

The Scripture Standard

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

VOL. VIII. No. 3.

MARCH, 1942.

That which is perfect

'When that which is perfect is come, then that which is in part shall be done away' (1 Corinthians xiii. 10).

MANY eloquent sermons have been preached from this, and the verses following, telling of that better land and time when all that perplexes now will be made clear. To so interpret these passages is out of harmony with Paul's statements concerning the temporary character of the supernatural gifts of which he has been speaking, and their inferiority to the 'more excellent,' abiding, way of love.

In a recently published tract, it is stated: 'Truth in all its fullness will be permitted to mortal men, but not yet. We shall know even as we are known.' If this means that truth has not yet been fully revealed, how can the Scriptures be a reliable standard; and what becomes of the plea for a return to New Testament Christianity as a basis for real and lasting union?

Paul has been speaking in 1 Corinthians xxi. of various spiritual gifts; and in Chapter xiii. he shows love to be superior to all these gifts; and affirms that prophecies, tongues, and knowledge (as a gift of the Spirit) shall be done away. He likens these gifts to the toys of childhood's days which men have put away.

In the Apostolic age the faith was being 'revealed unto his holy apostles and prophets by the Spirit' (Eph. iii. 5). The promises of the Lord to 'the apostles whom he had chosen' were being fulfilled. It was to them He said: 'The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach all things, and bring to your remembrance all things that I said unto you.' 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth . . . he shall declare unto you the things that are to

come. He shall glorify me: for he shall take of mine, and shall declare it unto you' (John xiv. 26, xvi. 12-14, R.V.).

These passages tell of a full and final revelation of the Divine Will. Where is this to be found? Without hesitation, we answer, in the New Testament Scriptures. All that is essential to convict, convert, consecrate: to fit us for the life that now is and the life to come, is contained therein. Nineteen centuries have passed since the New Testament was completed, but no new truth has been revealed, and nothing has been added to its lofty moral standard.

The purpose for which supernatural gifts were bestowed is clearly stated. 'They (the apostles) went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following' (Mark xvi. 20). 'God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will' (Hebrews ii. 4).

Had these miraculous gifts been continued they would have defeated this purpose, and been of no value to arrest attention, or confirm truth.

'That which is perfect' has come. Just as a completed world is superior to a world in process of creation, though that is being done by miraculous powers, so Christianity perfect and complete in the New Testament is superior to Christianity as in the early days it was being revealed bit by bit. 'We know in part,' said Paul, 'and we prophesy in part (bit by bit) but when that which is perfect is come, then that which is in part shall be done away.'

Miraculous gifts have long since ceased, and those who claim to possess them work no more miracles than those who make no such claims.

The New Testament is either a perfect standard, chart and compass, or we have none, and are left to be 'tossed to and fro, and carried about with every kind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in

wait to deceive.' But, 'All Scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works.' EDITOR.

What might have been.

LOOKING back upon your past life, or even the past year, you have probably said, as we all have, 'What might have been if I had taken a different course?' This is not just a question of crying over spilt milk. My father used to counsel me as a boy to learn by experience, and preferably by other people's experiences. Therefore, I want to ask, Can we learn anything from the experience of Noah and his sons?

I fancy I hear someone say, "Oh, I don't believe the story of the flood. That's just a fairy tale, a myth." That was just the trouble with the men of Noah's day. Noah preached for many years without making a single convert. He warned them of the coming judgment of God because of their great wickedness, and they did not believe him. Unbelief is sin. We are told that 'without faith it is impossible to please God.'

What evidence have we in support of the story of the Flood? Firstly, it is stated as a matter of history by Josephus, a historian of repute, who would not risk his reputation by repeating that which was not reliable. Would you? Secondly, it is repeated by the inspired Apostle Peter, whose first epistle (in which we find our text) was according to Paley's 'Evidences of Christianity,' accepted by the early Church without question as authoritative. Thirdly, by God's sign and promise in the heavens, the rainbow. Man may seek to destroy the story of the flood, but they will never be able to destroy the rainbow.

Well might we ask the question, 'What might have been if the sons of Noah had acted differently, or their approach to God had been different?' What a glorious opportunity was theirs! A world which had been cleansed of every sin, and the whole earth was of one language and one speech (Gen. xi. 1). A state of purity and unity. Nothing to spoil, mar, or divide man from man. A veritable Garden of Eden. Paradise regained. What a golden opportunity to build a new world of service, equality, justice, and

righteousness based on the promises of God. But although 'everything in the garden was lovely,' it was spoiled by the assertiveness of self. They had not learned the lesson—a very necessary lesson for all, of subjection to God, of humility, and unquestioning belief in the Word and promises of God; of His complete sovereignty, as the Architect, Creator and Sustainer of life and all things. Theirs was the sin of unbelief. They had not learned that 'the fear of the Lord is the beginning of wisdom.' They thought they could isolate God, ignore Him, work apart from and independent of Him. They refused to co-operate with God, and thought to secure themselves by their own efforts from any future flood or judgment. And this notwithstanding that never again would He flood the world, and He set the rainbow in the sky as the sign of promise.

What a disastrous inheritance is ours to-day as a result of their unbelief! No longer have we the blessings of one speech, but the curse of innumerable languages, with the consequent nationalism, blood racialism, and colour bar. Sin separates man from God and man from man, and causes division in the Church, which is the Body of Christ. Except the Lord build the world, they labour in vain who build it, is a lesson as needful for this present generation as it was for Noah's sons. It may be urged that we are dealing with issues which are too large to be grasped, or controlled by us; that it is too impersonal. Therefore, I want to make it personal, that we may learn lessons from the experience of these men which may benefit us. Do not let us shirk the fact that you and I are faced with the same issues which faced these men. True, not of the same circumstance or degree. You and I have a life to be lived, a little world of our own to build, according to the will and law of God. This will be determined by what is our approach, or attitude to God. We have seen that sin is the transgression of the law of God, and is the great separator. It therefore follows that unity can only be found in God, in obedience to His law. The true measuring of religion is to bind man back to God. That is essentially the purpose of Christianity, as stated by Paul in Corinthians (v. 17-20). 'Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ,

and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God. What a blessed word is reconciliation in a world torn with war, strife and enmity.

In His first cleansing of the world, God did it by destroying all who were unclean, and hearkened not to the warning and pleading spoken through His servant Noah. In the second cleansing, which is now in operation and open to all, He is doing it through His Son. For the 'blood of Jesus Christ His Son cleanseth us from all sin' (1 John i. 7). There can be no salvation nationally, internationally, or eternally apart from the Son of God. 'The very purpose of Christ's coming into the world was to save sinners, and His coming was heralded, not with a song of war, but with the song of Peace. "Peace on earth to men of goodwill" was the angels' song. He came that we might have life. His disciples said, "To whom shall we go? Thou hast the words of eternal life." Further, without the shedding of blood there can be no remission of sin.

'Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace
Or wash away a stain.
But Christ the heavenly Lamb,
Takes all our guilt away,
A sacrifice of nobler name,
And richer blood than they.'

And so to Calvary's Cross the dear Son of God turns His face, so that He, lifted upon it, might draw all men unto Him. He is the person and the power wherein all men may be united one to another and to their God.

It is appropriate now to ask, How were those eight souls saved? First, it was by hearing the Word of God made known through Noah. Secondly, by believing that Word. Thirdly, by repenting of their sinful life, and fourthly by obeying the instructions given to enter the Ark. So He who is God's Messenger to you and me, who because of His obedience even to the death of the Cross, which he suffered for us—speaking with the voice of authority which embraced earth and heaven, after His resurrection and just prior to His ascension to heaven, gave His last commandment: 'Go ye into all

the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned.' Christ has done His part in the work of redeeming you. Has He made that sacrifice, as far as you are concerned, in vain? We have declared unto you the Word of God. Will you believe it? Will you repent of your past sinful life, and will you be reconciled to Him, and be united to Him in that ordinance He has appointed for that purpose, namely baptism? 'Not the putting away of the filth of the flesh, but the answer of a good conscience toward God.' Christ at His baptism said, 'Suffer it now for thus it cometh us to fulfil all righteousness.' 'The like figure whereunto even baptism doth also now save us.'

As it was impossible for Noah and his family to be saved unless they went into the Ark, even so it was impossible for us to be saved unless we come into Christ. There is such a thing as being in Christ, for Paul said: 'Therefore if any man be in Christ, he is a new creature,' an inhabitant of that new world to which I referred earlier, which we have to build, when the old sinful life, the old affections and desires have passed away. The Apostle writing to the Roman Christians speaks of them having been baptised into Christ (Rom. vi. 3), and also in Galatians (iii. 27). Therefore I would urge you to change the 'What might have been' into 'What can be,' or better still by your personal decision to 'What shall be.'

—Address delivered at Bedminster,
Bristol, by F. W. Wills.

Baptists & Churches of Christ.

IN Australia and New Zealand, attempts are being made to unite these two bodies. In America, 'Disciples of Christ' and Baptists combined to produce a hymn book. 'All difficulties were ironed out,' and the book is now published. In Britain, Baptists and Churches of Christ have appointed representatives to discuss closer co-operation. This is not surprising, as Churches of Christ are now affiliated with the Free Church Federal Council. The representatives of Churches of Christ are: Messrs. J. Clague, J. W. Black, A. C. Watters, W. Mander, and W. Robinson.

There are vital points of difference which should be faced:

1. The Name. "Baptist" as a name of a Church is unscriptural.

2. The Design of Baptism. Baptists generally hold that persons are pardoned and saved before baptism.

3. The Lord's Supper. Baptists attend to this monthly; and allow the unimpaired to partake.

4. The Pastor System with ecclesiastical titles, such as Reverend, and D.D.

Unions brought about by compromise of truth have proved tragic failures. As Editor of 'The Christian Advocate' said: 'We have always maintained that no good can come of re-union which is secured by the unrealistic method of sacrificing principles. If principles are wrong, those who hold them must be convinced that they are wrong. If they are right they must be held at all costs' ('Christian Advocate,' Jan. 14, 1942, p. 25). We hope that principle will be adhered to when the representatives meet.

We sincerely regret that leaders in the Co-operation of Churches of Christ are more anxious for union with sectarian bodies than with their own brethren, who are adhering to the original position and plea of Churches of Christ. It would be better if first they made an attempt to set their own house in order. One brother well said: 'The war is a great tragedy, but a far greater tragedy is the present position of Churches of Christ.'

EDITOR.



Young Folk's Corner.

MONTH'S MOTTO:

'Keep thy heart with all diligence, for out of it are the issues of life.'
(Proverbs iv. 23).

Dear Boys and Girls,

The story is told of a man who erected a large tent, and put huge posters in front of it, announcing that inside was the only white elephant ever brought to this country. Many paid their sixpences and crowded in to see the marvellous white elephant. But in the crowd was a small boy who went right up to the elephant and touched it, and, wonder of wonders, the white came off on his

finger. It was only an ordinary elephant whitewashed—a fraud.

There are human beings just like that elephant—whitewashed. They are men and women—and even boys and girls—who pretend to be what they are not. God wants reality not pretence. Assuming a false character may deceive others, but it cannot deceive God, for 'all things are naked and open' to His eyes.

When Jesus was on earth He frequently condemned people who whitewashed themselves. He said to the Pharisees: 'Woe unto you . . . for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of all uncleanness.' In other words, the Saviour was telling them: 'You are frauds—you look all right outside, but you are wrong inside.' He said again: 'Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' Like the elephant, they were just whitewashed. But outward appearances did not count with Jesus, he read their hearts, and saw that they were wrong there. He could not bear to see anyone hiding beneath a cloak of self-righteousness—for that is what whitewash is.

So with you and me to-day. We want to serve, love and follow Jesus. Then remember: He wants reality, not pretence. He would have us do the right thing because we are right inside. You can become right 'inside' by surrendering your whole heart to Him. Will you do as he asks when He says: 'Give me thine heart'?

ANSWERS TO LAST MONTH'S QUESTIONS

1. Abraham (Genesis xii. 1-3).
2. Elijah (1 Kings xvii. 1-6).
3. Lot's wife (Genesis xix. 23-26).
4. Moses (Exodus ii. 10).
5. Terah (Genesis xi. 31).
6. Miriam (Exodus xv. 20).

TWO OF EACH

WE read about Daniel, and Noah, and Job,

And Enoch and Naaman and Saul.
We think of those facts in the annals of each

Which ought to be known unto all.
But there was a Daniel who ne'er saw the Den,

And a Noah who ne'er saw the flood,
And a Job of whose troubles we are not informed;

And an Enoch who walked not with God;

A Naaman there was, but no leper was he,

And a Saul who could never a king hope to be.

Can you discover from your Bible who these six doubles are—where they are mentioned?

The Four Gospels.

THESE four men, unpractised in the art of writing, unacquainted with the ideals of antiquity, write the memorials of Jesus' life. Three of them traverse substantially the same ground. While they are penetrated with the profoundest admiration for their Master, they never once dilate on his great qualities. All that they do is to record his actions and discourses with scarcely a remark. One of them, indeed, John, intermingles reflective commentary with the narrative, but in doing this John carefully abstains from eulogy and panegyric. He pauses in his narrative only to explain some reference, to open some deep saying of the Lord, or to press some vital truth. Yet, despite this absence of the smallest attempt to delineate a character, these four men have accomplished what no others the world with the portrait of a divine have done or can do; they have presented man, a glorious Saviour! Matthew describes him as the promised Messiah, the glory of Israel, the Son of David, the Son of Abraham; the one in whom the covenants and promises find their ample fulfilment; the one who accomplishes all righteousness. Mark exhibits him as the mighty servant of God who meets the need of all around. Luke depicts him as the friend of man, whose love is so intense and comprehensive, whose pity is so divine, that his saving power goes forth to Jew and Gentile, to the lowliest and the loftiest, to the publican, the Samaritan, the ragged prodigal, the harlot, the thief, as well as to the cultivated, the moral, the great. John presents him as the Son of God, the Word made flesh; as light for a dark world, as bread for a starving world, as life for a dead world. Matthew writes for the Jew; Mark for the Roman; Luke for the Greek; John for the Church; and all of them write for every kindred, and tribe, and nation, and tongue, and people of the entire globe, and for all time! What the philosopher, the poet, the scholar, the artist could not do; what the satesman, the warrior, the prince could not do; what men of the most colossal minds, the most stupendous genius have failed to do, these four unpractised men have done—they have presented to the world the Son of Man and the Son of God in all his perfections and glories!

Selected.

Australian Letter.

Merryweather.

Dear Editor,

Brother Alexander Fraser, who with his brother Joseph and their families, left Armadale, West Lothian, for Australia, 55 years ago, finished his journey and reached the last port for the celestial city on October 24th, 1941. He had a long illness borne with great patience. He leaves behind a sorrowing wife, and eleven children. Many of his children are active workers in the Churches in this district. He was one of the pioneers of the Church here. When we got a home we set up the Lord's Table on October 22nd, 1886. Then we bought a house built of sun-dried clay; it was very comfortable. I had brought a large quantity of tracts with me, and they did a great work. With paste pot and brush we put up bills inviting the people to come and hear a miner tell simply the story of redeeming love. Strange to say our first convert was a woman from our home town, Armadale, Mrs. Burt, who remained true to the faith until her death at Perth, Western Australia, three years ago. We dug out a baptistry and baptised our first convert before a large company of witnesses. About thirty persons were baptised in that tank. Later we moved to Merryweather and bought the Meeting House we are still in.

All praise to God who has blessed us at every step. Our fifty-fifth anniversary was held last Sunday. I exhorted the Church in the morning, and sang a solo at night. When this reaches you I will be eighty-four, going strong.

Brother James Wardrop has been a great help to me throughout these years. His sister, Mrs. Brown, from Armadale, is our next-door neighbour.

JOSEPH FRASER.

An Ideal (?) Preacher.

When a church seeks a preacher they often want—

The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl.

But when they catch that "bird," they expect him to live on the food of a canary.

Selected.

Nyasaland.

USUALLY the mail from South Africa reaches me on a Monday, but though I postponed sending my notes for March S.S. until the 9th of February, I must now send them without having heard from Bro. Ronald since I sent my notes for the February S.S.

I have been asked how the motor-cycle fund is getting along. Unfortunately for the progress of the fund, no recent contributions have come in. I wrote Bro. Hollis for his views on the probability of getting a cycle at Cape Town, but have not yet heard from him in reply. Meanwhile, I shall be glad to have contributions for that desirable object, as it is obvious that Bro. Ronald must be supplied with one at the earliest opportunity in order that the work may be thoroughly carried on.

I have to gratefully acknowledge receipt of the following amounts remitted anonymously: Nov. 4th, 1941, from 'Grateful,' £1; Dec. 9th, 1941, from 'A Well-wisher,' 10s.; Dec. 31st, 1941, from 'A Brother,' 5s.

W. M. KEMPSTER.

News.

LONGDEN - BIRD.—On January 19th, at the Beulah Road Chapel, East Kirkby, Notts., Albert Longden (youngest son of Bro. and Sister W. Longden) to Marjorie Bird, Bro. W. B. Jepson officiating.

EVANGELIST'S REPORT

SINCE my last report, I have concluded three months' services at Ulverston. Attendance at the Breaking of Bread continued to be good. The Gospel meetings were very encouraging—average attendance on Sunday night being over sixty. As some are known to be near decision, I am particularly glad to report that Bro. Edward Wood (formerly an Evangelist) is following me for four Lord's Days. The Brotherhood knows him to be a very able brother, and we pray that he may be instrumental, in God's hands, in winning more precious souls.

During my stay, four were added to the Church. One by immersion, three received already immersed. Two of the latter (a man and wife) were from the "Baptists." Another—a young married woman—also decided, but owing to opposition at home could not be immersed. This we had to leave in the Father's hands—confident that He will eventually open up a way for her.

The district was kept alive to our meetings and plea by extensive tract and invitation distribution. I always gave out 500, and sometimes 750 of these weekly. Extensive visiting was done—of members,

scholars, and interested friends, including weekly visits to the Institution Hospital.

It has been a worth while and profitable three months. Much interest was aroused among outsiders—and thanks is due to Bro. Morgan in this, for so admirably paving the way. The brethren, though few, supported the effort very well. We sought to proclaim faithfully the glad news of a saving Christ, and we praise God with thankful hearts that our weak efforts have been blessed and souls saved. To Him be all the praise and glory.

February, March and April are to be spent at Coplaw Street, Glasgow. Opening meetings have been good, though this, like all other assemblies, is feeling the pinch of wartime conditions. The three months spent here last year saw a number won for Christ. We look forward in faith to renewed blessings. Meetings are: Lord's Days as usual. On week-nights, Gospel Meeting and Young Men and Women's Bible Study. We are starting a children's meeting in March.

'Brethren, pray for us'—that the preached Word may be in the Spirit's power, used of God to bring many unto salvation in Christ Jesus. Thanks be to God for past victories—we look to Him for still greater future successes.

A. E. WINSTANLEY.

I AM still serving the Church at Portknockie, where, God willing, I shall remain until the end of February. Since submitting my last report, we have had a season of severe snow, which considerably reduced the number of people attending the meetings. Our brethren from the neighbouring villages of Cullen and Findochty were unable to come as the roads were blocked. But since the snow has cleared away, and the roads freed from drifts, the meetings have had a normal attendance. The mid-week Gospel meeting and the believers' meeting for a time were cancelled, but these are to be resumed.

We are pleased to report that encouraging interest is still being shown by non-members, and we are praying that even yet, more will be constrained to take the great stand. Requesting your prayers for the work and the workers,

FRANK WORGAN.

Bristol, Bedminster.—We rejoice to report the addition of another two scholars to the Church. On Lord's Day, the 18th, we were privileged to witness the immersion of Doris Attwood, aged thirteen, and Arthur Cole, aged twelve, into the ever blessed Name. We pray that they may grow up to be stalwarts for the Lord. To God be the glory.—F. W. WILLS.

Coaltown of Balgonie.—On Lord's day, February 7th, we had the joy of baptising and receiving into our fellowship a young woman (Miss Margaret Lynch)

who has been coming frequently to our meetings, and who of her own free will made her decision for Jesus. We pray she along with us will remain faithful to her Lord and thus receive the reward of the faithful. We also that morning restored to fellowship Sister Cameron, formerly baptised. May she also remain faithful. These results give us cause for thankfulness and encouragement in the work of our Blessed Redeemer. To Him be all the praise and glory. A. SEATH.

Nelson.—The Church celebrated their Sunday School Anniversary on Saturday and Sunday, February 7th and 8th, when they enjoyed the fellowship of brethren from neighbouring Churches. Our special visitor was Bro. L. Morgan (Hindley), who served us faithfully and well. On Saturday afternoon, eighty-six children and adults chatted merrily over their cups of tea. The evening programme, which commenced at 6.30, was entirely given by Sunday School scholars and workers. Bro. W. A. Carson, presiding, pointed out the necessity for good Christian teaching whilst the child is still young. Most of the evil to-day is committed by those who have lacked Christian education when young. It was good to see our meeting house so full, and especially encouraging to see the high percentage of parents present. The secretary's report showed a great increase in the number of scholars, and the keen interest they were taking in all the activities of the school. Three scholars were added to the Church by baptism during the year, and for this we give thanks to God, and pray that more will follow their splendid example during the year 1942. Bro. Morgan spoke exceedingly well to this mixed assembly, and had the undivided attention of all the 100 present. The distribution of prizes followed, when many anxious faces looked and listened for the name they longed to hear. The 'Godnight' hymn was given by the scholars, and brought a very happy evening to a close. Our services on the Lord's day continued in birthday strain. Bro. Morgan, addressing both morning and evening meetings. At 2 p.m., special Anniversary hymns were rendered by the scholars, Bro. Morgan giving an object lesson, "The Gospel Train," which helped and thrilled both old and young. Sixty-one children and adults attended.

A. WILLMAN.

Slamannan District.—The Annual New Year Social was held in the Blackridge Meeting House on January 1st. Bro. Duncan Stewart acted as chairman in place of Bro. John Anderson, Glasgow, who was unable to be present owing to illness. He expressed his delight at such a fine gathering (145 being present) and wished all a very happy and prosperous new year. He was specially pleased to see a number present from the Fife and Glasgow districts. He regretted the ap-

pointed chairman could not be with them, and hoped that at an early date he would be restored again to his normal health and strength. Bro. George Barr (Shawlands) spoke on 'The Victory that overcometh the world even our faith.' There was a spirit about in these days of war and black-outs which many manifested by staying at home and doing nothing, by discontinuing meetings, coming less frequently than usual. When the need was for greater effort, as an answer to the challenge of these conditions, and a demonstration that we possessed the Faith which overcomes the world. Bro. James Wardrop (Motherwell) encouraged us from the words, 'Now the God of hope fill you with all joy, and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.' Peace, joy and hope could only be ours if we were resting on something definite, sure and certain, and was never to be found where doubt existed. God and his Word were the sure foundation where men found peace, joy and hope. 'All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' Bro. Crosthwaite called on the Churches to 'be strong and work, for I am with you saith the Lord of Hosts' (Haggai ii. 4). The people in those days were dwelling in ceiled houses, while the work of building the House of the Lord was put off. They were putting their own comfort first, the material before the spiritual, and to-day many were doing the same. They must have the best houses, furniture, and comfort, while for the House of God anything was good enough. Some tolerate in meeting houses for years what they would not tolerate in their own house for a day. We need to be strong. Watch ye, stand fast in the faith, quit you like men, be strong, and to be strong we need conviction of the truth of our plea, and consecration. Our manner of life must be as becometh the Gospel. We trust the Churches may be encouraged to more effective and consecrated effort in the New Year and that their influence may reach out to those whose greatest need is reconciliation to God. We were much indebted to those who contributed recitations, solos, duets, and choir pieces, which cheered and inspired us by their message, all of which made the meeting a very happy and profitable one. D.M.S.

Ulverston.—We are pleased to report the addition of four to the Church. One by immersion and three formerly immersed. Bro. A. E. Winstanley's three months' mission closed on January 27th, with a social meeting. We have had good meetings during the three months, and much interest has been aroused. We are very sorry that his period of service with us

has ended. He has worked hard, and visited well. We are continually hearing tributes paid to him, many from non-members. We hope it will be possible for him to come back to Ulverston.

A. COX.

Obituary.

Morley.—The Church has sustained a sad loss in the death of Sister Lydia Ann Hardy, wife of Bro. James Henry Hardy. She died on Sunday, January 18th, and was buried on January 21st.

For many years our sister suffered from a grievous illness, and for a long time, in consequence, was unable to meet with her brethren around the Lord's Table. Recently a seizure deprived her of the use of one side, and also of her speech. This was a great hardship, but was bravely borne.

The last time she was with us was at the children's treat and Sunday School prize distribution on December 25th, an event she had longed to see. She was brought in a car, and strength seemed to be given her to enjoy as best she was able the proceedings.

The end came suddenly, and we feel, while extending our heartfelt sympathy, that her passing has been a happy release.

She had been a member of the Church for more years than the writer can remember—more than twenty-five—and we have many happy recollections of days gone by when she had health and strength, and joined actively in the work of the Church.

Bro. McDonald, of Liversedge, conducted the service in the chapel and at the graveside.

We commend her sorrowing family to the love and care of our Heavenly Father.

HAROLD BAINES.

Rodney Stoke, Cheddar.—Sister Adams, wife of Brother A. R. Adams, fell asleep in Jesus on January 31st. She was baptised in 1898 at Thrissell Street, Bristol, by Bro. R. Crawford, of blessed memory, and remained faithful to the end. For

years she suffered much, and bore it all bravely and patiently. She passed peacefully away in her sleep.

Asleep in Jesus! peaceful rest
Whose waking is supremely blest!
No fear, no woe, shall dim the hour
That manifests the Saviour's power.

For some twenty years Brother and Sister Adams were in fellowship with the Church at Sherbrook Street, Winnipeg, Canada.

We commend our bereaved brother to the God of all grace and consolation, 'Whose grace divinely healing will cure each stricken heart.'

BOOKS WANTED

Will any brethren who have books to dispose of that will be helpful to those desiring to better fit themselves for the Master's service, please send on particulars and prices to Editor of S.S.?

Books specially desired are those by pioneers of the Restoration Movement. Also wanted, copies of 'On the Rock,' by D. R. Dungan.

'PROPHECIES Unveiled,' by A. M. Morris.

BRISTOL Tune Book, also Supplementary Tunes to old Hymn Book. Price to Treasurer.

WANTED

CARETAKER for Hope Chapel, Kentish Town, London, N.W. Small weekly payment. Might suit Old Age pensioner. Write in first case to Editor S.S.

WANTED, middle-aged or elderly Sister who for Christian home and small remuneration will undertake household and kindred duties. Write c/o Treasurer, "Scripture Standard," 12 Poulton Street, Fleetwood, Lancashire.

FREE AND CARRIAGE PAID

LARGE BIBLE for Reading Desk. Any Church needing one write to the Treasurer. First applicant secures. A. L. FRITH, 12 Poulton Street, Fleetwood, Lancs.

THE SCRIPTURE STANDARD is published monthly. Prices: Single copy 3s. 6d., two copies 6s., three copies 9s. per year, post free.

All matter for insertion must be sent before the 10th of the month (News Items, the 15th) to the Editor: W. CROSTHWAITE, 27 Torphichen Street, Bathgate, West Lothian. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, 180 Staincliffe Road, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford.

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