

The **SCRIPTURE STANDARD**

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

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IMPORTANT NOTICE.

BRO. PHILIP PARTINGTON, 78 Chapel Green Road, Hindley, Wigan, Lancashire, England, has been appointed Secretary-Treasurer for the Scripture Standard in succession to Bro. A. L. Frith.

From JUNE 1st, all matters relating to distribution, changes of address, and all PAYMENTS should be sent to Bro. Partington.

Articles, news, etc., to the Editor, Bro. W. Crosthwaite, as before.

THE KINGDOM OF GOD (2)

IN our last issue, we wrote of the Kingdom of God Universal, and National. On the Kingdom of God Spiritual, we cannot do better than reprint an article from S.S. of March, 1944, which gave substance of matter presented in a discussion with a Jehovah's Witness at East Kirkby in December, 1943.

This Kingdom was the subject of prophecy.

The prophets used early colours to paint pictures of heavenly realities. Some cannot see beyond the earthly colours and forms. Peter summed up the whole of prophecy when he said, 'Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.' What days? The context tells, the days when the prophet like unto Moses should come, and remission of sins be made possible (Acts 3: 22-26). Surely the Gospel dispensation, 'God . . . hath in these last day spoken to us in his son' (Heb. 1: 1-2).

Then the Kingdom became the subject of proclamation.

John the Baptist, Jesus, the Twelve, and the Seventy, proclaimed the same message: 'Repent ye, for the kingdom of heaven is at hand.' Is it credible that it was at hand nineteen centuries ago, and has never yet been established? It is clear from the Scriptures that Jewish views of the Kingdom were earthly and material; and Jesus corrected them. When the disciples asked: 'Who is the greatest in the kingdom of heaven?' Jesus 'set a little child in the midst of them, and said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven (Matt. 18: 1-3).

When He was demanded of the Pharisees, when the Kingdom of God should come, He answered them, and said: 'The kingdom of God cometh not with observation' (margin, 'outward show'). 'Neither shall they say, lo here, or lo there: for behold the kingdom of God is within you' (Luke 17:20). To Pilate Jesus said: 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: everyone that is of the truth heareth my voice' (John 17:36, 37). Thus Jesus tells that His kingdom is heavenly, not earthly; that He is king of truth, and His subjects are lovers of truth.

The time of establishment of the Kingdom is shown in these passages:

'Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying: The time is fulfilled [has come] and the kingdom of God is at hand, repent ye and believe the gospel' (Mark 1:14-15). 'Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power' (Mark 9:1).

Either the kingdom came in the lifetime of some of those; or some of them are still living, or Jesus was mistaken. The first alternative is the only true one. Attempts to make the Lord's statement refer to His transfiguration, which took place six days later, are puerile and futile. There is surely not much sense or weight in saying to a group of men some of you will be living six days hence.

Jesus further said: 'Seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom' (Luke 12:31, 32). That was spoken, not to a little flock in the twentieth century, but to a little flock, then present. 'The law and the prophets,' said Jesus, 'were until John, from that time the kingdom of God is preached, and every man presseth into it' (Luke 16:16). Before any society can be actually started there must be a time of propaganda and preparation. You must have some persons ready to start with. So Jesus, during His earthly ministry, was preparing and training men to start His kingdom.

To Peter He said: 'I will give unto thee the keys of the kingdom of heaven' (Matt. 16:19). He commanded His disciples to begin at Jerusalem, to tarry there until 'clothed with power from on high' (Luke 24:48-49). On the first Pentecost, after the Lord's ascension, the power came, and a glorious beginning was made. The inspired Peter told that crowd of Jews that God's promise to David, 'that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne,' was fulfilled in the resurrection, ascension, and coronation of the Lord Jesus. He quoted David's words: 'The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes my footstool.' That Psalm (110) goes on: 'Rule thou in the midst of thine enemies, thy people shall be willing in the day of thy power.' The picture presented is that of a heavenly king, seated on a heavenly throne, ruling over a willing people, in the midst of His enemies, until all are subdued.

Reaching the climax of his address, Peter made the royal proclamation: 'Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' In answer to enquiry from pierced hearts, 'Men and brethren, what shall we do?': Peter uses the keys, by making known the terms of entrance:

into the kingdom: 'Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.' That day three thousand bowed in loving submission to King Jesus and entered the kingdom by the door He appointed (see Acts 2). Surely it was beyond the power even of an inspired apostle to open the door of a kingdom that was not there.

The foregoing is in harmony with the Lord's word to Nicodemus: 'Except a man be born of water and of the spirit, he cannot enter into the kingdom of God' (John 3:5).

Philip, the evangelist, 'went down to the city of Samaria, and preached Christ unto them. . . . When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women' (Acts 8:5-12). Later, at Cæsarea, Peter opened the same door to the Gentiles (Acts 10). From Pentecost on, obedient believers are spoken of as citizens of the kingdom of God. To the Colossians, Paul wrote: 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son' (Col. 1:13). The Ephesians are reminded that they 'are no more strangers and foreigners, but fellow citizens with the saints (Eph. 2:19). The Philip-pians are told: 'Our citizenship [the state of which we are citizens] is in heaven' (Phil. 3:20). You cannot be citizens of a kingdom which is not in existence.

Peter uses almost the identical words of God's promise to Israel (Ex. 19:5, 6), when he says of believers: 'Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light' (1 Pet. 2:9, R.V.). The apostle John wrote: 'From Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood, and he made us to be a kingdom, to be priests unto his God and Father' (Rev. 1:5, 6, R.V.).

The foregoing fully sustain the affirmative of the proposition we are discussing. It may be objected that the 'kingdom of God' and the 'kingdom of heaven' are not the same. Matthews generally uses the term 'kingdom of heaven,' while Luke generally speaks of the 'kingdom of God,' but a glance at parallel passages in each gospel will show that the words are used interchangeably. The parable of the sower is said by Matthew to relate to the kingdom of heaven,' while Luke relates it to the 'kingdom of God.' So with other passages. Matthew uses the term 'kingdom of God' in the following passages: Matt. 6:33; 12:28; 19:24; 21:43. Both terms are used in the same context, Matthew 19:23, 24).

Again it is asserted that 'Christ is now on his Father's throne, but when he comes back he will sit on his own throne, which is also David's.' It is said of Solomon that he sat 'upon the throne of David, his father,' and also that he 'sat down on his throne.' Does anyone say these are different thrones?

Paul affirmed that God 'raised up unto them David to be their king . . . of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus' (Acts 13:22, 23; compare Acts 2:30-36). Paul said that certain persons have 'no inheritance in the kingdom of Christ and of God' (Eph. 5:5). In the description of the new Jerusalem we read: 'The throne of God and of the Lamb shall be in it' (Rev. 22:3). It was predicted of Him whose name is the 'Branch,' 'he shall be a priest upon his throne' (Zech. 6:13). 'Like Melchizedec, the Lord Jesus is both king and priest' (Heb. 8:1, 2).

Jesus does reign.

He has 'gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him' (1 Pet. 3:22). God has 'set him at his own right hand in the heavenly places. Far above all principality and power, and might, and dominion, and every name that is named not only in this world but also in that which is to come' (Eph. 1:19-23). 'All power, authority, both in heaven and earth is his' (Matt. 28:18). Can He ever have more power, or be more highly exalted? Speaking of the resurrection, Paul said: 'Every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming [Christ's people raised when He comes]. Then cometh the end, when he shall have delivered up the kingdom of God, even the Father: when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet' (1 Cor. 15:23-25). He cannot deliver up what He does not possess.

In His exposition of the parable of the wheat and tares, which is a parable of the kingdom as established at Pentecost, the Lord said: 'The harvest is the end of the world [or age], and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father' (Matt. 13:36-43).

Those who deny a present kingdom contradict our Lord's teaching. They put the matter the other way round. They claim that when the Lord comes back at the end of this age His people are first to be raised, they are to reign with Him a thousand years, and at the end of that period the wicked are to be raised and punished. The Lord says the wicked are to be dealt with first, and then shall the righteous shine in the kingdom of their Father.

Paul teaches the same: 'Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day' (2 Thess. 1:6-10).

That passage makes clear that the purpose of the Lord's second coming is not to establish a kingdom, but to give rest to His troubled people, to punish their persecutors, and all those who know not God, and obey not the gospel, and that all this is to be done in that day when He comes.

Of the Eternal Kingdom we hope (D.V.) to write in our next issue.

EDITOR.

CORRECTION.

In our last issue (Page 52), twelve lines from top, 'Theosophical' should have been Theological. We think most of our readers would see that.

Typographical Errors.

The typographical error is a slippery thing, and sly, You can hunt till you are dizzy, but it somehow will get by; Till the 'Letters' are off the presses it is strange how it still keeps;

It shrinks into a corner and it never stirs or peeps,
Till the ink is on the paper, when it grows to mountain size.
The editor stares with horror, then grabs his hair and groans;
The copyreader drops his head upon his hands and moans—
The remainder of the issue may be clean as it can be,
But that typographical error is the only thing you see. *Selected.*

THE CONFERENCE AT FLEETWOOD

ON Saturday, April 16th, the Spring Conference took place in the Elm Street Methodist Chapel, by invitation of the Fleetwood Church. When the afternoon business session began, at 1.45, the attendance was disappointing, but later increased to 100.

One would not have thought the numbers few to have heard the singing of the opening hymn, "From distant places of our land." Bren. P. Partington and W. B. Jepson led in prayer. A second hymn, "Fill Thou my life," was followed by the reading of Psalm 122 by Bro. Eric Winter, of Blackpool. Bro. Frith then gave a few words of welcome to the assembled brethren.

The chairman, Bro. Crosthwaite, then fixed our minds on the purposes of our gathering with a searching message on "Criticism, Dogmatism, and Evangelism." Without critical examination, there can be no arriving at the truth; without dogmatism, no defence of truth; and without evangelism, no spreading of the faith.

Bro. Hood, conference secretary, read the minutes of the 1953 Ilkeston conference. The financial report, covering the past two years, revealed a healthy condition, due largely to a legacy from the estate of the late Bro. Bailey. In the absence of Bro. W. Steele, the secretary read the financial statement on the work of Nyasaland.

A change from business was provided by a talk on gospel work in Northern Rhodesia, given by Bro. Frank Murphy, on furlough from his work in the Medical School in Lusaka. Bro. Murphy told us that he had broadcast on great Scripture doctrines—justification, repentance, salvation. Our mission was not to make church members, but to save men: "My heart's desire . . . is that they might be saved." The background of the work was sketched, and Bro. Murphy mentioned the opportunities given to him in the Medical School, and to his wife in her teaching, to witness for Christ. In the first two years' work, 120-140 baptisms took place. It is hoped to erect a new meeting-house in Lusaka, where there will be no "middle wall of partition" between whites and coloureds, but where the great doctrine "all one in Christ Jesus" shall find living expression. Bro. Murphy stressed the need for native preachers, as better understanding the needs of their own people and the way to approach them.

The hymn, "O Jesus, King most wonderful," was then sung.

Bro. Frith presented the report on the "Scripture Standard," covering the past two years. This revealed a credit balance of £334 15s. 5½d., but it was explained that this included subscriptions for the present year, and that from this printing and distribution for the rest of the year would have to be paid. Bro. Frith reported that the loss is still 1½d. per copy, and the magazine could not continue except by gifts from churches and individuals.

In view of his resignation as treasurer and distributing agent, Bro. Frith stated it would be advisable to appoint brethren to act as a trust responsible for the magazine, but it was made clear that such a body must not in any way interfere in the editorial conduct of the paper. Questions were asked on the continued financial loss incurred in producing the "S.S." and the responsibility of the original sponsors. Bro. R. McDonald outlined the history of the magazine from its founding in 1935. The position regarding responsibility is not yet as clear as it needs to be, but certainly was made clearer. This was a difficult matter to bring into open discussion, but brethren conducted themselves with restraint. Finally, Bren. Crosthwaite, H. Wilson, C. Melling, P. Partington, and G. Lodge were appointed to be responsible for the production and distribution of the "S.S."

Bro. C. Melling submitted the report on the year's work on the hymn book. This showed that 24 of the 46 churches circularised had replied, 16 offering support for the book. These churches and individuals had undertaken to contribute £538 to the book. Cash in bank was £104. It was estimated that at a cost of 7/6 a first edition of 2,160 copies could be printed. Bro. Hardy, of Morley, was appointed treasurer of the hymn book fund.

The retirement this year of four members from the Conference Committee raised the whole question of reconstruction of this body. It was realised that automatic re-election did not make for efficient and vigorous work. Bro. W. B. Jepson, therefore, proposes that at next year's conference a secret ballot be held to elect brethren to this committee, and this was adopted, with the amendment that the ballot be not necessarily secret. The chairman urged on the meeting the need for careful thought and prayer on this matter.

Thanks to the Fleetwood and Blackpool churches for the provision made for the conference was expressed by Bro. Hood, and the singing of the hymn, "Zion stands with hills surrounded," and prayer, closed the afternoon session.

After an excellent tea, the evening meeting followed at 6.30. Bro. A. L. Daniell, Bedminster, presided over a gathering of 150. Bro. Crosthwaite gave a masterly statement of "Our Plea for Christian Unity," showing that the only way is to get down to the very foundations upon which the church is built—the Bible with its confession, "Thou art the Christ . . . upon this rock I will build my church." The church was shown as one body with one Head—Jesus Christ. The great heroes of the faith were brought before us: the Waldenses, Wycliffe, Luther, John Wesley, and quotations made from some of these reformers to show that the only certain ground for Christian unity is a complete return to the teaching of the New Testament. If such addresses as this were published, our tract problem would be largely solved.

Altogether the conference was a most refreshing and inspiring experience. In the minds of many who love the cause of Christ was a sense of the critical position which the churches have reached. There was a feeling of the seriousness and urgency of the situation, and much depended upon the decisions arrived at. The brethren entering into the discussions spoke as realising this, and personal differences were sunk that the work of the churches might not be hindered but rather advanced. We thank God that the issues have been squarely faced, and pray that this conference may mark a beginning of more zealous and consecrated devotion to Christ and of mightier blessing upon His church.

C. MELLING.

ANY QUESTIONS?

THE professor was holding forth on the theme that everything has a scientific explanation—the Supreme Being does not enter into our plans—there is no such thing as an answer to prayer. 'For example,' he said, 'there was a severe drought. Farmers prayed for rain. Nothing happened. Then they engaged a pilot to spray certain chemicals upon the clouds. It rained! Any question?' 'Yes,' responded one of the students, 'who provided the clouds?'

—*The Messenger*, Canton, Ohio.

FAMILY CIRCLE*conducted by Harold Baines.***The Children's Corner.**

DEAR BOYS AND GIRLS,—We are hoping to make this page your very own, so we want you to look out for it every month, and we promise you something good and interesting every time. Stories, competitions, etc.

Our story this month is by Mr. Arthur Daniels, of Bristol, and is all about polar bears.

THE POLAR BEAR.

Nature occasionally does some things which may seem peculiar to us, but there is always a reason for doing them. Now in the case of the Polar Bear, the Father Bear is horribly jealous, and because of this would even kill his own babies. Nature, however, protects the little ones and this is how it is done.

In the Arctic Circle there is a very short summer, and during this time Father and Mother Bear enjoy good hunting. When the cold weather begins they are both fat and sleek. This is the time when they begin to search for a suitable shelter for the winter time, such as a cave.

When, however, the weather is really bleak, the snow is falling thick, and the wind blowing a gale, Mother Bear does not sleep, but keeps watchful until Father Bear is fast asleep, then—silently—she creeps out into the night and quickly hurries away. When Father Bear awakes he immediately sets out in pursuit. The wind has now blown away the 'scent,' and the snow has covered up her footprints so that he does not find her again until the winter's snow has gone.

Mother Bear in the meantime has found a hole in the ground exposed to the sky but out of the cold wind. There she lies down and presently is covered with snow. Soon the hole is filled but Mother Bear lies snug and warm below many layers of snow. About Christmas time her baby bears are born and while the babies have their Mother's milk she can only lick snow. The babies therefore grow stronger every day, but Mother grows thin and weak.

When the snow finally melts, the babies are able to roam about with their Mother, who teaches them how to catch fish at the water-holes in the ice. Later on the babies go off on their own to fend for themselves and Mother Bear—very thin now, her fur hanging down loosely over her bony body—goes out to find Father Bear, who has been searching for her all the time. He is very glad to see her. He is, of course, very fat, so now he spends his time in finding food for her until once again she is as plump and sleek as he.

ANSWERS TO LAST MONTH'S PUZZLE, 'BIBLE LETTERS.'

Where Jesus was born (Matt. 2).

A name given to verses 2-11 of Matthew, chapter 5.

What was his other name? (Acts, chap. 4).

Was preferred to Jesus (John's Gospel, chap. 18).

THIS MONTH'S BIBLE LETTERS—'B'

Aaron and his rod.

Abraham.

Achan, by stealing.

Adam.

Amos.

Andrew, Simon Peter's brother.

A heathen god, wrongfully worshipped by the Israelites' king. Who was the god? (1 Kings, chap. 8).

A name given to Daniel (Dan., chap. 4).

A VICAR'S VERSE.

Sunday school prize-giving has inspired the Vicar of Kippax, 'Rev.' C. O. Ellison, to write the following:—

Praise, O praise these scholars proud,
Sing their virtues out aloud;
One whole year, in sun or spate,
Never absent, never late.

Many win a lesser prize,
Yet at least they recognise
Punctuality is great—
Sometimes absent, never late.

Others of this worthy flock
May at times forget the clock;
Still our praises scarce abate—
Never absent, sometimes late.

Next there comes the common herd,
Scholars with reward deferred,
By the curious tricks of fate,
Sometimes absent, sometimes late.

Some who also gain the palm
Cause each week severe alarm;
Can it be deliberate?
Never absent, always late.

Then we have the lad or lass
At the bottom of the class,
Very bad and reprobate,
Often absent, always late.

Lastly those, alack-a-day,
Once enlisted, now astray;
O how sad their mournful state,
Always absent, therefore 'late.'

FOR OUR TINY TOTS: LITTLE JESUS.

Little Jesus, was Thou shy
Once, and just so small as I?
And what did it feel to be
Out of Heaven, and just like me?

Didst Thou sometimes think of *there*
And ask where all the angels were?
I should think that I would cry
For my house all made of sky;

I would look about the air,
And wonder where my angels were;
And at waking 'twould distress me—
Not an angel there to dress me! . . .

—(Francis Thompson—Excerpts from the poem, *Little Jesus*).

WHY I WOULDN'T SMOKE.

I WOULDN'T want to be so discourteous to others. Spitting in public is considered disgraceful. Is it not just as bad to suck some smoke down your lungs and then blow it out into my face, or into my living-room, or into the face of little children? Blowing smoke into my face that has been in your throat and lungs is just as unsanitary as spitting upon me would be. Is it not strange that folks that won't eat garlic or onions for fear of 'offending,' think nothing of offending by blowing the smoke from their lungs into my face?

I wouldn't want to be such a slave. It is common knowledge that those who smoke do it almost unconsciously. It has become such a habit that they will even smoke in Church houses and in the most private places. I must breathe the stuff, although I do not use it, for it is in my clothes, my car, my home, on the bus, and *everywhere*.

I wouldn't want to waste so much money. Money thus spent has not improved or fed either the body or mind. Proceeds of the expenditure will never make a man stronger or wiser, braver or purer. It may only seem like a few pence a day, but every shilling spent thus will call for another shilling, and so on, more and more, until one man will have spent great sums, and all for naught.

I wouldn't smoke, because I wouldn't ask Jesus to 'have a cigarette' with me.

—Selected.

SCRIPTURE READINGS

- May 2: Psalm 107:1-32; Mark 6:30-56.
 „ 9: Psalm 51; Mark 7:1-23.
 „ 16: Isaiah 65:1-16; Mark 7:24-37.
 „ 23: Deuteronomy 8; Mark 8:1-21.
 „ 30: Joshua 24:1-18; Mark 2:22 to 9:1.

The Feeding of the Five Thousand (6:30-44).—The return of the Apostles from their experience of preaching, teaching and healing, seems to have synchronised with the news of John's martyrdom. This was a time of great activity and popularity. Imagine the throngs of people coming and going getting help for themselves and others and listening to the peerless teacher. It was difficult to get away even to eat a meal, and one great object of the Saviour at this time must have been to teach His Apostles in preparation for the 'greater' works. Then His plan to get out of the crowded places was thwarted by the people. The local folk would be augmented by pilgrims on their way to the Passover at Jerusalem (John 6:4). They followed, seeing the boat passing across the lake, seeking Jesus still. His heart was moved because this indicated their forlorn condition so far as sound teaching and leadership were concerned.

Their leaders had fallen away from Moses, and were following their own traditions. We see from a comparison of the four accounts of this most wonderful miracle that some questioning took place between Jesus and His Apostles at and before it took place. We note the orderly way in which the seating and feeding were arranged in ranks and parties. There was grass to sit upon—which fits into the time picture. In all this Jesus was teaching His Apostles, the people and us. The marvel of the multiplication of the food, and the quantity left over, need not trouble any but the sceptic. Every dawn of morning is as marvellous—but not so unusual.

The people wanted a king who would save them so much work, and give them plenty to eat. It is clear from John's account that the position was critical and thus Jesus Himself had to 'send them away,' while His disciples took ship to the other side. The loneliness of the mountain side and heart-communion with the Father were necessary, and then the re-joining with His own beloved companions.

Jesus Walks on the Water (6:45-52).—It must have been a crew of very tired and perhaps disturbed and frightened men, who took to the ship at the urgent command of their leader. The mood of the sea was in keeping with this, and at 4 a.m. or thereabouts, they were still

struggling against head winds. They had been puzzled by the events of the day, and it had not been their wish to leave shore ('constrained' verse 45). They mistook the Saviour for an apparition and were terrified. His calm and comforting words, and the wonder of His walking on the waves led Peter to manifest uncommon faith (Matt. 14:28-31), but he failed when he ceased to look to his Master and paid too much attention to the elements—'looking unto Jesus' is so necessary. Again power over the winds and waves has been demonstrated to the disciples.

A Time of Popularity (6:53-56).—So marvellous have the works of the Saviour been that the whole population now waits upon Him, and is not disappointed. Here is no healing revival, but a genuine continuous work of relief and blessing to all in need. Do not let us forget that essential part of the work—the poor have the gospel preached unto them, 'Repent for the kingdom of God is at hand.'

Jesus and the Traditions (7:1-15).—We have already seen how the works of Jesus brought Him into conflict with the religious leaders. They hated Him for His goodness and His popularity. They sought to find fault with Him, and could not. Here is an attempt to get at Him through the behaviour of His disciples. Comparatively they were ignorant men without the polish or the manners, and perhaps they were careless about washing. This was not a point Jesus would regard as the most important, and we now see how He regards the meticulous rules of 'the elders.' It is said that the best defence is attack. In this case He attacks the hypocritical attitude of the Scribes and Pharisees and exposes its falsity. While perhaps we cannot be entirely consistent, there were glaring inconsistencies in the behaviour of these people. They had a terrible weakness in relation to their riches and their marital relations—exposed on other occasions.

Real Defilement (7:16-23).—Arising out of the argument about ceremonial cleansing, Jesus has to explain His words by pointing out, first, a physical fact in relation to the body, and secondly, the really important recipe for a clean life—a clean heart. Moral and spiritual defilement is more difficult to deal with, and more dangerous, than the physical. External cleanliness is none the less important.

The Syro-Phoenician Woman (7:24-30).—The retirement of Jesus to the foreign regions doubtless had some connection with the death of John Baptist, and the attention of the Herod who ruled Galilee. Obviously the fame had spread to other regions before Him, and thus again 'He could not be hid.' It is not surprising

that the troubled mother sought Him out and would not be said nay. Her belief in His goodness and kindness of heart were more than justified. 'He answered her not a word'; partly for the purpose of intimating that His personal ministry on earth was not designed for the heathen; and partly for a trial of her faith, that its strength might appear, and serve as an example to others (Edward Robinson's Harmony).

Cure of a Deaf Mute (7:31-37).—Returning to Galilee Jesus passes through to the eastern side to Decapolis. Here just the same the multitudes get to know of His presence and power. In this miracle He uses means to bring restoration, which may appear strange. Is it not likely that where natural means were available He knows it as a good doctor would, and uses them? That He could heal with a touch or a word is undeniable to a believer, but that might not be best in some cases—for the sake of the patient, and the multitude. We have again a prohibition and a disobedience.

The Feeding of the Four Thousand (8:1-9).—It would appear the crowds remained with Jesus for days together. The district was less populous and therefore they came from far in many cases. They would doubtless easily sleep in the open night after night. So here again is the compassion of the Saviour, the unbelief of the disciples, and the miraculous increase of provision. He took what they had and made it more than enough—a lesson as to what He can do with but a few.

An Evil Influence (8:11-21).—Jesus dismissed the multitude and as on the other occasion immediately went across the sea to the other side. It seems amazing after the wonderful works and nationwide fame we have been studying, that more signs are wanted. Did they expect Him to call down fire, or turn the sun back in its course? The sign of a **GOOD MAN DOING GOOD** was not enough because they were unwilling to accept either His teaching or His person. Some want miracles to-day for the same reason. The perverse and wicked attitude of the Pharisees had a big influence on many. Simple truth and good character are the real thing, but often, show and ritual and pretentious claims to learning, hold sway with the many. To-day hoary man-made traditions, having no divine basis, block the entrance of God's Word into men's minds. It would have been a disaster if the minds of the disciples had been poisoned, and so through their forgetfulness to take food, they are reminded of the simple manifestation of divine power.

Cure of One Blind Man (8:22-26).—Mark alone records this isolated miracle. It is like in nature to that of the deaf mute already studied. We repeat that we

do not know why Jesus should employ certain means in a cure, and perform it in stages, and aside or apart from the crowds. We know it was not because He could not do it otherwise. The divine power and the divine wisdom are one, and we leave it there. The cure was not to be advertised or fussed about. Its wonder would become known quietly and would perhaps all the more bring a holy influence into quiet and humble lives.

The Great Confession (8:27-30).—This incident is much more fully described by Matthew (16:13-20). The earlier confessions of the Messiahship are not so fully and clearly made. There is Andrew's statement: 'We have found the Messiah,' and Nathanael's 'Thou art the Son of God; Thou art the King of Israel,' and the unspoken confessions of rising and following. It is now necessary that they should be told some of the more difficult truths about this great Office and Labour. So the question brings them to concentrate on the point. Have they yet realised that 'A greater than Solomon (Jonah or Moses) is here'? They venerated these characters but they must recognise that they are living in the very presence of a divine PERSON. Our own familiarity with the story might tend to dull our sense of reverence and holy fear. How wonderful it must have been to be with Him, and yet what a great weight of responsibility it brought! Peter well answered his Lord's question and gave us what is the confession we must all make, and act upon, if we are finally to be saved.

Revelation of Suffering to Come (8:31 to 9:1).—Hardly had the confession been made, when the teaching of perhaps the hardest lesson to learn was commenced. It does not seem to have been accepted in a real sense, seeing that it was only after the resurrection that the apostles remembered it. We being ourselves so backward to learn all that we ought, need not be critical of them. Peter expressed very vigorously and even rudely, the thought they all had, that the One Who controlled the sea with a word, and brought the dead to life, and the sick to health, could be taken by any earthly power and put to a terrible death. Yet the suggestion it should not be so, had a Satanic origin because that would have been out of harmony with God's will. Now the further truth is put forward that those who really follow Jesus must follow Him in denying themselves the things that are thought best of in the world, and be willing to put the final glory before the present comfort. Oh, when shall this be thoroughly taken into His people's hearts? It certainly means turning the back upon much now mistaken for following Christ, and the development of holy character and holy living, as well as mere preaching.

R. B. SCOTT.

CORRESPONDENCE

AN APPEAL.

Dear Brother or Sister,—The Church of Christ, now meeting in the Co-operative Hall, at the corner of Keble Street, Ince, Lancashire, wishes the brethren everywhere to know of its plans for the future, and to have fellowship in its work for Christ.

The Church began in 1950 as a result of the far-sighted efforts of the Church in Hindley. There is now a membership of thirty and a steadily growing interest in development, worthy of the cause for New Testament Christianity. The existing meeting place, however, though useful, is not nearly adequate for the work we wish to undertake, and we are now negotiating for a piece of land on the main road. Due to Town Planning, it must of necessity be only a temporary site for a meeting place, but the surveyor has intimated that it would not be needed for any other purpose for at least ten years and probably more.

We are therefore, proposing to erect on this site a prefabricated hall of suitable appearance, which can be moved at a later date to a more permanent site. It is felt that the prominence of the main road position is too good to lose, even for ten years, and it may even transpire that the Town Plan will not disturb us for many more years beyond the ten.

May we appeal to our loyal brethren to assist us in the purchase of this building? We shall need £1,000 in addition to our local resources, but we feel reasonably confident that this amount will be forthcoming. There are great possibilities in this town, and we are determined, with the Lord's help, to make the most of them. We do not apologise for adding this one more appeal to those already brought before the brotherhood in the last year. We know our brethren will rejoice that the cause of truth is making such progress while digressive and denominational causes are losing ground.

Pray for our work that the Master's cause may be extended in harmony with His will.

On behalf of the Church,

W. HURCOMBE,

R. A. HILL,

E. MORGAN, Treasurer,

108 Lord Street, Hindley.

CONCERNING THE COMING OF THE LORD.

Bro. Ardron and I agree on the need for careful study of the Scriptures relating to this subject, and on the vital importance of living in constant preparedness for our Saviour's appearing. However it appears—according to his

latest letter—that my brother has abandoned part of his original contention. Formerly, he said that when Jesus comes '... the kingdom of God will be established on earth, and Christ shall reign until he hath put all enemies under his feet.'

I answered that by showing that the kingdom was established on the Day of Pentecost (Acts 2); that the Saviour is reigning now, and that at His return He will not 'set up' the kingdom, but 'give it up to God' (Acts 2:30-31; 1 Cor. 15:24-26; Col. 1:12-13).

Bro. Ardron now writes: 'All those who believe on the Lord Jesus, and are baptised into Him, become citizens of the kingdom, and are in the kingdom.' That is true. The kingdom announced as 'at hand,' first by the Baptist, then by Jesus himself, has been in existence for nearly two thousand years. How then can Jesus be returning to 'set up' that kingdom on the earth?

Referring to 2 Pet. 3:13, Bro. Ardron says: '... after the destruction of this present world, there is to be a new earth, just as there was after the first destruction of the world...' The theory he is maintaining depends upon the earth remaining when Jesus comes. But he is missing the whole point of Peter's reasoning.

In the time of the flood, the world (*kosmos*) was destroyed, but the earth was not (vv.5-6). The heavens and earth that now exist are 'stored up for fire, being reserved against the day of judgment and destruction of ungodly men' (v.7). When that day arrives—when the Lord appears—'... the heavens shall be dissolved... the earth and the works therein shall be burned up... these things are thus all to be dissolved...' (vv.10-12). My brother's theory teaches that there will be an earthly kingdom—a new *kosmos* on a renovated earth. Peter says that the earth will be utterly destroyed.

On two counts then the theory falls down. First: the promised kingdom is already in existence, and Christians are in it. Second: there will not be a physical earth after the 'day of the Lord.'

2 Pet. 3:13 presents no difficulty and in no way involves the Holy Spirit in contradiction. 'New heavens and new earth' describes the new arrangement which the saints will enjoy hereafter. A parallel statement occurs in Rev. 20:11-21:1. John foresaw the return of the Saviour thus: '... the earth and the heaven fled away, and there was found no place for them.' This physical creation will cease to exist when the Lord sits on the great white throne and all the dead are judged (vv.11-15). After this the redeemed will enter 'the new heaven and earth' where 'the sea is no more.' This is clearly a figurative—yet accurate—description of heaven, the

eternal home of the saved. Jesus has 'entered into heaven itself . . . ' and there, in God's presence he is 'our forerunner' (Heb. 6:19-20; 9:24). He has gone before, and faithful ones will follow him into heaven, when 'heaven and earth pass away.'

Matt. 19:28 is being fulfilled to-day. The twelve apostles are sitting on twelve thrones, judging the twelve tribes of Israel. The Church is 'the Israel of God' (Gal. 6:16) and new Israel's laws have been delivered by the Holy Spirit, through apostles and prophets (Eph. 3:5). The life of heaven will be ordered by this divine, complete revelation (Rev. 21:14).

All that Bro. Ardron writes concerning the Jews hinges on the idea that Israel after the flesh is to receive some special and preferential treatment from God. But the very chapter he quotes. (Rom. 11) teaches otherwise. The Jewish nation was rejected 'because of unbelief' (v. 20), and any restoration to divine favour must come through the appointed means, the gospel. 'And they also, if they continue not in their unbelief shall be grafted in . . . ' (v. 23). Any interpretation of Old Testament prophecies which requires that we set aside the gospel dispensation, to give preferential treatment to the natural Jew, denies this very positive teaching, and must therefore be false.

Zech. 14 first describes the destruction of Jerusalem, then foretells the blessings of the gospel age through King Jesus. The universal reign of v. 9 has its fulfilment in the triumph of the gospel over national, racial and sex barriers (Gal. 3:26-29).

Let us seek by faithful living to prepare ourselves for entrance into the eternal kingdom, when the physical creation ends, and the Lord receives his saved ones to be with him for ever.

A. E. WINSTANLEY.

'RED SKY AT MORNING.'

The weakness of Bro. Barker's position is seen in that it requires him to call the gospel of Christ my 'solution' to man's problems. Further, he is required—by his own reasoning—to oppose me when I appeal to all saints to give all possible time, effort and endeavour to the proclamation of that gospel. Nothing he has written shakes my conviction that Christianity, and nothing else, can really bring men back to God, and therefore together in true brotherhood.

Our brother suggests that I 'class all non-Christians as at enmity with God,' then states that these 'are few against the vast number who are disobedient or indifferent.' The classification is not mine—it is the clear teaching of the Word. 'For all have sinned, and fall short

of the glory of God,' and 'the whole world lieth in the evil one' (Rom. 3:23; 1 Jn. 5:19). Really, my brother admits this—for he says that 'the vast number are disobedient or indifferent.' Those who live in disobedience to God, or who are indifferent to His claims upon them are under condemnation because of sin—they are at enmity with God. Jesus died to remove that enmity—to reconcile men to God and therefore to one another (Eph. 2:11-18). Bro. Barker has yet to suggest another way of effecting such reconciliation. There is no way other than that opened up by the death of the Saviour.

By all means let us 'speak where the Bible speaks, and be silent where the Bible is silent.' On this basis we are required also to 'speak of Bible things in Bible terms'—and this precludes the view that any man is 'an ambassador' in the Scripture sense of the term to-day. The admonition to 'seek peace and pursue it' is one for those who have 'set apart Christ as Lord' in their hearts. How can a sinner, separated from God by disobedience, so seek peace?

Certainly 'the mass of men . . . genuinely desire peace.' But this fact gives no support to Bro. Barker's position. Indeed, he gives it away when he says that this desire for peace 'has come from that truth which is God's Word permeating the world.' Try as he will, he cannot escape the fact that there is no real solution apart from the Word of God. As he admitted in his first article, the solution depends upon people 'being converted to the full implications of the gospel.' The examples from history—the abolition of slavery and the cessation of civil war—merely confirm my contention. These things are covered by 'the implications of the gospel.' I wonder how Bro. Barker would oppose any evil if not by using the Scriptures? What truth could he teach that we do not have in the New Covenant?

All that he says about the futility of force, and the needs for peace and brotherhood is merely a re-statement of the teaching of Jesus. But he overlooks one vital fact: Jesus never suggested that any man could 'love his enemies, bless persecutors and do good to haters' until his own relationship with God was put right. The Sermon on the Mount is a code of conduct for Christians—and no man can begin to realise it in his life until he has given himself to God in Christ Jesus. 'If any man is in Christ Jesus he is a new creation.'

The greatest service both Bro. Barker and I can do for humanity is to strive might and main to lead men to Jesus, then to teach all such to live according to the new covenant teaching. Our greatest need to-day is for a generation of Christians who will follow the example of the early Church in implementing the

great commission: 'Go ye therefore and disciple all nations, baptising them . . . teaching them to observe all things whatsoever I have commanded you.' That is the divine solution. Let us 'go to it.'

A. E. WINSTANLEY.

THE CHURCH IN CLEVELEYS.

The Church in Cleveleys means that the Blackpool and Fleetwood Churches have united, and meetings are being held in the Co-operative Hall, Beach Road, Cleveleys. This step has been taken after prayerful and careful consideration, and we hope (D.V.), that it will be both beneficial and profitable. Our uniting means a larger and better meeting, more brethren to share the ministry, and an opportunity to preach the gospel in a new district.

We hope brethren visiting this north-west coast will support us. At the moment, we are only meeting to Break Bread. This meeting is at 10.30. Beach Road, Cleveleys is mid-way between Blackpool and Fleetwood, and is reached by a good tram service from either place. Trams from Blackpool are those from North Station to Cleveleys, Thornton Gate (Cleveleys), and Fleetwood, also through trams from Blackpool (Clifton Drive) to Fleetwood. The actual time for the journey is twenty minutes, but in the season, these trams are crowded, and brethren should allow themselves ample time.

Brethren willing to serve the Church, please write to Bro. Eric Winter, 35 Manor Road, Blackpool, who will be glad to give help and direction to any needing this. Bro. Leslie F. Taylor (son of our late brother Frank Taylor) is our treasurer, whose address is 13 Richmond Avenue, Cleveleys.

(It is suggested this notice be cut out for future reference). ERIC WINTER.

THIS IS ABOUT A FUNERAL.

But please, Mr. Editor, don't put it in the 'Obituary Columns,' for—

'It's far too solemn and yet too gay—
For us to think of just that way!'

What do you say? You don't want to hear about funerals? No, of course not; but this is different, and you'll be interested, we hope. Here is the story:—

We'll start it the usual interesting way. Once upon a time, there was a poor widow who lost her only son; her only support. Many people felt really sorry for her, as they might do in a similar case to-day. There was a big crowd at the funeral because they realised that the poor woman had an aching, lonely heart, as she missed the love and com-

panionship of an only son in her widowhood, as well as his support.

Well, this particular funeral was turned into a very joyous occasion—a joyous reunion of mother and son in this life. This came about when the solemn funeral procession was just coming out of the village on their way to the place of burial. They were met by One whose heart was touched as He looked at the widow in her deep sorrow. He said unto her, 'Weep not.' Then He went and touched the bier. The procession halted, and all looked on with amazement.

'Young man, I say unto thee, Arise!' He was heard to say. The young man instantly sat up and began to talk, and was soon in the fond and joyous embrace of his mother again, alive and well! This really happened well over nineteen centuries ago, and is a true story—one of the wonderful stories of Jesus.

Now you know, if the world continues, our own funeral is bound to come some day before very long. Well, what about it? We don't expect to be brought back to this life again as this young man was, do we? No faith healers can do that! No, we'll never have the privileges and opportunities of this life again. Yes, and all our material possessions we will leave behind for ever, however much we possess.

But let us think for a moment. We can be in a far better position than coming back to this life. Will it be really 'you' that they will carry to the grave, or that 'body' in which you have lived? This 'Man'—who stopped that funeral procession and did that wonderful deed, said: 'I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die.'

His meaning is plain: this body dies and corrupts in the grave, but a new and glorious body will be called from the grave; if we live and believe in Him we shall never die. That is, our real self—our spirit which indwells the body—will not die; they cannot bury that. It may live for ever, one day in a newly resurrected body which He will call from the grave. But do note, please, this promise is made to those who 'live and believe' in the Lord Jesus Christ now, in this life.

Jesus says some will be raised from the grave to everlasting life, and some to 'everlasting damnation' or condemnation. (Note, they continue to 'exist' in that condition.) He will separate these on the great resurrection day when He meets us as our Judge. Friend, we will be on the same side then as we are now, in this life. He wants to meet us now as our Saviour, and so He died for us. Is this nothing to you?

Read your Bible. Read carefully Luke 7:11-17; John 5:28, 29, 11:1-44, 14:15; Phil. 3:21; 1 Cor. 15:35-38; Matt. 28:19-20; Acts 2:38.

SILAS.

NEWS FROM THE CHURCHES

Bristol.—On March 27th-28th, the school at Bedminster held their Anniversary, when we were pleased to have as our speaker, Bro. Eric McDonald (London). Departing from our usual practice, we used on the Saturday evening a projector and coloured film based on 'Pilgrim's Progress.' Prizes were distributed and we were encouraged by a good attendance of parents. An enjoyable and instructive week-end, and an experiment well worth trying.

KEN J. COWLEY.

Cleveleys.—A number of brethren visiting the Spring Conference at Fleetwood stayed over the week-end, and had fellowship with the Church recently formed here by the uniting of the Blackpool and Fleetwood churches. Inspiring meetings were held, a time of rich fellowship and real uplift being experienced. The sun shone all the week-end, which contributed to our well-being. There was refreshment of body, mind, and spirit. It is long since such a time of uplift was experienced on this coast, a real sense of unity prevailed, the Breaking of Bread service was deeply spiritual, and most moving. Brethren Frank Murphy and A. L. Daniell served us admirably as speakers, and the hymns were suited to the occasion. Everyone felt the power of the Holy Spirit, and went away uplifted, encouraged, and determined.

'To tread the path of life with firmer feet,
And work the works which He has bid us do.'

A time long to be remembered.

Peterhead.—On Sunday, February 28th, our young brother Stephen Buchan was buried with his Lord in baptism. It is very encouraging indeed to know that the desire to follow Jesus is being felt strongly by the attendance of many young people at our Gospel meetings. We pray earnestly that many may follow Stephen's example. Bro. Alex Strachan performed the ceremony, afterwards addressing a large audience on 'Baptism.'

ALEX STRACHAN.

Ulverston.—The seventy-eighth anniversary of formation of a Church of Christ in Ulverston was celebrated on March 20th and 21st. The Church now meeting in Oddfellows' Hall is the true successor of those pioneers. We stand for, and plead for the same things as they did.

On the Saturday the meetings were held in the Baptist Chapel, kindly loaned to us. In the afternoon a large company assembled. There was a bus-load of

brethren and sisters from Wigan district. Very helpful addresses were given by Brethren James Melling and J. E. Breakell (now residing in Nottingham district). About eighty partook of tea. At the tea tables, a very interesting talk on the work in Northern Rhodesia was given by Brother W. N. Short from that district. We were very pleased to have Brother and Sister Short and their son with us. We wish them God-speed in all their work for Him. In the evening, inspiring addresses were given by Brethren D. Dougall and L. Morgan. There was some real hearty singing of the songs of Zion.

On the Lord's Day, Bro. L. Murphy spoke to the school. Bro. D. Dougall exhorted the Church in the afternoon, and preached the Gospel to a good company in the evening. We are sincerely grateful to all who helped to make our anniversary meetings such an outstanding success.

Albert Street, Newtown, Wigan.—We give thanks to God for evidence of his power in the gospel. Our special mission began on March 20th, and Bro. Winstanley will continue to labour with us until the end of April. So far, three have been baptised. These are Sisters Mrs. R. Critchley, Mrs. E. Fordyse and Miss May Barnes. Two have been restored to fellowship after an absence of some years. These are sisters Miss H. Barker and Mrs. Sorby. We pray that all these may be used of God for His glory.

It is good to see large numbers of non-members at our gospel services. One Saturday night sixty-seven non-members attended—including Methodists, Baptists, Episcopalians, and even Roman Catholics. We pray that the minds of many may be enlightened.

Our Monday night session of 'Questions Answered' has attracted a lot of attention, and many questions from non-members have been received. We appreciate the willingness of brethren from district churches to share the ministry of teaching at this meeting. It has proved effective in teaching many the way of the Lord. Gospel meetings are being held on Saturdays, Sundays, Tuesdays and Wednesdays at 7.30 p.m. Thursday night is being devoted to a study of 'Church Government.'

We appreciate the support given us by brethren from the district churches. We thank God for the great opportunities before us—may He help us to use them wisely and well.

Brethren, pray for us—that the Word of the Lord may have free course and be glorified in the obedience of many precious souls.

WALTER SMITH.

OBITUARY

Iikeston.—Another link was broken with the early history of the Church, on March 23rd last, in the passing from this life of Brother Edward Gregory (Senior). Our dear brother was in the eighty-sixth year of his life and the eighty-fifth year of Church life, being immersed on September 2nd, 1889. He was our oldest surviving member, with the exception of his eldest sister. For the past six years, through sickness and infirmity, he has been unable to meet with us. Prior to that he was regular in attendance and has ever been an interested, faithful, and consistent member. For many years, he very honourably filled the position of Church treasurer, deacon, and was a very conscientious member of the Church oversight. Though not a public man himself, he gave every encouragement, support, and wise counsel to those who publicly minister, and was always very appreciative of their labours. His quiet, knowing smile was often an inspiration.

It will be an eternal credit to our brother that he 'commanded his children and household after him.' He leaves a widow, four sons and two daughters to mourn his loss, but they are all in the Church together with many sons and daughters-in-law and grandchildren. The gallantry and devotion of our aged Sister Gregory in nursing him during the years of his sickness and infirmity, despite her own sickness and infirmities, cannot be described. Our Christian sympathy is sincerely tendered to her especially and to all the family in their irreparable loss; also to his one surviving brother and three sisters who are also members of the Church.

He was interred in the Kirk Hallam Parish Church new burying ground on Saturday, March 27th, 1954, the writer officiating at Burns Street and at the graveside.

We say not 'farewell' but just 'good-night' till the day dawns and the shadows flee away. 'Asleep in Jesus, blessed sleep!'

S. JEPSON.

Namiwawa.—We regret to report the passing of our mother, Dora, widow of our late Brother Ronald Kaundo, on November 7th, 1953. The funeral service at the home was conducted by Bro. Benson, Tulusia, and at the cemetery by Bro. Tabbu, Cisiano. Sister Kaundo was a very fine character. She rung true in all she said and did, and daily lived as a Christian disciple, adorning the doctrine of God our Saviour in all things.

We ask our white brethren to remember in prayer the daughters and nephews who remain in this place of weeping. We know that our sister is asleep in Jesus,

awaiting the time when the shadows shall flee away, and His loved ones shall see Jesus as He is, and be like Him.

J. R. PONDAN.

[We are sure that many will join in sympathy and prayers for the bereaved family, and for all our brethren and sisters in Africa.—Editor.]

Ulverston.—Brother William Hornby, who for the greater part of his life had been connected with Churches of Christ, passed away on Lord's Day, April 4th, at the age of seventy-seven. For over eight years he had fellowship with the loyal Church here. Though not what is popularly called a public man, in his quiet way he did what he could to help the Church and cause of our Lord. Now he has fallen asleep in Jesus, 'that blessed sleep, from which none ever wakes to weep.' We shall miss him very much. The Church here has suffered heavy losses recently by death and removals to other districts.

The body of our departed brother was laid to rest in the Dalton Cemetery, on Wednesday, April 7th. A large company was present. The service was conducted by Bro. W. Crosthwaite. To Sister Hornby and the bereaved family our sincerest sympathy is extended. May the God of All comfort and consolation turn this sad event into a blessing for them all.

'Tis grand to know God liveth,
Who rules o'er sea and land;
His own He shelter giveth,
Our times are in His hand.'

Wigan, Scholes.—We regret to report the passing of Sister Ann Tudor at the age of seventy-five, which occurred on Lord's Day, March 14th. The interment took place on Thursday, March 18th. She put on Christ some thirty years ago, and although, through various circumstances, she was unable to fellowship regularly, she displayed Christian virtues, which impressed all; especially was she noted for patience. She bore tribulation in a manner that can well be emulated by all, and it was a succession of times of grief that brought on the seizure from which she never recovered. We are content to leave all with God, realising that 'blessed are the dead who die in the Lord.'

H. DAVENPORT.

WANTED.

'Outline of my Life,' by James Anderson; 'Commentary on New Testament,' by William Hurte. **Cruden's Concordance** for Bro. Allan, 18 Herbert Street, Blackburn, Lancs.

Also volumes of 'Old Paths,' by D. King and other old literature published by Churches of Christ.

Prices, etc., to Editor, S.S.

HINDLEY BIBLE SCHOOL

June 5th to June 10th (inclusive)

Saturday afternoon—

The Work in Northern Rhodesia.

Saturday evening—

Fellowship and Welcome Meeting.

Early Morning Prayer Meetings,
8 to 8.30 a.m.

Lectures: 10 to 11 a.m.:
'God's Plan for Unity.'

Forums: 11.30 to 12.30:
'The Christian and the World.'
'The Christian and Money.'
'The Christian and Recreation.'
'The Christian and Politics.'

Questions Answered: 2.30 to 3.15 p.m.

Discussion Groups: 3.15 to 4 p.m.
'Do's and Don'ts of Public Worship.'
'What is an Ideal Sermon?'
'Family Worship in the Home.'
'Suggestions for Improving the
Bible School.'

Open-air Services: 6.30 to 7 p.m.

Gospel Meetings:
Preacher: Bro. Otis Gatewood
(Germany)

For hospitality, write: Bro. Tom Kemp,
52 Argyle Street, Hindley, Wigan.

FOUND

After Ulverston Anniversary meetings in Baptist Chapel, pair of spectacles in case. May be had from W. Crosthwaite, Ford Villa, Ulverston, Lancs.

MARRIAGES

Moyes—Macdonald.—At the Church of Christ, Rose Street, Kirkcaldy. On Saturday, March 29th, by Bro. A. Gardiner, John, eldest son of Bro. J. Moyes and late Sister Moyes, 26 Donald Crescent, Thornton, to Sheila, youngest daughter of Bro. and Sis. W. Macdonald, 1 Randolph Crescent, Boreland, Kirkcaldy.

FROM THE TREASURER**Special Notice and Request.**

Before handing over my work for the 'Scripture Standard,' may I appeal to readers to buy the following? Two bound volumes of the 'S.S.' 1948-1949, several copies also 1950-51 (N.B.: the two years are bound together). Price 9/- post paid. Several copies of 'Why be an Ape?' Observations on Evolution by the late Newman Watts, Pub. 2/6, offered at 2/- post paid. Many copies of 'Tabernacle Talks' by Bro. W. Crosthwaite. These articles were reprinted by request and the demand has been disappointing.

These expositions are outstandingly clear. Just the thing for your Bible Class, splendidly produced with photo of Editor and foreword by Bro. James Holmes. 1/3 copy, six copies 6/-; U.S.A. six copies, one dollar, all post paid.

Cash with order, please. Orders in strict rotation. A. L. Frith, 12 Poulton Street, Fleetwood, Lancs., England.

COMING EVENT.

Slamannan District.—The half-yearly Conference of Sunday school teachers will be held (D.V.) in the meeting-place of the Church of Christ, Tranent, on Saturday, 8th May, 1954, at 4 p.m. The chairman will be Bro. James Gardiner (Tranent), and Bro. Tom Nisbet (Tranent) will speak on "Methods of Teaching in the Sunday School." A very warm invitation is extended to all.

J. DOUGALL.

Burns Street, Ilkeston.—Seventy-fourth Anniversary. Tea 4.30. Meeting 6 p.m., Saturday, June 12th. Speakers: Bren. David Dougall (Scotland) and Ralph Limb, Eastwood, Notts. Chairman, Bro. G. E. Bullock (Ilkeston). To all Brethren near and far a very warm welcome. Bro. Dougall will be the speaker on Lord's Day. Services: 10.30 a.m., 2.30 and 6 p.m.

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

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

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

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

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