

The SCRIPTURE STANDARD

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

VOL. 17. No. 7.

JULY, 1951.

The Restoration Movement's Debt to Great Britain.

WE are often reminded of how little seems to be done in these days to spread the Restoration cause. We lament that more is not being attempted, and we feel that none of us are more than half awake. But we forget, if we ever knew, how much was attempted and accomplished by British brethren in the early days of the movement.

There were Churches pleading for the restoration of New Testament Christianity at Cox Lane, Chester, and Dungannon, Ireland, in 1810; and the Church at Kirkcaldy, Scotland, began in 1798. Besides these there were other groups in this country, sick of sectarianism, and determined to go back to New Testament faith and practice. In our native district, Furness, North Lancashire, many years ago we have heard brethren tell of groups walking from Kirkby to Tottlebank, some seven miles, to attend a Baptist Chapel. A preacher had served that Church for fifty years, and was succeeded by a young man fresh from college, who in his sermons was airing what they considered new theology, a departure from the old faith. Walking home one Lord's Day, one man said: 'I'm not walking all these miles to be talked to like yon by a beardless youth. If you are of the same mind as me, we will meet at one of our homes next Lord's Day, and taking the New Testament as our guide, we will do just what the first Christians did.' As a result they met each Lord's Day to 'break bread' in memory of the Lord's death for them; and they felt that, like Elijah, they alone were left loyal to the Lord and His Word. It was a considerable time before they heard of other groups of like faith and order.

We have heard agents of the British and Foreign Bible Society say that where they send the Bible translated into the native tongue, without note or comment, the natives, who read that book only, take a stand for Christ according to His plan by faith and baptism, and meet as the first Christians did.

Bro. George Collin, a physical and spiritual giant, in a New Year's address delivered in 1896, expressed his 'devout and pious wish . . . that every book that was ever penned to explain God's Book of Inspiration was gathered into one huge mountain and made into a bonfire . . . and that the precious Bible, God's own letter to us, might be left in solitary grandeur, left to shine upon our wayward minds with its own brilliance and undimmed splendour . . . and that every preacher and teacher would . . . learn their

message there, then go forth, and with "one heart and one soul strive together for the faith of the Gospel."

The pioneers of the Restoration movement were men of one Book. They were not highly educated in this world's wisdom, but they were 'skilful in the word of righteousness,' able to 'rightly divide the word of truth,' and to successfully wield 'the sword of the Spirit, which is the word of God.'

In Scotland, about the year 1790, two brothers Robert and James Haldane, men of means, sacrificed much in an endeavour to establish Churches, 'to enjoy Christian fellowship on a Scriptural plan, to observe the ordinances faithfully, to evangelise the waste places, and to escape the narrow and bitter spirit of the orthodoxy of the day.'

They met furious opposition, and felt that their labour and sacrifice had been in vain. They said: 'Whether it was that we were not worthy, or whatever was the cause, our efforts to restore apostolic Churches and primitive Christianity were unsuccessful. The truth seems to be that the Church is in the wilderness, and until the Lord choose, in His good time, to bring her out, we believe the attempt will be in vain.' But at Glasgow University they came into contact with a young man named Alexander Campbell, who was born in Ireland in 1788. His father had emigrated to America in 1809, and the family were to follow him. But their first attempt was stopped by shipwreck, and Alexander attended Glasgow University. Truly, 'God moves in a mysterious way, His wonders to perform.'

Alexander was much influenced by the teachings of the Haldanes and others; and soon after arriving in America the famous Declaration and Address, drawn up by his father, Thomas Campbell, was published. The object of that 'Declaration and Address' was to secure Christian union on a Scriptural basis. It gave the watchword of the movement: 'Where the Scriptures speak, we speak: where the Scriptures are silent, we are silent'; and stated that 'nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament.'

In the free soil of America the seed sown by the Haldanes and others in Britain, with so little apparent result, soon took root, and produced a wonderful harvest. All who really know Britain and America know that there is a vast difference in the soil of the two countries. M. M. Davis, in *The Restoration Movement of the Nineteenth Century*, says: 'Let it not be forgotten that the thought of Christian Union was conceived in the heart of Thomas Campbell while he was in the Old World, though it was born in America. Let it also be remembered that it was in the Old World that his great son Alexander, first saw the evil of denominationalism, and broke with it; and it was there he promised God that if He would save him from shipwreck, he would give his life to the ministry of the Word. Remembering this, as we look upon the greater growth of their work in the New World, will not forget that it had its rootage in the Old' (pp. 234-5). Speaking of the failure of American efforts in Britain, M. M. Davis says: 'But the difficulties here are great. It is an old country, with the religious habits of the people fixed and firm: the Established Church is there, entrenched behind the law, and rich in money and social influence' (p. 237).

Writing in the year 1909 of American efforts in this country, D. A. Ewers said: 'It was expected that the adoption of American methods would result in more rapid advancement. Several Churches have been established, but as a result of thirty years' effort it must be admitted that only a very qualified measure of success has been attained, the present membership in these Churches probably not exceeding 3,000. Whatever may be the explanation, the fact remains that the United Kingdom is not an easy field'

(*That They All May Be One*, p. 20). As a matter of fact the membership of the Churches named above was one-half of the figure stated, viz. : 1,500.

Reviewing what we have written, we may well quote words written by William Jones to Alexander Campbell: 'May I hope for pardon, sir, if I add that even "The Reformation" in the United States owes something in the way of gratitude to our Scotch Churches?' The same is true of the work in other lands. In the year 1843 Thomas Jackson, of Glasgow, emigrated to New Zealand, and preached the Gospel as taught in the New Testament in the town of Nelson. In a short time a Church of fourteen members guided by the New Testament only was formed; and by the year 1939 there were in New Zealand fifty-five Churches with membership of 4,823.

Thomas Magarey, born in Ireland in 1825, was among the early settlers in New Zealand. He met Thomas Jackson, and as a result of his teaching became a member of the Church in Nelson in 1845. Removing to Australia, he 'became one of the first (if not the first) of the pioneers of the cause in Australia.' In 1909 there were in Australia 212 Churches with a membership of 18,925. Time and space fail to tell of many others who, going from Britain to foreign lands, took the Restoration seed with them, and planted it.

In view of the foregoing, we well claim that the Restoration Movement, the world over, 'owes something in the way of gratitude' to British Churches and brethren. We need to catch the spirit of these pioneers who, like the early Christians, 'scattered abroad and went everywhere preaching the word.' Let us give heed to the inspired exhortation: 'Remember your former leaders—it was they who brought you God's message. Bear in mind how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday and to-day—yes, and to the ages to come: do not be drawn aside by all sorts of strange teaching' (Heb. 13:7-9, Weymouth's translation).

* * *

We have had correspondence with Bro. Channing re our articles on 'The Communion Question,' and 'Is Mutual Ministry Scriptural?' We have never shirked or burked discussion, and have always been willing to give those who differ from us more time and space than we have claimed for ourselves. But we feel that sufficient space has been given to these matters. We have published six articles by Bro. A. E. Winstanley on 'The American Scene,' and five by Bro. Channing 'Co-operation with our American Brethren,' and only two articles giving another view of these questions have appeared in the S.S. We could write very much more in reply to what our above-named brethren have written, but deem it best to stop now.

EDITOR.

EVANGELIST FUND

Receipt No.	£	s.	d.
1082	5	0	0
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4	50	0	0
5	25	0	0
6	5	0	0
7	20	0	0
8	3	10	0
9	1	5	0
1090	5	0	0
1	100	0	0

We again wish to thank our contributors for their help.

R. McDonald, Treasurer.

COMING EVENT

Morley Autumn Rally, September 1st.
—To be held in Tong Hall, Drighlington, between Morley and Bradford. Tea will be provided at a cost of 3/6 each. Weekend accommodation can be provided at a charge of 22/- for all meals and bed (dormitory facilities).

Enquiries about accommodation to G. Lodge, 'Maranatha,' Baghill Green, West Ardsley, Wakefield, Yorks.

Your presence will be much appreciated. If you cannot be present, the Church at Morley requests an interest in your prayers. Fuller details later.

Principles of Evil.

No. 2. 'The Doctrine of Denials.'

IN this article we propose to discuss the second principle of evil, that of outright denial. Having sown the seeds of doubt about the authenticity of any given doctrine, it is only a step further to a complete denial of the said doctrine. In the Scripture before us (Gen. 3) the serpent, having cast doubt in the first verse, now proceeds to deny the Word of God in the fourth. In reply to his query, 'Hath God said, Ye shall not eat of every tree of the garden?' Eve points out the one they were forbidden to eat, because, 'God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die,' and the serpent promptly replies, 'Ye shall not surely die,' a complete contradiction of the express statement of God.

This second principle of evil is just as manifest as the first. So soon as a doubt appears, just as soon does denial likewise appear. Again, the Evil One presents this age-old doctrine in a variety of forms, as in Buddhism, or in the form of some man-made, but Satan-inspired, doctrine, such as Mohammedanism.

In modern times, we have a variety of so-called dogmas, as 'Christian Science,' 'Latter-day Saints,' 'Spiritualism' and so on, all, in principle, denying in some measure, the truth of the Scriptures as revealed by Jesus Christ.

The Evil One to-day, however, is more subtle than he was at the time of our text. Realising the difficulty of succeeding, in face of the irrefutable proof of Scripture, he resorts to half-truths, which are more dangerous than downright denial. Half-truths catch the unwary, deceive the unthinking, and play havoc with the faith of the fainthearted. Hence the desirability of the man of God equipping himself with a full knowledge of the Word of God, which is the only effective weapon to wield against those who would deny its authenticity.

It is easy to fall a victim to modern dressed-up denials of God's Word, if our faith is weak, or our knowledge not very deep, but the principle is there. Some of Scripture's most profound truths are denied to-day, even by so-called thinking people, then we wonder at the lack of progress of the cause of the Churches of Christ.

We see the awful effects of this doctrine of denial in the moral and spiritual corruption around us, sin and the fear of its consequences, in times past, have kept man in some measure of restraint, but take away the fear of the consequences of sin; let man, fallen man, at any rate, feel there is no danger of his sin being punished, and he throws restraint to the winds, and over go moral codes and everything that goes with them, and corruption sets in with all its vices and iniquity. But God is not mocked, His law still stands. 'As a man sows so shall he reap,' and the world, some day, will pay a terrible price for its wilful refusal to obey the laws of God and willing acceptance of the laws of Satan.

This, however, faces us, as Churches with a terrible responsibility. Are we doing our best to obliterate sin in our own lives? There is another law of God: 'Cast out the beam out of thine own eye, then shalt thou see clearly to cast out the mote out of thy brother's eye.'

The great hindrance to spiritual revival is 'sin in the camp.' None of us are exempt from it; in the holiest of lives, and in the saintliest of people, lies this cancer of sin. What can we do about it? What ought we to do about it? We ought, by every power we possess, to eradicate

it completely from our lives; using every power God has placed at our disposal to remove this menace from our midst. Most of all we ought to see we do not lend ourselves by any means to this modern sin: the denial of the Word of God.

I know that few of my readers would want to willingly subscribe to this Satanic doctrine, but so subtle is the Evil One, and so clever is he at creating situations that, unless we are well prepared, on the alert, and well informed in God's Word and work, we shall find ourselves keeping silent when we ought to speak, and evading the issue when we ought to fight. 'Resist the Devil and he will flee from you,' says James, but we must resist him, not in our own strength, for then we shall fail; but 'in the spirit of the Lord and in the power of his might. Be not overcome of evil, saith the Lord, but overcome evil with good.'

Let us be aware then of this doctrine of denial of the Evil One, and its modern mixture of half-truths, but with a 'Thus saith the Lord,' give a reason to all who ask, for the 'hope that is within us,' and God will bless our witness, good will result, and we shall come victorious.

Our next subject will be: 'The Doctrine of Substitution.'

HAROLD BAINES.

From the Church of Rome to the Church of Christ.

I WAS born in a Catholic family that was very much attached to their religion. When I was twelve years old, they sent me to a seminary for preparation to be a priest.

This education was very formalistic, and our every movement was determined by the instructors. In the strictness of this environment, where no freedom of thought was allowed, my faith was actually killed. However, I remained in this seminary, because it was possible to study the Bible, and it was my desire to become a specialist in this field. Ten years later I graduated from this school with my degree in the field of theology. Because of my youth I was sent to Rome to study in the Bible Institute there for three years, where I concentrated upon the Oriental and Biblical languages. During this study of the Scriptures my faith that had been lost in the seminary was renewed in Christ. During this stay in Rome I was ordained a priest.

After three years in Rome I was invited to teach the Bible and theology in the University of the Priests in Milano. In this school I began to encounter difficulty, because my teaching of the Scriptures was exactly as I thought the Scriptures were meant to be, but quite different from the traditional Catholic interpretation. It was not long before the directors of the school began an investigation of the things that I had been teaching. This resulted in my being forbidden to teach further in this school.

I was very soon offered the position of the pastorate priest of the district of Treviglio, near the city of Bergamo. I accepted this position because it was my desire to do as much as possible for others, just as Christ said that he did not come to be served, but to serve (Matt. 20: 24-28). I had much work to do in this position, but in my spare time I continued to study the Bible, prepare comments on certain books of the Bible and to go annually to the Bible conference in Rome. Gradually during my study of the Bible I began to obtain a spirit that was not in harmony with the Catholic

traditions. Little by little I began to be convinced by the Scriptures that the Catholic interpretation of the physical change in the Lord's Supper was foreign to the Bible idea. The infallibility of the Pope, the priesthood, the confession, and the sacrifice of the mass were things that I could not harmonise with the Bible teaching. Because of these things it was impossible for me to remain the servant of error. Hence, it seemed that the only thing left to do was to leave the Catholic Church in order to live as closely as possible to the teachings of the Bible. I knew that in the country of Italy this step meant giving up a life of plenty for a life of poverty.

'Am I really in the truth? Is it possible that all the millions of Catholics lack the intelligence to come to the knowledge of the truth that is revealed in the Scriptures?' These thoughts tormented me day and night, and were my thoughts in prayer and meditation. I desired that I might receive some light to aid me in this decision. On the morning of January 6th I prayed to God with greater fervour and adoration than ever before: 'Father in heaven if you love this creature that is so suffering in an aspiration to know the truth, tell me what I must do. Must I abandon Catholicism or not? Is my faith right, or have I made a mistake?' I was ready in that instance to do whatever was suggested. In that moment I felt an inspiration within me that seemed to say: 'Take the gospel and read it.'

I took the Bible and casually began to read it, and the first Scripture that caught my attention was: 'Go, your faith has saved you' (Mark 10:52). I immediately went to my knees in prayer to God and thanked Him for this fortification of my faith and asked Him for the ability to carry out what I knew was right. God did help me over the great obstacles that were in my path: opposition by my own family, the difficulty of making a living, the prohibition of the publication of my books, ridicule and slander from old friends. But in this moment I understood the meaning of the words of Jesus recorded in Luke 12: 51-53. God did not abandon me, but made it possible for me to find from day to day the necessary food to sustain my life and health. However, during this period I was compelled from time to time to sell part of my collection of books in order to live.

I sensed the need of a Church, the fellowship of brethren who had a similar faith in the Bible. Christ said: 'Where two or three are gathered together in my name, there am I in the midst of them' (Matt. 18:20). I felt the need of this closer union with Christ and the desire to continue to work in His vineyard. I believed that Christ would make this possible for me, but I had no idea how it would come.

One day I accidentally met a friend on the tram whom I had known in Rome, but had not seen for a long time. During the conversation he said to me: 'Do you know that the Church of Christ that is in Frascati is also in Milano?'

'No.'

'Yes, they have their meeting place in Via. Verga 14.'

I went to that place, although with a fear in my heart that the group would be like most of the other Protestant groups who add their creeds and human traditions to the Bible. I found there a cordial welcome and much sympathy. I was greatly impressed by the genuine way in which the preachers strove to preach and practice only the gospel. I participated regularly in their classes and instruction. I was baptised on January 9th with great emotion and amidst the cordial sympathy of the brethren of the Church of Christ. I am very grateful to the American brethren who had their forethought to send preachers of the Word into this city, making

it possible for me to become a part of this true Christian community. It is my greatest desire at present to do all that is in my power to free men from traditions and to help the world return to the simple message of Christ. In gratification to Christ and His Church I want to labour with my pen and with my tongue and every possible means to bring about this great restoration. I ask the brethren in America and in every part of the world to pray for me as I begin my labours with His Church.

FAUSTO SALVONI.

The above article was written by an ex-priest who was recently converted by our brethren in Milan, Italy. This is but one of the many marks of progress in the Italian work at present. If you are interested in keeping up with this work more closely, write to Frascati Home Paper, Box 766, Brownfield, Texas, and we will send you sample copies of the paper.

—*Gospel Advocate*, U.S.A.

Christ, our Kinsman--Redeemer.

THE word *goel*, meaning kinsman or kinsman-redeemer, is found in the Old Testament. It signifies a responsibility for three duties: (1) To deliver from captivity; (2) to redeem a lost inheritance; (3) to avenge a death.

A good example of the first occurs in Genesis 14, where Abram pursues the confederate kings, and delivers Lot from captivity. The second is found in Ruth, where Boaz not only redeems the inheritance lost by Elimelech but also purchases Ruth to be his wife. An example of the third is found where Joab avenges the death of his brother on Abner—but the context shows that David did not approve of this. This incident is not perhaps so clear as the other two.

The force of all this to believers to-day is found in the incarnation of Our Lord. 'Forasmuch as the children are partakers of flesh and blood—he also himself likewise took part of the same' (Heb. 2:14). Shall we ever fathom the depths of this astounding truth?

'Veiled in flesh, the Godhead see
Hall the Incarnate Diety—
Pleased as Man with man to dwell,
Jesus, our Immanuel.'

So He became out kinsman, and accepted the three responsibilities: (1) He delivered us from the captivity of sin, 'and delivered them who through fear of death (the wages of sin) were all their life subject to bondage.' Note: This deliverance is only realised as we cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1).

(2) He has restored—or rather provided—an inheritance far, far above that of Eden, which was lost by the fall. 'In my Father's house are many mansions. I go to prepare a place for you' (John 14:2). Not on earth—but in heaven. 'An inheritance incorruptible, and undefiled reserved in heaven for you . . .' (1 Pet. 1:4).

(3) He has avenged our death. 'He destroyed him who had the power of death, that is, the Devil.' Note: Destroy does not mean to annihilate—the meaning is, to render powerless. So Satan can no longer prevent men coming to God by Christ, though he may oppose us in many ways.

What a wonderful Saviour we have! 'Oh, the depth of the riches, both of the wisdom and knowledge of God—how unsearchable are his judgments and his ways past finding out.' Praise the Lord!

R. A. JOWETT.

The Passing of Bro. John Anderson.

Motherwell.—On June 8th, the Church here lost a revered brother by the death of John Anderson, at the age of eighty-nine years. He was immersed fifty-nine years ago and at all times led an active and devoted Christian life. His varied and numerous gifts were continuously in practice, and every task accomplished developed his powers and added to his virtues. He was for many years an exemplary elder of the Church here, and remained so until his death.

We will miss him in all of the Church services. He was ready at all times to give us the benefit of his long Christian experience. He had a wide influence and was loved and respected in the Slamannan district. He devoted a great deal of his time to writing tracts, and in this way his teaching will be handed down to the younger generation.

The burial took place at Cathcart Cemetery, Glasgow, at which Bro. David Dougall officiated.

L. PURCELL

Many will join us in feelings of keenest sorrow at the passing of Bro. John Anderson, of Glasgow. He was a worthy son of the highly-esteemed James Anderson, who for so many years did the work of an evangelist in the Slamannan district of Scotland.

Having known Bro. John Anderson for over thirty years, and being in close contact with him during the twenty-one years we spent in the Slamannan District, we can fully endorse the tributes paid to his worth and work. He was an encourager of many in their stand for the old faith, and of ourselves also.

'Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them.'

'Rest from thy labours, rest,
Soul of the just set free:
Blest be thy memory, and blest
Thy bright example be.'

To the bereaved family we offer our sincere sympathy, and assure them of our prayers for their welfare.

EDITOR.

It is with a sorrowing heart that I pen these words in tribute to our late Bro. John Anderson.

In the passing of our beloved Brother, I have lost a dear friend and Christian companion. I cannot recall when we first met, but remember many meetings with him over the past years. I can proudly say that Bro. Anderson nursed me during my growth in the grace and knowledge of our Lord and Saviour Jesus Christ; and that his fatherly advice and

Christian example have been a help and comfort to me on many occasions.

I feel I have been deeply blessed and privileged to have walked and talked with such a one as our late brother. His guidance and help were freely given and it is sad to think that one cannot now visit him at his home or hear again his voice. He will be sadly missed.

His work for the Lord was varied, being seen and unseen, and we shall never fully know to what extent his labours spread, but we know he has left an example that none would shame to follow. He lived and died in our Master's service, and we pray that what he has done may not be in vain but tend to strengthen us to do greater things for Jesus our Lord. Our brother fought a good fight, I am proud to have been his friend, and rejoice in my sadness in the hope that we shall meet again in that land that is fairer than day.

May God comfort those of us who sorrow at this sad blow, and help us to walk as our late brother did, that we, like him may be found as workmen that needeth not to be ashamed. Our late brother was a friend of Jesus, what greater tribute can one pay him; his reward is sure. We say farewell, Bro. John, thanking God that thou went before us else would we not have known thee.

HUGH DAVIDSON.

HIS LAST SUPPER

Dear Editor,—There may be an official report from the Church in Motherwell of Brother John Anderson's decease, but I write this note from Kilbirnie, as Bro. Anderson had his last Lord's Supper and fellowship with us on the 3rd of June. He went home the following day to Glasgow and died on Friday, the 8th. His remains were interred in Cathcart Cemetery on Monday, 11th June. Such suddenness was unexpected as he sang the hymns of praise with good voice, and he engaged in prayer with fervency and seemed to pour out his whole soul unto the Almighty God.

Only nine persons were present, including one of his daughters, and we all felt the spiritual uplift of his presence. For a man who had begun his ninetieth year, his countenance was a study, beautiful to behold, pleasant and peaceful, as if he knew his hour was at hand to depart from earthly friends and earthly scenes, and enter into his heavenly rest. He reminded me of Stephen when the Council 'looking steadfastly on him, saw his face as it had been the face of an angel.'

Bro. Anderson has been the pioneer who has laid the foundation of Kilbirnie,

Motherwell and also of Bellshill Churches, and it looked to me, if not to others also, that a kind and benevolent providence ordained that he should have his last supper with us, the first Church his three daughters joined up with.

The Lord's Day and the Breaking of Bread were to him as the manna which sustained the Israelites, and his enjoyment was unbounded when he met with the twos and threes gathered together in the name of Jesus. It could be said of him that he was one of nature's gentlemen, but he was more than that; he was a genuine follower of Christ and stood firmly for the fundamental principles of Christianity, no matter what it cost. His death has meant the loss of one of our greatest and well-beloved brethren, a stalwart for the true faith as proclaimed by Jesus and his Apostles. For all who knew him, in and around the Slamannan district, his name, like his father's, James Anderson, is a household word, and will live on for a few more generations, because he has left much behind him, such as character, writings and Gospel addresses. Happier have been the lives of them that walked and talked with him, 'Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?' 'Until the day dawns and the shadows flee away.'

WILLIAM FERGUSON.

NOTICE

We regret to announce, owing to increased costs,

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Pamphlet: 'Is Christian Union Possible?' by Bro. W. Crosthwaite.

Write, L. Morgan, 44 Lord Street, Hindley, Wigan.

COMING EVENT

Tunbridge Wells (Silverdale Road).—Special Mission, July 8th to 15th inclusive. Times of meetings: Weekdays (except Saturdays) 7 p.m.; Saturdays and Sundays, 6.30 p.m. Preacher: Bro. W. Hendren (Belfast). Will the brethren remember this effort in their prayers? Visiting brethren welcome.

LONDON MISSION

To be held at Kentish Town
August 4th - 12th

We regret that we have been unable to obtain a site for the tent in which we had hoped to hold the Mission. Services, therefore, are to be held in the Church building. Arrangements will be as follows (D.V.):

Saturday, August 4th.—Convention. Afternoon session 2.30 to 4 o'clock. Tea provided. Evening session 5.30 to 7 o'clock.

Monday, August 6th to Saturday, 11th.—Early morning prayer. Lectures and discussions. Helpful hints on Christian living. Discussion of problems. Open-air services and personal work. Gospel Service every night. Speakers will be announced later.

Social Activities for the benefit of visitors are being arranged. Amongst them are visits to the Festival of Britain on Wednesday, August 8th, and Friday, August 10th. Tickets must be booked in advance (price 5/-). Children under fifteen half-price. (No children admitted under five years of age).

Will those who wish to visit the Festival please let us know as soon as possible indicating on which day they would prefer to go.

Hospitality: Three types of accommodation are being provided—hotel, from approximately 15/6 bed and breakfast; hostel, at 5/- bed and breakfast; and the homes of the Brethren. As far as possible single persons will be offered hostel accommodation, and married couples, especially those with children, will be placed in the homes of the brethren.

Dinners and teas will be provided daily at a local cafe, at the approximate total cost of 6/- per day.

Will intending visitors please notify us as early as possible, indicating which type of accommodation they prefer.

Communications should be sent to the following: Hospitality and Social Arrangements, E. McDonald, 186 Fernhead Road, Paddington, W.9.

Publicity and Speaking Arrangements, L. Channing, 64a Maitland Park Road, Hampstead, N.W.3.

All other matters: R. B. Scott, 96 Chetwynd Road, Dartmouth Park Hill, N.W.5.

SCRIPTURE READINGS

July 1—Pslam 16; 1 Cor. 15:1-32.
 July 8—Isaiah 25; 1 Cor. 15:33-58.
 July 15—Psalm 66; 1 Cor. 16.
 July 22—Job 5:8-27; 2 Cor. 1:1-22.
 July 29—Psalm 8; 2 Cor. 1:23 to 2:17.

The Doctrine of the Resurrection.—The whole of this chapter deals with this subject, but we may divide it into sections.

The Resurrection an integral part of the Gospel.—We observe salvation by the gospel requires preaching, hearing, receiving, persevering in, remembering; that Paul received it—he did not originate it. The message involved Christ's death, burial and resurrection. The latter fact was abundantly attested. Paul's witness to the fact was different in kind to all the others, but agreed therewith exactly (verse 11).

Some denied the resurrection.—To meet this Paul points out that belief in Christ's resurrection, which he assumes, and we assume, was agreed by all, was involved in the denial of the general resurrection. Christians could not be Christians and not be believers in Christ's resurrection. Forgiveness of sins could not be assured by a dead Christ. Salvation is then a hoax, and believers deluded and perishing.

But here are the facts.—Christ is risen. He is only the first of an innumerable company. One man brought sin into the world. One man has died to take it away. At Christ's return the resurrection takes place, final victory is won, authority is vested in God after every enemy is subdued, including death itself.

The behaviour of Christians proves their belief in resurrection.—The obvious meaning of 'baptism for the dead' would certainly be that some had been baptised on behalf of dying or dead friends who had not had opportunity to surrender to Christ in that way. There are explanations, most of them more or less strained, and it would be wise not to dogmatise on the question. It would certainly be a strange thing to do if a future life were not expected. What foolish folk were those who suffered to spread the news of Christ if only suffering and death remained the consequences. The heathen 'don't care' philosophy would be sensible if we only live to die. The warning against being received must refer to the false teachers.

Argument from 'How could it happen?' We can imagine some saying how

absurd (and they say it to-day) to expect disintegrated, or even burnt human remains, to rise again. It is difficult, if not impossible, to say how, but that does not make it impossible. Seeds have to die before they can live again in a renewed form, and the creation of God is so varied in its manifestations, that the thought of 'How can it be' is almost absurd. The resurrection is then a transference of the human soul into a higher spiritual realm. The new realm is the 'incorruptible inheritance,' so a complete change has to take place in those bodies we now inhabit, before we can enter heaven itself.

A revelation and a triumph song.—Some will be living when Christ returns, longing for His coming, as we all ought to be, and meanwhile not fretting but doing out work faithfully. Such will be changed. Those who have died will first be called by the trumpet from their graves. All this will be instantaneous. The wicked seem not to be in view in this picture. Contemplation of their position at this time should fill us with a great fear, and a great concern.

Concluding greetings and instructions: The collection for the poor in Judea.—

This is only part of a great work in which all the Gentile Churches visited by the Apostle Paul took part. He undoubtedly had in view the unifying of the Jewish and Gentile elements in the Church. We think the normal translation must be incorrect in giving the impression that each member was to keep his contribution at home by himself. In that case there would be collections when Paul came. Macnight suggests 'On the first day of every week, let each of you lay somewhat by itself . . . putting it into the treasury . . .'

Paul's plans.—Paul delayed his visit to Corinth by passing through Macedonia instead of sailing direct from Ephesus. He planned to stay some time at Ephesus where the work was prospering—we would refer to Acts 19:17, 20,23. From Corinth he was to proceed to Jerusalem.

Timothy.—Timothy had been his messenger, and might have been subjected to some opposition by reason of the faction in the Church which opposed Paul. Hence the instruction for his welfare, and his return to Paul.

Apollos.—Apollos went to Corinth and worked there (Acts 18: 27-28), and apparently returned to Ephesus and was with Paul. We know not the reason for his refusal to visit Corinth. Did he feel Paul's presence was more necessary and effective in the conditions?

The remaining brief notices are full of instruction for us as for those to whom they were addressed. Respect is asked for those most active in the Church. The most urgent need of strong-minded-

ness and loyalty is coupled with a presiding thought or motive of love. A solemn curse is pronounced against any that do not love Christ. The kiss was the common form of salutation, men kissing men and women women, as in France and other countries to-day.

The second letter to Corinth.—This letter was written very shortly after the 'First' which, however, was evidently not the very first). It breathes the fervent spirit of the apostle in special measure. It is his personal vindication against false accusation and slander. We note that Timothy has now rejoined him. The ascription is not so universal as that of the first letter but still includes much more than the Church at Corinth.

Tribulation and comfort.—These two work together for the good of the faithful disciples of Christ. They fit us to bear with grace and patience all that God permits to come upon us, thus exercising us in faith and obedience. Besides they develop in us those sympathies for the difficulties of others which fit us to comfort and encourage others. There is little doubt but that Paul refers to the riot at Ephesus in verse 8. Then we see that our prayers are required for the blessing of those under stress—those now under the scourge of war in Korea, for instance.

The delayed visit.—There must have been criticism of Paul's change of plans, or he would not have needed to explain it. Paul had considerable cause for rejoicing, as the result of his first letter had been an acknowledgement at least by part of the congregation. He had the satisfaction in his own soul, too, that he had acted from honest motives. The original intention was to come direct but true love and discretion (1:23) dictated a different routine. He had not trifled or been vacillating, but had been guided by God—Who disposes in any case. There had been a great need that some in the Church should be brought to repentance. This had given the apostle great trouble, and he wished the letter to take effect before he went in person, thus giving time for a putting right of the things which he reproveth. Paul was both a father and a nurse to that body.

Result of the letter.—We now read with satisfaction that the sin in the Church at Corinth had been at least partly remedied. They had definitely acted against the one who had disgraced the Church by immoral behaviour. He had repented also, and was now overburdened by his sorrow for his sin. If we were to continue our blame and discrimination after the sinner has repented and shown the repentance in action, we should drive to despair. Forgiveness and restoration are then possible, nay necessary. Those against whom we act in a disciplinary way may think us void of

love but true love is not consistent with pampering or excusing or allowing to pass a sin against God in the Church. We may well say 'Who is sufficient?' Paul's concern was even more confirmed by his leaving the open door in Troas (1:12) in order to press on towards Corinth to meet the returning messengers.

Ascription of praise to God.—At 2:14, Paul breaks out in a song of praise for the blessing God has given upon his labours. Even those who rejected him proved his honesty of purpose, and effectiveness as a messenger of God. It was so in those early days of Christianity as it is, alas, now. Some (nay, many) were corrupting the Word of God. How grave a responsibility to speak 'as the oracles of God,' and neither to add to nor take away from its truth. The Lord grant us the same cause for rejoicing, and the same trust and humility as the apostle.

R. B. SCOTT.

AN IMPORTANT EVENT

'TALKS ON THE TABERNACLE' By W. CROSTHWAITE

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The Editor's writings on the Tabernacle, which appeared as Editorials during 1950, have been put in permanent form and are now ready.

Attractively bound in stiff paper cover, with photo of the Editor, and Foreword by Bro. James Holmes, these writings should have a wide circulation and could do a great deal of good to make the Churches of Christ known.

Just the things to put into the hands of those who think and ponder the deeper things.

The issue is limited, and orders by Churches and individuals should be sent to me at Fleetwood.

Cash with order please. U.S.A.
Five copies for one dollar.

A. L. FRITH.

Hindley Bible School.

We are happy to report another successful Bible School, held from Saturday, May 12th to Thursday, May 17th, 1951. We thank God for such wonderful fellowship shared with our brethren and our Lord, and feel assured that these seasons on the mountain top will make us better equipped for service in the valley.

On Saturday afternoon, about one hundred gathered together to listen to Bro. Frank Worgan talk about his visit to America. In the evening, we have 137 for our fellowship and welcome meeting, the writer presided and gave a short message on the words 'Surely the Lord is in this place and I knew it not.' Bro. S. Winstanley, on behalf of the brethren at Hindley, gave a welcome to our visiting brethren, and Bren. Roy Palmer, Lloyd Collier and Claus Goebells spoke on the work in Germany.

The theme of the early morning prayer meetings this year was 'Praise.' Bren. G. Lodge, W. Hurcombe, D. Dougall, R. Jowett and E. Cole were the leaders.

The lectures, given during the morning sessions, 10 a.m. to 11 a.m., Monday to Thursday, dealt with Paul's missionary journeys. Bren. R. A. Hill, F. C. Day, A. E. Winstanley and F. Worgan gave the lectures.

The next session took the form of 'Forums.' Bro. A. L. Frith leading on the Monday, with the subject of 'The Holy Spirit.' Several brethren supported and dealt with the questions asked.

Bro. F. C. Day lead the discussion group on the Tuesday on the subject assigned, "Worship." Bro. W. Steel was chosen to lead on the Wednesday, when the topic under discussion was 'The Kingdom of God.' On the Thursday morning, Bro. L. Channing dealt with the subject of 'The Church.' Again several brethren shared in the discussion.

The afternoon sessions commenced each day, Monday to Thursday, with the period allotted for 'Questions Answered.' This was followed by messages dealing with 'The Christian and the Home.' W. Steele, T. McDonald, G. Lodge and L. Channing, were the speakers.

Open-air services were also held. Several brethren shared the work, the one held near the Market Square, Wigan, was a very fine meeting.

The gospel meetings were very well attended. The brethren sharing the work were F. C. Day, R. Artist, R. McDonald, D. Dougall, A. E. Winstanley. Our hearts were gladdened by the decisions to accept the Lord Jesus as their Saviour, of the father and mother of Bro. Thomason, of Morley. We rejoice with him that the gospel is still the

power of God unto salvation to those who believe.

Bro. Melvin Anderson spoke on 'The Work in France,' after the gospel service on Wednesday evening.

Letters of appreciation have been received from brethren. May I quote from one, so that those who had any part whatsoever may feel their work worthwhile? After thanking the oversight, a brother wrote: 'To the speakers and all who gave of their services our heartfelt thanks are due. Also to the sisters who worked so hard preparing meals, never complaining, but always anxious to do that little bit more to make our visit to Bible School enjoyable. Finally, to all who opened their homes to us, thank you, and God bless you all. We enjoyed the rich fellowship and the mountain-top experience.' To one and all who shared the work, we add a big thank you, and God bless you all.

LEONARD MORGAN

HINDLEY BIBLE SCHOOL

Dear Bro. Crosthwaite,—I wish to give an appreciation of the recent Bible School at Hindley. I am sure all present have felt a deep need for gratitude to the Hindley brethren for their traditional hospitality (liberal to the extent of making no charge for meals this year); to the preachers for stirring and inspiring messages; but to our Father in Heaven most of all for His Word which is the raw material of the Bible School. Many aspects of the faith have been closely studied, Word in hand, with prejudices set aside.

The most important lesson, I feel, which many have learned or relearned is that when we **really work** we will not be easily inclined to squabble and bicker. Though no talks were given on Christian love as such, yet we have perhaps learned more of it than we ever knew. Many brethren, well loved and well studied in the Word, have confessed that they have learned much that they knew not before and have seen fit to unlearn some cherished beliefs which were not after all strictly according to the truth. A tremendous amount of good was done for the brotherhood as a whole in this way.

Much was said of world evangelism without any trace of 'nagging.' I feel that now we have been given a realistic view of the situation, we shall feel much more at one with those striving to plant Churches on the continent. May we never forget the millions who are without a Saviour. The American brethren from France and Germany cheered our hearts

by their evident and transparently genuine love for the work there. We were thrilled to hear our brother Claus Goebels give his testimony to the power of the Gospel both in the meeting house and in Wigan Market Place, since he was one of the first converts made in Germany. We must help our brethren in France, Germany, Italy and elsewhere, in our prayers at least. But we shall prove poor Christians if our concern stays there. We must all learn to give more, much more, three or four times as much as now, before even these islands can be evangelised.

There was a feeling amongst the brethren that we are in a position now to make progress which even a year ago seemed beyond possibility. Those who have been to the Bible School will doubtless try to communicate this to you. Listen to them for they are not just carried away by enthusiasm; they have been very close to Jesus for a few days and He has touched their hearts.

G. LODGE.

CORRESPONDENCE

THANKS FOR WELCOME

Dear Editor,—While on holiday in England I visited some of the Churches in Yorkshire—Morley, East Ardsley and Dewsbury. I was given the opportunity of addressing meetings at each of these places. I wish heartily to thank the brethren for their warm welcome and appreciation of my services. I found the brethren earnest, warm-hearted and kind. I was often reminded of the hymn:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

I would say to all brethren and sisters on holiday, visit the Churches, and you will be graciously received. Again, thank you, Yorkshire. JOHN MCLAREN

FROM BRO. A. L. FRITH

1. I hope readers will heed the suggestion of Bro. Harold Baines, who suggests readers paying double for their copies to reduce the loss on the 'S.S.' At least, if this is not possible, I hope a large number will do a little—please.

2. The delightfully produced booklet, 'Talks on the Tabernacle,' by Bro. Crosthwaite, is on hand. The price is 1/3 post free. I earnestly ask readers to send for this, also agents who so kindly distribute the 'S.S.' monthly to send for copies and sell them. The number printed is not large and application now is advisable. Cash with order, please.

3. From early letters, the proposed meeting to talk over the question of war, conscription, etc., will most likely be in early autumn—probably September. Will all interested please write in at once suggesting a suitable date in that month. Manchester is in mind for the meeting, but this is not definite nor final.

CIGARETTES

Ex-President Hoover is quoted as saying: 'There is no agency in the world that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy, unworthy of a nation of our intelligence.'—*Lackland Baptist Witness*.

That is all too true. And yet the radio is talking 'Cigarettes' to us in frenzied tones! Pictures of fine women are featured in magazines, showing in their fingers, if not in their mouths, the fatal cigarette; and that is done to induce the innocent to regard the pernicious habit as popular and beneficial. Recently, several homes in Fort Worth have burned, and even causing death to some inmate, and all caused, as the investigations show, by cigarettes. Most of our forest fires are laid to cigarettes. Much inefficiency in general labour is due to the cigarette habit. It is not infrequent that I see men at work for excellent pay, consuming considerable time enjoying their cigarettes, and getting paid for it. Cigarettes are a *dope* and nothing else. Yet even nice-looking women are not ashamed to be seen smoking—just like prostitutes.—*The Vindicator, U.S.A.*

GOOD TRANSPORT

IN Noah's time, eight persons were carried in the ark, through the waters to safety, away from the world that perished to the world that now is. The believer in the Christ is now saved through immersion in water, translated from the Kingdom of Darkness into the Kingdom of God's Dear Son (1 Pet. 3: 19-22), 2 Pet. 3:5-7, Col. 1:12-14).

W. H. CUMMINS

BIRTHS

The gift of a son to Bro. and Sis. Joe Kerr. Prestonpans, East Lothian.

A son, Robert Andrew, was born to Bro. and Sis. R. Limb, on May 27th, in the Calverley Park Maternity Home, Tunbridge Wells.

Kinds of Women the World Doesn't Need.

1. Cruel women who persecute the preacher for preaching the truth like Herodias. (Matt. 14:1-12).
2. Women who misrepresent the truth like Sapphira. (Acts 5:1-10).
3. Women who look back like Lot's wife. (Gen. 19:17-26).
- 4.—Women who are instigators of wickedness like Jezebel. (I Kings 21).
5. Women who discourage their husbands like Job's wife. (Job 2:9).
6. Women who tempt men to fornication like Jezebel of the New Testament. (Rev. 2:20).
7. Women who are deceitful like Delilah. (Judges 16).
8. Women who are quarrelsome like Eudias and Syntyche. (Phil. 4:2).

Kinds of Women the World Needs

1. Women who teach their children the scriptures. (2 Tim. 1:15; 3:15).
2. Women who place hearing the Word above entertainment. (Luke 10:38-42).
3. Women who are modest like Vashti. (Esther 1).
4. Women who respect their husbands like Sarah. (1 Peter 3:6).
5. Women who show hospitality to the servants of God. (2 Kings 4).
6. Women who are brave like the woman of Abel. (2 Samuel 20:16-22).
7. Women who know how to get along with their relative in-laws like Ruth and Naomi. (Ruth 1).
8. Women who are personal workers like Priscilla. (Acts 18:24-26).
9. Older women who will teach young women to be good wives. (Titus 2:3-5).

FOR EVER AND EVER!

Here lies a poor woman who always was tired,
 Who lived in a house where help was not hired.
 Her last words on earth were, 'Dear friends, I am going
 Where washing ain't done, nor sweeping nor sewing,
 But everything there is exact to my wishes.
 For where they don't eat there'll be no washing dishes.
 I'll be where loud anthems for ever are ringing.
 But having no voice I'll get clear of the singing.
 Don't weep for me now; don't weep for me ever,
 I'm going to do nothing for ever and ever.'

—Epitaph on an old tombstone.

THE CONTRAST

The other day I made a call
 Upon a lady fair
 Who lives within a mansion
 With a winding marble stair.

I didn't get a chance to say
 Just why I came to call:
 To plead with her to come to church
 And bring her children small.

For all the conversation
 Was of teas and clubs and things,
 And of her new spring wardrobe,
 And her many diamond rings.

My heart was aching for her soul
 Which once had been so true,
 But now was filled with worldliness
 And self deception, too.

My mind went to another
 Whose plain face draws no stare;
 Her garments are not stylish,
 She has never "set" her hair.

She lives within a cottage
 With no rugs upon the floor,
 She even plants and tends the blooms
 That cluster round her door.

Her hands are busy working
 To help some soul in need.
 Her mind is busy planning
 How to plant the Gospel seed.

Many are the ones she's taught,
 Tho' she has no children of her own.
 Many souls have entered Christ
 From the seed that she has sown.

It doesn't matter where you live;
 It doesn't matter how you dress;
 It matters what you are inside
 And only God knows that, I guess.
 "Christian Woman, U.S.A."

NEWS FROM THE CHURCHES

Hong Kong.—Christian brothers, in the Forces or on business in Hong Kong, are invited to contact Miss Elizabeth C. Bernard, 12 Mok Yuen, Wan Tau Kak, Tai Po Market, N.T., Kowloon, Hong Kong. There are seven orphans in her home and a few faithful Chinese brothers use one of her rooms for Lord's Day meetings. Her home is on railway and bus route, fifteen miles out from Kowloon.
 W. H. CUMMINS

Capetown, Woodstock.—We were glad to have the company of Bro. Orville Brittel, his wife and family, at our service on Lord's Day, April 1st. Bro. Brittel addressed the meeting and gave a few impressions of his visit to the United States. He particularly emphasised his impression of the progress

made by some of the assemblies since he left the States in 1938, and how much he was encouraged to hear personal testimonies from men who were once the enemies of the faith of Christ, testifying to the saving power of the gospel. They said farewell to us and left on the morrow for their destination, Sinde Mission, Rhodesia. We pray God's richest blessing on them as they go forward with the work they left off eighteen months ago.

T. W. HARTLE

Dewsbury.—As intimated in the last issue of 'Scripture Standard,' Bro. and Sis. C. Bailey have come to reside in Heckmondwike. We are very pleased to welcome them to the Church here. Sis. Bailey has been able to meet with us on two or three occasions and we hope that Bro. Bailey's health will continue to improve so that he can meet with us. His many friends will be pleased to learn that, since coming into the district, his health has improved considerably.

R. McDONALD

Hindley.—We are happy to report further additions to the assembly here. On Thursday, May 17th, Mr. and Mrs. Thomason were united to their Lord in baptism. They were already believers in Christ, attached to a sectarian Church at Leigh, but, 'seeing the way of the Lord more perfectly' they were desirous of obeying the truth of God's Word and of being added to the Church of Christ. We know they are happy in their new relationship and feel sure they will be useful members, fully employed to the promotion of God's Kingdom. God bless them superabundantly, and keep them in His love.

TOM KEMP

Ilkerton.—Good times have been experienced at our 71st anniversary meetings, held on June 2nd and 3rd, being the 38th anniversary at Burns Street. After the social cup of tea on Saturday, we listened to inspiring addresses from Bren. T. Rest (Nottingham) and A. E. Winstanley. Bro. Edward Gregory was our able and genial president. Sisters Gwen Britton, Joyce Bullock, Sarah Gregory and Dorothy Gee cheered and inspired us with their sweet items of song. Bro. S. Jepson, the secretary, reported on the year's work, showing much good work being done and steady progress being maintained.

Lord's Day activities commenced with our usual Sunday School parade, hymns being sung and invitations to the services being given all along the route. Returning, we had a spiritual uplift around the Lord's Table, with a fine exhortation from Bro. Winstanley from the memorable story 'The feeding of the five thousand.' The chapel was well filled at the Young People's Service in the afternoon and again at the evening gospel service. It was the children's day and they sang some nine special hymns, twelve choruses, and about thirty elocu-

tionary items were given. Sis. Gwen Britton again delighted us with a solo. After getting the children to sing a number of choruses he had taught them, Bro. Winstanley taught them a new one, and then had a very interesting talk with them in the afternoon. Again at the evening service he made a powerful gospel appeal, based on the parable of 'The lost son.' The sum of £21 10s. was raised for Dr. Barnardo's Homes by public offerings and £16 16s. 6d. from members only for Church purposes.

S. JEPSON

Ince.—We are happy to report the addition of two sisters to the Church at Ince. After spending many years in the Church of England, Miss Clara B. Marsden and Mrs. Emily J. Light, came to knowledge of the truth, and, upon the confession of their faith were buried in baptism and raised to walk in a new life. This took place on Wednesday, May 23rd. We know the brethren will share our joy in this victory of truth.

FRANK WORGAN

Kirkcaldy (Rose Street).—During the week-end, May 26th and 27th, we had the great pleasure of again welcoming our Bro. and Sis. Ketcherside, from St. Louis, U.S.A. In the evening of Saturday, May 26th, Bro. Ketcherside gave a travelogue lecture, showing the films which he took on his previous visit to this country—a feature which was greatly enjoyed by all. Bro. Ketcherside also served the Church here on Lord's Day, May 27th, speaking at both morning and evening meetings, in addition to addressing the Sunday School. At the close of the evening gospel meeting, we learned, with pleasure, that a young woman had decided for Christ. She is Mrs. Lonie, wife of our Bro. J. Lonie, who recently was himself baptised. Altogether, we had an inspiring week-end, and it was with sadness that we bade our Bro. and Sis. Ketcherside farewell on Monday morning, after an all too short visit.

Since 'hen, two of our elder scholars in the Bible Class have come forward to acknowledge their Lord—Etta Ross and Anne Laing—and all three were baptised into the ever-blessed Name on Lord's Day evening, June 10th.

Motherwell.—The Church has enjoyed working with our Bro. D. Dougall during the months of April and May. Our brother tried hard to convince those outside of Christ the way of truth. We are pleased to report that one young person, James Wardrop, son of Wm. Wardrop and grandson of the late James Wardrop, well known in Slamannan district, decided to serve his Master, and was immersed unto His Name. We trust our young brother will remain faithful during his earthly pilgrimage.

L. PURCELL

Tranent.—We are very happy to report two more additions to our membership. Two young men, Willie Adams and Philip Sneddon (grandson of the late Bro. and Sis. Jas. Sneddon), were baptised into the ever blessed Name of Jesus on Sunday, May 27th. We give thanks to God for this further proof of the power of the gospel unto salvation, and pray that our young brethren may strive earnestly for the faith once delivered unto the saints. 'To God be all the glory.'

D. SCOTT

Tunbridge Wells (Silverdale Road).—This Church has just experienced a season of rich blessing. From June 2nd to 11th we had the services of Bro. W. C. Ketcherside (St. Louis, Missouri, U.S.A.), with gospel meetings every night. On six nights the conduct of the services was different from our usual method. We opened and closed with prayer, but had no hymn singing. We encouraged the audience to question the speaker, and invariably a good deal of time was spent in questions and discussion of Bible truth. A good number of non-members attended, and many of them asked questions publicly or put them into our question box. It would be difficult to over-emphasise the value of this method. Members and friends were impressed by the fact that our platform is no 'coward's castle'—and that the Church of the Lord is willing to stand or fall by the Bible. A number of non-members are known to be really interested as a result of the discussions which arose.

In his forceful presentation of the gospel, his skilful handling of the sword of the Spirit, and especially his faithfulness to the Word of God, Bro. Ketcherside impressed us all. We thank God for the fact that all of us have been built up in the faith. We believe that the Church is now stronger spiritually—and thus better able to serve God effectively.

On Lord's Day, June 10th, we rejoiced at the restoration to fellowship of Bro. Percy Ogden and the baptism of James Styles. The former is wellknown here and elsewhere. We thank God for him, believing that his maturity in the

Christian life will be a blessing to us. The latter is the husband of one of our sisters. We know him to be anxious to work for the Lord, and to be used in the Kingdom. The addition of these two means a lot to this small congregation.

This period was the conclusion of our Bro. and Sis. Ketcherside's stay in Britain. On June 11th we bade them farewell, commending them to the care and love of our Father in Heaven. It has been a joy to have them with us. We pray that in all their faithful endeavours they may have blessing of God—and that His grace may keep us all in the way of life.

A. E. WINSTANLEY

Ulverston.—The first week-end in April, Bro. W. Carl Ketcherside was with us. We had inspiring meetings on the Lord's Day. For four Lord's Days in May we had the services of Bro. A. Allan. His preaching and teaching were much appreciated. We are grateful for the help received.

W. CROSTHWAITE

OBITUARY

Portknockie.—With deep regret we report the passing of our Sister Runcie, aged seventy-seven, wife of the late esteemed Bro. Runcie, and mother of Mrs. Mair (our secretary) and Mrs. Wood. Through infirmity she has not been able to meet with us at the Lord's Table, but she was always keenly interested in the welfare and progress of the Church. It was a real pleasure to meet her as she always had a smile, and a word of encouragement for all. Truly hers was that character in expression which we find in Galatians 5-22, 'Love, joy, peace, long-suffering, gentleness, goodness' which is the real fruit of the spirit. Truly she has left 'footprints on the sands of time' that we do well to follow, as an example worthy of our imitation. Bro. John Mair conducted the service at the house and also at the cemetery.

ALEX MAIR.

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