

The SCRIPTURE STANDARD

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

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OUR MOST URGENT NEED.

MANY are saying that the greatest need of the present time is a revival of real religion. The periods of the nation's truest greatness and prosperity have been those in which the people have given most attention to spiritual matters. Many prayers are being offered for revival, but it is often forgotten that this can only begin in the people of God. Revival means to return to life; to cause to live again; to return to vigour from neglect or depression. In all ages, God's people have needed calling to revival. When in Babylon the Israelites were depressed, disheartened, and discouraged, they thought God had forgotten them: and they cried, 'Awake! Awake! O arm of the Lord, awake! as in the ancient days, as in the generations of old.' They were speedily reminded that it was not God but themselves who needed rousing, and the message rang out, 'Awake! Awake! put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city' (Isa. 52).

We have Scriptural authority for saying that Zion and Jerusalem were types of the Church of Christ. That inspired Hebrew, writing to Hebrew Christians, said, 'Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem . . . to the general assembly, and church of the firstborn, who are enrolled in heaven' (Heb. 12:22-24). How often the Church of Christ has needed calling to revival! Of one of His Churches, the risen, ascended Lord, said: 'I know thy works, that thou hast a name that thou livest, and art dead' (Rev. 3:1). To the Roman Christians, Paul wrote: 'It is high time to awake out of sleep, for now is our salvation nearer than when we believed'; and to the Ephesians, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light' (Rom. 13:11; Eph. 5:14).

In our Christian life, like Bunyan's pilgrims, we often cross enchanted ground, the air of which seems so attractive and sweet that many fall asleep. The affairs and cares of this life, if we are not careful, can act on us like chloroform, or some powerful anæsthetic, and make us insensible to the things of the spirit, which concern our eternal welfare. So the call comes to each of us to revive, return to our first love, and zeal for Christ and His Church.

There is no failure in the Christian system; that is absolutely perfect. The failure, as in many other systems, is in the human element; its professed adherents; whose duty and responsibility it is to obey, apply, and make known its message, precepts, and commands.

Revival of the Restoration Movement.

Churches of Christ were called into being, and professedly exist, to plead for the restoration of Christianity as it was at the first, to establish and build up Churches according to the New Testament model. As there was a Divine pattern for the tabernacle, a type of the Church, and Moses was strictly commanded to keep to that pattern, and neither add to, nor diminish from it; so there is a Divine pattern for the Church of Christ.

In his *Thesis*, presented to the Training Committee before his appointment as principal of Overdale College, W. Robinson said: 'We are to find in the primitive Church as constituted by Christ and His apostles a model for all time'; and, 'Unity can only come by a return to the faith and practice of the Apostolic Church' (*Bible Advocate*, Official, July 18th, 1920). That is the true position of Churches of Christ; and so long as they were loyal to that, steady progress was made. Departure from that, fraternisation and compromises with sectarian bodies, desire to stand well with and imitate these bodies, accounts for the stagnation of recent years. In the *Scripture Standard*, September, 1938, we published quotations which are well worth quoting again:—

'Presiding over the opening devotional service of the recent Annual Conference (of Co-operating Churches) in Manchester, Bro. R. Fleming said: "It is imperative that we escape from the backwater in which we are in danger of being stranded, otherwise our movement will be relegated to the limbo of forgotten things. . . . We need a return to the old allegiance. We need to rekindle the enthusiasm that inspired our fathers in the faith in days gone by".'

The Chairman of the same Conference, Bro. J. W. Black, said, 'The significant fact cannot be ignored and must be faced, that, after twenty years of co-operative effort, and with a large "increase" in the number of supported preachers, the number of members on the Church rolls is 600 fewer.' ' . . . It must be said, that if there be gained no better results than have been secured during the past twenty years, the influence of Churches of Christ in the all-important matter of extending the Kingdom of the Lord, will be entirely negligible' (*Year Book*, 1938).

Fourteen years have passed since these statements were made; and there has been greater increase in the number of trained and supported preachers; and what is the present position? The membership of co-operating Churches in 1938 was 15,482; the number returned to the last Conference in 1952 was 9,511, a decrease of 5,971. During the past twenty-two years there has been a decrease of over 7,000. Yet it is claimed that progress has been made in education and organisation! The Editor of *The Christian Advocate*, in issue of September 24th, 1941, said: 'We become more and more efficient, and less and less successful'; and after naming literature published in recent years, which has 'put us on a level with Churches much larger than our own,' he asks, 'But what is the good of all this if we are a diminishing community?'

It is said of some of us that we have made no progress, that we are where Churches of Christ were fifty years ago. Well, were the Churches of Christ on sound New Testament ground then? Were they not making steady and substantial progress? Then why should we leave that safe and sound position? We are sure there is a large and growing number in the Churches who would be glad to get back to that position, but they seem to lack the courage needed to return to the Old Paths. 'Watch ye, stand fast in the faith, quit you like men, be strong' (1 Cor. 16:13).

It is well to remember that 'there is progress which is not advance, but apostasy.' It was the Apostle of Love who wrote: 'No-one has God,

who, instead of remaining true to the teaching of Christ, presses on in advance; but he who remains true to that teaching has both the Father and the Son' (John 2:9, Weymouth). Some claim to have a revised version of the old watchword of our movement, 'Where the Bible speaks, we speak; where the Bible is silent, we are silent,' which makes the latter part read: 'Where the Bible is silent, we may speak.' That would leave us with no reliable standard. It is because men have spoken where the Bible is silent, going 'beyond what is written,' and introducing teaching and practices, for which there is no authority in the Bible, that we have the deplorable divisions in Christendom, and the stagnant condition of Churches of Christ.

The only hope for the future is a real revival of the old Restoration Movement. That is our most urgent need. That would unite our ranks, enabling us to present a solid front to the enemy, and, in the name and power of our great Leader and Commander, to go forth conquering and to conquer. That revival must begin in each of us. It has been well said that 'none of us are more than half awake'; and that 'the watchfulness of the best, compared with what it should be, is a kind of slumber.' Shall we each pray, 'O Lord, revive Thy work in me?' 'Revive in me loyalty to, and zeal and effort for, the movement to restore New Testament Christianity'? And shall we do what we can, with the help of God, to answer our prayers?

EDITOR.

MODERNISM—A COMPROMISE AND BETRAYAL OF CHRISTIANITY.

IT is characteristic of modern liberal theology, often known as Modernism, that it rejects the claim of the Scriptures concerning their origin and character. Yet it has retained certain elements of Christianity that have appealed to it and which it considers to be the real essence of religion. This condition has resulted in a compromise situation that is becoming more and more untenable to many persons within the fold of Modernism. But the roads of escape by which they are leaving are not bringing them back to the religion of the New Testament; they simply lead into other fields of human speculation and philosophy. From its inception the leaders of this movement have been inundated by the secularism of the world and have tended more and more to reject all the supernatural elements in New Testament Christianity. As a result, their efforts have not been directed toward making the world Christian, but have tended in the direction of de-supernaturalising Christianity. They have diluted the Gospel to make it harmonious with the prevailing point of view of the world. The position which they occupy, consequently, is a very compromising one. Even Santayana, a humanistic philosopher, formerly of Harvard University, recognised this trend in Modernism when he said, 'The Modernist wishes to reconcile the Church and the world, therein he forgets what Christianity came into the world to announce and why its message was believed. It came to announce salvation from the world. Having no ears for this essential message of Christianity, the Modernist also has no eyes for its history.'

There are a number of reasons why the Modernists have gotten themselves into this compromising situation. Perhaps the first is the desire to make religion scientific. Following the lead of certain philosophers, such as Spinoza and Kant, they came to the conclusion that the old points

of view and positions could no longer be defended intellectually and that these points of view and positions would have to be surrendered. They did not want to give up religion altogether, so they held on to that residue of religion which they believed could be harmonised with science and which was capable of intellectual verification. Thus, they threw out those elements of Christianity which involved belief in the supernatural. But they held on to what they claimed was the real essence of religion; i.e., religious concern for personal integration and social progress.

Of course, this position meant the rejection of the authority of Christ. For the Modernists there is no authoritative statement or objective standard of religious truth. Only those facts which they can verify in present human experience and which they believe can be reconciled both to the methods and the so-called 'assured results' of modern science are maintained by them. The only sense in which they recognise Christ as Lord is as a leader who had developed a more profound God-consciousness than other men had developed. What the New Testament reveals concerning the uniqueness of His nature; namely, His pre-existence, His virgin birth, His use of miracles in His work, His vicarious sacrifice and atoning death, and His bodily resurrection from the tomb, are rejected as being myths. One wonders why Modernists should call Him Lord at all and recalls His own statement, 'Why call ye me Lord, Lord, and do not the things which I say?' And again, 'Many will say to me in that day, Lord, Lord, . . . and then will I profess unto them, I never knew you.'

The authority which the Modernist recognises in religion is entirely subjective. One's own present verifiable religious experience constitutes the authority that is acceptable. When the implications of this point of view are traced through to their logical conclusions, one becomes aware of the fact that what they really mean is this—the Modernist has substituted one authority for another. He has pushed aside the authority of Christ and in His place he has put the authority of human reason.

The chief attribute of God, according to the Modernist, is His eminence. His transcendent character is practically neglected. God is in the world, in things, in persons, and in history. It is not necessary for one to go outside the world to find its explanation. All the data needed to explain it are to be found within it. Man is a creature inherently good and progressively becoming better and better. What he needs is enlightenment, not redemption. Thus, the Modernistic concept of man and of history is extremely optimistic.

The Bible is not regarded by them as being an infallible revelation from God to men, but, on the other hand, it is simply a record of man's progressive religious experience. Its value does not lie in the fact that it tells one what God is like and what His will is, but it lies in the fact that it shows what others have thought about God. This enables one to guide and adjust his own thinking as he orients himself to that which he considers divine. This attitude toward the Bible is very easily seen in the following statement from W. R. Inge in an article, 'Liberal Christianity' found in the *Hibbert Journal* of January, 1951: 'Miracles cannot be proved and if they could, they would have nothing to do with religion. Prophecies are either written after the event or the event is cooked to agree with the prophecy. There is no reason to believe that a revelation of future events has ever been granted to a human being, not even our Lord Himself.'

Even a cursory examination of this modern liberal view enables one to see that it is a compromising position—a compromise of New Testament Christianity in the direction of humanism and atheism. One group of persons, the Humanists, recognising this compromising character of

Modernism, has sought to solve it by going further in the direction of the scientific. Modernism is still too fundamental for them. They desire to throw out all the older trappings of religious thinking and feeling. The Humanist charges the Modernist with betraying his commitment to scientific method. If a strictly objective, empirical, scientific method is to be adhered to, even the residue of Christianity retained by the Modernist will have to be discarded. The end result is that the Modernist has dismissed the concept of a personal God and champions a distinctly naturalistic view of the world, which, after all, is atheism. Thus, when modernism is carried through to its logical conclusions, it ends in a distinctly atheistic position.

Another group within the Modernistic camp, sensing the instability of its compromising position, has veered away also, but in the opposite direction from the Humanist. This point of view generally goes by such names as New-supernaturalism, or Neo-orthodoxy. Sometimes it is called Crisis Theology or Dialectical Theology. Barth, Brunner and Niebuhr are leaders of this movement. The variation of this point of view from Modernism is to be seen chiefly in its attitude toward God and toward man. The members of this group have reacted against the extreme and almost exclusive insistence on the eminence of God and have emphasised His transcendence in a way to bring His supernatural character more into view. In contrast to Modernism's emphasis on the inherent goodness of man, Neo-orthodoxy emphasise man's sinfulness. The presence of two cruel and devastating wars within one generation has aroused suspicion within the Neo-orthodox mind concerning man's goodness and has resulted in a collapse of faith in the inevitability of human progress.

One should not allow oneself to be misled, however, in assuming that, because they use such terms to describe their religion as New-supernaturalism and Neo-orthodoxy, they have returned to New Testament Christianity. Jesus is not restored to a place of supreme authority. So far as this group is concerned, authority remains almost entirely subjective. Certainly the Bible is not accepted as a complete rule of faith and practice. Nearly all of the so-called 'assured results' of modern Biblical criticism are accepted by them. The Bible is not regarded as an inherent revelation from God to man. It is, on the other hand, a kind of salvation history. But while the Bible is not the inspired Word of God, it is, nevertheless, in some peculiar sense, the Word of God when it speaks to some particular soul in the privacy of his own religious experience. The Bible contains truth only at those places where it supports the Neo-orthodox interpretation of history and of man. This group retains the point of view of Modernism in holding that science has completely destroyed the infallibility of the Scriptures. Hence, Neo-orthodoxy, too, emphasises its fallible and human origin.

Neo-orthodoxy puts more emphasis on Christ than does Modernism. Yet, not in a way that returns Christ to His New Testament position. While He is regarded as a very, very, very good man, He is not the only begotten Son of God as the New Testament teaches. Thus, His unique character is denied Him, including His sinlessness. According to Niebuhr, He could not have been tempted if He had not already sinned. The fact that there is so much variation upon many of the essential points of religion among those of the Neo-orthodoxy persuasion is an indication that it provides no stable platform for the individual who takes his religion with a high degree of seriousness. Neo-orthodoxy is still liberal theology and is considerably more Modernistic than it is Christian.

In contrast to these modern religions positions, there is the stability and permanence, as well as the simplicity, of the Christianity revealed in

the New Testament. In contra-distinction to the compromising character and the tentative nature of these modern views, there is 'the faith which was once for all delivered unto the saints.' The very simplicity of this revelation places an individual under an obligation to act humbly in accepting it. But the modern mind, charmed by its belief in its own competence, cannot sufficiently humble itself to accept, by faith, the infallible revelation from God. The very existence of such a revelation is an indication that 'it is not in man that walketh to direct his steps,' but the pride of modern man prevents his being willing to accept any such Biblical conclusion concerning his own limitations. Hence, he continues to be aptly described in the words of Paul as one who is 'ever learning, and never able to come to the knowledge of the truth.'

—*Firm Foundation.*

MESSAGES TO
MEN

FAMILY CIRCLE

HAROLD BAINES

'Playing The Game.'

THE phrase with which we have headed this article really belongs to the realm of sport, and has to do with observing the 'Rules of the Game,' not only in letter but in spirit.

There used to be a time in the world of sport when it was a social crime to do anything else than 'play the game.' Anyone who did not, in whatever sphere of sport in which he was engaged, became a marked man and eventually a social outcast. He was called by his fellows a cheat, one who did not 'play fair,' consequently people were careful to 'play the game' and the term 'to be a sport' meant one who honestly and sincerely tried to 'play the game,' according to the letter and spirit of the laws of the particular game in which he was engaged.

All this, of course, was before the curse of gambling ruined British sport, and it is a sign of the moral declension of the age in which we live, that it is regarded more honourable to 'get round' the rules of the game than to obey them these days. To win at any price, even if it means maiming your opponent, is regarded as the accepted thing.

This applies more so to the 'Game of Life.' God in His infinite wisdom has provided rules for ordered life, and time was when it was the accepted thing to seek to obey those rules of His, at least in the letter and quite often in the spirit, but alas to-day the reverse is the process and, as in the lesser field of sport, so in the major things of life, men find greater satisfaction in getting round the Rules of God, instead of observing them.

A man was caught in the act of petty thieving by his employer and dismissed. A workmate expressed the view that it served him right. The writer, to whom the remark was made, heartily agreed, and then came the astounding assertion, 'He shouldn't have broken the eleventh commandment, "Thou shalt not be found out".' Apparently it was a bigger sin to be found out than to steal!

Of course, 'playing the game' isn't easy. One needs to be a skilful exponent of any game, to be sure of playing to rule and not indulge in fouls or sharp practice when being defeated by a more skilled opponent.

One recalls the advice of an elder brother to a young Christian many years ago in the respect of the Rules of Life. 'Always remember, lad, no matter what you learn from the book, every man has to go out into the world and bat his own innings.' The picture was drawn, of course, from

the game of cricket, where the young Christian in the Spiritual Pavilion, the Church, learns the 'rules of the game,' but there comes a time when, like all batsmen, he has to go out to the middle to play the game, with plenty of spectators to shout advice—and insults sometimes—and surrounded by members of the opposing side, all with one intent, to 'get him out,' should he make the slightest mistake. Here he tests his knowledge of how to 'play a straight bat,' to 'stand up to fast bowling' by the local 'speed merchant,' and to withstand the tempting wiles of the slow bowler and avoid the clutching hands of the opposing fieldsman. And that isn't all; he must score runs. And away in the Score-box, faithfully recording his efforts, is the Scorer, and at the end of the day's play it is not put down that he won or lost, but what he scored.

Let us learn then to 'play to game' in life that, when the One Great Scorer writes against your name, He writes not that you won or lost, but how you "played the game".

H. BAINES.

THE WORK OF THE HOLY SPIRIT IN THE CHURCH.

Paper read by Bro. Walter Crosthwaite at Conference of Furness District Churches in 1911, published in 'Bible Advocate,' December 22nd and 29th, and here reprinted by request.

(continued)

THE Master had this in mind when, in His prayer recorded in John 17, He said, 'Neither for these only do I pray [those around Me now], but for them also that believe on me through their word' (verse 20). And it is only through the Word revealed to them, and written by them under the guidance of the Spirit, that we can believe on Him. 'These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name' (John 20 : 31).

All that is needed to fit us for life here and hereafter is found in the Word of Truth. Our title, "The Work of the Holy Spirit in the Church," suggests past and present operations. This, did time permit, would include a consideration of the divers gifts and miracles of the Holy Spirit in the apostolic age. As belonging to that period, we glance briefly at the 'Baptism in the Holy Spirit,' and the gift of the Holy Spirit by the onlaying of apostolic hands.

In view of the importance attached to the baptism of the Spirit in these days, it is surprising to find so little said in the New Testament. An examination of the six passages where this matter is named (Matt. 3 : 11 ; Mark 1 : 8 ; Luke 3 : 16 ; John 1 : 33 ; Acts 1 : 5, 11 : 16) reveals the following :—

Baptism in the Spirit is always a promise, never a command. The Lord is the only Administrator. Only two instances are recorded—the one already noted on the day of Pentecost, preparing the apostles for their great work (Acts 2) ; the other in the house of Cornelius, the first Gentile convert, evidencing God's willingness to receive into His Kingdom those who had hitherto been regarded as aliens and foreigners (Acts 10). In each case miraculous speaking manifested the fact of their baptism in the Spirit. The events in the house of Cornelius demonstrate that even the reception of the Spirit in such fulness does not exempt from compliance with Divine arrangements ; for they were commanded by an inspired apostle

to submit to the 'one baptism,' instituted by the Lord for all nations, and for all time, and which, beyond controversy, as admitted by scholars of all shades of belief, is the immersion of a penitent believer in water into the name of Christ for the remission of his sins.

As to the gift of the Spirit by the onlaying of apostolic hands, there is no evidence that the power to bestow this descended to others. Philip was a successful evangelist, and able to heal the sick, the lame, and to cast out demons; but it was necessary for Peter and John to visit Samaria, and lay their hands on the converts, that they might receive the Holy Spirit (Acts 8:14-17). There was evidently outward manifestation of possession, for 'Simon saw that through the laying on of the apostles' hands the Holy Spirit was given,' and desired to purchase the power to bestow it on others.

On the disciples at Ephesus Paul laid his hands, the Holy Spirit came on them, and they spoke with tongues, and prophesied' (Acts 19:6). Paul desired to visit Rome, that he might impart 'some spiritual gift,' that they 'might be established' (Rom. 1:11), which shows that apostles only could confer these gifts; and also that Catholic claims as to Peter residing in Rome are not true.

Paul teaches in 1 Corinthians 13 that miraculous gifts of the spirit, 'prophecies,' 'tongues,' and 'knowledge,' were to be done away: that these things belonged to the primitive stage; and that when Christianity was perfected and established, like the scaffolding round a completed building, were to be removed. Miracles continued in all ages would cease to be regarded as miracles. Though we have none of these miraculous manifestations, we have still the Spirit's testimony in the life-giving Word 'which liveth and abideth for ever,' and which, when believed and obeyed, makes new creatures in Christ Jesus, demonstrating the power of the Spirit as truly as any physical miracles ever did.

I am not forgetting modern claimants to miraculous powers. Much might be said here did time allow. These are either deceived or deceivers; and, knowing some of the tricks they resort to when you want to test their powers, and the fact that they make their claims the source of much financial gain, I incline to the latter view, and regard them as imposters.

(To be continued)

THE UNIQUE HISTORY OF THE WORD OF GOD. *(continued)*

'GOD who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son' (Heb. 1:1-2).

In two previous articles, we have briefly traced the history of the Word of God from the time of the Garden of Eden till the appearance of the Living Word. Before He was crucified, Jesus promised His apostles to send to them the Holy Spirit (John 14:16-17), who was to teach them all things, remind them of what He had said unto them (John 14:26), and lead them into all truth (John 16:13-14). After His resurrection, and before He ascended to His Father's right hand, He commanded them to go and teach all nations (Matt. 28:18), to preach the Gospel to every creature (Mark 16:15-16), to preach repentance and remission of sins among all nations (Luke 24:49). They were, however, to tarry in Jerusalem until endued with power from on high (Luke 24:49), which He promised they would receive when the Holy Spirit came (Acts 1:8).

Peter, when he confessed Jesus as the Christ, received the promise of the keys of the Kingdom, and was told that what he bound on earth would be ratified in heaven (Matt. 16:19). This latter promise was repeated to

all the apostles (Matt. 18:18). In addition, Jesus promised that the terms of forgiveness of sins laid down by them would be ratified by Him (John 20:23).

The Spirit came on the first day of Pentecost after the resurrection of the Lord (Acts 2), and the apostles preached the Gospel, including the terms for the forgiveness of sins (Acts 2:38). 'Beginning at Jerusalem,' we learn that 'they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following' (Mark 16:20).

The revelation was not given in complete fulness at Pentecost. It was continued through the inspired apostles, prophets, evangelists, pastors and teachers, till the unity of the Faith, and the fulness of the Son of God was revealed (Eph. 4:11, 13). During this period, the Word of God was with the Holy Spirit *in the apostles* (2 Cor. 4:7). Note that the apostles were the earthen vessels. The Holy Spirit revealed these truths of the Gospel to the apostles (1 Cor. 2:10), and then inspired them to write them down in His own words (1 Cor. 2:13). These words they committed to writing in the record which we call the New Testament.

It is fitting that we should consider certain aspects of this record: (1) It is given by 'inspiration of God' (2 Tim. 3:16). It is therefore absolutely true. (2) It has been given 'once for all' (Jude 3). It has not been added to since its completion in the first century, nor can it be added to. Among all the books that have been written of Christ, the Church, the Way of Salvation and the final Destiny of the Christian, there is nothing can be bound up together with the books contained in the New Testament. This rules out all those modern 'revelations,' falsely so-called. (3) It is perfect (Jas. 1:25), and is able to make the 'man of God' perfect (2 Tim. 3:16-17). Thus what was written about the book of the revelation of Jesus Christ to John, might well be written concerning the whole book of revelation, 'For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.'

Brethren, 'If any man speak let him speak as the oracles [words] of God' (1 Pet. 4:11), and let us each one 'study to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth' (2 Tim. 2:15), that we may 'learn not to go beyond the things which are written' (1 Cor. 4:6, R.V.).

ANDREW GARDINER.

SCRIPTURE READINGS

Mar. 1st.—Exodus 19:1-13; Heb. 12:14-29.

Mar. 8th.—Psalm 102; Heb. 13.

Mar. 15th.—Job 1; James 1.

Mar. 22nd.—Psalm 40:1-13; James 2:1-13.

Mar. 29th.—Gen. 22:1-14; James 2:14-26.

Strong encouragement and severe warning (12:12-29).—This heading might fitly describe the whole letter. The doctrinal points made have been interspersed with both encouragement and warning, now the exhortation to good Christian living is similarly interspersed. All scripture has the development of

godly character in view. The uses of adversity have been under consideration, and these are fittingly concluded with the encouragement to press on vigorously. We are so liable to get down-hearted when we suffer. Peace, holiness and grace are closely related. We can hardly experience the one without the others. A root of bitterness growing in one of our hearts may easily poison all the others. Worldly Christians, like Esau of old, though starting well, lose their sense of values, and cease to care for God. When they come to realise their loss, it may be too late, not because they cannot but because they will not repent. They want material blessings but heaven would be a desolate place for them because all their friends are in the world. From verse 18 we have a picture of contrast between old and new covenants. The material terrors of Sinia are

replaced by a spiritual place of worship, a spiritual city (new Jerusalem), a gathering of angels (see Acts 7:38), a festal assembly of Christians (not the physical tribes of Israel), the spirits of the saved (of all times), a God who is just and yet the justifier, a Saviour who mediates for us, and whose blood cleanses from sin—it does not cry for vengeance like Abels, but for forgiveness of lost sinners. How wonderful that this should be so, and how much greater a loss and a crime to reject all these. Nothing can avert final judgment except acceptance with gratitude and true reverence issuing in life-long untiring service.

Practical instructions for daily life (13:1-6). Christians must love one another. Have we fulfilled this instruction as individuals or collectively? Hospitality is enjoined—do we make excuses to avoid this obligation? Bear in mind the prisoners and the sufferers—how much do we consider the millions of the world in these distresses? Marriage is a sacred obligation, not a piece of adventure or fun—not something to be dressed up for, or to satisfy the fleshly instincts—but to be an example of what true love and harmonious living together can produce. Money is not to be grasped at or amassed for pleasure's sake. Any supposed security brought by it is deceptive—it more often brings a chain than release from care. Only trust in God can bring the latter.

Leaders to be followed (13:7-17).—The apostles, and how many others, had set an example of true Christ-like living already. Remembrance of their behaviour will bring the longing to have the same motive power. But beyond these stands Jesus, whose behaviour was perfect. The sound doctrine He gave remains unchanged by time or circumstance, and rules of eating are not involved (which were regarded as so vital before He came and removed that division). To follow Jesus involves a rejection by those who follow the old covenant, just as the sacrifices for sin had to be put right outside the camp. Our altar of sacrifice is the Cross, our sacrifices those of praise, thanksgiving and giving to others. Those in the Church who undertake responsibility, and seek the spiritual welfare of the members should be respected. How great a source of joy to such—as to God Himself—is the faithfulness of the flock.

Concluding greeting and blessing (13:18-25). Nothing in this passage proves or disproves authorship of the letter, but how beautiful it is. Pauline (nay, more, Christian) thought fills it full. The request for prayer, the hope to see shortly, the grand prayer in verses 20 and 21, the tender appeal against taking offence—these all speak of the

love and longing of a Christ-like personality. They should also characterise all our dealings with our brethren. How many strifes, dissappointments, divisions would be averted were such more widespread? 'Set at liberty' may mean either 'dismissed,' 'sent forth,' or 'released from prison.' 'They of Italy' may have been in Rome—or Italy somewhere—or elsewhere.

The Letter of James; Introduction. It is generally agreed that this letter was written very early in relation to the New Testament books—possibly 45 A.D. It is supposed that James was martyred in 62 A.D. He occupied a prominent place in the Church at Jerusalem—see Acts 12:17; 15:13-29; 21:18-25; and was brother to Jesus—Gal. 1:19; Matt. 13:55. The letter is addressed to Jewish Christians scattered abroad. While they appear to be suffering for their faith, they were also showing grievous inconsistency with the teaching of the Saviour. It is certainly a letter on practical Christianity, whether or not we are right as to authorship or date—and breathes the 'Sermon on the Mount.'

Words on patience in suffering (1:2-4). Refer to Acts 15:23 for a similar greeting and note connection with authorship. For 'servant' read 'slave' and see 1 Cor. 6:20; 7:23; 2 Pet. 1:1; Rom. 1:1; Titus 1:1. We are not made happy by trials, but rejoicing in them is a Christ-given command (Matt. 5:12) for a good reason, namely that (1) There is reward in heaven, (2) Our characters are developed by patient endurance—and to have our characters developed is the highest good.

Words on getting and keeping wisdom (1:5-8). This is a gift of God and few have it in any degree. If we really believe God can and will grant us it, it is available in that proportion. Too often we resemble the graciously treated father who cried in his distress 'Lord, I believe, help Thou mine unbelief.' Waves toss hither and hither. We must not either be carried about by every wind of teaching. Faith holds us firm in the storm of affliction—or conflicting teachings.

Words on riches (1:9-11).—Poor men need consolation; rich men need to be warned of the fleeting nature of their possessions—and their deceptive influence. Here again we hear the voice from the 'Sermon on the Mount.' How hardly shall they that have riches . . . reach the heavenly home. It is a blessed thing to recognise our poverty.

Words on temptation (1:12-15). We have already had the thought of the Christian's attitude towards affliction. Here is a further reason for faithful endurance of trial. 'When he has stood the trial,' the crown of life (eternal life) is the reward—see also 2 Tim. 4:8;

1 Pet. 5:4. The excuse often made for succumbing to temptation is that the circumstances were too strong for us—which, of course, indicates lack of trust in God anyway—but the origin of our failure is always our own desire, issuing in disobedience to God. The longing for ease or pleasure, which our faith would lead us to refuse, might get the better of us and thus bring that fatal condition—death of the soul to God and to good.

Words on God's gifts (1:16-18). To attribute temptation to do evil to God is a form of blasphemy, but all goodness has its source there, and He is always consistent. The contrasting figure to the begetting and birth of sin, culminating in death, is the generation (regeneration) of the human soul by the word of truth, which is the operation of God's spirit, resulting in the higher life—which continued to be sustained by that same word.

The need to be doers as well as hearers (1:19-27). This reference to the word of truth leads on to further instructions. We must listen to it attentively, and not be hasty to speak or to show anger. Righteous anger is often an excuse for violent behaviour, but we ought to give way to the wrath of God rather. He can be trusted to be just—we cannot. 'Filthiness' is rather every form of sin than just 'impurity,' and 'excess of malice' is better than 'superfluity of naughtiness'—which gives us an impression of something childish, rather than grown-up anger or passion. We, therefore, must humbly accept and obey the Word, giving it continuous and consistent attention. We can get into that habit of reading without taking in the meaning—a mere mechanical process, rather than a laying to heart of principles. If this continue, we fail to read, mark, learn and inwardly digest, which is the necessary preliminary to getting

nourishment, and we stop growing spiritually. 'Looking into' involves very close attention and the perfect law is the law of Christ, which alone brings liberty from sin. Then we learn that mere outward observance ('religious'; 'religion'—verse 26) of worship without pure speech, pure life and the exercise of kindness and love, is not true Christianity at all.

Respect of persons, or snobbery in the Church (2:1-13). There seems to have been a considerable class distinction in the Jewish society of Christ's time. Hence it might be expected to arise within the Church when the true implications of the gospel were not appreciated fully enough—and, alas, where is the perfect Church? So here we have a rebuke which might well be administered where believers are respectable rather than Christian. The illustration is vivid, and the rebuke severe. Paul records that 'not many wise, mighty or noble are called'—and it would seem that in the persecution of Christians, the rich and powerful were the chief—the 'high-ups' we might say. Just as the decalogue hangs together, so does the gospel—in particular perhaps those teachings of Christ embodied in Matt. 5: 6 and 7. Punishment is inevitable when we persist in unkind and snobbish actions towards any who are poorer in any way than ourselves.

Faith and works (2:14-26). The supposed inconsistency between the teaching of this passage and Paul's in Romans has been so often dealt with that we need make no comment here. We know our actions cannot save us unless we trust in God's work for us—His wondrous grace—but neither can faith alone do so. A living faith must lead to living right, and living right certainly must mean living according to the will of God, and that can only be done in the strength He gives.

R. B. SCOTT

LETTERS FROM N. RHODESIA

Dear Bro. Crosthwaite.—We are sending this short item of news so that we may also send to you the letters from Sinda Mission and Orphanage. We get the letters from Bro. O. Britall fairly regularly and we were so encouraged by them that we asked for a few extra send on to you. We know that at home Satan tries to discourage us by blinding our eyes to the power of the gospel. It is all the more encouraging to read of Christianity in action, which really means that the love of God is being spread abroad in the hearts of so many people. Surely some of these children as time goes on will come to love the Saviour and go to their own people to tell the glad tidings. This is what is needed out here,

African brethren who will obey the Divine command, "Go and preach the Gospel." Then it is needed everywhere. That God would put into everyone of us a love for the souls of men should be our earnest prayer and desire.

The work here is waiting upon the weather somewhat. The rains are with us and that makes outdoor work rather uncertain. Even so, we have been able to make some useful contacts and we were able to get some preaching in over the holidays at the year end. Three were baptised by Bro. Pierce in a new centre of work at a place called Chilanga. Our service in the Medical School presents a fine opportunity to get the truth of God's Word into those who

have been deceived. More are attending, and often we give strong meat. God seems to give us the right word and we pass on a 'Thus saith the Lord' which is quite a revelation to those boys. This meeting is in English and we have among our numbers the best educated boys in N.R. We do not mean by this that education is a prerequisite to salvation—only that it is easier to talk to them.

There is much we want to do before we come on leave in 1954. If the Lord gives us time, we want to see the building up in Chilenje. We want to teach courses of Bible study to the Christians so that they may be well grounded in the faith. We want to get more of them into the habit of going out with us to preach the gospel, just as the Lord said we should. We want to learn to give thanks to God more and more everyday for His wonderful love and mercies towards us in Christ.

We want more of your prayers and interest. God will surely bless the work if our minds toward it are right. Surely if we have a desire to preach the glad tidings then God has somebody who wants to listen. It is easy to say that people don't want the gospel. Then it becomes easy to find an excuse for not preaching it.

The Church at Lusaka is about 8,000 miles from you. A letter from anyone of you, however, would fill these souls with joy. They love to hear letters of interest from across the sea.

Some time ago, we had a contribution for fifty Bibles. We have been able to stretch this to about eighty. We still have a few left, and we use them with very great care so that they get into good hands.

We pray that God will bless your efforts in the gospel at home. Let us hold fast that which we already have until He come.

Dear Brethren,—Another year is on the way, and the time seems to pass by very quickly.

Bro. H. Pierce and his family have come to Lusaka and the programme of work has been extended. A work has been started in a nearby suburb of Chilanga. Already, many hours of preaching and teaching have been spent here, and the result is that three have confessed Christ and been baptised into His death. We were greatly encouraged by this, as the work seemed very hard just here.

Bro. Pierce has also been able to arrange to visit the trades school every week, where we have quite a number of members. This will be an opportunity to teach the Bible to English-speaking Christians.

Sis. Pierce is to work amongst the sisters in Chilenje, and they will greatly appreciate this. The rains have forced

us to curtail some of our activities, but the enforced rest will help us to work with renewed energy.

We are, however, grateful to God that last Lord's Day, in between the showers, we made one more visit to the river.

Do pray for the gospel. Pray for us, too, that we may be given grace and strength to do what lies before us. From time to time we intend to send out a news letter, and hope to include news from other centres in Africa. We have just heard news of wonderful blessing at Nhowé Mission, Macheke, S. Rhodesia. During November, sixty-nine were baptised here. Much progress has been made around the mission at Sinda during the year. There are reports of souls being added to the Kingdom. We also hear that a very old servant of the Lord, called Breakfast, has been called home. We thank God for all those who are following on with the Word of Life, holding it forth to the needy.

Bro. & Sis. FRANK MURPHY
P.O. Box 46, N. Rhodesia. Lusaka,

CORRESPONDENCE

FLOOD AND TEMPEST SUFFERERS

Dear Bro. Crosthwaite,—I have received £16 from the small Church at Port Elizabeth, South Africa, which assembly includes Sis. S. Adams, who was in fellowship at Blackpool in our early days. Bro. J. T. Harbin, who sent the money, says the brethren wish help, first of all, to be given to any of our members here who may have been affected. **If any who see this notice know of such will they please write to me at once.** I will hold this money for a week or two after this notice appears. If there is no call for help to any among us, the gift will be sent to the local fund which the Mayor of Fleetwood has opened here, and to which our Church contribution has gone.

A. L. FRITH

THE FLOOD DISASTER

We have all been deeply moved by the accounts of the disastrous floods on the east coast of our land, and many feel they want to help the sufferers. It has been suggested that we open a fund in the 'S.S.' but we think it best to urge Churches and brethren to contribute to the local funds for that purpose.

If any know of members of 'Churches of Christ' who are suffering through these floods please send on their names and addresses to Bro. R. B. Scott, 96 Chetwynd Road, London, N.W.5.

BRITAIN AND OTHER NATIONS

Dear Bro. Crosthwaite, — Considering the political changes which have taken place throughout the world, do you think it is quite appropriate for Christians now to sing, 'From Greenland's icy mountains, From India's coral strand, Where Africa's sunny fountains, Roll down their golden sand?' And then, 'They call us to deliver Their land from error's chain?' Each of these nations, with many others, are showing the English-speaking peoples the way home since they have become more or less civilised and know something of British politics and religion, and are, to a great extent, capable of forming their own laws and ruling their own lives in their own way.

No doubt the missionaries of the past have done wonderful work among all the foreign nations, and have planted the truth in many honest hearts, but they have also brought them to see that they are not now the least bit inferior to their teachers, and know how to think and act without their aid.

There has been a levelling up of all the nations which have been controlled by the more advanced and enlightened nations, and not only do these nations feel that they can right their own wrongs, but can also point out the wrongs of the missionaries own countries. It is very evident that all nations, including our own, have much need to return to the source of their own authority, and try to find out the cause of their own divisions. It is to be hoped that the seed which has been sown in India, Africa and China will yet take root and bring forth abundant harvests to the glory of God, and if we can no longer sing, 'From Greenland's icy mountains,' there is another hymn, 'The whole wide world for Jesus,' which can not only be sung but acted upon. 'What think ye?' WILLIAM FERGUSON

What do our readers think?—Editor.

GOD AND HIS SERVANTS

Dear Bro. Crosthwaite.—May I make a few comments even though I am a little late?

Like Bro. Winstanley, and many others I know of, I have a bias toward the Gospel. I believe that sin is the cause of all evil, and that the blood of Jesus Christ, God's Son, is God's only remedy. I do not believe the preacher is the remedy, but it is no invention of mine to say, 'How shall they hear—without a preacher, or that the power of God unto salvation is the Gospel.' It is also true that God will make the wrath of man to praise Him, even though man does not propose this. That is unregenerate man.

The man who is not born again gives to Caesar many things that belong to God. The man born anew, in the image

of God, will not change the truth of God into a lie, and worship and serve the creature more than the Creator. Looking at the context of the Scripture quoted by Bro. W. Barker ('the earth shall be full, etc.') in Hab. 2:12 this is what we read: 'Woe to him that buildeth a town with blood, and establish a city with iniquity' (shades of Caesar). Verse 13: 'Behold, is it not the Lord of Hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity.'

The people in the prophets' time kindled fires for light, and laboured hard to keep fires burning at night so that the enemy might not take them unaware. We know it was in vain.

But there was also a fearful spiritual darkness and to this there was no light. Like the apostate modernist of to-day, they were trying to create their own spiritual light.

They wearied themselves in vain, making false alliances, worshipping false gods. They had plenty of religion, but it was all in vain. The light of the knowledge of the glory of God had departed from them.

The next verse gives this idea (The earth shall be filled with a knowledge of the glory of the Lord)—'The earth shall be covered with light by knowing the glory of the Lord.'

Isaiah heard the seraphims say, 'The earth is full of his glory.' It seems the difficulty with a man is that he cannot or will not see it. Space will not permit us to develop this thought far, but the whole earth is the fulness of the glory of God. What I want to emphasise is that God is not dependent upon men or nations to establish His glory, which is eternal. He sets it in all that He creates as His divine mark. How new creatures in Christ should praise Him for this!

John said, 'And we beheld his glory.' Jesus said, 'He that hath seen me hath seen the Father.' Beware, dear brethren, of the modern social gospel. God's glory is missing. Have nothing to do with human systems of any kind where they do not permit us to honour the name of Christ. There is one path for the Christian, and another for the world. One is illuminated by the light of the knowledge of the glory of God, and it is mere pretence for us to say we cannot define them. The people that walked in darkness have seen a great light. The time is long past when we should have ceased from the round of negativisms and obeyed more implicitly the divine command, 'Go, preach the gospel.' We must say more than 'Christians awake!' But awake, Christian, that sleepest. Come out from amongst the dead, and Christ shall give thee light. When He has given us light, God grant that we may bear it to all who are in darkness.

F. MURPHY,

REPENTANCE INVITES FORGIVENESS.

A little boy and girl were playing by the roadside. The boy became angry at something, and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry piteously. The boy stood looking on sullenly for a moment, and then said: 'I didn't mean to hurt you, Katie; I am sorry.' The little rosy face brightened instantly, the sobs were hushed, and she said: 'Well, if you are sorry, it don't hurt me.'

WANTED

Editor of 'Scripture Standard' requires a housekeeper. Good home for suitable person.—Inquiries to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancs.

NEWS FROM THE CHURCHES

Dunfermline.—We held our annual social meeting on January 31st, under the chairmanship of Bro. T. Reid. About 170 partook of tea, many from sister Churches, and a good number of non-members. The chairman spoke of our exalted position, as saints, of the household of God. Bro. T. Nisbet, of Tranent, exhorted us to stand fast, and hold on to what we have been taught. Bro. A. E. Winstanley, of Tunbridge Wells, spoke on the kind of Church Christ would like to see.

We were favoured with special singing by brethren and sisters from Motherwell, Dunfermline, and Wallacestone. On Lord's Day, February 1st, we had the fellowship and services of Bren. Nisbet and Winstanley. A series of open-air meetings was held. We had a memorable, profitable, and refreshing time.

M. DONALDSON

Fleetwood.—As from March 1st, we shall meet (D.V.) at 16b North Albert Street, Fleetwood, on the tram route, near the G.P.O. This is a smaller room, easier of access. Breaking of Bread at 10.45. Visiting brethren always welcome. Why not come to Fleetwood for your holiday this year?

A. L. F.

Hereford, 72 Whitehorse Street.—It is with joy that we announced the baptism in Hereford, after hearing the 'good confession' made before witnesses, of Frank Harford, of Stoke-on-Trent, and Graham Jellings, of Cardiff. We pray that they may be kept faithful unto the end, and bring other to know and love the Lord, their Redeemer, and ours.

D. W. SHARPLES

Motherwell.—We are pleased to report four additions in the persons of Rosina Langmuir, Margery Purcell, Barbara and Janet Hunter, daughters of our treasurer, secretary and song leader respectively. These young persons, members of our Junior Bible Class, made their decision known and were immersed into that ever blessed Name, during recent meetings conducted by Bro. David Dougall, who is serving with us during the first two months of this year.

We thank God for this increase and pray that our young sisters may be kept faithful even unto the end.

The Church is much encouraged thereby, and our efforts with our brother continue to the end that others may yet accept Jesus as their Saviour, to the saving of their souls. HUGH DAVIDSON

Nelson, Southfield Street.—The anniversary and prize distribution was held on February 7th and 8th, marking another milestone in the history of our Bible School. Tea was served in the afternoon to members and friends from Burnley, Blackburn and Hindley, when a happy time was spent together. The evening programme, given by children and teachers, was exceedingly enjoyable and quite up to usual standard. Primary and senior schools rendered anthems and hymns. Recitations were given by both scholars and visitors. The secretary reported a total of 93 scholars, with an average attendance of 60.

Bro. Leonard Morgan (Hindley) was our special visitor and served us exceedingly well, presenting the prizes in addition to addressing a very mixed congregation on the Saturday and serving the Church on the Lord's Day. We all experienced a happy time of fellowship together and a very enjoyable week-end goes on record.

A. WILLMAN

Newtongrange.—We rejoice that the power of the gospel has once again been shown in our midst. Michael Ball, a visitor from south of the border, hearing the message in its simplicity and purity, expressed his desire to be united to Christ in baptism, and this was done on Wednesday, January 28th. He was received into our fellowship on the following Lord's Day. We pray that he may be kept faithful, and prove useful in the Master's service, wherever he may be.

A. J. HALDANE

Tunbridge Wells, Silverdale Road.—The annual united Sunday School treat was held on January 24th. A good company gathered, including our brethren from East Grinstead and parents of the scholars. At 6 p.m., the children entertained a gathering of seventy-six with special hymn singing and items from scholars and teachers. It was a time of

real blessing, and proved a great encouragement to Bro. Styles, who though young in the faith, is doing a wonderful work in the Church and school. We press on in the hope that our Father will give the increase if we sow faithfully.

EDNA GILLET

Wigan: Albert-street, Newtown.—The Church has cause to rejoice because of three scholars of the Bible school deciding to follow Jesus in His own appointed way. Bro. P. Partington, of Hindley, serving the Church on Lord's Day, January 25th, spoke on 'Jesus is coming again. Are you ready? And at the end we had the joy of these requesting baptism. The following Lord's Day, Bro. Alec Allan, of Blackburn, served the Church all day. At the evening service, he made known the meaning of baptism, and these three sisters were baptised by Bro. R. Naylor, and we trust that they may be kept faithful and prove a blessing to the Church. In the afternoon, Bro. Allan distributed prizes to scholars of the Bible School for regular attendance through the year. At all these services, a number of non-members were present to hear the gospel. We thank God for these decisions and hope they may be the prelude to many more.

W. SMITH

Saturday, February 7th, in hospital. Aged seventy-nine, our Sister, since her restoration some years ago, had been a constant attendant at the Lord's Day meetings. She was a source of inspiration and encouragement to young and old. Although aged, our sister had enjoyed good health, it being but five weeks since she was compelled to break her consistent record of attendance. She was interred on Wednesday, February 11th, Bro. Harold Baines officiating at the house and cemetery. Bro. Fred A. Hardy assisted.

Sis. Wilson had a calm confidence and serenity of outlook, resting entirely on her faith in Jesus, and His power to save. Our sincere sympathy is with the members of her family in their sad loss. We shall miss her.

F. SUGDEN

Trelawley, Glamorgan.—The Lord has been pleased to call in the soul of our Sis. Meyrick, at the age of eighty-nine years. She was laid to rest with her husband, who predeceased her by ten years, in Pengam Cemetery, not far from the place where we formerly assembled as a Church. She had been confined to her bed for just over a year, passing away on January 16th, 1953.

She knew the meaning of those very important words of her Lord, 'One thing is needful.' In that home the Bible was read, respected and consulted, and we spent many happy hours there with her. She has finished her course, but it can be truly said of her, 'She kept the faith.' Henceforth the promised crown from her Lord awaits her.

H. JOHNSON

OBITUARY

Glasgow, Hospital Street.—Again we report the death of another of our aged members, Sis. Warren. About a year ago, her husband, who was a member of the Church, passed away. Our sister was ill then and her health has failed since, and she has fallen asleep in Jesus, at the age of seventy-three. She was present at our New Year's social.

Ever since she was added to the Church in 1946, she was constant in her attendance at the Breaking of Bread. She loved dearly to read the Word of God and had strong faith in prayer. We look forward in faith to a glad re-union when time shall be no more.

A. MORTON

Hindley.—We regret to report the passing of Sis. Bennett, who fell asleep in Jesus, on Thursday, December 11th, 1952. We shall miss her for her faithful and humble service to her Saviour, whom she loved so dearly. Though in failing health she never missed a Lord's Day unless compelled. The funeral took place on Monday, December 15th. Bren. L. Morgan and Frank Worgan officiated. May the God of all consolation comfort the hearts of her loved ones.

T. KEMP

Morley, Yorks.—It is with very deep regret that we record the death of Sis. Wilson. She fell asleep in Jesus, on

Tunbridge Wells.—The Church here has lost a valued and faithful member with the death of Christopher James Lawrence, who passed from this life on Tuesday, February 10th, at the age of sixty-seven years.

Bro. Lawrence had been a member of the faithful Church here from the beginning, and had been a sincere Christian from his youth. His talents were few, and he recognised this. He was latterly unable to do anything publicly in the work of the Lord. But he was ever anxious and ready to do all that he could 'behind the scenes.' No task was too mean for him. He had a special love for work among the children and did more than most to further this work. He will be greatly missed in the congregation here. Yet we rejoice in the knowledge of his release from suffering, and we thank God for the assurance that our brother is safe kept until the Saviour comes. We anticipate that blessed glad re-union when the saints are gathered home.

To his widow, Sis. Eva Lawrence, and to all other members of his family, we tender sincere sympathy. May the rich grace of God supply their need.

A. E. WINSTANLEY

CONFERENCE

Date: 4th April, 1953.
Place: Meeting Place, Burns Street,
ILKESTON

Afternoon, 1.30—3; Conference

3—4.30: Three ten-minute addresses,
followed by 30-40 minutes questions,
to be answered by the three ten-
minute speakers.

1st ten minutes:

Faith (in the abstract)
R. B. Scott

2nd ten minutes:

The Faith of the Christian
P. Partington

3rd ten minutes:

Faith and Hope.

4.30—6: Tea.

Evening, 6: Public Meeting

Chairman and speakers are being
arranged by Bro. S. Jepson.

Early application for hospitality with
full particulars to Bro. G. E. Bullock,
74 Station Road, Ilkeston, Derbys.
Parties by special motor-coach will
be very welcome. Please notify hospi-
tality secretary in good time. We
shall do our best to cater for their
needs, especially if arriving some
time before the Conference. We have
already had such a notice from
Blackburn, and hope to receive more.

Note: Ilkeston (Derbyshire) is about
six miles from Nottingham and eight
from Derby. Of easy access therefrom
by bus and at certain times by train.
It is quite close to Eastwood and
some ten miles from East Kirkby
(Beulah Road). Burns Street runs
off the Market Place.

COMING EVENTS

Aylesbury.—Special Meetings, April 4th
to 12th. Conclusion of special effort to
evangelise part of Aylesbury area.
Speakers to be announced later. Accom-
modation for visiting brethren, and a
welcome to all. Guide Hall, Beaconsfield
Road, Queen's Park, Aylesbury. Write:
W. Cole, 13 Coronation Villas, Aylesbury,
Bucks.

Doncaster Rally, March 21st, 1953.—
In meeting House, The Holmes, Wheatley
Lane. Tea at 4.15 p.m., meeting at
6 p.m. Speakers: Bren A. L. Frith and
W. Crosthwaite.

We give a most cordial invitation to
brethren everywhere to join with us on
this occasion.—J. Garnett, 6 Bellwood
Crescent, Thorne, nr. Doncaster.

Rose Street, Kirkcaldy.—The Annual
Social of the Church will be held on
Saturday, March 7th, at 5 p.m. Speaker:
Bro. G. Barr. A cordial invitation is
extended to all brethren.

Ulverston, Oddfellows' Hall.—Anniver-
sary meetings will be held, D.V., on
March 28th and 29th. Saturday at 3 p.m.
Speakers: Bren. W. Hurcombe and J.
Pritt. Tea at 4.30 p.m. Evening, 6 p.m.
Speakers: Bren. D. Dougall, and F.
Worgan.

Lord's Day, at 2.30 and 6 p.m., Bro. D.
Dougall.

A hearty welcome to all. Will those
intending to be present please let us
know as early as possible, so that we can
know how many to cater for.—W. Cros-
thwaite, Ford Villa, Hart Street,
Ulverston, Lancs.

PRELIMINARY NOTICE

Hindley Bible School, Saturday, May
23rd, to Thursday, May 28th. Book the
dates and come. A warm welcome to all.

BIRTH

EASTWOOD.—On January 3rd, to Bro.
and Sis. Clifton (Enid Bonser), a
daughter, Susan Elizabeth.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, One copy 7/6;
two copies 13/6; three copies 19/6, post free. U.S.A., one dollar per copy. Canada,
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payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

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

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

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

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