

The SCRIPTURE STANDARD

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

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'GIFTS OF HEALING'

MANY religious bodies are now giving much attention to this; and the question whether these gifts of the Holy Spirit are still in operation is being discussed.

At the outset we need to distinguish between 'the gift of the Holy Spirit' which was given to those who obeyed the Lord, and 'the gifts' which were not possessed by all, even in New Testament times. Writing to the Corinthian Church, Paul said: 'To one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues'; and he asks: 'Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?' (1-Cor. 12: 8-10, 29-30). The implied answer to these questions is, 'No,' all did not then possess these gifts.

Now, if one of these gifts is still in operation, why not all of them? When the Lord Jesus gave the great commission to His apostles, He said: 'Go into all the world, and preach the gospel to the whole creation, he that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed' (Mark 16: 15-20. R.V.). That these signs did follow the preaching of the apostles the Acts of Apostles abundantly shows. 'They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed everyone' (Acts 5: 15-16).

Of those who heard the message of salvation from the lips of the Lord Jesus, it is written: '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' (Heb. 2: 3-4). The purpose of these gifts is plainly stated;

to confirm the word. Truth once confirmed is confirmed forever. Had these miraculous gifts been continued throughout all ages they would have ceased to attract attention, and their evidential value would be gone. There is no evidence of their existence beyond the Apostolic age.

Philip was a successful evangelist. He preached the Christ to the Samaritans, and when they believed . . . they were baptised, both men and women. 'The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame were healed; and there was great joy in that city.' Evidently though Philip could work these miracles he could not pass these powers on to others, for Peter and John came from Jerusalem, and 'laid their hands on them, and they received the Holy Spirit.' There was some outward manifestation of this, for 'when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit' (Acts 8: 5-24). So at Ephesus, when Paul had laid his hands on some of the converts, 'the Holy Spirit came on them, and they spake with tongues, and prophesied' (Acts 19: 1-7).

In his epistle to the Romans, Paul tells of his longing desire to visit Rome. 'I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established' (Rom. 1: 11). That passage shows that only apostles could confer spiritual gifts; and also that Roman Catholic claims that Peter was founder and first Bishop of the Church at Rome are not true; else why should it be necessary for Paul to go there to confer some spiritual gift?

Further, Paul clearly states that these special gifts were to cease. 'Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away' (1 Cor. 13: 8-10. R.V.). The faith was then being revealed 'unto His holy apostles and prophets by the spirit.' Moffat translates 1 Cor. 13: 9-10, thus, 'For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded.' The purpose of gifts bestowed on the early Church is stated to be, 'for the perfecting of the saints, for the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ' (Ephes. 4: 12-16).

Is all this now possible? Yes. 'All scripture is given by inspiration of God . . . that the man of God may be perfect [complete], furnished completely unto every good work' (2 Tim. 3: 16-17). 'Knowledge of the Son of God'; 'These are written that ye might believe that Jesus is the Christ, the Son of God' (John 20: 31). All our sure knowledge of the person and work of the Christ; and how to worship and serve Him is contained in the inspired word. All that is essential for building up the Church, the growth of believers; and for keeping them from being carried away with 'every wind of doctrine,' is in the New Testament Scriptures. There is 'the sincere milk of the word'; and 'the unleavened bread of sincerity and truth.' It is for us to—

'Hoard up the sacred word, and feed thereon and grow;

Still seek the knowledge of the Lord, and practise what we know.'

It has been well said that the miraculous gifts of the first days of Christianity were like the scaffolding round a building; essential while the

building is being erected, but not needed when it is completed. Christianity as depicted in the New Testament is perfect and complete. It has stood the test of nineteen centuries, and needs no further confirmation, or supplementation.

We hope, if the Lord will, to write more on this for our next issue.

EDITOR.

THE TWO TABERNACLES

GREEKS wished to see Jesus. Moses asked to see God and was told it was impossible for human eyes to gaze upon Jehovah. The young Christian would like to see our God and to share His glory. Those who walk with God now and become pure in heart, will see Him and be with Him.

The ancient tabernacle was built to contain the glory of God (Ex. 26 and 40: 34-35). Ten curtains of the same size and shape were made, four cubits wide and each seven times as long. Not more than ten were used for this part of the work. The New Testament tabernacle, unlike the ancient one, has the indefinite plural ten, limited only by the human will, as we say 'ten times as many.' Christ's tabernacle is so much larger and grander than the one Moses built.

Only Hebrews provided the material and labour for the work. Nearly-related nations, such as cousins (Edom, Ammon and Moab) had no share in the tabernacle. Similarly, nearly-related religions, such as Methodists, Baptists, Anglicans, Presbyterians, etc., cannot aid Christians in establishing Christ's Kingdom. Failure to learn this truth results in great loss. Hebrews provided generously for the work and worked harmoniously and successfully.

One measurement is common to all Christians, as was the width of each ancient curtain. All the curtains were four cubits wide, and every Christian is born of water and the Word: all come out of the same mould, all are 'Christian.' Tabernacle curtains had the same length, twenty-eight cubits. In Christ's tabernacle Christians vary considerably. Our Lord desires each one to become full-grown and perfect. The apostles urged increase in stature and perseverance to attain full growth and perfection: 'be perfect, as God our Father is perfect.' Do not despair if perfection seems afar off. Continue in the apostles' teaching, daily feed on God's Word, the Bible, live in good air by avoiding bad company, bad literature, bad sights and sounds, and be regular in your habits, punctual and faithful.

The ten curtains were divided into two sets of five curtains. Each of the five narrow curtains was joined to make a curtain of twenty cubits in width. In Christ's tabernacle, Christians have to be 'sewn together,' to be so united as to make one. Differences must be merged, personal ambitions dropped and rivalries abolished, producing, at times, disappointment. The painful process results in brotherly love, peace, and harmony. One selvage of each wide curtain of the old tabernacle must have fifty loops attached. The two wide curtains were brought together and joined by fifty gold clasps. In Christ's Kingdom, Jew and Gentile, freeman and slave, black and white, red, brown and yellow, need to be joined by the precious metal, not of gold, but of Christian love. When can we hope to see that unity, for which our Lord requested His father, operating fully among the saints? The model union is that of Father, Son, and Holy Spirit! May all Christians give diligence to maintain the unity of the spirit in the bond of peace. The old tabernacle was one. Christ's saints are one. The love to God is the most precious gift of man to offer Him. Pursue love!

Nothing is too costly to house God's glory! The old ten curtains were beautifully coloured, white, blue, scarlet and purple, and ornamented with cherubs. Individual Christians and churches of Christ must be beautiful and ornamental, Godly, and without reproach and an honour to the Lord, for 'without holiness, no man shall see the Lord.'

Moses completed his tabernacle and the glory of God filled it (Ex. 40: 34-35). Our Lord has made His home in the individual disciple and in His body the Church.

How needful to look to our measurements! All of the same width—wide enough to love the Lord and our Christian brothers. What is our height? Are we growing? Have we reached perfection in our upward growth?

W. H. CUMMINS

'RED SKY AT MORNING'

THIS must begin on a personal note. When Bro. Winstanley's article, printed in last issue of S.S., under the above heading, was received, there was with it a covering note from the Editor, which read: 'Bro. Winstanley's article is good and timely.' To this, the writer agreed, but replied also that the end of it was not satisfactory in that it shirked the issue. This is the third time I have called in question something that Bro. Winstanley has written, and it may seem that I have some sort of 'down' on him. This is not so. I count Albert Winstanley a good friend and brother, and I believe his thoughts of me are equally kindly.

Thanks are due to him for his bringing this war question to our attention. We need to be shaken out of the apathy which has overtaken us on this issue.

I find Bro. Winstanley's 'final word' quite inadequate. After setting the problem in graphic fashion, he asks: 'What then is the solution?' and answers: 'Peace is essentially a personal matter . . . [It] depends upon man's relationship with God.' And then he says: 'Let us go forth among men . . . preaching peace by Jesus Christ.' To this we venture to say, that if peace is to depend upon a race between the Church, in its conversion of men, and scientists, in the production of arms, then the position is hopeless. Civilisation is doomed.

That Bro. Winstanley's solution is no answer to the problem is proved by one fact. Any whose memory is long enough to recall the first world war will know that the bitterest opposition to the pacifist position came from members of the Churches—our own in particular. That means it came from those who, we must assume, had entered into right personal relationship with God, yet who stood not for peace but for war. To-day, if war broke out, there is little doubt that the same would occur again. A great many—the vast majority of believers the world over—need to be further converted to the full implications of the Gospel.

Bro. Winstanley does not appear to realise that peace is of two kinds. There is the relationship a man who knows himself to be a sinner has with God, which, as he implies, is intensely personal—and there is the relationship a man has with his fellowmen, and that is social. Let Bro. Winstanley and every other S.S. reader stand, by imagination, each in his own street, and look around at his neighbours. He may be the only Christian in that street, but that word 'neighbour' expresses the amazing change in man's relationships with his fellowmen. It once stood for antagonism. Now it stands for that fellow feeling which characterises (especially in the meaner streets of our towns and cities) the neighbourliness of common folk.

Prophecy is thus in part fulfilled: the lion and the lamb—in their own lairs—lie down together. There is peace on earth and good will among men, achieved, you will notice, not by the direct acceptance of the Gospel by the many, as individuals—but doubtless through its influence. A little leaven has leavened the whole lump, and a prophetic word is again fulfilled.

Bro. Winstanley tacitly admits all this when he says: 'The mass of men of all nations genuinely desire peace,' which brings us to the question: why then does war persist?

There is no one answer to this question, and we are not qualified to nicely assess all the varying influences which make for war among nations. There is one thing about which we do feel certain, that people the world over are in bondage to a great delusion, and if there could be produced a similar change of mind to that which has turned a neighbour from an enemy into a friend, fear would be banished and war would become an impossibility. It is as simple as that.

During the 1914-18 war, when conscientious objection was met by such bitter opposition, the present writer was engaged for some weeks in a correspondence through the local Press with several opponents on that issue. One day, I was approached in the street by a good man who, after a few kindly remarks, said, 'You see, force must be met by force,' and then he walked away. To his mind, that remark settled the matter. Between the two wars, the B.B.C. had an enquiry amongst well-known men of many ways of thought as to the causes of war. One of the last speakers—if not the very last—was our present Prime Minister, and he brushed on one side all that others had said before him, and came down heavily with this same idea: the only sure path for peace is to be adequately prepared for war. That is the great delusion. From the Prime Minister down to the most insignificant person in the realm—and in all other nations likewise, Christians as well as non-Christians—the great mass of people, longing for peace, are held in bondage to this devilish fallacy in their efforts to achieve it.

The answer to it is clear and definite: 'Not by might, nor by power, but by my spirit saith the Lord of hosts.' The spirit of the Lord is the Spirit of Truth, and it is truth alone which sets free. You may test that in whatever sphere truth may be said to operate and you will find its answers every time. It is the truth about war which will set men free from its cruel bondage. There lies the significance of that *Daily Mail* editorial. In it we see man's inner thoughts breaking through his own delusive ideas, a glimmer of light in a red sky.

Bro. Winstanley closed his article with a parable. I also; and trust the personal application will be forgiven. A way-faring man takes the wrong turning, and Bro. Winstanley sees it. He does not go to the man and start preaching the Gospel to him. He grips him by the arm and says: 'You must not go that way—that is over the cliffs into the abyss.' Pointing in the opposite direction he says, 'That is your way.'

Bro. Winstanley's 'final word' in his article is altogether too narrow. The late Sylvester Horne—quoted by coincidence last month—and the resolution of the Blackburn Church about Conscription have the right idea: every minister of the Gospel an ambassador of peace. 'No government could resist such concerted appeal.' It is the strength of a community—the Church, and those of like mind with the Church—speaking peace with no uncertain sound, which will bring peace on earth. Peter has the word for it. 'He that will love life and see good days . . . let him seek peace and ensue [pursue] it, pursue it until he has caught up with it. I do not think myself too optimistic in saying that peace can be 'captured.' If there

is one thing more than another to which God has set His hand it is to establish peace on earth. Is He to be defeated in His object? The prophetic word is clear enough. 'He shall judge among the nations, and shall rebuke many people . . . nation shall not lift up sword against nation, neither shall they learn war any more.' I believe God will not rest until He sees that accomplished. It is up to all those who genuinely desire peace to help to turn the ardent longing of the common people the world over into an actuality. It can be done.

W. BARKER.

LIBERTY WITHOUT MURDER.

We want no flag—no flaunting rag—
In liberty's cause to fight;

We want no blaze of murderous guns
To struggle for the right;

Our spears and swords are printed
words—

The minds our battle-plain;
We've gained our victories thus before,
And so we shall again.

We love no triumphs gained by force—

They stain the brightest cause;

'Tis not in blood that Liberty

Inscribes her sacred laws;

She writes them on the people's hearts,
In language true and plain;
True thoughts have moved the world
before,
And so they shall again.

We want no aid of barricade
To show a front to wrong;
We have a fortress in the Truth
More durable and strong.
Calm words, great thoughts, unflinch-
ing faith

Have never striven in vain;
They've won our victories many a time,
And so they shall again.

C. MACKAY.

FAMILY CIRCLE

conducted by Harold Baines.

A Page Specially for Women

IT is not without a feeling of trepidation that I, a mere male, seek to draw up a page of special interest to our women. Yet one feels that most of you will appreciate a little page of your own.

In it, I hope to present little talks specially for you, particularly on Biblical matters, which I hope will be of interest to you, also extracts from other writings, which I think may be of interest.

In the meantime, here are a few passages of scripture for your meditation this month: Psalm 1; Matt. 5, 13-16; Prov. 14, 1-12; Eph. 5, 22-33.

Most of us like to be entertained or to entertain. Here is a lovely verse for our guidance on such occasions.

The perfect guest should always do
Whate'er her hostess wants her to,
The perfect hostess knows her guest,
And plans to do what her guest likes best.
Each tries to treat the other better,
The guest then writes a 'thank you' letter.

A WOMAN'S PRAYER

Make me a useful woman, Lord,
One who can always be relied
Upon to do the lowly task
With willing heart, and only ask
That Thou be glorified.

Make me a gentle woman, Lord,
Give me serenity of mind;
Free me from mean, self-seeking ways,
Make me more ready with my praise—
More eager to be kind.

Make me a humble woman, Lord,
 Take from my heart the sin of pride;
 Give me the grace to realise
 That all I need of glory lies
 In walking at Thy side.

By ELSIE S. CAMPBELL.

THINGS LOST

I think you will agree with me when I say that one of the most irritating things in life is to lose something. Many times one hears the expression, 'I would rather have given anything than have lost it.'

We lose things in a variety of ways. Carelessness is one, either in ourselves or in someone else; misplacing them is another, *i.e.* putting them somewhere and then forgetting where.

So far only intimate objects have engaged our attention, but in the story of the lost sheep (Luke 15, 1-7) it was a live object that was lost.

Now sheep are docile creatures, quite harmless, pretty helpless when it comes to fending for themselves and easily led astray. They just follow their noses, wandering from one tasty bit of greenery to the next, with no sense of direction, consequently shepherds keep sheep dogs, to keep the flocks of sheep in some semblance of order.

However, in spite of their vigilance, one does sometimes get away and the shepherd only finds out at nightfall, when, counting his sheep into the fold he discovers one missing, and only a shepherd knows the care and heart-ache, exasperation and frustration of that lonely search in the dark over rough and dangerous country, listening for the plaintive bleating that will tell him the whereabouts of his sheep, and when it is found it is probably in some dangerous and almost inaccessible place that only a sheep could get into.

Of course, the real meaning behind our story is souls, not sheep, and our Lord very carefully points this out. After all, human beings are often very sheep-like. They can only move in a crowd, are easily led, often they cannot see any further than the end of their noses, they follow an aimless sort of existence and end up in a jam, and having done so are worse than any sheep at bleating and moaning their lot.

And yet these wayward, helpless and nigh hopeless, exasperating creatures are the ones Christ died for, the ones He came to call to repentance, and the ones the angels in Heaven rejoice over when they do turn from their waywardness and find Christ. You and I have been like that, lost sheep without a shepherd, leading an aimless, hopeless kind of life.

Maybe some of my readers are like that, lost in a world of sin, experiencing a hopeless, helpless feeling that leads to—you don't know what. To such I would ask, 'Have you found Christ?', or alternatively, 'Has He found you?' He is spoken of as being, 'The Good Shepherd' that giveth His life for His sheep, so in spite of your helpless feeling, your hopeless outlook on life, God loves you. He must do, when even angels rejoice when just one sinner turns to God.

If my reader should be one of these, maybe the angels will rejoice to-night over just one more 'lost sheep' that has come into the fold.

Someone has said:

'Twas a sheep, not a lamb, that strayed away in the parable Jesus told;
 A grown-up sheep, that had gone astray, from the ninety-and-nine in the fold.
 Out on the hillsides, out in the cold, 'twas a sheep the Good Shepherd sought;
 And back to the flock, safe in the fold 'twas a sheep the Good Shepherd brought.
 And why for the sheep should He earnestly long and as earnestly hope and pray?
 Because there is danger—if they go wrong, they will lead the lambs astray.
 For the lambs will follow the sheep, you know, wherever the sheep may stray;
 When the sheep go wrong, it will not be long 'til the lambs are as wrong as they.
 And so with the sheep we earnestly plead, for the sake of the lambs today;
 If the lambs are lost, what a terrible cost some sheep will have to pay.'

(Selected).

FROM THE TREASURER

Special Notice and Request.

Before handing over my work for the 'Scripture Standard,' may I appeal to readers to buy the following?

3 bound volumes of the 'S.S.' 1949-1950, several copies also 1951-1952.

(N.B. the two years are bound together)

Price 9/-, post paid.

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SCRIPTURE READINGS

- Feb. 7th: Isaiah 55. Revelation 22.
 Feb. 14th: Malachi 3:1-12. Mark 1:1-20.
 Feb. 21st: Psalm 105. Mark 1:21-45.
 Feb. 28th: Psalm 32. Mark 2:1-17.

Vision of the New Jerusalem (22:1-5).
 —Completing the picture of our heavenly home, we view the beautiful river with its avenue of trees as it flows through the centre of the city, bright and cleansing. The beauty of any town is completed when a stream flows through it, and the spiritual city has every possible spiritual beauty in it. All the features serve some divine purpose for the profound and final blessing of the inhabitants. We can only faintly see all that is meant by being in the very presence

of God's throne. We note that the final happiness includes service—and the joy of this shall be ours in great measure here, in proportion to our service here. It will indeed require that transformation 'in the twinkling of an eye' to make us fit for the glory that is to be.

Concluding assurances and warnings (22:6-21).—The divine messenger shows these final visions to John. He is a fellow-servant though so exalted and empowered. The worship of any angels, saints or 'blessed virgin' is forbidden. The seer has been allowed to view the ages. It has been no flight of fancy, or delusive imagination but the solemn truth in figure, symbol and fact. And God's intention is to be fulfilled by the writing down for His people of the visions. The Revelation is something needed at all times but perhaps more especially for such times as the church was then to pass through—and again whenever persecution sets in and tends to discourage faith and endurance. The temporary troubles are offset by the heavenly visions and the final victory. Verse 11 would indicate a time when repentance becomes impossible. Is the worst condemnation of the sinner to be unable to stop sinning? When finally our Lord comes it will be too late to change—and that might surely be the day of a man's death, as well as the final Day. There is emphasis on 'works' in verses 12 to 15. The very practical side of the Christian life must not be forgotten or neglected, however great our emphasis must be upon God's grace, which is of course at the base of all. The invitation to Christ is from those who have heard and accepted, from the Spirit through the word and the church. God's acceptance is for those who 'thirst' and 'will.' We know well that verses 18 and 19 refer to the one book which concludes by divine providence, the Sacred Writings. We know too that those who tamper with, misinterpret, pervert or neglect any part of that volume, are under the same condemnation. Lord, keep us faithful and give us that longing for Your coming—'Even so come . . .'

Introduction to the Gospel by Mark.—Many think that this gospel was the first written and in some degree formed the basis of the other gospels, especially that written by Matthew, which is so similar in much of its narrative. Careful comparison helps us much in our studies of the Saviour's life and work. Mark is mentioned in many passages, was well known in the churches through his companionship with Paul and Peter. It is instruc-

tive to read these through — Acts 12:12 and 25; 13:5 and 13 (John only); 15:39; Col. 4:10; Phile. 24; 2 Tim. 4:11; and 1 Peter 5:13. There is a tradition that the young man mentioned in Mark 14:51 and 52 was in fact Mark himself—but this is only a doubtful tradition. This gospel is characterised by action rather than doctrine. The very direct introduction illustrates the point. Testimony of early Christian writers is that Mark wrote for Gentiles under direction of Peter. We do not need to know these things to appreciate the wonderful story we are about to study—but they have an interest and are a legitimate subject of study. Divine inspiration is the only explanation for these narratives in any case.

The Ministry of John Baptist (1:1-8).—The first few words give us the title of the Saviour, declare His Divine relationship, and His earthly mission (Jesus-Saviour) and title (Christ-Messiah-Anointed One). Then two prophecies—the only passages quoted by this historian as such—are adequate to point back to Divine foreknowledge and purpose. The brevity is remarkable in its fullness of meaning—baptism, remission, repentance and confession. John's character and message are similarly set out. He is the messenger, the voice, the finger post. What a sensation he did make in that whole country. He stirred the people to the urgency of the time.

Baptism and Temptation of the Lord (1:9-13).—We might almost say that Mark begins his gospel with the baptism of the Saviour and ends it with the baptism of believers (16:16). Certainly the first stands as example for obedience in the second and the commencement of the spiritual life of service. God's testimony was given to His servant John unmistakably at that point so that he could say 'Behold, the Lamb of God . . .' Here is the first proof of His Sonship as revealed to man—the rest of the story confirms this beyond doubt. It may seem strange to us that immediately after such a testimony the very Spirit received from above 'drove' or 'urged Him forth' to the dreary wilderness to face the enemy of mankind. He there proved His determination and His control over the flesh—prayer, fasting, refusal to satisfy by His power the cravings of the flesh, and power to await divine aid. The angels came when the power had been proved or tested to the utmost.

Jesus preaches in Galilee, and calls some fishermen (1:14:20). — It seems most likely that Jesus had preached in Jerusalem and Judaea before John's martyrdom—verse 14 certainly allows for this. His message is still the same as John's because His time had not yet come. We should bear in mind that 'Gospel' means simply 'good news,' and this

news is of course that God's kingdom in the form of the church is coming upon earth, and salvation is thus to be proclaimed for all men. The fishermen had had previous knowledge and acquaintance with the Saviour as we learn from the other gospels. How remarkable a choice is thus made of comparatively uneducated men to be trained by personal contact and guidance to announce to a hostile and wicked world the greatest news, the profoundest wisdom, ever purposed. Peter said later, and truly, 'We have left all and followed Thee.' Our familiarity with the story perhaps hides the greatness of this sacrifice.

Jesus teaches and heals in Capernaum (1:21-34).—The new teacher is readily allowed to speak in the synagogue at first, but His word had something certain and astonishing about it. The scribes—like ourselves—could but interpret and pass on the word already written, but not so the Saviour. Then He was able to COMMAND the evil spirits with which numbers were afflicted, to be silent and to leave their abode. The convulsion upon departure in this case merely gave convincing proof of the affliction and the power that won. The fame spread—and had not Cornelius so long time afterwards heard it, as had the whole nation—and the crowds gathered. This is no hypnotist, psychologist, psychiatrist, or faith healer. He spake the word and it was done. The sunset scene so vividly pictured in our hymn, is attributable to the sabbath ending then and allowing work to be done—sick to be carried. The testimony of devils we note was not wanted.

Prayer and more work for the willing (1:35-39).—Verse 35 surely lets us into the secret of power, and reveals too the strain of 'taking our infirmities and bearing our diseases.' Unbounded popularity would follow a successful 'faith healer.' Here is a far different case, and the Saviour now shuns the crowds that He may preach throughout Galilee—not just where He was most wanted.

The disobedient leper (1:40-45). — Lepers should have kept their distance and cried 'Unclean, unclean.' This one knew the power, sought it, and was touched by the hand that had never sinned. He was immediately cleansed, and was given exact instruction. We do not know that he even obeyed any of the instruction, but he certainly disobeyed that of silence—so emphatically given. The consequence hindered the work by compelling retirement to sparsely populated areas, thus adding to the difficulties of the sick.

Another visit to Capernaum (2:1-12).—The healing of the paralytic is recorded by Matthew and Luke also. The extreme popularity of the Saviour made it necessary for the friends of the sick man to

exercise their faith in a quite remarkable way. They would not let any obstacle prevent the execution of their plan to get him cured. They were indeed very certain of the power. The special point about the miracle however is its effect upon, and victory over the critical scribes. Obviously it was the Saviour's intention to make His power to forgive as plain as His power to heal. It was another demonstration to the religious leaders of His authority. Were some convinced, we wonder. Either they were, or they rejected the counsel of God against themselves. Note the 'straightway,' the 'immediately,' and the astonishment recorded.

The call of Levi (2:13-17).—Here is a man who could write—it was his occupation. And he has written the gospel bearing his name 'Matthew.' He would not be a popular man, or one who would expect to be called to follow the penniless preacher. His final gesture to his fellow tax-collectors brought more criticism upon Jesus—for He now does something which made the respectable shrink from Him. He ate with tax-gatherers (traitors to their race), and (notorious) sinners—people rather outside the pale of decent society. 'And as one from whom men hide their face, He was despised.'

R. B. SCOTT.
November, 1953.

CORRESPONDENCE

PETERHEAD APPEAL.

Dear Bro. Crosthwaite,—Through the medium of the *Scripture Standard*, we would like to express our sincere appreciation to all the brethren who have so willingly helped us to save our meeting-place. Many have given at real sacrifice, and we are overwhelmed with gratitude at such love being bestowed upon us. May we be found worthy of such love.

Sufficient money in gifts and loans (free of interest) has been received to clear our financial obligation; and we have cause to thank God and take courage as we go forward to repay a greater debt: that of making known to sinful man the message of redeeming love. May God see fit to bless us in this endeavour.

To all who have in any way contributed toward the success of the appeal, we render heartfelt thanks.

On behalf of the Church at Peterhead.

ALEXANDER STRACHAN, SEC.

Dear Editor,—I was amazed to see the article in the S.S. 'Concerning the Coming of the Lord.' It would have done justice to any Christadelphian journal. Your own remarks printed underneath were timely and to the point. The article

contains quite a number of erroneous statements which might mystify many of your readers, such as 'The Lord's return is not for the specific benefit of believers.' He might as well have said that the Lord's death was not for the specific benefit of believers. Jesus said to His disciples: 'In my Father's house are many mansions . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.' That is Christ's own declaration, and we accept it and hope for it.

The return of the Lord is two-fold according to Matthew 15, to separate the sheep from the goats, and to give them the rewards they have earned, and these rewards are everlasting. The writer tells us that it is about a 'hundred years since the attention of believers was turned towards the Coming of the Lord.' By whom? Is it only a hundred years since Jesus, Peter and Paul lived, and gave us the gospel of a crucified Saviour with all His precious teaching, and also the revelation of God with all its fulness? Let us go back 1,900 years and find the original sure foundation, and shatter all the predictions and dates of men who presume to be wise beyond what is written.

I rather think the writer is confusing much that Jesus taught concerning the destruction of Jerusalem with the end of time, and Christ's Second Coming. They had asked Him privately, 'When shall these things be?' 'And what shall be the sign of thy coming, and of the end of the world?' (Matt. 24). Jesus, after answering the first two questions, tells them, 'Verily, I say unto you, this generation shall not pass, till all these things shall be fulfilled' (v. 34). It is easy to mistake the sayings of Jesus about the destruction of Jerusalem and apply them to the end of the world. Jesus answered the third question in verse 36. 'But of that day and hour no man knoweth, not the angels in heaven, but my Father only.' It is a sure sign that if we begin our calculations with the wrong figures we will never arrive at the right answer.

The writer says, 'This is the end of the age, and we shall soon witness the commencement of the next, when the Kingdom of God shall be established upon the earth, and Christ shall reign until He hath put all enemies under His feet.' The writer here assumes that the readers of the S.S. do not believe that the Kingdom of God was established on the day of Pentecost. The second chapter of Acts settled the question of the establishment of the Church and the Kingdom of God on earth at the same time. Peter used the keys promised him by Christ to open the Kingdom when he proclaimed the Gospel of a resurrected Christ, with the result that three thousand were added

to the Church. When Paul wrote (1 Cor. 15) he was speaking of the present reign of Christ, for the passage clearly says, 'Then cometh the end, when he [Christ] shall have delivered up the Kingdom of God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.'

The Kingdom of God was at hand in the days of John the Baptist. It was established at Pentecost. It has continued for over 1,900 years, and will do so until the end of the age. This being the Christian era, we are asked to wait with patience the coming of the end. We will be wise if we study the Scriptures, and speak where they speak, and be silent where they are silent. Modern prophets are dangerous, and signs too often fail: Jerusalem and its inhabitants do not seem to be ready for the operation of grafting on to the olive tree.

WILLIAM FERGUSON.

Dear Friends,

This will be the last letter that we shall write from Lusaka this year, as the time is very near for us to set out for England on leave.

Our work during the past two months has been curtailed just a little as I have been in hospital for a short time—as a patient, and not as a teacher. I took a little longer in recovering than I wanted to. We are grateful to God that I am now beginning to feel well again. We know he cares for us. We know too that some of the Christians remember us in prayer, and that the effectual fervent prayer of a righteous man availeth much.

Bro. Stephen Chirambo is having very difficult days. His wife and young baby, and his little daughter Janie, are all in hospital.

Stephen does the work of not one, but many evangelists. He works as a printer, and in his spare time he takes every opportunity to tell the gospel to others. During the last few months, a number have been brought to the Saviour both in Lusaka and at Chilang, where Bro. Pierce is labouring.

One very great worker here is to leave for Nyasaland this coming week, taking his wife and family with him. This is Bro. John Chidothe. He is an older Christian, and probably better taught in the Scriptures than anyone I have met in Africa.

He reads the Bible as you might read a newspaper. That is to say it is a part of his daily life. He also sees to it that his family read the Word, and the older members are Christians.

In Nyasaland he will be in the Zomba area, and there he intends to work amongst the Christians, to strengthen the work, and to preach the gospel round the villages in the dry season. It is our

intention to help this work with Bibles and hymn books. I have known and worked with Bro. Chidothe for two years, and I am sure that he will do a greater work for the Lord than any missionary could do. He has been a strong pillar in the assembly at Chilenge and will be a great loss. We pray that God will give every blessing to our dear Brother and his family. We have been greatly enriched by his fellowship.

We know that the Lord will provide workers here. It has been wonderful to see how helpers have come along as we needed them. The more we have attempted, the greater the help that God has sent to us. We can really say that the Lord has done great things for us, whereof we are glad.

When you read this, we expect in God's will to be on the sea. We do look forward to being at home for a few months. But there are just a few mixed feelings as we prepare for the journey. We have come to love these people here. There are so many thousands who need to hear about Jesus. We cannot touch the fringe of this need. So our thoughts are with them. We thank God for the privilege He has given to us, so unexpectedly. We feel that God has given His guidance as we tried to decide what we must attempt. We are grateful that we have felt to be in His will, and we have had no anxious moments about this.

We have to thank many friends for their interest. We hope the news of the work in this country, which we have sent out from time to time will have encouraged you as your interest has helped us. We pray God's continued blessing for us all.

F. & N. MURPHY.

NEWS FROM THE CHURCHES

Aylesbury, Bucks.—The past year, 1953, has been a time of great activity in the work in this town. Late in 1952 Bro. L. H. Channing moved here with his wife and two children. His object: to do full time work as an evangelist. A loyal Church is giving him support, for which we as a young Church are most grateful, and grateful for the love and zeal in the hearts of his people to extend the Master's Kingdom.

Bro. Channing has been working to a prepared plan, and about a fourth part has been visited of the houses of this town, and in these personal calls; many interesting and hopeful results are to be expected.

Bills, posters, and 'revivals' have been freely placed around the town, not only to help our brother, but to give support

to special efforts in April and September, when A. E. Winstanley and F. Worgan did the preaching for us. Both gave of their best, the Church which had not spared labour or expense, was greatly blessed and strengthened. Many visitors have come our way. Some have come often, and it has been a joy to have fellowship with them. Bro. Channing is not only an evangelist, but a grand teacher, and his advice and help is much sought after. We are glad to know that this work is and will continue to be a source of strength and encouragement to many. Never to be forgotten by all was was a week-end visit made by Bro. W. Steele, from Scotland. His preaching was greatly appreciated, and left us still thinking and studying for weeks ahead. Many brethren who meet with us come a long distance, Bro. and Sister Hill one hundred miles. Often too, Bro. and Sis. Hamilton forty-five miles, etc.

May we, through the S.S., place on record our appreciation of the prayers and fellowship of many brethren for the progress of the Lord's work, and may they rejoice with us in the knowledge that two more souls have been added to the Lord's Church this year, and at the time of writing great interest is being shown by many others and that, before the new year, others may enter the new life.

Maybe this is the first time for fifty years that a work has been started in this country in a new town, and in four years has grown four times in members, who are of one heart and of one mind. We need Len Channing right here, and we look to a time in the near future when he and others with him will be able to reach out to hundreds of towns around us, and to souls of many who have no hope but hell.

We have much that could be reported of interest in our work here, but must refrain. Our desire is that others may receive inspiration as we have done, as the Lord works among his people.

W. J. COLE.

Capetown, Woodstock.—We were privileged to have with in fellowship on 25th October, 1953, Bro. and Sis. Hobby and family, who were down from Namwianga Mission, Kalomo, Northern Rhodesia, on a brief vacation at the Cape. On that Lord's Day, and two following, Bro. Hobby addressed the meeting on 'True Worship.' 'Ye are the salt of the earth,' and 'How to build.' He also spoke at one of our Gospel meetings. We are indeed grateful that a blessing hath again been brought to us.

On the afternoon of 22nd November, we convened an open-air Gospel service, at a new township about seven miles from our meeting-place, New Town, as mentioned in our last report. We were again privileged to have Bro. Hobby to accompany us. For the first time we had

quite a number of juniors listening to the words spoken by various brethren. The afternoon was well spent.

Bro. Hobby and his family were anticipating to leave for the mission field, God willing, and we therefore bid them God's richest blessing for a safe journey, and on the field where they have laboured for so many years.

We pray God that we all, both near and far, might continue to 'contend for the faith once delivered to the saints,' amid a perverse and troubled generation, that the powers of the Evil One which shadow our footsteps, from day to day, may be overcome by our full whole-hearted trust in Him who loved us and gave Himself for us.

T. HARTLE.

Capetown, Woodstock.—On December 9th., 1953, a Bro. C. E. Gruver, his wife and two sons, arrived in Capetown, after having been for a short vacation to the U.S.A. Bro. Gruver before his marriage, as a young missionary, laboured in China for a period of eight years, then later, after his marriage, together with his family, laboured in Kenya and Ethiopia for about two years, then finally came down to Salisbury, Southern Rhodesia, and laboured along with Bro. S. D. Garrett and others there. Bro. Gruver and his family were in fellowship with us for almost two weeks during which period we one and all received a blessing and encouragement through the messages he gave, on two Lord's Days and at one of our Gospel services in the evening. His parting address was on Paul's words in Acts 20:32. Thus it could be said that another milestone had been left to our spiritual progress, God willing.

The intention and purpose of the Gruver family is to assist Bro. Garrett and family and others on the mission at Salisbury, Southern Rhodesia, in the anticipated school project as teachers. Bro. Gruver and his family left Capetown on Lord's Day evening, December 20th, 1953. They were seen off by the writer, his family and other friends, and we pray that God's richest blessings might go with them and continue to be with them in their labours on the mission field, that many souls might be drawn to Christ.

We are still 'contending for the faith once delivered to the saints,' and further pray that we over here, and other brethren in lands both near and far might experience a rich harvest during the year 1954, by the grace of God, and ever bearing in mind that 'He that said: I will come, shall come and will not tarry.'

T. HARTLE.

Dennyloanhead.—The Church held their combined social and Sunday School treat on December 5th. Despite a bus strike, and an evening with much fog and frost, there were approximately eighty-six present, including eleven non-members and twenty children. Those of our visiting brethren who had to come a distance,

travelled by private bus and car. A number cycled and many walked with their children. It was encouraging to see them arrive.

Bro. Cooper occupied the chair and exhorted us to be about our Father's business. An enjoyable tea was served which, course, added to the friendliness of the evening.

The children did extremely well with their duets, recitations and texts. Bren. John Wilson and David Dougall were the speakers. Bro. Wilson gave an interesting lesson mainly to the children from the word 'Watch.' Bro. Dougall spoke on 'Salt,' his text being Matthew 5:13, 'Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing.' He compared the need of salt for our life's sake, seasoning, and preserving, with the need of the Christian as the spiritual salt for the same purposes, pointing out that salt when it comes in contact with the earth loses its savour and becomes good for nothing.

To all who helped the programme we say, unstintingly, 'Thank you.'

Great Yarmouth.—Having heard and read of the wonderful times to be had working with the fishermen from the North of Scotland, it was in anticipation of such we arrived in Great Yarmouth, on the evening of October 6th. We were not disappointed; as the mission, which lasted until November 23rd, proved to be one of the richest experiences we have had in our service for the Master.

The presence and experience of Bro. A. Gardner had me greatly as we prepared for the mission. Through his help an introduction was made to brethren and friends who had attended meetings in previous years; and accommodation for meetings was acquired.

As previously reported by Bro. Gardner meetings were held on Saturdays for Bible study; and Lord's Days for Breaking of the Bread and Gospel proclamation. Although attendances were not so large as in former years, owing to fewer brethren being down from Scotland, the meetings were all on a high spiritual level. As we sang the songs of Zion and opened our hearts to our Father, He seemed very near. We hear much to-day of the need of suitable surroundings to put us in the Spirit on the Lord's Day; my experience has taught me that the need is consecrated men and women. The Gospel services were well attended, and on occasions we had as many as sixteen non-members present. The Bible Study meeting was also well attended considering the circumstances. We had some non-members attending those meetings.

Our work was not only with fishermen but with shoreworkers. We visited the yards regularly and had talks with the men and women. We had many oppor-

tunities to state our position and plea, and with the help of God tried to teach many the way of the Lord more perfectly. At no time in my experience have I worked with people who would talk of things that mattered so freely, as the fisherfolk.

Apart from one decision already reported, there were no others; but we believe much good has been done, and many are not far from the Kingdom. To those who made this mission possible, and to the many who helped us by their presence, help, and prayers, we give our heartfelt thanks.

DAVID DOUGALL.

Hindley.—It was with mixed feelings that we gathered together on Wednesday evening, December 23rd, to bid farewell to Bro. Frank Worgan, who was leaving us to take up evangelistic duties in Holland. We regret, because of the few full-time workers in this country, and the pressing need for men to learn the truth; and yet, we rejoice, because our loss is Holland's gain, and we know the need there of New Testament teaching is equally great.

Bro. Frank has served the church for a good number of years, and many have been led to the Saviour during that time. May the God of Peace help and sustain him in the work he has chosen to do and may many come to the knowledge of the truth through his labours.

As a token of remembrance, Bro. and Sis. Frank Worgan were presented with a canteen of cutlery.

TOM KEMP.

Ince, Wigan.—Rejoice with us, brethren, over souls being saved by the precious blood of the Lamb in obeying the Gospel and being baptised into Christ Jesus. Three Sunday School scholars and two young ladies were baptised at Hindley. We trust and pray that our young sisters will ever remain faithful.

Address for correspondence for the Church at Ince: W. Hurcombe, 20 Castle Hill Road, Hindley, Wigan, Lancs.

Namakoka, Nyasaland.—We are glad to report that through the power of the Gospel, seven souls confessed that Jesus is the Christ the Son of God; and were immersed in the name of the Father, Son and Holy Spirit, on November 11th, 1953.

G. LIMANI.

Newtongrange.—Our hearts were lifted up and our faith strengthened when on Lord's Day, January 3rd, our brother Alan Brunton, was baptised in the name of Jesus Christ. Brother Brunton came to Jesus through the good example and influence of his mother, Sister Brunton, and teaching in the Bible Class and Gospel meetings. We hope for his strength in the Lord that he may use it in His service.

Secretary's address: 9 McLean Place, Gorebridge, Midlothian.

A. J. BROWN,

Slamannan District.—The New Year social gathering was held in Blackridge Church meeting-house on January 1st, under the presidency of Bro. David Dougall, evangelist. Among the large gathering present were members from all the Churches in the District, together with many from the Churches in Fife and other places.

Bro. Dougall, the chairman, wished all the compliments of the season, and trusted that our meeting would be uplifting to all. A prosperous year is assured, if all 'seek first the kingdom of God, and his righteousness'; and by putting Christ first in all things, and doing what is demanded of us, progress shall be ours.

Bro. Winstanley, our first speaker, gave us a fine address on 'The Power of Example.' He spoke first of all of bad example shown, giving cases among the kings and leaders of the Israelites which, when followed, led the people away from God. We should refrain from bad examples, especially among our families, because what we do may save or destroy the souls of those dearest to us. In speaking of good example, Bro. Winstanley spoke of our greatest example, Christ Jesus our Saviour, and exhorted all to follow the advice of Paul to Timothy to be an example to believers in word, in conversation, in living, in behaviour, in love of the brethren, in deed, in truth, in faithfulness, in loyalty, in devotion, in purity, because example is powerful and of great importance both to the Church and its members.

Bro. L. Morgan gave us of his best when speaking on the question, 'Where is the Lord, the God of Elijah?' and explained that the Lord God may be found in Jesus Christ, in the Word of God, in the life of the Christian.

Sometimes we get the wrong idea of God. God is manifested in Christ, through His power and, as God loves all, we see the heart of God in Jesus Christ. Bro. Morgan asked all to appreciate the Word of God because it shows how we may have His salvation, and as God is everywhere, even where two or three are gathered together. He may be found by all. In fact, His Spirit dwells in each Christian, who therefore should show forth His virtues to all. He does stand knocking at each one's heart ready to enter in and dwell with those who open to Him.

We were favoured with choir pieces, solos, quartettes and a duet from members of the Blackridge, Slamannan, Pennyvenie, Wallacestone and Motherwell Churches. All were much appreciated. Our thanks are due to all who helped to make our meeting the success it was, and especially to the members of the Blackridge Church for the use of their meeting-house, and the work done.

We look forward to a happy and prosperous year in the work of the Lord.

HUGH DAVIDSON.

OBITUARY

Blackburn, Hamilton Street.—We regret to announce the passing of our Brother Gorse, at the grand old age of eighty-two. Our brother was amongst the first members to form the Church at Hamilton Street fifty years ago. Although holding no office in the Church, his prayers and thanksgiving at the Lord's Table were always very deep, thoughtful and moving. But for the last twenty years our brother had been incapacitated with sickness and blindness, which made his attendances less in the fellowship.

We feel the sense of personal loss, but rejoice that the Lord has taken him to Himself, where we know there is none of his past mortal afflictions, and his faith and hope will have put on immortality. We can all rejoice and triumph in our resurrected Lord. 'O death, where is thy sting, O grave, where is thy victory?' 'Blessed are they that die in the Lord.'

We commend all the members of his sorrowing family to God, his Lord and Master, especially his devoted daughter and son-in-law, who looked after him so long and so well.

H. WILSON.

East Kirkby (Beulah Road).—The Church here has suffered a great loss in the sudden departure from this life of our revered and much-loved Brother Robert Bursnell, who passed away when arising from his slumber on New Year's morning, in his seventy-third year.

Our brother accidentally lost the sight of one eye soon after his retirement, and had not enjoyed good health since that incident, but remained active. He and his devoted wife came out from the sects and were immersed at the Nuncargate Church meeting-house, where he remained a member for a short period. Such was his new-born faith that he did not hesitate to take his stand with the brethren here against the sectarian drift of affairs in which he found himself entangled.

He has been one of us since the Church was first formed in the writer's house, nearly thirty years ago, faithfully witnessing and contending for a return to New Testament Christianity.

Our brother first served the Church as a deacon, and during the last ten years has held the responsible office of an elder of the Church. He was a very meek, humble, unassuming and consistent brother. He was not a preacher, or public man in any sense, seldom going from the strict confines of our own Church; but his life and character have taught us many things. Truly, 'as being dead, yet speaketh.'

Never has the writer seen, or known, him to use one single note to aid him

in his office, but he always spoke direct to our hearts, giving such teaching and warning as he had been able to gather from God's store-house. We praise God for his faithful witness and example. His place will be most difficult to fill. His modest, humble, and loving disposition drew all our hearts to him, and truly he was a brother beloved by all. 'Blessed are the dead that die in the Lord—their works do follow them.'

Our sympathy goes out to his dear wife, son and daughter, and all his loved ones. May they be consoled by the hope of every Christian—the return of our blessed Lord. After a service in the chapel conducted by the writer, the mortal remains were carried by four young brethren and laid to rest in the Kirkby Woodhouse Cemetery. W. B. JEPSON.

Morley, Yorks.—Sister Elinda Marshall departed this life on Saturday, January 2nd. Aged eighty-one, she was a founder member of the Church of Christ in Morley. Before the commencement of the cause here in 1884, the Morley brethren, then in membership at the nearby Birstal Church, were holding open-air meetings, and generally striving to make New Testament Christianity known. Sister Marshall was brought to a knowledge of the Saviour, immersed at Birstal and, on the opening of a meeting place in Morley in 1884, was one of the nine members present. Though only small in stature, she was, like many such, capable of and willing to shoulder responsibility, and the Church records are a witness to her zeal. Of a smiling, happy disposition, humble, very devout, she was much loved by all of us.

A teacher in the school for over forty years, many of those responsible to-day for the work at Morley received their first training in her class. We mourn her passing, yet not as those without hope. She was laid to rest on January 5th, Bro. Harold Baines officiating.

FRED SUGDEN.

Newtongrange.—The Church lost a dear brother in Christ, William Morris, on December 16th, 1953, as a result of a street accident on December 12th. Bro. Morris served on the oversight and as hallkeeper for many years. In spite of a lame leg, he was the very spirit of cheerfulness, quick to cheer the sad with a kind word, to laugh with those who were happy, and also to comfort when comfort was needed. Though we miss his presence, yet we mourn with his wife and sister in Jesus, his son and daughters, and his grandchildren, for their loss is greater even than ours. A. J. BROWN.

PortNockie.—On December 23rd the call to the eternal Presence came to our esteemed Sis. Mary Buncie (Cullen) at the age of seventy-three years, after a long illness borne with great patience

and fortitude, but never was one more ready and willing to enter the fuller presence of Christ. She has been a member for over fifty years and although unable to attend for many years, she maintained her interest in the work up to the last.

To her sister, who nursed her for many years, we express our deepest sympathy in her time of sorrow and loss.

The funeral services at the house and cemetery were conducted by Brethren Alex. and James Mair and John Wood.

M. MAIR.

Rosyth.—With deep sorrow we record the death of our beloved sister, Elizabeth Guiney, on December 9th, after a lingering illness borne with Christian patience and fortitude. She was forty-seven. Our sister was a devoted and loyal member of the Lord's Church, and leader of the praise, a duty which she carried out with real constancy. Of a free and frank nature, given to hospitality, her home was ever open for Church meetings.

We shall greatly miss her, but our loss is Heaven's gain; and freed from physical ailments, she has joined the cloud of witnesses who have gone before. 'Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.'

We laid her tabernacle to rest on December 11th, Bro. David Dougall officiating at the home and grave-side. Our sympathy and prayers are for her husband, daughter, and son; that our Heavenly Father may comfort and sustain them. M. DONALDSON.

Ulverston, Oddfellows' Hall.—With sincere sorrow we report the passing of Bro. William Thomas Thistlethwaite, who fell asleep in Jesus on December 15th, 1953, aged fifty. He had been in fellowship with the Church here for about seven years. He had a simple, strong faith in the Lord and His Word. He helped much in the Church, and for a long period took a good share in Sunday School work. He was keenly interested in all movements for the welfare of his fellows.

The respect and esteem in which he was held was manifest by the large company present at the funeral on December 18th. The service was conducted by Bro. W. Crosthwaite. We laid his earthly tabernacle to rest in the blessed hope of a resurrection and reunion when Jesus comes to take His prepared people to His prepared Home.

'Until the future glory lights the skies;
Until the dead in Jesus shall arise;
And He shall come,

but not in lowly guise—

Good-night.'

Sister Thistlethwaite and the family, five of whom are members of the Church, have our sincerest sympathy and prayers for their welfare,

COMING EVENTS. SPRING CONFERENCE.

It is proposed to hold the Conference on Saturday, April 17th, at Fleetwood.

Details next issue.

Eastwood.—The Church (meeting temporarily) in the Community Centre, at the rear of the District Council Offices, will (b.v.) celebrate their first anniversary during the week-end, February 6th and 7th. On Saturday, tea at 4 p.m. Public meeting 5.30 p.m. Speakers: Bren. F. C. Day (Birmingham) and Carlton Melling (Doncaster). Bro. G. H. Hudson, of Birmingham, will preside.

A cordial invitation is extended to the brotherhood. An intimation from those intending to be present would assist catering. The Community Centre is at the rear of the Council Office, Church Street, Eastwood.

Preliminary Notice: Please reserve May 1st and 2nd, 1954 and watch for the announcement of the opening of our new chapel building.—C. Limb, 32 Chewton Street, Eastwood, Nottingham.

Kirkcaldy.—The Social of the Church will take place in **Rose Street** on 20th February, at 4 p.m. Speaker: Bro. T. Nisbet (Tranent). All Churches cordially invited.

Morley, Zoar Street.—Sixtieth Anniversary tea and meeting, Saturday, February 27th. Tea 4 p.m., meeting 6 p.m. Speakers: Bren. Leonard Morgan and John Pritt. Chairman: Bro. Tom Dand.

Nelson.—Southfield Street Bible School Anniversary and prize distribution, Saturday and Sunday, February 6th and

7th. Week-end speaker, Bro. E. Worth (East Ardsley). Saturday evening programme, 6 p.m. (refreshments to follow). Usual services Lord's Day. Come.

Ulverston.—Anniversary meetings (b.v.), March 20th and 21st. Fuller notice in next issue.

HE MADE HIS WEDDING SUIT.

Mr. James Bryden, of 8 Park Road, Moseley, Birmingham, celebrated his 81st birthday to-day by getting married.

Mr. Bryden, a retired master tailor, wore a black coat and pin-stripe trousers he made himself for the ceremony at the Church of Christ, Priestley Road, Birmingham.

His bride was Mrs. Eva Fellows, aged 76, of Broad Road, Acocks Green, whom he met nearly 60 years ago.

They were Sunday School teachers together when Mrs. Fellows was 17 and remained friends throughout the years.

Both Mr. Bryden and Mrs. Fellows have grown-up families. Among more than 80 guests at the reception, were about 60 relatives, including grandchildren.

This afternoon they left for a honeymoon on the South coast.

—*Birmingham Evening Despatch*

CHANGE OF ADDRESS.

Grinstead.—Maranatha, Cansiron Lane, Ashurstwood, near East Grinstead, Sussex.

Kirkcaldy, Rose Street.—Secretary (temporary, owing to the illness of Bro. D. Mellis): J. Inglis, 77 Salisbury Street, Kirkcaldy.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, One copy 7/6; two copies 13/6; three copies 19/6, post free. U.S.A., one dollar per copy. Canada, Africa, Australia, New Zealand: One copy 7/-; two 13/-; three 19/6. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

All matter for insertion must be sent before the 10th of the month (News items the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

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

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

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

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