

# The SCRIPTURE STANDARD

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

VOL. 15. No. 7.

JULY, 1949.

## 'In the volume of the book.'

READING the inspired statement, 'In the volume of the book it is written of me,' Martin Luther said: 'What Book, and what Person?' and replying to that question, said: 'There is only one Book, Scripture, and only one Person: Jesus Christ.' Peter said of Jesus: 'To him give all the prophets witness'; and that 'all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days,' the Gospel dispensation (Acts x. 43, iii. 24).

The Christ is in all the Bible, and Old Testament prophecies, types, and shadows have no real meaning apart from Him.

In the cross of Christ we glory, towering o'er the wrecks of time;  
All the light of sacred story, gathers round its head sublime."

The New Testament is pre-eminently the Book of the Christ.

### Who and What was Jesus?

The four Gospels, written by Matthew, Mark, Luke, and John, answer that question. The critic says: 'There are four lives of Jesus in the New Testament, and they are not all alike.' We agree. If they were all alike the same critic would shout about collusion and copying. The four lives are not contradictory but complementary. When the famous Dr. Macknight was in Edinburgh, gathering material for writing a harmony of the Gospels, a caller at his home was informed by a servant that the Doctor was 'trying to make four men agree who had never disagreed.'

The four Gospels were written for different purposes. Matthew shows the Jews that Jesus was the Messiah of promise and prophecy, Mark sets Him forth as God's chosen, busy servant, Luke shows Him to be the Son of Man, and John, soaring high, demonstrates Jesus to be the Son of God. John's statement, towards the close of his Gospel, sums up the purpose of all four: 'These are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye may have life in his name.' (John xx. 31. R.V.).

The person and work of the Christ are clearly seen in this first division of the New Testament. He summed up His Mission thus: 'The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.' At the institution of the memorial feast, He said: 'This is my blood of the new covenant, which is shed for many for the remission of sins.' His sinless life was poured out for sinners,

When Jesus died on Calvary, 'the veil of the temple was rent in twain from the top to the bottom,' exposing that sacred place, the Holiest of All. An inspired writer tells the meaning of this: 'Having, therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh' (Hebrews x. 19, 20). Of the old law, Paul declared that Jesus has blotted out 'the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to his cross' (Col. ii. 14). The way of approach unto God is no longer through the old Covenant ritual and service, but through Him who made atonement for sins on Calvary. 'He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world' (1 John ii. 2).

Before Calvary, when Jesus sent forth His disciples to preach, He told them not to go to the Gentiles, but only to the lost sheep of the house of Israel. Now on the ground of His world-wide atonement, He gave a world-wide commission: 'Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptised shall be saved: but he that disbelieveth shall be condemned' (Mark xvi. 15-16).

'Wide as the world is His command,  
Vast as eternity His love;  
Firm as a rock His truth shall stand,  
When rolling years shall cease to move.'

### 'What Must I Do To Be Saved?'

How inspired Apostles, ambassadors of King Jesus, carried out the King's commission for the evangelisation of the world, and how they answered the above important question, is seen in the 'Acts of Apostles.' That book might more fittingly be called the "Acts of the risen Jesus." Luke, the writer, affirms that his 'former treatise,' the Gospel which bears his name, was of 'all that Jesus began to do and teach until the day in which he was taken up.' The Acts is a continuation of the work of Jesus; but now it is the risen, exalted, glorified Lord who by His Spirit, through His chosen ambassadors, is working for the salvation of the world. The Acts show how men and women of different stations and nations were converted according to one divine plan. The Apostles preached Jesus and the resurrection; they proved from the Scripture that Jesus was the Christ. They called upon those who heard to believe, repent, and obey the Gospel. To the Philippian jailer, who had not heard the Gospel, the answer given to his anxious inquiry was: 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house' (Acts xvi. 31). Many stop there and refuse to read any further. The next verse reads, 'And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptised, he and all his, straightway.'

To those heart-pierced souls who heard Peter's testimony concerning the Christ, and who cried: 'Men and brethren, what shall we do?' Peter replied: 'Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit' (Acts ii. 37, 42).

To Saul of Tarsus who had confessed Jesus as Lord, and had shown the sincerity of his penitence and repentance, a Heaven-sent messenger said: 'And now, why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord' (Acts xxii. 16). In all these cases, and in others that could be cited, faith, repentance, and baptism (immersion) into the Name of Jesus the Christ are clearly seen to be conditions of pardon. Mr. John Wesley, whose notes on the New Testament are part of the standard of doctrine in the Methodist Church, says: "Baptism, administered

to real penitents, is both a means and a seal of pardon. Nor did God, ordinarily in the primitive Church, bestow this on any, unless through this means' (*Notes on the New Testament*, Acts. xxii. 16) That testimony is true. All New Testament converts were made in the same way. We may well ask 'when did God intimate that He had changed His plan, or cancelled any of His conditions of pardon?

Men have altered God's plan and substituted other things for the Divine conditions of pardon. Then, like Naaman of old, who, when told to dip in the Jordan for the cleansing of his leprosy, said: 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?' so these modern innovators ask 'Are not these ways as good as the Scriptural way?' If you give an affirmative answer to their question it is equal to saying that men know better than God how persons should be saved. 'May I not wash in them and be clean?' The utmost that can be said of these human plans of salvation is 'may be saved'; but compliance with God's plan gives complete assurance, 'shall be saved.'

So the sincere believing penitent who has been immersed into the name of Jesus Christ can say:

'On Christ the solid rock I stand,  
All other ground is sinking sand.'

We hope, D.V., to write further on the Book of the Christ.

EDITOR.

## The Judgments of God in World History

THE words which I should like to take as the text for this address are to be found in the Prophets Jeremiah and Amos. I am quoting Moffatt for all of them.

'O house of Israel, cannot I do as this potter does? Why, as the clay in the potter's hands, so you are in my hands. At one time I may speak of the tearing up of a nation or kingdom, breaking it down and destroying it; but if that nation turns from its evil, I will change my mind about the evil that I thought of inflicting upon it. Again, I may speak of building up a nation or kingdom, of planting it; but if that nation does evil in my sight by refusing to listen to my voice, then I may change my mind about the benefits which I meant to bestow upon it' (Jeremiah xviii. 6-10).

'When a man is deprived of his rights, under the eyes of the Most High; when a man does not get justice, does the Lord not see it? Who can carry on his will, unless it is the Lord's order? Are not weal and woe alike decreed by the Most High? Then why should mortal men complain, when they are punished for their sins?' (Lamentations iii. 35-39).

"Does the bird drop into the trap, unless the trap is baited? Does the trap spring up, unless there is something to catch? Do not townfolk tremble, when the alarm is blown? Can trouble befall a town, unless the Eternal is at work?" (Amos iii. 5-6).

I hope the passages just read make it clear that man has the free will to do good or evil. Yet, despite this fact, God over-rules the fate of men and nations, and in the world's history God's purpose is often hidden, which will culminate in Christ's return.

Very few people nowadays read the Bible, especially the books of the prophets, where the judgments of God are foretold against the nations of the Near East, Empires, like the Babylonian and Assyrian, that existed and flourished three thousand years ago of whom now very little is left.

What these God-inspired men prophesied came to pass, and when comparing their accounts with the happenings in our own time they seem rather familiar to us. Thousands of people were deported and forced to leave their home countries. Famines, disease and destruction were rife, and all the horrors of war are painted very vividly. But they are all described as a judgment of God against nations and empires who had offended against His moral laws.

The destruction of the mighty Assyrian Empire came to pass. Egypt tottered from her proud throne (Ezekiel xxxi-xxxii) and was for centuries subject to other nations, Assyria, Persia, Rome, and the Islamic Empires. The Babylonian Empire vanished away, its mighty and splendid capital is now a habitation of wild beasts and evil spirits. No human being dares to spend the night within its ruins (Jer. l-li.; Isa. xiii-xiv., especially xiii.19-22). Both Babylon and Nineveh were inhabited by two million people. To-day they are a heap of ruins. But modern weapons of war can carry out the same feat. Two-thirds of Berlin, which had about six million inhabitants, are partly or completely destroyed. Yet the Prophet Isaiah foretold a blessing for Egypt and Assyria as well. Read Isaiah xix. at your leisure, especially verses 18-25. Egypt was one of the first nations to turn Christian, and a few years ago we read in our newspapers that the small community claiming to be Assyrian, who are bitterly persecuted by the state of Iraq, call themselves Christian.

Remarkable is the story of the small Kingdom of Edom. It was utterly destroyed, as foretold by the Prophet Obadiah, because of its hatred of the Jews (Obad., Isa. xxxiv; Joel iv. 19; Amos i. 11-12). One of the most memorable chapters in H. V. Morton's book, *In the Steps of the Master*, deals with Petra, the capital of Edom, and the elimination of this proud nation.

Yet even more moving are the accounts of the speeches of these prophets directed against the sins of their own people, foretelling the downfall of the Kingdoms of Israel and Judah. You can find very moving specimens of these prophecies in Lev. xxvi., Deut. xxviii., Jer. xviii and xix., and Eze xxii. All these prophecies have been fulfilled. We realise it even to-day when considering the terrible fate of the Jews.

And why were those prophecies fulfilled? Because the Jews forsook God and treated the poor with contempt. They worshipped foreign idols, and adopted immoral practices connected with this worship (I Kings xiv. 23-24). There are numerous passages to be found in the books of the prophets about the apostacy of the people. Perhaps the most moving are the opening verses of the Prophet Isaiah:

'Hear, O heavens, and listen, O earth—it is the Eternal speaking; I have reared, have brought up sons, and they have rebelled against me; a bullock knows its owner, an ass its master's manger, but Israel does not care, my people never heeds me. Ah! sinful nation, folk whose guilt is heavy, ah! race of wrongdoers, sons degenerate; They have abandoned the Eternal, and spurned the Majesty of Israel (Isa. i. 2-4, Moffatt).

Read chapter six of the Prophet Amos. There you will find a pointed denunciation of the sins of the rich, and Isa. i. 17-23, and lviii. and lix. There are many similar passages to be found in the Bible. But the most moving can be read in the letter of James, the Lord's brother, to his fellow countrymen (Jas. v. 1-6): 'Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. Behold the wages of the labourers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of Hosts. You have lived on the earth in luxury and pleasure; you have fattened your hearts

in a day of slaughter. You have condemned, you have killed the righteous man; and he does not resist you (*Revised Standard Version*).

These lines were probably written by the Lord's brother about 50 A.D., twenty years before the destruction of Jerusalem and the devastation of Palestine, which never really recovered until our days, when the Zionists raised the cultivation of the country to the high level it held in the day of Moses, when it was praised as a country which flowed with milk and honey.

To us who have lived through two terrible world wars, these passages appear familiar when comparing them with the accounts of newspapers and the broadcasts we hear from the wireless about the devastation of the atomic weapons and the tragic fate of Hiroshima.

When studying history we follow the rise and downfall of many nations. We can say that a nation declines in power or is utterly destroyed if it ceases to follow the truth which was revealed to her by her religion, Christian or otherwise, and by her wise men, rulers, and prophets.

Mostly when a nation prospers, the deceitfulness of riches deprives it of judgment; national pride takes the place of wisdom, national minorities are suppressed, the workers are ill-treated and exploited. Hand in hand goes a moral decay in the whole nation, a love of ease and pleasure, and sooner or later a national calamity occurs. This has been true in our times as in those of the writers of the books of the Bible.

Let us confine ourselves to-day to the causes of the downfall of the Russian (Czarist) Empire and what lesson we can learn from it.

The first great revolution carried out in Russia had as its author Peter the Great, who reigned from the end of the seventeenth to the first quarter of the eighteenth century. He started the westernisation of Russia, and used as his tools mainly German labour and German aristocracy. He subordinated the Church to the State, and his successors used it as an instrument to keep the lower classes in subjection. Although there were many public spirited men and women among the educated classes the misery of the peasants and workers was terrible. They were treated by their rulers as inferior human beings, and their lives were wasted and counted as nothing. Many thousands of peasants perished when building St. Petersburg, now known as Leningrad, in an unhealthy spot.

Everyone who disagreed with this authoritarian State was sent into exile. Thousands of evangelical believers, who could not accept the teachings of the Russian Orthodox Church, miserably perished in the mines of the Ural and Siberia, because they upheld their religious convictions. The administration was very corrupt. When the authorities found themselves in difficulties they encouraged the people to persecute the Jews in order to detract attention from their failures and inefficiency.

When, in 1881, the Russian bureaucracy sought to make the Jews the scapegoat for the assassination of Alexander II, the restrictions and persecutions under which they existed were multiplied. Life was made intolerable for them and millions were forced to emigrate. Most of them settled in U.S.A., where to-day five million of their descendants live.

This bureaucracy had very great powers. Its lower ranks were corrupt because they were underpaid, and had to get money from somewhere to support their families. The higher ranks were corrupt because they were socially ambitious, and high-level bribery was a quicker way to get rich than business enterprise. All ranks had one thing in common: contempt for the people, the human cattle whom it was their task to drive or drag in whatever direction the dictatorial governments ordered.

Czarist Russia played a leading part in starting World War I, in order to avoid a threatened revolution, and to recover her lost prestige. The Czarist Monarchy collapsed because it was rotten, because there was a

similar decay, a similar depravity among the ruling classes, as there was in the Jewish communities of the Old and New Testaments.

The Russian monarchy collapsed because its social structure was faulty, because the upper ten lived a life of ease and luxury, while the common people starved. Religion was misused to bolster up the authority of the State. What was the result. The Russian Orthodox Church had to endure the most terrible persecution any Church had suffered since the beginning of the Christian era. The ruling classes were murdered by the Communists or had to flee into exile, millions died of hunger and war, or were murdered in cold blood. The monarchy was superceded by the most cruel and anti-Christian system which has ever existed.

Until 1914, the Baltic provinces of the Russian Empire, Latvia and Estonia, were ruled by a German minority which enjoyed a kind of autonomy inside the Russian monarchy. The majority of the population of these provinces were composed of Latvians and Estonians. Most of the administrative posts, however, were held by Germans and Russians. The Germans called themselves Balts. The ruling German minority consisted of the aristocracy, the owners of large estates, together with the German middle class, clergy, doctors, lawyers and teachers. The Germans looked well after the Latvians and Estonians. Commerce and learning flourished. There was scarcely any illiteracy in these provinces, whereas in Russia proper, previous to 1914, there was much of it. Most of the inhabitants of these provinces were Lutherans. The German upper classes failed to treat the Latvians and Estonians as their equals, their brothers. From the eighties of the last century onwards the Russian officials stirred the Latvians and Estonians against their German masters. During World War I, the German minority lost their influence and was either impoverished or had to leave the country. Many were murdered by the Communists.

From 1918-1939, these two countries were freed from foreign domination. The Latvian and Estonian majority started to rule the country from 1918 onwards, interrupted by a short spell of Communist domination. When they became masters of the country they victimised their former German masters, forced most of them to emigrate, thereby weakening their country. Had they allowed them to remain and utilised their services the countries would have remained much stronger and perhaps Hitler would never have dared to attack Russia, nor Russia to occupy these countries in 1939.

From this it follows that if the Germans had treated the Latvians as their brothers while they were ruling these provinces, and if the Latvians had treated their former overlords, the Germans, with more charity, World War II might have been avoided. If the Czarist administration had really tried to promote the well-being of the whole people, a revolution would not have occurred and we would not have had Communism.

We must mention before going any further that in the nineteenth century God gave the Western countries a time of grace. A revival of religion occurred, the gospel was preached all over the world and Europe prospered. God planted the European nations because a good number of their citizens had a deep and abiding regard for His word. But, compared with the whole population only a small minority had a deep interest in the Bible. Because Western society apostatised from God, the Lord 'broke down'—speaking with the prophet Jeremiah—many countries during the two terrible wars of 1914-18 and 1939-45, and during the smaller armed conflicts which occurred in between.

The Soviet State is a fusion of the energy of the Slavic races to acquire a position of importance in world politics and the Communist Creed.

How did Communism originate? It is the outcome of Western unbelief, of the revolt of the Western intellectuals against Christianity. The Churches, or better said, denominations, in the West were State

organisations, or State supported bodies, who had the function to help the State to keep law and order. Disillusioned Western intellectuals, like the Encyclopædists—the leaders of Rationalism in European countries and in Russia—Carl Marx and his followers turned away in disgust from the false compromise of State-supported churchianity with the Gospel of Christ. But Communism is as doomed to destruction as our bloodstained civilisation.

Communism is a creed based on a materialistic philosophy, and does not reckon with the sinfulness of the human heart. Marx was of the opinion that, provided the workers enjoyed sufficiently good material conditions, they would develop into persons holding a high moral standard. There is much good in Communism; for instance, the common ownership of the means of production. On the other hand, Communism does not recognise any moral standards: 'You must lie for the party's sake, if you can obtain an advantage.'

If Western capitalism has a higher ethical standard than Communism it will be victorious. If the capitalist treats the workers with consideration as his brothers, Western society will enjoy a new lease of life. As Communism is immoral, the Soviet State already shows considerable cracks in its edifice. It can only maintain law and order by a rule of tyranny and despotism. About every tenth inhabitant of Russia is in a concentration camp, and is quickly worked to death. The disregard for the free development of the personality is greater in Russia than in the Western countries. On the other hand, the Communists have a more difficult task before them, to develop tolerable conditions in a partly uncivilised country, and a great deal of coercion is necessary.

The Western democracies will not prevail against Soviet Russia unless they rediscover that all that is good in their outfit has come by following Christian principles. Will the interest in Biblical truths be strong enough to bring about a change? The Christian religion in the West became discredited because men taught for doctrine the commandments of men.

I hope the facts we have studied together have taught us that a nation will only prosper if it follows Christ's commandments: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it. You shall love your neighbour as yourself (Mat. xxii. 37-39. Revised Standard Version).

If we want to follow this commandment, we must be in Christ, that is, we must believe in Him, repent for our sins, confess Him before men, be baptised into His name and observe all that He commands us. We hope and pray that many people will take this step, so that the Lord can be gracious to this troubled world of ours. But this cannot happen unless we realise more than ever before that we are our brother's keepers.

ARTHUR VON LOESCH.

## Bro. A. Gardiner's Conference Report.

DEAR Brethren, although it seems rather like trying to advertise one's own abilities, to keep making reports, yet I realise that they are of great value in keeping before the brethren the work that we try to do. In presenting this report, I am deeply conscious of my complete dependence on the grace of our Lord Jesus Christ for the power that has enabled me to work in His Kingdom.

After the Wigan conference, I returned to Glasgow to continue the effort in that City which had been interrupted by my going to Belfast. A fairly large programme of meetings had been arranged for a Church of twenty-five members. During the remainder of September and the month of October,

the weeknight meetings were, Tuesday, Sunshine Corner, followed by a Bible reading and mutual improvement class. Saturday evenings a Gospel meeting. During the month of November, an effort was made to increase interest and to have a special mission. The Tuesday night meeting became a Gospel meeting, and another Gospel meeting was held on Thursday. By December the weather was becoming very rough, and it was decided that for that month the Saturday night meeting would not be held, while the Tuesday night reverted to its earlier form and became a Bible reading meeting. During January it was felt that the Tuesday night meetings would be more interesting if time were given for open discussion of various questions on the Scriptures. So to the Bible reading we added half-an-hour of question and answer. The attendances at all these meetings, with the exception of the Saturday night meeting, were very good, considering the size of the congregation and the distances that have to be travelled by many of the brethren to get to the meeting-house.

From this effort I cannot report any visible results. We did have from time to time a few strangers present, and one man is still attending some of the meetings. We were able to build up the Sunday School commenced a year ago by Bro. Dougall and supervised by Bro. Morton, one of the elders of the Church. The enrolment rose to over fifty, and the average attendance reached about thirty-five. During the period much literature was distributed, and visits paid to many homes in the area. However, the chief result seemed to be the increase in persecution. Three times in one week the meeting-house was burgled and we ended up by having all the windows boarded up completely. One night during the address a piece of decayed fish was thrown through the doorway and landed in the passageway about two feet from where I was trying to speak. Another evening, the door-handle was tied to a bracket outside the doorway, and the door was kicked hard enough to frighten nearly all the folks in the meeting-place, with the result that when the brethren went to the door it could not be opened because it was tied, but they continued to kick the door. I could tell you much more but time forbids.

My impression of the work in Glasgow is that the Church of the New Testament will not make the headway that it should until they have a much better meeting-place in a better part of the city. At the same time, Glasgow seems to be an ideal spot to see the cause firmly established, because it can be made a strategic point from which to evangelise the West of Scotland. Tribute must be paid to the way in which the brethren rallied round the efforts made to spread the truth.

During the months of January and December a number of visits were paid to the Sunshine Corner at Blackridge. The brethren there seem to have a fine opportunity among the young folks of the village.

Leaving Glasgow at the end of January, I travelled to Bristol. Since then I have been working with the brethren at Bedminster. The truest way to express the situation here seems to be 'Never was so much tried by so few among so many!' The membership was about twenty when I arrived in Bristol. The enrolment in the Sunday School is about two hundred. Imagine six teachers trying to cope with two hundred children!

Several of the brethren have assisted me in visitation. During the two months about two hundred visits have been paid to the homes of the Sunday School scholars, and past and present members of the Church. Two hundred and fifty 'Revivals' are distributed by the brethren every month, and in addition a number of tracts supplied to me by Bro. J. Anderson, of Glasgow, have been distributed.

The results of the work are most gratifying. The average attendance at the Gospel meeting on Lord's Days is about fifty. We have had seventy-five present and never fewer than forty. Two have been baptised, one of



whom is the mother of three of the Sunday School scholars, the other is a well educated young man who seems to promise to be an able worker in the future. In addition three have been restored. However, the half has not been told. Every Lord's Day evening, I preach to about twelve young folks who are talking about the Church and the things that pertain to the Kingdom of God, in much the same way that you and I talk about it. We have reason to think that many of these young folks will obey the Gospel soon, but we are leaving them to make up their minds of their own accord, while we help them whenever we have opportunity, which is very often. I would ask for your prayers for our work among this group, that many of them may obey the truth to the saving of their souls.

I would like to pay tribute to the way in which the brethren have upheld me in the proclamation of the 'whole counsel' of God.

My impression of Bristol is that, like Glasgow, it is a strategic position. It is a bridgehead from which an all-out offensive in the South-west corner of England could be launched. This is an area in which our Churches have never been very strong, hence little is known of the awful strife that has been brought into the Churches over the digression. As a result, the field can be considered almost as virgin soil. In Bedminster, the time is NOW. The Methodists are holding meetings in a nearby club hall, and they propose to build on the estate not far from our meeting-house. Already the effects of this opposition are being felt, but if we can gain a really good foothold among the people of this area, it will offset the chances of our school being much hurt by their intrusion. We are trying at present to establish a cause about ten miles from Bristol, where there are a few isolated members of the Bedminster Church.

For the prayers and support of the brethren during the past six months we are very grateful, for all that has been achieved we glorify God, while from our mistakes we propose to learn, that His Name might be glorified more and more, and the Kingdom of Christ extended among men.

ANDREW GARDINER, Jr.

## CORRESPONDENCE

### THE THURSDAY CROSS

Dear Bro. Crosthwaite,

There is no doubt that Easter is a pagan festival, brought over into the so-called Christian calendar. We should all be agreed upon that fact. But surely that has nothing to do with trying to ascertain from the Scriptures when Jesus the Christ was crucified.

The question can be decided, I think, by bearing in mind two important points: (1) What was that sabbath that was a 'high day' (Jn. xix. 31)? and (2) the Jewish method of reckoning time.

David King, in his article reprinted in April 'S.S.', sought to prove that 'the sabbath that was a high day' was not an ordinary seventh-day sabbath, but a sabbath specially set apart by God.

When we look at his reference in Lev. xxiii. 24-39, we find that these special sabbaths were ordained by God in connection with certain great feasts and fasts of the Jews—the Feast of Trumpets, the Day of Atonement, and the

Feast of Tabernacles. But we find no mention of such a special sabbath in connection with the Feast of the Passover. Although David King wrote that 'a careful examination of the whole ground shows that such a sabbath was associated with the Passover' we are given no references to prove this statement. I myself should appreciate such references for further study.

Like Bro. Ardron, with whose letter in May 'S.S.' I agree, so far as my present knowledge goes, I have not been able to trace any convincing evidence that Christ was crucified on a Thursday, and not on the usually accepted Friday. We can too easily believe, for various reasons, that the crucifixion took place on Thursday. One reason is, as D.K. says, that it puts to silence the unbelief of infidels in Christ's being in the grave three days and three nights; another that it does away with the pagan and superstitious veneration paid to 'Good Friday.'

But the fact is, that neither difficulty is avoided, and as many problems are raised as are solved by the theory of a Thursday crucifixion. For (1) Christ could not have been in the grave three days and three nights, even if crucified

on Thursday. He lay in the grave Thursday night, Friday, Friday night, Saturday, Saturday night, and a small part of Sunday. All the gospel records tell us that the women came to the tomb 'very early in the morning,' 'as it began to dawn,' 'while it was yet dark.' And when they arrived Jesus was already risen. So to make three days and three nights from Thursday to Sunday you have to take that small part of Sunday as a whole day. Otherwise Jesus was in the tomb three nights and two days. And (2) even if it were proved that Jesus was crucified on a Thursday the same superstition and ritual that made 'Good Friday' would transfer the ceremonies to Thursday and make it 'Good Thursday.'

So far as I have been able to trace, the sabbath that was a high day was so called because it occurred on an occasion specially holy to the Jews, the Passover week. Edersheim, a scholarly Jew who became a Christian, shows this in his work, 'Jesus the Messiah,' a work specially valuable for the authoritative insights it gives into Jewish law, worship, and customs.

Secondly, much depends upon the Jewish reckoning of time. Bro. G. C. Brewer in the 'Gospel Advocate,' May 31st, 1945, gave a masterly and, to me, wholly convincing exposition of the three days and three nights. Bro. Brewer points out that the Jews were not as accurate as we are in the counting of time. He shows that eight times Jesus said he would rise the third day; three times it is stated He would be raised in three days; and four times that He would be raised after three days. So that, unless the Scriptures contradict themselves, the third day, three days, and after three days all mean the same in Jewish reckoning. This Bro. Brewer further proves by the following passages of Scripture: Gen. xxxvii, 17, 18; 1 Kings xii, 5, 12; Esth. iv., 16; v. 1; Matt. xxvii, 63-64, three days and the third day in all these meaning the same.

Again, the Jews counted a part for the whole. In Acts xix, 8-10, Paul is spoken of as being in Ephesus two years and three months; yet in Acts xx, 31, he says he was in Ephesus three years. By Jewish reckoning, therefore, Christ was in the grave three days and three nights if buried on Friday and rising again Sunday. Counting a part for the whole we have Jesus in the grave Friday (one day and one night), Saturday (two days and two nights), and Sunday (three days and three nights).

But what does it matter when the Saviour was crucified? If God had intended us to celebrate the day we should have had clear instructions without having to work out the day in this elaborate manner. The great facts are that he was crucified and rose again. We are clear that His resurrection was on the first day of the week, and that we

celebrate that great event every Lord's Day at His Table. Yet how strange that what is uncertain is eagerly laid hold of and sanctified by many who call themselves Christians, when God has not required this at their hands, but that which Christ has expressly commanded, to observe the Lord's Supper, is blatantly ignored and disobeyed! C. MELLING.

The following is from a pamphlet by R. A. Torrey: 'The Jews had other Sabbaths besides the weekly Sabbath, which fell on Saturday. The first day of the Passover week, no matter what day of the week it came upon, was always a Sabbath (Exodus xii, 16, Leviticus xxiii, 7, Numbers xxviii, 16-18). The question therefore arises whether the Sabbath that followed the day of Christ's crucifixion was the weekly Sabbath (Saturday) or the Passover Sabbath, falling on the 15th Nisan which came that year on Thursday. We are not left to speculate about that, for John tells us in so many words (John xix 14) that the day on which Jesus was tried and crucified was the preparation of the Passover; i.e. it was not the day before the weekly Sabbath, which came this year on Thursday.

'The traditional theory that Jesus died on Friday and that this was the Passover Day, would make it necessary to suppose that Jesus took a long journey (from Jericho to Bethany) on the Jewish Sabbath: for John distinctly tells us that Jesus came to Bethany six days before the Passover (John xii, 1), and if the traditional view is right, this Passover came on Friday, and six days before it was Saturday, the Jewish Sabbath. Of course, it was impossible for Jesus to take such a journey on the Jewish Sabbath.'

## Nyasaland.

Namiwawa,  
Zomba P.O.,  
Nyasaland,  
3rd May, 1949.

**Our leader, R. L. KAUNDO has died**

On the 16th April, we leaders met but Ronald did not come. He sent a letter saying, 'I am ill and cannot assemble with you.'

After that time, he became worse until, on 26th April, 1949, he died at 7.30 a.m.

He was buried on the 28th at 3 p.m. There were hundreds of mourners at the ceremony.

We shall write fuller when we have met to decide on Ronald's successor. We will meet very soon.

We are your fellow-workers,

B. K. TABBU CHISIANO

(A fuller statement in next issue of 'S.S.—W. Steele).

# SCRIPTURE READINGS

Matthew xv., xvi., xvii.

## Jesus and the Traditions of the Elders.

—Matthew does not always record events or teaching in exact sequence, but the word 'then' indicates that it is so in this case. The fame of the Great Teacher, Healer and Wonder-worker is seriously disturbing the religious leaders of the nation. The great miracle of the feeding of the five thousand makes it necessary for them to take action, and here is their effort to discredit Him. It brings further discredit upon them. The Saviour not only repudiates the accusation of 'transgression,' but makes a deliberate attack upon the 'law' that has been transgressed. The 'traditions' or comments and interpretations added to the Law of Moses by Scribes and Rabbis of that and both earlier and later times came to be regarded as having as much force as the Law itself. We might perhaps compare with the 'catechisms' and 'edicts' of more recent times which obscure and 'wrest' the Scriptures, rather than explain them. One of the 'traditions' was that a man might make a vow to give property to the Temple treasury (not immediately but finally), and this would relieve him of the obligation to support father and mother—a duty implied by "Honour thy father and thy mother." The words of the vow would be "It is a gift" ('Corban'). Paul states the Christian position—"But if any provide not for his own . . . he hath denied the faith . . ." (I Tim. v. 8). It is sadly possible for Christians to fall into similar error—lip and not heart obedience, observance of the letter and not the spirit.

**What Defiles Man? (xv. 10-20).**—It is ceremonial defilement that the 'traditions' dealt with. The Saviour deals here with spiritual defilement. We know well how foul the mouth can be. It seems to be one of the features of modern life. We must not mistake the teaching as indicating that we may have dirty eating habits, or not be particular about our food. 'Cleanliness is next to godliness' is not Scripture, but it is near to truth. The point is that cleanliness of mind and heart is so much more important than physical cleanliness—the former undoubtedly produces the latter. There is no compromise with the Pharisees, and the principle stands for all time—"Every plant . . ."

**The Canaanitish Woman of Faith (xv. 21-28).**—The word 'coasts' does not mean seacoast, but would be better rendered 'borders' or 'parts' (see R.V.). The withdrawal may have been due to

the rising hostility of the Scribes. We note carefully that the Lord's mission was to the Jews, but we believe His silence was a test for the woman's faith in His goodness. She knew He would not refuse her request. Her ready answer proved her humility as well as her faith . . . What a contrast is here. We have seen the obstinate opposition to His goodness by the religious Jews; here we see the humble faith of a foreigner. How richly it was rewarded.

## The Feeding of the Four Thousand

(xv. 29-39).—This miracle is recorded by only two of the Evangelists (Matthew and Mark). The crowd was smaller and the provision greater on this occasion, but the wonder is no less in reality. The scene pictured for us in verses 30 and 31 is one often drawn in the gospels. We are glad to read 'they glorified the God of Israel.' The disciples have forgotten the former wonder. This time the 'baskets' are larger—the same kind as was used for Paul's escape from Damascus (Acts ix. 25). We observe that the multitude were so entranced that they followed Jesus regardless of hunger, but His heart was exercised for their welfare.

**The Request For a Sign (xvi. 4).**—This is not the first request of this kind. (See xii. 38). Jesus refused, and pointed a lesson, based on their commonsense observance of weather signs. We are reminded of the words of Abraham to Dives, 'Neither will they believe if one rose from the dead.' Some want signs to-day, but we must seek if we are to find—God does not compel now. He gives us all the evidence necessary for honest hearts.

**The Leaven of the Pharisees and Sadducees (xvi. 5-12).** See Mark viii. 14.—The disciples, who must have had so close an acquaintance with the mind of their Teacher, often fell short in their understanding of Him (though God forbid that we should criticise), this time their bodily needs had crowded out the teaching on spiritual matters arising out of the recent conflict with the 'wicked and adulterous' critics. It was necessary that all the teachings of the religious leaders should be under suspicion. The righteousness of His people must exceed immeasurably that of the religious leaders of their times. We must not look to any man or group but to Christ our Lord. We suppose that the leaven of denominational error is in most minds to-day. Safety is in complete separation and rejection of it—back to the Word. Are we not apt to be thinking of the material things when we should be so much more concerned with our Saviour's word and will?

**The Great Confession (xvi. 13-23).**—Jesus is now in the extreme north of

Palestine, probably keeping away from the crowds in order further to instruct His chosen apostles. His coming departure is in view from now on. It was urgently necessary for His apostles to be clear in their understanding of His messiahship, and His questioning is of course the deliberate effort of the Master-Teacher to impress it upon them. We may well assume that Peter answered for them all. The Father had revealed the truth to them so plainly in all their Master's words and actions that they could not doubt. Peter had a special honour in opening the kingdom (Acts ii, 14 and 38) on account of his readiness to make confession. The binding and loosing give authority to the apostles in all the ordinances for the Church (see also John xx, 21-23). The time for the proclamation of the Christ-hood was not until after the final fulfilment of His mission, and that mission involved the tragedy which was so offensive to Peter.

**The Disciples' Cross** (xvi, 24-28).—We know from subsequent events that the apostles did not grasp the significance of the Saviour's warning of His coming suffering, and doubtless this teaching also did not take root in their minds at the time. It would come home to them with force and comfort when persecution came in due time. We may not have to face what they did, but it remains just as true that nothing is so important as our service and loyalty to Christ. The world and its emoluments must be given up for Christ's sake if we are to share His final triumph. The picture of verse 27 needs to be often in our minds. We think of the 'coming' mentioned as being imminent is Pentecost, but it might refer to the judgment upon Jerusalem (about 70 A.D.). Seeing that the Saviour would be viewing the effect of His rejection by the Jews as a nation much more closely than we do after so long a time, this latter interpretation seems not so unlikely.

**The Transfiguration** (xviii, 1-13).—We should read the accounts in Mark ix, 2-8 and Luke ix, 28-36, and Peter's comment in his second letter (i 16-18) in this connection. This must have been a transcendent experience for the three specially honoured apostles—almost like the visions spoken of by Paul in 2 Cor. xii, 1-6. It was necessary that their faith should be reinforced maybe to meet such shocks as they were to receive ('this shall not be unto thee'). God spoke, Moses and Elijah confirmed, the truth they were to live by and for. 'Hear ye him' remains the final word for us also. Again the disciples are warned to keep the vision, like their confession, secret for the time. The sight of the glorified Elijah led to a question which settles the interpretation of Mal. iv, 5. John Baptist fulfils that prophecy.

**The Healing of the Lunatic Child** (xvii 14-21). Mark gives us greater detail of this incident. There is great contrast between the scene on the mountain and that in the valley. It does appear that the disciples left in the valley, the father of the child and surely the critical scribes, were at fault—hence the Saviour's rebuke. The father had lacked faith, the case of his son being so particularly bad, and the disciples had not been sufficiently prayerful. Probably the presence of the scribes alone would hamper and confuse them. There was no question of the Saviour's power in this crisis, nor is there in any crisis. The fault is in us when there is failure, and how often it is in lack of prayer—yes, and fasting too probably.

**Further Warnings of the Crucifixion** (xvii, 22 and 23). The reminder is repeated quite frequently—now with the assurance too of resurrection.

**The Payment of the Half-shekel** (xvii, 24-27). This is not tribute but a yearly contribution towards the upkeep of the Temple. See Exodus xxx, 11-16 and Neh. x, 32—the original figure had been restored in the Saviour's time. As Son of God, He would not need to pay according to custom of earthly monarchs, but refusal would have made it appear that He did not approve the worship of God. Peter paid a Roman coin, known as a 'stater'—value one shekel—taken from the fish's mouth. Another lesson for Peter—and for us.

R. B. SCOTT.

#### TREASURER'S NOTE.

Postage on printed papers sent abroad was increased in the Budget of April 16th last. New rates will mean an increase of 6d. per copy in the year. The new rates will be as follows: One 4/-, Two 7/-, Three 10/6.

**U.S.A.** One dollar will more than cover one copy, the small balance will be carried forward.

A. L. FRITH

#### BIRTH

Glasgow, Hospital Street.—On May 15th, to Sister T. McQueen, a daughter (Mary Elizabeth).

#### WANTED

Copies of 'Sincerity Seeking the Way to Heaven'; and 'On the Rock'.—W. J. Cole, 13 Coronation Villas, Aylesbury, Bucks.

## The Next Conference.

The next conference will take the form of a Rally under the auspices of the three Yorkshire Churches of Christ: Morley, East Ardsley, and Dewsbury, and will be held (D.V.) on the afternoon and evening of Saturday, September 10th, 1949.

Any suggestion for incorporation in either afternoon or evening session should be addressed to these three churches, per Bro. R. McDonald, 4 Clarke Street, Westboro, Dewsbury, Yorks.

### SEPTEMBER CONVENTION

The Churches in Morley, East Ardsley, and Dewsbury are arranging this Convention. It is expected the meeting place will be Dewsbury. Will those desiring accommodation write early to the hospitality secretary, Mr. F. Sugden, 40 Wakefield Road, Gildersome, near Leeds.

It will help catering arrangements if those coming—particularly bus loads—would drop us a card. Every effort is being made to make this a real success.—R. McDonald, 4 Clarke Street, Westboro, Dewsbury.



### WHAT FAITH IS

FAITH is a living power from heaven,  
Which grasps the promise God has given;  
A trust that cannot be o'erthrown,  
Securely fixed on Christ alone.  
Faith finds in Christ what e'er we need  
To save and strengthen, guide and feed;  
Strong in His grace, it joys to share  
His cross, in hope His crown to wear.



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The Evangelist Committee wishes to express their thanks to the Churches and brethren who are giving of their substance to help to further the Lord's work. We appeal to all those who have the work at heart to co-operate with us in helping small Churches to evangelise.

R. McDONALD, Treasurer.

## NEWS FROM THE CHURCHES

Aylesbury, Bucks. — For about two months, the Church has received much help and encouragement from the visit of Bro. L. Channing. With tracts, revivals, loud-speakers, personal door-to-door work and by special meetings we have tried to reach the people. Many came to talk with us on the subject "Is Christian union possible?" yet, it seems as we look back that there was a failure

to break down indifference to matters of the Gospel.

We may look back and remember what we have done, after a mission of this kind and also what we have not done! Thus we are able to learn as we serve our Master and His cause. Our brother helped us with the children, gave us some lessons on how to teach them in the way of the Lord. Here we have a fruitful field for the future.

We were helped by the ministry of God's word, and are better fitted for the service of the Master. In the preaching of the Gospel Bro. Channing was most helpful to us who are left here to continue the work.

Contacts have been made with people who are interested, but we have as yet no results from the Lord. Also we have contacted two members in the town, that were not known to be here, both men, and they seem to be interested. The wife of one wishes for a Bible study in their home. She is not a member.

To all those brethren who have shown kindly Christian interest in the work here, with our brethren at Kentish Town, London, we wish it to be known that the cause for New Testament Christianity has been made known and will be made known in no uncertain way here in Aylesbury. The work is moving ahead, but slowly to us on the spot. We believe it may be in the wisdom of Our Master. We can but hope that the faith, hope and prayers of the brethren for the spread of the Gospel is being realised, not only here but elsewhere, to the glory of the Lord Jesus Christ.

Bro. Ernest Cole is still meeting with us here and giving assistance to the work which is of great value. Bro. Glenn L. Wallace, from Texas, U.S.A., spent four days with us. His help was greatly appreciated. We regretted that we could not bring more together to hear his grand talks.

W. J. COLE

**Bedminster, Bristol.**—It was with much joy that we witnessed on Lord's Day, May 29th, the immersion into the ever blessed Names, one of our older scholars, Sylvia Wall. We pray that she may find much joy in her salvation and, with us, remaining faithful, she may win that incorruptible Crown that fadeth not away. We believe there are others not far from the Kingdom, and we pray that Sylvia's example may encourage others to a like decision. Our meetings continue good and our prayer to our Heavenly Father is that He will continue to bless the witness of the Church here and also Bro. Gardner in his labours in our midst.

F. W. WILLS

**Birmingham, Summer Lane.**—It is with great joy we report seven additions by immersion recently. Brother Glenn L. Wallace, from Abilene, Texas, conducted

a short mission for us from Saturday, May 21st, to Thursday, May 26th, and was the means, in God's hands, of bringing to the point of decision some who had been attending our meetings for several months. These included Frank Drew and his daughter Eileen, thus completing a family circle—his wife and son being members of the Church already. Then Mrs. Shaw, Mrs. Nevill, and Mrs. Webb—three sisters—were baptised; and their brother, William Davis, made the good confession at the end of the last meeting and was baptised the same hour of the night. On June 12th, we were glad to see Joyce Clark, a senior scholar in our Bible School, yield herself to the claims of Jesus Christ her Lord. We pray they may be so guided as to remain faithful unto death and so receive the crown of life.

FRED C. DAY.

**Cape Town.**—We are glad to report that on April 17th, 1949, we were able to witness three women, one man, two young boys, and a young girl confess the Lord Jesus and become united with Him in baptism. Six candidates were from Grassy Park and one from Claremont. We pray that more of these seasons of refreshing may be ours to enjoy in the near future.

The service was conducted by Bro. P. Sedres of the Grassy Park assembly. Bro. G. Hollis read Acts viii. and stressed that in the rejection of the Lord's commands, a sinner would be in a very serious position. We further pray that with more determination and zeal we may endeavour to win souls for Christ 'while it is called to-day' as the coming of the Lord draweth nigh.

Meetings are held as follows: Church of Christ, 32 Church Street, Woodstock, Cape Town, S.A. 11 a.m., 'Breaking of Bread'; 3 p.m., Children's Bible School; 7 p.m., Gospel Service, Monday evenings, Young People's Meetings, 8 p.m. (fortnightly). Thursday evenings, 8 p.m., Bible Study. All heartily welcome!

On April 21st, Bro. A. J. Phillips and family arrived here on their way to the Mission at Livingstone, Northern Rhodesia. On April 24th, Bro. Neal Phillips addressed our morning and evening meetings. He gave fine messages and we were all touched by his zeal and his sacrifice of all for the Saviour in the days of his youth. Bro. A. J. Phillips kindly consented to conduct a series of Gospel meetings at Woodstock and Grassy Park assemblies. The average attendance at these meetings was seventy. We rejoiced to witness the baptism of five young boys, four girls, a man and a woman who were thus united to the Lord.

We unitedly render thanks to Bro. Phillips for his heart-searching talks at these meetings. We are praying for

more such seasons of refreshing. We thank and praise God for the encouraging seasons we have experienced.

T. HARTLE.

**Dewsbury.**—We are pleased to report the addition of one to our number, David Murphy, son of Bro. and Sister Lewis Murphy. We earnestly pray that this young life will be used to the honour and glory of God and His Church.

R. McDONALD

**Hindley.**—We are happy to report two more Bible School scholars added to the Church. Mildred Roughley was immersed on Monday, May 16th, and Audrey Marsh, on Thursday, May 19th. We thank God for these two young lives and pray they may be faithful. We desire to pay tribute to Bro. Lewis Murphy for his help in the Ince effort, and trust that the work we shared together may be fruitful. Brethren, continue to pray for our work. The seed has been faithfully sown, we long for the harvest.

L. MORGAN.

**Fleetwood.**—On June 3rd, Sister Mrs. Alice Windle entered her 91st year and received many messages of congratulation. The Church here rejoices in her presence at worship very regularly. She and her husband, Bro. William Windle, came to Fleetwood upwards of thirty years ago from Leeds. Bro. Windle was well known in the Yorkshire district, but did not live to see the Church established in Fleetwood. Sister Windle hailed from Newcastle-on-Tyne. Sight is failing a little, but memory is wonderful, and she can recall great days in the Churches with which she has been associated so long. For her years she is wonderfully active, and we pray she may continue with us for many more years.

A. L. FRITH

**Fauldhouse.**—Sheena, daughter of Bro. and Sister Joseph Smith, was baptized on 29th May and received into fellowship on 5th June. Ten years of age, she has been influenced by Sunday School, Church and parents in her decision to acknowledge Christ as Lord and Saviour. Our prayer and desire is that she may find much joy in service to Christ and His Church, and win the crown of life.

D. McSTEWART

**Ilkeston.**—We praise God for the joy and inspiration we have received in celebrating our 69th anniversary, on May 21st and 22nd. The Saturday meeting, preceded by a good tea, was supported by many visiting members and ably addressed by Bren. D. Morgan (Nottingham), F. Hickman (Carlton), and A. E. Winstanley (West Lothian). We were left in no doubt as to our duties and obligations as Christians, founded on love, by their inspiring messages. Bro. W. Britton, of our own Church, genially

presided, and his two daughters, Sisters M. Brown and Gwen Britton, also Sister J. Bullock, gave us delightful duets and solos. A brief review of our activities during the year by the Church secretary, Bro. S. Jepson, called for serious thought.

The Lord's Day will long live in our memories for its successful meetings and efforts. Bro. A. E. Winstanley was our preacher for the day. At an early hour, we set off on our usual Sunday School parade. Later the Church met for the Breaking of Bread, Bro. S. Jepson presided. Bro. Winstanley's exhortation regarding our being 'branded with the marks of Jesus Christ' (Gal vi. 17) will not soon be forgotten, nor will his memorable address on "Heaven" at the evening Gospel Service. In the afternoon, the children listened attentively to his illustrated talk by flannel-graph on 'The Two Builders.' Special hymns and choruses were sung by the children afternoon and evening, and many recited very creditably. Sisters M. Brown and G. Britton were again our soloists. Public collections for Dr. Barnardo's Homes realised £17 5s. We thank God and take courage as we enter upon another year of service for Him.

S. JEPSON.

**Ince, Wigan.**—The distance from Wigan to Hindley is only two-and-a-half miles. Midway lies the town of Ince. The stranger would not notice any boundary line, for, with the exception of a small park and a few fields between Ince and Hindley, the whole area is built up. To the left are huge mountains of earth left behind by the mines and the steel-works, which have long been silent. The men work in the mines, and have to travel many miles by special buses. Women find employment in the cotton mills. It is interesting to note that women and girls still wear clogs, though the traditional Lancashire shawl has almost disappeared. The roads throughout the district are typical of Lancashire towns, there are miles of cobblestones. Pity the poor cyclist! There are some five thousand houses in Ince, many are built in long rows, and are old and in a bad state of repair. Others are on the new estates and have their own gardens. It was to this area that the Church of Christ, Argyle Street, Hindley, decided to send two young evangelists, Brethren Tom Kemp and Frank Worgan. The Hindley brethren are to be commended for this venture of faith.

The contacts made during the mission have shown that few people knew of the Churches of Christ. That is no longer the case. To date 12,000 copies of "Revival" and 8,000 leaflets have been distributed. Most houses have had a personal call from some worker, and, in addition, Bro. L. Morgan, Tom, Frank, and others have spent two or three evenings each week with car and

amplifier advertising the meetings. Of all the meetings held, the Lord's Day 8 p.m. meeting has been the most successful so far. There have been many non-members present and some of these have visited the Hindley meetings. Finally, a few comments on the personal work being done. In a few cases, the caller is not well received and the door is slammed in his face. Or, maybe, the people listen but no impression is made. Then there are those with whom it is possible to spend time discussing the mission, which means telling them of the Church of Christ, and what is meant by the plea for a return to the teachings of Christ. Have you tried personal work? It is interesting.

What of the results? First, the Gospel has been preached where it had not been heard before. The outcome rests with God. "The Kingdom of God is as if a man should cast seed into the ground, . . . and the seed should spring and grow up . . . first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Brethren in all parts of the country have shown an interest in this mission at Ince. Continue in prayer that the harvest may soon be gathered in.

L. W. MURPHY.

**London, Kentish Town.**—Since last report, the Church here has had cause to rejoice in additions to her membership. Interest has been increased locally, especially through visitation connected with the Children's Sunday Bible School. Bro. Channing has been working with us for part of the time, and has also given help at Aylesbury, East Grinstead, and Morley. Average attendances have been comparatively good, that at the Sunday School reaching a post war record of 51, and the winter average at the Lord's Table has been twenty. We are far from satisfied with ourselves, but are grateful to God for His blessing, and especially for the conversion of two men and two women during the service with us of Bro. Glenn Wallace, of Abilene. Interest has

been stirred in the places where Bro. Channing has laboured, and Bro. Wallace was able to assist at Aylesbury during the last few days of that effort. Regular speaking help is being given to East Grinstead.

We have had two sisters transferred to us from other Churches, one added formerly immersed, and another brother baptized just prior to Bro. Wallace's coming.

Our grateful thanks are accorded to all who have visited us, fellowshiped with us and encouraged us, and more particularly in connection with Bro. Wallace's visit, the Church at Abilene, through which he was enabled to come. Our brother's plain and urgent preaching was much appreciated, and the meetings well supported, bearing in mind the conditions under which we are working. The prayerful interest of all the brethren is appreciated and continuance requested.

R. B. SCOTT

**Pennyvenie, Ayrshire.**—With much joy we record another addition to our number, a young woman, Mrs. Walker, from Ayr, who decided to follow the Lord in His own appointed way. Through the kindness of the Motherwell Brethren, we were able to carry out the baptism there, on Lord's Day evening, May 29th. Our sister was received into fellowship on Lord's day morning, June 5th. We trust that, by the grace of our Lord Jesus, our sister may be kept faithful unto the end.

WM. BLACK.

**Tunbridge Wells, Silverdale Hall.**—On May 31st, our Women's Meeting celebrated their second anniversary, going to Brighton by coach. We spent a most enjoyable time—and God provided a glorious day—commencing at 9 o'clock and returning at 8 p.m. We have two more additions to our number and to add to our joy one of these enjoyed the fellowship so much, she is desirous of knowing the way of the Lord more perfectly. We are pleased to say many of them attend our Gospel meetings. We thank our Father for these encouraging times.

A. GILLET

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THE SCRIPTURE STANDARD is published monthly. Prices: Home and abroad; One copy, 4s.; two copies, 7s.; three copies, 10s. 6d. All post free. U.S.A.—Approx. one dollar per copy. Agents' parcels are all post free. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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, 107 Thomas Lane, Liverpool 14.

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

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Nottm.