

The SCRIPTURE STANDARD

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

VOL. 21. No. 7

JULY, 1955.

Hindley Bible School Number Salutatory

AS DID the retiring Editor in his Valedictory last month, I think it best not to adopt the editorial 'we' for the purposes of this article.

First, I wish to add my tribute to that of correspondents in this issue to our Brother Walter Crosthwaite. Perhaps we do not yet appreciate fully what he has meant and means to the cause we all love: the cause of Christ in the world. It is not difficult to imagine what would have happened to the noble plea for the Christianity of the New Testament had not he and a few other faithful brethren stood uncompromisingly for the Scripture standard in the things of God and His church, when so many were moved by the opinions and conventions of organised religion. In spite of the opposition of those who should have stood wholeheartedly with them, these brethren were ready to go 'into the wilderness,' for they esteemed the praise of God higher than that of men.

In this cause of New Testament Christianity, Bro. Crosthwaite has 'hardness, as a good soldier of Christ Jesus.' His experience in the 'hardness, as a gold soldier of Christ Jesus.' His experience in the churches is unrivalled, whilst his knowledge of the scriptures is deep and accurate. He has faithfully served the churches, encouraged brethren, trained gospel preachers, and otherwise used his great abilities to the glory of God. Like Paul, he has 'coveted no man's silver, or gold, or apparel.' He has remained humble with it all, and none, to my knowledge, has ever approached him in vain for help and guidance.

I could write much more. Bro. Crosthwaite's service as editor has already been mentioned in this magazine, and it needs not that I should add to what has been said. The finest monument that can be erected to man in his work. In St. Paul's Cathedral, one looks in vain among the many grand and elaborate monuments for such a memorial to its architect, Sir Christopher Wren. Hidden away from the casual sightseer is a plain plaque on the wall inscribed '*Si Monumentum Requiris, Circumspice*'—'If you want his monument, look around you.' His work speaks sufficiently what the man is. So of Bro. Crosthwaite.

Enough has been said to indicate the sense of unworthiness I have in following such a brother in editing this magazine. I have neither Bro. Crosthwaite's ripe experience in the churches nor his skill in wielding 'the sword of the Spirit.' Last month the editor said it was 'best that the editorship go to abler and younger hands.' My only qualification is that I

am younger. A responsibility has been committed to me of which I am unworthy. I accept it for two reasons: (1) to raise some of the heavy burden from Bro. Crosthwaite's shoulders; and (2) because the purposes served by the S.S. are more than ever urgent to-day.

I am grateful for the help already given me by the former editor. I am grateful, too, for the ready acceptance of invitations to contribute to the magazine by many brethren. So long as I continue as editor, I hope for an enlargement and enrichment of that fellowship which is so real among us.

May God grant that the S.S. shall be used to cement brethren and churches closer together in love, and as a worthy expression of the church for which the Saviour gave His life.

We ask brethren to feel free to write us on any matter pertaining to 'the faith once for all delivered.' Only with the co-operation of contributors, editor and printer and the warm and generous support of the brethren can the paper perform its function and attain its objects. It depends upon you as much as upon us. May we all rise to the great opportunities before us. 'An open door and an effectual is before us, and there are many adversaries.' 'Who is sufficient for these things? . . .' 'Our sufficiency is of God.'

EDITOR.

Hindley Bible School

WE GIVE in this issue and, God willing, in future issues, reports on the various sessions of this year's Hindley Bible School. We feel that the blessings and inspiration enjoyed at the school should be shared by others unable to attend. We are grateful to our contributors for their reports, and regret that space forbids the printing of these in full. EDITOR.

Opening Meeting

The chairman was Brother S. Winstanley, who was introducing the speakers from the 'fields,' news of the Gospel, the trials and the triumphs.

Brother Bob Bakvis reported from Holland, with Brother Frank Worgan as interpreter. In his own words, he related how, in the winter of 1945, when he had no work or means of support, his material needs were relieved. The giver asked him to write and thank his father in America for the things he had received. Thus Bob Bakvis came into contact with Bro. Vandervis and Bro. Phillips. Some twelve months later, he and his wife were baptised in the swimming baths in Amsterdam. Following much personal work, the church in Amsterdam grew to twenty members, a room was hired, and although journeys of ten miles were not uncommon, regular meetings were held. He spoke of the appeal to America for support, the difficult times about the time of Bro. Richardson's illness and his welcome restoration, coupled with the arrival of the Worgans from England.

Bro. Bakvis spoke of the great influence which the Roman Catholic church exercises in Holland, and stressed the need for personal work, which meets with greater success than the traditional methods of public meetings and preachers. To date, he recorded that in Amsterdam 150 had been baptised, of whom forty have remained faithful, while in Utrecht there were two faithful members, about thirty more having fallen away.

Brother Huffard brought interesting and encouraging news of the progress of the Gospel in Nigeria. Throughout the world there was an awakening of the spiritual sense, due to the state of the world. The threat of conflict brought realisation of the insecurity of material things which

could be destroyed in a moment. This serves to underline the essential nature of our work, and appeals for a keener approach. Bro. Huffard delivered an informative survey of Nigeria and acquainted us with the many aspects of the work in this 'white man's grave.' Bro. Huffard first landed there in 1953, and because of climatic limitations intended his survey to be one of twelve months' duration, but this was extended by a further six months.

The church in Nigeria began when a Nigerian in Germany after World War II was contacted by an American brother. After obeying the Gospel, this Christian soon became the means of winning others. Money and workers were forwarded from America. Our brother reported three families at present working in Nigeria and two more to arrive within the next two months. Three thousand people had been baptised and twenty-five congregations established. The general requirements of the church in the country could be divided into three groups.

Preaching: Emphasis was on the opportunities. Nigerians were crying for instruction in the Gospel. During any one month there were never fewer than three hundred baptised. The need was to consolidate the victories and care for the numerous 'babes' in the faith.

Training: Necessary because there are some areas in Nigeria where the white man cannot reach, so native evangelists must be trained if the Gospel is to reach 'every creature.'

Bro. Huffard stressed that Nigeria does not want missions, but wishes to see the church of the Lord.

Education: The majority of the natives need educating, that they might have an understanding of the written word. The school systems are managed by the mission groups; money is provided from general taxation. The church undertakes to manage the schools and is at liberty to organise any plan of studies and to allocate the longest period to the study of the Scriptures. All teachers are members of the church. At present nine schools with thirty teachers and a thousand boys and girls were the direct responsibility of the church in Nigeria.

Brother Huffard left us in no doubt as to the possibilities in Nigeria. The fields are white and ready for the harvest. One thing we can all do: pray for all engaged in this Gospel spreading.

Saturday Evening

The meeting saw the arrival of many of the brethren for whom accommodation was provided, and a further increase resulted from the fine support of district brethren. The meeting was presided over by Bro. Leonard Morgan. Bro. S. Winstanley extended a welcome to all visitors, to the 'old ones' returning for more and to the 'new ones' who had come in faith to receive. 'Feel at home' expressed the sincere wish of all the Lord's family in Hindley.

In setting the theme of the meeting, the president called us to prepare—to consider our attitude of mind in a spirit of repentance, seeking forgiveness and cleansing, in order that we might receive the full blessing of the rich fellowship ahead.

Bro. F. C. Day dealt with two texts: 'It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God' (Matt. 4:4); 'In my Father's house are many mansions: if it were not so, I would have told you' (John 14:2). He referred to those words at the Saviour's baptism: 'This is my beloved son, in whom I am well pleased.' What did God mean? There had been nothing outstanding in the life of Jesus from his birth to the age of thirty. Surely it was the knowledge of

God—the knowledge of His only beloved Son, ‘in whom I am well pleased.’ The speaker led us, in imagination, along a road on one side of which was a high wall, hiding from us a garden. But as we passed, a bouquet of exquisitely perfumed flowers was thrown over the wall from the garden to us. Would we be in any doubt as to the sort of garden which existed behind that wall? Can there be any doubt of Himself in such a person as Jesus Christ? ‘This is my beloved Son in whom I am well pleased.’

The Saviour confirmed the Old Testament Scriptures in the mere fact of His references to them. Why did He allow these references to the Old? Simply because, ‘If it were not so I would have told you.’ The Saviour confirmed the Old and safeguarded the production of the New. Man cannot live by bread alone but by ‘every word.’ Brother Day’s plea to us was to take it all. We were imbibing that rich blessing from the Word for which our hearts had been prepared.

Bro. David Dougall spoke on ‘The glory of this house shall be greater than the former, saith the Lord of Hosts.’ Jerusalem had been besieged, the temple razed and the Lord’s people taken into captivity. On returning, there was a desire to rebuild a house for God. When the rebuilding began, some praised, some wept, comparing this temple with that of Solomon. But the promise was that the Lord would fill this house with glory, the latter should be greater than the former. This greatness was dependent upon Jesus being in its midst. So the greatness of the church to-day depends on Jesus being in the midst.

Bro. Dougall spoke on three essentials for the Lord’s being in the midst: (1) If the Word is there, the Lord is there. Christ came to teach the Word; as the Word He came. The apostles preached the Word, preached ‘Christ.’ It is impossible, therefore, to divorce the written from the living Word. In any church, if the Word is there, Christ lives there. (2) If the Spirit is there, the Lord is there. ‘If any man have not the spirit of Christ he is none of his.’ The interchangeable meaning of the Spirit and Christ was pointed out. (3) If the work is there, the Lord is there. Christ is glorified when the work is there. ‘I must be about my Father’s business. I must work the works of him that sent me while it is yet day.’ ‘My meat is to finish his work.’ He appealed to us to consider the Lord’s work, and asked, ‘Is it ours?’

J. PARTINGTON.

The Prayer Meetings

Prayer meetings were held each morning from 8 to 8.30 a.m., and had an average attendance of fifty. The meetings opened with a hymn and a short talk, followed by the prayers of the brethren, a score or more being offered in as many minutes. This important part of the meeting cannot be adequately recorded in print, but we believe is remembered in heaven, and is graven on the hearts of those saints privileged to be present.

The messages given were based on 1 Cor. 13:7-8, one phrase being dealt with at each meeting. We were taught that the love inspired by Christ in the saints is the answer to every problem and situation in life, and that while most of our blessings even are of a passing nature, love will find a place in heaven. ‘Love never faileth.’ The nature of this love is shown by its works. It ‘beareth all things,’ and we were shown that the word translated ‘beareth’ implies a very strong vessel, able to withstand great pressure and strain, even as Christ our Master showed at Calvary. ‘Love believeth all things’—not in the sense of blind unreasoning acceptance of all that is said, but in the sense of a complete trust of love, in the love of God or the saints (*cf* Jonathan’s sign to David, 1 Sam. 20:12-13). Love hopeth all good things, for it thinketh no evil (1 Cor. 13:5). Paul cites Abraham as an example to us, ‘Who in hope believed against hope, to the

end that he might become a father of many nations according to that which had been spoken' (Rom. 4:18). In pursuing our belief and hope in love we shall need to endure hardness as good soldiers of Christ, who Himself was our great example in this. We may well follow Paul in this, too, for he had fully learned to endure all things for the sake of his brethren and his Lord.

Even such brief consideration of some of those 'things most surely believed amongst us' proved highly profitable and strengthened and deepened the fellowship with each other and our Father in Heaven during these prayer meetings.

G. LODGE.

The Lectures

'Ye are . . . that ye may'

The lectures at the Bible School dealt with the four phrases by which the church is described in 1 Pet. 2:9. It was felt that a summary of each exposition would be of interest and edification to brethren at large, therefore this report will take that form.

Brother Walter Crosthwaite gave the first lecture on

'Ye are an elect race'

To elect is to choose, and the phrase suggests election or choice. Peter is addressing 'the sojourners of the dispersion' (1:1). Weymouth's translation here is 'God's own people scattered over the earth, who are living as foreigners.' Christians are pilgrims, journeying to a heavenly and eternal home. They are in the world in order to savour, season and save it. They are the salt of the earth (Heb. 11:13; Matt. 5:13-16).

Peter and Papal claims

Peter himself shatters the claim that he was the rock upon which the church was built (2:4-8). The Saviour is 'the living stone . . . chief corner stone . . . head of the corner.' The apostle also indicates that the whole church is a priesthood.

Election dependent union obedience

The nation of Israel was formerly God's chosen people (Ex. 19:5-6; Deut. 7:6; Is. 45:4). This favoured position was conditional, and when Israel disobeyed, she was cast off. All the spiritual blessings that were once enjoyed by the Jewish nation now belong exclusively to the church, the new Israel.

What is election?

There has been much controversy about this subject, but this is due to men's ideas, and not to the teaching of the Scriptures. The Presbyterian Confession of Faith states that 'by decree of God . . . some are predestinated to everlasting life, and others foreordained to everlasting death . . . their number is so certain and definite that it cannot be either increased or diminished . . . according to His eternal, immutable purpose . . . hath chosen in Christ, unto everlasting glory . . . without any foresight of faith and good works or perseverance in either of them.' Invariably, those who hold this view believe themselves to be among those elected to salvation.

What saith the Scriptures?

The second verse of the epistle clearly sets forth the truth: 'Elect according to the foreknowledge of God . . . through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus . . .' Election has

to do with obedience, and with the sprinkling of the blood of Jesus. The offering of the Son of God, for man's sins, was 'foreordained before the foundation of the world' (1:19-20).

To predestinate means 'to determine, plan, mark out beforehand.' The plan of salvation has been predestinated, not the persons who are saved. All who submit to the Lord are elected to salvation (Acts 10:34; Rev. 22:17).

An Illustration

A schoolmaster may know intimately the ability of every scholar in a class. On the basis of what he knows he may accurately foretell which scholar will pass an examination, and which fail. But the fact that he so knows does not make him responsible in either case. God's foreknowledge of every man's destiny does not make him responsible for it (see Eph. 1:4-5, 11).

God predestinates that Christians should be conformed to the image of the Saviour (Rom. 8:29).

How we become God's elect

Men become the elect of God by (a) *Sanctification of the Spirit* (1 Pet. 1:2). We are sanctified (*i.e.*, set apart) by the Holy Spirit, through the truth (Jn. 17:17; Eph. 6:17; Rom. 10:17; Jn. 20:21). (b) *Obedience*. Through the truth we are led to obedience. In yielding to the Gospel we obey the Spirit's word. (c) *Sprinkling of the blood of Jesus*. In the old covenant arrangement, the brasen altar (sacrifice) stood in the court of the Tabernacle. Between the altar and the door into the holy place was the laver, and here the priests had to wash before they could don the garments of priesthood (Heb. 10:22). The Gospel calls us to this condition. Those who respond in obedience are thus chosen, elected (2 Thess. 2:13-14; 1 Thess. 1:4-10).

How is our election manifested?

We manifest our election by our faith, obedience and imitation of the Lord; also by our desire to make the Lord known to others. We must make our election sure (2 Pet. 1:10; Heb. 4:11). The saved are called, chosen and faithful (Rev. 17:14).

—A. WINSTANLEY.

Forums and Discussions

Methods of Spreading the Gospel

1 Cor. 9:16. It is the solemn responsibility of every Christian to preach the Gospel. By failing to do so we fail to be Christians, and will be called to give an account of our failure. All are not platform men, but to-day the need is for saints who practise. The world prefers to read the Gospel according to you. The public gathering, with comfort for the audience, and a man with a prepared address, has its place in preaching. Unfortunately many Christians and churches are satisfied to let this be the beginning and the end of their efforts to spread the Gospel. Cottage meetings and fireside talks are much more productive of results. They are the methods used by the Apostles, as is also outdoor preaching. Jesus said 'Go.' We say 'Come,' and wonder why we fail.

Distribution of literature is also a fine way to spread the Good News. This literature should contain plenty of scripture, and if individual books are used the first should be The Acts. Advertisements in the local press are useful if sufficient space is used to make them catch the reader's eye. The personal column and letters to the editor can be used to good effect. Continual campaigning up and down the country would stimulate the

churches; for this work, a vehicle with trailer and a large marquee are ideal. Radio and television, used in the States to spread the Gospel, are also available here.

Our greatest need is to get down to earth. We are so apt to dream of these great and expensive projects and to despise the humble lowly way which Jesus used in doing this work and by which the apostles turned the world upside down. If you have received the five talents then do the big work; if you are one of the many with the one talent, what excuse will you have if you have not used it? No one is devoid of a talent. If love for Jesus exists, love will find a way.

The work in the Bible School

The only authority for the school is 'every creature' (Mark 16:15). All will agree that the school provides ways and means of preaching the Gospel to the young, but if the school fails to preach there is no authority for its existence. The government of the school is the work of the bishops. It is their responsibility, as the whole is a work of the church, and not of a section, or committee. The sections in the school are determined by the varying ages of the scholars, but it is desirable that the whole school should meet together at the commencement of the session, and then move into classes to facilitate teaching.

Teachers in the school. The prime requisite is that they be Christians. Again it is the work and duty of the overseers to train these people for their task. Classes for teaching teachers are essential. Selection should be made of a professional teacher or a good mother for the work in the primary class.

Discipline in the school. This is most effective when it is least seen. Children are best taught (disciplined) rather than cajoled.

The extended work of the school. One hour on Lord's Day is not nearly sufficient, and while a weeknight meeting helps, the true need is for home influence. The homes of Christians belong to their Lord and should be open to the children to enable them to see how Christians live. The Bible School provides the best possible contact with adults who need the Gospel. Through the school both scholar and parent can be brought under the Gospel. The sole purpose of the school is to make Christians, not to amuse, nor to make teetotalers or pacifists. Make Christians and they will be all these things.

Origins of Sectarianism

Out of Romanism came most of the denominations. Lutherans, with the doctrine of 'faith alone'; Calvinism; Presbyterianism, with predestination, came direct from this devilish organisation; closely followed by the Church of England, formed in 1535 by Henry VIII on his disagreement with the Pope, and though separate from the Roman church yet seeks to live very near to its way and teachings. From the C. of E. came Methodism in 1739, through the preaching of John and Charles Wesley. It is questionable if some of the founders of sects intended to form denominations, but rather these were caused through so strong a determination to get away from existing error that the impetus of the removal carried them into opposite errors.

There is only one sure way for us to keep out of sectarianism and to draw out those who are already in: a thorough knowledge of the Word of God and a full surrender to its claims. Learn from their own literature the position of the various sects and the scriptures upon which they build their teaching. This knowledge should only be used when dealing with people from a particular sect. The duty of preachers is not to slate the

sects, but to preach the unsullied Word of Truth. This will convict the sinner and convince the sectarian. It is the only way to bring all denominations into unity with each other and the Lord.

Church Government

Under the Mosaic dispensation the people were governed by God through His law given to Moses on Mount Sinai, and by various direct revelations to the prophets. His laws were administered by judges, priests and kings. In the church, the same thing appertains. God has given His laws, a complete revelation, in the New Testament. He has appointed certain men to administer these laws, men of proven character. Their qualifications are found in 1 Tim. 3:2-7 and Titus 1:6-9. These scriptures mean what they say, and are complementary the one to the other.

God appoints men bishops (Acts 20:28). It is not a church appointment, but the Holy Spirit operating through the Word makes a man a bishop. The sad fact that for fifty years some churches have been without overseers is deplored. It is unscriptural and tends to lack of leadership and progress. The mechanics of appointment need not be confused if the scriptures are applied. Timothy and Titus, recognised evangelists, were instructed to set the churches in order regarding this matter. The same is practical to-day. After a period of working and living with a church lacking in this, an evangelist can apply the scriptures and appoint such as are proved to have the qualifications.

The office of deacon is treated in the same way in Timothy and Titus. But some prefer to bring in Acts 6, as though this had reference to the appointment of deacons in the churches. Even if this is allowed, there are full scripture qualifications for deacons (1 Tim. 3:8-13). So again it is the Holy Spirit, through the Word, which makes men deacons.

Where the church is in order, having bishops and deacons, the church will grow, and as growth is more outstanding in some, so the bishops will apply the word.

P. PARTINGTON.

P. JONES.

SCRIPTURE READINGS

3—Genesis 7.	Luke 17:20-37.
10—Psalm 55:1-18.	18: 1-17.
17—Psalm 19.	18:18-43.
24—Daniel 7:1-14.	19: 1-28.
31—Zechariah 9:9-17.	19:29-48.

The Coming of the Kingdom (17:20 and 21).—The message of Jesus and His disciples was 'Repent for the kingdom of heaven is at hand.' We can readily imagine the hostile and sceptical religious leaders saying it was about time something was being done about it. They could see no signs of their expectations being fulfilled anyway. Here was a penniless wandering teacher helping the poor, beloved by the common people, teaching a ridiculous doctrine of love

and submission, and defeating them in every argument. They were looking for something which was not coming. In a very real sense it was 'among them' because Jesus was there, and was gathering obedient disciples around Him. If the kingdom of God was to come to the Pharisees it must come in their hearts. Whether the strict meaning of the term is 'within you' or 'among you' makes little difference. Looking for some outward manifestation would not help, though many signs were then 'among them.'

Comings of the Son of Man (17:22-37).—The answer to the Pharisees needed amplifying to the disciples. Their hopes were to be disappointed too. They would not be in any doubt when the kingdom came but they would want God to act in power and wrath many times before He did so. Jesus warns them that He must suffer and be rejected before such a day came. False Christs would appear to whom they were to pay no attention,

and vengeance would come suddenly, so that many would be caught unawares. The seeking to save the life here would mean clinging to its earthly possessions—going into the house to get something instead of fleeing quickly. One of the days was the time of the final fall of Jerusalem, concerning which other warnings are given (Matt. 24; Luke 21). But there have been others too, as is indicated by the Saviour's proverb concerning the eagles (or vultures). 'Wherever there is individual wickedness, wherever there is social degeneracy, wherever there is deep national corruption, thither do the eagle-avengers of the divine vengeance wing their flight from far . . .' (F. W. Farrar). And of course there is the final day of wrath, which to every true Christian is the day of redemption.

The Place of Prayer (18:1-8).—Here is a totally fearless and unscrupulous judge. The helpless widow has no hope of getting justice from such a man. There is no-one to help her and she has no means of bribing him. She persists—and he gives her what she requires. God's chosen ones are to bear persecution without complaint or power to resist: hence the possibility of their fainting under trial. God however is not only all-powerful, but He loves His own, and will assuredly answer their prayers; unfailingly He will do justice (John 14 and 15; 2 Peter 3:8-10).

Prevailing Prayer (18:9-14).—Here is a striking lesson warning us all against the subtle sin of self-righteousness and inculcating the true spirit of humility. We have to remember that when we have done all things commanded us—and not one of us could possibly make such a claim—we have only then done what we ought, and much more would be necessary to deserve even forgiveness of sins.

Jesus and the children (18:15-17).—See Matthew 19:13-15 and Mark 10:13. Jewish mothers would ask the Rabbis to bless their little ones. It was more than natural they should approach Jesus with the same thought. The disciples doubtless misunderstood their teacher, and were given their lesson. His tenderness should characterise His people, and indeed His gospel has brought untold blessings to the needy and helpless. Childlike acceptance of it is essential to salvation.

The Rich Young Ruler (18:18-30).—Read also Matthew 19:16-30 and Mark 10:17-31. We learn by considering all three accounts that the questioner was young, that he came in haste, and that he came respectfully. So it was not a frivolous or tricky question such as the Teacher had often been asked. Jesus loved him. His question indicated a godly desire, and a respect for goodness, and the answers of divine wisdom pointed him to God's law, and his need

of much more than a mere observance outwardly of that law. His acknowledgment of the Teacher's goodness required fulfilment in following Him who had not where to lay His head. The rejection with sorrow of this call led the disciples to question the possibility of being saved at all when they heard the Saviour's comments on possessions. We are apt to regard those more fortunate than ourselves in worldly things as having an advantage over us. The opposite is true. What earthly thing can compare with eternal life—and the lesson concludes with the promise of this priceless boon to those who have given up every earthly prospect they had. And Christians have some wonderful compensations even in this life for anything they sacrifice—but shall we say *only* if they do not look for them. 'Seek ye first . . .'

A Terrible Prospect revealed (18:31-34).—We notice the emphasis on 'the twelve' here. It appears that this incident occurs quite shortly before the final journey to Jerusalem (see 19:11). Jesus is therefore preparing His apostles for their supreme test of faith, under which they were all to fail initially. Expectation of victorious consummation to the Saviour's life work was giving way to fear of His death by the hands of His enemies, and yet they do not grasp the significance of such clear intimations of His coming passion. See also John 11:8 and 16.

Blind Bartimæus (18:35-43).—Read also Matthew 20:29-34 and Mark 10:46-52. Jericho is on the route from Peræa to Jerusalem and pilgrims to the Passover would form the crowds. Etta Campbell's poem (Hymn 772, 1908 book) forms a fit commentary on this little incident. How the blind beggar's hopes would rise as the Saviour approached. He gives the Messianic title, feeling certain from what he had heard that it must be He. To appeals like his the Saviour never turned a deaf ear, and the people joined the cured man in glorifying God.

Zacchæus (19:1-10).—Publicans are tax-gatherers to whom districts are divided for collection of taxes. They are hated by their fellow-countrymen for being thus instruments of the foreign power. Jesus never pandered to this wrong attitude and used the man's curiosity to instigate or confirm his repentant attitude. It seems not clear whether Zacchæus was expressing a fulfilled repentance or anticipated it as a result of meeting his Guest. His action or decision goes beyond the Law (Exod. 22:4, 9; Num. 5:6-7).

The Parable of the Pounds (19:11-27).—This is distinct from the Parable of the Talents recorded in Matthew 25:14-30. The value of the pound would be about £6. The expectations of the people were aroused by the miracles, and this lesson

is surely to indicate the history they were to witness. Each servant was to trade with his pound while the Lord was away. The enemies were rejecting Him, and would be destroyed finally (verse 27). Those who used their Lord's money well were rewarded accordingly, and the indolent servant (who was also insolent and disrespectful) was punished. Obviously if we do not use God's gifts we atrophy. We lose the power to do so—what a warning!

The Triumphal Entry (19:28-40).—Arrangement could have been made for the use of the colt but no arrangement of man can make an unbroken colt take immediately to a rider and remain calm amid a shouting throng. The simple and sincere acclamations surely pleased God, but not the Pharisees. Artificial worship is an abomination.

Jesus weeps over Jerusalem (19:41-44).
—We understand the view of Jerusalem from the mount of Olives is even now strikingly grand; then much more so. But within were the murderers of the Son of God, and the divine pity was excited thereby because of the divine wrath against evil-doing. The prophecy was fulfilled to the letter. Christ's first action was to cleanse the precincts of the Temple, then to teach there, while the envious plotted against Him. What a privilege to "hang upon Him, listening"! But we can still listen because He sent the Advocate.
R. B. SCOTT.

safed, Bro. Hollis was ordered to quit the Protectorate forthwith. We who remain were allowed to return to Namiwawa on giving an undertaking in writing to do no teaching, nor hold any meetings.

Bro. Hollis and family left us on April 8th. We cannot say how sorry we are for him in the monstrous treatment he has received. Needless to add, we are completely innocent of complicity in the recent disturbance, and it is inconceivable that simple Gospel teaching, as we seek to give, should in the least inspire to treacherous conduct. Indeed just the opposite.' (*Year Book* 1915 p. 110).

Authorities in Africa, and elsewhere do regard simple New Testament teaching as subversive of native submission to them; especially the teaching that in Christ people of all races and colours are one, and are members of one great brotherhood. That was the reason for the conduct of which Bro. Philpott wrote, and of the later expulsion of Church of Christ missionaries.

Bro. Hollis acted nobly, and though he suffered much from men, he was confident of the approval of his Lord. We do well to remember, consider, and imitate such worthy brethren, and we have the assurance that the Lord they served is the same yesterday, to-day and forever.

Many will join us in this appreciation, and in tendering our sincerest sympathy to Sister Hollis, and other bereaved ones. May the God of all grace and comfort bless them all. W. CROSTHWAITE.

CORRESPONDENCE

BROTHER G. HOLLIS.

Some weeks ago this highly esteemed brother, who, for a considerable time, was a pioneer missionary for Churches of Christ, fell asleep in Jesus in Cape Town, South Africa. He did splendid work for our Master among the natives of South Africa, laying a good foundation for future work. Many won for the Lord by his preaching and teaching have carried on the good work. All who knew him, and especially those who laboured with him in the Gospel, held him in highest esteem. For a good part of the time he supported himself and family while doing the work of a missionary.

Trouble with the authorities began during the first world war. Brother H. Philpott, who was then working with Bro. Hollis, in report published in *Year Book* 1915, said: 'During the succeeding week neither we nor our boys were allowed outside the gate. We could get no explanation of this extraordinary conduct, beyond that there was no charge against us, but it was desirable we should discontinue teaching meanwhile. At the conclusion of that period, still without any reason being vouch-

Bro. Frank Murphy, writing from Lusaka, N. Rhodesia, says: By the time this reaches you, you may have heard of the passing of two early missionaries. Bro. G. M. Scott, and also of Bro. Hollis. We were never able to meet them, but we have heard a great deal of them from the African Christians. Bro. J. Chidothe was one of the early converts in Nyassaland and there are others we know who remember the teaching and work of Bro. Hollis. The older Christians are an evidence of their faithfulness, and of God's blessing.

BRO. CROSTHWAITE.

Dear Bro. Editor, — Being reminded this evening that flowers are useless to a dead person, may I express my deep appreciation of the work of Bro. W. Crosthwaite, as Editor of this paper since its inception over twenty years ago. The Brotherhood owes him a tremendous debt. That he has edited with distinction and ability will, I feel sure, be the verdict of the majority of readers. The paper was once unkindly referred to as a Crosthwaite-Frith production. It was never this, seeing so many contributed; in fact the Editor was never short of matter for the paper, although he was told at the beginning he would need to

write most articles himself. He has been sparing with the blue pencil—more than I should have been. One afternoon, in November 1934, we sat down at the back of my shop to draft the first issue.

When it was known that the *Bible Advocate* was coming to an end, Bro. John Scouller suggested a few months should elapse before another paper was started. However, brethren assembled at East Ardsley anniversary, decided there should be no break, so the S.S. first came out in January, 1935. Our heritage was not a good one. The *Bible Advocate* had fallen into disfavour, and many who had taken the *Apostolic Messenger* years before, of which the *Bible Advocate* was the successor, felt they could no longer support it. We had this unfortunate feeling to live down, and it was some time before we got into our stride. The work in connection with it has always been voluntary, Bro. Crosthwaite, in addition, was doing the work of an evangelist, covering a large area, and I had a living to earn. Looking back, we both wonder how we coped with the work. For me, it was onerous, often worrying.

The Editor's letters were always very encouraging and his zeal inspiring—others have found this too. His knowledge of the Word, remarkable memory, apt quotation, and a life-time spent in the Churches of Christ fitted him for the great work he has done. He had his critics, and still has, but many of them could not do near as well.

Some brethren could not do with his denunciation of all war. But how right Bro. Crosthwaite has been. In recent days, both Sir Anthony Eden and Mr. Attlee and others have said: 'We must do away with war.' This is a change of attitude indeed. In the past war has been glorified, not least by religious leaders and churches. Now, at last, war is recognised as a base and evil thing—THE scourge of society.

Bro. Crosthwaite has been unpopular in the Co-operation Churches of Christ simply because he has refused to move from the position he has held all along. He has stood firmly by the New Testament, believing that the Truth of God never changes, is applicable to every age, has stood and will stand the test of time. The trouble has been, and is, that many of his brethren have changed. Compromise has been fatal for them. In July, 1919, he gave an address in which he said: 'The popular preacher to-day is the one who says the things people want him to say,' and 'the men in every generation who have moved the world have been the men whom the world could not move.'

All honour to him for the great stand he has made by voice and pen. He has fought a good fight. But for him there would not have been so many restoration Churches of Christ to-day. To me he has been a great friend, a wise counsellor at all times, lovable, sympathetic, under-

standing. We have laughed and wept together. I owe more to him than to any other man. He has never sought position and power, and his humility is most marked. He has been much misunderstood and misrepresented.

His saving grace has been a keen humour. As many know, his tales are endless. Not long ago, he was due at a brother's house. An American sister was upstairs and almost afraid to come down, as she had been given a wrong impression, and felt he was not nice to know. Within a short time, she was conversed with laughter. In the evening, I said, 'What do you think of Bro. Crosthwaite?' She said, 'He is the most delightful brother I have ever met.'

May he and his dear wife have yet many years granted them, and be able to continue as best they can in the greatest of all causes.

A. L. FRITH.

Dear Brother Editor,—May I be allowed to express my thanks to our beloved Brother Crosthwaite, who has felt compelled to relinquish his position as Editor of the *Scripture Standard*? I feel sure there will be many more than myself to whom the news of our Brother's retirement will be received with deep regret. Very humbly, I would like to add my small tribute to the great and valuable work done—in the main voluntarily—by our Brother. The regular publication of the *Scripture Standard*, for over twenty years, has done much to stem the tide of evil and the many departures taking place.

While not receiving the approbation of all, I believe it has created wide interest both in this country and abroad. Not only have I been personally strengthened and built up in the faith by the frequent articles from the pen of our brother, but often have been helped by his advice, knowledge and experience, which have always been willingly and promptly given. Through thick and thin, in good and evil report, our Brother has maintained the faith, and stood in defence of the pure Gospel. May he be spared to us yet awhile to continue 'the good fight of faith' and to strengthen us in our witness and endeavours for the Master, to whom be all the glory.

W. B. JEPSON.

To the Editor,—I read in May issue of S.S. of forthcoming change in compiling of same. The following words arrested my attention and lifted my heart: 'Less controversial discussions and more Gospel items so that the paper can be handed to friends.'

For years now, I have felt such a change was greatly needed. I know that the plea of the Churches of Christ necessitates 'controversial discussions' in print but over twenty-two years ago my only

connection with the Church of Christ was as a scholar in the Sunday School. The plea of the Church of Christ was the answer to all my questionings, but what led me to accept that plea was the kindness, and practical Christianity of every member in the local Church at that time.

In late years I have felt that there has been a tendency to make a boast of our plea. Undoubtedly the Church of Christ has the greatest plea of any Church but I sincerely hope that we will never allow our correctness of belief to blind us to the fact that we will be judged, not according to the correctness of belief but according to the measure of our love.

M. DARROCH.

PRE-MILLENNIAL ABSURDITIES

Dear Editor,—G. N. Woods' article in June S.S. calls for some notice on the part of anyone who believes Ezekiel 38 and 39 are prophecies which have yet to be fulfilled, as I do.

As one who believes he is living in the post-millennium period, I cannot be accused of being a pre-millennialist. The thousand years of Revelations 20:1-6 are past. It has not been a golden age, nor is such a conception taught in the passage.

The writer of the article in question says: 'The details of Ezekiel 39 are obviously figurative, and were fulfilled while Israel, as a nation, yet remained.' As though it had ceased.

As I have had this view, or something similar, presented to me in recent times and by well-known brethren, evangelists in fact, I think this provides a golden opportunity for them to substantiate their beliefs. Will G. N. Woods, or anyone else, give the historical proofs as to when this most amazing and detailed prophecy was fulfilled? Till they do, I shall continue to believe it has to do with the future, and the very near future, too.

But supposing they are able to supply the information, there is still another formidable problem to be faced. About 650 years after Ezekiel wrote, and a quarter of a century after Israel ceased to be a nation (as presumed), the apostle John wrote Revelations. In chapter 20:7-10, he refers to Gog and Magog, and describes the closing scenes in this storm-tossed world, engineered by this power. Is this figurative too; has it yet to be fulfilled, or has it been?

For my part, I regard John's prophecy as being a summarised presentation of Ezekiel's and both future. In fact, I believe the stage is now rapidly developing for these events delineated.

There are figurative and literal terms used in both these prophecies. It requires considerable acquaintance with the subject as a whole to discriminate, and sound knowledge of the faith. Prophecy was meant to conceal and to reveal.

J. B. KENDRICK.

LETTER FROM LUSAKA

Dear Brethren,—Many of you will be interested to hear more of the progress of the Lord's work in and about Lusaka.

In the Chilenje suburb, where the work first began, we are having good times together, and the Christians are heartened to see the meeting room in the course of erection. We also, of course, are very happy about this, and we will be glad when the building is completed and we can occupy it.

We have had a rather extended and heavy wet season, which always hinders the outdoor work, but just now we are able to take the Gospel outside with the certainty of being able to conduct a meeting with no more interference than a few Watchtower people. There are not quite so many mosquitoes to bite us, and the work is really cheering to us.

Apart from the usual meetings, we have been able to start a class for Bible study in English, and we hope to strengthen the Christians in the faith.

One of our brothers visited the town of Ndols about 230 miles from here. During his stay he contacted other Christians and encouraged them to gather. Some were from Nyasaland, some from Lusaka. They are now meeting in this town, and during the last few months fourteen were baptised. Many African Christians move away from the place where they were converted, and we have tried to encourage them to do work of this kind. We know that in all the towns of Northern and possibly Southern Rhodesia there are Christians who would gather with a little encouragement.

We have also received a call to go to Mazabuka, ninety miles south, where a few have obtained the loan of a school-room and are faithfully meeting. Nearer home we have been able to start a meeting in another suburb at Matero. There are 10,000 Africans in this new suburb and the number daily grows. There is no meeting place that we can hire and the meetings have to be outside. A young man from this meeting was baptised last Lord's Day.

Recently we contacted a young man who has been studying the Scriptures through a correspondence course. He had written to the brother putting the course out from South Africa, and asked to obey the Lord in baptism. He was added unto the Lord a few weeks ago. A correspondence course of this nature would cost very little to finance, but the work attached to it is considerable. Carefully done, there is no reason why the results should not be encouraging. At the same time, it provides an opportunity for the distribution of tracts and literature to persons known to be interested. Advertising in the local Press serves the purpose of bringing the Church before the public.

Planning and supervising the building of a meeting house has made us give serious thought to the question of be-

in the Lord's will in this matter. How often do we make the work and the worship depend to a great extent upon the building? Every one of us really knows that there can be associations with a building that, though they are long past, now bind us to things of which we know we ought not to be a part because they do not please the Lord. We read in the New Testament of 'The church in thy house.' We should surely be as devoted to the Lord in our homes as we are when we come together as Christians. 'What house will ye build unto me?' saith the Lord. 'The heaven is my throne, and the earth is my footstool.'

The Lord's command was to 'Go out to all the world' and we are often far too contented indoors. A building which becomes a means of confining the Gospel to four walls, is no more than an idol. If we are not doing it for the Lord, then we may ask ourselves, Are we engaged in idolatrous worship?

We have to thank those brethren who have given us assistance financially, and where acknowledgment has not been received, we shall do this as soon as we are in a position to do so. The original cost of the building has had to be increased because of further requirements of the municipality. We shall of course have some additional expense for the seating which the African brethren will have to construct. We are grateful to God for all His blessings, and are sure that all our needs will be supplied by Him. BRO. & SIS. F. MURPHY.

NEWS FROM THE CHURCHES

Eastwood.—The Church had cause to rejoice and press forward in the work of the Lord by the first anniversary meetings, held on April 30th and May 1st. We wish to record our thanks to all who joined with us to make the occasion one of rich fellowship and spiritual blessing.

On Saturday, April 30th, tea was provided in the Community Centre, after which about 150 gathered in the meeting house to listen to stirring messages from Bro. W. Steele and Bro. S. Jepson. Everyone felt strengthened and encouraged by this experience shared in the service of the Lord.

On Lord's Day, May 1st, Bro. Steele exhorted the Church, addressed the Bible School, and preached the gospel. Arrangements had been made to immerse the daughter of Bro. and Sis. Fred Pearce at the conclusion of this meeting, and Bro. Steele used the occasion powerfully to teach the truth. The church is indebted to him for his untiring labour and assistance during the week-end.

Continuing throughout May, we held gospel meetings on Saturday evenings in addition to the Lord's Days. We were glad to have the support and fellowship of brethren from Ilkeston and Beulah Road, East Kirkby, on these occasions. During the month we were ably assisted by Brothers P. Partington, P. Jones and C. Leyland, who spared not themselves in seeking to win souls for the Master. While no decisions were made, we look forward to a harvest from the faithful sowing of the Word. CHAS. LIMB.

Ilkeston.—Our 75th anniversary meetings on June 4th and 5th have been very inspiring times. Brethren A. E. Winstanley, Colin Leyland (Hindley) and Ralph Limb (Eastwood) have served us well. On Saturday, at our tea and meeting, many brethren were present, from Beulah Road, East Kirkby; Seymour Road, Eastwood; Summer Lane, Birmingham and Church Gate, Leicester, and Bro. T. Nisbet from far Tranent. Bren. Pearce (Leicester) charmed us with their singing. Bro. Ralph Limb delivered a thought-provoking address on 'The Strength of the Church' (1 Cor. 1:26-31). This does not depend on numbers or wealth, but on a membership taught in the Word, united in Christ, and each doing well the work for which fitted and called. Bro. Winstanley asked and answered an interesting question: 'What are you worth?' After discussing the question from a chemist's, an employer's and a wife's point of view, he finally drew the picture of our worth in God's sight because of (1) what we are (created in God's image); (2) what we may be (what God can make of us) and (3) our eternal destiny. Bro. Horace Gee (Ilkeston) presided very genially. Our united praise and prayers were indeed inspiring too.

On Lord's Day, we had well-attended services and again a feast of good things. Bro. Winstanley exhorted the Church on 'The Temple of God,' skilfully portraying for us Paul's picture in 1 Corinthians 6:19-20. Bro. Leyland instructed and interested the children in the afternoon by demonstrating a story of 'Two Stage Coaches.' One of these was represented as the devil's and the other as God's, their respective passengers and their destination. A fine Gospel appeal was made by Bro. Winstanley in the evening on 'The Lamb's Book of Life' (Mal. 3:16-17, and Rev.: 20:11-15). At a service held at the Old People's Home, he delivered a convincing address on 'What is God like?' A wonderful picture was drawn of His 'express image'—Jesus Christ. We feel that such faithful and efficient preaching of the Word should bear fruit sooner or later. May God soon give us the increase! We tender our most grateful thanks to the brethren who have served us so well and all who supported us by their presence and prayers. We 'thank God and take courage.' S. JEPSON.

Kentish Town.—The Church here rejoices to record the baptism on May 18th of Miss Iris Gartzten, a young woman who had been attending our meetings for some time, and that of Alfred Cheeseman, on May 25th. We are thankful to our Father that these have joined us on the heavenward road, and pray we may all alike press on towards the goal, the high calling of God in Christ Jesus.

Gospel meetings have been somewhat improved in attendance, and efforts are being made to interest the public by special circularisation. We have been privileged to fellowship visitors from the States, some of whom are likely to be with us for a period. Brethren and sisters from other countries and from other parts of Britain are warmly welcomed. 'The fellowship of kindred minds is like to that above.'

R. B. S.

Leicester, Church Gate.—We report the calling home on Saturday, May 14th, of Sister Kate Pearce, at the age of eighty years. She was a member of the Church of Christ for sixty-four years and though in recent years she was not able to fellowship with us, because of ill health, she was greatly interested in the work of the Lord, and always made the loaf for the Lord's Table. Her life was one of great sacrifice. She was always willing to assist anyone in need.

Truly it could be said of her: 'I have fought a good fight, I have finished my course, I have kept the faith.'

The funeral service, held in the meeting-house of the Church of Christ, Harrison Road, was conducted by Bro. James Garner. The family of four sons and two daughters stood by the coffin and sang 'My Jesus, I love thee, I know thou art mine,' and around the grave led the singing of 'Blessed assurance, Jesus is mine.'

We commend to our heavenly Father the family who are left and who steadfastly continue in the service of the Master.

S. HARBOTTLE.

Peterhead.—On Lord's Day, May 22nd, we rejoiced in witnessing six souls obey our Lord and Saviour by being immersed in His name. Sister Coull, along with her two daughters Patricia and Barbara, Bro. Andrew Strachan and two brothers James and Dan Robertson. Bro. Joe Nisbet, of Tranent, gave an inspiring address after the baptisms. The hall was packed. Many members had to stand outside the open windows to hear the Word proclaimed. More non-members are attending the meetings. May we go from strength to strength, praying for many more souls to follow Him.

ALEXANDER STRACHAN.

Scholes, Wigan.—The Church gives thanks to God for yet another manifestation of the power of the Gospel, in that four have been added to the Church. Three of these are scholars of the Bible

School: John Kneller, Roy Mann and June Ashurst. The first two are youths of sixteen years and it is a joy to see them accept Christ when so many of their age drift into the world. June Ashurst is the young sister of Bro. Alan Ashurst, who is training for evangelistic work under Bro. A. E. Winstanley. The fourth is Bro. Albert Bradbury, aged forty, crippled from a very early age by poliomyelitis and unable to walk so that he had to be carried into and out of the water—an inspiring sight.

The brethren John Kneller and Roy Mann decided to follow Christ after hearing a powerful sermon by Bro. Fred Day on Lord's Day, May 29th, and were immersed May 31st, as also was Bro. A. Bradbury, after a fine address by Bro. L. Channing the same evening. Sis. June Ashurst was baptised on Thursday, June 2nd after hearing Bro. F. Worgan preach a searching sermon that evening at Hindley Bible School. We thank God for all these blessings.

H. DAVENPORT.

Slamannan District.—The half-yearly conference of Sunday School Teachers in the Slamannan District was held in the Meeting Place of the Church at Slamannan on Saturday, 30th April, 1955 at 4 p.m. There were 50 members present.

The chairman, Bro. Jack Nisbet (Tranent), in his opening remarks mentioned how we missed Bro. Duncan Stewart, who was always to be seen at these meetings, and he hoped that all was well with him. He went on to say that these meetings were not just for Sunday school teachers, but for all interested in this work, that we might meet together and learn how to teach the Word better and rehearse what had to be done. To teach the young was of vital importance; it was a matter of life and death. He read Proverbs, chapter 7, in support of this thought.

The speakers on this occasion were Bro. Alan Brunton (Newtongrange) and Bro. David Dougall (Wallacestone).

Bro. Brunton chose the parable of the Sower (Matt. 13:1-8 and 18-23) and gave a very fine exposition of this lesson. He was short in his remarks but he proved to the conference that he had the right idea, by adhering strictly to the Word and the Lord's interpretation of the story.

Bro. Dougall chose the parable of the Drag Net (Matt. 13:47-50) and proved to be very much at home with this subject. He drew very much from his experiences with the fishermen in the illustration of the net and used the blackboard successfully as a visual aid. This subject was very well dealt with and proved of great value to the listeners.

Questions and discussion followed, and it was agreed a very profitable time had been spent by all. The conference was closed by the singing of a hymn and prayer.

JANETTE PLAIN.

Wigan (Albert Street, Newton).—Since my last report we have seen the Gospel is still the power of God unto salvation by four more accepting the Lord as their Saviour. Mrs. Bridge, Mrs. Roper and Mrs. Taylor were baptised on Thursday, and on Lord's Day evening Mrs. Woolley came forward and made the good confession and was baptised the same hour of the night. This makes eight members added to the Church during this effort. The Church greatly appreciates the support given by all Churches in the district and the untiring labours of our Bro. Winstanley, helped by Bro. Colin Leyland (who is in training for the work) by personal visitation from house to house, visiting the sick and needy, also hospitals. They have endeared themselves to all the people, and through this and the help of brethren good numbers are maintained at all our meetings on Wednesday nights. These are held at Pemberton in the dance hall, over two hundred being present. Questions are asked after the meetings such as why do we not say the Lord's Prayer? Why no collection? and why no organ? Many are interested and we feel others may yet be won for the Master. Pray for us, brethren. Bro. Colin Leyland is helping the district Churches at the weekends. We trust that God will bless the labours of all concerned to a greater harvest of precious souls for His Kingdom.

W. SMITH.

Wigan, Albert Street.—All too soon our mission came to a close on Lord's Day, May 28th, when we had a number of visitors present from the Hindley Bible School. Bro. David Dougall exhorted the Church in the morning and Bro. A. E. Winstanley preached at night. We have all experienced times of spiritual upliftment and the spirit of co-operation of all brethren has been very evident. At the Pemberton meetings good numbers continued to come and listen to the whole counsel of God being preached, and we are happy to report the immersion of five more into the name of Jesus. This gives a total of nine added to the Church in the two months of the mission. We thank God for all these blessings and press on to greater things in His service. W. SMITH.

OBITUARY

Beulah Road, East Kirkby.—The Church here has suffered another loss by the death on May 12th of Sister Alice Longden, wife of Bro. W. Longden, at the age of sixty-four years. For a number of years she had been a patient sufferer, always greeting one with a smile. At all times and in all circumstances, she was just the same. Our sister fell asleep in Jesus at the nursing home where she

had been under special treatment for nearly three weeks. The end of her earthly pilgrimage came unexpectedly and as a great shock to us all.

She was loved not only by the Church here, but by a wider circle of brethren and sisters, many of whom she has personally ministered to in the temporal things of life. Immersed at thirteen years, she had continued faithful and consistent in the service of her Lord for over fifty years. She will be remembered not for any outstanding eloquence or ability, but for the eloquence of a humble Christian life, and the ability of a devoted wife and mother. One of the greatest joys our sister and brother have gained has been the winning for Christ of all their family—two sons and two daughters—together with their partners in life. They are all active members of the Church. Their grandchildren are growing up in the same good way. Sister Longden was very outspoken, always saying what she meant and meaning what she said. Her life will ever remain a fragrant memory.

As flowers but bloom to fade,
And leaves in autumn fall,
So dire diseases oft invade,
And death must come to all.
Our Sister dear is gone
Beyond the reach of pain;
So let the Saviour's will be done,
'Tis ours to say, 'Amen.'

The funeral service was held on May 16th in the chapel, conducted by Bro. George Hudson, of Birmingham, and the writer. The mortal remains were borne by four nephews to their last resting place, in the sure and certain hope of the resurrection unto life eternal.

Our hearts go out to our beloved brother and his family. We lovingly commend them to that comfort wherewith we ourselves are comforted of God.

W. B. JEPSON.

Tranent.—It is with deep regret that we record the passing of Sister Margaret Riddell, who fell asleep in Jesus on Sunday, May 29th. Our sister had suffered for many years and, at the time that her disability made it impossible for her to attend, she was constant and faithful in her attendance. The Church and faithfulness to the Lord were the main concerns of her life, and she was an inspiration to us.

To her husband, and daughter Ella, and our Sister Nettie, we give our deepest sympathy and commend them to the grace of God.

Commit to Him those you have lost,

For no-one else can understand
That empty ache within your soul,
Deep as the wounds within His hand.
Cast your cares upon the Lord
Who never wearies, never falls;
He is the sacred harbour, and His love
The calm beyond life's gales.

p. SCOTT,

COMING EVENTS

Albert Street, Newtown, Wigan.—Week-end Rally, Saturday and Sunday, July 30th and 31st. Chairman, Bro. P. Partington (of Hindley).

Saturday afternoon, 2 to 3 p.m., devotional service. Speaker, Bro. G. Lodge (of Batley); 3.15 to 4.15, a forum (Bren. A. E. Winstanley, G. Lodge, P. Partington and A. Marsden). Tea at 4.30. United Gospel Meeting at 7 p.m. Speakers, Bren. A. Marsden and A. E. Winstanley.

Lord's Day services: 10.30, Breaking of Bread, exhortation by Bro. G. Lodge; 2.15, Bible School; 6 p.m., Gospel Meeting (speaker, Bro. G. Lodge); 8 p.m., United Gospel Meeting of all district Churches (speaker, Bro. A. E. Winstanley, of Tunbridge Wells).

We cordially invite all members and friends to support us in this effort. Hospitality will be found for all who desire to stay over the week-end. Come and enjoy this fellowship with us. All coming for the week-end please write: Mr. James Barker, 33 Kimberley Street, Park Road, Wigan.

Peterhead.—On Saturday, July 30th, at 2.30 in South U.F. Church Hall, a rally will be held. Bro. W. Crosthwaite has kindly consented to be with us (D.V.). Any brethren wishing to attend, please notify secretary so that hospitality can be arranged.—A. Strachan (Secretary), 94 Balmoor Terrace, Peterhead.

Eastwood.—The Church is arranging a rally on Saturday, August 20th, 1955, to mark the commencement of an intensive mission to be conducted (D.V.) by Bro. A. E. Winstanley, Bro. Len Channing and other brethren. Speakers at the rally will be Bro. F. C. Day and Bro. A. E. Winstanley. A real mountain-top experience is anticipated. Book the date now and plan to be there (D.V.). Details in the August issue of the *Scripture Standard*.

GREAT YARMOUTH FISHING

SEASON, 1955.

Preliminary Notice.

Our fisher brethren from the North of Scotland have arranged to have their rally in Great Yarmouth on Saturday, October 22nd, 1955. Bro. D. Dougall is being released by the Slamannan district so that he may give his services for this mission during the herring season.

Brethren are urged to try to fit in a week's holiday during the period of the mission. It is expected that it will be possible to secure accommodation at fairly reasonable terms for the week-end of the rally or longer.

BOOKS WANTED

We have received the following letter:

Dear Editor,—Will you please let me know if have you *Bible Commentary and Bible Treasure*, New Test. or Old, in your store. If having, will you please let me know the price?

Now best wishes to ye, our white brethren and sisters, yours brother in our Lord Jesus Christ.

J. R. PONDAN.

African Church of Christ,
Namiwawa Mission,
P.O. Box 100, Zomba.

[We presume any Bible commentary will serve: perhaps a one-volume work will be best. By 'Bible Treasury' no doubt a Bible Dictionary is meant. Can any readers help?—Ed.]

BIRTH.

East Grinstead Church, on May 16th, to Sister Mary Huxley, a daughter (Carelyn Frances).

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy 7/6; two copies 13/6; three copies 19/6, post free. U.S.A., one dollar per copy. Canada, Africa, Australia, New Zealand: One copy 7/-; two 13/-; three 19/6. All orders and payments to the Treasurer: PHILIP PARTINGTON, 78 Chapel Green Road, Hindley, Wigan, Lancashire.

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

EVANGELIST FUND: Contributions to R. McDONALD, Lumley House, 4 Church Street, Westboro, Dewsbury, Yorks.

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

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

THE SCRIPTURE STANDARD is printed for the publishers by
Walter Barker (Printers) Ltd., Langley Mill, Notm.