

The **SCRIPTURE STANDARD**

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

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REPAIRING THE BREACHES

IN 2 Chronicles 24 : 7 it is recorded that 'the sons of Athaliah, that wicked woman, had broken up the house of God ; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.'

In 2 Kings 12, and 2 Chronicles 24, is recorded how during the reign of Joash the breaches made in the Lord's house were repaired. Joash (the same as Jehoshaphat) was seven years old when he came to the throne, 'and he reigned forty years in Jerusalem.' 'He did that which was right in the sight of the Lord all the days of Jehoiada the priest.'

So long as that aged priest lived, and instructed the king, much was done to repair the breaches in God's house. But when he died, the king, led by the princes, 'left the house of the Lord God of their fathers, and served groves and idols.'

God sent prophets to call 'them back to the house of the Lord, but they would not give ear.' One of these messengers, Zechariah, the son of Jehoiada, upon whom the Spirit of God came, testified against them, crying : 'Thus saith the Lord, Why transgress ye the commandments of the Lord, that ye cannot prosper. Because ye have forsaken the Lord, He also has forsaken you.' At the command of the king, this faithful witness was stoned to death. Accusing lips may be silenced, but none can silence the Word of God.

Breaches in the House of God, the Church.

History does repeat itself ; and that breaches have been made in 'the house of God, the church of the living God,' none can deny. That Church founded by the Lord Jesus, and perfected by His inspired Apostles, was simple yet majestically powerful. Without any of the elaborate buildings, machinery, organisation, gorgeous ritual and apparel, mechanical worship, she was everywhere triumphant. It has been said that 'the history of those early days was a continual prodigy.'

Apostasy was foreseen and predicted. This produced the papacy, and a church with gorgeous ritual, elaborate buildings, all appealing to the sensual rather than the spiritual. In short it resulted in worship of the creature rather than the Creator. God's Word was kept from the people, infant baptism and membership, a separate class of clergy and priests with gorgeous robes ; and titles which belong to the Lord alone, and other unscriptural forms and ceremonies were introduced.

Many noble attempts to repair the breaches, of which we cannot now speak particularly, were made. Suffice it to say that many more breaches were made, and that instead of building up the Church according to the

New Testament pattern, a number of sects came into being, practising many things for which the only authority is found in Rome.

Our Pioneers Repaired the Breaches.

The pioneers of the Churches of Christ determined to restore the Church according to the New Testament pattern. They said: 'Where the Bible speaks, we speak: Where the Bible is silent, we are silent.'

'That we return to the same ground on which the Churches stood at the beginning.'

'Nothing to be received, as a matter of faith and duty, for which there is not produced a "Thus saith the Lord," either in express terms, or by approved Scripture precedent.'

'That it is not faith, but an act resulting from faith, which changes our state.'

'That the Word, or testimony of the Apostles is, of itself all-sufficient and alone sufficient for the union of all Christians.'

'If these principles are surrendered, our continuance in separation from surrounding denominations has no justification.'

So long as these principles were adhered to, solid and substantial progress was made. But history has proved that no religious movement retains its purity for more than one hundred years. That is also true of political and social movements. The pioneers are the most loyal and jealous; those who follow are not only less enthusiastic, but get far from the ground on which the pioneers stood, and often surrender the principles for which their fathers fought and suffered so much. It has ever been so. After the death of Moses and Joshua, 'there arose another generation which knew not the Lord, nor yet the works which he had done for Israel.' Churches of Christ are no exception to this rule. When God's ancient people forgot Him and His Word, He sent prophets, not to start new religions adapted to the moods and tastes of the people, but to call them back to the divinely ordained worship and service. Back to the old paths was ever their cry. Such are needed in the Churches of Christ to-day. Our pioneers successfully closed the breaches; but now they have been opened again.

Modern Breach Makers.

A reliable historian testified that 'the first theological seminary established at Alexandria in the second century, was the grave of primitive Christianity' (Mosheim). Theological colleges seem still to tend in that direction. The Principal of Overdale College, Birmingham, in *Christian Advocate* (March 5th, 1937, p.153) said: 'In our use of the Bible our position has never been that of Protestantism (*Sola Scriptura*). Our fathers claimed that no interpretation was authoritative unless supported by the considered judgment of the whole Church.'

The same writer, in 'Glasgow Evening Citizen,' July 31st, 1937, said: 'They (Churches of Christ) claim that no interpretation of the Scriptures is to be considered authoritative unless supported by the considered qualified judgment of the whole Church Catholic. The great doctors and teachers of the whole Church (now unhappily divided) must be appealed to.'

That certainly makes a breach wide enough to admit anything, even the whole papal system: In the same issue of *Christian Advocate* quoted above, the editor, Bro. Campbell McCartney, wrote: 'Accepting the Bible as the Word of God, and denying the right of any to add to or take from that revelation, our people have ever sought to apply to all human teaching the accepted standard of Holy Scripture.'

The Model Trust Deed, by which much of the property held by the Churches is secured, states: 'The Scriptures contain the sole and sufficient rule of faith for the Church of Christ.'

Bro. Lancelot Oliver, who spent his life in preaching, training and editorial work, in 'Faith and Practice of Churches of Christ,' said: 'We refuse to accept any interpretation of the Word of God, such as that of a pope, a council or conference, as binding.'

So someone has misrepresented the Churches. To accept the interpretation of the great doctors and teachers is the Roman Catholic position. They teach that we must accept their interpretation of the Scripture. It was the great doctors and teachers who rejected the teaching of the Lord Jesus; and He said: 'I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [learned], and hast revealed them unto babes' (Matt. 11:25). Unfortunately, too many are led astray by those who are learned in the wisdom of the world, which Paul says is foolishness with God.

Where have these modern breach makers landed the Churches of Christ? Instead of being a body with a distinctive message and mission, they are now a sect among sects, one of the 'constituent denominations of the Free Church Federal Council.' Their light is hid under a bushel. Now evangelists are 'ministers,' and must be ordained by the laying on of certain hands; some are known as 'Revs.' and 'D.D.'s' and even wear the Roman Collar. Pagan Festivals, as 'Easter,' 'Christmas,' etc., are observed; and many other things which our pioneers called 'rags of popery.'

We were told that if we had better-trained preachers, better meeting houses, instrumental music, and fraternised with the sects, the Churches would make more rapid progress. Well, since Overdale College was established, membership in Churches of Christ has dropped from some 16,500 to 8,950. If average attendance at the Lord's Table is considered, the live membership of the Churches in the Co-operation (Association) to-day is about 3,000.

No wonder the report in 1954 Year Book states: 'Once again we regret to say that the figures give much cause for concern . . . We are at present a declining community. Put bluntly, unless something happens soon, we shall be in a bad way' (p.62). Cannot leaders in Churches of Christ see that the more they become like the sects around them, the less likely they are to win and hold members, and the less reason there is for their separate existence? They have made the breach so wide that far more go out than come in.

Breach Repairers Needed.

This is a thankless task. When you attempt to repair the breaches you are blamed for making them; even though your critics admit that you have not departed from the ground occupied by the pioneers of the Restoration Movement. It requires men of faith and courage, for though you may not be stoned to death, you will be misrepresented and abused by those who preach unity, charity and tolerance. We all deplore the present tragic state of the Churches of Christ and pray for their unity and prosperity. But we are more convinced than ever that such a happy state can only come by a return to the Scriptural and impregnable ground on which our fathers in the faith stood. On that ground we are ready to join hands and hearts with any who will come to it.

EDITOR.

[We give considerable latitude to writers for the "S.S." For the benefit of some of our readers, it seems necessary to state that the Editor does not necessarily endorse all that appears in the magazine; nor are all the views expressed to be taken as generally held by Churches of Christ.—Editor.]

THE CO-OPERATION AND 'OLD PATHS' MOVEMENT

AT the Annual Conference of Association of Churches of Christ, held in Wigan in August last, the following resolution was passed :—

‘That on the matter of reconciliation with the Old Paths Movement raised by the Hindley Church, action be taken in accordance with the paragraph in the Central Council’s Report in the Year Book of this year : That approaches should be made locally and personally where the time is felt to be ripe : the Council is anxious to avoid widening the breach by merely taking up again old controversies.’—*Year Book*, 1954, Resolution 31, p.161.

WHAT ARE OUR PROSPECTS ?

THIS is an important question to ask ourselves at this time. It is a very regrettable fact that we have found it necessary to withdraw from the ‘Co-operation’ of Churches we have been associated with for seventy-four years, because of their departure from ‘the position and plea’ they once held ; the aim was ‘a complete return to Christianity as it was in the beginning.’ Accepting the whole Bible, as far as correctly translated and transmitted, as the Word of God, we were prepared to abide by its teaching alone, rejecting anything and everything of human authority, that is, unsupported by its teaching. We contended, and rightly so, this was the only possible basis for Christian unity. Now, the Churches have moved away from this original position and plea, and are prepared to compromise on the ‘Divine Revelation,’ to become more like the various communions around us. In fact, through association with them on their Church Councils, the digressive Churches have copied them in many unscriptural practices and ideas. It is in this way they are seeking Christian unity. The first departure was instrumental music in Church worship ; but we have not stopped at that, many other departures have followed. The latest of these, now being contemplated, which we believe some Churches even practise, is admitting unimmersed persons to the Lord’s Table. At the Annual Conference just held, this was actually the subject of the Conference Paper, under the title, ‘Intercommunion.’ The writer of the paper actually advocated the practice under certain circumstances (the thin end of the wedge). Moreover, he advocates the quiet leading of the Holy Spirit through prayer and humility to settle the matter. Now we have always contended as Churches that the Holy Spirit leads through the teaching of the Word. It is the Holy Spirit which has given us the Word of God. If any idea, therefore, is contrary or differs in any way from the written Word, it is not the leading of the Holy Spirit. This matter strikes straight at the root of the Christian faith as we have always held it. We mention it as the latest development leading far away therefrom. Should we not be profoundly thankful that we are no longer one of this association of Churches ?

But coming to our heading, now we have withdrawn, what are our prospects ? This, we say, depends much upon ourselves. God will certainly do His part when we faithfully try to do ours. In our study of the Acts of Apostles, we were impressed by the gigantic success of the early Church at Jerusalem under the guidance of the Apostles. We noted it was because they were faithful and true to the Apostles’ teaching and an earnest desire for the spread of the Gospel, that, with far greater opposition and difficulty than we have to face, they became so successful. Let us seek for

success in the same way and we shall not be disappointed. A well-informed membership, knowing well what we stand for as a Church, being able to defend the position, and making every sacrifice and effort necessary to give effect to it, is a first essential. Then there must be true Christian love, binding us solidly together in our lives, and in striving after these things. Anything causing disunity or factions in the Church is fatal to this unity, and should be removed in the New Testament way. Then, when we are truly 'one in Christ Jesus' as the early Church, knowing and striving together to do His will, may we expect by showers of blessing from on High, abundant success in our life and witness for Him. Let us maintain this same love and unity of faith with all the faithful in Christ near and far, remembering the Church embraces them all. Under these conditions, brethren, we could not have brighter prospects for the Lord and His Church.

Brother and Sister, This Concerns You !

We trust *every* member will take this matter as an individual concern. Surely your membership with the Church means much more than meeting to worship, even though you come every Lord's day! (There are few who do!) Take an all-round interest in the affairs of the Church. Know what we are doing or trying to do. See to it that you undertake some definite service in the Church, helping forward the work of the Lord. Attend the meetings both Lord's Day and mid-week regularly. Let us have a warm, united fellowship and regular communion with our Lord. Let no one feel lonely. Your regular presence and fellowship will help more than you know.

[The above was sent by Bro. Samuel Jepson. It is so good and timely that it deserves the widest possible circulation. We hope that it will be carefully read and considered. It is applicable to all Churches and members. —Editor.]

MAN AS HE WAS, AS HE IS, AND AS HE MAY BECOME

THE Hereford Church of Christ offers for the consideration of brethren and sisters the following brief outline of what the majority of our members believe to be the teaching of Scripture on this important subject.

Man As He Was.

God created man in his own image and likeness (Gen. 1:26 and following). How was this done? Ch.2:7 supplies the answer as to the male: 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' Note: the man was that which was formed of dust. Into his nostrils the breath of life was breathed, and he became a living soul. It is not suggested that God formed a body, and gave it a soul, and that body and soul became man, or that God formed a body into which He put the man.

The man thus formed God placed in a garden, with freedom to eat of every tree but one. Of that tree, God said, 'In the day that thou eatest thereof, thou shalt surely die.' How God made for Adam a help—his like—does not concern us here, except to remark that she was bone of his bone, flesh of his flesh, in all respects, sex apart, his like.

Beguiled by the serpent, Eve partook of the forbidden fruit, and gave also to her husband, and he, though not deceived, did eat. The eating produced an immediate physical result; also a mental one. They attempted vainly to deal with the matter by a fig leaf covering. Their effort to hide

themselves from God proved a failure ; they were brought into His presence, guilt established and sentence passed. The words addressed to Adam (verse 19) are sufficient for our immediate purpose : 'In the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return.' The pronoun, it will be seen, is applied to the body, not to something within the body.

We find then man formed of dust, animated with the breath of life, thereby constituted a living soul, placed under conditions favourable to obedience, given a command with death threatened as the penalty for disobedience ; that death sentence now pronounced; the disobedience having occurred. Thus we are brought to—

Man As He Is

Throughout the Scriptures that which we have learned from these references to the book of Genesis is taken for granted and affirmed. Man is a sinner, under sentence of death ; in other words he is born under the law of sin and death. Nowhere in the Scriptures is it suggested that man, or any part of man, possesses immortality. Man is mortal, a creature of dust, with no power to deliver himself from that condition. When death is recorded, it is stated briefly : 'He died.' 'He was gathered to his people,' etc. Psalm 146 : 3 summarises the matter thus : 'His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.'

There is an interesting exception to this rule. Of one man it is recorded, 'He was not, for God took him,' but that man was Enoch who was 'translated, that he should not see death.' Not Abraham, Moses, David or any other of the faithful men of old—who 'died.'

Under the law of Moses contact with death was defiling, it was unclean. Death is not a beautiful angel, but the last enemy. The same truth is before us in the sacrificial system. Why the shedding of blood ? (Lev. 17 : 11) 'For the life of the flesh is in the blood ; and I have given it to you upon the altar to make atonement for your souls ; for it is the blood that maketh atonement by reason of the life.'

Christ poured out His soul unto death—that is—He shed His blood, He gave His life a ransom for many. In Psalm 49 : 7 'None of them can by any means redeem his brother, nor given to God a ransom for him . . . that he should live always' (the parenthesis is omitted for the sake of the connection). Christ could and did effect redemption. This was possible because of what He was in His manhood—divinely begotten and without sin.

The view of man as he is presented in the Old Testament is taken for granted in the New. Christ came to deal with the situation created by Adam. In Adam all die—in Christ shall all be made alive. Compare Romans 5 : 12 following. John 3 : 16 states the truth : 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.' For 'the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.' (Compare 2 Tim. 1, 9 and 10 and many other New Testament passages which will occur to the thoughtful reader.)

Man As He May Become.

We speak in this section with particular reference to the saints of the gospel age. In Adam all die, in Christ shall all be made alive. How ? By resurrection in the case of those living at the time of the Lord's return. 1 Thes. 4 : 13-17 sets forth the matter and should be carefully studied in conjunction with 1 Cor. 15 : 20-23 and verses 35 to end.

The believer puts on Christ in baptism, is united with Him in His death and resurrection. This is the beginning and must be followed by transformation, renewing of the mind, the development of the mind of the spirit.

Those who have thus qualified will be clothed upon at the Lord's coming with spiritual bodies, not—be it noted—'spirit' bodies. Man became a living soul. The glorified saints, like their Lord, will have—not bodies of soul as Rotherham has it in his translation, but bodies of spirit—that is, not bodies animated by blood, but bodies animated by spirit, glorified incorruptible human bodies, as the risen and glorified body of their Lord. We shall be like Him for we shall see Him as He is. This is the future aspect of a great salvation—the redemption of our bodies, Romans 8 : 23.

If readers are interested, and the Editor will allow space, we will gladly answer questions and it may be dealt with aspects of the subject not here treated of. The sum of the matter is—man is a creature of dust, under sentence of death because of sin. Eternal life, immortality, life manifested through an incorruptible body, is offered to him in Christ. Of those who will not receive salvation the end is death, destruction of body and soul in hell. Not endless life in suffering, of which the Scriptures know nothing. 'Thou shalt not surely die' is the lie which deceived Eve, and deceives millions of the children of men to this day. The truth is in the written word.

W. C. GROOM.

FAMILY CIRCLE

conducted by Harold Baines

THE ALPHABET OF SUCCESS.

LETTERS J, K, L :

- Join hands only with the virtuous ;
- Keep your mind free from evil thoughts ;
- Love your enemies.

Our mottoes this time present a tall order to us, don't they ? Join, Keep and Love. I suppose that many of my young readers, by reason of their occupation, will have to mix with all manner of people, not many of whom can be classed as virtuous, *i.e.*, possessing good morals, codes of conduct, that contribute to good behaviour and clean living.

One finds virtue and honesty, clean living and uprightness at a discount these days. Many people, by reason of the false values they have on life, regard these virtues as weak, namby-pamby things, all right for old people and young children, but not for the "bright young moderns" of to-day. But are they right in their outlook ? All life points to them being far from right. Life has a habit of bringing two things to the top, one is merit ; the other is scum—you know, that useless residue you scoop off boiling liquids and throw away.

In the battle of life, sharp practice may get you out of a tight corner once, but continued sharp practice soon reveals itself, and the man of honour stands out clearly every time.

So, my young brothers and sisters, join hands—that is, have companionship—only with those of like mind. "Abhor that which is evil, cleave to that which is good."

Our next motto suggests a clean mind, and if we are to learn to "love our enemies," cleanliness of mind is one of life's essentials. I need hardly emphasise that our actions are governed by our thoughts, and to think cleanly is to act cleanly, the surest way out of trouble.

I wonder how many of my young readers are not often troubled and embarrassed by the obscene conversation of their elders, men and women

who ought to know better, holding up to vulgar ridicule that which ought to be sacred and dear, revered and respected.

How important it is then to keep our own minds clean. We can help tremendously by reading clean literature, turning a deaf ear to lewd conversation and rude jokes, and "letting our conversation and manner of life be such as becometh the Gospel of Christ" (see Phil. 1 : 27).

Loving our enemies is the hardest task of all. Our Lord Himself laid the task on us in the Sermon on the Mount (Matt. 5 : 11 and 43-44), and hard though it may seem, it works ; not always the way we think, but it does ; and if you find you cannot at first really love them, don't hate them. Nothing worthwhile is ever achieved by hate, and if they don't return your love or spurn it, try not to mind. You have tried and God will know and somehow you will feel better for it.

Next time, we hope to take the letters M, N and O.

STORY OF A SUNBEAM (Part 3)

AFTER leaving the house of the little girl, Master Sunbeam began to look around for more adventures. It was getting towards midday and he was thoroughly enjoying his first trip to the earth, and, after all, why shouldn't he ? He had already done two good deeds and if anything will make you happy it is doing good deeds to make others happy.

Now it so happened that in the next street lived a dear old lady all by herself and this day she was in deep distress, for she had lost a shilling. Now that may not seem much, but it was to her, for she was very poor and it was all she had. The poor old lady had sought till she was tired and still couldn't find it, and she was sitting by the fire looking rather sad when Master Sunbeam peeped in at the door.

Although it had been a cold winter's day, with snow on the ground, the sun had come out and everything was white and shiny, but the poor old lady was so sad. Master Sunbeam saw the sad look on her face and ventured inside the house. 'Hello !' he said, 'you do look sad. Have you lost something ?' The old lady looked startled for a moment at hearing a strange voice, but her face lit up when she saw Master Sunbeam. 'Oh, I am so glad to see you,' she said. 'Yes, I have lost something. I've lost a shilling. A bright new one, and it's all I have in the world.'

'Don't worry,' said Master Sunbeam, 'I'll help you to find it. Get your broom and sweep the house.' The old lady did ; quite diligently she set about with renewed vigour, and Master Sunbeam, with his bright cheery face, went into all the dark corners of the little house and suddenly he gave a shout. 'I see it,' he cried, 'right there under the sofa.'

And sure enough there was her bright new shilling, right where Master Sunbeam, with his bright, cheery face, had found it. She then went and called all her neighbours and friends together, and said, 'Come and rejoice with me for I have found my shilling which I had lost.'

And once again Master Sunbeam went on his way conscious that he had made somebody happy.

GRASP THAT PEN !

Sam Pepys, he wrote a diary,
And Johnson wrote a tome,
While Wordsworth penned his poems
In quietude, round his home.
John Wesley's hymns were written
Astride a faithful steed ;
But Morse wrote dots and dashes
Because the world likes speed.

Charles Dickens based his stories
On life in slum and town ;
But Boreham penned his essays
Men's thoughts with joy to crown.
Now, Christians, we've the message
Of God's redemptive plan ;
Your voice may reach a number ;
Your pen the world can span.
—(The School of Religious Journalism)

FROM THE TREASURER

TO ALL AGENTS AND
INDIVIDUAL SUBSCRIBERS.

Copies of the 'Scripture Standard' for 1955 (D.V.) will be sent to all as at present, unless notice is received to the contrary.

If you want the same number of copies as you are now receiving, you need not advise.

If you want more or less copies, please notify the Treasurer.

Any new orders to the Treasurer.

My thanks and appreciation to all concerned.

PHILIP PARTINGTON, 78 Chapel Green Road, Hindley, Wigan, Lancashire.

PEOPLE WILL TALK.

'You may get through the world, but 'twill be very slow,

If you listen to all that is said as you go;
You will be worried and fretted and kept in a stew,

For meddlesome tongues will have something to do,

For people will talk.

'If quiet and modest, you will have it presumed

That your humble position is only assumed;

You're a wolf in sheep's clothing or else you're a fool,

But don't get excited, keep perfectly cool—
For people will talk.

'You'll hear some loud hints that you're selfish and mean;

If generous and noble, they'll vent out their spleen,

If upright and honest and fair as the day
They'll call you a rogue in a sly, sneaking way—

For people will talk.

'And then, if you show any boldness of heart,

Or a slight inclination to take your own part,

They will call you an upstart, conceited and vain,

But keep right ahead, don't stop to explain—

For people will talk.'

—From *Gospel Herald*.

HOME

'Tis not 'mid scenes of noisy mirth;
Where is the happiest home on earth?
But where God's favour sought aright,
Fills every breast with joy and light.

The richest home? It is not found
Where wealth and splendour most
abound;

But wheresoe'er in hall or cot
Men live contented with their lot.

The fairest home? It is not placed
In scenes with outward beauty graced;
But where kind words and smiles impart
A constant sunshine to the heart.

On such a home of peace and love
God showers His blessings from above;
And Angels, watching o'er it, cry
'Lo! this is like our Home on high!'

—(Sunday at Home)

'A LETTER FROM LAVINIA'

In the monthly magazine of a local Church of England is inserted a supplement called *The Sign*. In the issue for September 'A Letter from Lavinia' appears. It is an imaginary letter from Christian lady in some Greek city written in New Testament times to a relative in Rome. The following extracts from the letter are given without comment, except to say that the writer is to be admired for so honestly and clearly stating truths which are a refutation of Church of England doctrine on infant sprinkling, and on what it means to be a child of God and a member of the Body of Christ.

C. MELLING.

My dear Portia,—You will never be able to guess how much pleasure your letter has given me; I read and re-read it.

One of your sentences made me laugh, for it reminded me so much of myself; especially of myself about eight years ago after I had just been baptised. You say, 'It was a surprise to me to discover that there were Christians of good family, really quite, presentable people.' I used to feel just like that. I remember the first time I went to the villa of a lady here—for the breaking of bread with the brethren. I felt quite flabbergasted with the company. It was so mixed! I had never before in my life been in a company which included slaves and senators, aristocrats and stevedors, peasants and patricians.

You see, my dear! I've told you at last and without thinking. The terrible secret is out. Yes, I am a Christian! I was baptised by Paul while he was here eight years ago, and since then I've been trying to lead a Christian life. It is a very difficult thing to do, but I now find it

'Errors like straws upon the surface
flow;

He who would search for pearls must
dive below.'—Dryden.

it the only thing in the world worth doing. All my life I've been tied up in the knot of my own little personality; a negligible and rather painful little knotted bundle of pride and desire and disreputable oddments. I have been 'the Emperor's relative,' 'the Prator's wife,' 'the Lady,' to whom others have deferred, the outspoken, slightly rebellious intellectual, and a dozen and one other things. Now I am the child of God and a member of the Body of Christ, albeit a sinful and infinitely unimportant one. The slaves and the stevedores and the senators and the old carpenter are my brothers and sisters in Christ Jesus and I love them, Portia; I love them all dearly. Of course, we have quarrels and disagreements; we are none of us perfect, but I needn't pretend any more; I needn't even be myself, for what is this 'self,' which we coddle with such care?

But I am writing with no method. I must start at the beginning. When someone, hearing the preaching of the Christians, wants to become one, he confesses and repents his sins and is baptised. In this way, he becomes the son of God and, as we are all the children of God, so we are all brothers and sisters in Christ, and we try to behave like brothers and sisters. We try to help one another and the rich share with those poorer, the healthy help the sick, the happy comfort the unhappy. It's not so barbarous and fanatical a programme really! Of course we meet frequently to pray, to confess our sins, and ask for forgiveness of God, to listen to the teaching of the Lord Jesus, and to join in the breaking of bread and the drinking of wine. This last is not something I can explain, Portia; not because it is a secret—it is not; but because you would not understand me, if I tried.

As for conduct, the practical effect of Christian morality is that, if one's appetites and desires are kept in their proper place, one has the time and the chance to love God and to love and help other people—His children . . .

Your very devoted cousin,
LAVINIA.

EVANGELIST'S REPORT.

During the months from January to October of this year my efforts have been expended mainly in the Leven area. The Church here, though small, was able to work up a good programme in our efforts to preach the Gospel.

Gospel meetings have been held every Lord's Day, and we are pleased to report the attendance of one or two friends at most of these meetings. On Tuesday evenings, a Sunshine Corner for children and a Bible Class were held. These have been supported well, and we pray that the seed sown will yet bear much fruit.

During the month of August, some effort was made in the open air and

many people listened from the shelter of their homes to the preaching of the Gospel. Many thousands of tracts have been distributed, and much visitation carried out in co-operation with the local brethren who have been willing to spend their time and money in travelling to work with us in these ventures of service for Christ. During this time one young person has obeyed the Gospel.

Visits have also been made during this period to Glasgow, Rose Street, Kirkcaldy, Rosyth and Peterhead.

We pray that God will abundantly bless the seed sown.

ANDREW GARDINER.

FORMER INFIDEL, WIFE, BAPTIZED

Houston, Tex. — At a recent service at the Heights congregation here, Mr. and Mrs. Ernest Ellis were baptized. Ellis, approaching eighty years of age and Mrs. Ellis, seventy.

She had joined the Baptist church some twenty years ago, but he had until recent years, been an avowed infidel.

Ellis served several years as Editor of 'The Fiery Dart,' an infidel paper formerly published in Oklahoma City. He has written fifteen different books in his lifetime, all with the intent of proving the Bible untrue.

He made three different trips to the Holy Land seeking records that would show the Bible to be false. In his effort to find errors and fallacies in God's Word, he read himself into the truth.

A. Chester Grimes preached to him the first gospel sermon he ever heard some seven years ago in the West Side Church in Muskogee, Okla. He had been invited there by a member of that congregation—and he attended three times.

Since coming to Houston, they chanced to meet again, and have had many lengthy discussions about the Bible. Some two or three months ago, Ellis told Grimes that he was ready to obey the gospel, but several things came along to hinder his being baptized until recently. Both were very happy upon completion of the steps taken.

Now Ellis expresses the fervent desire that he may be allowed to live long enough to 'redeem' part of the time lost, and to write one more book to refute all those which he has written, and to use some of the wealth which he has accumulated, to the glory of God, and the spreading of the Gospel of Christ.

—*Christian Chronicle* (U.S.A.)

MY MOTHER'S BIBLE.

One of the most precious, and most valued volumes in my modest library is my mother's Bible. Precious, because it was my mother's; valued, because it passed through the fire and was not consumed.

My mother was the oldest member of the Church of Christ in our home town. When you entered her small cottage, you would see on her table an open Bible and hymn book. For some years she lived alone, her family being scattered, and yet not alone, for she always rejoiced in the presence of the One who said to His first disciples: 'Lo, I am with you always even to the end of the age.'

To her, that was a fact rather than a promise.

Living to the great age of eighty-eight years, she was 'a living epistle known and read of many.' A loyal adherent and supporter of 'the ancient faith,' many were led to call her 'blessed'; and a few were brought to the Saviour by her private teaching and pleading.

It happened on the night of the mid-week meeting, which on this occasion was a special gathering, that her cottage caught fire, in her absence, and was much damaged. Her beloved Bible was open on the table as she had left it. Scarred and partly burned, but wonderfully preserved and readable. It remained in that state, as her greatest treasure until the day of her passing. With her family gathered round her, just before she died, she repeated the 23rd Psalm, in a strong and yet tender voice.

If you had known my mother, and especially if you had been acquainted with her struggles, and sorrows through her long life, you would have learned that the secret of her triumph was her complete trust in Her Lord. Like one of old she 'endured as seeing Him who is invisible.' Her Bible to her was indeed the Word of the ever-living God; and the basis of her fine faith. She never doubted for a moment that it was the inspired revelation of the Creator and Sustainer of the universe, and the loving Father of all those who fear Him, and seek to do His will. She herself could indeed say, 'Thy word, O Lord, have I hid in my heart,' and that word was her daily guide.

If you consider this little story of mine too personal, or too sentimental, I must plead, with the settler in Will Carlton's fine poem, 'The First Settler's Story': 'Forgive an old man with his years' (I am in my seventy-fifth), for as I think of her to-day, and the fragrance of her memory, I feel but a boy again sat at her feet, as I was wont to do long ago.

Mothers, may you be able to say as she could so truly say:

Holy Bible, Book Divine,
Precious treasure, Thou art mine.'

J. HOLMES.

[During the years we spent in Yorkshire we had much fellowship with the mother of Bro. James Holmes, and can fully endorse, as all who knew her could, all that is said of her in the article above. She was a sincere Christian who did what she could for Him she loved so well.—EDITOR.]

SCRIPTURE READINGS

7—Isa.	42:1-16.	Luke	2:21-38.
14—	" 11:1-9.	"	2:39-52.
21—	" 40:1-17	"	3: 1-20.
28—Deut.	6:1-15.	"	3:21-22; 4:1-15.

The Circumcision of Jesus (2:21).—It was necessary that the parents of Jesus should fulfil their obligations under the Law of Moses, which continued the provision for this "mark in the flesh" made by God to Abraham. His name was given at this same time. The account of John's circumcision (1:59-64) gives us a picture of the normal observance and the social side of it. The revelation of the name—meaning, of course, 'Saviour' and practically synonymous with Joshua—was made to both father and mother (Matt. 1:21). The partial similarity of this initial rite to baptism is clear, but of course does not justify baptism of the unconscious infants. Circumcision signified much to the Jew but he could so often be 'uncircumcised in heart and ears.'

The Presentation in the Temple (2:22-24).—Leviticus 12:2-4 is here fulfilled, and the low estate of God's handmaiden is indicated by the offering made (Lev. 12:6-8). Truly every child regardless of sex or nation belongs to God—the Jewish child is at least nominally separated to the Lord. Every Christian—oh, that we could more fully recognise it—is indeed set apart for God's possession and service. The levity and indifference of so many to this fact leads the world astray, and proves the unworthiness of God's people. We observe and emphasise that the institutions of the Law were made to bring home to those who observed them the seriousness of their attitude to God. Those who belittle Moses and his writings are guilty of grave presumption.

The Revelation of Simeon (2:25-35).—God had His 'seven thousand' in Israel though only 120 were in that upper room at Pentecost. In Simeon we have one of them awaiting fulfilment of the promises, and sure this would come. God surely answered his prayer and miraculously revealed that he would be satisfied by actually seeing the Messiah before he passed away. We wonder whether he now joined those who enquired diligently (1 Pet. 1:10) how this salvation should come, while he took the babe in his arms. He believed God, and without knowing the how, knew that he held the Saviour. His ready satisfaction indicates expectation of soon leaving earth, and how wide is his expectation of God's salvation—to lighten the Gentiles.' He shows an understanding almost superhuman in speaking

to Mary of the future. The account of this surely came from her, and as the Life developed, Simeon's words must have come to mind.

The Revelation of Anna (2:36-38).—Another of the 'seven thousand' was Anna. Many would have thought her to be wasting her time in her fastings and prayer, but God satisfied her also, and gave her that which she needed to complete her life of self-abnegation. She published the tidings to many who shared that faith in God and assurance of His help, and doubtless her words affected many a life. Again we mention that at Cæsarea many year after Peter was able to say 'that word ye know' (Acts 10:37). So many witnessed the events and heard of the facts of Christ's coming, life and death—and finally resurrection.

Jesus at home and at the Temple (2:39-42).—We can see that the events recorded by Matthew—the visit of the Magi, the flight into Egypt—must come between verses 38 and 39. Joseph and Mary fulfilled their obligations and then settled down to home life. Verse 40 is characteristic of the gospel narratives—plain truth, no frills to feed the imagination—but how this picture stimulates thought. Growth, strength of heart, true wisdom, and God's grace—how wonderful a picture it is. 'Truly happy is the home where there's love to God'—and that was what abounded at Nazareth. No fuss, no show, no worldly pretensions but real and abiding goodness was there. How often Christian homes are soiled with bad temper, vanity, and the desire to be well thought of. At twelve the Jewish boy became 'grown up,' a 'son of the Law.' He was then brought up to Jerusalem to be presented, and allowed, so to speak, to investigate his heritage in the Law. Farrar makes these points much in place: (1) Jesus never attended the schools of the Rabbis; (2) He had learnt to write (John 8:6); (3) He was acquainted with Aramaic, Hebrew, Greek and perhaps Latin; (4) He was deeply impressed by lessons of nature. There is an indication of the trust reposed in Jesus by His parents in the fact that they went back with their party from the feast of the Passover (Ex. 23:15-17; Deut. 16:1-16). They never thought to worry about His loyalty and obedience to them, nor His loving attachment which made them feel quite secure. Here is their first lesson on the question of His life's work, for which they were lovingly preparing Him without realising what it would mean. We can hardly realise the agony of mind in which His father and mother returned to Jerusalem along roads infested with robbers, and wondering if such, or wild beasts had waylaid their son, and then, three days of search in a big city! We can understand His mother's quite gentle rebuke. His reply

is full of significance. Whether it is best rendered 'My Father's business' or 'My Father's house' is of little moment, but it was a reminder of what had been in some measure forgotten—His Divine origin, and work. They had undoubtedly taken Him into the Temple without recognising that this centre of worship was His true sphere. We do not assume any impudence in His behaviour—the greatest and best teachers of the nation were there—not by any means all wrapped up in their traditions, but careful students of God's word. His parents failed to understand, but He went with them and was subject to them, and His development continued in such a way that He had the respect of His fellows and the grace of God.

John Baptist's preaching (3:1-9).—With exact historical details we are introduced to the work of this greatest of the prophets—more than a prophet, a fore-runner, a herald. To get the fuller picture we should read the other gospels also—Matthew 3:1-17; Mark 1:1-11; John 1:19-42). John Baptist dwelt in the deserted places and was fed and clothed with uttermost simplicity. His work called for a sublime trust in God and, inspired by Him, John warned with solemn and terrible threats as he made promises of the Lord's coming. The figurative language of verses 4 to 6 indicate the progress of the gospel in overcoming the distinctions of society, and the oppositions of powers. It appears from Matthew's account that the severe warnings were intended primarily for the religious leaders, but all the Jews were 'tared with the same brush' of national pride, and needed to understand that here was their last chance.

John Baptist's teaching (3:10-14).—Some were moved—multitudes in fact—to seek God's forgiveness and to those John answered very explicitly. The repentance they needed involved the radical changes here taught—those that have plenty to give much away, those entrusted with tax-collecting not to abuse their trust, the soldiers to refrain from all oppression to which their station tempted them.

John's testimony to Christ (3:15-22).—John fearlessly taught Herod his sin, but his main work was to point to the Saviour. He was to decrease, the Saviour to increase, but his joy was to hear the bridegroom's voice. He fulfilled God's purpose and then suffered prison and death. The reward will outweigh immeasurably the afflictions he bore. We get a glimpse of an even greater affliction when he sent from prison to be assured that his mission was not in vain—but that Jesus was indeed the Christ. We note in these verses the baptism of the Spirit, and of fire, the former indicated by the cleansing of the heart and the

gathering of the precious fruit, and the latter the dreadful fate of the wicked. It was the Divine voice which assured John, but it seems likely that John did know Jesus before that—and how clearly he indicated His work when he said: 'Behold the Lamb of God, that taketh away the sin of the world.'

The Genealogy of Christ (3:23-38).—Seeing that Matthew was a Jew and Luke a Gentile it seems reasonable that the former should trace the line through the kingly line back to Abraham, but Luke back to Adam, showing Him to be Son of God and Son of Man, reminding us He is flesh of our flesh as well as of Israel. The Jewish method of tracing descent does not necessarily involve actual physical descent in every case. Provisions for carrying on the inheritance are in the Law. It seems possible that the one genealogy is of Mary, it being attributed to her husband, and the other of Joseph, their right of inheritance being identical through their betrothal. To discuss this at any length would not be possible in these notes.

The temptations (4:1-15).—The parallel passages are Matthew 4:1-11; Mark 1:12-13. At His baptism the Holy Spirit came upon the Saviour in full measure. This was necessary for us that we might lay hold upon the truth with full confidence. Now the great work of redemption has begun in the fullest sense. From now on, as it were, there is no rest from the battle, and so it was the Spirit's will that Jesus should go into the wilderness away from all haunts of men to face His enemy. We note that after the forty days were ended He hungered—what a hunger that must have been. It was the Devil's opportunity—he comes to us similarly—at our weakest moment. But the sinless One has the answer from His Father's sacred Word. The satisfaction of our earthly appetite is not the Christian's desire. The vision of winning the world at Satan's price is offered, and that likewise is answered from the same Word. To win the support or allegiance of men by wrong methods cannot be right.

Lastly, miraculous power could be exercised without its accompanying need, the submission of the heart to the Divine will. Those who were fed by the Sea of Galilee sought to make Him king for this purpose—to satisfy ambition. Jesus refused to give signs to satisfy curiosity, His miracles satisfied actual need. We may not comprehend all that is involved in these temptations, but is it not likely that before any of us set our hands to the plough, we are tempted heavily, facing the issue? One has written '... still more frequently in after life was He called to endure temptation of the other

kind—the temptation of suffering, culminating in Gethsemane, and upon the Cross, when He cried, "My God, My God, why has Thou forsaken me?" ...'

R. B. SCOTT.

NEWS FROM THE CHURCHES

Capetown, Woodstock.—We were again privileged to witness, on 29th August, 1954, five elderly women and three men confess the Lord Jesus and unite with Him in baptism. As a matter of interest, four of the women baptised were aged respectively, seventy - seven, eighty, eighty-one and eighty-seven years. We praised the Lord for His long-suffering mercy in having spared them to that age. These candidates are due to the efforts of the Church of Christ, 'Cook's Farm,' Klip Road, Grassy Park, mentioned in our last report.

The same afternoon the writer's youngest daughter and another young girl were baptised. The service was very well attended and included brethren of various assemblies here, visitors, and children. Inspiring and encouraging messages were given by Bro. Cook, of the assembly of Athlone, who spoke in Afrikaans, and Bro. Smit of Klip Road, who spoke in English. The bright singing, messages delivered and the atmosphere of the meeting made an outstanding 'memory milestone' not soon to be forgotten. To God be all the praise, honour and the glory.

To express the real 'showers of blessings' we are enjoying, we were again privileged to witness, on 5th September, two women confess the Lord Jesus and unite with Him in baptism, one being due to the efforts of the assembly at Athlone, the other one (together with the writer's daughter and the other girl) due to the efforts of the assembly at Woodstock. The meeting was not so well represented as the previous meeting, but we could say, 'it was good for us to have been there.'

There are still quite a few candidates ready for baptism, so pray for us as we pray for you, that the rest of this year, God willing, might manifest the ingathering of a 'rich harvest' in lands both near and far to the glory of God.

T. HARTLE.

Hindley.—The Church meeting in Argyle Street, Hindley, held a Mission, from Saturday, September 11th, to Lord's Day, September 19th, meetings every night except Friday. We announced the Mission through *Truth in Love*, window bills, invitation cards, and in one of the local

papers. Invitations were broadcast through the loudspeaker, and personal work also helped to swell the meetings.

Donald Daugherty, an American working in France, was our preacher. The subjects he dealt with were 'Will the Bible Save?' 'Sin, its Cause, its Cure,' 'What is Wrong with Denominationalism?' 'The Perfect Church,' 'The Conversion of Simon the Sorcerer,' 'A Sermon in a Chariot,' 'The Way of Kings,' and 'What must I do to be saved?'

We had very good meetings, many friends came to listen to the Gospel, and whilst we cannot report any additions we know that the seed has been faithfully sown. May God grant we may reap the harvest.

We thank our brother for the work he did for the cause here, and hope the Gospel of our Lord Jesus will progress in all lands.

L. MORGAN.

Kentish Town.—Anniversary Rally, Saturday, October 9th. We very gratefully record a happy and profitable meeting, made so by a large attendance of brethren and sisters from many parts. It was a joy to make and renew fellowship with so many. Bro. R. A. Hill, well known to us for his past fellowship and work with us, presided over the meetings. Bro. A. E. Winstanley acted as questionmaster. The afternoon session was opened with hymns and prayer, and the secretary gave a brief report of the Church's work. A forum consisting of Brethren J. Black, W. Cole, R. A. Hill, E. McDonald and R. B. Scott did its best to answer questions on a wide variety of subjects. In the afternoon, they related to matters of special interest to Church members, and in the evening to Gospel questions. Between the sessions, tea was provided by the sisters in a nearby hall, to which about eighty sat down. The evening meeting numbered over a hundred.

R. B. SCOTT.

Morley.—The Morley Church, after a very enthusiastic and purposeful effort during September, is pleased to report the addition of four to the Church, two by immersion and two restored. Bro. David Dougall has laboured confidently and efficiently. He has secured the individual attention of every member. He has made and interested friends outside the customary scope of the brethren. We are very appreciative of all he has done. The customary Autumn Rally held on September 25th and presided over by Bro. Robert MacDonald, was numerically the best attended this past twenty years. Brethren from East Kirkby, Ilkeston, Eastwood, Doncaster, Hindley and Yorkshire Churches combined to give the speakers, Brethren David Dougall and Carlton Melling, an appreciative hearing.

Bro. Dougall concluded his period of

service the following Wednesday. We are indeed very grateful to all the brethren, and for the privileges and blessings afforded in the ever-precious name of Jesus.

FRED SUGDEN.

Peterhead.—During the months of October and November, many of the brethren from the Church here will be in Great Yarmouth with the fishing fleet. Because of the sustained interest in the Gospel on the part of many in Peterhead, it was felt that every effort should be made to 'sound out the Word' at this time, so that this great interest might be maintained. We are therefore pleased to report that the Leven brethren have consented for Bro. Gardiner to serve the Church here at the week-ends during these months, while continuing to assist Churches in Fife with week-night meetings. We ask your prayers that the Word of God may be blessed, and many souls won for Christ during this season, both in Yarmouth and here in Peterhead.

ALEX STRACHAN.

Slamannan District.—The half-yearly conference of Sunday school teachers was held in the meeting place, Newton Grange, on Saturday, 2nd October. The chairman, Bro. Jim Wardrop (Motherwell) in his opening remarks, urged all present not to be blown about by every wind of doctrine, but to work that the cause of Christ might prosper. After the chairman had read Matthew 7:15-29, Bro. William Steele, Tranent, spoke on 'Jesus, the Ideal Teacher.' He pointed out that a good teacher should be (1) One who rises above nationality; (2) One who knows the needs of his students; (3) Master of his subject; (4) One who lives in harmony with his teaching; (5) Of good physique; (6) Of a high quality of intellect; (7) One who can arouse emotions; (8) One who has personality. Jesus, the ideal teacher, has all these qualifications.

Bro. Steele also pointed out that every teacher must have an aim in life. Our aim, as Christians, should be to get men, women, boys and girls, to believe that Jesus is the Christ, the Son of the Living God.

Bro. Steele was heartily thanked, and after a time of questions and discussion, it was agreed that a very profitable time had been spent by all.

JANETTE PLAIN.

Tunbridge Wells, Silverdale Hall.—Again we have cause to rejoice and thank our heavenly Father for yet another soul added to our numbers in the person of Sister Jean Blinkhorne. She is one of the immersed believers who have joined us around the Lord's table for some time. And we now pray that while she is attending to the sick in hospital (which she has made her daily occupation) and

ministering to their needs, she may be able to draw them to the great Physician whom she is striving cheerfully to follow and that the Lord will use her mightily in His Church.

EDNA GILLET.

Tunbridge Wells, 5 Mount Ephraim Road.

—On Saturday, 25th September, we welcomed Bro. R. H. Brumback (Kansas City, Missouri, U.S.A.) for a four-day visit. Much personal work had been done prior to our brother's coming, and this proved its value—a large number of non-members coming in to hear the gospel. Many of these friends had never visited our services before. They heard New Testament truth simply but forcefully stated. We were much encouraged by Bro. Brumback's presence and ministry, and pray that the seed sown may bear fruit to the glory of God.

We rejoice in the addition of one more to our number. On Lord's Day, October 3rd, we welcomed into fellowship Sister Green, previously baptised. Our sister was already well known to us, and we believe that her coming will be blessed by God to His glory. We render Him thanks.

A. E. WINSTANLEY.

Wigan, Albert Street, Newtown.—We are just in the midst of another two weeks' mission with Bro. Leonard Channing, which began on Saturday, October 2nd, Gospel Meetings being held on Saturdays, Sundays, Mondays and Wednesdays, with a 'Questions Answered' night on Tuesdays and a Bible study class at Ince on Thursdays. We are having good meetings, a number of non-members being present. All have heard the Word put forth with power and conviction and this, followed by personal contacts, is bringing forth fruit.

So far, we have Nora Silcock, a day-school teacher; Florence Warburton, a daughter of Sister Warburton, and Robert Naylor, from the Bible School, son of Brother Robert Naylor, all deciding to follow Jesus in the way He has appointed. We know there are others near to the Kingdom and pray that they may soon be brought to take the same step.

We again thank all members of district Churches who have supported us, and we thank God for the power of the Gospel. Brethren, pray for us, and these, that they may be kept faithful. W. SMITH.

Leyton. She had seven children, all living, of whom all except one have taken their stand for Christ. Our Bro. Cole, Senior, her loving and faithful partner, is most keenly feeling this great loss, but in it he is sustained by the same faith in which she lived and died. The church, and faithfulness to the Lord, were the main concern of her life. Her home was always open for doing good to others and forwarding the work of the church. The young church at Aylesbury owes no little part of its progress to the influence which, by the grace of God, she wielded. 'Blessed are the dead which die in the Lord.'

Fauldhouse.—Mrs. Adam Bruce died on September 13th, aged seventy-three. She had been infirm and unable to attend Church (except for a few occasions) for a good number of years, but when physically fit she was unflinching in her attendance. In the days of her Slamannan Church life, she was always ready to help in all the activities of Church work, in open air and Gospel work she gave her witness by her presence and singing. She often gave hospitality to visiting brethren and evangelists. The eventide of her days were spent in hospital. To her sons at home and in Canada we give our deep sympathy and commend them to the Father of all mercies and consolation. Till we meet again.

D. M. STEWART.

Sister Mrs. Whyte, of Fauldhouse, daughter of late Bro. James Anderson, evangelist, fell asleep in Jesus on October 11th. Fuller notice later.

Peterhead.—Early in the morning of Saturday, September 11th Sister Rebecca Cowe passed to her rest in the Lord. Our sister had suffered for many years from an illness which caused her much suffering and great weakness. For over forty years, she had been a constant and faithful Christian. A native of St. Cambs, one of the villages near Frazerburgh, she was a niece of one of the pioneers of the Peterhead Church, Brother Andrew Strachan, with whom she came to live while very young. Although for many years she was confined to the house, her faith did not falter, and in her hours of greatest suffering her quiet confidence in God was a source of inspiration to all who were privileged to visit her.

She leaves behind a sorrowing husband who has been her constant companion in her illness. For our brother, and for all the other members of the family, we ask the prayers of brethren everywhere, that God will comfort them in their hour of great loss. The funeral services were conducted by Bro. Andrew Gardner, assisted by Bro. Alexander Strachan.

ALEX STRACHAN.

OBITUARY

Aylesbury.—Sister Rosa Ellen Cole passed away on August 17th, at the age of seventy-five, after a brief final illness, preceded by several years of considerable physical weakness and trial, patiently borne. She was one of the daughters of Bro. and Sis. J. Grinyer, of the church at Amity Hall, Stratford, E., and later of

COMING EVENTS.

Wigan, Scholes.—Mission, November 13th to 28th. Meetings: Tuesdays, Thursdays and Saturdays at 7.30 p.m. Saturday, November 27th., Seventy-second Anniversary. Tea at 4 p.m.; meeting at 6.30 p.m. Lord's Day, November 28th: Breaking of Bread 10.30 a.m.; Bible School 2.15 p.m.; Gospel Meeting 6 p.m. Brother Garry Adams, American missionary in Utrecht, Holland, will serve us during the above named period. All brethren gladly welcomed. If any coach parties are coming, and if any wish to stay a day or two, please contact Bro. H. Davenport, 4 Warrford Street, Swinley, Wigan, Lancs.

East Kirkby, Notts.—November 27th and 28th: Anniversary Days 'High Days' for the Church here. Speaker: Bro. Walter Crosthwaite needs no recommendation. A second speaker also of age and experience is expected. Tea 4.15 prompt. Meeting 5.45 p.m. Come and be sure of a real welcome, and a rich time of fellowship.

Tunbridge Wells, 5 Mount Ephraim Road. Special Mission Services during November. Gospel Meetings each Saturday, Sunday and Tuesday night. Preachers, Bro. Andrew Gardiner (6th-9th); Bro. Ralph Limb (14th-18th); Bro. Alex Allen (20th-24th); and Bro. Philip Partington (27th-30th).

We ask that all the saints will pray for this effort, that many may be turned from the darkness to light, and from Satan to God. Visiting brethren will be warmly welcomed. A. E. WINSTANLEY

Tunbridge Wells, Silverdale Hall.—Anniversary meetings (D.V.) on November 6th and 7th. Saturday tea at 5 p.m.; meeting at 6.30. Sunday, 11 a.m., Breaking of Bread; School at 3 p.m.; evening at 6.30. Visiting members will be heartily welcome; hospitality can be arranged.

COMING EVENTS.

Wigan, Albert Street, Newtown.—Visit of Mr. S. F. Timmerman of Belgium. Special Mission Services November 27th to December 2nd, at 7.30. A hearty invitation given to all.

INDEXES FOR VOLUMES OF 'S'S.'

Brethren John and Joseph Nisbet, of Tranent, have very kindly prepared indexes for bound volumes of the *Scripture Standard*, and will send duplicated copies of these to any who will send stamped addressed envelope, and state years they require them for. The 1949 volume contains a printed index. There is no charge. Write to Bro. John Nisbet, 22 Herdmanflatt, Haddington, E. Lothian, Scotland.

FIRST THINGS FIRST.

When a boy gets up at four o'clock in the morning to deliver his papers, people say he is a go-getter.

If the Church were to ask this same boy to get up at four o'clock to do some work for the Lord, they would say, 'That's asking too much from the boy.'

If a woman spends eight hours away from home working in the factory or raising a garden, she is called an energetic wife.

If, however, she is willing to do the same for the Church they say, 'Religion has gone to her head.'

If one ties himself down to make payments of thirty dollars each week on a car for pleasure or some other item for personal enjoyments he pays willingly.

But if that same person placed that much in the collection plate each week, many people would say he was crazy.

This is a crazy world indeed, where first things come last and last things come first.

—*Canadian Christian.*

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

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