

# The SCRIPTURE STANDARD

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

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APRIL, 1948.

## The Lord's Supper.

WE are pleased to note that Bro. Carl Ketcherside has published in his magazine the *Missouri Mission Messenger* an article on the above important ordinance. He states very clearly the difference between the American and British Churches as to guarding the Lord's Table.

Regarding the American Churches, he says: 'The truth of it is that all the Churches I have ever heard of in this land take the position that we neither invite nor debar. That term crept into brotherhood vocabulary back in the days of Alexander Campbell. Many of us claim never to hear of it over here. That's true, because the practice of what our British brethren call "open communion" is so universal that no one is ever questioned about it, thus, there need be no repetition of any terms expressing our practice.'

After stating the position of British brethren, Bro. Ketcherside says: 'I have studied the position of the brethren in Great Britain long and earnestly. I am convinced that they are right, and I shall be prepared to defend the position which has been theirs through the years, not because it is theirs or mine, but because it is the position of God's Word.'

Bro. Ketcherside's article will doubtless provoke much discussion. He has started a big fight for Scriptural practice. We pray that the Lord will strengthen his hand,

and that many may be led to see the true position.

**The American practice in this matter has always been a source of concern to British brethren.** In 1860, a letter on this was read to Alexander Campbell; and in reply he said, 'We neither invite nor debar.' Many years ago, Bro. E. H. P. Edwards, wrote: 'This now historic answer upon which we found the practice of open communion as a people, was both unscriptural and illogical, for it expresses two opposites . . . Now, on principle, if it is not right to invite, it must be right to debar. If it is not right to debar, then it must be right to invite.'

At the British Annual Meeting, held at Nottingham in 1866, the following resolution was passed: 'That we learn with deep regret that some evangelists in America commune at the Lord's Table with unbaptised persons, who, without formal invitation, and as it is alleged, on their own responsibility, partake; and we hereby decline to sanction evangelistic co-operation with any brother, whether from America or elsewhere, who knowingly communes with unbaptised persons, or who, in any way advocates such communion.'

At the Annual Meeting, at Newcastle-on-Tyne, in 1921, a resolution embodying the following was passed: 'The Conference now reaffirms its adherence to the New

Testament teaching of immersion into Christ, upon a confession of faith in Jesus Christ as the Son of the living God, and of repentance toward God, unto the remission of sins, and membership in the body of Christ; and, in harmony with its long practice, resolves to have co-operation solely with those Churches which decline to permit, knowingly, any but immersed believers to break bread with them at the Lord's Table.' (*Year Book*, 1921).

### Why Did British Brethren Take This Attitude ?

Because, as even granted by American brethren:

1. Baptism into the Name of the Lord Jesus is for the remission of sins.
2. The Lord's Table is inside the Lord's Church.
3. The way into the Church was fixed by the Lord Himself.

If the line is not to be drawn where the Lord placed it, where can it be drawn? If one unimmersed person is permitted to break bread, how can you hinder any such from doing so? If baptism is for the re-

mission of sins, how can you permit unpardoned sinners to sit at the Lord's Table? For, according to your own plea, and teaching, they have not had their sins remitted.

The passage often used to justify open communion, 'Let a man examine himself,' was written to those who had come into the Church in the Scriptural way. The way the above passage is used by many sets up a human standard to judge the Lord's Word.

In *Ecclesiastical Observer* of 1878, are letters sent to America by British brethren. In reply to W. K. Pendleton, who said, 'there was a heart-logic as well as a thought-logic by which Christians ought to be governed,' the British brethren said: 'What is the inference? Why, that we are more compassionate and more wise in dealing with the failings of misguided humanity than our loving Redeemer; and that we must needs soften down and qualify the provisions of His grace before serving them up to the delicate palate of this enlightened generation.'

Brethren surrender on the Communion question is fatal to the whole New Testament position and plea. —EDITOR.

## 'Christian Science'.

To the Editor, 'The Scripture Standard.'

Dear Sir,—Your article on Christian Science, under the heading 'Destructive Heresies,' has come to my notice, and I should be grateful if you would publish this letter which deals with some of the statements therein.

A critic of music usually understands music and an art critic should know something about art, and yet here is published a criticism of Christian Science which reveals almost complete ignorance of the underlying principles of Christian Science. At not a single point do its teachings appear to have been understood. Sentences are quoted

from the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, and commented upon without reference to context or foregoing argument. One example of this should suffice. The sentence, 'One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames,' from page 329 of *Science and Health*, is followed by the question, 'Why not, if man has a sensationless body?' The very next sentence from *Science and Health*, answers this question, and indicates the sensible attitude of Christian Scientists

to these matters, but it is omitted. The sentence to which I refer reads: 'Until one is able to prevent bad results, he should avoid their occasion.'

Let me here quote one or two statements from *Science and Health* which indicate the attitude of the Discoverer and Founder of Christian Science to the type of criticism with which we are concerned.

'The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to misapprehension, both of the divine principle and practice of Christian Science, and to a subsequent inability to demonstrate this Science. Without this understanding, no one is capable of impartial or correct criticism, because demonstration and spiritual understanding are God's immortal keynotes, proved to be such by our Master and evidenced by the sick, who are cured, and by the sinners who are reformed.' (Page 355).

'The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish.' (Page 354).

'The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualises humanity. On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick. Surely, it is not enough to cleave to barren and desultory dogmas, derived from the traditions of the elders who thereunto have set their seals.' (Page 354).

Because Mrs. Eddy put a price upon her books and teachings, she is charged with being a money getter. Is such a procedure foreign, then, to those who have a great cause to promulgate? Is not this present periodical also sold at a price? Mrs. Eddy was utterly selfless in her devotion to the

stupendous task of founding the Christian Science movement and in *The Life of Mary Baker Eddy*, by Sybil Wilbur, we read that after the payment of certain personal bequests, the residue of Mrs. Eddy's fortune was left to the Mother Church, the First Church of Christ, Scientist, in Boston, Massachusetts, 'for the carrying out of a specific plan, to advance the cause of Christian Science.' (Pages 378 and 379).

One more point may be considered, the teaching of Christian Science with regard to evil, sin, disease and death. Nowhere is it implied in the writings of Mary Baker Eddy, that evil or error should be ignored, or that it does not seem to be real to personal sense. Mrs. Eddy writes: 'Sickness is neither imaginary nor unreal—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is, therefore, to be dealt with through right apprehension of the truth of being.' (Page 460).

On the scriptural premise of the allness of God, who is 'of purer eyes than to behold evil' (Hab. i. 13), error, not being God-created, substantial, lawful, necessary or eternal, can be denied and its claim to reality proved false. It is demonstrably true that in the degree that thought is cleansed of materiality and uplifted to the spiritual facts of being, in that same degree is evil removed from experience. In the Christian Science textbook we read: 'All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore, the only reality of sin, sickness or death, is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God.' (Page 472).

Those who read the chapter 'Atonement and Eucharist' in *Science and Health*, with an unbiased thought, will learn with what understanding, love and devotion,

Christian Scientists regard Christ Jesus who said, 'If ye love me, keep my commandments.' So if we love and adore Jesus, should we not humbly endeavour to obey His commandments, even all the commandments recorded in the tenth chapter of Matthew: 'Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.'

That considerable success has attended these efforts is evidenced by well-authenticated testimonies of the healing of sin and disease published weekly in *The Christian Science Sentinel*, and monthly in *The Christian Science Journal*, and also by the thousands of testimonies given by grateful men and women at the Wednesday testimony meetings held in Christian Science Churches all over the world. Almost without exception, these people declare that their greatest gratitude is for the better understanding of God through which their other blessings have unfolded. Did not our Master say: 'Wherefore by their fruits ye shall know them.' (Matt. vii. 20).

The way Christian Scientists regard the work, purpose, and saving mission of Christ Jesus, is set forth simply and clearly in the fourth and fifth tenets of Christian Science, which are to be found on page 297 of *Science and Health*. These tenets read as follows:

'We acknowledge Jesus' atonement as the evidence of divine, efficacious love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.'

'We acknowledge that the crucifixion of Jesus and His resurrection served to uplift faith to understand eternal Life, even the

allness of Soul, Spirit, and the nothingness of matter.'

Yours sincerely,

HUBERT F. BIRTWISTLE,  
Christian Science Committee on  
Publication for Lancashire.

## COMMENTS.

WE assured a Christian Science representative who called on us that we would publish a reply to our article 'providing it is a reply, and not merely propaganda matter.'

Desiring to be even more than fair, we publish in full the foregoing letter. We earnestly ask readers to re-read our article, which appeared in February issue of 'S.S.', and they will see that Mr. Birtwistle's letter in the main confirms what we there wrote, especially our statement that 'to Christian Scientists, language does not mean the same as to ordinary folks,' etc.

Mr. B. quotes from Mrs. Eddy's book, 'If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish.' But how can we 'gain the spiritual meaning' except through the letter? We can only know the teachings of Christian Science through the words in which they set them forth.

In a further quotation, we are told, 'Sickness is neither imaginary nor unreal—that is, to the frightened false sense of the patient. Sickness is more than fancy, it is solid conviction. It is, therefore, to be dealt with through right apprehension of the truth of being.' That is an admission that it is only 'to the frightened false sense of the patient' that sickness is real, and that to the Christian Scientist it is 'imaginary' and 'unreal.'

We challenge Mr. B. to show where we have misrepresented their teaching by taking passages out of their context. The example he gives, along with his added quotation confirms what we said, 'Until one is able to prevent bad results, he should avoid their occasion.' In plain words, you should not remain in the freezing cold nor devouring flames until you believe Christian Science teaching that you have 'a sensationless body.'

Re Mrs. Eddy and money, Mr. B. confirms what we said, and tells that after 'payment of certain personal bequests, the residue of Mrs. Eddy's fortune was left to the Mother Church.' He does not dispute that she had 'a beautiful mansion,' and 'more than two million dollars in the bank.' She evidently had a 'fortune' to leave behind.

Mr. B. speaks of our magazine being sold at a price. We may inform him that it is published at a loss, and that edi-

torial and other work on it is done without any pay.

The question of healing by the Lord and His Apostles is not in dispute. But we challenge any to prove that they possess the same power as the Lord and His Apostles demonstrated. To persuade persons that the things they all are 'unreal and imaginary' is very different to instantaneous healing of all manner of diseases, cleansing lepers, and raising the dead. Can you persuade a person with withered or broken limbs that these are 'unreal and imaginary?'

Mr. B.'s quotations on the Atonement just prove what we wrote, that they have no place in Christian Science for the

Atonement taught in the Scriptures of Truth.

Mr. B. does not question our quotations from 'Science and Health' that 'man is incapable of sin,' and that 'one sacrifice, however great, is insufficient to pay the debt of sin.'

We gave in February issue passages of Scripture on this. We again quote one of these: 'He [Jesus Christ the Righteous] is the propitiation for our sins; and not for ours only, but also for the sins of the whole world' (1 John ii. 2).

We earnestly ask all to test Christian Science, and every other system claiming to be Christian, by the inspired text book of Christianity, the New Testament Scriptures. EDITOR.

## The Evangelism of Youth.

THIS is one of the most important subjects to which we can give consideration. About a year ago, I was visiting the Churches in the Capital of the States, Washington, D.C. I had a friend in the Treasury Department who offered to conduct me through the Treasury where much of Uncle Sam's money is stored. He took me to a room, and, pointing to the shelves, he said, 'There are nine hundred million dollars around you. How would you like to hold some in your hand?' I said, 'Delighted!' He put eighty million dollars into my hand, and when he wanted to take it away, I said, 'No! let me hold it a little longer; I am a preacher, and I never expect to have again so much money in my hand.' The feeling was quite good while I held it there. When I left that place I was saying to myself something like this, as I looked upon our Capital City and visualised the children in the streets of the world, of various colours, 'One boy or one girl, any place in the world, is worth more to God than all the money in all the vaults of all the nations of the world. The greatest riches of any people are the riches stored in the lives of boys and girls. They are our greatest possessions.

Jesus took this greatest possession of man—a little child—and put him in the midst of His disciples to teach the true secret of greatness. He said, 'If you want to be great become like

a child.' We are apt to say to the child, 'Become like adults,' while Jesus reversed it and said, 'If you want to be great become like the children, in humility, in faith, in life, in devotion.' If you want to be great you must stoop to these great characteristics of child life. I want to apply that idea to our Evangelism. We must never take the child out of the midst. When we plan our Evangelism, the child must be continually our objective, as we seek to recruit the kingdom of God. There are several reasons for this. The best time to win for Christ is in youth. It is the formative period of life. If we want to learn geography or mathematics, we do it in youth. That is the teaching period of life, and many a man has his course of life marked out for him before he is twenty-one. The habits are largely formed then, and what he is at twenty-one he will be through the rest of his life. The teaching of the home and of his religion will be largely done. Youth is teaching time. You work with cement, and after you have mixed it you can do almost anything you want with it; but wait till the cement has set or been poured out for half a day or a day, and then try to do something with it.

To Nicodemus' question, 'How can a man be born again when he is old?' Jesus did not answer that he could

not be born again; but our experience is that few are so born who are old. The great percentage of Christians are those who have been won in youth, mainly before they have reached twenty-one. Walter Athearn, one of the greatest experts in Sunday School work in the States, who was my teacher in Drake University, has said that if a boy is not won by the time he is seventeen, the chances are three to one that he never will be.

That was said as the result of statistics which went to show that if a boy or girl had not been won in early youth, they never would be reached by anybody anywhere. Mr. Gage says on the Evangelism of Youth, 'After a survey of thirty-four Sunday Schools, I find sixty-five per cent. of the teachers had been led to Christ before their thirteenth birthday.' Then Mr. Gage tells us that there are seasons of the soul as well as seasons of the year; and thus if you want to reap a great harvest you must plant in God's seasons. No one plants his garden in January. It is not the season.

In the spring-time is God's season when the earth begins to warm and the sunshine brings the blossoms into beauty. The man who planted in January would be working ahead of God and the man who planted too late would be working behind.

The wise man is he who works with God in the planting. In matters of the soul the wise man is he who sows in the springtime of life—in youth, before the tares are in the garden, before the fowls of the air have the chance to pick up the seed on the hardened places.

There is no time when the soil is more fertile for a harvest of thirty, sixty or a hundred fold. The Church that neglects that period in its work for God does so at its peril. A writer about twenty years ago, said that the high point, when the greatest number of people were won to Christ, was between the ages of sixteen and seventeen. Mr. Athearn, after a careful survey, says that the high point now is between the ages of twelve and thirteen. In twenty

years, by more careful teaching and training, by a greater emphasis on the teaching of youth, the Church has been able to save four years on the life of the boys and girls. That is the greatest thing that has ever been done. By this more careful training we are earlier in winning the boys and girls.

Possibly someone is asking, 'How old should a boy or girl be?' It is not any more a question of age than a question of height or weight. You would not ask how many stones, or how high should they be before becoming Christians. It is just as far from the mark to ask how old they should be. It is not so much a question of age as of teaching—their need of a Saviour and their love and devotion to Christ; and their desire to follow Him. Frances E. Willard became a Christian before she was nine; James Garfield when he was nine; William Moffat, the first missionary to Africa, became a Christian at the age of nine.

There are scores of members of the Church who came to Christ early in life; and usually they asked, of their own accord, to take that step. I doubt not some of your boys and girls at the age of nine or ten have asked about taking the step.

In a Christian home, where the matter is talked about, the boys and girls begin to catch on, and, ere long ask that they might be privileged to put on Christ in baptism; and it is quite as natural that they should do so, as for a flower to turn its face to the sun. When they begin to desire to follow Christ we should see they have the opportunity. Let them know that we desire them to take the step. There is nothing more beautiful than to see them put on Christ in early youth.

The word of yesterday was 'Rescue'; the divine whisper of today is, 'Prevent.' The greatest doctor is not he who cures, but he who prevents disease. We need the doctor when disease has come; but how much better to prevent it coming—before it gets hold of the body and weakens it. No one is the stronger because of smallpox or

diphtheria; and no boy was ever a better man for having gone into the prodigal's country and sinned away his day of grace. What obstructions there are in the prodigal's territory to snare him—where the spiritual ear is dull and the spiritual eyesight dim, because of sin. To take a boy or girl and keep them in the way of everlasting righteousness is no small thing; and it is a marvel that anyone should seek to obstruct them in the time of childhood and youth. Gather them in that they may never know the experience of serving the Devil and collecting his wages.

What would you think if, on finding out some precipice over which motors were going to destruction, and I came to tell you of its danger to human life, I were to say I am taking subscriptions for erecting a hospital at the base. You would say, 'Bro. Bader, it is a fine thing to help those who fall over and hurt themselves, but I prefer giving a sum that would help to put a fence round the precipice to keep them from going over.' That is what I plead for. For our boys and girls, we must put a fence round them and get them into His service as soon as they are able intelligently to take that step for Him. Yesterday the term 'Salvation' meant 'Saving the lost.' To-day it means 'Saving from loss'—saving the boys and girls, by leading them to Christ and away from sin. Yet we do not neglect to seek the adult sinner who has gone far away from God. I shall go as far in that direction as any man. I don't care how old a sinner may be; but along with that work of getting men back from the prodigal's territory must be the saving of our boys and girls before they get there.

Bro. F. W. Richardson, one of the greatest preachers we have ever had in the States, used to say to parents: 'You ought to win your own boys and girls to Christ. Do your best to win them. The parent has the first chance and the earliest—long before the Sunday school teacher or preacher. The parent has the best chance. Better than the preacher or Sunday school teacher is the oppor-

tunity of the parent to lead the boys and girls to Christ. The parent has the longest chance. They are with you longer than with the Sunday school teacher or preacher. You have the first chance, the best chance, the longest chance.' I think there is no finer sight on this side of the gates of pearl than to see a whole family going to heaven together. How it must please our Heavenly Father to see them devoting a whole life to Him.

There was a mother who was about to pass to the glory land. She had reared eight children, and this was her constant word every night: 'Are all the children in?' When she was assured of this, she could go peacefully to sleep. As she lay there and unconsciousness began to come over her; and it seemed to be getting night, she asked anxiously, 'Are all my children in?' The reply was: 'Yes! Ma! they are all here.' 'Then,' she said, 'I can go to sleep now,' and she closed her eyes, and went to Him, who was her Rewarder. May this be our prayer, and our passion, that *they may be all in.*

JESSE M. BADER

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## AS OTHERS SEE US

**BRO. JOHN ALLEN HUDSON** has written a tribute to our work which was published in the 'Gospel Advocate' (U.S.A.), of February 5th, 1948. We are indebted to him for this generous tribute to our life, and the work which our Lord has enabled us to do. To the Lord be all the praise!

As a result of the above-named article, with its references to the 'Scripture Standard,' we have received a large number of very kind letters of appreciation, enclosing subscriptions for our magazine. We have tried to answer these letters, but at present find the task too much. Will all who have written please accept our warmest thanks for their fellowship with us in our stand for the old faith.

W. CROSTHWAITE, Editor 'S.S.'

## Correspondence.

### APPOINTMENT OF OVERSEERS

Dear Bro. Editor,—May I be allowed to reply to Bro. J. Anderson's letter, re the appointment of overseers. I have read through his letter with great care and interest. I note that he calls my statement absurd, worthless, groundless, etc., and that (by implication) he numbers me among those who would take away freedom and bring us all under bondage of man's opinions. Strange, indeed, is the indignation of some Christians, who are called upon to consider a way of thinking different from their own! I must hereby make it plain that neither do I desire to enslave, nor will I myself be enslaved to men's opinions.

Now for the subject. About the choosing of the Apostles. Notwithstanding the differences in circumstances and personalities, the fact is, our Lord chose them all. He schooled them, and moulded their characters for the specific purpose that they should be the ministers of His Word. (Acts i. 8 and vi. 4.)

Concerning Acts i. 15 to 26, Bro. Anderson says this upsets 'my plan.' Quite apart from upsetting any plan of mine (which incidentally does not exist) our brother then needs to be careful lest he be found upsetting God's plan. It must be pointed out that the disciples did not nominate and vote as to who should be appointed to the apostleship. Such a statement is entirely unscriptural.

What actually happened was, they appointed two from whom the choice was

to be made, and the choice was made by the Lord, (Acts i. 23-26.) This adds strength to my statement that the Lord chose the Apostles, and it is significant to note that He chose Paul also. (Acts ix. 15.) Apostles had to have particular qualifications (Acts i. 21, 22), and J. W. M'Garvey writes of verses 23-26: 'This case does not, as many have supposed, furnish a precedent on the subject of popular election of Church officers; for the selection of the two persons between whom an election was to be made, was not the election itself; and when the election took place, it was made by the Lord, and not by the disciples or Apostles.' So much for the choosing of the Apostles by our Lord.

Next, I said, the Apostles or their delegates ordained elders in every city. (Acts xiv. 23; Titus i. 5.) That is a statement of fact, therefore it is certain.

Bro. Anderson brings in Acts vi. 1 to 6, to confuse the issue, and says that because the Church selected the deacons, that that necessarily implies that the Church also may take a hand in selecting its overseers. That is speculation, not a certainty! Let us speak where the Bible speaks, and be silent where it is silent. The appointment of the deacons was to the ministry of 'serving tables.' (Acts vi. 2.) Whatever other qualifications the deacons may have had, the purpose of the deacon's office was to attend to things material. What a contrast to the office of overseer, whose ministry is to bishop and shepherd souls! What other meaning can be put on the Apostles' supreme regard for the ministry of the Word? (Acts vi. 14.)

The selection and appointment of the seven deacons is held up by many as giving apostolic precedent for the popular election of Church officers of every kind, but to have popular elections you must have popular persons, and the qualifications of popularity is not given in the N.T. If it is used it is something added, and, if we take example from our Lord, we know that throughout His life He eschewed popularity.

Thirdly, Bro. Anderson accuses me of imagining and narrowing down. I have said no more and no less than what the Scriptures say. 2 Tim. ii. 2 does say and mean, of that which Paul had taught and entrusted to Timothy: 'Commit thou, to faithful men, able to teach others also.' Who are the teachers, but the ministers of the Word? and who are the ministers of the Word, but the overseers? Not the only preachers, but certainly the ministers, responsible in like manner as the Apostles for the service of things spiritual and the care of the Churches.

Bro. Anderson, in an unjustifiable way, makes me to say that I narrowed down the faithful men to those only who were elders. I gave my readers more



credit to their intelligence. Any fair-minded person can easily see what my meaning is; not that the elders are the only faithful men, but that the elders should be selected from none other than the most reliable and capable men.

Finally, Bro. A. has given no Scriptural proof whatever to dislodge my assertions. I grant that we are not given the exact manner (i.e., the particular type of service to be used for the induction of an overseer into office), but those to be selected and appointed are those with the necessary qualification. (1 Tim. iii. 1 to 7; Titus i. 1-9.) And the persons qualified to select and appoint are surely none other than those who already have them and are instituted in office. This is not asking too much or too little of 2 Tim. ii. 2.

My purpose in writing about this matter is not to impose 'my opinion' upon anybody, but that we might get at the truth, for I am convinced there is something wrong with the popular election business.

GEORGE M. BISHOP.

### HOW COME ELDERS?

Dear Brother Crosthwaite,

Knowing Bro. Anderson's familiarity with the New Testament, I am surprised that he should repeat in various issues in the 'S.S.' that it has pleased God not to reveal to us the manner of selection and appointment of elders.

'Moreover,' he says, 'God has left each assembly free to adopt its own method as to how this appointment is to be carried out.' How does he know that the different methods in the various Churches of Christ are pleasing in the sight of God? Has the promise, as given by Jesus, not been completely fulfilled? (John xvi. 13.) Did Jesus not pray for unity in mind and spirit to be a witness to the world? (John xvii. 20-21.) Moreover, the opposite to this prayer exists in many of the Churches on the above mentioned subject, because man's wisdom doth prevail. If the above statement is correct, we are left to wander without a guide in the trackless forest of conjecture as to the way in which overseers are to be selected.

God has not withheld such an important revelation from the Church. He has spoken to holy men as they were moved by the Holy Spirit. All Scripture is inspired by God, and is useful for teaching, for reproof, etc. (2 Tim. iii. 16, Acts ii. 4). Did the Holy Inspired Apostles understand the meaning of the words they used, or were they deceived, or did they leave puny man to explain how things should be done? God is not the author of confusion, but man's wisdom has always brought regret in all dispensations.

The qualifications as given by Paul to Timothy and Titus are so comprehensive that any unbiased mind can understand

them. The crux of the matter is have we a how, in what manner, by what means, elders were selected? We have a 'Thus saith the Lord.' Paul, in his letter to Titus, gave a command to set in order things still requiring attention and appoint elders in every city, as I directed you. I ask Bro. Anderson to re-read Titus i. 5 and please give a literal translation of the following sentence (from the Greek) *hos ego, soi dielaxamen*. According to the verb, Paul had given instructions as to how this order was to be done. We find the same word *dielaxa* in 1 Cor. xvi. 1. This word again points to prescribe or direct the Church to do their part. A complete solution is found in Acts xiv. 23 *keiro-tone-santes*. This is a compound word, which forms a complete sentence. We cannot have a complete sentence without a stating word, therefore, the stating is the most important word in any sentence: *tone* is the verb, the definition is 'to stretch.' Who stretched? *santes* = they; stretched what? *keir* = hands.

Therefore, this passage proves beyond all men's wisdom how elders were appointed, by a sign of approval given by the hand. The method given by the Holy Spirit and practised by the Apostles never deprived any member of his freedom.

Let us be careful not to add unto the word of the Lord, neither take anything from it, that we may do all things He has commanded. Good intentions and things done in an orderly way do not always please God.

Let us take lessons from David's new cart: Moses commanded to speak, but he struck: Saul, the First King of Israel, etc. Man's expediency has always been futile in the sight of God. Lay hold on truth and sell it not.

GEO. ALLAN.

### EVANGELISTS

Dear Bro. Crosthwaite,—I have never doubted that there were evangelists in the apostolic days. Eph. iv. 11 clearly states that God gave them, and the various Scriptures quoted by our Bro. Wood are further evidence of their existence, attended with their power of healing, miracles, gifts of tongues, etc. But the same verse declares that the appointment of apostles, prophets, evangelists, pastors, and teachers was only for a period: 'until,' and this period ended with the coming of the 'perfect thing,' the inspired Word of God—our Bible.

There were often special offices and officers in the Church in those days, elders and deacons, but as they were not mentioned in the list of those whose services were to be discontinued, we have them still with us. Their qualification and duties are fully described in the Scriptures, and it is the Elder of whom

the Apostles says he is a workman, worthy of his hire.

The great commission lays the duty of preaching the Gospel upon the shoulders of every Christian, and if the meaning of the word 'evangelist' is a 'preacher of the Gospel,' then God has not neglected to provide for this very important office. But the Scriptures are silent with regard to the person we to-day call the evangelist, or the special office he fills. It, therefore, remains (if the brethren are determined to have him) for them to devise the means to appoint, train, direct, and support him, and whether it be by the Church or by committee, they are both equally without Scriptural authority.

We are taught that the Word of God is able to make the man of God perfect, thoroughly furnished into every good word and work. Therefore, brethren, why proceed without the Word to guide you? 'Who hath required it at your hand?'

P. G. OGDEN.

[Ephesians iv. 11 names 'pastors and teachers,' as well as 'evangelists.'—Ed. 'S.S.']

#### EVANGELISTS, ETC.

Dear Bro. Editor,—In the March 'S.S.', Bro. John M. Wood continues the subject. He states that Philip was a deacon of the Church. Bro. W. here speaks where the Bible is silent. We should not dogmatically assert what we cannot prove to be true. What we cannot prove must be left an open question, where each person can have his own opinion. A 'maybe' is not of much use to any man.

Bro. W. states that the commission (Mark vi. 15) is the Scriptural authority for the evangelist. Here the Lord certainly gave authority to the eleven Apostles, but I see nothing to suggest that evangelists were in view at this time. We generally look later to the inspired Apostles for their authority that all Christians, according to their sphere and ability, should preach the Gospel.

Bro. W. is strong in his plea for evangelists, but at the same time, in both this and his January letter, he strongly and abusively condemns Co-operation, which is the only method by which small Churches can, in a decent and orderly way, employ full-time preachers.

What expedient does Bro. W. propose for the extending of the work entrusted by God to the Church? He has no progressive proposal, but he rather advocates restriction. To say each Church must act by itself is paramount to saying that there can be no full-time evangelists. It is neither just nor orderly for one Church to engage an evangelist and sub-let him out to other Churches; and, like Co-operation, it can only be justified as being an expedient to carry out work approved of God.

Bro. W. risks saying the general Co-operation influenced the Churches to go astray, and that it was not the Churches which influenced the Co-operation. Now the Churches are the Co-operation, and it is difficult to distinguish between them. There are errors which spread through the Churches, and hence the Co-operations. In our district, the Co-operation has kept on right lines for over seventy-three years. The Churches have the same faith and practices as those our fathers had. Whether the Churches or the Co-operation have contributed most to this, it is difficult for a man to say.

Our local Co-operation reckons that God authorises and desires us to preach the Gospel, and as long as we do not transgress His laws, He has left us to devise the best way of obeying His desire. As an expediency we co-operate.

JOHN ANDERSON.

#### 'PILLAR AND GROUND OF THE TRUTH'

Dear Editor,—Bro Partington's reverence for the authorised version as Scripture is commendable, but reverence may sometimes be misplaced.

On the first page of 'S.S.', last issue, we were shown where revision was advisable to remove a misleading capital 'M,' and reference to Acts xii. 4 will show that a profane word, 'Easter,' crept into the sacred text. Revision is going on all the time—we have the revised version and many others. The Church—though claimed by some to be a pillar and ground of the truth, has not yet been able to produce an agreed standard of truth—the human element of prejudice and ignorance stand in the way.

The suggested correction of 1 Tim. iii. 14 is not of my invention, as Bro. Partington will see if he refers to what I wrote. The two commentators named say they accept the interpretation of Gregory of Nyassa, 'a Greek writer of the fourth century,' so that it is not exactly an innovation. The objection to the A.V. here is that what is said of the Church is plainly not true. Bro. Partington admitted it when he wrote that 'there is no particular religious body to-day which can be looked upon in its entirety as the Church of Christ. But, he says, there is a Body of which it can be said: 'They are the church of the living God, the pillar and ground of the truth.' 'We definitely believe that the Body of Christ exists, and is composed of all the faithful throughout the world,' and he enumerates a number of religious bodies—not themselves the Body of Christ, but amongst whom (not 'exclusive of every member of any other religious body') the true Church of Christ is to be found.

What comparison that idea of the Church has with the N.T. ideal, Bro. Partington may be left to think out for himself. But these faithful ones: to whom or what are they faithful? To denominationalism, where Bro. Partington finds them? or to Jesus Christ? Of what sort of truth can such people be the pillar and ground? Our brother plainly shows by his argument what a fixed idea will do to the human mind.

So also when he writes 'we find no Scripture to contradict the truth contained in the portion under consideration.' Nor will he find in Scripture anything to specifically contradict infant sprinkling. The answer is given in the form adopted because no passage can be found positively to support his position.

There is only one standard of truth, and here is one clear statement of it (there are others): "If any man speak, let him speak as the oracles of God."

W. BARKER.

## SCRIPTURE READINGS

Luke i. 26 to ii. 40

**THE Announcement to Mary.**—The divine silence is broken in preparation for the final dispensation by promises of miraculous birth of two children. The forerunner comes as God's gracious answer to the prayers of a godly and aged couple in the priestly line. The King of Kings comes to the humble and pure village maiden as the greatest favour that ever could be bestowed. We see a different spirit manifested by Mary to that of Zacharias. With both there is a questioning on account of the impossibility of the fulfilment by natural means. The announcement to Mary is so much more astonishing in its fulness, yet her response is a ready and humble acquiescence—"Thy will be done." Read Joseph's share in the revelation in Matt. i. 18-20.

**Mary's Visit to Elizabeth.**—It was the divine intention that these two should meet and have sweet fellowship in their common joys, and to rejoice together in their share in God's visitation of His so long rejected people. The angel had told Zacharias the function of John as indicated in Mal. iv. 5-6. Her inspired utterance includes this thought, and there seems to be a reference to the unbelief of Zacharias in verse 45, 'she that believed.' Mary's response in the song called the 'Magnificat' (from the Latin of the first line) is a beautiful expression of thanksgiving and faith. It bears a distinct resemblance to Hannah's song

(1 Sam. ii. 1-10). Its subjects are the divine condescension, God's care for the lowly, and His faithfulness to His promises.

**Birth of John the Baptist.**—Those who have been closely concerned in the birth of children can appreciate the loving interest of the kinsfolk (R.V. i. 36, ii. 58) and the neighbours too, and the excitement attendant upon the astonishing features of this event. It would be better often if (that thought were present—'the Lord had showed great mercy upon her': He is too often forgotten. Let us try to enter into the feelings of the father also, who had been patiently bearing his enforced silence, and perhaps realising how weak in faith he had been. The delivery of the child was his delivery from bondage and his opportunity to render glad praise to the God who had so highly honoured him. No doubt the expectations of the people were roused by these evidences of God's interposition, and this would serve to popularise the ministry of John when his public work began. The song of Zacharias pictures the redemption of God's people, having Israel particularly in view, but the oath and covenant involve 'all nations of the earth,' the end of the deliverance is serving God in holiness and righteousness, remission of sins, and guidance into peace. How strong a spirit would John need for his special work—the rousing of a nation to its spiritual needs. Doubtless his retirement to the quiet places gave opportunity for communion with God.

**Birth of the Saviour.**—Micah v. 2 prophesies the place of Christ's birth, and the Scribes had no hesitation about naming it (Matt. ii. 5). Yet it was the order of a Roman Emperor that brought Joseph and Mary to that place at a time when in the ordinary course they would not have thought of such a journey. It seems probable that this method of registration was a concession to Jewish ideas. The Romans registered according to place of residence normally. There is deep significance in the humble place and circumstances of the birth, and in the fact that angels announced it to shepherds keeping watch through the night upon the hills. We note also that this latter circumstance could not have occurred if the traditional 25th December were correct. There is a sample of Luke's careful notation of time and circumstances in the first five verses of chapter ii.

The shepherds must have wondered at the announcement, and its contrast with the sign given to them. 'A Saviour, Messiah, the Lord' to be found in the person of a babe of humble parentage cradled in a manger. Here again expectations must have been aroused which thirty years later would, in some cases, be

called to mind. The shepherds spread their good news around, and believed the message. How Mary would cherish her memories of these matters as the child grew.

**The Visit to Jerusalem.**—The circumcision and the naming of the child took place at the same time as in the case of John also. The name Jesus is the same as Joshua, meaning Saviour. The visit to the Temple would be forty days after the birth (Lev. xii. See also Gal. iv. 4, 5; Matt. iii. 15). We see in Simeon one who was most devoutly looking for the Messiah to come. His prayers were answered and the promise given that he would be allowed to look upon the Saviour. How great his faith and how wide his inspired vision, including though a devout Israelite, the whole wide world. His words are but quotation of the Scriptures he doubtless loved and knew well. It seems clear from verse 33 that the parents had not grasped the full significance of the angelic message (i. 29-33). Who can know the agonies of the mother foretold in verse 35. 'There stood by the cross . . . His mother . . .' (John xix. 25). The prophetess Anna was living, like Simeon, in expectation of looking upon the Christ. 'Great joy' as promised by the angel to the shepherds is already being brought to some by reason of their trust in God. Others would shortly be taking drastic action dictated by fear and envy. (Read Matt. ii. 1-18).

When the parents had loyally fulfilled their obligations to the Law of Moses, and probably also had sojourned in Egypt, they returned to home and trade at Nazareth.

How brief and how good is the report of early childhood (ii. 40).

R. B. SCOTT.

Have you booked yet?

HINDLEY BIBLE SCHOOL

May 15th to May 20th

LECTURES by F. C. DAY, 'Messages from the Psalms'; LECTURES by W. CROSTHWAITE, 'The Incomparable Christ.'

Messages under the theme: 'THESE THINGS' (2 Peter i. 8), by A. E. WINSTANLEY, ERIC McDONALD, L. CHANNING and FRANK WORGAN.

Speakers for Saturday: WILL STEELE and C. E. McGAUGHEY (U.S.A.).

Send for programme and book early. Write to: L. MORGAN, 44 Lord Street, Hindley.

## Sermon to Quitters

OCCASIONALLY, people of the Church are heard to say, 'I am not attending the services for the reason that such and such a one in the Church is dishonest'; or, 'I had dealings with a man of the Church and he didn't treat me right'; or, 'I know that a certain individual is a hypocrite, therefore I don't attend.'

Come, brace up! What's the matter with you? Did you join some individual in the Church? Were you baptised into an individual? Are you appointed judge of the sins of any individual?

Of course, you will find in a Church as large as ours, a few who are not what they ought to be. They may be dishonest, maybe they are hypocrites, probably they do not treat you rightly, but what has that to do with your Church membership and your Church attendance?

The Church doesn't endorse those actions, it doesn't teach that kind of doctrine, it doesn't approve of hypocrisy or crookedness on the part of any one, but it is powerless sometimes to compel people to do just what they ought to do. That is demonstrated in the fact that it doesn't seem to have the power to cause you who stay away for these foolish reasons, to square around and do your duty. Now, if the Church doesn't seem to control you to the extent it ought, why do you object because it hasn't controlled some others who, as you think, ought to do differently?

The facts are, people may have rather good judgment about many things, but when it comes to matters of the Church, too many times judgment is dethroned and one gives way to his own selfish feelings. If every member of the Church were a hypocrite and you were the only straight fellow, it is a thousand times more incumbent upon you to be regular in your attendance and do your duty, and thus by your example show the others what to do.

The easiest thing in the world is just to quit. Anybody can do that. Quitters are found everywhere.

Lindberg wasn't a quitter; that's why he flew from New York to Paris. The picture that John saw of the redeemed wearing the white robes, and walking the streets of heaven, was not a picture of quitters. They had tribulations aplenty, but they came up through them. They did not quit; they stayed put, and they arrived.

Remember, good people, this will all end some day. You are going to die—there will be a time when the shades will be drawn in your room and people will tread softly; there will be the scent of roses, the undertaker will drive up with his funeral car, the preacher will be called upon to console your family, the judgment will be awaiting you and you will have to give an account of the deeds done in the body. Simply to stand before the Judge and say, 'There was a hypocrite down on earth and a dishonest man who cheated me; he belonged to the same Church I did; I couldn't stand him, therefore I quit,' will be of no avail. You would better spend a little time with the faithful in the service of God and in worship in the Church, although there may be a few rascals around, than to quit, turn away from the Church and Jesus Christ, and then have to spend eternity in the presence of a whole neighbourhood of rascals.

This thing of quitting because you don't like somebody is all camouflage. Suppose Paul had had that spirit. He would never have carried Christianity to Europe. Think of the long line of Christian heroes who have endured faithfully; do you think they had nothing to discourage them? Was their path strewn with roses? Did everybody treat them rightly? Are you willing to take your own little inconveniences, hang them up beside the suffering Christ on the cross of Calvary, and then say to Him, 'I will quit?'

Let us hear no more of this; face about and do your duty. Do the right thing yourself, though all the rest go wrong. Don't be a quitter.

## WHICH DO YOU ATTEND ?

### The Movies

I GAZED upon a compact throng,  
That waited patiently and long,  
Until the doors should open wide,  
That they might see the play inside.

Pictures outside, that see one must,  
Filled me with loathing and disgust:  
Satan's hooks so crudely baited!  
Hidden from the crowd that waited!

No high-class entertainment there:  
A coarse and vulgar 'sex-affair,'  
Infecting all who went within,  
With pestilential germs of sin.

And when the vulgar play was done  
The evil work had just begun;  
No virtuous feelings stirred their breasts  
Passions seethed like hornet's nests;  
The hearts that were unclean before  
Were made, by wallowing, the more.

### The Prayer Meeting

There came to mind another scene,  
Where folks came few and far between  
Like ripples on a rising tide,  
Who hoped to meet their Lord inside;

For He had promised there to meet  
With all who sought the mercy seat.  
No brilliant actors played their part,  
But songs were sung that moved the heart:

While lifting up their hearts in prayer  
They knew in truth their Lord was there.  
With glowing soul they heard His name  
Surpassing far all other's fame;

And trickling from that hallowed place,  
They longed to meet Him face to face.  
Their hearts with tender feelings stirred  
Like some fond fluttering mother-bird,  
From Fountain that for sin did flow  
They came forth 'whiter than the snow.' —'Apostolic Times.'

## The Gospel Committed to Man.

IN one of Mr. S. D. Gordon's books, he imagines a conversation between Gabriel and the Lord just after the Ascension. Gabriel wonders what plans the Lord has made for letting the world know of His salvation now that He has left it in bodily presence, and the Master replies: 'I asked Peter and James and John and some more of them down there, just to go and make it the business of their lives to tell the others. And the others are to tell others, and the

others yet others, and still others beyond, till the last man in the farthest reach has heard the story and has been caught, thrilled and thrallled by the power of it.' But Gabriel looks as if he could see difficulty in the Master's plan, and he says: 'Yes, Master, but suppose after a while Peter forgets. Suppose John loses his enthusiasm, and simply doesn't tell the others. Suppose their successors away down there in the twentieth century get so busy about things, some of them good things—Church things, maybe—suppose they get so busy that they do not tell the others. What then?' And back came that quiet voice of the Lord Jesus. He says: 'Gabriel, I haven't made any other plans. I am counting on them.'

That is the fact. He is counting on us to go to our friends, to our acquaintances—certainly to them first. And what have we to say to them? In its essence, just this: 'Come! Come to Jesus!' Why don't we? With tender persuasiveness we go to our friends saying: 'We're having a party next Wednesday. Do come!' When we plan to give them some temporal pleasure, or to introduce them to some friend we long for them to know, we will plead and plead till they accede to our desire; and yet though we know of the truest Friend, whose friendship brings the most enduring pleasure, we fail our friends and Him by keeping silence, whereas in love to Him and them our constant word should be, 'O let me commend my Saviour to you. Come, let me introduce you.'

#### WHAT TO DO

WHEN a person is taught that he is wrong in some action, he can:

1. Become angry and take it out on the Lord.
2. Become angry and take it out on the teacher.
3. Run over to some other congregation and try to worship.
4. Stir up trouble by creating a faction.
5. Or get right with the Lord.

Which do you do?

#### A GERMAN TRACT

BRO. ARTHUR H. VON LOESCH, known to many as a member of the Church at Kentish Town, assisted by brethren at Summer Lane, Birmingham, and Kentish Town, has published a tract in German, setting forth what the Church of Christ stands for. Many of these have been distributed amongst German prisoners of war.

Copies can be had from Bro. von Loesch, 45 Prince of Wales Crescent, Chalk Farm, London, N.W.1, at 2/6 per 100, plus postage. Terms for larger quantities on application. Churches can have addresses of meeting-houses and time of meetings printed on them.

An English edition of this tract is being printed. The tract sets forth plainly what the Church of Christ stands for, and shows our freedom from any outside control.

We pray that it may lead many Germans, and others, to see and obey this truth.

EDITOR 'S.S.'

#### 'IS EVOLUTION TRUE?'

COPIES of Report and Debate on above, between J. Wilson and W. Crosthwaite, can still be had from Bro. L. Purcell, 13 Union Street, Motherwell, Scotland. Price 3d. each. Only a limited number available.

#### EVANGELIST WANTED.

The Slamannan District Churches of Christ desire the full time services of an able and sound Gospel Preacher. Enquiries to be sent to Hugh Davidson, 20 High Blantyre Road, Burnbank, Hamilton, Lanarkshire.

## NEWS FROM THE CHURCHES

**Blackridge.**—The annual Lord's Day school social was held on February 26th, a large number of scholars, parents, and friends being present. Bro. John Steele presided. Interesting and helpful addresses were given by Brethren A. Gardiner, junior, and R. Fleming (Bathgate). We spent a very enjoyable and inspiring evening.

**Wigan Scholes.**—The Church is again happy to report the baptism of two girls from the Bible School. Annie Worthington and Joan Mayers were immersed on Lord's Day evening, February 22nd, and partook in the Lord's Supper on the same evening.

C. MELLING.

**Glasgow, Hospital Street.**—During the past six months many brethren have helped us, including Bren. A. H. Odd, J. A. Hudson (U.S.A.), D. Dougall, and A. Gardiner, junior.

Bro. Dougall laboured hard, going from door to door giving invitations and literature. During his stay with us, we started a Sunday school, average attendance about ninety, and we have had access to parents of scholars. Bro. Dougall created great interest, and some were drawn near to the Saviour and to point of decision. We tried hard to get an extension of his services, but were not successful. When Bro. Dougall left us, it was fortunate that Bro. A. Gardiner was in Glasgow. We approached him and he took over conducting of Bible training class, and started a 'Sunshine Corner' for young and old. Much good work has been done.

On Saturday, January 24th, we held a Sunday school social. About sixty were present. Bren D. Dougall and J. Todd (Motherwell) spoke to children and parents. Many scholars took part in the programme.

On Saturday, February 21st, we had our Church social. Bro. E. Hendry presided, and Bren. W. Wardrop and John Mayes were the speakers, and gave us much food for thought and practice. The programme all through was excellent, members from Blackridge and elsewhere taking part. It was a time long to be remembered.

During the six months we have had five additions, three by baptism, one restored, and one by transfer. A bus full of brethren and friends went to Motherwell on February 17th, the brethren there willingly gave us the use of their baptistry, when the three above-named made the good confession.

We have been much encouraged to go forward. Prospects are bright, and we are hopeful of more coming to the Saviour in His own appointed way.

A. B. MORTON.

**Hindley.**—Great news! Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The joyous scenes which have been enacted in the meeting-house of the Church of Christ, Argyle Street, Hindley, in connection with the 'Back to the Bible' campaign, has fully borne out the truth of the inspired Apostle's statement.

Frank Worgan's forceful preaching of the old-time Gospel, has revealed the 'Awfulness of Sin,' the 'Wonder of God's Love,' the 'Efficacy of the Atoning Work of Christ,' and the need for a complete yielding to the authority of the Lord Jesus.

A dear old lady of seventy-four years

of age was the first to identify herself with Christ in Baptism. Since then twelve others have decided to accept His terms of salvation.

God's blessing has been manifested thus far, and we are prayerfully confident of further victories for the Lord Jesus.

WE report the passing of our young sister in Christ, Lily Joynson, who died on Saturday, January 31st. The writer officiated at the service, held in the meeting house and cemetery, on the following Wednesday. We rejoice that she died in Christ, giving her heart to the Lord Jesus, following a message given by Bro. Walter Crosthwaite, in September, 1945.

Although young, she has suffered for many years, and has left a radiant example behind, because of her courageous spirit and quiet enduring character. We commend her husband, mother and sisters to the God of all comfort L.M.

**Morley.**—We celebrated on Saturday and Sunday, February 28th and 29th, the 54th anniversary of the founding of the Church of Christ in Morley, and a time of rich refreshing we most certainly enjoyed.

We did have a disappointment at the beginning when it was learnt that Bro. Stephen Winstanley, who had been announced as chairman, could not be present owing to pressing duties at his home church. We were happy however in securing the services of Bro. George Hudson, of Birmingham, who fortunately for us, had come over for the week-end, and he gladly helped us out of our difficulty.

About eighty sat down to a good tea provided by the Morley Sisters in their usually efficient manner. The Evening Meeting was attended by close on one hundred members and friends from the surrounding district and Churches, and was presided over by Bro. Hudson, and addressed by Brethren Carlton Melling, of Scholes, and Leonard Channings, of Kentish Town.

Bro. Hudson enlivened the proceedings with many humorous references and anecdotes, yet in words of wisdom reminded us of the words of Christ, 'I came to do Thy will, O God,' exhorting us to make God's will our will, not our will God's.

Bro. Melling followed and, taking the cue from Bro. Hudson, soon had us in good humour with more anecdotes. His address was most fitting, being on the 'Unjust Steward,' pointing out how much more energetic the worldling was in following out his interests to what we are in ours.

Bro. Channing took for his subject 'Building in troublous times,' and showed us how Nehemiah built the walls of Jerusalem in troublous times, and drew

a very excellent lesson from that well known Old Testament story.

The meeting, which lasted two and a half hours, had not a dull moment in it, which speaks much for our chairman and his two colleagues on the platform.

On the Lord's Day, Bro. Channing served the Church at Morley, Bro. Melting, at Ardsley, and Bro. Hudson, at Dewsbury, further evidence of the excellent spirit of co-operation existing between the three Churches.

We thank all who contributed to an excellent anniversary.

H. BAINES.

**Morley.**—The Church has had the great joy of witnessing the immersion into the ever-blessed-name, of another young man, Raymond Shipman.

Our young Brother has recently been demobilised from the Forces and has been attending our meetings quite regularly of late. Bro. Channing, who served us well Anniversary week-end, had just given a moving address on the 'Folly of Felix,' and at the close of the meeting had a talk with our young Brother and decision was quickly made.

He was immersed on Lord's Day, 7th March, by Bro. Edmund Pickersgill, Bro. E. W. Jepson being the speaker. His address on 'The Wise Man and the Foolish Man' was most effective. The immersion service was well attended and there were many enquiries afterwards.

We are having great times at Morley. The Brethren, along with some from Ardsley and Dewsbury, journeyed to Hindley to support the work there, and we bespeak the prayers of the Brethren, that all those 'So near,' may be won over. We trust our new brother may remain faithful and be a loyal servant of Him whose name he now bears and to God be the glory.

H. BAINES.

**Newfongrange.**—We are happy to report that, on the eve of the departure of Bro. David Dougall to another field, we had the joy of hearing the good confession and witnessing the immersion of three

sisters: Nelson Kerr, Sheila Kerr, and Margaret Finlay. They were received into fellowship on Lord's Day, March 7th. We shall have another baptismal service on Wednesday evening.

Bro. John Mayes (Kirkcaldy) began a two months' mission with us on March 7th.

We crave the prayers of all the brethren that the interest aroused may be maintained, and that many more may be added to the family of God.

W. H. ALLAN.

## Obituary.

**Morley.**—The Church has just suffered a great loss in the passing of a dear sister in Christ, Clara Hunt, who departed this life on Friday, February 13th, at the age of fifty-eight.

Our sister had been a most consistent member at Morley for some thirty-eight years, and throughout that time had been a faithful attender to divine things and purposes. Of a quiet and refined nature, she had endeared herself to all our hearts by her gentle kindness and faithful disposition.

For many years, she carried out the duties of book agent, a task for which she was admirably fitted, and which she went about in her usual quiet and efficient way. She did her work for her Lord quietly and unobtrusively, and when ill-health and physical infirmity compelled her, she just as quietly laid it down. We praise God for her steadfast life of selfless devotion.

She was laid to rest in Morley Cemetery on Tuesday, February 17th, the writer having the privilege of performing the last rites, after a short service in the Zoar Street Chapel, at which Bro. F. A. Hardy offered a moving tribute to the life and character of our departed sister.

We commend her sorrowing family to the compassion of the God our sister served so well, praying He may comfort them in their sorrow.

H. BAINES.

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