to as 'the assembly in Ephesus.' Why was his name unmentioned? Let us go to Ephesus and enquire. Upon arrival, permission is granted to ask a question. We ask, 'Who is the angel (messenger) of the church?' To our surprise, all of the members join in a great chorus, 'Here I am!' When silence is restored, we ask, 'Are you all angels (messengers) of the assembly?' Most certainly; the King has entrusted his messages to each one of us, and every member is expected to deliver them at the earliest opportunity. Our King holds us in His right hand (Rev. 1: 16-20) because He claims us, and will support us in doing our duty. The Saviour is the Light of the world, and His apostles are the world-light. The church holds out light as does a lampstand, whilst the stars (messengers), all Christian, emit small beams of light. Are any of Christ's letters not delivered?

W. H. CUMMINS.

# FAMILY CIRCLE

*conducted by Harold Baines.*

IN this issue of Family Circle, I would like to offer a word of explanation. Earlier in the year, we attempted a much enlarged edition but, owing to lack of space, have had to amend our ideas somewhat. It was intended to have a four-page issue, but our worthy editor found it impossible, so had to spread out the material supplied as best he was able, which accounts for some of what may appear to be disjointed items. However, we will try in this issue to bring a smaller edition of our 'Circle' more into line with space available.

We shall therefore combine what was to be men's and women's separate pages into one page and likewise the children's and teenagers', and do our best to interest you all, with the overlying thought the glory of our heavenly Father and the drawing of us all, old and young alike, nearer to Him.

## FOR OUR WOMENFOLK.

I came across these poems the other day. They speak in better words than any I could say of 'Women's Work.' Incidentally, it has always seemed to me a rebuke to us males—the stronger sex we like to call ourselves—that it was women who gathered round the foot of the Cross at our Lord's Crucifixion, whilst the menfolk 'f orsook him and fled.'

### WOMEN FIRST.

So often 'tis the women first :

First, at birth, to rouse the cries  
Within a new babe's strangling throat,  
And first at death to close the eyes  
Of those departing. 'Tis not strange,  
Therefore, that 'twas a woman came  
First to the sepulchre of Christ,  
Who found Him gone, and called His name.

'Twas her ears caught the first brief word  
That was uttered by the risen Lord.

'Mary . . . ' Rabboni!' she replied :

A woman's voice—the first sweet sound  
To fall upon the Master's ears  
After the silence. Yes, 'tis found  
So often that a woman's heart and hands  
Are first to meet life's grave demands.

*Grace Noll Crowell.*

### MY MOTHER'S CHAIR.

You ask me why I love it so,  
This rocking-chair, so plain and low ;  
It was—in days long years ago—  
My mother's chair.

We laid our heads upon her knee,  
And cares and worries ceased to be ;  
Advice was given lovingly,  
From mother's chair.

We knelt there at the close of day,  
And 'Gentle Jesus' learned to say :  
Our fears of dark were far away  
From mother's chair.

Though empty now—its glory past—  
 A queenly power is round it cast.  
 I'll give God thanks while life shall last,  
 For mother's chair.

*Clara Simpson.*

### TEENAGE TOPICS.

You may remember in previous issues I referred to the "Alphabet of Success" and so far we have talked about letters A and B. C and D will follow later, so this month I want to present to you a poem by the compiler of the 'Alphabet,' namely Brother Arthur C. Wilson, an elder of Morley Church. Here it is; it is called 'A Swarm of Bees.'

### A SWARM OF BEES.

B patient, B prayerful, B humble, B mild.  
 B wise as a Solomon, B meek as a child.  
 B studious, B thoughtful, B loving, B kind.  
 B sure you make matter subservient to mind.  
 B cautious, B prudent, B truthful, B true.  
 B courteous to all men, B friendly with few.  
 B temperate in argument and pleasure, no wine.  
 B careful of conduct, of money, of time.  
 B cheerful, B grateful, B hopeful, B firm.  
 B peaceful, Benevolent, willing to learn.  
 B courageous, B gentle, B liberal, B just.  
 B aspiring, B humble, because thou art dust.  
 B penitent, circumspect, sound in faith.  
 B active, devoted, B faithful till death.  
 B honest, B holy, transparent, and pure,  
 B dependent, B Christlike, and you'll be secure.

### CHILDREN'S CORNER.

Who is there amongst us who does not like the sun? To-day as I write the sun is shining down out of a clear blue sky. The air is full of singing birds and, in the words of an old school song, 'Spring is in the air, tra-la, tra-la.'

There is one of our hymns that talks about sunbeams, isn't there? It says, 'Jesus wants me for a sunbeam to shine for Him each day, In every way to please Him, at home, at school, at play.' Now a sunbeam gives warmth and light—warmth to cold places and light to dark places, and you and I can do a lot to bring the light and warmth of God's love to lots of lonely lives, darkened by sin.

Another hymn says, 'Jesus bids us shine with a pure, clear light, like a little candle burning in the night. In this world of darkness we must shine, you in your small corner and I in mine.' So let us boys and girls be like sunbeams and shine with all our might, and some day I may tell you a story about a sunbeam.

### IT HAPPENED IN SUNDAY SCHOOL.

It was the occasion of the annual Prize Distribution and after the customary tea, at which most of the scholars did themselves more than justice, a concert was given by the children.

One of the items was an anthem by the children, a line of which ran as follows:—

'Weak and sinful though we be.'

Imagine the feelings of the visiting speaker when the front row of lads lustily rendered,

'We can sing, full though we be'!

## IS UNITY POSSIBLE?

*Bible Christian Broadcast from Osaka, Japan.*

IS Christian Unity really possible? In one way or the other this question is asked many times. My answer to the question, whether or not it is possible for all Christians to be united, depends on two things.

It depends on whether we are going to continue searching for our own human methods, or whether we are willing to accept the way of Christian unity laid down in the New Testament.

Just a casual glance at the New Testament indicates that unity of Christians is an important subject. Jesus prayed for unity. His famous prayer recorded in John 17, uttered on the evening of His betrayal, contained these words: 'Neither pray I for these alone but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me' (John 17: 20 and 21).

He not only prays that we who believe on Him through the word of the apostles might all be one, but He gives us the reason why we should be one. That is that the world may believe that Jesus is the Son of God. And since the world as a whole does not believe, the responsibility can be laid at the feet of a divided church.

When the first division began to appear in the church the apostle Paul, writing under the inspiration of God, commanded that 'Ye all speak the same things, and that there be no division among you' (1 Cor. 1: 10).

So unity must be possible since Jesus prayed for unity, and Paul commanded the church to be one, and what is more, holy men of God in every generation, and especially in our generation, earnestly long for, and pray that the church become one. But how? Common sense tells us that all Christians will never be united by all of them joining any existing denomination, and neither will a super organisation or denomination provide the answer. Although a super denomination may produce a type of union of many sects, such a thing will be far from the unity of the New Testament. Various inter-denominational efforts have held great conventions during the past few years mostly in Europe, attempting to work out unity. In a recent meeting in Zund one small sub-committee of the Conference of Faith and Order brought in this very important report in which they proposed the way to unity by 'going behind the divisions of the churches, and make a new theological study of the beginnings of Christianity.'

If the Conference will act upon this report we can rejoice in advance that at last the way for Christian unity has been found. This would mean forgetting the present day divisions of Christianity and sweeping away all the accumulated creeds and sects and divisions of history, and going back to the pure simple Christianity found in the New Testament. If we did this—go back to the beginnings of Christianity—just what would we find? Our only source book for such a research, of course, would be the New Testament. We would find the church being made up of people who had become Christians, and churches in any given locality such as in Rome or Corinth would be composed of all the Christians in that place. People



became Christians by one simple uniform pattern. They heard the Gospel of Christ preached. They believed what they heard. They repented of their sins. They confessed that Christ was the Son of the living God, and were baptised in the name of Jesus Christ for the remission of sins. They were called brethren, disciples, children of God, saints and Christians on different occasions. The churches were called Church of God, Church of the First born, and Church of Christ. Each name was used inter-changeably for the same congregation.

Their organisation was very simple. There were elders who were the spiritual leaders. Deacons who took care of the business matters, and evangelists who were the preachers. These are the things that we find in the very beginnings of Christianity, and all departures from this simple pattern have contributed to the divided state of Christendom. So the way out of the situation we are now in is to return to the New Testament pattern. It can be done. Here and there in many parts of the world can be found groups of Christians who belong to no denomination who take the Bible only as their rule of faith and practice, and are simply Christians—nothing more.

Those people possess unity. If it can be done anywhere even one time then this same thing can be repeated all over the world until the prayer of our Lord, that we all may be one, is fulfilled.

Parting thought: 'Only a united church can heal a divided world.'

V. ALEX BILLS.

## CATHOLIC BISHOP VETOES HOPE FOR PROGRAM

A FEW weeks ago we announced to the brotherhood that our broadcast on Radio Saarbruecken had been stopped through the influence of the Catholic Church. We thought for a time that perhaps through government channels in Saarland that we would be able to continue with our broadcast. But now that is hopeless. The government officials have backed the Catholic Church in stopping our program.

(Following is an excerpt from a letter written to Bro. Gatewood by one of the radio officials):

'I had a long conversation in presence of the secretary general of Radio Saarbruecken with the Catholic Bishop. Just to see the reaction, I said to the Bishop that your feature would continue pretty soon. He was furious and we had a big debate on the topic. He said that he believed in the truth of the only God and that he was convinced that the only way to God would go through the Catholic Church. And this conviction OBLIGATED them to prevent any other religious group from action.

'As a father would control the books he would give to his children to prevent them from bad influence, so he was to intervene that none of his religious children could be influenced by bad and other than Catholic influence.

'He admitted not to have heard any of your programs but that the Prior of the Abbey of Tholey had listened to them and had stamped them as *balivernes et choses qu'il ne faut pas dire* (commonplace and things not to be said).'

The program that we gave that they objected to so severely was the 'Authority of the Word of God' showing that we should accept the word of the Lord as authority in religion. Such preaching is branded as 'commonplace and things not to be said.'

# SCRIPTURE READINGS

June 6: Exodus 33:17 to 34:8 and verses 29-35; Mark 9:1-13.

June 13: Jeremiah 17:1-18; Mark 9:14-29.

June 20: Proverbs 15:16-33; Mark 9:30-50.

June 27: Isaiah 40:9-31; Mark 10:1-16.

**The Transfiguration (9:2-8).**—Following upon His teaching that He should suffer, and that His disciples must take up the cross, the Saviour grants a vision to those of His Apostles, who were to take a foremost part in the life and death battle for truth. It revealed the Heavenly Reality of His Being. Writing his second letter Peter refers to this wondrous revelation of glory, and says: 'We ourselves heard these words come from heaven . . . ' (2 Peter 1:17). But he also says in the same place: 'In the written word of prophecy we have something more permanent.' It was necessary that these men who would bear the first shock of persecution should have such additional assurance of the Realities. We know them from the 'written word of prophecy'—but do we sufficiently recognise the nearness of heaven to earth? Moses and Elijah were with Him and they spake together of His departure by the ghastly torture of the cross. Glory and shame were so close together. Fain would the disciples have stayed there in the glory, but there came the cloud, and they were alone with the Man, Jesus, the Son of God. (See Luke 9:31 also).

**Instructions and question (9:9-13).**—We may wonder why silence was enjoined upon the privileged three, but it was not the purpose of God to overawe men by exhibitions of power and glory, but to draw them by love and purity of life. The vision was to be used in evidence in due time, and treasured in the heart for assurance in time of need. What could be meant by the resurrection they could not then see, and their too literal interpretation of Malachi 4, 5 and 6, made them seek guidance in view of Elijah's appearance. We have the Saviour's interpretation showing that this prophecy had already been fulfilled in the coming of John the Baptist, whose suffering and death would prove to be the pattern of Christ's.

**The Cure of the Demoniac Boy (9:14-29).**—Coming down from the mountain and approaching a crowd, His appearance awed them, yet they ran to

Him, seeking His help. A very serious case of demon-possession had been brought to His disciples and this time they failed to exercise the power that had been deputed to them. (Mark 6:13). It would seem that some forms of this terrible affliction are worse than others. They are only curable by the special exercise of divine power. All sin and temptation likewise require divine aid for successful battle. We picture Scribes and Pharisees enjoying the discomfiture of the disciples, whom doubtless they regarded as quack religionists, the crowd sceptical and puzzled, the father losing any faith he had, the disciples defeated and despairing. So Jesus said 'How long shall I suffer you? Faithless and perverse generation.' The causes of their trouble He diagnosed as 'Unbelief' (Matt. 17:20), 'lack of Prayer and fasting' (Mark 9:29). The disciples, the father and the multitude quickly learned where the power to help was found. How often also would we justify the same diagnosis?

**Warnings of the Coming Death (9:30-32).**—From this time much teaching is given to prepare the disciples for their great trial. Their expectations of the future were to be drastically disappointed, and while they feared when they heard their Master's words, they did not realise their full import. From John 11:16 we learn that the lesson had been learnt to some extent, but still the resurrection was not thinkable—the Pharisees knew that better, hence their request to Pilate for a guard for the tomb. (Matt. 27:62-66).

**Contention for Place (9:33-37).**—Thinking of a far different future and perhaps with a touch of jealousy of the three foremost disciples, they contended about the order of seniority or place, so the lesson of service was given, the only true qualification for promotion in the kingdom of God, and humility must go with it. It would be regarded as almost *infra dig* to pay much attention to children, but the Saviour thought and acted far differently. He set the child in the midst to illustrate the need of willingness to do the humblest service to the humblest member of the community. Service to such would be regarded as service done to the Son of God. This is, of course, no excuse for pampering or exalting children, but certainly a command to love and care for them.

**A Lesson in Tolerance (9:38-41).—**The lesson on humility reminded John of a case where the Apostles had forbidden another who was casting out demons in Christ's name to do so, just because he was not going along with them. It must be assumed from the Saviour's answer to John that the man had Divine approval, or at least was not acting or teaching wrongly. He simply was not going along with the Apostles. It is equally true that 'He that is not with me is against me' (Matt. 12:30), but in this case the man was with Him because he was doing His work, and acknowledging His name in that way. Anyone who is performing lying wonders and propagating false teaching cannot be gathering with Christ but scattering. Any service done to Christ's servants has Divine approval.

**Solemn warnings about causes of stumbling (9:42-50).—**The child is still in the arms of Jesus while this lesson continues. Its presence helps to enforce the further words we are now reading. We may well tremble when we read for we are all liable to cause others to stumble, especially the innocent, by saying or doing a hasty or foolish thing, thus encouraging evil thoughts and actions. Leading others into sin is worse than sinning ourselves. The very strong contrast made between the comparatively slight duration of physical deformity or loss, and that most dreadful final disaster of the soul, should lead us to give the most earnest thought to painstaking avoidance of evil. Salt has a preservative and purifying effect, and so has fire. Once salt has lost its flavour nothing can restore it—it is useless. Matthew 5:13 draws a different lesson from salt. Its mention in this case bears reference to the self-denial and self-sacrifice required of Christians to avoid offence and strife. This is one of those terrifying warnings issued to save us from final doom.

**A Lesson on Divorce (10:1-12).—**Every gathering of people was an opportunity for the Saviour to teach them, and so He did. In His comparative retirement beyond the River Jordan, the people still resorted to Him, and Pharisees were there to entrap Him in His talk. They well knew the Law of Moses, and it is clear that many of them took advantage of its allowance on this question to satisfy their lust. The answer of Christ upholds the Law and yet points out the primeval fact, which makes marriage an indissoluble bond with one cause only to justify separation, as recorded by Matthew (5:32, 19:9). Apparently this seemed to be a very strict point, probably due to the teaching of the Rabbis, and made them seek further instruction when they got into the house.

**Jesus and the children (10:13-16).—**Hebrew mothers were wont to seek a

blessing for their children from the presidents of synagogues. It was more than natural that they should approach our Saviour in this way, sure of His sympathy. The disciples regarded this very wrongly as a nuisance, and the teaching and example which resulted have almost changed the world's attitude towards children. He was asked to touch them; He took them in His arms and blessed them. The innocence and simplicity of a child has to be exercised by the grown-up sinner by his whole-hearted and humble acceptance of the way of the Lord. This does not in any way sanction infant baptism, or a children's Church or such-like modern institutions. It more than sanctions a kind and gentle attitude towards the young with, of course, the Christian parent's duty to bring them up in the nurture and admonition of the Lord.

R. B. SCOTT.

## CORRESPONDENCE

### TRIBUTE TO BRO. JOHN TODD

**Motherwell.**—Once more we pay tribute to one of our brethren who has passed from this scene of time, our Bro. John Todd having died in hospital, on Monday, 26th April. Our brother was an active member of the Church in Motherwell for many years, was well studied in God's Word, and had served us right up to the time he was compelled to enter hospital. He was always willing and helpful and on many occasions served the Church in Hospital Street, Glasgow, whenever they requested his help, and although his health and eyesight were not of the best, he never failed in his duty in this respect.

Our brother will be sadly missed among us, and rejoicing that he was found faithful unto the end, we regret his sudden departure. We thank God for his life and example, and pray that those of us who are left behind may receive strength to uphold and continue in the work which he loved, and for which he gave his life.

May we, like him, be able to look forward to that great day with the same confidence, realising that if we too fail not we shall meet again to part no more.

H. DAVIDSON.

### URGENT AND IMPORTANT.

A CORRECTION needs to be made on the Scripture reading cards for June 6th. As printed this is confusing. The Old Testament reading should be Exodus chapter 33, verse 17 to chapter 34 verse 8 and verses 29 to 35. It will be seen that the readings refer first to the request of Moses to see God, second how Moses saw the glory of God, and third, the result of seeing that glory.

**WORK AT LUSAKA.**

Dear Brethren,

I feel that it is necessary for me to make a statement regarding the work at Lusaka. For the building fund we have received the amount of £319 4s. 5d. Briefly the money has been received in the following ways.

Through the Dewsbury Church, from various brethren: three contributions, total £104 15s. 6d.; one private contribution, £10.

Contributions from U.S.A.: from seven individual brethren, £32 12s. 4d.

Contributions from "Inside Africa," nineteen contributions, £171 16s. 7d.

This gives a total of £319 4s. 5d.

Expenditure: for one kiln of 16,000 bricks, £56. Balance in bank, £263 4s. 5d. This statement is up to January 1st, 1954.

We have also received gifts for Bibles. This has been expended in Chinyanja, Tonga and English Bibles or Testaments.

'It is required in stewards that a man be found faithful.' For the benefit of those who have surprisingly asked me, the work is not directed by the Dewsbury Church, but it was clearly the correct thing for us to be giving an account of 'stewardships.' We are grateful to the Dewsbury brethren for their help in this, and to all who, in any way, have had 'fellowship in the gospel.'

Another point that has been raised is the problem of 'White work' and 'African work.' I say first of all, that unless you have seen this problem, be reserved in any criticism. We do not claim infallibility, only the right to do what we honestly deem to be God's will in this matter.

The Lord's Table is one. His people are one. If we do not believe this, and act upon that belief, then we ought not to say another word of the Gospel to Africans, or to anyone else for that matter. We do not know what the outcome of a stand in this direction will be, but we have an idea that ANY alternative makes for sham religion and is displeasing to God.

'Be true to the highest your mind can conceive,

Be true to the noblest and best,  
Let your life be the witness of what  
you believe,

And then unto God leave the rest.'

F. MURPHY.

**"REVIVAL" NOTICE.**

Bro. Albert Winstanley has kindly consented to take over the Editing and publishing of "Revival" (maybe under some other name) from July issue.

Unless we hear to the contrary, orders from Churches will be continued as usual. Individual subscribers will continue to receive copies due for the sum paid.

I should be glad if the brethren will give him the same loyal support that I

have received. May I take this opportunity to thank all those who have helped in the distribution and support of "Revival." I have appreciated all the help given. May God bless the effort of Bro. Albert Winstanley who is (DV) to continue what we trust has been a good work. A further notice will, we hope, be published in July issue of S.S.

L. MORGAN.

**CONCERNING THE COMING OF THE LORD.**

Dear Bro. Editor,

Just a brief reply to Bro. Winstanley. This is my last letter. Readers will now have both sides of the question, and will form their own conclusions (by reference to the Scriptures, we hope).

Firstly, I have not abandoned any part of my original contention. I assumed, when I wrote my first article, that the readers were quite conversant with the present phase of the Kingdom, and therefore did not mention it. But the Kingdom is NOT yet set up on earth, it is established in the hearts of the Lord's people—those He is calling out to be the citizens of the Kingdom. The day is coming, and is now very near, when the present spiritual phase of the Kingdom will give place to a literal Kingdom set up on earth. The Lord's words, 'NOW is my kingdom not of this world' contain the implication which is expressed in 2 Tim. 4:1: 'Christ shall judge the quick and the dead at His appearing AND HIS KINGDOM'; this is, of course, the future aspect of the Kingdom, otherwise the verse has no meaning at all. The Lord Himself uses the term in these two aspects in Matt., where he says (13:41): 'They shall gather out of His Kingdom all things that do cause offence,' obviously referring to the Church as the Kingdom, and then later, (25:34): 'Come . . . inherit the kingdom prepared for you.'

Secondly, the only difference, therefore, is that I take that future phase of the Kingdom to be a literal Kingdom set up on the reconstructed earth, whereas Bro. Winstanley takes it to be a spiritual Kingdom in heaven. The trouble with many Christians is that they pick and choose what they will believe. Bro. Winstanley takes the destruction of the earth in 2 Pet. 3:10-12 literally, and then says that the new earth of verse 13 is NOT literal. Similarly the prophecies relating to the Lord's first coming were all fulfilled literally (over 200 of them), but he says that those referring to His second coming and the subsequent reign on earth find a spiritual application only.

This is a method of Bible reading and of thinking with which I can have no discussion. It does not even make common sense, and most certainly does violence to the Scriptures.

However, we do know that part at least of That Day will be literal—the resur-

rection; the resurrection of Christ was literal, and Paul says distinctly that ours shall be also, wherein we shall have literal bodies like unto His own body in which He spoke to, and ate with, His disciples. The resurrection is literal, the coming of the Lord is literal, the Lord Himself is a literal being with a literal body . . . why baulk at the rest of Scripture? Unless, of course, the resurrection goes the way of other Bible truths—just whittled away. But if we do that, we find that there is nothing left, and we are yet in our sins (1 Cor. 15:17).

Lastly, the climax of the ages has now been reached (vide the pronouncements of politicians and ecclesiastics on nuclear horror). Therefore, the whole matter will be settled finally within the very near future. I am content to wait and see, seeking to continue in accordance with 1 John 2:28: 'Abide in Him, that we may have confidence at his appearing, and not be ashamed before him at his coming.'

H. ARDRON.

### RED SKY AT MORNING

Dear Bro. Editor,

It was with increasing astonishment that I read and re-read Bro. Winstanley's letter in S.S., May issue, under the above heading.

He ascribes weakness to my position, because, he says, of what I am 'required' to do. Except to deny both obligation and weakness, I have nothing more to say on that, having already fairly dealt with the point he names.

Where weakness truly lies may easily be seen, for Bro. Winstanley has turned and run away from a position he could not hold; run so far, indeed, that it would puzzle anyone to know, from his letter, what it is he is contending for. Moreover, in evading the issue, he has scattered a cloud of dust in a vain attempt to cover up his departure. Though it was not my intention to write again in this discussion I am driven to do so to prevent misapprehension.

I wrote, in my last, 'They [the Scriptures] bear within them the germ ideas which, if developed, would ultimately lead to the understanding and solution of every problem, social, political and spiritual with which man is faced.' Also this, 'Instead of denying Divine wisdom, I am contending for its use to the fullest extent.' Yet, in spite of these two statements, Bro. Winstanley has the 'courage' to assert: 'Try as he will, he [the present writer, as though it was I who was wriggling] cannot escape the fact that there is no real solution apart from the word of God.'

By that statement, he clearly reveals that he has shifted his ground. His contention, in a previous argument, was that

the Gospel is 'God's only solution to man's problems.' In my reply, that was shown conclusively not to be true. Now, with different words, he repeats his argument: 'Peace,' he writes, 'depends upon a man's right relationship with God, that is, it may fairly be said, by man's acceptance of the Gospel. But in his last letter, instead of the Gospel it is God's word (the two terms are not synonymous) that he claims to be the solution.'

Obviously, he finds the ground I have occupied all along gives firmer foothold, and has scrambled upon it. He is welcome, but I do not think he should try to edge me off.

Bro. Winstanley is not to be complimented on his manner of argument. In my first article I wrote: ' . . . the bitterest opposition to the pacifist position came from members of the Churches, our own in particular. That means it came from those who, we must assume, had entered into right personal relationship with God, yet who stood, not for peace but for war. The vast majority of believers the world over need to be further converted to the full implications of the Gospel.'

In his recent letter in this discussion, Bro. Winstanley quotes the last eight words of that last sentence, omits the word 'further' before converted, changes the word 'believers' to people—making it of general application—and then declares: 'As he admitted in his first article, the solution depends upon being converted to the full implications of the Gospel.'

That is not at all what I said, and is not an admittance such as he claims it to be. In fact, the statement, as originally expressed is an unanswerable denial of his solution. I think I will be forgiven for affirming that a misquotation and application of that kind is almost unpardonable.

I quoted from the Sermon on the Mount in these terms 'In so far as a man has a longing for peace and works for it, he is a friend of God, nay more: 'Blessed are the peacemakers, for they shall be called the children of God.' Our Brother does not find himself able to handle that, but writes: 'Jesus never suggested that any man could love his enemies, bless his persecutors, and do good to haters,' and so on.

Thus, instead of dealing with words actually quoted he makes a show of doing so by referring to something quite different.

Points I made to which a reply was to be expected from him, he evades; such as the paradox of the two commandments, the two systems of government, my remark that it is safe to say that the growing desire for peace is not because many men have become Christian, and also that about the only hope we

have for preservation from another world war. Instead of dealing with these, which reach to the roots of the subject under discussion, he slides by them altogether, but drags in the following two 'choice' pieces, which no Christian in his senses would dream of disputing.

He states: 'Nothing he [the present writer] has written shakes my conviction that Christianity, and nothing else, can really bring men back to God.' It would be a shock indeed to me to find I had written a single word that would make a conviction of that kind even to quiver. And again, 'Bro. Barker has yet to suggest another way of effecting such reconciliation [between man and God] than that offered up by the death of the Saviour.' For me to attempt anything of the kind would nullify every word I have spoken in many years as a Gospel preacher. Such remarks as these invite harsh rejoinders, but I forbear.

Apart from the foregoing—the necessity for writing which I believe will be admitted by all fair-minded readers, the dreadful news which has recently been made known through the Press of the hydrogen bomb and its potential powers of wholesale destruction of all kinds of life, gives emphasis to what was written in my first article: 'We venture to say that if peace is to depend upon a race between the Church in its conversion of men, and scientists in the production of arms, then the position is hopeless. Civilisation is doomed.'

What shall we do? Remain quiet and await the evil day? Or shall we join forces with those who speak and work for peace on earth, and be counted blessed as true children of God.

W. BARKER.

## NEWS FROM THE CHURCHES

**Aylesbury, Bucks.**—We are pleased to report the addition of three sisters to the Church of the Lord. On April 11th, Miss Frances Palmer and Miss Stella Jones were added to the Church, followed, on May 9th, by Miss Irene Jones. These young ladies have been attending the meeting of the Church for some time, and are members of Bro. L. Channing's Bible Class.

Slow but sure progress is being maintained in the Lord's work here, and we trust to have the joy of reporting further of the power of the Gospel soon. We have had to make the journey to Kentish Town, London, for the use of their baptism, for we have not one of our own.

We continue to rejoice in the fellowship of the Saints.

W. J. COLE.

**Cape Town, Woodstock.**—On the evening of the 30th March, 1954, we were privileged to celebrate the sixteenth Bible School Anniversary, when fifty-one children, aged from three years to eighteen years, received their annual prizes and refreshments.

Bright community singing of various choruses was an introduction to the opening of the children's programme, which consisted of various items of Biblical interest, the reciting of psalms, recitations, choruses, etc. Included in the programme were an anthem, 'Bless the Lord,' and a hymn, 'Hark there comes a whisper,' rendered by some of our young people. There were 146 present, which included adults, and the children of the Bible School.

Prizes were distributed to the children by Bro. Gray, and Bro. Nockie (converted Jew). Then Bro. Smith of the Claremont Assembly (now meeting in Athlone) spoke a few words of encouragement to the children.

An interesting incident of the evening was that of a Miss Doreen Gedult receiving her last Bible school prize, after having attended the School from the age of four years, she now being eighteen years old. We pray and hope that as she proved herself to be very faithful during her years with the school, she might further her interest in accepting the Lord as her Saviour.

Bro. Gray, on behalf of the assembly at Woodstock, expressed words of thanks and appreciation which he felt was due to Bro. Hartle, who for many years as superintendent of the Bible School had proved himself worthy and faithful in its interests.

The writer expressed his thanks to all who had associated themselves with the Bible School work, and to have made the anniversary a success to the praise and glory of God. We further pray that this evening well spent might provoke us to a greater zeal, faith and determination for the things of God, knowing that 'in due season we shall reap if we faint not.'

T. HARTLE.

**East Ardsley.**—We are very glad to report the addition of one to our fellowship by immersion. Hazel Ash, who has been attending the Gospel services for a while, and attending also the Sunday

School, in order to bring her two young children, made the decision to give herself to the Lord Jesus Christ. She was baptized on Tuesday evening, April 27th, and the following Lord's Day, May 2nd, was given the right hand of Christian fellowship, and received into fellowship. We do thank God for one more soul that has been saved.

E. PICKERSGILL.

**Heanor.**—Anniversary services in connection with the Church at Heanor were held on April 24th and 25th, commencing with tea on Saturday, followed by a social gathering presided over by Bro. Alan Murray, deputising for Mr. W. Murby, indisposed and in hospital.

Inspiring addresses were given by Bro. E. W. Jepson, on the theme: 'Sowing in tears, and reaping in joy'; and Bro. Harry Allen, on 'Power and Progress.' The meeting was well attended, most of the district Churches being represented.

Bro. Jepson was the speaker on the Lord's Day, and at the Communion Service, his exhortation to the Church, and his message at the Gospel Service, were an inspiration to all, being thoroughly enjoyed by members and friends. The week-end has reminded us of the passing of the years, but we go forward with courage and hope.

W. HAWLEY.

**Ince (Wigan).**—During April 16th to 25th we held a Gospel campaign, Bro. L. Channing being the preacher. We are glad to report that Dorothy Harding obeyed her Master, and was baptized at Hindley meeting-place. Also two restorations, one a Sister Jackson, who was a member at Albert Street now living in Ince. There are others near to the Kingdom so pray for us brethren that we may go forth reaping, bringing in the sheaves.

W. HURCOMBE.

**Slamannan.**—We rejoice in being able to report three additions to our number during the last few months. Mr. and Mrs. Forbes from Shieldhill decided a short time ago; and last Wednesday evening Mrs. Finlay from Laurieston resolved to follow the Master in His own appointed way.

We pray that they along with us may remain faithful until the end, and receive that 'Well done, thou good and faithful servant.'

M. NEILSON.

**Albert Street, Newton, Wigan.**—We thank God for the blessings he has lavished upon us during the special mission meetings. Since our last report nine more have been immersed, ten have been restored to fellowship, and two have been added who were already baptised believers. Those immersed are: Mr. H. Dawber, Mrs. Briant, Mrs. Gibson, Snr., Mrs. J. Gibson, Mrs. Singleton, Mrs. Whalley, Mrs. Byrne, Mrs. Appleton and Mr. S. Jackson. The latter has been added to the church at Ince, where his wife is already a member.

Those restored are: brothers—Mr. Gibson, Snr., Mr. J. Gibson, Mr. C. Smith and Mr. N. Jones; sisters—Mrs. Warburton, Mrs. Jones, Mrs. Fenton, Mrs. Mayers, Mrs. Smith and Mrs. Hurst. Mr. and Mrs. F. Orritt had obeyed the gospel some years ago, but after very consistent attendance at our services they expressed a desire to be associated with the Church here. We thank God for all the above, and pray that by divine blessing they may be faithful unto death, one day receiving the crown of eternal life. So far twenty-five have been added to the Church. To God be the glory for the great things he hath done.

Attendances have been larger than any we can remember here in Newtown. Recently we had 87 non-members at a gospel service, and at a previous meeting there were nearly 100 non-members present. Under the circumstances it was thought wise to extend the effort, and Bro. Winstanley is staying on another three weeks—until May 16th. We pray that many more may obey the truth.

We are grateful to all visiting brethren who have supported our effort, and deeply thankful too for the many who have been holding up our hands in prayer. May the Lord help us all to be faithful.

WALTER SMITH.

## OBITUARY

**Motherwell.**—The Church has again suffered the loss of a member, Bro. John Todd, who died in hospital, aged 57 years. Bro. Todd was immersed, October 10th, 1910, and was a faithful member to the end. He did not enjoy the best of health, but would never complain of his lot. His object in life was to be a servant of his Lord and Master. Our Brother was a regular speaker and presider, on Lord's Day; and at our Bible Study, he sought at all times to keep the Word pure.

We miss our Brother's presence from among us, yet rejoice that he remained faithful and steadfast to the end; an example for those who follow.

Our Brother was interred at Bellshill, the service being taken by Bro. D. Dougall.

L. PURCELL.

**Nyasaland.**—I have just received a letter from Brother John Chidothe who laboured very hard with us in Lusaka. He is now in Nyasaland. He says, "Since we arrived here, we have been meeting with our old Christian friends, more especially at Zomba, where Brother Tabu Chisiano is. On 17th April we had a meeting at a place called Kenani, where we baptized seventeen men and women." I am asking that the Christians there send regular reports of their work, as so many brethren have shown interest.

F. MURPHY.

**THE PREACHER'S WIFE**

There is one person in your church  
 Who knows your preacher's life;  
 She's wept and smiled and prayed for  
 him,  
 And that's your preacher's wife.  
 She knows your prophet's weakest point,  
 And knows his greatest power;  
 She's heard him speak in trumpet tone,  
 In his great triumphant hour.

She's heard him groaning in his soul  
 When bitter raged the strife,  
 As, hand in his, she knelt with him—  
 For she's the preacher's wife.

The crowd has seen him in his strength,  
 When glistened his drawn sword,  
 As underneath God's banner folds  
 He faced the devil's horde.

But she knows deep within her heart  
 That scarce an hour before  
 She helped him pray for strength from  
 God  
 Behind a closed door.

You tell your tales of prophets brave,  
 Who walked across the world,  
 And changed the course of history  
 By burning words they hurled.

And I will tell how back of them  
 Some women lived their lives,  
 Who wept with them and smiled with  
 them—  
 They were the preachers' wives.

**COMING EVENT.**

Guide Hall, Beaconsfield Road, off  
 Queen's Park, Aylesbury, Bucks.—We  
 extend to all invitations to SPECIAL  
 MEETINGS, JUNE 11th to 14th. Week-  
 days 7.30 p.m., Lord's Day 6.30 p.m.

Within these four days, other meetings  
 will be arranged. Preacher, BRO. OTIS  
 GATEWOOD, Missionary in Europe from  
 the U.S.A.

Brethren who desire accommodation  
 please write: W. J. Cole, 13 Coronation  
 Villas, Aylesbury, Bucks.

Burns Street, Ilkeston.—Seventy-fourth  
 Anniversary. Tea 4.30. Meeting 6 p.m.,  
 Saturday, June 12th. Speakers: Bren  
 David Dougall (Scotland) and Ralph  
 Limb, Eastwood, Notts. Chairman, Bro.  
 G. E. Bullock (Ilkeston). To all Brethren  
 near and far a very warm welcome. Bro.  
 Dougall will be the speaker on Lord's  
 Day. Services: 10.30 a.m., 2.30 and 6 p.m.

**HINDLEY BIBLE SCHOOL**

June 5th to June 10th (inclusive)

Saturday afternoon—  
 The Work in Northern Rhodesia.

Saturday evening—  
 Fellowship and Welcome Meeting.

Early Morning Prayer Meetings,  
 8 to 8.30 a.m.

Lectures: 10 to 11 a.m.:  
 'God's Plan for Unity.'

Forums: 11.30 to 12.30:  
 'The Christian and the World.'  
 'The Christian and Money.'  
 'The Christian and Recreation.'  
 'The Christian and Politics.'

Questions Answered: 2.30 to 3.15 p.m.

Discussion Groups: 3.15 to 4 p.m.  
 'Do's and Don'ts of Public Worship.'  
 'What is an Ideal Sermon?'  
 'Family Worship in the Home.'  
 'Suggestions for Improving the  
 Bible School.'

Open-air Services: 6.30 to 7 p.m.

Gospel Meetings:  
 Preacher: Bro. Otis Gatewood  
 (Germany)

For hospitality, write: Bro. Tom Kemp,  
 52 Argyle Street, Hindley, Wigan.

**MARRIAGE**

On May 18th, Walter Crosthwaite to  
 Margaret Stratford, both members of the  
 Church at Ulverston.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home, One copy 7/6;  
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All matter for insertion must be sent before the 10th of the month (News items  
 the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

**EVANGELIST FUND.** Contributions to R. McDONALD, Lumley House, 4 Clark  
 Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor,  
 West Hartlepool, Co. Durham.

**NYASALAND MISSION.** Contributions to W. STEELE, Athol Dene, Longalldry,  
 East Lothian.

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