

The SCRIPTURE STANDARD

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

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JANUARY, 1958

To All Our Readers

May 1958 be to you a year of proving again the faithfulness of the living God. "The blessing of the Lord makes rich, and he adds no sorrow with it."

Thank you for your loyal support of and interest in the S.S. throughout 1957. Especially in its deepest needs did you prove true friends of this magazine.

We suggest that 2 Corinthians 4:16 and 18 gives us a hope which will cheer and inspire us as we move into and through the New Year.

Onward into Light

MOST people will agree that to view the world as it enters into 1958 is not a prospect that fills men with confidence. The year 1957 has been notable for remarkable advances in science and technology. This age of nuclear physics is revolutionising our materialistic civilisation. Flying at a speed exceeding sound is now common; industry is being reorganised and speeded up even further by automation; and to crown the achievements of the year Russia has sent earth satellites a thousand miles into space, encircling the earth every hour-and-a-half at a speed of 18,000 miles per hour, twenty-four times that of sound. There is serious talk of and preparation for landing rockets, and even men, on the moon. And it is proposed that a debate be held in the United Nations General Assembly to partition space and to decide spheres of influence there. One wonders how long God will be permitted to retain His place and His rule in the universe He has created!

Progress in Fear

But can it be said that all this "progress" is giving man greater security and confidence for the future? The most confirmed optimist must admit, unless he is blind to what is patent everywhere, that fear and uncertainty cast their shadows over man's path more to-day than in any age in history. Over every United Nations meeting, international conference and parliamentary sitting loom the ghastly menacing clouds of The Bomb (we all know what that means) and nuclear missiles. Even the common people, working at their daily callings or gathered in the rest and quiet of their own homes, feel a nameless fear gnawing at their hearts that their cherished plans and hopes will be shattered. Yet others seek to numb the sense of insecurity by adopting the philosophy common in New Testament times—"Eat, drink and be merry, for to-morrow we die."

The very nations furthest advanced in the development of the horrible and inhuman weapons to exterminate mankind are themselves impelled by fear of being outpaced by others in this devilish activity. Thousands of millions of pounds are being poured into research and manufacture in order to attain an advantage of perhaps a few weeks over a potential enemy. Nations are denying funds to moral, social, educational and other services for man's benefit, literally to burn the money in testing weapons which, once used, will prove the annihilation of both user and those on whom they are used. To such a pass have his boasted culture, technical advancement and scientific progress brought mankind! Men are doing all this literally to clear themselves from the face of the earth and to live underground. Evolutionists tell us that primitive men were troglodytes, cave-dwellers. Optimistic evolution, as expounded by Herbert Spencer in the last century, insisted that the

theory was a law of progress not only in physical life but in the life of the mind and spirit. Thus society itself was evolving towards perfection in this inevitable progress. Men of every nation would live together as brothers, universal peace would reign, for "every day in every way we are getting better and better."

Civilisation as we see it to-day is sufficient answer to any theory which leaves God out of account. Evolution or devolution?

What materialism has brought

Now man's only hope to preserve even physical life, let alone spiritual, moral and mental, lies in his burrowing beneath the ground. Solemn evidence before the American Atomic Energy Commission was given only a few weeks ago by the eminent atomic physicist Edward Teller, that to ensure protection for its citizens from the weapons which Russia would be able to rain upon the United States, two thousand million dollars (£400,000,000) would have to be spent! That, and the spending of still further thousands of millions on developing nuclear and anti-nuclear weapons are the only remedies that the wisdom of man can envisage.

Humanly speaking, there are not only no grounds for confidence as we look forward into 1958, but there are no grounds for hope. For man's moral and spiritual wisdom have never kept pace with his technical and scientific achievements.

The Future is with God

But the future lies not with man, but with God:

"God is still on His throne
And He will remember His own."

To-day, as in all ages, "God has not left himself without witness." In what were seemingly the darkest days of God's people Israel there were "left seven thousand, all the knees that had not bowed to Baal, and every mouth that had not kissed him." Because of that faithful remnant God preserved His people. Because of Abraham's prayers for Lot and his family in Sodom, God withheld His righteous anger and judgment from the city. Who is to say what unknown terrors the world is preserved from through the presence, faithfulness and intercessions of God's children? Or through what unconscious dangers they are brought because they are His children?

So, to continue the chorus quoted above,

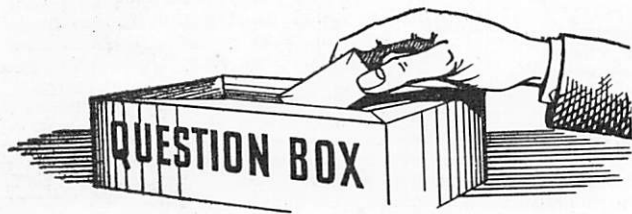
"His promise is true, He will ne'er forget you:
God is still on the throne."

The sure way to preserve our sanity, balance, confidence, faith and assurance is by "looking unto Jesus." Away from the circumstances around and constantly with us; our hopes and interests not fastened upon them, but upon the Eternal God. Everything in the world is shaken and changing and will pass away. Only of God is it said "I change not," and of Jesus Christ, "the same yesterday, to-day and for ever."

What a glorious text is that in 2 Cor. 4:16 and 18! "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day . . . Because we look not to the things that are seen, but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal."

This is all the hope and confidence we can possibly need for another year. "My grace is sufficient for thee."

EDITOR.



CONDUCTED BY
L. CHANNING

Send your questions
direct to L. Channing,
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I AM very happy to be able to resume this feature once again, and regret that there has been such a long and unavoidable delay in answering questions submitted. I also take this opportunity of expressing my deep appreciation of all the messages of brotherly love which I received during my recent illness.

Q. (a) Does a baby inherit sin in any form? (b) Can we say (scripturally) that an infant, dying, is saved?

A. (a) The doctrine of Original Sin, or, as it is sometimes called, Hereditary Total Depravity, is not in the scriptures. Even the proof-texts advanced in attempts to prove the doctrine, if examined without bias will clearly show this. Exodus 20:5

is one of these texts: "... for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." But this passage cannot bear the interpretation the theory requires. The statement is not of universal application, as the theory of Total Depravity demands, for here only one class is in view: "... of them that hate me." The next verse also denies such an interpretation, for how could the Lord God be said to be "... shewing mercy unto thousands of them that love me, and keep my commandments" when visiting the guilt of their ungodly parents upon them?

To formulate a doctrine without taking into consideration all that the scriptures teach upon the subject is bad, but to attempt to support that doctrine by an interpretation of a passage which ignores the context is worse. Reference to the context shows that this statement, as the rest of the passage, was made to the nation of Israel alone, and to no-one else (see Ex. 20 : 1-2). At the most, therefore, even if true the doctrine would apply only to this one nation. In any case, since the Law has been done away in Christ, (2. Cor. 3; Col. 2:13-17; Gal. 4:21-31), it would not be in force to-day.

Further examination of the context shows that the command forbids idolatry, and warns the children of Israel against its results. Certain practices, especially sexual, were associated with idolatry, which would leave not only their moral results upon the nation, but their physical results in their children. That sin often involves in its results those who are innocent is in keeping with its terrible character, but it is also a law of nature as well. This passage then is speaking of the hereditary results of sin, and not of hereditary guilt, an entirely different thing.

Psalms 51:5 is often put forward to support the doctrine of Original Sin: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." But again, examination of the context shows that it cannot bear this construction. The interpretation makes David plead that he was not responsible for sinning, in that, because of his inherited sin, he had no other choice. But this is just the reverse of what David says, for he fully acknowledges his personal responsibility—"For I acknowledge my transgression; and my sin is ever before me" (verse 3) and does not claim enslavement to a hereditary principle.

When David says "... in sin did my mother conceive me" he is speaking not of his own sin, but of that of his mother, whatever that might have been. When he says, "Behold, I was shapen in iniquity," or better still as the A.S.V. renders it, "... I was brought forth in iniquity" he was speaking of being born into a sinful world, as is common to all. To say that this means that David was brought forth with a corrupt nature, is equal to saying that when those in Jerusalem said, "And how hear we every man in our own tongue, wherein we were born?" they were claiming that they were born talking!

That David knew nothing of hereditary sin is abundantly clear from Psalm 58:3, where he says: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." We ask how could they go astray from birth, when according to the Original Sin theorists, they are already astray, "born in sin," and "utterly depraved," before birth?

Another passage advanced to support this theory is Ephesians 2:3, where Paul speaks of the Ephesians as those who had been "... by nature the children of wrath, even as others." But in the same passage Paul also shows why they were in this condition: not because of any compelling hereditary sin, but because of their own free choice in the matter. He reminds them that in times past they had "... walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Their lives had been "... in the lusts of the flesh, fulfilling the desires of the flesh and of the mind."

But not only does the Bible fail to uphold the doctrine of hereditary sin; it absolutely denies it. Ezekiel 18 gives the complete answer, for here it is shown that sin can no more be inherited than can righteousness. Then in verse 20, we find a categorical denial of the doctrine: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

However, the questioner asks, does the child inherit sin in any form? The answer is, that the only thing it inherits is the result of sin, and not the guilt of sin. In warning Adam against disobedience—that he was not to eat of the tree of the knowledge of good and evil—the Lord God said, "... for in the day that thou eatest thereof, dying shalt thou die" (Genesis 2:17 marg.). When Adam disobeyed two results ensued: firstly, he was separated from God, which is spiritual death; secondly, he became subject to physical death. All mankind not in Christ is separated from God, and therefore under spiritual death. But every one, whether in Christ or out of Christ, is subject to physical death: "... by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have

sinned." (Romans 5:12). Only in the resurrection will physical death be overcome, (see 1 Cor. 15), and the whole man, body and soul, be redeemed, (see Rom. 4:23). A child therefore only inherits these results of sin, and not the guilt. When we stand before the judgment seat of Christ, as each one must, it will be "... that each one may receive the things done through the body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10, R.V. marg.). Note, it will be to receive according to that which we have done in our own bodies, not Adam's or anyone else's body.

(b) As to the second part of the question, whether or not we can say from the scriptures that a baby on dying is definitely saved: this writer does not know of any specific scriptural statement on the subject, but nevertheless the teaching in regard to the question is plain. The scriptures are definite as to what constitutes sin. 1 John 3:4 says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." They are equally definite in stating that, "... for where no law is, there is no transgression." (Romans 4:15). Therefore, a child who has not come to the age of reason, and so is unable to understand the law of God relative to sin and salvation, is not under that law, cannot transgress it, and thereby is not under the guilt of sin.

This righteousness of the child is recognised by the Lord. In Matthew 19:14 our Lord says, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Jesus is not saying that the kingdom of heaven will be made up of little children, but of persons of the like character to little children. However, since the Lord made little children examples of the righteousness his followers should achieve, it follows that, in their freedom from transgression of the law of God, they are regarded as righteous by the Lord, and will receive a righteous reward.

Christian Science, Cult of Mary Baker Eddy

(3) "SOUL is immortal because it is spirit, which has no element of self-destruction. Is man lost spiritually? No, he can only lose a sense material. All sin is of the flesh. It cannot be spiritual. Sin exists here or hereafter only so long as the illusion of mind in matter remains. It is a sense of sin, and not a sinful soul which is lost." (*S. & H.*, p. 311, 7-13).

The assertion that soul is immortal is one that scripture does not make. Jesus "brought life and immortality to light" (2 Tim. 1:10). It was not to be found previously and so could not be inherent in all souls as here asserted. Again, the blessed at the last day will "put on immortality" (1 Cor. 15:53) presumably where it previously did not rest. This is a common error among many sects, but the truth is that God confers immortality on whomsoever he will—hence the reason for the casting forth from the garden of Eden — "lest he eat of the tree of life and live for ever." Man has never yet eaten of that tree and is not yet immortal.

To suggest that sin is a mere illusion makes Jesus's mission on earth foolish. Jesus came to seek and to save the lost (Luke 19:10)—was he anxious to gather up a collection of discarded "senses of sin"? What utter nonsense.

(4) "Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin." This carries the last set of assertions to their ultimate inevitable rash climax. Jesus died and rose again for our justification—which this lady tells us was quite unnecessary (Rom. 4:24-25).

(5) "Who dares to say that the sense of man can be at one time the medium for sinning against God, at another the medium for obeying God? An affirmative reply would contradict the Scripture, for the same fountain sendeth not forth sweet waters and bitter." (*S. & H.*, p. 489, 19-23).

This shows how little real thought or study of the scriptures lies behind this book. Clearly the sense of hearing by which faith cometh (Rom. 10:17) can also be used to seduce to sin, this ought not to be so in the consecrated, but moral responsibility and accountability are the operative agents here—no result is achieved by denying the possibility. (James 3:7-12).

(6) "Will-power is but a product of belief, and this belief commits deprivations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals truth and love as the motive powers of man. Will—blind, stubborn, and head-long—co-operates with appetite and passion. From this co-operation arises its evil. From this also comes its powerlessness, since all power belongs to God, good." (*S. & H.*, p. 490, 3-11).

Again a devastating over-statement, a generalisation from some non-typical instance. Like the tongue, etc., the will-power can be used for God or against Him. Any real scientist would analyse much more carefully than this. (Josh. 24:14-18).

Wrong views of Baptism and the Lord's Supper and Atonement

(1) "To the ritualistic priest and the hypocritical Pharisee Jesus said, 'The publicans and the harlots go into the Kingdom of God before you.' Jesus' history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful." (S. & H., p. 20, 6-13). Yet it was Jesus who said of the Lord's supper, "Do this in remembrance of me." (Luke 22:19) and in the great commission "Teach all nations, baptizing them . . ." (Matt. 28:19). Both of these things are rites if the word is correctly used.

(2) "The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life" (S. & H., p. 25, 3-12). Heb. 9:22 enunciates an age-abiding principle given its ultimate interpretation on Calvary: "Without the shedding of blood, there is no remission." The material blood is not of value, but Jesus' submission of his own will-power to that of the Father as he allowed his blood to be shed is the pivot on which God's plan of salvation hinges; but of course Christian Scientists have no use for salvation and so have to spiritualise away the precious blood.

(3) "When our great Teacher came to him for baptism, John was astounded. Reading his thoughts, Jesus added: 'Suffer it to be so now, for thus it becometh us to fulfill all righteousness.' Jesus' concessions (in certain cases) to material methods were for the advancement of spiritual good." [S. & H., p. 56, 1-6]. "It becometh us to fulfill all righteousness" is hardly an apt description of a compromise, as Mrs. Eddy makes this out to be. John's astonishment was because he knew Jesus to be sinless and to have no need of repentance. John was no party to foisting off a second-rate method of worship, as Mrs. Eddy suggests, for in the same context he declared "I have need to be baptised of thee (Jesus)." Baptism was not called in question by either, but rather sanctioned and approved by the example of the Christ.

(To be continued)

G. LODGE.

SCRIPTURE READINGS

Jan.		
5-2	Samuel 15:17-30.	John 11: 1-16.
12-	Job 19.	" 11:17-32.
19-	Job 14.	" 11:33-34.
26-	Exodus 28:1-12.	" 11:45-57.

Introduction to Readings for 1958

1. The impression we received from from those who commented on our plan for 1957 involving a main study in the Old Testament, is that the more usual plan is preferred. We have therefore returned to that arrangement, making Old Testament readings to bear upon those in the New and taking a continuation of readings in the gospel of John up to June 22nd. This we think is a good exercise for all members—to give very special attention to one book for a time. Very careful study of the Word is always repaid richly, and of course no Christian can be satisfied with merely reading in one book, but

will be engaged in other studies as well. This gives 'the soul fit nourishment' when earnestly entered upon and continued over the years.

At the time we knew Bro. and Sis. George Scott of South Africa—since then both have passed to their rest—they had read through the good Book, I think, 38 times together. Their saintly self-sacrificing lives reflected this sacred exercise, which was no mere cursory reading, and represented only a part of their constant attention to God's spiritual food.

2. We had one request for the readings to be shorter as a general rule. This we have attended to and we hope have not gone too far in that direction. An instance of the change is seen perhaps most clearly in the January readings where the incident of the raising of Lazarus is divided into four. We believe all will agree that there is abundance of material for thought in each of the four sections, but some might well think we are taking too long on one incident, when there is such a tremendous field for exploration in our precious New Covenant writings. However, we have considered this somewhat along these

lines—it is better to think carefully and attentively over a small passage than to skim over a long one. It is only too easy to read without understanding, and meditation on a few words is generally more fruitful for growth in knowledge, and therefore in grace.

3. We pray that God will bless His Word in our public reading of it. May the readers prepare themselves to give the sense (Nehemiah 8:8), which they can do by first understanding, and then reading with expression. May the hearers follow with them, and receive spiritual instruction.

Thomas, fearful but loyal (11:16)

It was clear as day to the disciples that Jesus was hated by the rulers. They knew something of His powers, and that He had not used His popularity to get support by force. In fact He had refused the desire of the crowd to take Him and make Him king. Peter had said, "This shall never be unto Thee" (Matt. 16:22), when the Saviour prophesied His death. In their conception of things it was not possible that He should be the Messiah and also the suffering sacrifice, and how could men overcome One who had power over sea and storm and over devils and death? Nevertheless it was now borne in upon Thomas that the next visit to Jerusalem would mean death to their beloved teacher. It had been clear that the Jewish leaders were determined to put Him to death, and He had not used His power to do more than refute their arguments, thus enraging them still more. He had escaped their hands without the exercise of violence, and all His life and teaching was against violence.

Thomas's fears were entirely justified, but he was both loyal and courageous. To him it was worth while to follow his leader and die with Him. We have no reason to doubt either his loyalty or his courage at this point. Subsequently he did with the other disciples fall at the hour of crisis—let those of us who have faced death for Christ, or are quite sure we should not fail under such circumstances, cast the first stone at him! It was with these solemn thoughts that the little band wended its way to Bethany to meet more sorrow still. But it was to witness perhaps the greatest of the signs which Jesus gave of His supreme power, identifying Himself so clearly with the Father (verses 41 and 42), and yet manifesting His sympathy and love with humanity.

'If thou hadst been here' (vv. 21, 32, 37)

This rebuke, however tenderly spoken, or however antagonistic, reminds us of the querulous cry, "Why does God allow war, etc., etc.?" And in our own times of distress and doubt, we incline, like the Psalmist, to say, "Why standest thou afar off, O Jehovah?" Like the Psalmist,

too, we have to come back to that calm trust in the Almighty, and the faith of Abraham, "Shall not the Judge of all the earth do right?" So the friends of Jesus felt He had been unkind in delaying His coming to Bethany. We wonder without daring to be dogmatic whether the 'wailing' (see R.V. margin) deeply grieved Him who knew that for Lazarus—if we rightly judge the character of him whom Jesus loved, and in whose home He found rest—"to die was very far better" (Phil. 1:23). Why should he be 'awakened out of sleep' to die again, and again bring about the accession of grief his first departure had caused? Jesu was 'moved with indignation in Himself' (verses 33 and 38) at the loud and long lamentations; something that was wrong grieved Him. Nevertheless He Himself wept out of close and loving sympathy for those who had suffered the loss of a loved one. And we must learn to exercise the same sympathy *but we must not sorrow as those without hope when those who die are trusting in Jesus*. We may grieve rightly when lives are unnecessarily shortened by folly, or are rendered fruitless by failure to abide in Christ.

It would appear that the family at Bethany had influential friends in Jerusalem, and the impossibility of denying the miracle performed in circumstances like these aroused such fears among the rulers as to be almost the immediate cause of the plot and execution of Jesus. They even plotted to murder Lazarus who became the strongest witness, without saying a word, of His Christhood.

R. B. SCOTT.

Dear Bro. Editor,—I feel I ought to write and express the appreciation of many of your readers, of the scripture reading expositions so ably presented to us by our esteemed Bro. R. B. Scott.

For many years now many have enjoyed reading these expositions. As one who has done a little writing myself, I know what time and preparation go into this work, and feel the least we can do it to offer our warmest thanks to Bro. Scott.

I trust he will be able for many years to give us the benefit of his thoughts through these expositions.

HAROLD BAINES.

SCRIPTURE READING CARDS

FOR 1958

These will be obtainable by the end of this year from Bro. Paul Jones, 41 Pen-dragon Road, Birmingham 22a. Please state number required and enclose postal order or stamps to cover cost of 1d. per card.

NEWS FROM THE CHURCHES

Great Yarmouth.—As we stood on the river side watching the lights of some of the boats gradually recede from view, having listened to the good wishes of brethren and friends, and felt the warm clasp of the hand, we realised we had come to the end of another season with the fishermen. After fully six weeks the elusive herring had moved from the East Anglian fishing grounds, and the fishermen too were on the move to seek a livelihood nearer home.

At the beginning of the season, we had come to Great Yarmouth full of hope for a time of rich spiritual fellowship, good meetings, and a bountiful harvest from the sea, and we were not disappointed. There were fifteen brethren in fellowship, including four who were on holiday for three weeks. Apart from exhorting and preaching the gospel the fishermen, with the assistance of Bro. Falconer from the Church at Peterhead, ably ministered at all the services with the humility and reverence characteristic of them. These were occasions when we received a wonderful blessing from the presence of the Lord. The gospel meetings were very well attended by non-members throughout the period, and some who had not attended our meetings in previous years came to hear the gospel. At the rally, reported in last month's *Scripture Standard*, there was an attendance of over fifty non-members. The attendance of non-members at our meetings is improving every year. A Bible Study was held on Saturdays, when we studied some of the fundamentals.

The harvest from the sea was better than on previous years, and as we left Great Yarmouth and counted our blessings we thanked God.

On behalf of the fishermen, let me tender our sincere thanks to all who helped to make this mission possible—to the brethren who sponsored it; to those who travelled to be with us over the rally week-end; to all who in any way helped us; and above all to God, to whom be all the glory. DAVID DOUGALL.

The Church meeting in Argyle Street, **Hindley**, had the services of Bro. A. E. Winstanley, Tunbridge Wells, for a mission during November. We planned for nine nights, November 2nd to the 10th, but the interest and attendance of friends was so great that we continued the mission for three more nights. Bro. Winstanley proclaimed the word faithfully and spared no effort to interest men and women in the gospel. We cannot report additions, but we pray that

fruit may yet be yielded to the glory of God.

We were particularly pleased by the large number of friends who attended, and the loyal support of many brethren in the Wigan area. Thanks also to brethren from Blackburn, who came to give us valuable support. We thank Albert for the inspiring messages, and trust he may be spared for a long time to serve the Master he loves. L. MORGAN.

Ince-in-Makerfield (Wigan).— Rejoice with us, brethren, because of a further manifestation of the power of the gospel of Christ. On Lord's Day, November 24th, 1957, Jacqueline Jackson stepped forward boldly to accept Christ as her Saviour and was baptised into Him the same hour of the night. Brother Andrew Gardiner laboured with us in the gospel from November 16th to December 1st, 1957. He preached the Word clearly and boldly to well-attended meetings. Pray with us for a further increase, and give God the glory.

Kirkby-in-Ashfield, Beulah Road.— We celebrated our thirty-third anniversary on Saturday, November 23rd, in company with many visiting brethren who came to support us. A good number sat down to tea. Nearly a hundred heard Bro. L. Morgan, of Hindley, speak on 'The Life and the Light of Men'—a revealing exhortation, and Bro. S. Jepson, of Ilkeston, on 'The First Church Roll'. Our brethren served us well, and the fellowship in praise helped to make this a refreshing occasion, despite the slight inconvenience of the repairs which we regret had to be commenced owing to their urgency. The Lord's Day meetings were well attended and Bro. Morgan was of great service to the church in his ministry of the Word. We thank him and all who helped to make the week-end a success. T. WOODHOUSE.

Loughborough Church withdraws from the Association of Churches of Christ

Resolution passed November 19th, 1957 by the Church of Christ meeting in Oxford Street, Loughborough:—

'That we cease to be a member of the Co-operation (now called the Association of Churches of Christ), it having become digressive, modernistic and sectarian in outlook. That we have no need, or use, for such an organisation. At the same time, we extend the hand of Christian fellowship to both Churches and individuals who desire to remain loyal to New Testament teaching, and to contend for the faith once for all delivered.— Signed on behalf of the Church: Peter Hill, Barry Sharpe, Basil Jayne, Edmund Hill.'

In a letter sent with the above notice, Bro. Edmund Hill writes: 'This church is the oldest in the Leicester district and

joined the Co-operation when it was first formed in 1842. I have waited a long time for this, and I wanted to keep the church together. This has been done.'

We warmly congratulate the brethren at Loughborough in having taken this decision. We know they will not regret it, and we appeal confidently for churches and brethren to give all the support possible.

EDITOR.

Woodstock, Capetown.—A man and his wife were baptised into Christ on October 27th, due to the efforts of the brethren. With other brethren, I was at a cottage meeting at Southfield, one of the southern suburbs, where there were some who had left the English Church and were eager to know more about the New Testament pattern.

On November 4th we witnessed a woman baptised into Christ, due to the efforts of the brethren labouring at Simonstown. Praise the Lord for these dear souls. From November 6th to 16th a 'Back-to-the-Bible' campaign was held in the Clinic Hall, Simonstown, conducted by Bro. Steyn, and continued from 18th to 23rd with the Woodstock assembly.

May these seasons of refreshing cause us to feel thankful that God has saved us, not to keep His salvation to ourselves but to share it with others. T. W. HARTLE.

OBITUARY

Birmingham, Summer Lane.—'Blessed are dead that die in the Lord.' Our sister Mrs. Margaret Houseman fell asleep in Jesus on December 4th. She was seventy-five years of age. Although she was in her seventieth year when she was baptised, she was faithful in all things during the short time of her membership with the church. Her only daughter, Mrs. Mary Kendall, passed right through our Bible school from infancy and has been a member of the

church many years. We commend her, and her husband our brother Harold Kendall, to the grace of God for consolation in this time of sorrow. Her mortal remains were laid to rest at the City cemetery on December 9th, after a short service held in our own chapel conducted by two of our elders, Brethren M. Mountford and A. J. Eccles.

F. C. DAY.

Slamannan.—We deeply regret to announce the passing on October 13th, 1957, of our esteemed Bro. William Hunter, aged seventy-eight years. For over thirty years he worshipped with the brethren at Slamannan and during the greater part of that period was an elder. He was a faithful servant as shown by his consistent life and regular attendance at the Lord's Table until his incapacity, about two years prior to his death. He, along with another brother, used to cycle or walk the five miles to and from the meeting-house. Even heavy snowstorms did not deter him from the Lord's Table.

Bro. Hunter was an earnest, consecrated worker in the vineyard of the Lord. Ever enthusiastic for the progress of the truth, he liked nothing better than to converse on God's great promises and to give to all with whom he associated a reason for the hope within him. It can be truly said of him:

'Only remembered by what he hath done.'

He was laid to rest in Whitburn cemetery, the funeral service being conducted by Bro. John Gibb. Our deepest sympathy is extended to his beloved wife.

M. NEILSON.

SPRING CONFERENCE

Will any church desirous of entertaining the Spring Conference on April 5th, 1958, please communicate with A. Hood, Secretary of Conference Committee?

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