

The Scripture Standard

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

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The Restoration Movement.

By CARLTON MELLING

III.

Thomas Campbell's 'Declaration and Address,' 1809

IN the short time between his arrival in America and his being joined by his family, Thomas Campbell had had experiences which had confirmed him in his desire to bring about Scriptural unity among the followers of the Christ. He had been assigned as minister by the Presbyterian Synod at Philadelphia; had been censured for giving the bread and wine of the Lord's table to non-Seceders; and had appealed to the Synod, which had decided there had been sufficient grounds for his censure. Thomas Campbell had, therefore, declared his independence of all human tribunals—a great and bold step in those days and in that country.

But many allied themselves with Campbell. A meeting was held to determine future action, and at that meeting Thomas Campbell made a speech in which for the first time he uttered the words which have since become so familiar: 'Where the Scriptures speak we speak, and where the Scriptures are silent we are silent.' It was seen that if such a maxim were followed it would mean the end of, for instance, infant sprinkling, but Campbell did not yet see how far-reaching his statement was, preferring to allow liberty and forbearance in such matters.

This band of zealous seekers after truth formed themselves, on August 17th, 1809, into the 'Christian Association of Washington.' They had no desire to bring into being another Church or separate body, but aimed to unite the already existing sects on the Scriptures. To clarify their position in relation to the religious bodies around them, Thomas Campbell drew up what he called 'A Declaration and Address.' This was published by the 'Christian Association,' on September 7th, 1809. This famous document consisted of three parts: Declaration, Address, and Appendix. It was somewhat lengthy, written in Campbell's wordy style, but crystal clear in its meanings, and loving and

courteous in tone. Only a brief analysis is possible in this article.

The first part, the Declaration, sets out the general purpose of the document. It states that, to end the party spirit in the Churches, the desire of the 'Christian Association' is to restore the unity, peace, and purity of the Church of God. To this end it is necessary to reject human opinions and to return to the original standard—the Divine Word for rule, the Holy Spirit for teacher, and Christ for salvation.

The second part—the Address—consists of thirteen propositions. These can, however, be grouped under five heads, as follows:—

I. The Unity of the Church of God (Propositions 1 and 2)

This unity is (1) essential, because Christ prayed (Jn. xvii. 21), 'That they may all be one... that the world may believe....' A divided Church has no message for the world. (2) Intentional: God intended His Church to be one—*one Body* (Eph. iv. 4.) A Divine standard is set before that Church. (3) Constitutional: The constitution of the Church, the Church's charter, is given in Eph. iv. 4-6, with its affirmations of the oneness which exists in the Church of Christ.

II. The Supreme Authority of the Bible (Propositions 3—5)

These propositions struck at the very roots of the denominationalism of the day. No human authority stated Campbell can make laws for the Church of God, nor impose commands and ordinances not enjoined by the Lord. Nothing should be received into the faith or worship of the Church which is not as old as the New Testament. The stress laid on the N.T. as the source of worship, discipline, and government for the Church, as the O.T. was the authority for the Jews, was unique and made a clear-cut issue between Campbell and the confused interpretation of the Bible so prevalent at that time.

III. The Refusal to Own Men's Interpretation of the Scriptures as Binding (Propositions 6—8)

Human reasonings should not be imposed as terms of communion upon Christians, nor should they be required

to declare their belief in such interpretations. All that is necessary for admission into the Church is that men should know their lost condition, the way of salvation through Jesus Christ, and have faith in and obey Him as revealed in His Word.

IV. The Common Salvation Enjoyed by Christians

(Propositions 9 and 10)

All thus believing and obeying are 'the saints of God, should love as brethren, children of the same family and Father, temple of the same Spirit, members of the same body, subjects of the same grace, objects of the same divine love, bought with the same price, and joint-heirs of the same inheritance.'

In the light of this relationship division is evil; anti-Christian, as it destroys the visible unity of the body of Christ; anti-Scriptural, as being prohibited in God's Word; and anti-natural setting followers of Jesus Christ in opposition against one another.

V. Human Innovations and Creeds are Causes of Division

(Propositions 11—13)

If these are removed Christians will find themselves united. The things necessary to attain this unity are: (1) that only those professing faith in Christ and obedience according to the Scriptures be received as members of His Church; (2) that these be retained only so long as they walk worthily; and (3) that ministers teach only those things revealed in the Word of God and administer the ordinances as in the Church exhibited in the New Testament.

The Appendix

The Appendix explains those points in the Address liable to misunderstanding.

It will be seen that, though the 'Declaration and Address' was so much opposed to the sectarianism of the day, none of its statements could be controverted by any claiming to be Christians, and indeed, though the movement to which it gave rise was so bitterly opposed, no opposition could be made to any of the points set out. For the statement was unanswerable.

At the time neither the author of the 'Declaration and Address' nor his associates realised the implications and the logical outcome of the document. Only gradually and step by step were they led to reject some cherished teachings and practices and to adopt other and divinely authorised ones. But, looking back on what has been the outcome, it is not too much to say that what the Magna Charta of 1215 was to English liberty, what Luther's Ninety-five 'Theses' of 1517 proved to be to the Protestant Reformation, and what the Declaration of Independence of 1776 meant to the

people of America, the 'Declaration and Address' of 1809 became to the cause of restoring N.T. Christianity. It is a document which should be read and studied by all members of the Church of Christ who desire to have an intelligent understanding of why they are in that Church. It will be found set out in fairly full form in Richardson's 'Memoirs of Alexander Campbell' (1 vol. edn. pp. 242-272), and in Davis's 'Restoration Movement of the Nineteenth Century,' (pp. 94-100).

When he joined his father in America, Alexander Campbell was shown the proof-sheets of the 'Declaration and Address.' He was pleased to find how closely its statements agreed with his own thoughts, and, though Alexander had come out with high hopes of a successful career, and though to champion the cause his father had espoused would, he knew, mean hostility, loneliness, and suffering, yet he resolved to make the propagation of that cause his life's work.

SENIOR DEACON.

Dear Editor,—I beg to reply to Bro. F. C. Day's answer on the above query. He has evaded the question of authority in the New Testament for 'senior deacon,' as requested by the writer of the query.

Has birth or age anything to do with the deacon's office, in the New Testament? Is it not qualifications which are the deciding factors? His answer is irrelevant, and will be unsatisfactory to very many of our readers of the 'S.S.'

I declare that we have no authority in the New Testament for use of the word 'senior' as applied to deacon, and when Bro. F. C. Day made his statement, he went beyond what is written or revealed in the Word of God.

Our plea and practice is: 'Where the Bible speaks we speak, and where the Bible is silent we are silent.'

Therefore, whenever we add one word beyond what is written in the Word of God, whether it be 'Senior,' 'Rev.,' 'Dr.,' 'Saint' Paul or 'Saint' Peter, we are renouncing our plea, and we are standing on the doorstep of sectarianism.

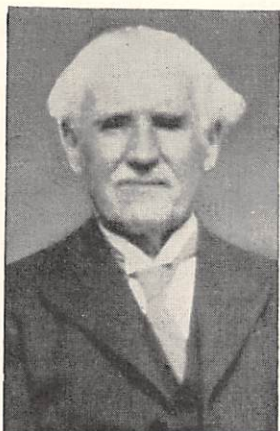
G. ALLAN.

No man ever got lost on a straight road.
'Arkansas Baptist.'

'Better is a little with righteousness than great revenues without right.'
Proverbs xvi. 8.

Christianity is not a group of ideas which can be successfully used by those who are not Christians. Its message is to the world; but to those who refuse it, and remain non-Christians it only speaks a condemnation. A. Jackson.

Bro. George Hassell



Leicester, Harrison Road.—With very deep regret we record the passing of our dear brother, George Hassell, who fell asleep on January 24th. He was seventy-six. The chapel was full for the funeral service on January 27th, the number present indicating the high esteem in which Bro. Hassell was held. The service was conducted by Bro. H. Hawley, of Harrison Road Church, and Bro. G. R. Luck, of Lyddington. Bro. A. L. Frith, of Fleetwood, spoke with deep emotion in his tribute to the devotion and steadfastness of our beloved brother, and his very dear friend.

Bro. Hassell suffered much to the end. His passing is a great blow to this Church, we feel his place cannot be filled. Hymns sung at the funeral service were chosen by our brother: 'Guide me, O thou great Jehovah,' and 'Asleep in Jesus.'

Bro. Frith, in his address to the Church on Lord's Day morning, spoke of the help Bro. Hassell received in fellowship. Oftentimes a hymn would meet his need, one such being 'As oft with worn and weary feet, we tread earth's rugged valley o'er.'

In the evening, a memorial service was held, conducted by Bro. G. Stanion, who has been closely connected with Bro. Hassell for many years. He spoke sincerely and feelingly, and said the words of Paul to Timothy could be applied to Bro. Hassell: 'I have fought a good fight, I have finished my course, I have kept the faith.'

To Sister Hassell and family we convey our warm sympathy, and commend them to the care of our heavenly Father 'until the day breaks.'

S. HARBOTTLE.

a deep sense of loss, although like many others, I had prayed that God would release him from the pain and suffering which he had for so long. It was his wish.

We were great friends, very intimate, and had much in common. He was to me as Paul to Timothy. A great man of God has passed on. The Editor writing, said: 'Another link with the old days is broken. A real good soldier of Jesus Christ is taken from us, and we are left to carry on the good fight, weaker and poorer for the passing of a loyal comrade.' Many will echo these words. Brethren I met in Leicester, and letters read, paid a high tribute to his sterling worth, character and loyalty.

He was kindly, courteous, sympathetic, and very understanding. Mundane things were of secondary importance, he aspired to the heights, the urge was ever upward, the vision spiritual. Because of this, he was to some extent a lonely man. Such must often walk alone. Not many, even Christians, really wanted to go his way, it was too narrow, but for him it brought deep satisfaction and abounding pleasure. He was not morbid, on the other hand, he had a keen sense of humour. I have seen brethren entertained surprisingly by his mimicry. His main interest was in the work of the Church. He loved the Lord, His Church, fellowship with those of like mind, and was at all times sure of the final triumph of Christ's kingdom.

His outlook was revealed in the fact that after giving up work he spent some months in making a fine model of the Tabernacle. He was no mean craftsman; at nearly seventy, with impaired vision he completed this exacting task. From early manhood to the end of his days he suffered much. How he won through, year after year, was amazing. Recently a brother wrote: 'Life for him was not easy; a hard life with illness patiently borne, through it all he held fast to the profession of his faith without wavering. His witness will remain with us and be a source of encouragement.'

Two things distressed him—the drift towards apostasy, especially in the Churches in which he had spent his life, and in which he stood so firmly for the old order and way of doing things; secondly, he could never reconcile war with Christianity. A Christian, he said, cannot take up arms. Time and again in this war and the last he went to the tribunal with brethren. All honour to him. We can best keep his memory green by preaching the gospel, striving for the faith of the New Testament, and seeking to restore that which was at the beginning.

A. L. FRITH.

IN over thirty years of public speaking, it was, emotionally, the biggest task I ever had to pay a tribute at the funeral of Bro. Hassell. I felt, and do still feel,

SISTER HASSELL and family wish to tender their sincere thanks to all who expressed sympathy with them in the

loss of a beloved husband and father. So many letters have been received that Sister Hassell cannot reply to them all, and she trusts that this acknowledgment will be accepted.

Scripture Readings.

JOHN'S GOSPEL

THE object of St. John's Gospel being made perfectly clear by the writer himself, we may now consider the plan. In doing so, we pay tribute to the human and the divine authors. We remember that the Holy Spirit is behind it all. Like the make-up of the human being, and indeed the nature of God Himself, no precise analysis of the factors can be made. When the divine inspiration and the human individuality begin and end, we cannot decide. Both are there, so intertwined as to be indistinguishable. Apply this thought to our own personal relationship with God and ask ourselves: 'To what extent is the divine life pervading my being?'

'We have this treasure in earthen vessels.' (2 Cor. iv. 7.) 'It is God who worketh in you both to will and to do of his good pleasure.' (Phil ii. 13.) It is enough to know that 'Holy men of God spake [and wrote] as they were moved by the Holy Spirit.' (2 Peter i. 21.)

The sublime prologue in the first eighteen verses sets before us the pre-eminent glory of the One who became flesh. The rest proceeds to give proof after proof that the man Jesus indeed came from God and returned to Him. With the calm certainty and dogmatic assertion of the eye-witness, the acts, words, and conclusions are set forth. Only the determined sceptic or hardened sinner can resist the evidence, and many would be persuaded could they just give their minds to a honest examination of this Gospel alone. It is a delightful exercise for the believer to 'roam through the treasure s' of His word with ever fresh delight.' Which of us could fail to enjoy the quiet triumph of truth over error as he reads, for instance, chapter nine, particularly the answer of the man born blind in verse twenty-five—and who does not exult in the cry of Thomas: 'My Lord and my God' (xx. 28)? At times our familiarity with the text hinders our realisation of what it means to us, and to those who witnessed the signs and heard the words—an argument for reading different versions.

We very briefly summarise the whole plan:—

1. Introduction, i. 1-18.
2. Signs and discourses culminating in rejection of the plot to destroy the Saviour, i. 19 to end of xii.
3. Discourses to the apostles, xviii. and xix.

4. Resurrection and manifestation, xx. and xxi.

Chapters I. to IV.

Our readings to the end of March cover the above. Only brief notes can be given in the hope they will stimulate thought and study. Each one must dig out his diamonds. Here is an inexhaustible mine of truth. 'Every scribe.... bringeth forth out of his treasure things new and old.' (Matt. xiii. 52.)

First the Word, co-existent with Deity, yet made flesh for our sakes, Creator of all, yet rejected by all; then John Baptist, sent from God, but only a man. What a picture of a true man indeed, willing and satisfied to have the supreme honour of introducing the Lord's Anointed (Christ) to His own people. Willing also to 'decrease' as the morning star fades in the sun's rays. Read iii. 22-31 in conjunction with the record of John i. For telling the truth, he lost his earthly life. The Saviour's testimony to him is recorded by Matthew (xi. 7-15), when in prison he had seemed to be losing faith in his Lord's Messiahship.

Five of the apostolic band were early chosen, and we are let into the secret of their first contacts.

The first sign given by the Saviour is connected with a joyful celebration of marriage, and would indicate His sympathy in the common happenings of daily life. Some would seek to show that He approved of alcoholic liquor, and the incident has been used to detract from the plea for total abstinence. We hardly think it can be used in that argument. The word for wine can mean either fermented or unfermented juice of the grape. The most striking point in the narrative is perhaps the rebuke to the mother of Jesus, and her humble response. The time had come when He could no longer be subject to her.

There can be little doubt that Jesus cleansed the Temple on two occasions, at least. The first rout of the money-makers could hardly prove permanent with the opposition of rulers, traders, and customers, and, therefore, at the last pass-over feast, the Righteous One needs repeat His work—though the opposition had grown to frenzy. He who set His face steadfastly to go to Jerusalem would not fear to face the angry authorities. Very fittingly, the other Gospels give the false evidence based upon His answer on this first occasion: 'Destroy this temple, and I will raise it up.'

Was Nicodemus cowardly? Was he sincere? We do not know. His last act was a faithless one surely, albeit dictated by love, and, in fact, in line with the thoughts of the other disciples (xix. 39). What a glorious discourse arose from his queries! Has any other sentence in the world's history been so often quoted as John iii. 16? Here are the profound truths respecting the new birth and new life. The admission in iii. 2, taken at its face value, binds the speaker to accept-

ance of all Jesus said. The admission of men that the ethics of Jesus are supreme, condemn them finally if they reject His person and work.

Despised Samaria and a woman of doubtful life, were not despised or condemned by the Holy One of God, but receive from His lips the treasures of divine truth—living waters. 'He came to his own and they received him not.' He went to the city of the Samaritans, and 'they besought him to tarry with them.' (iv. 40). Yet having seen so great a wonder at the healing of the untameable madman, His own people 'besought him to leave their coasts.' (Matt. viii. 34.) Let us all be very humble, lest we who know so much of the will of God, fail at some point to do it.

Galilee was in some senses 'his own country,' and this phrase is difficult to understand (iv. 44). Was Judæa really the prophet's country by rights? However the Galileans did receive Him, though the Nazarenes did not, but few received Him in the real sense. They all loved Him for the signs and wonders, but what of His teaching?

The nobleman believed the word of Jesus. Was it again the power of personality, expressed in manner, word, and look? Then, enquiringly, he discovers the very mind of Jesus exercising power upon the sick one so far away, at the same moment. His faith (verse fifty-three) is then something more than before (verse fifty). It rises to belief in the Messiahship, and communicates itself to those about him—as ours should.

R. B. SCOTT.

Christian Unity.

Sir,—I listened with deep interest to Dr. Howard, the president of the Methodist Conference on Monday. After dealing with current problems and reviewing the world situation to-day, he came to the religious outlook. He asked, as many others have done, and are doing: 'Why is the Church so impotent to-day?'

Many answers are given to this question. Dr. Howard's answer was: 'Lack of Christian unity.' He deplored, and not too strongly, the want of unity in the religious world. So far, so good.

He then spoke of different forms of Church government, policy, etc. These he dismissed too lightly as not being of much importance. He then said: 'The Church of Christ should be united in spirit and in purpose. What matters most is that we should go forward in one heart and one way.'

Exactly! Such things have been said times without number, especially since the last war. Efforts for unity among different bodies have failed, notably between Baptists and Congregationalists. To secure Methodist union was a task.

There was much opposition, and to-day there is more uniformity than unity.

It is great gain that the need for unity is so widely recognised, what is not realised is the absolute need to turn to the New Testament to find out how unity can be achieved. The schemes of men are bound to fail. There is a Divine way, and men must seek it. The pure stream of Christianity has been polluted down the centuries. Unity will involve much lumber going overboard, and truth instead of hoary tradition being heeded.

Dr. Scott Lidgett (president of the Methodist Church, 1932), when editor of 'The Methodist Times,' said: 'We shall plead for the maintenance of the Church on lines laid down for us in the New Testament. It is not sufficient for us to say: "This is Methodism." We must be able to add: "This is Christianity." Nothing must be brought in from outside. What the New Testament requires must be insisted upon.'

Brave and noble words. Is Methodism any nearer this ideal than when Dr. Lidgett wrote? Churches of Christ in this country have been urging unity upon the basis of the New Testament only, for over a century. The 'one way' of which Dr. Howard spoke is clearly revealed. A statement covering 'The Faith and Practice of Churches of Christ' appears in this issue. I shall be glad to discuss this matter with any friend interested. The statement is a challenge to the religious world,

ARTHUR L. FRITH.

[The above appeared in the 'Fleetwood Chronicle.' For two weeks 'Statement of Faith and Practice of Churches of Christ' was published in same paper. No reply has yet appeared. It would be well if other brethren bought up these opportunities.—Editor 'S.S.']

THE DEAD SEA

I LOOKED upon a sea,
And, lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

How came a fate so dire?
The tale's soon told:
All that it got it kept,
And fast did hold.

All tributary streams
Found here their grave,
Because the sea received
But never gave.

O Lord, help me my best,
Myself to give,
That I may others bless,
And like Thee live.

ITS not the hours you put in that count—but what you put into the hours.

Kirkcaldy Calling!

THE next half-yearly conference will be held (D.V.) in Kirkcaldy, Fife, on Saturday, March 31st, 1945.

Arrangements have been made for the meetings to be held in Abbotsrood Church building in High Street (West End), Kirkcaldy. This meeting-place is in the main street of the town, is only one minute from the bus termini, and about three minutes from the railway station.

The meetings will be as under:

Business Session, 2 p.m.

Chairman: Bro. G. Hudson, Birmingham.

Evening Meeting, 6 p.m.

Chairman; Bro. B. Wishart, Rose Street.

Speakers:

Bro. L. Morgan, Hindley, and Bro. R. McDonald, Dewsbury.

There will also be a special gospel meeting on Lord's Day, April 1st, at 7.30 p.m. Community singing from 7.15 p.m., at which Bro. Crosthwaite will speak. Chairman of this meeting: Bro. R. Roberts, Rose Street.

Kirkcaldy is a town of about forty-five thousand inhabitants, and is forty to sixty minutes by train from Edinburgh. Suitable trains from Edinburgh (Waverley) to reach Kirkcaldy in time for the Conference are:—

Edinburgh 9.15 a.m., arrive Kirkcaldy 10.7 a.m.

Edinburgh 9.55 a.m., arrive Kirkcaldy 10.36 a.m.

Edinburgh 10.27 a.m., arrive Kirkcaldy 11.27 a.m.

Edinburgh 12.25 p.m., arrive Kirkcaldy 1.42 p.m.

(Change at Inverkeithing.)

Edinburgh 1.9 p.m., arrive Kirkcaldy 2.4 p.m. (Rather late.)

There are one or two good restaurants in the town, and while it has not been found practicable to book lunches for the Saturday, anyone wishing lunch on that day should make a point of arriving early. If those desiring lunch then would advise me, I would again try to book for them nearer the time. No definite guarantee can be given at the moment of writing.

For those arriving during Saturday morning, it is hoped to provide light refreshments in Rose Street meeting-house. Local brethren will meet visitors at the station.

Visitors are requested to bring rationed food with them. All applications for accommodation should be made NOW to: David Mellis, 149 Beatty Crescent, Kirkcaldy, Fife.

Second Coming of Christ.

Dear Brother Editor,—Reading your reply to mine, I cannot find anything causing me to alter my statement. You query, 'Why cannot Luke xviii. 8 apply to that event?' is to my mind simply transferring the idea into the distant future. Your query could apply at any time without need of Scriptural support. The question is: 'Would those disciples so understand Jesus?' What object could there be in Christ revealing the future desires of the disciples (Luke xvii. 22), instructing them by parable (xviii. 1), if the query at the end referred to dim futurity. The whole case appears to me thus: A time would occur in the lives of these disciples, when, owing to persecution for their fidelity, they would desire to be back again in the days of the personal ministry of the Son of Man. 'Ye shall not,' is the answer. The point in the parable is the continuity of the woman's cry for vengeance, thus causing the judge to act. The application of the parable is the testimony of Jesus that God would act on their behalf, although delayed. Everything else is secondary to this. Would there be a continuity of prayer (verse one) and of faith in His testimony (verse eight), as there was continuity in the woman's supplication? The query of Jesus at the end of verse eight intimates doubt. If this applies to their own experience, it nullifies the idea of His personal return being referred to. As to Matt. xxiv. 30, 31, anything and nothing can be proved on a one-text basis.

I stated His second coming will not be visible to mortal sight. Hebrews ix. 28 speaks of waiting, 'to them that wait' (R.V.). Paul tells Thessalonian saints, 'to wait for his Son from heaven.' (1 Thess. i. 10.) (Note: Son of God, not Son of Man.) See also 1 Cor. i. 7; Rom. viii. 19, 23, 25; Philippians iii. 20 (R.V.).

However, I would like to ask a question which I think needs answering. In none of the gospel records concerning the coming of the Son of Man are the dead mentioned. What has become of them? Paul, in 1 Thess. iv. 16, clearly states the dead shall rise first. The next verse clearly states there would be believers on the earth at that time, which is a contradiction of Luke xviii. 8, if that refers to the same event.

ALFRED JACKSON.

BRO. JACKSON now admits that query in Luke xviii. 8, 'could apply at anytime.' Then why question our application of it? The R.V. margin gives 'the faith.' Was the faith fully revealed when the Lord asked that question?

Bro. J. writes as if the terms 'Son of Man' and 'Son of God' refer to different persons. Both terms are used in John

v. 26-29; and that passage answers his statement that 'in none of the Gospel records concerning the coming of the Son of Man are the dead ever mentioned.' When does the resurrection and judgment of the dead take place? 'When the Son of Man shall come in his glory.' (Matt. xxv. 31-34.) The final judgment and separation will be then. (See Matt. xiii. 41.)

How can query in Luke xviii. 8 contradict 1 Thess. iv. 16, when no answer is given to it?

Bro. J. still contends that the Lord's 'second coming will not be visible to mortal sight,' and gives R.V. rendering of Heb. ix. 29, 'them that wait.' Well, when you are waiting for a person, you are looking for him, and you know he has come when you see him.

We are referred to 1 Cor. i. 7. The R.V. reads: 'Waiting for the revelation of our Lord Jesus Christ.' Can a person be revealed without being visible? Rom. viii. 19 speaks of the manifestation (R.V. revealing) of the sons of God.' Surely that will be visible to mortal sight.

Rom. viii. 23-25 tells of our hoping for what 'we do not see.' But 'when he shall appear (R.V. be manifested) we shall be like him for we shall see him as he is.' (1 John iii. 2; see also Coloss. iii. 4.) The words 'looking,' and 'look,' are in both A.V. and R.V. of Titus ii. 13 and 2 Peter iii. 12-14. Will the events named by Peter, the dissolution of the heavens and earth, and the new heavens and new earth be visible to mortal sight? 2 Thess. i. 7-10 tells that 'the Lord Jesus shall be revealed from heaven, with his mighty angels,' and will punish the disobedient, 'when he shall come to be glorified in his saints, and to be marvelled at in all them that believed' (R.V.). Will that be visible to mortal sight? See also Acts i. 11.

EDITOR.

CORRESPONDENCE COURSE

WE can enrol a few more students for correspondence course on the Fundamentals, as set forth in Hebrews, first chapter.

Will any young brethren desiring to take this course communicate with W. Crosthwaite, 27 Torphichen Street, Bathgate, West Lothian.

WANTED. — Scroll, with pictures of Scripture characters. Price, etc., to Bro. E. Jess, Craigview, Dalmellington, Ayr.

News.

MARRIAGE.—On February 10th, in the Charlotte Rooms, Edinburgh, Edward Jess, of Pennyvenie, to Elizabeth Allan, of Newtongrange, by W. Crosthwaite.

Bathgate.—The Sunshine Corner social was held on Friday, February 2nd. There were thirty-five children and twenty-five parents and workers present. Bro. John Richardson, of Fauldhouse, very ably presided, and based his brief remarks on the necessity for children to enter the door of the Church early in life, a point which he illustrated by a story, in his own inimitable way. Bro. Walter Crosthwaite gave the address, as only he can, and pointed out to the parents the influence that mother and home have in moulding young lives.

Most of the children rendered items of poetry and hymns, and we all felt it was an evening well spent. Bro. Crosthwaite, in closing, said there was a great need for more such evenings. We feel sure this was echoed in the hearts of all present who desire that the royal banner of Christ should be ever unfurled, and that He should go forth conquering and to conquer.

VIOLET ALLEN.

Capetown, Woodstock.—We are able, before the close of 1944, being the 24th December, to 'rejoice with exceeding joy,' to have witnessed two men confess the Lord Jesus, and become united with Him in baptism. And we could further testify that the gospel of Christ had again proved its power to the extent that it was able to 'add to the Church.'

The service was conducted by our Bro. Kannemeyer, who read various Scriptures, dealing with the ordinance of baptism, and emphasised that with these Scriptures in view, he could not see the possibility of men of learning and others, disputing or even introducing 'infant sprinkling.'

Colossians ii. was fully read for the benefit of the candidates, and as a reminder to all who had already begun the Christian life. The words spoken and the Scriptures read, with the right singing, made us all feel that it had been good to be present.

T. HARTLE.

Wigan, Scholes.—We are pleased to report that on Lord's Day, January 4th, we witnessed the serious confession of four candidates, namely: Olive and Leslie Parker (cousins) from the Sunday school, and Eva Smith and John McGrath, who have been attending the gospel meetings now for quite a while. May they prove faithful followers of Christ.

G.M.

Obituary.

Bathgate.—The Church regrets to report the death of sister, Mrs. Alex. Wait, who passed to her rest on January 15th, in her ninety-fifth year, at the home of her daughter in Aberdeen. Our sister, with her late husband, had a long and devoted service with the Church in Bathgate, of which our late brother was an esteemed Elder for many years. Our sister, until

the time of her failing health, was regular in her attendance at the Lord's table, and always had a keen interest in the affairs of the Church. We commend the sorrowing ones left behind to the care of a kind heavenly Father, and pray that He may sustain them in their great loss.

C. FLEMING.

East Ardsley.—We have just received the sad news that our brother, Walter Aveyard was killed in action in Burma, on January 19th. Walter was loved of the brethren, and we know that his one desire was to be back at home and meeting with the Church. Our brother had a loving, happy, and genial disposition. He ministered in various ways to the needs of the Church. We commend his wife and baby Ruth, and others of his family to God's gracious care. 'Until the day break and the shadows flee away.'

L. W. MURPHY.

Kentish Town.—Marian Agnes Scott passed to rest on Thursday, January 18th, at the age of forty-six. She suffered much with weakness and pain for over two years. Immersed into Christ at Hope Chapel in her teens, she lived a quiet, industrious, gentle, and godly life, serving her family, and, particularly in later years, her mother, whom she tenderly cared for until her decease in 1941. Never of robust constitution, her labours in this work of love produced a sickness from which she did not recover. Many friends and relatives far and near mourn her loss. 'Blessed are the dead who die in the Lord.'

This tribute of affection and regard is paid by her brother.

R. B. SCOTT.

Laindon, Essex.—Sister Jessie Louisa, beloved wife of Bro. J. C. Day, of Lain-

don, passed home to the Saviour on December 10th, 1944. For over fifty years, like her husband, she was a member of the Church of Christ. She was ever active in service and loyal to the principles we hold dear. For many years, in the Lord's Day school, she taught the glad tidings to the young. She was well known by many prominent brethren and sisters for her kindness and hospitality. She was beloved by all who knew her.

Her body was interred at Burstead, Essex. A very helpful and impressive service was conducted by Brethren C. Robinson and D. Harrington, of Newbury Park Church. Bro. Channing represented the Kentish Town Church. 'Blessed are the dead which die in the Lord.'

Many will join in sympathy for our Bro. Day in his great loss; and in prayers that the God of all grace and consolation will richly minister to his deep need.

Loughborough.—With deep regret we report the passing of yet another of our old members: Bro. Thomas Ward, at the age of eighty-three, on January 19th. He was immersed just over fifty-five years ago, and was received into the Church on the Lord's Day our present meeting-house in Oxford Street was opened.

He was of a quiet, unassuming nature: unable to take work of a public nature in his Church life, his interest never waned. His family were brought up in the knowledge and love of God, and are active members of the Church here.

The funeral service, at his home, was taken by Bro. E. Hill, who also conducted the service at the cemetery.

The deepest sympathy of the Church is extended to our Sister Ward and the other members of the family in their loss of a devoted husband and father.

S. WARD.

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