

The SCRIPTURE STANDARD

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

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'ONE GOD AND FATHER'

Ephesians 4:4-6.

IN the world there are 'gods many.' When Paul visited Athens, 'his spirit was stirred in him when he saw the city wholly given to idolatry [full of idols, R.V.]' Isaiah graphically shows the folly of idol worship. He describes how a man cuts down a tree, and divides it, with part he warms himself, with part he cooks his food: 'and the residue he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, he prayeth to it, and saith: Deliver me: for thou art my god' (Isa. 44:14-17).

'To us there is but one God.'

The evidence for God's existence, 'His eternal power and Godhead,' are clearly seen in all His works. Thomas Paine, regarded as a sceptic, wrote: 'Everything we behold carries in itself the internal evidence that it did not make itself' (*Age of Reason*, pp. 21-23). The German Rationalist, E. Haeckel, labelled Charles Darwin's book, *The Origin of the Species*, 'anti-Genesis,' and many think that Darwin destroyed the Bible account of creation. But in that book Darwin speaks of 'the plan of creation,' and says: 'There is grandeur in this view of life, with its several powers having been originally breathed by the Creator, into a few forms or into one' (*Origin of Species*, R.P.A. Edition, pp. 193 and 195).

If there is a plan there must be a Planner, and a Planner is a Person. When Darwin speaks of life 'having been originally breathed by the Creator,' he admits all that is necessary. Surely if there is a Creator who can give life, all things are possible to Him. From whatever point we start, we are led back to that first statement of inspired writ: 'In the beginning God created the heaven and the earth,' and here faith and reason find a firm foundation.

Ours is 'The Living and True God.'

Other gods have eyes that see not; ears that hear not, and arms that hang helpless by their sides. But the eyes of our God 'run to and fro through the whole earth.' 'All things are naked and opened unto the eyes of him with whom we have to do.' His ear is ever open to the cry of those who trust in Him; and His almighty arm is outstretched to help, protect, and guide His people. 'Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy

hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee' (Psalm 139 : 7-12).

Is God the Father of All ?

As Creator, yes. 'Have we not all one Father? Hath not one God created us? (Malachi 2 : 10). But Paul was writing 'to the saints which are at Ephesus, and to the faithful in Christ Jesus'; and he reminds them that they 'were by nature the children of wrath, even as others.' Our Lord Jesus divided the world into two classes: 'Children of the kingdom,' and 'children of the wicked one' (Matt. 13 : 38). When the Jews claimed to be Abraham's seed, Jesus said, 'If ye were Abraham's children, ye would do the works of Abraham . . . Ye are of your father the devil, and the lusts of your father ye will do' (John 8 : 38-44).

It is written, Jesus 'came unto his own, and his own received him not. But as many as received him to them he gave the power [margin, the right or privilege] to become the sons of God, even to them that believe on his name.' Many stop there, and claim that if you only believe you are a child of God. But the passage says believers have the power, right or privilege, to become such. A foreigner living in Britain has the right or privilege to become a British subject, but until he has complied with the appointed naturalisation laws he is still a foreigner, and is treated as such. So the next part of the Scripture quoted above, reads: 'Which were born [r.v. margin, begotten] not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John 1 : 11-13). To that great Jewish teacher, Nicodemus, Jesus said: 'Ye must be born again . . . except a man be born of water and the Spirit, he cannot enter the kingdom of God' (John 3 : 1-8).

In all births, both natural and spiritual, there are two stages, the begettal, impartation of life; and the actual birth. The Scriptures make clear that the new life is imparted by the Spirit of God, through the Word of God. Jesus said: 'It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life' (John 6 : 63). Peter wrote: 'Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth' (1 Peter 1 : 23, r.v.). 'Of his own will begat he us, with the word of truth' (James 1 : 18). 'Whosoever believeth that Jesus is the Christ is begotten of God' (1 John 5 : 1, r.v.).

But begettal is not birth, and much may happen between the two stages. The Lord has appointed how and when we are actually born. He spoke of being 'born of water and the Spirit.' Some tell us He did not mean water; and certainly not the water of baptism. We may well ask: 'If he did not mean water when He said water, did He mean Spirit when He said Spirit? And when He spoke of the Kingdom of God did He mean something else. The fact is that nearly all the creeds of Christendom apply John 3 : 5 to baptism; so do most commentators. 'Dr.' John Watson (Presbyterian) wrote of 'Baptism, where the candidate for God's Kingdom disappeared into water, and appeared again with another name. This meant that he had died to self, and had risen a new creature, the child of the Divine Will' (*The Mind of the Master*, p. 333).

Paul gives an inspired comment: 'Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was

raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. 6:3-4).

On this, 'Dr.' Campbell Morgan (Congregationalist) wrote: 'The apostle took the figure of baptism as the symbol of death and resurrection. In the rite of baptism, there are two movements which may be described as immersion and emergence. Immersion is the symbol of death and burial. Emergence is the symbol of resurrection and life. When the apostle declared, "We were buried with him through baptism into death," he of course referred to that work of the Spirit whereby in answer to faith men enter into actual relationship with Christ. Of that work of the Spirit, there is no symbol so perfect as that of water baptism. The individual placed within its embrace is absolutely in the place of death. The same person emerging therefrom comes actually into the region of life. While the figure is eloquent, the fact is profounder' (*Analysed Bible* on Romans 6:3-4).

When we quote passages of Scripture which state the design of baptism, we are charged with believing in Baptismal Regeneration. Many who thus charge us do not know the meaning of the terms they use. Baptismal Regeneration means that life is imparted in baptism. That is the theory of those who practise infant baptism (sprinkling). We repudiate such a theory with all our power. As we have shown above, life is imparted by the Spirit of God through the Word of God. Birth does not give life. Birth is life visible and manifested. So the believing penitent buried with his Lord in baptism, emerges therefrom, is born out of water, for birth is a coming out; and demonstrates the reality of his new birth by living a new life in Christ Jesus. 'If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new.' Paul sums up thus: 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. . . . Ye are all one in Christ Jesus' (Gal. 3:26-29).

These seven units of the Christian system begin with the 'One Body,' the family in Christ; and end with the 'One God and Father.' 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God' (1 John 3:1). 'No more strangers and foreigners . . . but of the household of God.' What a glorious privilege! But let us not forget our responsibility: to live as 'sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.'

If we are guided by the teaching of the 'one Spirit,' as contained in the New Testament Scriptures, we will accept the 'one faith,' that Jesus is the Christ the Son of God; we will bow to the authority of the 'one Lord'; submit to the 'one baptism,' which brings us into the 'one body,' where 'one God and Father' is over all, and we can rejoice in the 'one hope,' the coming of our Lord and Saviour to take His prepared people to His prepared home.

EDITOR.

BRIDGES.

A BIOLOGIST tells how he watched an ant carrying a piece of straw which seemed a big burden for it. The ant came to a crack which was too wide for it to cross. It stood for a time, as though pondering the situation, then put the straw across the crack and walked over upon it. What a lesson for us! With the wisdom of an ant we can make bridges of the responsibilities that seem too burdensome to bear.—*Vaughn D Shofner.*

THE UNIQUE HISTORY OF THE WORD OF GOD.

'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 these words the writer of Hebrews reviews for us the complete revelation given in the Bible. It seems fitting to consider this revelation from the standpoint of its history. The writer says, God spoke at sundry times and in divers manners. These two expressions suggest that the revelation was made in different ways, and in 'portions' (R.V.). In other words, man's training in God's revelation was gradual. As the child must begin to learn simple things at first, and then gradually progresses until its education is completed, so it was needful for God to reveal His will gradually to mankind, so that step by step training in God's truth might be completed.

It will be needful for us to accept the Bible as a historical document. It is all this, and much more.

During the Patriarchal dispensation, God spoke to men directly. We have at least four recorded ways in which he communicated His will to His people.

1. By Word of Mouth.

Gen. 2:16-17: 'And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'

Gen. 4:6: 'And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen?'

Gen. 6:13-14: 'And God said unto Noah, The end of all flesh is come before me . . . Make thee an ark of gopher wood . . .'

God also spoke by word of mouth to Abraham, Abimelech, Isaac, Jacob, Job, and his friends.

2. By Dreams.

In Genesis 41, we read the account of the dream of Pharaoh, and of how Joseph interpreted the dream. In verse 25, we read: 'And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what He is about to do.' Thus Joseph discerned the Word of God in Pharaoh's dream.

3. By Angels.

Genesis 19 describes the destruction of the cities of the plain and Lot's escape therefrom. The chapter begins by telling of the visit of two angels to the home of Lot, who having dwelt the night with him, told him in the morning of the destruction coming upon the cities. Thus the Word of God came to Lot telling him, 'Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.'

4. By Phenomena.

In Exodus 3, we read how God spoke to Moses, not only at the burning bush, but also through it. At the inauguration of the Mosaic dispensation, we read (Ex. 20) that God came down upon Mt. Sinai and declared the

ten commandments to all the people of Israel. When the people saw the lightnings and all that accompanied them, they said to Moses, 'Speak thou with us, and we will hear : but let not God speak with us, lest we die.' From this time forth, God spoke to the people through an intermediary, usually called a prophet.

At this time, another change took place in the revealing of God's will. God commanded Moses to write a book (Ex. 17:14). Moses obeyed the command of God (Ex. 24:4), and from this time forth we have the Word of God written in a book. So began the compiling of that wonderful record that we to-day call the Old Testament Scriptures, a task which went on for eleven hundred years. These words of the Lord were held in high regard by all the Israelites, right from the time of Joshua (Joshua 8:34). Other writers added to this book. So the writings of the Psalms and of the Prophets were regarded as equally inspired and authoritative as Moses' record of the 'Words of the Lord.' Thus, at the time of the Saviour, the Old Testament was composed of the three divisions, 'The Law of Moses, the Prophets, and the Psalms.' Of these books Peter writes, 'No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Spirit' (2 Pet. 1:20-21). ANDREW GARDINER.

(To be continued.)

DISCERNING GOOD AND EVIL.

THE question of what is right and what is wrong is always before the Christian. Some are forever asking : 'Is there any harm in dancing, in going to the picture shows, smoking cigarettes, and the like?' Certain works of the flesh are enumerated by Paul in Galatians 5:19-21, and the apostle emphatically declares that 'they who practice such things shall not inherit the kingdom of God.' The Scriptures also condemn lying, deception, hypocrisy, covetousness, stealing, and suchlike. Furthermore, things indecent and immoral are condemned. But some seem to find it hard to decide what is indecent and immoral, and also there are practices among men now that were not in existence in the days of the apostles. How, then, shall one discern what is good and what is bad? The following suggestions should help the honest heart in making decision regarding these things :—

1. *Anything that destroys the identity of the Christian is sinful.* The Christian has been called out of the world, and this separation should be maintained always. Jesus said : 'By their fruits ye shall know them' (Matt. 7:16). It should never be necessary for a Christian to tell another man that he is a Christian ; he should know it by his fruits.

2. *Questionable places should be avoided.* There is no excuse for a Christian to be found habitually hanging around a liquor store, public poolroom, race tracks, and suchlike places. To be found at questionable places naturally causes others to question us. People generally associate us with the places and people we are found with.

3. *The Christian should never participate in anything that destroys or weakens his influence.* The Christian's influence is one of the most potent means for good. He can often lead men to serve God by his good example when he fails to convince him by the word. Peter said : 'Ye wives, be in subjection to your own husbands : that, even if any obey not the word,

they may without the word be gained by the behaviour of their wives : beholding your chaste behaviour coupled with fear' (1 Pet. 3:1-2). And Jesus said : 'Let your light shine before men : that they may see your good works, and glorify your Father who is in heaven' (Matt. 5:16). God will hold us responsible for our influence upon other people, whether it be good or bad.

4. *Anything that the Christian allows to hinder him in performing his Christian duty is wrong.* Jesus said : 'Seek ye first his kingdom, and his righteousness' (Matt. 6:33). 'God first' should be the motto of every child of God. 'No soldier on service entangleth himself in the affairs of this life : that he may please him who enrolled him as a soldier' (2 Tim. 2:4). Sunday trips and visits, Sunday jobs and business interests become sinful when they are allowed to hinder the Christian in his worship and service to God on the Lord's day. Our duty to God should always come first. The Lord teaches us that we must love Him more than we love anything or anyone in this life. Anything that will draw our affection from the Lord is sinful.

5. *Whatever places an unequal yoke upon the Christian is wrong.* Paul said : 'Be not unequally yoked with unbelievers' (2 Cor. 6:14). He also declared that there can be no fellowship between righteousness and iniquity, or communion of light with darkness, or concord between Christ and the devil. How, then, can a Christian have fellowship with these things? 'Whosoever therefore would be a friend of the world maketh himself an enemy of God' (James 4:4). While this Scripture does not name the matter of Christians marrying those who are not Christians, nevertheless the principle that should govern marriage is stated here. It seems so strange that any Christian would even entertain the idea of selecting a wife or husband who is not a Christian. If the paramount thing in life is to serve and honour God, how incongruous, to say the least, it appears for a Christian to marry one who does not love God and whose life is devoted to the devil? Furthermore, working under undesirable influences places an unequal yoke upon the Christian. Certainly evil companionship should be guarded against. Paul said : 'Be not deceived ; evil companionships corrupt good morals' (1 Cor. 15:33).

6. *That which is harmful to the body is sinful.* We are commanded to glorify God in our bodies (1 Cor. 6:20). 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God' (1 Cor. 10:31). 'Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank' (Dan. 1:8). Partaking of any kind of dope, liquor, or even tobacco, which harms and defiles the body is wrong. Our outward man decays fast enough without adding these things which poison and destroy it.

7. *Anything that corrupts the heart is sinful.* For as he thinketh within himself, so is he' (Prov. 23:7). A man's thoughts are very largely governed by the books and papers he reads. To read good books for instruction and entertainment is not wrong, but many an honest heart has been poisoned by rotten and vile literature. Parents should guard the hearts of their children from vile literature as they guard them from eating poison food. This is also what is wrong with picture shows. It seems that those who produce the shows think it is necessary that most of them should show immoral scenes and evil suggestions. Young people should be warned of these things and encouraged to keep their hearts pure.

8. *Finally, if there be anything else, anything whereof a Christian is doubtful, it should be avoided.* Paul said : 'He that doubteth is condemned if he eat' (Rom. 14:23). He did not teach that it was sinful for the Christian

to eat meat; but should one be in doubt about the matter and go ahead and eat meat, he sinned. The Christian should hold 'faith and a good conscience.' Until he is sure a thing is right he had better let it alone. It does not help the matter simply to say: 'I cannot see any harm in this or that.' The harm may still be there even if we are not able to see it. God's Word should be the standard by which all things are to be measured; and when we earnestly study His Word, we will be able 'to discern good and evil' (Heb. 5:14).

—*Gospel Advocate.*

IT HAS HAPPENED BEFORE.

SOME of our most astute students of history are pessimistic in their predictions concerning the future of the nations in general and of our nation in particular.

Men who, like the children of Issachar, have 'understanding of the times' (1 Chron. 12:32), are not without justification in their gloomy appraisal of world conditions. The world of our day is filled with greed, hate, hypocrisy, dishonesty, suspicion, strife, infidelity, atheism, and immorality. The very forces which undermined and effected the downfall and ruin of Babylon, Greece, Rome and other ancient nations are at work in our own country. These ancient nations went the way of luxury, ease, intemperance, immorality and indifference.

It is possible, however, for one to be too pessimistic in his view of the future. Things may not be so bad as they seem. In other days men have been equally gloomy in their pronouncements concerning the future.

Here is an interesting quotation from *Harper's Magazine*, October 10th, 1847:—

'It is a gloomy moment in history. Not in the lifetime of any man who reads this paper has there been so much grave and deep apprehension; never has the future seemed so dark and incalculable.

'In France, the political cauldron seethes and bubbles with uncertainty.

'England and the English Empire is being sorely tried and exhausted in a social and economic struggle, with turmoil at home and uprising of her teeming millions in her far-flung Indian Empire.

'The United States is beset with racial, industrial and commercial chaos—drifting, we know not where.

'Russia hangs like a storm cloud on the horizon of Europe—dark and silent. It is a solemn moment, and no man can feel indifference, which happily no man pretends to feel in the issue of events.

'Of our own troubles, no man can see the end.'

There are a few things which we should remember when we contemplate world conditions. Among these we suggest that:—

1. We should remember, 'Righteousness exalteth a nation; but sin is a reproach to any people' (Prov. 14:34). Our nation is a so-called Christian nation. This is certainly a reckless use of the word 'Christian.' Any nation that spend as much as this nation does on strong drink and crime alone is unworthy of the term 'Christian.' It is righteousness rather than political or military power that exalts a nation. A nation is not secure merely because of its military might; nor is it truly strong. France was well armed and smugly secure behind her 'invincible Maginot line,' yet she was not strong. By reason of her vices she was nationally weak. The crying need of the nations to-day is righteous men who are the salt of the earth.

2. God still lives and rules the universe. His power is operative in determining the destinies of nations and of men. Paul said in his great Mars Hill address: 'He made of one [blood, A.V.] every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation' (Acts 17:26). This means that God determines how long nations shall be in power and how far their dominion shall be extended. There are many unexpected changes in the affairs of nations that cannot be understood, except that God determines their appointed seasons and the bound of their habitations. Nebuchadnezzar had to eat grass seven years to learn that 'The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will' (Dan. 4:25). We should learn the lesson more easily.

3. A loving Father will bring it to pass that 'all things work together for good' to them that love and serve him (Rom. 8:28). It often happened in the history of Israel that God chastened his people through the instrumentality of wicked nations. This was for Israel's good. 'All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness' (Heb. 12:11). The Israelites, after the Babylonian captivity, have not worshipped idols as they did before that bitter experience. It may be that the suspense and uncertainty, the sacrifices and sufferings, of this present time will bring our nation closer to God. There are hopeful signs that our country is turning more and more to religion. The sale of the Bible is going to set a new high. Other signs indicate an awakening interest in things religious. There is a grave need of it.

4. Finally, we should not forget that, regardless of what may be in store for our nation and the peoples of the world, in the immediate or remote future, God will provide his saints with resources such as will be equal to the needs of the hour. In his farewell addresses to Israel Moses, the ancient lawgiver of Horeb, foretold in minute detail the things that would befall this people down through the centuries, even through the far distant centuries; yet, regardless of what evils might beset them, he assured them that, if they were faithful, God would take care of them. Said he, 'As thy days, so shall thy strength be' (Deut. 33:25). Is it not reassuring to know that, regardless of what the day may bring forth, God will provide His people with strength to meet it? Paul was able to meet and cope with the responsibilities and hardships of missionary life because he drew his strength from on high (Phil. 4:13).

It would be well for us, therefore, to recall the extreme pessimism of others in earlier times, when we contemplate the future. It would be wise for us to remember that God lives and loves his children.

—*Gospel Advocate.*

HOW PROGRESSIVE SHOULD WE BE?

OURS is an age of progress. We are constantly looking for and expecting something better. For a century or more Western man has made constant progress in nearly all areas of practical life.

There seems little doubt that most of these practical developments are good—properly used they are a great blessing to mankind. Few of us would find fault with modern plumbing, lighting, transportation, heating, labour saving devices, to mention only a few of what searching fertile brain of man has produced this past one hundred years.

Thinking about these developments raises a very important question. How should change be evaluated? How do we decide when change is progress? Progress is best defined as achievement towards a desired goal. If our goal is to have more light more conveniently available in our homes, then clearly the electric light bulb and all of the developments which make its use in our home possible is 'progress' toward that goal. Whether the goal is a truly desirable one is a question to be decided in each case in the light of the truth.

How does this principle apply to religious and spiritual matters? Our goal in religious matters is to be in harmony with God's will. Any achievement we may make toward this goal is progress and may be accurately described as 'progressive' in a desirable sense. We believe that God's will is revealed through the life and teachings of Christ and reliably recorded for our guidance in the New Testament.

It follows then that in religious matters any teaching or action that violates God's will as thus expressed is the opposite of progress and the reverse of progressive. For in reality these violations take us farther away from the goal of harmony with God's will, which is the central goal in terms of which all change in religious matters must be evaluated.

Now I believe it is very important that members of the Church of Christ have a clear grasp of the true meaning of progress. Especially it is important that our young people understand that the genuine Christian is in no true sense opposed to progress or to being progressive. It is very important that this idea be clear to our young people for we Americans especially are a people who very nearly worship progress. To feel that some way a Christian must oppose progress and be unprogressive is a great handicap to the cause of Christ, as well as being a serious error.

The truth is the devoted Christian is an ardent lover of progress, for he longs for nothing so much as to be ever coming to a fuller knowledge and a more complete practice of God's will. He strives to apply God's truth to all aspects of life, and every achievement he makes in that direction, either in teaching or manner of life, is an indication of progress toward the ultimate goal of man: to be in full harmony with God's will. The growing, progressing Christian can say with Paul:

'Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus' (Phil. 3:13-14).

At the same time, such a Christian is equally aware that any religious teaching or practice that stops short of the full will of God and goes beyond it is merely change and is not progress or progressive in the Christian sense.

—*Gospel Broadcast.*

WHICH BONE ARE YOU?

WHICH bone are you? Someone has divided Church members into three general classes: the WISHBONES, the JAWBONES and the BACKBONES. The Wishbones languidly hope that the Church will prosper without their help. The Jawbones do the criticising. The Backbones get under the load and carry it along. Analyse yourself and see which you are. —*Selected.*

THE RECORD OF BEVERAGE

ALCOHOL

Recognized as a poison by all leading scientists.

Increases death rate by 80 per cent over normal and shortens life expectation of average men by eight years.

Responsible for 22 per cent of admissions to hospitals for the insane.

Involved in 40 per cent of all cases of highway accidents.

Responsible for 37 per cent of pauperism, 45.8 per cent of child destitution, leading to juvenile delinquency.

Responsible for 90 per cent of cases of cruelty to children.

Diverts 3,018,000,000 pounds of grain from food supply.

Hoards sufficient sugar for five years of distilling. —"The Minute Monitor."



SOME FOLKS

Some folks ought to be firemen, for they are always throwing cold water on everything.

Some folks are present at Church during the annual big meeting and then live absent ever afterward.

Some folks are such fair weather Church members that nineteen drops of rain will keep twenty of them away from worship.

Some folks are always thanking the Lord they live in a land of open Bibles, but when did they open theirs last?

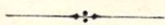
Some folks have a pagan home, pagan books, pagan amusement, and a pagan Sunday, and then wonder why they do not rear a Christian family.

If some folks put as much money in mission work as they do the movies, they would see more startling results than they do on the screen!

* * *

"All the exercise some get is in jumping to conclusions."

"The successful man does not put things off; he puts them over."



MORLEY AUTUMN RALLY.

September 28th. Welcome Meeting at 3 p.m. Tea (price 1/6) at 4 p.m. Evening Meeting at 6 p.m. Speakers: Bren. F. Worgan and A. E. Winstanley. Chairman: Bro. Tom McDonald.

Come and share a happy fellowship. Please inform us of the number of your coach party. G. Lodge, 'Maranatha,' Baghill Green, W. Ardsley, Wakefield.

THE MOVIES

They move our youth away from God,
From Christian paths our fathers trod;
From honour, honesty and right
To deeds that curse, corrupt and blight;
From beautiful, uplifting truth
To falsehood hurtful to our youth;
From morals fine and grand and clean
To passions low and base and mean.

They move our youth to sin and crime,
From sacred things and things sublime;
They move to nudity in dress
And take much virtue girls possess;
They move from modesty in style,
And lead to evil all the while;
From traits that we delight to trust
To lewdness and destructive lust.

They move our youth to rob and steal,
And lie and cheat and falsely deal;
To think it matters little how
They stoop to wrong, and yield and bow
To get a living out of life;
Or whom they court and choose for wife;
That if they want to separate
They'll find some other for a mate.

The movies move,—hear this, O please,—
They move the Church from off her knees,

And rob her of her grace to win
Lost souls from wreck and ruin and sin;
They move the money from the poor
And send the beggar to your door;
They move and millions flock to see
The wicked scenes that should not be.

They move our youth to pleasures wild,
And start to ruin many a child;
They move from children's clothes and bread

And send them hungry off to bed;
They move and sway a mighty throng,
And always lead from right to wrong;
Who named the movies named them well,
—"Old Paths Advocate"

SCRIPTURE READINGS

Sept. 7—Daniel 6:1-23; 1 Timothy 2.
Sept. 14—Ezekiel 34:1-16; 1 Timothy 3.
Sept. 21—Jeremiah 23:19-36; 1 Timothy 4
Sept. 28—1 Kings 17:1-16; 1 Timothy 5.

Instruction for the Prayers of the Church (2:1-8).—This question is important as indicated by 'first of all'—one of the things Timothy was to attend to in the Church worship. We observe four aspects of the prayers—(1) expression of felt wants, (2) worshipful adoration, (3) requests on behalf of others, (4) thanks. Intercessions for authorities have a specific purpose, which could also be served by the other aspects of prayer, however.

Good government means quietness and order in society, permitting the preaching of the Word. There is one way to the salvation provided in the gospel—through the One Mediator. Men are required to lead the prayers—they need to be clean and unruffled by passion.

Behaviour of women in the assembly. (2:9-15).—Women's dress expresses inward character. It has a big influence upon the moral tone of society. Modesty is good, immodesty is wicked, and fosters further wickedness. Unfortunately for the present age, Hollywood and the stage have spread their fashions even into professing Christian circles. Paint, powder and semi-nakedness parade, while the Christly dressed woman is regarded as 'dowdy' or a 'prude.' Likewise we are old-fashioned, or stupid, who stand by the divine instructions set out here so plainly. Nevertheless it shall be well with us if we so continue. They who defy God's arrangements will finally be confounded. Let us not be thought to discourage care for our appearance. It is certainly the motives that are primarily in view, and Christ-loving women will not want to be pretentious or domineering. There is of course a sphere in which women have both to teach and to rule—see Titus 2:4, and 1 Tim. 5:14 (R.V.). By the bearing of children the Saviour came into the world, by bearing children women find true satisfaction and their proper place in the world, and through the trial they are brought safely if they fulfil the conditions.

Qualifications of Overseers (3:1-7).—To be an overseer in the Church is to be a hard and conscientious worker, not to hold a position above others. "I am among you as He that serveth" said One, but He is the Lord and Master. Some of the conditions are just circumstances, others are standards of character. Both must be fulfilled to be in line with scripture even though the characteristics have to be steps towards the ideal, rather than accomplishment of it. With some imagination and argument we can whittle down the conditions until we can choose just those men we like rather than those who do fulfil them. This is dangerous, if not apostasy.

Qualifications of deacons (3:8-13).—Here again it is work not position that is in view. Characteristics and conditions remain much the same as those for overseers, but we think it safe by reason of the word meaning 'servant' or 'minister,' to regard this as a lower office than that of overseer. Some preliminary practice of work in the Church is necessary before appointment. Those who were appointed in Jerusalem certainly attained great boldness if Stephen and Philip be examples—and I assume they are. The word 'wives' in verse 11 is 'women' in R.V., and

may easily indicate women servants of the Church. We note that qualifications for all the offices illustrate the Christian character required of us all—apart from the circumstantial points.

Purpose of the letter again stated (3:14-16).—Paul hopes to join Timothy soon but he cannot be sure and the letter will therefore serve the purpose of showing how men (see R.V.) including Timothy ought to behave in the Church—and our past few verses rather point to meetings of the Church, here called 'house,' a reference to the Temple of the Old Covenant, where certainly behaviour had to be very special. In the Church godliness is the rule in or out of the actual assembly, and that was manifested by the Christ. The Church should be the pillar on earth supporting and exhibiting the truth, and the ground from which the pillar rises.

Prophecy of false teaching (4:1-5).—It was clear to Paul as to other N.T. writers that the Church would be in a measure wrecked by false teaching. History agrees to this in that at the beginning false teachers arose, whose works and teachings are condemned in the Scriptures. Here are some details which should be a warning to us. Seducing spirits and demons are corrupting the minds of some. Hypocritical nonsense is being talked by some in high places, who live on certain bodies professing loyalty to Scripture, and yet deny the very creeds of those bodies. In one degree or another this may be affecting us all. It does not require much observation to identify with some certainty, two of the false teachings mentioned—and of course the Judaizers were busy in Paul's time.

Sound general positive and negative instruction (4:6-16).—The secret of being a good servant of Christ and the Church is to be properly nourished, and exercised. The one gives strength, the other experience and skill. Godliness involves growth in grace and the knowledge of Jesus, and use of these depends in no small measure upon confidence in God. 'Command and teach' says the apostle, 'what I have taught you.' No one will rightly despise a young or an old man thus armed, and example is still better than precept. It needs constant watchfulness of our own behaviour to keep true. We need if anything, more than Timothy to keep reading, exhorting and teaching, seeing he had a miraculous endowment (1 Cor. 12:4-11; 1 Tim. 1:18 and 2 Tim.:1-6).

On the treatment of different classes in the Church (5:1-20).

- 1.—Elder men: Treat them with becoming respect. Intreat; do not 'bos.'
- 2.—Younger men: Be a brother to such—again not a 'boss.'
- 3.—Elder women: We repeat the instruction for the elder men.

4.—Young women: How do you treat your sister (when you do treat her properly)?

5.—Widows: The 'honour' includes some kind of support as the context proves. Here we must remember that widows in those days were in a destitute condition. Indeed now, such need our heartfelt sympathy especially if left with the burden of a family. Here and in verse 16 it is required as a first duty of the relatives, to support the widow. Faith without love is about dead (verse 8). Literally verse 9 reads: 'Let a widow be enrolled not under 60,' so that the Church was at that early stage (and earlier: Acts 6:1 and 2) taking over support of such widows as were destitute, and it would be expected that such would give service to the Church. There is a terrible picture of what young women may become in the Church if they are not properly occupied in good works, and a path of safety for such if conditions allow them to marry (but of course 'in the Lord'—1 Cor. 7:39). Of how many women (and men) would we have to say now 'that liveth in pleasure' (verse 6). Strange but sadly true that the search for pleasure ends in death—not merely physical death either.

6.—Elders: The term here seems to apply to elder men having office on the oversight. It seems reasonable to suppose that monetary support is involved in 'honour,' and Moffat actually translates 'remuneration.' The subsequent reference to the muzzling of the ox and the labourer's reward seems to support the view. More care is required before accepting accusations against such.

7.—Sinners: The reference is to those who are known to have sinned in a public way, not just those who have failed to strive successfully enough against faults of behaviour. The public rebuke is sometimes salutary.

Further personal advice (4:21-25).—What a serious responsibility Timothy had. We have as serious work to do to-day it is true. Salvation of souls is at stake. An august assembly is here before which we stand—God, the Lord and the Angels. The warnings are against being guided by prejudice, being hasty in decision, failing in purity of thought, and action, and to be careful in estimating the rights and wrongs of men's actions (24 and 25). With regard to the taking of wine, the recommendation follows: 'Keep thyself pure,' and would indicate that Timothy had been a water drinker only in the endeavour to keep clear of the world and its temptations (see R.V.). Paul recommends a little wine as medicine for 'your digestion and your frequent ailments' (Weymouth). Doctors sometimes (though not as they used to in earlier days) now prescribe similarly.

R. B. SCOTT.

CORRESPONDENCE

'THAT BOMB.' RIGHT OR WRONG?

Copy of letter sent to 'Daily Mirror.'

Dear Sirs,—It does one good to hear of the protest from Dr. Garbett all praise and power to his objection to the use of these bestial bombs. It is high time the Churches and their leaders got down to it if it is not already too late with the stockpiling of these Devilish instruments.

Arms of any sort never gave peace and never will. Many people will answer with a capital Q: Isn't it high time we stopped this insane and inhuman folly, before 'it kills all life and vegetation? Didn't we have enough last War? Do we want a Korea, or Hiroshima here? And do we agree with the American A.R.P. chief who tells us that Britain will soon get used to the Atomic Bombs? Americans have made it plain that they have no compunction about using them, and they would be launching them from bases in this country. England is the most vulnerable of all the powers to atomic attack. It is stated in authoritative places that Britain could be destroyed in a week of war, so bombard (humanly) the Government and all in high places, before the world is turned into another asylum and artificial desert like poor Korea is to-day.

In the name of the Prince of Peace,
Christians awake!
H. WILSON.

Dear Bro. Crosthwaite,

The outburst of Dr. Garbett about the use of the napalm bomb in Korea is timely and needed. He is, like the vast majority of religious leaders and religious bodies, in a difficult position because of support given to war in the past. They have sold themselves to the state, and now the state is master. There is no morality in weapons, the only difference is that some kill more in less time than others.

War is either right or wrong. To me it is the greatest of all evils to-day. It should be outlawed. One start on the slippery slope to war and there is no stopping place. The first casualty is truth, every war has to be run on lies and deceit, to say nothing of the human suffering and degradation of humanity. Days of prayer and the asking of God to bless arms is so much cant and hypocrisy. Almost every religious body has time and again said war is contrary to the spirit and teaching of Jesus. If that is true in time of peace, it holds in time of war.

Every effort should be made by Churches and individuals everywhere to bring the present hopeless conflict to an end, by bringing pressure to bear upon those in authority. There will have to be some loss of face, and it might as well be lost now or soon, and this killing business stopped.

I hope my brethren will realise that we have something more to do than just preach the gospel, and that is to lift a hand to do away with this great evil.

A. L. FRITH.

CHRISTIANS AWAKE!

Dear Brother Editor,

Can you or any of the Brotherhood tell me why our people, so New Testamentarian in doctrinal principle, are so reticent on the War and Peace question? After all, love, which is the essence of peace, is positive Christianity, and War, which is the antithesis of Peace, is negative Christianity. No one will argue against this. I am really at a loss and grieved at the apathy being shown when it means the life or death of our brother man both on the war front and at home.

Again, I wonder why we are so quiet when thousands are in prison and camps, all over the world, for sake of Peace?

One can read at different times of various religious bodies and organisations

protesting and debating in some form or other. And I am bound to ask, why are we in the rear? When one thinks of the example of the three Hebrew children towards the King and State of the day, and all down the ages to our present day men have suffered and died in and out of prison for the principle of Peace, and our own Churches, only as far back as fifty years, bought brethren out of the army because they believed it was all contrary to the spirit and teaching of the Lord Jesus Christ. Christians awake!

Nationally, Pandit Nehru (India) and the Society of Friends are in the vanguard religiously.

The writer wishes readers to know that he has no axe to grind, being over military age and no family; and that he fought the Government and the Army in 1916 and won, when only twenty-nine years of age. No, I am not pleading for self, but I desire to see the peace cause amongst my brethren more militant (using the word conveniently) because of this devilish gigantic military institution, which has grown up in our midst, sapping the young life of our people to the detriment of every thing useful, and finally means the destruction of life and property.

'Seek Peace and ensue it.' War is a crime against our prother man, and a sin against God.

H. WILSON.

NEWS FROM LUSAKA, N. RHODESIA

Dear Brethren,

The work at Lusaka continues to prosper. We think that the constant teaching is resulting in a definite strengthening of the brethren. Recently three more have been added to the Church, obeying the Lord in baptism. So far, I think there have been thirty-six additions in this way. Some who had been away from the Church for some years have also returned; I have not really counted the number. What is pleasing is that so many are remaining faithful. A few have had to leave the area, and, if we could follow them up, we feel sure that similar work could be done elsewhere. This last week, we have had a visit from Bro. and Sister Reese and the Shewmaker family from Namwianga. Bro. Assaf Mvula interpreted for Bro. Shewmaker. Bro. Mwiya Sioka, helping at the Lord's Table, said that they looked upon their teachers who had taught them the Word of God as their parents, and truly they have been their parents in Christ. It must have been a great joy for them to meet again, and to find that their careful teaching had not been in vain.

We all enjoyed the fellowship. You may recall that Aidiné Tembo was the first

to be baptized here, and this boy worked in my house. Soon after this, he asked to go home, promising to come back in three weeks. He did not return, but wrote to us. People laughed and told me the usual thing: 'You will learn in time.' Well, I knew that there was a very real work of God done in this boy, and last night he arrived back. We felt that our trust was justified. They that trust in God shall never be ashamed. The truth is, of course, that so many wise Europeans out here, are not wise unto salvation.

Aidine was rich in blankets and clothes when he went away, but he came back much poorer in this way. I asked him where all his blankets were, and this is what he told me. "I met a man with no eyes, and he said 'You give me a blanket.'" I said, "No, I cannot give." He said, "Are you a Christian?" I did not say any words. I gave him the blanket in his hand. They are bringing civilisation to Africa. We, for so long, had great riches in Christ, but we never brought them here. The man with no spiritual eyes has been saying, "Give to me." Time and again, the answer has been, "No, I cannot give." He has looked here and there, saying, "Are you a Christian?"

We stayed at home, brethren, we had too many words to say. It seems, sometimes, we are still saying them. Would that our stony hearts had long ago been touched, that we had more love and less words. That we might give to them that asked of us the living water from Christ. How many years is it since Christ became our Saviour, and how many of those years have been spent in devoted service? Surely, someone is saying right on our doorstep, "Give to me." Are you a Christian? This is the challenge to be met. "Give," said Jesus, "to every man that asketh of thee." So may we show ourselves to the children of the Highest.

F. MURPHY.

EXTRACTS FROM AFRICAN LETTER FROM BRO. FRANK MURPHY

During a trip in connection with my work, I travelled more than 2,000 miles, visiting hospitals and dispensaries, in two provinces, and took the opportunity to seek out Christians on the way. In the Southern province mission work is being done. The African school at the Namwianga Mission was closed this time, but the European School was open and meetings were held. I met Bro. Short, who is believed to be the Missionary with the longest period of service in the field. At Livingstone I sought out the Christians in one of the large compounds; they have a fine school here, Jeremiah Kabolata being the headmaster. Bro. Pierce was there, conducting school exams and having two weeks' meetings at the same time.

Next I called at the Sindé Mission and three village schools, all under the supervision of the Sindé Mission. Part of the journey Bro. Onesimus Scott, who speaks perfect American English, accompanied me, and introduced me to many of the Christians. The main thing at this Mission is the children, 46 orphans. Let me tell you of the people here.

Bro. and Sister Brittell, Senr., with their daughters Elaine and Gladys, occupy one house. In every room there were babies in cots, who would need attention in the night. They are erecting a building themselves, but this is not yet completed, and this overflow has occupied the house for some time. These good people have long since learned to rest in the Lord, with no thought of their own personal comfort. They need your prayers as they try to feed, clothe, and put the principles of Christ into these little hearts. Finding food is difficult, mainly because of the lack of transport. In the rains they were isolated, the milk they try to provide from their own cattle.

Nancy and I first met their son (Bro. Orville Brittell) when he was seeking cattle Lusaka way; he and his wife and four children live near his parents.

During my visits to the hospitals I talk with those who have been students at the Medical School in Lusaka, and if someone could get them together, there would be many Churches in this land. One question which I am repeatedly asked is 'Why are there so many Churches?' or 'Why did you not come before.' Many Africans are scornful because of Sectarianism. When you see how these people are awakening to the fact that they have been duped, you can no longer hold your peace.

In addition to our usual work we now conduct a Bible Study Class on Thursdays at 4.30 p.m. The Munal School boys come to my house for this, and we are studying Hebrew together; I supply them with copies of the notes used for the lesson.

The Brethren are preaching in other compounds; may God fill them—and all of us—with a real love for the souls of men.

With thanks for all your prayers and interest.

Thank you, J.W.D., for P.O. Up to July 31st, 1952, I have received £31 2s. 6d. for this fund. With grateful thanks.—E. B. Hardy, 68 Cross Peel Street, Morley, Yorkshire.

NEWS FROM THE CHURCHES

Cape Town, Woodstock.—On 2nd June, we had the privilege of witnessing again the 'good confession' made by two young women, and united with their Lord in baptism. We are very much encouraged when we see fruits of our labours, and pray that God might continue to bless our efforts for the extension of His Kingdom, and that many yet might be brought to a knowledge of the truth here in South Africa. May we all, in these very restless days, earnestly contend for the faith once delivered to the saints that the kingdom of God may be further extended, until He comes.

We had the pleasure of the company of Brother and Sister Gruver for a few days, during their stay in Cape Town, en route to the United States. They are on their way from Ethiopia, where they have been labouring for some years.

Pray for us as we pray for you everywhere.

Our meetings are held at 32 Church Street, Woodstock, Cape Town. Lord's Days, 10.30 a.m. Breaking of Bread; 3 p.m. Bible Class for children; 7 p.m. Gospel Service. Mondays, 8 p.m. Y.P. Fellowship. Thursday 8 p.m. Bible Study.

T. W. HARTLE,

Devonport.—It is with great joy that we report another two additions to our numbers. On July 23rd, Evan George and Brenda Mary Williams, husband and wife, who have been attending the meetings, having confessed their faith in the Lord Jesus, were buried with Him in baptism, and received into fellowship of the Church on Lord's Day morning, July 27th. Our prayer is that they may grow in grace and in the knowledge of the Lord Jesus, and finally gain the crown of life which is laid up in Heaven for those who love His appearing. W. LAKEMAN.

East Kirkby, Beulah Road.—The Church has just celebrated its twenty-eighth birthday. On Saturday, July 19th, some seventy or eighty friends and brethren partook of tea, kindly provided by the sisters of the Church. Later, our seating capacity was taxed to the full when we assembled to hear two most helpful and heart-searching addresses, delivered by brethren F. C. Day (Birmingham), and Frank Worgan (Hindley). Special items of song were rendered by brethren and sisters of the Church at Ilkeston, and by our own brethren.

The following Lord's Day, the Church was served by Bro. Frank Worgan, who exhorted us in the morning, addressed the school in the afternoon, and proclaimed the Gospel to a full house, delivering a most powerful and appealing address. Never have we heard the facts of the Gospel brought more forcefully home to the hearts of the unsaved. As our brother reasoned upon the question of Jesus to Pilate: 'Sayest thou this thing of thyself, or did others tell it thee of me?' we were made to wonder how the non-Christian could resist the truth so plainly, and forcefully put.

Thus, in the history of the Church here, we have reached and passed another milestone, without any real progress in souls being saved to report—a fact that should stir the souls of every member of the Church to its deepest depth, and move us all to greater activity and diligence. May it be so, for His name's sake. W. B. JEPSON.

Kentish Town.—We thankfully report the addition, by baptism, of Miss Nellie Irwin, on Tuesday evening, August 5th. We pray our sister may be richly blessed in her new life, persevering in Christian service with us, by Divine grace, to the triumphant conclusion.

It has been our privilege to have our meetings on Lord's Day mornings much augmented by visitors from other parts of Britain, from the Continent, and from the United States and Canada. The fellowship has been appreciated. We have also been glad of the return of Bro. and Sis. Matthews, from Yorkshire, and the transfer of Bro. R. Semple, from Motherwell.

Bro. and Sister Channing will be much missed through their removal to 9 Ripon Street, Aylesbury, but we pray they may be richly blessed there, and are confident it is for the good of the Aylesbury cause.

Germany, Karlsruhe.—Hildegard Papies is the newest addition to the Church here. She was immersed early on a sunny morning, July 11th, about 7.30 in the Rhine River. This brings the German membership to fifteen.

As last year, this year brethren from all parts of Europe were invited to a gathering for fellowship, lectures and discussions in Frankfurt, Germany. Among the visitors was a group of five from England—the Leonard Morgans (Hindley), Len Channing (Aylesbury), and two young women, Rene Whitton (Wigan), and Miriam Partington (Hindley).

We had a good time with the group while in Frankfurt but we were fortunate in getting them also to visit Karlsruhe. They were able to attend the Saturday night Youth class, the breaking of bread and the Sunday evening gospel meeting. Wonderful mutual fellowship was enjoyed. Mention was made several times of the universal nature of the Church—in Christ we are all *one* 'nationality'!

M. WATSON.

Tunbridge Wells.—The Church in Silverdale Hall held their Bible School summer outing on July 26th. We went to Brighton by bus via East Grinstead, and picked up some of the mothers and children from the school there. We trust gatherings with parents and children, such as these, may be a further means of bringing them all to the Saviour.

Our meetings are held as under: Lord's Day, Breaking of Bread, 11 a.m.; Bible School, 3 p.m.; Gospel Meeting, 6.30 p.m. Thursdays, Prayer and Bible Study, 7.30 p.m. D. GILLET.

OBITUARY

Birmingham (Summer Lane).—Our sister, Edith Holloway, passed away in her seventy-seventh year on July 8th. She and her husband came to us by transfer from the Church at Quinton (formerly of Anderton Street), in 1941. They have been faithful souls and though living a considerable distance from the chapel, were most regular in attendance at all the meetings and never late. Our sister has been ailing for about eighteen months and now has fallen asleep in Jesus. Our sympathy goes out to her husband and sisters for whom we pray the comfort and consolation of our Heavenly Father. F. C. DAY.

CHURCHES OF CHRIST CONVENTION.

Saturday, September 13th, Albert Street, Newtown, Wigan.

Afternoon, 2 o'clock, Devotional. Chairman and welcome by Bro. W. Smith. Speakers, Bren. Carlton Melling (Doncaster), and Frank Worgan (Wigan).

Tea at 4 p.m.

Evening, 6 p.m., Gospel Meeting. Chairman, Bro. R. Naylor. Speakers, Bren. L. Morgan (Wigan), and R. McDonald (Dewsbury).

A hearty invitation to all members and friends to enjoy this fellowship.

Members desiring to stay over weekend, please write to Bro. W. Smith, 262 Scot Lane, Newtown, Wigan.

COMING EVENTS

Glasgow, Hospital Street.—Bro. Andrew Gardiner, evangelist, D.V. will be with us during September. Meetings will be held in the Church Hall, on Lord's Days, 11 a.m. Worship, 6 p.m. Gospel Proclamation. Tuesdays, Bible Study, 7.30 p.m.

A warm and hearty invitation to all. We anticipate a season of blessing and ingathering. Brethren pray for us that our effort may be successful.

A MORTON (Secretary).

WANTED

Addresses of Church of Christ members, living in and near Newton Abbot, Devon, wanted by W. H. Cummins, 29 Churston Avenue, Upton Park, London, E.13.

FORTHCOMING EVENT BLACKBURN CHURCH JUBILEE 1902-1952

The Church at Blackburn (Hamilton Street) intend celebrating their Jubilee on Saturday, October 4th, and wish to extend a hearty invitation to all the surrounding Churches to join with them in fellowship of praise and thanksgiving for the blessings and mercies of God, that have sustained them through the past fifty years. Some have been seasons of refreshing, others sorrow and toil, We shall be so glad if you can come along and help us on our pilgrimage. You, too, we are sure, will receive a blessing.

Afternoon meeting at 2.30. Speakers: Brethren S. Wilson (on the Past), J. Pritt (on the Present), A. Allan (on the Future).

Tea on tables, 4 o'clock.

Evening meeting, 5.30. Speakers, Brethren Walter Crosthwaite (Ulverston), Robt. McDonald (Dewsbury), David Dougal (Evangelist).

Will Secretaries please let us know how many of their members we may expect. Write to H. Wilson, 62 Bolton Road, Blackburn.

Hospitality Secretary, Sister Allan, 18 Herbert Street, Blackburn.

Bus route: Take Darwen Bus to Infirmary, fare 2d. Then proceed down Hollin Bank Street, which leads into Hamilton Street.

In conjunction with our celebration, Bro. David Dougall (Scotland) (D.V. will conduct two weeks Mission with the Church.

CHANGE OF ADDRESS

All communications for the East Grinstead Assembly should now be sent to W. Hillman, "Angorfa," Queen's Road, East Grinstead.

Bro. and Sis. A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

Bro. Leonard Channing, 9 Ripon St., Aylesbury, Bucks.

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

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

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

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

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