

# The SCRIPTURE STANDARD

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

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## The Communion Question.

WE have given much of our space, many think too much, to articles and letters on 'The American Scene,' and 'Co-operation with our American brethren.'

Many have wondered why we have not put in a counter-blast to these disturbing winds which have blown across the Atlantic. Well, we have been very patient, but the time has come when patience is no longer a virtue. To us it is a tragedy that these American apples of discord should be scattered amongst us again. All these matters were fought out again and again by our fathers who were giants in the faith, men of rich and ripe experience; and now young men in this generation, who have not been long in the movement (really novices) tell us that our fathers were wrong, and that they have found the solution to these problems which our fathers failed to find. Our pioneers are dismissed as extremists, but surely it is better to be extremely right than moderately wrong.

History does repeat itself, and our fathers' hard battle must now be fought again.

American preachers have tried many times to improve(?) and speed up the work in Britain. The experience of 'The Christian Association,' to which we referred in a recent article, should have served as a lesson for all time. They had all that Americans, and those who have visited America, are now trying to push on to British Churches: highly trained preachers and ministers, and on the communion question they neither invited nor debarred. Yet, after forty years' strenuous and costly effort, they were a dying cause, and asked to be received into the co-operation of Churches of Christ. When they got in they immediately began to agitate for the establishment of a college. We were assured that with better trained preachers progress would be speeded up. Well, since Overdale College was established the membership of the co-operating Churches has decreased by over six thousand.

Bro. Joseph Collin, in *Memoir of David King*, wrote of Timothy Coop, who brought the first American preachers here: 'He had the the misfortune to get rich, however, and in the conscious power of the dollar, added other ambitions relating to the conquest of England, by American methods and mercenaries. His hirelings, finding, at the outset, the Churches of Christ strongly entrenched and defended, resorted to the expedient of belittling David King and his brethren, but the failure of their own campaign is the best answer to all that.' (p. 61).

### American attitude to the communion question.

This was stated by Alexander Campbell in 1859: 'We neither invite nor debar,' and has been the American attitude down to the present time. That this is still the attitude of American 'Churches of Christ' is seen in 'Ready Answers to Religious Errors,' published by *Gospel Advocate* Company, Nashville, Tennessee, U.S.A. After quoting Luke 22:30, 'That ye may eat and drink at my table in my kingdom,' we read: Note: 'My table,' 'My Kingdom,' 'the Lord's Supper.' When did the Church get possession of these? The Lord (not the Church) is Host at this table. How can we invite or debar? (pp. 93-94).

But on page 90 we read: '*The church and the kingdom are the same.* . . . They have the same membership (Col. 1:2-13). They have the same memorial (1Cor. 11:20-27).' So they answer their own question as to when the Church got possession of the table and the Supper. Those who try to defend a false position need good memories. 'How can we invite or debar?' Bro. E. H. Edwards (Australia), in a pamphlet, 'Is Open Communion Scriptural?,' wrote: 'Now on principle, if it is not right to invite, it must be right to debar. If it is not right to debar, then it must be right to invite' (p.13). But why not take the same attitude concerning Church membership, and 'neither invite nor debar' the unimmersed? For if persons can partake of the privileges of the Church without immersion, it is surely a small matter to put their names on a Church roll without their submission to that ordinance. We are amazed that those who profess to know the New Testament Scriptures should quote as a defence of the 'neither invite nor debar' position, 'Let a man examine himself' (1 Cor. 11:28). That injunction was written to, and concerning those, who had come into the Church through the Divinely appointed door, and not to find an excuse for those who seek to climb in some other way. Those who use that passage try to relieve themselves of responsibility for seeing that the Lord's ordinance is carried out as it was at the first, and to push that responsibility on to the individual. And why not 'let a man examine himself' and decide as to whether he will come into the Church through faith, repentance and immersion into Christ, or be a member without complying with these Divine conditions?

The whole position and plea of the Church of Christ is at stake in this matter. If we contend for baptism into the name of Jesus Christ for remission of sins, and as the way into His body the Church, how can we fellowship with those who have not the Scriptural assurance of pardon, and who have not entered by the door appointed by our Lord? If we allow one such to partake of the Lord's Supper where are we going to draw the line?

But it is implied that we have no right to question visitors who come to our Breaking of Bread meetings. Then how are we to know whether they are members of a Church of Christ or not? Have we any right to question candidates for baptism as to their belief and fitness for that ordinance?

Yet, wonder of wonders, some who 'neither invite nor debar' to the Lord's Table, and who say we have no right to question strangers who come, question immersed believers who desire to join the Church as to why they were immersed, and if it was not for the remission of sins they re-baptise them. If there are 'seven wonders of the world' this must be the eighth.

The Scriptures make clear that the Lord's Supper was not instituted for those outside the Church but for those inside. It was those who gladly received the word and were baptised, who 'continued stedfastly in . . . breaking of bread,' and at Troas it was the disciples who came together

to break bread (Acts 2: 41-42; 20:27). The magnet which drew the disciples at Troas was not the preaching of Paul, but the breaking of bread in memory of the Lord's death for them. They did not advertise that the 'Rev.' Paul of Tarsus would preach, and make that the most prominent matter.

We are asked how, in observing the Lord's Supper, we can proclaim the Lord's death if there are no unbaptised persons present? Do not all members of the Church of Christ need the Lord's death to be continually proclaimed to them? It was to His disciples He said: 'This do in remembrance of me' (Luke 22: 19).

Remember Thee! Thy death, Thy shame,  
Our heart's sad load to bear!  
O memory! leave no other name  
Than His recorded there.'

We are told that we have much to learn from Americans, but in our judgment there is much of it that we would better not learn. It would have been better for the nation and the Church, if less notice had been taken of what American say and do; and it would certainly have been better for the unity and progress of the Restoration Movement in Britain if some brethren had not so readily imbibed American ideas, and yielded to American power and influence. Let us be careful to keep the ordinances as they were delivered to, and observed by the first Christians, for any departure therefrom opens the flood gates through which a surging sea of apostacy will flow.

EDITOR.

## An Urgent Appeal.

THE *Scripture Standard* is being published at a serious loss each month. Although, as reported to the Tranent gathering on March 24th, there was a balance of £155 7s. 9d., this figure is misleading and cannot be taken at face value. Many payments have been made in advance for the current year and are included in this amount. But for a legacy, and a large number of gifts in the last eighteen months, there would have been an adverse balance. **The magazine, now being sold at 3d., is costing 5d. to produce, and the loss on each issue is £12.** Printing costs—over which Bro. Barker has no control—have risen sharply during recent months, due to a very steep rise in paper costs, and wages also. Wrappers, stationery, etc., all cost considerably more. Devaluation of the £1 has meant that we have to send to our readers in U.S.A. eighteen copies for the dollar instead of fifteen as before. The new inland postage rate increase for printed papers, just announced by the Postmaster-General, will involve further losses as from July. It is too late to increase the price this year now, but an increase will have to be made next year.

The Editor, Treasurer, and Agents all do their work gratis, and it is no light task to produce the magazine every month. Up to now, our needs have been met by generous gifts of brethren and Churches. We believe this appeal will be quickly and well responded to as in the past. Your gifts please to the Treasurer. The S.S. is widely read and appreciated and is doing good service.

Thanking all who have helped on this work in the past, and hoping brethren will have fellowship with us once again, and meet our

W. CRONALD

B. M. L. M. S.

FRITH

## The Tranent Conference

BRETHREN from places near and far gathered at Tranent on March 24th, 1951. The number was not as large as previously at the beginning, but grew every hour. Bro. C. Limb, of Eastwood, presided, and soon there was hearty singing of 'From distant places of our land.' Bro. A. Gardiner offered prayer, Bro. Steele welcomed those present, and Bro. Limb made a strong plea for loyal service to Christ.

Bro. L. H. Frith was appointed to record the proceedings. A letter of greeting was received from Bro. J. Holmes, of Goole. The record of the proceedings at Blackpool the year before was read and approved.

Bro. R. McDonald gave his financial report. This showed an adverse balance of some £44. However, in spite of this, it had been decided to increase the remuneration of the evangelists. These had been sent to places where most need existed, irrespective of what the Churches served could pay—a worthy gesture. Bro. McDonald pleaded for more regular giving by Churches and individuals. This was stressed also by other speakers, especially by Bro. G. Hudson, who said a definite amount was set aside at Summer Lane Church, Birmingham, for evangelistic purposes. Others urged the need for more evangelists, and emphasis was placed upon the necessity to make their work more widely known, and that of the Committee generally, this was already in prospect. Bro. Limb paid a great tribute to the work of Bro. Crosthwaite over many years, speaking of his intense and unflagging labours.

Bro. W. Steele reported of the work in Nyasaland, and said the contributions were down, but not seriously so. Money had been sent to help the needy, purchase Bibles, and to support the preachers. Some 250 had been immersed in the past three months. He gave a note of warning regarding the activities of certain U.S.A. brethren, which might be an upsetting factor.

*The Scripture Standard* report was presented by Bro. A. L. Frith, who said that the 'S.S.' was making a serious loss on each monthly issue. Printing costs had risen sharply this past year. Copies now being charged at threepence were costing fivepence. Devaluation of the pound had been a severe blow, and although there was at that moment a balance of £155 7s. 9d., this represented many payments in advance, and was a misleading figure. But for a legacy of £100 a year ago, and good gifts over the past year, he would have had to report an adverse balance. He appealed for generous support from Churches and brethren. In this connection, he paid a warm tribute to many Churches and brethren in Scotland who give most consistently.

Crosthwaite's writings on 'The Tabernacle' were to be put in permanent form soon, and, later, his writings on the 'Last Things.' These Editorials in 1950 were outstanding.

### Hymn Book Report.

This was presented by Bro. Melling, and appears in this issue. Bro. Fred Hardy moved a vote of thanks to those who had laboured so hard on this work. There was a full and frank discussion which was of a high standard. Bro. Duncan Stewart hoped the book would be published as soon as possible. Bro. McDonald gave a note of warning and urged caution—should be in such a big and expensive project—saying that at least £1,000 should be raised for a book before any commitments were made. Bro. L. Channing said that this was in the hands of those working on the book, if at all possible,

Bro. A. L. Frith said great work in selection had been done, that the number of hymns chosen was ample, and would be cheaper to produce. The proposed selection would not suit everyone, but emphasis should be placed upon the hymns chosen, and not the few popular ones left out. The proposed book would have the best hymns of the 1908 hymn book now largely used, but fast becoming a back number.

The book was needed now, and for future use. It would be a hymn book, and also one for devotional exercises. If the Churches gave wholehearted support it could, and would—world upheaval permitting—be published.

The discussion revealed the strong desire to see this work completed, and this resolution was passed unanimously:—

'That since we have committed to these brethren the work of compiling a hymn book for use by us as Churches of Christ, we now accept their suggestions, and ask them to survey the financial aspect of producing such a book, and to circulate information to the Churches.'

Brethren G. H. Hudson and Charles Limb were re-elected to serve on the Evangelistic Committee.

It was agreed that the Autumn meeting should be in London, an invitation from the Kentish Town Church being received. This was to coincide with that Church's evangelistic effort in early August.

There was no invitation for the Spring meeting next year and the matter will be arranged in due course by the brethren responsible for evangelistic labours.

A fine meeting was concluded by hymn and prayer.

In the evening a great gathering sang heartily, and heard powerful addresses by Bro. L. Channing and Bro. David Allen, with Bro. T. Nesbit presiding. There was grand fellowship all the time, and we all received new strength and courage.

#### Report of HYMN BOOK COMMITTEE

SINCE our appointment in September, 1948, ten meetings have been held. At the Blackpool Conference last April four more brethren were appointed to consider with the original three the choice of hymns. This larger committee met on March 3rd, 1951 at Fleetwood, but Brethren Charles Limb and William Steele could not be present. A list of unaltered hymns from 'Hymns for Churches of Christ', 1908, and the 'Christian Hymnary' had been submitted to these additional members.

This selection was entirely approved at the meeting on March 3rd. At this meeting hymns in which alterations were proposed were thoroughly examined, with almost complete approval. As the result we present to the brethren what we propose to be a complete list of hymns for the new book.

These comprise 434 hymns and are made up as follows:

Churches of Christ, 1908	.....371
David King's Hymnary, 1903	.... 4
Christian Hymnary	..... 37
Methodist Hymnbook, 1904 & 1933	8
Congregational Hymnbook, 1916..	6
Sankey	..... 7
Great Songs of the Church, No. 2	1
	—
Total	.....434

The selection has been completed after most careful examination of the hymn-books, and in some cases hymns have been included or rejected after four or five revisions. Suggestions of brethren who have submitted hymns from various hymnaries and in some cases original compositions have been thoroughly discussed. This has resulted in considerable modification of original choices, and the committee have tried always to realise that the book is for the use of the Churches, and to make their selections accordingly.

In the first report to this Conference, in Spring 1949, the suggested divisions of the book were laid before the brethren. The work of compiling indexes of first lines, subjects, and scripture texts still remains. We wish to mention that the apparently slow progress is due to a variety of causes, the two chief of which are: (1) that we who comprise the committee are working men, living at distances far apart from each other, and finding it impossible to meet as often as we should wish; and (2) at times meetings have had to be postponed because of unforeseen circumstances arising.

Now that we have almost completed the work committed to us, we ask this Conference if it is prepared to give us authority to proceed further with the book. This would entail the seeking of

copyright facilities, where necessary, and the making of inquiries as to cost of printing and binding the book. It has been suggested that it might be possible, in view of the existing paper shortage in this country, to have the book printed and bound in the United States, and that presses of the Churches of Christ in that country might be able to produce the book. However, we have not yet made any approaches in the matter. It is for the brethren generally now to decide whether further action shall be taken.

It remains for us to thank sincerely all those who have taken interest in the project and who have encouraged us by helpful suggestion and by criticism. We are aware of our deficiencies in carrying out this task, but are wholly desirous of performing it to God's glory, the exaltation of the name of Jesus Christ, and the enrichment of the Church's praise and worship.

On behalf of the Committee,  
**CARLTON MELLING,**  
 Convenor.

## Co-operation with our American Brethren

### 5. 'Mutual Ministry.'

ANOTHER matter which has been the cause of misunderstanding between the British and American brethren is the question of 'mutual ministry.' Although this problem has not had such a history as that of the 'communion question,' yet it is one that continually arises when speaking of co-operation with our brethren in the United States. This matter, therefore, also calls for our candid consideration.

**Definition of 'Mutual Ministry.'** In the first place it is needful to define what we mean by the expression 'mutual ministry,' for the term is not a Scriptural one but has been coined in order to express as concisely as possible a Scriptural principle. Unfortunately, however, such terms are liable to be misunderstood even by those who most frequently use them.

As I understand the new teaching as is covered by the expression 'mutual ministry,' it is that each member of the Body of Christ has both the obligation and privilege of participating in the work of the Lord. There are, however, certain limiting factors. The first is in regard to opportunity, and the second being that of ability. This second point is so often overlooked. There is also a third, and that is as to whether participation in such work is lawful or not. For instance, a woman might have both the opportunity and ability to participate in public preaching, but except in the case where her audience consisted solely of women it would not be lawful for her to do so.

**The British View.** Now, in theory, the British Churches hold very closely to the New Testament teaching on 'mutual ministry,' but in practice an entirely different position is seen. In practice, we have almost solely confined the term 'ministry' to the realm of public speaking, so that for many of us the word has become synonymous with the word 'preaching.' Arising from this misuse of the term, two false assumptions are made. Firstly, we assume that every male member of the congregation is a potential preacher, and secondly, we go on to assume that he has, therefore, a right to the public platform. The first thing that many elders and leaders of Churches think about in regard to a new brother is how to get him upon the platform in some capacity or another, preferably that he might eventually become a speaker, often completely disregarding the fact that the man has no real aptitude for the work, and that the public platform is not a place on which to train new and raw recruits in the service of the Lord.

Now it must be understood that I am not speaking here of the smaller Churches in this country who, being unable to gain the support that they

need from the larger Churches, have no alternative but to try and use every male member in the ministry of the Word. Nor am I casting any reflection upon those loyal and sincere brethren who struggle along under the burden of preaching duties which they are really unable to bear. I respect their sincerity and consider them worthy of all praise. However, it must be recognised that it is ability for a task and not sincerity which is the deciding factor. It is not just a case of 'filling the bill,' but is the manner and matter of the preaching or teaching profitable and edifying? If not, then it may be 'mutual,' but it is certainly not 'ministry.'

Now I believe that such a system is doing incalculable harm to the Cause in this country. Not only is it a poor witness for the Lord's Church, but it is limiting men of real preaching ability who very often have to sit back while men of no real ability who would be more usefully employed in another branch of the Lord's service occupy the platform which they have been taught is their's by right. I'll go even further, and declare that such a system is not 'mutual ministry' at all, but 'mutual mouth,' the spirit of error against which Paul teaches so positively in 1 Cor. 12.

**The American View.** In regard to our American Brethren, especially among those whom I visited, sometimes called the 'College' brethren, we often conclude that they have little conception of what is meant by 'mutual ministry.' They are accused of having instituted a system of 'one-man ministry,' or 'the pastor system.' But here again, before we begin using such epithets, it is as well to find out exactly what we mean by them. Further, it is very easy to brand in this way something with which we do not agree, or upon which we have limited information, but such will not help the Cause of Christ.

It is true that among those brethren the preacher is often designated by the term 'The Minister.' I would not seek to justify the use of such a term. To call a servant of the Lord 'a minister,' and to refer to 'the ministry,' is perfectly Scriptural, but to use the term 'The Minister' is not only suggesting that there is only one servant of the Lord in the congregation, but is doing the same thing as we are doing over her in regard to the term 'mutual ministry,' namely, implying that the work of the Lord consists solely of preaching. However, in criticising such a practice, we in Britain must be careful, for we commit exactly the same error when we speak of one brother as 'The Evangelist,' or apply the term 'evangelist' only to those who are occupied full-time in the work, as if they were the sole proclaimers of the Good News.

**The Authority of a Preacher.** On the other hand, some suggest by the terms 'one-man ministry' or 'pastor system' that the preacher is in sole control of the congregation as is found among the denominations. But this assertion I would vigorously deny. There may be some who abuse their position. There may be a tendency on the part of some members of the various Churches to look too much to the preacher, and too little to the elders; there may be elders who endeavour to shift their responsibilities on to the preacher, but these are errors which are not common to the so-called 'College' brethren, nor even to America, but are also found to some degree over her. Of these tendencies the American brethren are aware, and do not hesitate to condemn. Be that as it may, it is still a fact that the exception does not prove the rule, nor the abuse of a system prove that the system itself is wrong. Far from the preacher being in sole control of the congregation, whether morally or actually, from my observations I found that in the vast majority of Churches quite the reverse is the case. The preacher is very much responsible to his elders, and in most cases does not even attend the elders' meeting unless specifically invited.

What the 'College' brethren think about the position of the preacher is well defined by Bro. John Paul Gibson in his book, *The Church at Work*.

Here are two extracts: 'The preacher has no "divine call" above any other Christian. He has no special code of morals to live by above that of other Christians. If he possesses talents for speaking and teaching, the Church may ask him to devote all his time in that way under the direction of the elders, while the Church will meet his living expenses. . . . The work that the preacher is to do should be outlined by the elders. It is up to them to hire him, to give him specific duties, and to dismiss him when, in their opinion, his dismissal is best for the Church.'

**Located Preachers.** Often objection is raised against the idea of a preacher being 'located.' But some who raise such objection think nothing of themselves being 'located' with one congregation for several months, or even longer periods. The length of time a man is with one congregation does not alter the principle of the thing itself. If one man can be with a congregation three months or six months, then another can be there for three years or six years. Further, the need for 'locating' is clearly seen in the New Testament. Paul was at Antioch in Syria for two long periods, one of them a year. He was at Ephesus three years, and at Corinth eighteen months. Timothy was sent to Ephesus, a Church that was then fully constituted, having elders and deacons. Far from criticising such a system then, I think that it has much to commend it, for the British fear of the 'located' preacher has resulted in our full-time men being kept constantly on the move, thus lessening the amount of good that could be done.

**The Preacher doing all the Work!** There is also another idea behind such expression as 'one-man ministry' and 'the pastor system,' and that is among the 'College' brethren the preacher does almost all the work of the Church, and that the training of the individual members of the congregation is neglected. Again from my observations I would say that nothing could be further from the truth.

In many of the congregations I visited, I found training classes in progress, in addition to the Bible School, with the express purpose of training young men of ability in the public work of the Church. I remember visiting one Church which has for its preacher a man whose name is a household word. I thought that if the work of training was neglected anywhere it would surely be here, for the fame of the preacher's name, and his personality, would overshadow all else. But I was mistaken, for not only was that man under the direction of his elders as the rest, but the needs of the younger and inexperienced members of the congregation were provided for, and he himself was foremost in encouraging attendance at the training classes.

There is scope even for preaching once a young man of ability is trained. One congregation I visited had not had a full-time preacher for two months. It was drawing on local talent. With another, I found that their regular preacher was often away for considerable periods, and again local talent played a large part in filling the gap. Then too, in almost every congregation, the regular preacher is away for some time during the year taking meetings (missions), and often local brethren take over during that time. And if these opportunities do not occur, then there are often small congregations within the area who are without a regular preacher and can be assisted by the young man of ability.

Further, not all the regular preachers, even of the large congregations, are full-time men. Some are engaged in other occupations such as teaching. Many congregations employ more than one man. One Church I visited actually supports either directly or indirectly fifteen men in the work of the Lord both at home and abroad. In addition, some Churches employ full-time elders as well.

Apart from preaching, there are many other avenues of service. In the morning and evening Lord's Day services one man might do the preaching but there are many other duties that are performed by the



various members of the congregation. The Lord's Day morning Bible School before the services will absorb thirty to forty people in a large congregation. Then in the mid-week services very often the preacher takes little or no part. These are just a few of the many duties involved in the work of the local congregations.

To further illustrate the point, may I give this instance. In one congregation I visited in Texas, which is supposed by some to be the centre of the 'pastor system,' I made a careful check as to how many people were taking part each week in the work of the Church. I found (and this was not an exception) that during the week that I was there, out of a congregation of a little under seven hundred people, some three hundred and eighty seven persons were directly engaged in some allotted task connected with the work of that Church.

Far from the 'College' brethren then, having no conception of 'mutual ministry,' I think we have something to learn from them, for here is a first example of real 'mutual ministry.' How many Churches in this country could show similar figures, that over fifty per cent. of their members were similarly employed in one week? Further, with all these considerations in view, I fail to see where the charge 'one-man ministry' or 'pastor system' can be substantiated.

Now many may or may not agree with the foregoing, but at least let us be absolutely honest, and neither judge this question with prejudiced minds, nor on limited evidence. I believe, as in so many things that divide the British and American brethren, that the truth is not all on one side and that we can learn from each other. Let us then learn from each other on this question too, that we might establish true 'mutual ministry,' not only in the limited field of the local congregation, nor even between the Churches of our own country alone, but between the people of God on both sides of the Atlantic.

L. CHANNING.

### IS THERE A DIFFERENCE ?

OUR good brother, Leonard Channing, of London, England, is writing in the pages of *The Scripture Standard* on the subject of 'Co-operation with our American Brethren.' In his original presentation under the sub-title 'The Right Approach,' he says of the American brother: 'He also uses different terms which are liable to be and indeed, in the past, have been misunderstood. The use of the term "minister" is a case in point. To speak of one individual as "The Minister" and confine that term to him alone is, I believe, an error, but to apply the term "minister" to a preacher or any other servant of the Lord is perfectly Scriptural. We often avoid the term because it is so abused by the denominations of this country, but to conclude that it is similarly abused in the States, and therefore those of our brethren who use it are no better than one-man pastors, is completely unjustified.'

The denominations of the United States use the term 'The Minister' just exactly as they do in Great Britain. And the Churches of Christ with which Bro. Channing laboured in this country use it the same way as do the denominations. This we are prepared to prove. But even Bro. Channing knows that *whatever* is implied in the titular use of 'Minister' by the brethren with whom he worked, it is the *exact opposite* of God's system of mutual ministry of the saints. John A. Hudson, upon his return from Great Britain, published an article in opposition to mutual ministry. C. E. McGaughey, upon his return, declared publicly that it had retarded the growth of the Church. E. R. Harper stated over the radio that it was a hurtful, poisonous hobby without Scriptural warrant, and that it had failed in Great Britain so miserably that the college Churches in this country were being forced to send missionaries to England to rescue the

Cause of Christ there. In a tract published by J. A. McNutt and circulated with the signature endorsement of a number of other preachers, all of whom are given endorsement by the brethren who brought Brother Channing to this country, there is a re-hash of the Harper statement. The 'ministers' who should not be judged as 'no better than one-man pastors' according to our English brother, are bitterly determined to stamp out mutual ministry as a crackpot heresy originated in Britain, without Scriptural foundation, and based upon traditional prejudice.

—*Mission Messenger*, U.S.A.

## SCRIPTURE READINGS

May 6th—Joshua 21:43 to 22:6; 1 Cor. 10:1-17.

May 13th—Deuteronomy 32:1-18; 1 Cor. 10:18-33.

May 20th—Proverbs 31:10-31; 1 Cor. 11:1-16.

May 27th—Exodus 12:1-10, 21-28; 1 Cor. 11:17-34.

**Scriptural examples of failure.**—We must refer back to chapter 8 for Paul's direct instructions concerning things sacrificed to idols. The enquiries made of him indicate a disposition to join in parts of the heathen feasting, supposing that it could do the Christians no harm because they were freed from superstition. A self-confident man needs serious warning. He must not do anything likely to lead one he considers weak into temptation, and he must not over-estimate his own strength. Chapter 9 and our present passage appear to digress from the main subject, but are part of it. If any had reason for confidence, it was surely Paul. He had every right to expect his converts to keep him in food and clothing, but he never exercised that right. He humbly laboured to avoid being a burden on others. He might have regarded himself as immune from temptation to idolatry, yet he considered the weaknesses of others to the extent that he avoided every appearance of evil in that matter. He who must needs be so strong through exercise of self-denial, yet found it necessary "to buffet his body" so that it might not master him. He now recalls the privileged position of those who were brought out of Egypt. Note the repetition of 'all' in verses 1 to 4. The Corinthian Christians had realised their emancipation from heathen superstition, and legalism of Judaism. So the Israelites were freed from Egyptian bondage with a most miraculous deliverance, and were sustained in the barren desert with both meat and drink. Yet they fell and displeased God. This general failure, and four specific incidents are quoted as a warning to Christians, and the special connection of these items with the Corinthian Church are obvious.

(1) They lived in the midst of idol worship—feasting and playing are part of it, and Christians must keep clear of such things if they wish to please God and keep unspotted. (2) Sexual vice was the natural development of these less obvious sins, and was already in the Church. (3) By continuously threatening to go back to Egypt and distrusting God's providence the Israelites tried Him so much that they did not enter the promised land, but wandered in the desert until all that generation died. By wanting to join in heathen eating and drinking, the Christians exposed themselves to temptation (see verse 22). (4) The murmurers wanted an easier way. It may be Christians get discontented and long for worldly favour and pleasure.

The lessons seem to be (1) We must not long for evil things (verse 6); (2) We must not be self-confident (verse 12).

The assurance—removing ground for failure—is that God never allows temptation which is too strong to come upon us.

**Implications of sharing in sacrificed food.**—Verse 14 may be conclusion from what we have already studied, or introduction to what follows. The appeal in verse 15 is to the exercise of careful reasoning. It is almost 'Do not take for granted what I say, but think it out yourselves, too.' The cup and the bread of the Breaking of Bread, or the Lord's Supper (scriptural terms), are introduced because every Christian was known to share in them. In them we all participate, thus manifesting our 'common participation' (communion) in the body and blood of the Lord. The oneness of the symbols symbolises the oneness of the participants. We reduce the symbolism if we have more than one loaf or more than one cup for an assembly, though it is the material itself that provides the symbol. The Jewish sacrifice is a nearer example to the heathen sacrifice, and the Jew would perhaps realise the terrible contrast between the two more readily. This is a searching lesson for us, too if we are honest—to what extent do we try to serve God and Mammon? Idol-worship is not confined to the heathen. What about covetousness (Col. 3:5)? The supposed freedom from superstition might be a cloak for cowardice or an anxiety to keep in with heathen neighbours.

**The solution of the problem.**—'Let no man seek his own (good), but each man his neighbour's good.' To eat at another's house (provided we are not gluttonous, or eating what we know will harm our bodies) is good. The food, we remember, is provided by God for our sustenance—man is the instrument. Offering it to an idol makes not the slightest difference to it or to us. If our partaking gave the impression that we approved of idols, however, we refuse it. Any desire or need we had must be set aside to avoid an occasion of stumbling. Consideration for the good of others, and the 'glory of God' (verse 31) outweighs other points. How fitting a conclusion—Paul's own example of giving himself for the good of others, after the example of the Saviour Himself.

**The position of man and woman in the Church.**—Some traditions (things handed on) are good, and some may be bad, like those of the Scribes and Pharisees. Those passed on by the Holy Spirit through the apostles and prophets form the Word of God for this age. Those which man has added in the meantime are mostly evil. The order in the Church is God, Christ, man, woman. There is not a question of inferiority or superiority, each has a part to play by divine arrangement, and to seek to alter the order is to claim superiority to God. The behaviour required would be in the Church assembly, to which chapters 11 to 14 are devoted. It is difficult to see how anyone believing the scriptures can do other than willingly and gladly abide by the instructions laid down here. Man removes any covering from his head in order to offer prayer or worship in the assembly. Woman puts a covering on her head in the same place. The basis of this behaviour is indicated in verses 8 to 10. We do not pretend to know exactly why the angels should be concerned in this, but assume that heavenly beings are always present though invisible to mortal eyes. Such would have the honour of God and therefore obedience to Him at heart. The contentiousness mentioned in verse 16 can only reasonably mean contention against the rules laid down, or facts stated so clearly and positively by the apostle.

**The Lord's Supper.**—It is obvious that the Church came together to eat an ordinary meal as well as the Lord's Supper and the two things had been confused or merged together. This the apostle deprecates, and condemns, especially in view of rivalry and division which had crept in (verses 18, 21, 22, 34). I suppose there is not another passage so frequently read as this (verses 23-32) in Churches of Christ. It is a very clear setting forth of the institution and practice of the Lord's Supper, according harmoniously with the accounts by the evangelists, and providing personal in-

struction for all participants. The observance of the Lord's Day brought to us down through history, and the references to it in Rev. 1:10 and the 'breaking of bread' in Acts 2:42 and Acts 20:7, confirm our faith that we are intended to observe this ordinance of Christ Himself (verse 23) every Lord's Day. Sanctimonious pomp or elaborate ritual are totally out of place in it, but sincerity and truth are essential with true reverence and decent order and quiet. Some of us can testify with joy and deepest gratitude to God to the comfort, blessing and renewal of spiritual strength its observance has brought. The precedent for time of spreading the Table on the Lord's Day is in Acts 20:7, but on that occasion, although the purpose of the meeting was to break bread on the first day of the week, it was apparently not broken until early morning of the second day, unless, in fact—which seems very unlikely for a Gentile writer in a Gentile country—the Jewish reckoning is used, when they would meet on the evening of the seventh day, (as we count it), and partake in the early morning of the first day. From the uncertainty of this, and the absence of any instruction otherwise, we assume any time on the first day would be right. In comparison with the mental and spiritual conditions of those who partake, and the general manner of it, the exact time is, perhaps, a small point.

R. B. SCOTT.

## CORRESPONDENCE

### APPRECIATION OF BRO. SLATER

One feels one cannot allow the passing of Bro. Elijah Slater (aged 77 years), of Burnley, without a word of appreciation of his sterling worth to the Church at Newhall Street, Burnley. As a very young boy in the Sunday School one remembers him. He succeeded to the office of Sunday School superintendent when the late Robert Edmondson retired. He (Bro. Slater), along with Bro. Arthur Hirst (now in Canada) as secretary, worked harmoniously together for many years, and gathered many children into the Church and School. In spite of the fact that Bro. Slater worked long hours in the weaving mill and often longed to rest on Saturday afternoons, he shook off his fatigue and took us boys and girls rambles into the country, playing our games with us. He had a very youthful, buoyant spirit. Although not a public man, when the occasion demanded (which it did for ten years after the first World War) he presided at the Lord's Table, witnessed many, many converts, and did a large amount of shepherding of the flock in the way of visiting both the physically and spiritually sick. He was S.S. superintendent for round

about thirty years. Finally, he retired from that office and immediately became unofficial visitor of the Victoria Hospital, an office he regularly performed week by week for about ten years, to the time of his death. I should like to bear my personal testimony chiefly, however, to the practical help, encouragement, and sympathy I have received at his hands over a period of forty years. He was always dependable.

T. H. HAYNES.

## LEAVEN

Dear Mr. Editor.—'Whereunto shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened' (Luke 13:20).

These are the words of Jesus, and, says Bro. Jackson, in his 'meditation' about leaven, in S.S. last issue, 'We are safe in the guidance of Jesus.' Straightway denying his own words and his Masters', he describes as a fault the way Jesus answered His own question! 'Whereunto shall I liken the kingdom of God? It is like leaven . . .' Bro. Jackson, with amazing audacity, writes: 'The fault comes through reading the parable that leaven represents the kingdom . . . the fact (is) the woman and the meal denote the kingdom.' His trouble is that he is in the grip of a symbolism that cannot be proved which leads him into statements demonstrably false. The question comes, why will brethren play about with these mystical ideas, which baffle themselves and those they would teach?

Bro. Jackson states: 'We cannot agree that Jesus would use a symbol of error to denote truth.' But Jesus did something very like it when, in the parable of the unjust steward, the children of this world were commended because they were wiser than the children of light.

Bro. Jackson writes: 'If leaven, representing error is introduced into something, it must of necessity be truth.' Why of necessity? May not error be introduced into error? And again, 'one does not put truth into error but error into truth,' which is a plain denial of obvious fact. The state of the world at the coming of Jesus is pictured in the Scriptures as one of gross darkness and it was into a world of darkness, and what that darkness represents, that Light came—'grace and truth came by Jesus Christ.' A fact which makes nonsense of Bro. Jackson's statement.

His use of apples is equally fallacious. A rotten apple is a dead apple. A sound apple, just picked off the tree, is dying and will come inevitably to the same corrupt end—nothing can stop it. A living soul—dead in trespasses and sins though it may be—is alive, and while there is life there is hope: 'the dead may live again.' There is a gospel for men, but none for apples.

'My words,' said Jesus, 'are spirit and

they are life.' Words are living things. Leaven, we are told, is an organism. That is why the woman of the house, making bread, has to be careful not to scald the yeast, or she may 'kill' it. Leaven, as an organism, is peculiarly adapted to symbolise words and doctrine. Whether the teaching be truth or error depends upon the nature of the words used. So it was that Jesus could use the idea of leaven in two ways. He could say, 'Beware of the leaven of the Scribes and Pharisees,' and also 'The kingdom of heaven is like unto leaven.' Thus He used symbol in a simple and natural way. The meaning of the parable is closely parallel with that other remark of His: 'The kingdom of heaven is within (among) you.'

Bro. Jackson has another statement to which I must refer. Perhaps to strengthen a case about which he may have doubts, he writes: 'The generally accepted teaching of this parable is that as the leaven permeates the meal, so will the Gospel of the kingdom permeate society and the world be converted. What may be generally accepted, I wouldn't know, but the idea 'that the world would be converted,' is no part of the parable. The meal remained meal even with the leaven hidden in it, but it was meal with a difference. Some weeks back, before reading Bro. Jackson's 'meditation,' I was given over the radio a sign of the fulfilment of this parable. Quite by chance, I heard a man being interviewed who had come from one of the world's remote places, and was about to return. He said it was not until he got out there that he realised what 'home' was like: the standard of conduct, law and justice are so much higher here than where he was going. It was not that he thought—nor do I think—of this country as Christian, but, through the centuries, the leaven—transforming power—of the Kingdom of God has made of our civilisation what it is as compared with others.

May I respectfully suggest that Bro. Jackson think again?

W. BARKER.

## THE TRANENT GATHERING

It was a happy gathering at Tranent on March 24th, not as large as in previous years, due no doubt to many having to work on Saturdays these days. A fine spirit prevailed throughout, serious and thoughtful discussion was the order of the day, and one felt very hopeful for the future.

This, in spite of dwindling finances—in the case of the Evangelistic Committee an adverse balance even—yet good work is being done by sending help to those churches needing it most. Bro. Steele keeps an eye on the work in Africa. Much good is being done in several ways, help for the preachers, bibles

sent over, and material help for the needy.

The Church at Tranent deserves warm thanks for the arrangements made, and we are sorry no public mention was made of this; such gatherings involve a lot of work.

There was hearty and tuneful singing, and the material provision at tea-time was highly satisfactory and appreciated. As one of those chosen to explore the possibility of a new hymn book, I was more than pleased at the reception of the report on this. I thought opposition might be expected in Scotland perhaps. However, this was not so, a large and unanimous vote to continue our labours makes the publication of the book a distinct possibility, and with it a tune book as well. Much remains to be done, but if there is no world upheaval, this project may well be brought to a grand conclusion, and a fine book produced. I do not remember a previous meeting where the afternoon session has not run over the time arranged for tea, but at Tranent the business was done without waste of time, without hurry, Bro. Limb presiding ably, and giving ample time for discussion.

A. L. FRITH.

#### APPRECIATION

On behalf of the conference, held in Tranent on March 24th, I desire to express our warmest thanks to the Church at Tranent for their happy welcome and bountiful hospitality to all visitors. We also record our appreciation of Bro. Limb's genial conducting of the business. The conference and week-end meetings were both helpful and inspiring.

A. HOOD.

#### COMING EVENTS

**Special Missions:** The Church Meeting in Silverdale Hall, Tunbridge Wells, plans to hold two special missions this summer, D.V. The first will be from June 2nd to 10th, and the preacher, Bro. W. C. Ketcherside, of Saint Louis, Missouri, U.S.A. The second will be from July 8th to 15th, and the preacher, Bro. William Hendren, of Belfast, N. Ireland.

We ask for the prayers of all the brethren for the success of these efforts. Any able to visit us then will be warmly welcomed.

A. E. WINSTANLEY.

**Silverdale Road, Tunbridge Wells.**—Special Gospel Mission, June 2nd to June 10th. Preacher, Bro. W. Carl Ketcherside (St. Louis, U.S.A.).

Saturday, June 2nd—

Welcome Tea and Meeting.

Tea 4.30 p.m. Gospel Meeting 6.30 p.m. Lord's Days, June 3rd and 10th—

Gospel Meetings, 6.30 p.m.

During the Week—

Gospel Meeting each evening, 7 p.m.

Saturday, June 9th—

Gospel Meeting, 6.30 p.m.

#### HINDLEY BIBLE SCHOOL

Saturday, May 12th, 1951, at 3 p.m.—

S. F. Timmerman, Jr., "The Work in Belgium."

F. Worgan, "The Work in America." at 6 p.m.—

Fellowship and Welcome Meeting.

Speakers: Roy V. Palmer and Weldon

B. Bennett: "The Work in Germany."

Items throughout the week: Monday to Thursday—

(1) Early Morning Prayer Meetings.

(2) Lectures on "Paul's Missionary Journeys."

(3) Forums.

(4) Questions Answered.

(5) Lectures on "The Christian and the Home."

(6) Open-air Services and Personal Work.

(7) Gospel Meetings.

Programmes now ready. Hospitality provided. Please write: Tom Kemp, 52 Argyle Street, Hindley, or Leonard Morgan, 44 Lord Street, Hindley.

**Priestley Road, Birmingham.**—Church Anniversary on Saturday and Sunday, May 12th and 13th. Tea will be served at 5 p.m. on Saturday and a Meeting will be held at 6.30 p.m. Speaker, Bro. P. A. W. Smith. Meetings on Sunday, 10.45 a.m. and 6.30 p.m. Visiting brethren heartily welcome.

#### LOCATION OF EVANGELISTS

**Bro. A. Allen.**—Bro. A. Allen is conducting a mission during April with the Church meeting in Newport, Mon. We regret to state that Bro. Allan, for domestic reasons, finds it necessary to retire from full-time evangelistic work with the committee. Bro. and Sis. Allan very much regret to take this step. However, we have no doubt that Bro. Allan will give valuable help to all the churches within reach of his home in Blackburn, Lancs. The committee desire to place on record their appreciation of the good and faithful work done by our brother.

**Bro. D. Dougall.**—Bro. Dougall is in the midst of a year's work with the Churches of the Slamannan district.

**Bro. A. Gardiner.**—Bro. Gardiner is to continue to serve the Church at Peterhead. An urgent request has been received from the Church that his services continue beyond June, 1951.

A. HOOD.

#### EVANGELIST WANTED

The Slamannan District Churches of Christ, desiring to have an Evangelist of their own, want the full-time services of an able and sound Gospel preacher.

Enquiries to be sent to Hugh Davidson, 107 West Hamilton Street, Motherwell, Lanarkshire,

## QUESTIONABLE INDULGENCES

"I think a Christian can go anywhere," said a young woman, who was defending her continued attendance at a very doubtful place of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a group of friends to explore a coal mine. One of the young ladies appeared dressed in a dainty white gown.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old miner who was to lead the party. "There's nothing to keep you from wearin' a white frock down into the mine, but there'll be considerable to keep you from wearin' one back."

'Nuff said?' 'Nuff said.'

## CHANGE OF ADDRESS

**Carlton Meiling.**—76 Tickhill Street, Denaby Main, near Doncaster.

Bro. Charles Bailey, 9 Brighton Terrace, Heckmondwike, Yorks.

[It was sixty-one years, on April 14th, since Bro. Bailey was immersed into Christ. Many will join us in hearty congratulations.—Editor.]

SUBSCRIPTIONS TO THE  
EVANGELIST FUND

(April 10th, 1951)

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1070	..	..	..	10	0	0
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1073	..	..	..	5	0	0
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The committee thank all those who have supported us in spreading the Gospel.

R. McDonald (Treasurer)

NEWS FROM  
THE CHURCHES

**Belfast, Berlin Street**—We have pleasure in reporting that Bro. Carl Ketcherside is still labouring with us, and we are enjoying the fellowship very much. Since our last report, two young men have been immersed, and we have also had three restored to fellowship. Not all the results of faith and labour are visible, but we are encouraged by these visible blessings to see by faith the encompassing clouds of witnesses whose testimony is that God's arm is not shortened, and that His Word will not return unto Him void.

We have been able to go a step further in our endeavour to open up a new district for the proclamation of the Gospel and the establishment of a Church, when we obtained the lease of a plot of ground. Negotiations have been wearying almost, and it seemed that the months were passing and nothing was being done, but now the blessing comes to us and we rejoice in it and trust that we may all be worthy.

C. I. HENDREN.

**Capetown, Woodstock**—We are glad to report that a young man and woman who both attended the Children's Bible Classes for a considerable time, and recently attended the meetings of the Church, confessed the Lord Jesus Christ and was united with Him by baptism on February 11th, 1951.

The service was conducted by our Bro. Kannemeyer, who spoke briefly on the importance of baptism as the means by which men and women are added to their Lord and His Church. Emphasising also the teaching in the Scriptures concerning this ordinance as being a burial into the death of Christ, and the rising to walk in newness of life.

We trust that these two, who were received into fellowship on February 18th, will prove to be good soldiers of Jesus Christ.

On the afternoon of February 17th, the Bible School celebrated its twelfth anniversary. Between 4 p.m. and 5 p.m. the children were treated to refreshments, after which Bro. Kannemeyer and Bro. Nocke awarded the prizes to the children.

Before ending the afternoon gathering, Bro. Gray, of this assembly, spoke words of encouragement to the children. In conclusion, Bro. Hartle (superintendent) thanked the staff for their fine co-operation and called for volunteers to augment the staff, which was needed because of the departure of our Sister Bessy Rule for England. Sis. Rule was one of the teachers in the School for a number of years. The response was

magnificent, three volunteered for the school.

Again, on Marh 4th, we witnessed the confession of two native men and their baptism into Christ. These two were the fruits of the labours of the brethren at the native location, Langa, about three miles from Cape Town. We pray that they may be faithful to their Lord. The impressive part of this service was the translating of the talk by Brother Gray into the Xosa language (native) for the benefit of the candidates for baptism and those present from the Langa Assembly.

We are very encouraged by these seasons of refreshing, and do pray that in these difficult days the work of the Lord in every corner of the earth might have His blessing and that it may prosper to His honour and glory.

T. W. HARTLE.

**Dewsbury.**—We are glad to record another decision for Christ, a young lady—Barbara Ewen. She has been in touch with us for some time. We trust she will be kept faithful, and that she will be a useful addition to the Church at Dewsbury. The Church at Dewsbury is under a debt to the Church at Morley for so willingly making the arrangements for the baptism.

R. MCDONALD.

**Dewsbury.**—Baptisms: We have had the joy of two additions to our number—Pamela Glazley and Agnes Hamilton. We earnestly pray that they may be kept faithful and that they may be the means of winning others for Christ.

R. MCDONALD.

**Hindley.**—We have been privileged to have a visit from Carl Ketcherside, of St. Louis, Missouri, U.S.A. He is at present conducting a mission at Berlin St., Belfast, and whilst so near to England he desired to renew the fellowship enjoyed a few years ago. We were delighted to have him and he willingly conducted the meetings here and in other assemblies in the Wigan area. His messages were inspiring and thought provoking, and we pray God that the seed sown may take root and spring up to bear fruit for the Master's praise and glory. We ask God's blessing to rest upon his labours for the furtherance of New Testament Christianity.

T. KEMP.

**Loughborough.**—The Church has the great joy of reporting the accession, by baptism, of six persons to its membership. The occasion was the visit of Mr. Arnold Caldicott, the Australian Evangelist. On Saturday, March 31st, a rally was held and as members of Churches in Leicester and Nottingham came in good numbers to support the event, over one hundred persons sat down to tea. This was followed by a meeting at which a large congregation listened, with keen interest, to fine addresses given by Mr. Caldicott and Mr. Les. Colver,

On Sunday, April 1st, Mr. Caldicott addressed both morning and evening meetings and also the Sunday School. An impressive sermon, preached at the evening service was followed by an earnest appeal for decisions.

Six persons, Mr. and Mrs. Simmons, Mr. J. Swann, Mrs. J. Jarram, Miss Betty Corson and Norman Hill, all of whom have attended the meetings for some time, thrilled the Church with joy by signifying their willingness to follow the Lord by baptism into the ever-blessed name.

This sacred act of dedication was consummated on Wednesday, April 4th and Sunday, April 8th, when Mr. Hill officiated at the baptismal services and he also extended the hand of welcome, in the Churches' name, to its fellowship of faith, love and service.

For this accession of strength by the addition of so many capable persons, we are thankful to God and with great hope and cheer are determined, in His name, to press forward in loyal services.

May God's blessing rest upon each one who thus made so noble and sacred a decision and upon the labours of Bro. Caldicott during his stay in this country.

F. WOOLLEY.

**Peterhead, Aberdeenshire.**—We are very happy indeed to report the continued progress of the Church in this North-East fishing port. During the month of March we had the joy of witnessing the good confession and baptism of Sister Mrs. Falconer. We are also delighted to be able to report the restoration of Bro. David Strachan, the husband of one of the sisters baptised during the month of January.

Commencing March 29th, Bro. David Allan, of Pontiac Mich, was with us for a special Mission lasting eight days. With the aid of his charts, Bro. Allan presented many fine lessons, both for the Church and for sinners. Themes such as 'The Essentiality of the Church,' 'The Restoration Movement,' 'The Great Physician,' 'The Purpose of Miracles,' and the 'Certified Gospel' did much to arouse interest in the meetings. The climax was reached on April 5th when again using a chart he presented a lesson on the 'Glorious Church.'

Throughout the Mission, Bro. Allan stressed the need for a qualified eldership, and for a complete return to the New Testament as our one and only standard for the Church. We had the pleasure on Tuesday, April 3rd, of witnessing the good confession and baptism of Bro. W. Falconer, and Sisters Mrs. Duthie and Mrs. Watt.

We pray that all these brethren will grow in grace and in a knowledge of our Lord and Saviour, and that by being faithful throughout their life may be able to lead many to the Saviour, and receive His commendation: Well done thou

good and faithful servant; enter thou into the joy of thy Lord.

We ask for your continued prayers on behalf of the work here as we seek with the aid of Bro. Andrew Gardiner to build up a strong New Testament Church.

A. REID.

**Pittdown.**—On Easter Monday it was arranged to rally at Pittdown for a ramble and devotional service. There were over 80 present from various centres in the South. We were cordially welcomed by the Pittdown Church. In the afternoon we had a ramble over Pittdown Common and after tea we had the devotional service at which Bro. F. C. Day addressed us. We had a most successful time and are grateful to Bro. Day for his message, and to all present for their support. This may well be the first of many such ventures.

**Scholes, Wigan.**—The Church rejoices to report the baptism on Lord's Day, 8th April, of Audrey Ratcliffe, aged 12 years. From the age of three, Audrey has been a scholar in the Bible School. Both her father and mother are faithful workers in the Church and school, and are bringing up their children in the way of the Lord. Audrey's baptism is therefore as the opening of a bud into the beautiful power of a young life devoted to the Saviour. We praise His name.

**Wigan, Albert Street.**—On Saturday, April 7th, we had the pleasure of a visit of Bro. Carl Kitcherside, who had been in the Wigan district for a few days serving the Churches, and we all looked forward to a good gathering, but the sight that met our eyes will long be remembered. Every seat was taken and crowds on the stairs, the stewards bringing chairs and forms from the classrooms, well over three hundred being present, including a very large number of non-members. Bro. W. Smith presided, and we all sang lustily 'All hail the power of Jesus' Name.' It was uplifting and inspiring. Then the large audience was very appreciative of the message given on 'The Church of Christ according to the New Testament.' We

give praise to God and with humble hearts thank him for such a memorable meeting. At the end, five—three from Blackburn, one from Scholes, and one from Newtown—decided to follow Jesus in His own appointed way. We thank all who helped to make this meeting such a great success. To God be the praise.

We are glad to report an addition to our number, Mrs. Critchley, who decided to follow Jesus at the Saturday meeting was, on Lord's Day, immersed and received into fellowship. Bro. R. Naylor conducted the service, Bro. T. Jacks was the preacher.

W. SMITH.

**CHANGE OF SECRETARY**  
**Church at Scholes.**—Harry Davenport, 4 Warnford Street, Wigan, Lancs.

## OBITUARY

**Plymouth.**—It is with great sorrow that we record the passing away of our beloved and greatly esteemed sister in Christ, Alice Preston, on Tuesday, 27th March, at the ripe age of 85 years 11 months. Our sister had been unable to attend the meetings for a number of years on account of her health. Baptised into Christ, February 25th, 1912, she was a faithful and devoted member, and her joy was to meet with the brethren to worship the Lord whom she loved, as long as she was able. It was a joy to visit her and to witness her gentle disposition, and her faith in her Lord. To know and converse with her, made us extremely conscious of her nearness to her Saviour. We regret the loss, but rejoice in her release from suffering, to join so great a cloud of witnesses who have gone on before. 'Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours; and their works do follow them' (Rev. 14, 13). Our sympathy goes out to her family, but they, like us, know that the brightness of the future for the people of God exceeds our imagination.

W. LAKEMAN.

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

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

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

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