

The Scripture Standard

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

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AUGUST, 1942.

1842==1942.

IN the year 1842, the first Annual Conference of British Churches of Christ was held in Edinburgh. In 1892, the Jubilee Conference was held in the same city. But this year, 1942, significantly, the Centenary Conference is to be held, not in Scotland's capital, but in Kirkcaldy, Fife.

Bro. John Davies, chairman of 1842 Conference, said 'six years ago, he though himself and a few others were the only persons in this country advocating the Bible alone as their only rule of faith and practice, but now he found himself in company with many brethren in the Lord. That, when taking into account the principles and practices contended for by this reformation, the opposition met with from all classes professing Christians, the many interests everyone who buckles on the armour of truth has to war against, and the humble means employed during the six years the reformation has been advocated in this country, we are constrained to say with gratitude, "It is the Lord's doing and it is wondrous in our eyes." Surely such proof of the mighty power of the truth is sufficient to inspire the heart of every lover of Jesus with renewed zeal.'

At that Conference, 42 Churches reported a membership of 1,300. When the Jubilee Conference was held in 1892, the number of Churches was 155, and the membership was 9,944, more than a seven-fold increase of members in fifty years. Had the same rate of progress been maintained during the second half-century, Churches of Christ, instead of reporting a membership of 14,303 (Year Book, 1941), should number 70,000. If the strict discipline of pioneers was exercised now, the figures returned would be reduced by at least one-half. Our fathers did not believe in, nor retain, 'paper-members.'

Compare and contrast statements of recent chairmen with that of the first Annual Conference chairman, as above.

Bro. J. W. Black, chairman of 1938 Conference, said: 'Thirty-three years ago, when I was chairman of the Leeds Conference, there were 188 Churches on the list, with 13,958 members, and the expenditure of the G.E.C. was £945. Twenty years ago in 1918 there were 194 Churches on the list, with 16,437 members, and a G.E.C. expenditure of £1,666. At last

year's Conference in Glasgow, the number of Churches had been reduced to 175, and 15,823 members, being a reduction, after twenty years working, of nineteen Churches, with 614 fewer members, although the expenditure of the G.E.C. was £3,975, or considerably more than double that of 1918. In 1905, there were engaged as whole-time evangelists about thirteen brethren. In 1937, there were about thirty-four evangelists altogether in the home field, according to the Year Book. The significant fact cannot be ignored and must be faced, that after twenty years of co-operative effort, and with a large increase in the number of supported preachers, the number of members on the Church rolls is 600 fewer.' (Year Book, 1938, pp. 29-30).

Bro. E. Green, chairman of 1941 Conference, said: 'The chairman of the Leicester Annual Meeting drew attention to the static condition of our Churches during the past twenty-two years, and stated that our fate would be surely sealed if we did not put more loyalty and devotion into our work. Unfortunately, since then, all the figures point not only to stagnation, but to retrogression.' (Year Book 1941, p. 22). 'Is there not a cause?'

The pioneers were loyal to the faith, practice, and methods of the New Testament Church. Humble means were employed, they depended not upon human wisdom or means, but upon the Lord. They proved to demonstration that, as in the first days, God uses what the world counts foolish, weak, and despised things; 'that no flesh should glory in His presence'; 'he that glorieth let him glory in the Lord.'

During the period reviewed by recent Chairmen of Conferences, there has been an accelerated departure from the original position, plea, and practice of Churches of Christ. Every movement is troubled by those who have never gripped nor realised the value of principles contended for. These are restless souls, ever complaining, and desiring to try some new thing. In Churches of Christ, far too much prominence and liberty has been given to those coming in from sectarian bodies who have brought sectarianism with them.

We offer no apology for referring again and again to the many departures from the impregnable position once occupied by Churches of Christ. We are out, all the time, to defend and contend 'for the

faith once for all delivered to the saints.'

The experience of the Christian Association, an American movement, introduced into Britain to show the slow old-fashioned brethren how to make progress, should have been a lesson and warning for all time. Lavishly financed, with a number of highly-trained preachers, instrumental music in services, open communion and open collections, fraternising with sectarian parties. Yet, after forty years' efforts, this movement, in 1917, was received as 'a dying cause' into the Co-operation of Churches of Christ. Since then, all that movement stood for has been adopted by Churches of Christ. A Theological College to produce more highly trained preachers was established in 1920, which has resulted in a large increase in supported preachers. Some of these are known as 'the Minister,' 'the Pastor,' and some have ecclesiastical titles as 'Rev.' and 'D.D.' If, as some of these say, they object to these titles, they can surely prevent them appearing as they do again and again in reports of the Free Church Federal Council and other literature.

The amalgamation with the above-named Council, resulting in fraternisation with sectarians of all parties, is another departure from the position held and contended for by our pioneers. In the official magazine attempts are made to show that Churches of Christ are more akin to Romanists than Protestants, and union with Roman Catholics on Church Councils is paraded as evidence of progress. (See 'Christian Advocate,' May 6th, 1927, and June 10th, 1924).

It is claimed that literature published in recent years has 'put us on a level with Churches much larger than our own.' 'But,' says the editor of 'Christian Advocate,' 'what is the good of all this if we are a diminishing community?' ('C.A.,' Sept. 24th, 1941). Now, in 1942, two matters are being pressed, and will be discussed at Annual Conference:

First,

PROPOSALS IN REPORT OF COMMISSION
ON ORDINATION

which might have been drafted by Anglo-Catholic priests; and which if adopted will create a clerical caste, which is not only foreign to New Testament teaching, but which other Churches have proved fatal to real growth and progress.

Second,

PROPOSED UNION WITH THE BAPTISTS.

Many of our pioneers came out from Baptist Churches, believing them to be unscriptural. At the first Annual Conference we attended in 1891, there was much rejoicing because two Baptist ministers had been converted to New Testament Christianity. It is common, even yet, for Churches to report with pride

additions from the Baptists. But why should anyone leave the Baptists if present-day practices of Churches of Christ are right? What a tragedy! In 1917, as already referred to, Christian Association Churches, as 'a dying cause,' were received into co-operation of Churches of Christ; and now in 1942 Churches of Christ, as a 'dying cause,' are seeking union with the Baptists! Officially the Restoration Movement in this country has been dead for many years, and it seems likely that this year will witness its burial in the Baptist Cemetery.

Happily, there is still a loyal remnant, probably much larger than many imagine, who have not been carried away from the original position. With them lies the future of the movement. A glorious opportunity is theirs. 'Come out,' 'be separate,' 'quit you like men, be strong.' You cannot serve in both camps. May a double portion of the spirit, faith, loyalty, and courage of the pioneers be given to us all, so that we may do our part to save and push to glorious triumph those principles and practices for which our fathers fought and sacrificed so much.

EDITOR.

WANTED.—Evangelist for South-East District (after July), three Churches. State experience, age, salary, and recommendations. Abstainer and non-smoker preferred. Applications to Secretary, E. Thorpe, Red Thimbles, Maresfield, Uckfield, Sussex.

Preliminary Notice

SPECIAL INVITATION

to a

CONFERENCE

of Members of Churches of Christ pleading for a complete return in all matters of faith and practice to Christianity as it was at the beginning, will be held (d.v.) in the

MEETING HOUSE, HAMILTON

STREET, BLACKBURN,

On SATURDAY, SEPTEMBER 18th.

Brethren from a distance needing hospitality are asked to apply at once to Bro. H. Wilson, 2 Hollin Bridge Street, Blackburn, Lancs.

Further particulars of speakers, etc., later.

Ordination.

(This letter was sent to the Editor of the "Christian Advocate," and was returned to the writer.)

Dear Editor,

I was present at the Conference of the Lancashire and Cheshire Division, on Saturday, May 6th, at Mornington Road Chapel, Southport, when the question of "Ordination" was discussed. Owing to circumstances, I did not have the chance of submitting to the assembly certain arguments and considerations which I had intended. Consequently, I shall be grateful if you will allow me through the "C.A." to express them to a wider auditorium.

First, I am opposed to the idea. It is a senseless piece of ritual. It may appear beautiful, solemn, and emotional, as all ritualism does, but, as a means of blessing, it is as null and void as infant sprinkling. It cannot, and should not, be ranked with baptism, which is not ritualism, but an ordinance for a specific purpose, i.e., salvation. I asked two questions. I repeat them now. Do those who favour this proposal claim for it any grace or virtue (in contradistinction to power) when hands are imposed? Will it imply, if taken to the A.M. and passed by a majority, that the highly successful labours of many eminent labourers of the past, who had not hands laid on them, were lacking in some grace or virtue? To me, the merits of the question turn on the answers.

Second. What do those who are behind this idea hope to gain by pressing it at the next A.M.? Do they think that those who are opposed to the question will cease their opposition when it is passed? If so, I am afraid they will be mistaken. On the other hand, if it is dropped forthwith, will it mean that those who now support it, and, in some cases, practise it, will cease to do so? Of course not. Then why is the matter being pursued so determinedly? What difference will it make?

Third. Are those who support this project aware of the danger inherent in the situation? We have been in a parlous condition for many years now. Is it possible that this may be the rock upon which the Churches of Christ are going to split? We have all been more or less affected by the extraordinary character of the past two or three decades, but surely, at this unparalleled crisis in human affairs, we have no desire to add to the difficulties of the times by precipitating disunity and disaster in our movement, the only one which, when understood aright, offers light and healing to a savage and pagan age.

Fourth. Has the A.M. the right to discuss this matter at all, still less decide on it? This is fundamental, so much so, that to me it is the root cause of all our "co-operate" troubles. It is my sincere

contention that, for a hundred years now, the Churches have been reaping the sorry harvest of mistakes which were made so long a time back. To-day, he who runs may read. Each Church is a separate community and is controlled from within. No other Church or combination of Churches has the right to interfere. The A.M. supersedes this divine arrangement. It has failed. It was wrong when the first Conference presumed that the organisation of the Church universal was incomplete. That the Lord in some unexplainable way had chosen them to complete it. That what was needed was our present Co-operation, its central, divisional, and local committees, and funds. All was just so much human presumption, however high motivated it may have been.

Do we not see the folly of all this yet? I trust we do. Strange, however, some who have already seen this error have gone so far as to repeat it. I warn all, Old Pathers and New Pathers, it is wrong and cannot lead to good.

Fifth. Does history, in the light of the Bible, teach us nothing? Do we not know that this great convulsion is the seventh vial of the wrath of God (I warned the Churches; see "C.A." Sept. 30th, 1938) and is directed towards the destruction of that great apostasy which arose out of a movement, similar to ours, in the second century, if Gibbon must be credited? Rome's destruction, very near now, will underline my warning. But I trust we are alive to the meaning of present-day events. With the Bible in one hand and history in the other, everything becomes transparently clear. Especially do I plead with our leaders to reflect lest, haply, we be found struggling against God.

J. B. KENDRICK.

Let Us Be Positive.

IN the Bible, there are few negative statements about God. We are told what He is, but seldom what He is not. 'God is Love,' 'God is Light.' Christ, too, is described in positive terms. He is our Righteousness, the Way, the Truth, the Life, and the Word, and it is by the overwhelming positiveness and definiteness of His existence that His Spirit in us can assist us to overcome evil which is, in fact, the very negation of His Being.

We read in the Sacred Writings how to be saved, how to know forgiveness of sins, and how to become children of God. We learn how to grow in grace, how to conduct ourselves in the assembly of the saints, how to manage the affairs of the church, and how to act towards unbelievers. And yet in face of the immensity of this knowledge of God and His revelation, as if we have not enough

to occupy our time 'speaking where the Bible speaks,' our human nature must try and imagine theories on which the Scriptures are silent. Little wonder is it that something like the tragedy of 'fiddling while Rome burns' is going on, and we are compelled to turn aside from the all-important proclamation of the whole counsel of God in order to persuade our brethren to forget 'the flesh-pots of Egypt,' and press on to the positive destination of the Christian journey, along the strait way.

The accusation is made that we make Christianity 'an endless disputation about catch-phrases, rival interpretations and forms of worship.' On the contrary, we are ready to affirm all that the Sacred Writings declare, asking only the right to ignore the additions of men without being called 'bigots.'

We have a duty to Christ. It is to 'Preach the Word; be instant, in season and out of season,' and if only our brethren in the Lord, and indeed all professed Christians, were to press on with that purpose, without deviation, there would be a marked unity and the world would believe, as our Master prayed that it should, that God has sent him into this sin-scarred creation.

We need no other authority for our preaching than the positive fact that 'the word of our God shall stand for ever.'

R.A.H.



The Third Epistle of Peter.

To the Preachers and Rulers of
Congregations

A LOOKING GLASS FOR THE
CLERGY

PREFACE

HOW the following epistle came to be overlooked by the early saints of Christendom and by all the fathers, or whether it was purposely suppressed by the Council of Nice, and why it was at last destined to be found, with other old manuscripts, among the ruins of an ancient city by a miserable wandering monk, are all circumstances which my limited knowledge of these subjects does not enable me to explain. I am answerable only for the accuracy of the translation from a French copy presented by the monk himself. Neither can I prove the authenticity of the original, unless it be on the strict correspondence of the actual state of the church with the injunctions contained in the epistle—a correspondence which seems to hold with as much veracity as that which is found in the fulfilment of any prophecy with the prediction itself.—Translator.

CHAPTER I

THE STYLE AND MANNER OF LIVING

Now you are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see you take to yourselves, marks, nay, many outward marks whereby you shall be known of man.

Be ye not called as men are called; but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may you show forth your honour and your calling.

And let your dwelling-houses be houses of splendour, and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments woven throughout," but let them be robes of richest silk and robes of fine linen, or curious device and of costly workmanship; and have you robes of black and robes of white, that you may change the one for the other; so shall you show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tills the ground; but live you on the fat of the land, taking "good heed for the morrow and wherewithal you shall be fed."

And drink you of the wines of vintage brought from afar, and wines of great price; then shall the light of your spirits be the light of your countenances, and your faces shall be bright, even as the morning sun shall your faces glow in brightness: thus shall you show forth your moderation and your temperance in all things.

Let the houses in which you preach be called churches, and let them be built in manner of great ornament without, and adorned with much cost within; with rich pillars and paints, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there be rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich that pay by thousands, and the next for the poorer that pay by hundreds, and the last for those that pay by tens. And let the poor man sit behind the door.

And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people who deal in idle sayings and show of mockery be rich and gorgeous, how much more so should be the

houses that are dedicated to Him "that is meek and lowly of spirit."

CHAPTER II

THE CHOOSING OF MINISTERS

When you go out to choose holy ones to be of your brethren and to minister at the altar, choose you from among the youth, even those whose judgments are not yet ripe, and whose hearts know not whether they incline to God or Mammon.

But you are wise, and you shall know the inclining of their future spirits, and you shall make them incline to the good things which the church has in store for them that are called, even those that shall be called by you.

Then shall you have them taught exceeding many things, they shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay, you shall make them wise in the things of your wisdom; yea, exceedingly cunning in many mysteries, even the mysteries which you teach.

Then shall they be fitted for the "laying on of hands," and when the bishop has done his office then shall they be reverend divines.

But if any man believe that he is called by God to speak to his brethren "without money and without price," though his soul be bowed to the will of his Father, and though he work all righteousness, and "speak with the tongue of an angel"—if he be not made a divine by your rulers and by the hands of a bishop, then he is not a divine, nor shall he preach.

He that is chosen by you shall give you honour, and shall be honoured by men, and honoured by women; and verily he expects his reward.

(To be Continued)

Working on Sunday.

MR. Stephen Girard, infidel millionaire of Philadelphia, one Saturday told his clerks to come next day, as a vessel just arrived must be unloaded. One young man said, as he turned pale, "Mr. Girard, I cannot work to-morrow."

"Well, sir, if you cannot do as I wish we can separate."

"I know that, sir," said the clerk. "I also know that I have a widowed mother to care for, but I cannot work on Sunday."

"Very well," said Mr. Girard, "go to the cashier's desk, and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia looking for work. One day, a bank president asked Mr. Girard to name a suitable person for cashier of a new bank. Mr.

Girard named the young man. "But I thought you discharged him," said the banker. "I did," was the answer, "because he would not work on Sunday, and the man who will lose his position from principle is the man to whom you can intrust your money."

Relative Ethic or Absolute Standard.

EITHER the Scriptures are "the word of God which liveth and abideth for ever" or they constitute the world's most wicked fraud. They stand or fall with the Diety of Jesus because they are His testimonial: "these are they which testify of me," He said. If He were not the Christ He was more than a deceiver—he was mad, for no man could maintain a hoax to his life's end and then suffer an ignominious death for it. Even if he could it would be impossible for him to be resurrected without Divine assistance.

Herein is the power of the Bible: it testifies, not to a dead fool but to the living eternal Son of God.

What, then, of the insinuations of the critics? They say that the Word contradicts itself; do they wish to avoid that "study" which is needed to "rightly divide the word of truth"? Many of us are indebted to the investigation of these seeming irregularities for our increased knowledge of its profound consistency. The Scriptures are self-explanatory, and it is only when we rely upon personal interpretations without comparing passage with text, and text with context, that we think we find discrepancies.

It has been said that the letters of the Apostles had an occasional element in them; that they contain "a relative ethic that is determined by the social and religious structure of the first century." While we marvel that professed Christians can make such statements, we would not deny that the Word contains certain personal messages to individual saints which were occasional and limited in meaning. Such would apply to John's references to pen, paper and ink, or to Paul's request for his cloak, but these are not ethics. No intelligent reader would judge the Christian ethic, if such it is, on grounds of such trifling nature. The Word as a whole is far from a "relative ethic"; it is an absolute expression; it is the superlative criterion of Christian faith and conduct, and if we do not accept it as that we must reject it as a completely human fantasia. As for those personal touches which reveal the humanity of the inspired scribes, even they may have

lessons for us; and the exhortations given to specific Churches, under peculiar circumstances, can at least be an example to the modern Church. The request to the Corinthians not to make the Lord's Supper an orgy of feasting is one of these, and John's warning to Gaius about the self-assertion of Diotrophes is another.

If we accept the possibility of relative or transitional doctrines in the faith (some claim that 1 Corinthians xiv. 34-35 is one) we endanger the permanence of the ordinances of Immersion and Breaking Bread. The former could thus have been a fashion set by John the Baptist, to be changed with other fashions, while the latter could easily have been an epilogue to the Passover, to be kept by Jewish Christians!

To what lengths may not our arguments of relativity lead. We must either stand by the permanent authority of the Bible or forget it altogether. R.A.H.

Heaven,' and will inherit 'pleasures for evermore.'

'Lay up treasure in Heaven,
Life will pass away.
Lay up treasure in abundant measure
For the great accounting day.
Lay up treasure in Heaven,
Though men count thee poor,
Thou shalt reign with the sons of God
For evermore.'

Gospel According to You.

YOU are writing a book,
A chapter each day—
By the deeds that you do
And the words that you say.
Men are reading this book,
Whether faithless or true,
Friend, what is the Gospel
According to you,

'Let your light so shine before men,
that they may see your good works,
and glorify your Father which is in
heaven.'

Can You Solve This?

MY first, one given to the Lord at birth,
The second surely will his mother name.
By whirlwind He was taken from the earth;
She, cumbered with much serving, to Christ came;
Initial letters show the name of one
Saved in the Ark, for he was Noah's son.

Answers.

1. In the River Jordan (Matt. iii. 13).
2. John the Baptist (Matt. iii. 13).
3. 'to fulfil all righteousness' (Matt. iii. 15)
4. 'the heavens were opened . . . and he saw the Spirit of God descending like a dove, and lighting upon him' (Matt. iii. 16).
5. No. (John iv. 2.)
6. 'He that believeth and is baptised shall be saved' (Mark xvi. 16).
7. Ananias (Acts xxii, 12-16).

Chaff.

A GREAT meeting was held years ago in a small town. Sixty were baptized. How much of this building material was gold, silver or precious stones? Within less than eight months only three of the sixty ever attended worship on the Lord's day—a clear loss of ninety-five per cent. The fifty-seven were not even destroyed by the fires of persecution—they could hardly, therefore, be called wood, hay, or stubble, but mere chaff, which the winds carried away.—"Gospel Advocate,"



Young Folk's Corner.

CONDUCTED BY UNCLE BERT

MONTH'S MOTTO:

'Lay up for yourselves treasures in Heaven.'—(Matt. vi. 20).

Which would You be?

THE teacher had been telling her class about the Rich Man and Lazarus. No doubt you remember the story. The Rich Man lived in great luxury, but when he died, went to a place of misery—because in his life he had forgotten God. Yet Lazarus—in life a friendless beggar—went to a place of happiness and peace. After telling the story, the teacher asked: 'Which would you like to be, the Rich Man or Lazarus?' A boy replied: 'I should like to be the Rich Man while I lived and Lazarus when I died.'

Many people would like that. But it simply cannot be done. If we are to be received by God hereafter, we must love and serve Him now. Jesus said: 'Ye cannot serve God and Mammon.' We cannot be part-time disciples. He demands our devoted and faithful allegiance, for life.

That does not mean that a Christian is to be miserable. The follower of Jesus is the happiest person on earth. Happy because his sins are forgiven. Happy, too, because he has 'laid up treasure in

Thanks for Sympathy

Dear Bro. Editor,

Permit me, please, on behalf of Miss Wild and myself, to express heartfelt thanks to yourself as Editor of the 'Scripture Standard,' Bro. Frith of Fleetwood, and to Bro. J. Garnett of Doncaster, for the very appreciative references and obituary notices re my late dear wife, and to the East Kirkby Conference and the many Districts, Churches, and individual brethren, who have sent their exceedingly kind messages of sincere condolence. I have endeavoured to reply to each, and if, in any instances, such reply has been omitted, it has arisen from no lack of appreciation of the message but from inadvertent oversight consequent on physical strain and pressure of other urgent duties. The warm Christian kindness in these messages indicates that, not infrequently, our relationship together in the Saviour strikes a far deeper note than even close blood relationship—an exemplification, too, of the apostolic injunction to sorrow with those that sorrow.

May I emphasise, in a few sentences, two or three points in my wife's character additional to the Christlikeness, devotedness, charm of manner, and marked ability and self-sacrificing spirit mentioned in the obituary statements?

Neither by word nor deed did she raise the slightest obstacle when, from conscientious reasons, I felt impelled to resign my temperance position at Chester, and, later, relinquished my connection with the G.E.C. staff. Bravely she willingly faced for us the financial problems necessarily involved.

A temperance enthusiast, she was an ardent Band of Hope and B.W.T.A. worker, and uncompromising in her hatred of the liquor traffic. She had no sympathy whatever with temperance leaders making avoidable personal use of licensed premises, and indignantly abhorred the utilisation of licensed hotels in Annual Meeting hospitality arrangements.

She loved the 'Good Old Book,' and read it systematically. In the period 1903-1926, she kept record, and during these years read the whole Bible through eleven times and the New Testament thirty times. An 'Old Paths' stalwart, she was specially firm on the Bible's full inspiration. Often she alluded in severe terms to an Annual Meeting occasion. In an address thereat, Sir Joseph Verco, the eminent South Australian leader, expressed pronounced fundamentalist views, stating his profound conviction that the miracles recorded in the New Testament were actual facts. Sitting behind us in the audience were some Overdalian students, and my wife heard one or more of these, in superior tones, whisper the comment, 'Some of them.'

Despite her prolonged illness and weakness, and the monotony of her limitations therefrom, my wife ever retained her deep interest in the advancement of the Master's Kingdom, and, except on two occasions when physically unable, acted as precentor at our home Breaking of Bread service here each Lord's Day. This Morecambe Lord's Table observance is still held at 6 Warley Drive on Sunday evenings, 6.45 p.m., and, as in the past, we shall be pleased to welcome brethren visiting Morecambe.

Nothing, practically, prior to my wife's affliction, was permitted to prevent her fulfilment of her various duties for the Saviour and the Church. Not only at Huddersfield and Chester, and especially at Doncaster, but many in other Church localities where my wife was for brief periods with me in my evangelistic labours, can thank God for the rich encouragement of her unostentatious, deeply-helpful influence.

Nyasaland.

ON July 6th I received a long letter from Brother Ronald, dated May 15th. He had received mine of March 16th on May 9th. His letter of May 15th checked mine of March 16th with which I had sent him a list of remittances from July 25th, 1941, to March 16th, 1942—ten in all. These have all reached him.

At the date of his letter, he had not then received the Bibles previously mentioned, but he was in communication with the Agent of the Scripture Gifts Mission, London, and will advise me the result in due course. Apart from these two matters, Bro. Ronald returned from his trip to Ncheu on May 9th, to which district he went on April 30th.

W. M. KEMPSTER.

News.

EVANGELIST'S REPORT

ON Saturday, May 2nd, I began a six week's mission with the Church at Liversedge. Meetings, apart from Lord's Day, were: Gospel Meetings, Band of Hope, and Girls' Guild. We also had a fortnightly women's meeting. Attendance was good, with some non-members. With a few of the young people, I did some door-to-door work. Twelve were added to the Church by baptism. Most of them were from the Lord's Day School, and great credit is due to the teaching there—bringing them to the point of decision. One was restored to fellowship also. The members supported the meetings loyally.

Whilst here I served the brethren at Morley on alternate Monday nights.

From Liversedge I went to Mapplewell for a fortnight's mission. Meetings for the proclamation of the Gospel were on Lord's Day, Monday, Wednesday, and Saturday. Open-air meetings were held after each Gospel meeting. The assembly at Mapplewell is a small one, and attendances were moderate. A few non-members came in to hear the Gospel. We had some very good times in the open air, and reached many with the Gospel. The reception we got, and the interesting conversations which resulted, show that this work ought to be done regularly if the Church is to remain alive and evangelical. Done consistently, too, it would produce lasting and worthwhile results. We started a 'Sunshine Corner' here—a meeting for boys and girls. This is progressing satisfactorily, and is being efficiently maintained by the brethren.

I am spending the month of July with East Ardsley and Morley. The two assemblies are working together. Gospel meetings are held Sunday, Monday, Tuesday, Wednesday and Saturday. Attendances are good. Some open-air work is being done.

For past evidences of His Gospel's power, we thank God. For future victories we look to Him, in faith, expecting the great and mighty things He has promised. Pray for the progress and triumph of the Word of the Lord.

A. E. WINSTANLEY.

Birmingham, Summer Lane.—We have been gladdened by the addition of two more to our numbers. On Lord's Day, 21st June, Edwin Barber and Maurice Fisher, two youths from our School, were baptised upon the confession of their faith in Christ Jesus as their Saviour. The Church at Great Francis Street kindly lent us their baptistery for the occasion, as, being in a hired room, we are still without facilities of our own. We pray they may be kept faithful and grow up to become useful members of the Church.

FRED C. DAY.

Bristol, St. John's Lane.—On Saturday and Sunday, June 27th and 28th, we celebrated our 47th birthday. We were privileged on this occasion with visits of brethren from Swindon and Thrissell Street. Our speaker for the week-end was Bro. Robinson, of Ilford, who gave us uplifting and encouraging messages both Saturday and Sunday. It was his first visit to our Church, and we hope it will not be the last.

E. M. WILLS.

Pennyvenie, Ayrshire.—For the five weeks ending 28th June, the Church had the services of Bro. Crosthwaite, and through his sound scriptural teaching we have had a great spiritual uplift.

Once again our activities took us outside our own neighbourhood to New Cumnock, and still further to Old Cumnock. At Craighbank, New Cumnock, the meetings brought in a company of young folks numbering from forty-six to, on one occasion, a hundred-and-four. While awaiting the conveyance home, open-air meetings were held and a good hearing was given. On Saturday evenings, we journeyed to Old Cumnock and held an open-air meeting in the Square, two and sometimes three speakers taking part.

On Lord's Day, Bro. Crosthwaite addressed the Church, spoke to the Lord's Day school, and delivered powerful addresses at the evening meeting.

The Mutual Improvement Class, started in February by Bro. A. H. Odd, Glasgow, was continued on Tuesdays. From this class we have all derived much benefit. The Church was actively engaged every night, Friday excepted, in support of our brother, who faithfully proclaimed the Gospel, delivering about fifty addresses in five weeks.

We trust that the seed sown may yet bring forth fruit, and pray that our heavenly Father will bless our brother's labours here and in new spheres.

E. JESS.

At the open-air meetings, Bren, J. and W. Black, D. Chalmers, and E. Jess shared the speaking with us.—EDITOR.

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