

The Scripture Standard

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

VOL. XI. No. 4.

APRIL, 1945.

Discussions of Differences.

THE following letter appeared in the 'Christian Advocate,' in February 23rd.

'An Important Statement.'

'Dear Editor—My attention has been drawn to a Report of Differences which has been issued as a supplement to the "Scripture Standard," and which purports to be an account of the meetings of the representatives chosen by Annual Conference, at Mansfield, in August, 1943, with representatives of a section of the community which published the "Scripture Standard."

'In view of the fact that we reported earlier that it had been decided that any published report, should be an agreed one, I feel it necessary to say that the one I have received has not been submitted to us, and that if it had been we should not have accepted it as an accurate reflection of the conversations.

'My colleagues and I had decided that further meetings were not likely to be fruitful, and were intending to report this to the next conference. Illness since Christmas has prevented my having further consultations with my colleagues, but I ask any who may see the report to which I have referred, to suspend judgment until they have heard or read what we have to say.—Sincerely your, P. Hepworth.'

'[As this is a statement of fact, we do not propose to open our columns to discussion on the matter.—Editors.]'

On reading the above we wrote as follows:—

'Dear Bro. Hepworth,—In your letter which appears in the "C.A." of February 23rd, you try to give the impression that our "Report of Discussion of Differences" is not accurate. We shall be pleased to give you space in the "Scripture Standard" to show up any inaccuracies. You speak about an "agreed" report. How could such a report be produced, when, as stated in your letter of December 20th, 1944, yourself and colleagues unanimously concluded that it was "useless to have further conversations"? The "C.A."

editor's note is characteristic of him. He describes your letter as "a statement of fact." As he was not present at our discussions how does he know that? Have you, or some of your colleagues, broken your own self-imposed rule as to silence concerning our conversations? Of this, we have evidence from other sources.—Kindest regards, yours sincerely, W. Crosthwaite.'

We never agreed to keep silent regarding our discussions. On the contrary, when Bro. Hepworth wrote requesting us to do so, as stated in our report, Bro. Steele wrote: 'Personally speaking I can remain silent on what took place at Manchester, but I ask no one else to do so. You can repeat anything we said at that meeting, anywhere, and at any time.' Yet they make our not keeping silent the reason for having no further conversations with us. It is too thin an excuse, and we are confident that most folks can see through it. In fact, brethren not with us, have written saying that Bro. Hepworth's letter in 'C.A.' is sufficient to show the weakness of then- case.

When Bro. Hepworth wrote on December 20th, 1944, stating that he and his colleagues had unanimously concluded that it was 'useless to have further conversations,' we took that to mean the end of all negotiations, and that each side would be free to take whatever action they thought best. In fact, in replying to Bro Hepworth's letter, Bro. Steele said: 'You were given every liberty to tell what we said. I hope that you will now consider yourself free from the self-imposed muzzle, and that you will tell the brethren the whole story of those two awful meetings.'

We should have been pleased to continue the discussions with them, or any others who hold similar views, only we would prefer that such discussions should be in public, as the issues are vital to the very existence of Churches of Christ.

EDITOR.

Since writing the above we have received the following:—'Dear Bro. Crosthwaite,—I have given considerable thought to your letter of February 26th, offering me space in the "Scripture Standard." I feel that as we are preparing a statement to be issued to the Churches, and as we shall make our report to the

next annual conference, I do not wish to enter into further arguments through your magazine. In my letter, I asked brethren to suspend judgment until they have heard or read our statement, and I am prepared to leave it at that.—With Christian greetings, sincerely yours, F. Hepworth.'

Scripture Readings

John's Gospel Chapters v. and vi.

Summary: (1) The Sign at the Pool of Bethesda (1-16); (2) The Relationship of Father and Son (17-30); (3) The Unbelief of the Jews (31-47); (4) The Feeding of the Five Thousand (1-15); (5) Walking on the Sea (16-21); (6) The Return of the People (22-25); (7) The Bread Of Life (26-59); (8) Results of Christ's Teaching on His Hearers (60-71)

THERE are three signs recorded in this section. The evangelist gives us the teachings of Christ arising out of them.

(1) It seems strange that out of the 'great multitude of impotent folk,' the Saviour chose but one to release from infirmity, and he was put there by his own sin. We take this to be the significance of verse fourteen. The divine love abounds towards the chief of sinners as to others. There are several cases of cures on the Sabbath, each of which produces argument and hostility. The quibble about carrying a bed on the Sabbath is answered well. The same power which gave health is surely sufficient to justify obedience at any time. It is good that the healed man was found in the Temple, giving thanks, we trust, but strange that he should deliberately 'tell on his benefactor. Did he resent being told of his sinfulness?

(2) A petty and jealous spirit means murder (verse eighteen). By identifying Himself with the Father, Jesus condemns the Jews for their attitude. They supposed they were protagonists of God against Him, the lawbreaker—though they should have known better. We are accused, because of our insistence upon baptism and the Lord's Supper, of sticking for the letter while we neglect the spirit—and there is surely a great danger in that direction. What God has Joined let us be careful not to put asunder—observance of spirit and of letter. Neither must be neglected, and neither can be full without the other. There is complete harmony between Father and Son, so much so that however we regard, or treat, or react to, the one, it is the same as to the other. The particular point being made by Jesus in this discourse is directed to the Jews' effort to separate Father and Son. Note how the question

is developed; the evidence marshalled, until finally they, the zealous disciples of Moses, are brought face to face with Him. The insidious teachings of the higher criticism, so subtle, would put the same barrier between old and new covenants, by making us distrust everything in the records of the former, in particular but it cannot stop there!

(3) This sign is recorded by all the evangelists. It must have greatly impressed all who witnessed it. The thronging crowd, bent upon satisfying its curiosity, and making the most of the Great Physician, produces in the Master's heart a great compassion for the spiritual as well as the physical welfare of the people. Their conclusion (verse fourteen) and proposed action are natural, but they have utterly failed to appreciate the * true significance of both signs and teaching. (See verses twenty-six and twenty-seven.)

(4) Matthew and Mark record the sign of walking on the water. (Matt. xiv. 23-36, Mark vi. 47-50.) We know thus that it was from prayer after His trying experiences of the day that the Saviour descended the hillside and walked upon the waves. His feeding of the people caused them to want Him as king. His mastery of nature made some worship Him. (Matt. xiv. 33.)

(5) Jesus is now the one great attraction of the people. It must have been a great work on His part to overcome their zeal to make Him king—rebellious against Rome and all constituted authority would have been the necessary consequences. The crowds seek Him, forgetful almost of every other interest. Their interest becomes just vulgar curiosity.

(6) As Jesus taught the woman of Samaria to seek the living waters of truth, so He now teaches the multitude to seek the bread of heaven—the Way, the Truth, and the Life. They fail to grasp the significance of His teaching; stumbling at the figurative language and the family relationships of Jesus. These passages are highly figurative and we have to consider them in that light. We must spiritually feed upon the person of Christ. He is just everything to the Christian. We cannot overestimate His importance or give Him too high a place in our thoughts. As physical food becomes flesh, bone and blood of the body, sustaining its activity and forming, its substance, so Jesus becomes our spiritual existence and sustenance.

(7) The teaching of Christ is always divisive among men. It seems to provide the 'acid test' for the separation of * wheat and chaff, good and bad. Our reaction to what He does and says decides our destiny. It is a solemn thought. "Peter's: great answer and confession—are grand indeed. To whom shall any of us go? To reject Christ is to reject goodness. The black darkness of despair, must be the final condition of the life that will not have His holy Indwelling,

Yes! and it is even possible for one so closely associated with the Saviour of the world as to be treasurer of the small band of the chosen apostles; so intimate a companion as to maintain outward allegiance to the very zero hour—Judas—to be His enemy and betrayer. This is a solemn warning to us all.

R. B. SCOTT.

[N.B.—In last month's notes-summary of plan, Section 2 should read: 'Culminating in rejection of, and the plot to destroy the Saviour.']

Second Coming of Christ

Dear Bro. Editor,—Our Bro Winstanley expresses surprise at my declaration, in December 'S.S.', as if that and my familiarity with the N.T. were inconsistent. I have no intention of being led astray by his tabulating alphabetically and numerically. Take, for instance, items (1) and (a), what mind is instructed thereby? My familiarity with the N.T. has taught me that the Son of Man is in heaven, viz., John ill. 13, Acts 1.11, Hebrews iv. 25. Stephen lost his life on testifying to this fact. (Acts vii. 56-60.)

In this reply I will merely treat with items 1 and (a), as referring to Matt. xxiv. 30: 'Then shall appear the sign of the Son of Man in heaven.' If the N.T. teaches the fact that the Son of Man is in heaven, who then needs a sign? Perhaps our brother. Even then, he would require to know the 'sign.' He does not tell us that, does he? No. because he cannot; nor do we require one. In Matt. xxiv. 30 only one of two interpretations is true. First, there would be some visible sign in heaven representing the Son of Man; or secondly, a visible sign on earth, and incontrovertible, that the Son of Man is in heaven. Our bi-other attempts to believe in the first. How can he, except he knows the sign? Seeing that the N.T. teaches He is in heaven, and heaven of necessity must also know, then, of what use is a sign to either earth or heaven.

Our second proposal is more in accordance with facts. From Pentecost onwards two divine covenants were operating. The Christ-rejecting Jewish nation pursuing the Law of Moses, and Christians, under guidance of inspired men, teaching and believing in the exaltation to heaven of the Son of Man. It was not possible for both to continue in operation. One was removed. (Hebrews x. 9.) The N.T. and history testify to the fact that at the fall of Jerusalem an end was made for ever of the Jewish or Mosaic economy. This removal of a divinely appointed institution was indisputable evidence to the Christ-rejecting Jewish

nation that the Son of Man, whom they crucified, was in heaven, where His ambassadors declared He was. His Church believed, and Stephen's death sealed testimony. If this is the true interpretation of Matt. xxiv. 30, then our brother's assertions have no foundation in fact.

I think he is premature in his second paragraph and following tabulation, as saying my declaration required belief in them.

If our brother wants a clear and concise view of the second coming, he should consult 1 Corinthians xv. and the Epistles to Thessalonians. I intend keeping my mind from being clouded or befogged by Jewish symbolism.

ALFRED JACKSON.

Dear Editor,—Brother Jackson says of my letter: 'I have no intention of being led astray by his tabulating . . .' But, in January 'S.S.', I merely tabulated (in sequence) what Jesus says in Matt. xxiv. 30, 31. My numerical tabulation was a re-statement of five things contained in this prophecy of the 'coming' of the 'Son of Man.' Will the Saviour's statement, as He made them, lead anyone astray?

Brother Jackson assumes — quite wrongly—that the meaning of the word 'heaven' in Matt. xxiv. 29-31 is the same as in the passages he quotes. This word has two distinctly separate meanings in Scripture usage. 1, the 'heaven' entered by Jesus, where He intercedes for "us; 2, the natural 'heaven' or 'heavens'—the sky. The first meaning is in the passages Brother Jackson quotes. For the second meaning see Hebrews i. 10; James v. 18; 2 Peter iii. 12. This second is the obvious meaning in Matt. xxiv. 29-31. It is 'heaven' and 'heavens' (same word) from which stars can fall, which can be shaken, wherein are clouds, and which can be utterly destroyed by divine power. (See verse 35.) Consistent interpretation excludes any meaning other than that of a 'sign' in 'heaven (sky).' The same word is translated 'sky' in Matt. xvi. 2 and 3.

Brother Jackson describes me as 'premature' in saying his interpretation requires us to believe that all five points of this prophecy were fulfilled in 70 A.D. Why premature? He wrote (December 'S.S.') that 'the coming of the Son of Man in the gospels has to do with the judgment upon the Christ-rejecting Jewish nation.' He then endeavoured to prove that this prophecy had no application "beyond the life-time of the people then present. This prophetic statement by the Saviour describes the 'coming' of 'the Son of Man.' If this 'coming' was in 70 A.D., then all that Jesus prophesied of the 'coming' came to pass then. If not, why not? If we are to believe that the 'sign in heaven' referred to the de-

struction of Jerusalem, and was then fulfilled, we must also believe that (b), (c), (d), and (e) happened then. To prove his interpretation the right one, our brother is required to demonstrate that Matt. xxiv. 29-31 was fulfilled in 70 A.D.

This prophecy is still unfulfilled, and indicates an event still future. (See Revelation" i. 7.) If Brother Jackson imagines my mind to be one 'clouded and befogged by Jewish symbolism,' he may quite easily dissipate the gloom by proving that all Jesus prophesied in Matthew xxiv. 29-31 happened in 70 A.D. But for him to attempt that is to attempt the impossible. A. E. WINSTANLEY.

SENIOR DEACON.

Dear Editor,—Brother G. Allan seems to have discovered quite a cluster of mare's nests. Perhaps he will show me where I used 'Senior' 'Rev.', 'Dr.', 'Saint' Paul or 'Saint' Peter. Incidentally, Paul says the beloved of God are called saints, and he does not exclude himself; and when he refers to Luke, the beloved physician, if he does not mean-doctor Luke then I'm a Dutchman. (But there, I had better be careful, for my grandmother was of pure Netherland extraction.)

Where have I suggested that birth or age had anything whatever to do with the deacon's office in the New Testament? I used a common adjective to a common noun, and not a title as Brother Allan implies. My report informed any Interested that the deacon who presided over the meeting was our oldest deacon. Brother Allan violates his own plea, for if he means what he writes in paragraph five, he would not address you as 'Dear Editor.'

PRED C. DAY.

TO READERS IN THE U.S.A.

WILL these please remit to me by Post Office Money Order preferably. A Dollar BUI realises four shillings and tenpence In English money, this within twopence, covers two years' subscriptions. Readers who prefer, may remit this way.

A. L. FRITH.

SILVER WEDDING.—On March 24th, 1920, at the Christians' Meeting-house, Nunear Gate, Notts., Winifred Daffin to Arthur Lancelot Frith—Edward Davidson officiating.

[Our readers will join in heartiest congratulations and all best wishes.]

The Restoration Movement

(By Carlton Melling)

IV. The Baptismal Question and Association with the Baptists

WE have seen that Thomas and Alexander Campbell had not yet attained to decided views on the nature and purpose of baptism. They had treated the subject theoretically rather than practically. But it is often found that into one's life comes an experience which forces one to a decision on a matter which has been previously treated in a detached manner. Such an experience was Alexander Campbell's. In 1811 he had married and a year later, when his first child was born, the question of sprinkling the baby arose. Alexander was of that keen, logical make-up which would, not be satisfied until an issue had been settled, and he desired to be guided in this as in other matters by the teaching of the Bible. He, therefore, searched the Greek New Testament striving to shut out all his earlier beliefs, and found what all such searchers find—that only penitent believers were fit subjects for baptism and that immersion was the Scriptural practice. He realised that he had never been baptised, and not only decided not to have his child sprinkled, but to he immersed himself. His wife, his father and mother, his sister Dorothea, and two others, all as the result of their independent convictions, were baptised on June 12th, 1812. Not only so but, in contrast with the procedure of testifying to 'religious experiences' practised by the Baptists, they were baptised simply on the confession of Matt. xvi. 16.

A Church had been formed in 1811 at Brush Run, Pennsylvania. Its two guiding principles were the authority of the Bible and the union of God's people. Questions relating to baptism and the plan of salvation had not then been raised, but, following the baptism of the Campbells, most of the members of that Church were baptised, too. Other results were that some divided from the Church, and those who had been baptised were persecuted and misrepresented by their former brethren among the Presbyterians. The Brush Run Church, therefore, entered the Redstone Baptist Association in 1813, providing they be 'allowed to teach and preach whatever they learned from the Holy Scriptures'—a significant condition.

The Baptists of this history were an intensely Calvinistic sect. Most of their Churches were bound by the 'Philadelphia Confession; with its Insistence on 'sovereign grace,' 'total depravity,' and 'final severance of the saints.' From the beginning, Alexander Campbell was not at home in this Baptist Association.

Whilst the Baptists were delighted at having such a champion of believers' baptism in their midst, Campbell warned them that 'I have, almost as much against you as against the Presbyterians.' There is apparently need for the lesson to be learned again to-day.

We now And Alexander as the acknowledged leader in the movement for restoring Christianity as in the beginning. He took full advantage of his liberty to teach what was in the Scriptures, and his preaching was a revelation to many. In contrast to the mystical expositions of the Bible, and the elaborate discourses on election, operation of the Holy Spirit, and other favourite doctrines of the Baptists, which burdened and confused their hearers, Campbell's clear and incisive preaching showed the Scriptures in a new light. Though of mighty intellect, he made those Scriptures which had been previously obscured easy to be understood by the simple method of 'handling aright the word of truth.' Such was his understanding of the Bible that he would preach for one or two hours in a plain, matter-of-fact manner, almost without notes. As most of the meetings in those days were held in the open air, in woods and glades, there was then no problem of 'clock watchers' to be solved!

Alexander Campbell's 'Sermon on the Law'

One such address was that called the 'Sermon on the Law.' This was delivered before the Redstone Baptist Association on September 1st, 1816. Taking his text from Romans viii. 3, he showed under his first heading exactly what the law was as spoken of in the Bible; that the law was one and entire; no such divisions being recognised as the popular divisions into moral, ceremonial, and judicial law; and, from 2.Cor. iii, 7-14, demonstrating that the law was 'done away.'

Under the second head, were displayed the things the law could not accomplish. It could not give righteousness and life; whilst it taught that certain actions were sinful it could not exhibit the malignity of sin. It could not be a rule of life for all mankind, as it was given only to the Jewish nation. 'What things soever the law saith it saith to them that are under the law.'

Thirdly, Campbell demonstrated why the law could not accomplish these objects, owing to human weakness. 'The law made nothing perfect,' but introduced a better hope. If the law had been faultless there would have been no need for the gospel.

Next, the means by which God has remedied the defects of the law were illustrated. The remedy is that 'God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh.' What the law could not give: righteousness and life; He gave. Whereas the

law had been unable to exhibit sin's awfulness, God had condemned sin in the person of His Son. The Son of God on the cross, crying: 'My God, my God, why hast thou forsaken me?' and expiring in blood was a monument of the demerit of sin.

Lastly, from the arguments he had set out, Campbell drew his conclusions: First, the difference between law and gospel, Old Testament and New. The law was 'the letter,' 'the ministration of death,' 'the old covenant,' 'Moses'; the gospel is 'the Spirit,' 'the ministration of the Spirit,' 'the new covenant,' 'the law of liberty,' 'Christ.' The law was 'that which is done away,' the gospel 'that Which remaineth'; that demanded, this bestows righteousness. Second, 'There is no condemnation in Christ Jesus.' 'Sin shall not have dominion over you.' In Romans vi. and vii., Paul taught that Christians axe 'not under the law,' but are 'freed from it,' 'dead to it,' 'delivered from it.' The Jewish law is not a rule of life to Gentiles or to Christians: the Jews claimed the law and boasted that it was theirs. But to the Gentiles has been given a new law (Isaiah xlii. 4) containing all that was best in the old, and new and more glorious promises. Campbell meets the charge that such teaching would give rein to licentiousness by quoting and expounding Romans vi. 15: 'Shall we sin because we are not under law, but under grace? God forbid.' 'How shall we that are dead to "sin live any longer therein?' Third, it is unnecessary to preach the law to prepare "men to receive the gospel. The apostles Were to 'preach the gospel [not the law] to every creature,' and were thus ministers of the New Testament, not, of the Old. Fourth, all references to the Jewish law, the O.T., to justify baptism of infants, observation of holy days and religious fasts, the keeping of the Sabbath (the seventh day) as holy, and the establishment of religion by law, are irrelevant, and are contrary to the authority of Jesus Christ.

Campbell wound up his discourse by urging the excellency of Jesus Christ over that of Moses, exhorting to receive 'Him of whom Moses in the law, and all the prophets, did write,' 'the Lord our Righteousness.'

In the light of what we have seen of the theology prevailing in Campbell's time, with its treatment of Old and New Testaments as of equal authority for Christians, and when passages from both Testaments were indiscriminately quoted to guide people to salvation, we can understand what effect such a discourse would have. A preacher present at the gathering immediately protested to the congregation that this was not 'Baptist doctrine,' to which another retorted that it might be 'Christian doctrine.'

There is still need for understanding the clear division between and purposes of the Old and New Testaments. We are

not free even yet from a confused attitude to the relationships of law and gospel. Many to-day desire us to live under the Ten Commandments, regarding them as binding upon Christians. Campbell's discourse, therefore, was not of merely temporary interest and application, and where possible it should be studied. It will be found printed in the 'Christian Messenger,' vol. 3, 1847, pp. 8-29.

The effect of the address was two-fold. On one hand, it aroused bitter and, at times ignorant opposition. Charges of infidelity and licentiousness were hurled at Campbell and those who agreed with him. Families were divided, business relations interrupted, and hatred engendered between those who had been previously brethren. But on the other hand, the logic and truth of Campbell's exposition were unassailable. The discourse's fearless exposition of error was the means of causing many to embrace what he called 'the ancient order of things.'

SUBSCRIPTION LIST FOR 'SCRIPTURE STANDARD'

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The balance-sheet for the half-year ending February 28th, to be presented to the conference at Kirkcaldy, shows a credit balance of £815 19s. 2d. Increase in contributions, £74 18s. 6d.

We are particularly heartened by the many encouraging letters we are receiving with contributions. They tell of an awakening of interest in the work of Restoration.

The correspondence work conducted by Bro. Crosthwaite has been taken up with enthusiasm, some fine work is being done, and real talent is being discovered.

We earnestly appeal for your support—financial and moral—so that the work can go on.

Yours fraternally,
L. MORGAN,
Secretary.
R. MCDONALD,
Treasurer.

Victory over Sin

1 John v. 18-21.

TO a student Carlyle said: 'If you wish to be wise read Proverbs; if you wish to be holy read the Psalms.'

If Christians wish to be as their Master they should read John's writings; and they will get near to their Saviour.

John has been speaking of sin and righteousness, and of the sin unto death. Whatever that sin may be it prevents the grace of God, excludes spiritual life, and ends in destruction. Whether it means blasphemy against the Holy Spirit (Matt. xii. 31, 32), or apostasy from the faith, we are solemnly warned as to the fearful result. (Hebrews vi. 4-6, x. 26-31.)

But John affirms that those born of God sin not, and the wicked one cannot touch them. Though fighting a hard battle God is with them, and victory is assured.

I. Those Born of God Sin Not

We are reluctant to believe that members of the Body of Christ wilfully commit sin, and so wound themselves and grieve their Saviour. It has been well said: 'Man In a regenerate state is a new creature. The power of sin is broken in his soul; and therefore its Influence over character and conduct is subdued.' 'This is the victory that overcometh the world, even our faith.'

We all know the weakness of the flesh, and the constant striving of the flesh against the Spirit, of which Paul speaks in Rom. vii., viii., and Gal. v., and deliverance can only be attained 'through Jesus Christ our Lord.'

II. Those Born of God Keep Themselves

Some believe and teach that the Holy Spirit so saves and guides that they cannot be lost. This theory makes the Holy Spirit responsible for the unsaved. The Holy Spirit works through the Word. He convicts of sin, but man can 'resist,' 'grieve,' and 'quench the spirit.' (Acts vii. 51, Eph. iv. 30, 1 Thes. v. 19.) So we are to strive earnestly; to 'shun the appearance of evil'; to practise righteousness; to keep body in subjection; to run the race; so shall we be able to say with Paul: 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'

III. 'The Wicked One Toucheth Him Not'

John knew of the Lord's conflict with Satan. He is the adversary, the *enemy* the 'prince and god of this world,' who by his cunning craftiness hinders the progress of the gospel. He still goes about like 'a roaring lion seeking whom he may devour.' He can appear in many ways, so we need to constantly watch. If he gets the least encouragement he will make shipwreck of our faith, and rob us

of our crown of glory. If we keep close to Jesus, and resist the devil, he will flee from us. Peter thought himself strong when he said: 'Though all men shall be oil-ended because of tnee, yet will I never be offended.'" He was sifted by Satan, and came out a smaller but a better man. In the power of the victorious Christ, aimed with 'the sword of the Spirit, the Word of God,' we can be 'more than conquerors.'

j. MCLAREN.

BRO. CHARLES BAILEY AT BENTLEY

BRO. CHARLES BAILEY is starting on a twelve months' mission with the Bentley Church, Yorkshire. His many friends will be delighted to learn of our brother's efforts to instil new life into this Church. It speaks well for his love for the Master, that at the age of seventy-five he should start on this difficult task. We hope the readers of the 'Scripture Standard' will hear encouraging reports from our brother.

His address is 113 Watch House Lane, Bentley, near Doncaster, Yorkshire.

R. MCDONALD.

EVANGELIST WANTED

For Slamannan District. Applications, stating age and salary desired, to the new Secretary, Bro. S. Riley, jun., 7 Blackburn Hall, Blackburn, West Lothian.

MARRIAGES

Capetown, Woodstock.—On December 30th, 1944, Bro. K. E. Warneke to Sister G. E. Rule. January 6th, 1945, Bro. G. W. Austin to Sister K. E. Sedres. Both services were conducted by Bro. F. Ahbramse.

News.

MORE WITHDRAWALS.

The Churches at East Ardsley (Yorkshire) and Hindley, Wigan, have decided to withdraw from the Co-operation of Churches of Christ. Fuller report later.

Belfast, Berlin Street.—On Saturday, February 10th, the Church met to welcome Bro C. I. Hendren home, after three years absence in India. An excellent tea was provided by the women's meeting. Bren. Millar, J. Hamilton, W. J. Hendren, and A. Forest, on behalf of the Church, welcomed brother Charlie home, and they spoke of the qualities which made him dear to all their hearts. We had some fine singing and reciting; and at the close the women's meeting presented Bro. C. I. Hendren with a wallet of notes. Bro. Hendren thanked them, and said: 'It is grand to be home again, and to know that the prayers of the brethren

have always, been with me in my isolation.'

On Lord's Day, February 11th, Helen Innes, from our Sunday school, was immersed at the gospel meeting by Bro. C. I. Hendren. She will be received into fellowship next Lord's Day. We pray that God will bless our young sister, who so early in life has made the great decision.

M. HENDHEN.

Birmingham, Summer Lane.—We rejoice at being able to report three further additions to them that are being saved. Mrs. Allen, Mrs. Harris, and Mrs. Washbourne, who have been attending our women's meeting for a considerable time, made a public confession of their faith in Jesus Christ as their Lord and Saviour and were immersed in the chapel at Sparkhill (kindly lent for the occasion, as we are still without facilities of our own). They were received into our fellowship on Lord's Day morning, February 18th. We pray that they may be kept faithful.

FRED C DAY.

Kirkcaldy, Rose Street.—The annual social meeting of the Church was held on Saturday, March 3rd, when there was an attendance of about one hundred and forty. All the Churches in Fife were represented, and a very enjoyable time was spent in social fellowship. The speakers on this occasion were Bro. Barr and Bro. A. E. Winstanley, both of whom gave very fine addresses. One and all voted this year's social as one of the best ever.

D. MELLIS.

Kirkcaldy, Rose Street.—On Lord's Day evening, February 18th, we had the pleasure of again hearing the good confession and witnessing the ordinance of Christian baptism. David and Elizabeth White, a young married couple, were immersed into the ever blessed Name. We rejoice at their decision and pray that they may be kept faithful, and that they may be the means of bringing others to the feet of the Master. They were received into fellowship on Lord's Day, March 4th.

DAVID MELLIS.

Morley.—The Church celebrated its fifty-first anniversary on Saturday and Sunday, February 24th and 25th, and it was quite the best time we have experienced for many a long day, with the possible exception of our jubilee last year.

The tea on Saturday was provided by the Morley sisters, and, as this was the third in as many months, it speaks well for them in these days of rationing. About eighty enjoyed the fruits of their labours.

The evening meeting, at which considerably more were present, was very ably presided over by Bro. Fred Sugden, of Morley, and addresses were given by Bro. J. B. Kendrick, of Wigan, and Bro. L. Coley, of Leicester. The former gave a very fine address on 'God in History,' and showed in a marvellous manner the hand of God right through the ages. Bro.

Coley gave quite an unusual address on 'Bottles in the Smoke,' and likened them to Christians who hang about and do nothing.

On Sunday, Bro. Kendrick served the Church at Ardsley, whilst Bro. Coley stayed at Morley and again gave good service. His address in the afternoon was on 2 Cor. ix. 8, 'God is able,' and at the gospel meeting he gave a fine address on Psalms xl. 2, 3, in which he showed, we were 'brought up, set up built up, and tuned up.' We have been blessed on many occasions with fine speakers, but none finer than our two brethren. We give them our heartfelt thanks.

H. BAINES.

Newtongrange.—The Church social was held on March 10th. About one hundred and thirty partook of tea, provided by the sisters. The interest aroused in the village was evidenced by the presence of many friends. Brethren from Kirkcaldy and Tranent were present.

Bro. H. Bell, who presided, extended a hearty welcome to all, and exhorted the brethren to stand fast in the faith, and to love one another.

Bro. A. Gardiner (Glasgow), spoke on God's unchanging demand: 'Whatsoever he saith unto you, do it' (John ii. 5), and stressed the need for implicit obedience.

Bro. A. E. Winstanley spoke on the prayer God cannot answer, 'O Lord, revive thy work' (Heb. iii. 2), and showed that the only way it can be answered is by removing wickedness from our hearts and renewing our faith in God.

Solos, recitations, and choir pieces were interspersed and were much appreciated.

Bro. T. Nisbet, in moving a vote of thanks, said the occasion had indeed been memorable, and this view was shared by all.

Bro. A. Gardiner served the Church morning and evening on Lord's Day, March 11th. The meetings were well attended, and the addresses were much appreciated. Truly we had a mountain-top experience, and we hope there will be a great ingathering into the fold of God, to whom we give all praise, honour, and glory.

W. N. ALJ.A.N.

Tunbridge Wells, Siiverdale Mission Hall—It is with great joy we report that Sheila Mary Brown was baptised on February 25th, and Barbara Frances Edwards on March 4th. May they remain faithful unto death.

D. GILLET, Secretary.

Obituary.

Lincoln.—News is just to hand of the passing of Bro. Elton Scott, whom some of our older readers may remember. We never met, but he wrote me annually on behalf of our sisters, the Misses Musgrave, with whom he lived." He was ninety-two, and his last letter, a year ago, was in a large, bold hand. He and the Sisters Musgrave were in fellowship with the Lincoln Church, which ceased to exist a dozen years ago. Their support of the 'Scripture Standard' during these years of isolation has been much appreciated.

A. L. I-urni.

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SUPPLIES of gummed labels for sticking on letters or envelopes. Fourteen different messages. Share in the work of spreading these. Supplied free. State quantity desired to: Bro. L. Morgan, Glen Iris, Lord Street, Hindley, Wigan.

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