

# The SCRIPTURE STANDARD

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

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## The Wisdom of Man or the Power of God?

'AS for myself, brethren, when I came to you, it was not with surpassing power of eloquence or earthly wisdom that I came announcing to you that which God had commanded me to bear witness to: for I determined to be utterly ignorant, when among you, of everything except of Jesus Christ, and of Him as having been crucified. And so far as I myself was concerned, I came to you in conscious feebleness and in fear and in deep anxiety: and my language and the message that I proclaimed were not adorned with persuasive words of earthly wisdom, but depended upon truths which the Spirit taught and mightily carried home: so that your trust might rest not on the wisdom of man but on the power of God' (1 Corinthians ii. 1-5, Weymouth's translation).

Paul, who had been through the schools, and knew 'letters,' seemed to be in constant fear lest his learning should hinder rather than help the cause of Christ. He spoke 'not with wisdom of words [learned language] lest the Cross of Christ should be made of none effect [be deprived of its power].'

He well knew what the wisdom of man had produced. They 'became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things' (Rom. i. 21-23, R.V.). In graphic language he shows how these twin evils, idolatry and immorality, resulted from the wisdom of man. Paul knew, too, what the wisdom of man would do for the Church of Christ, hence his scathing denunciation of it, and his many exhortations to hold fast and preach and teach the Word of God.

He warned the elders of the Church at Ephesus that 'from among your own selves shall men arise, speaking perverse things to draw away disciples after them' (Acts xx. 30). Men who would exalt themselves and their wisdom to the place belonging to the Lord and His Word.

All the post-apostolic developments in Christianity are due to the wisdom of man. Stately buildings, Romanesque windows, organs, candles, incense, ecclesiastical dress and titles, are according to the mind of man, and are not according to the mind of God. There is nothing in the Bible to encourage us to trust in the wisdom of men. 'It is better,' said King David, 'to trust in the Lord than to put confidence in man.'



Paul wrote: 'Not many who are wise with merely human wisdom, not many of position and influence, not many of noble birth have been called: but God has chosen the things which the world regards as foolish, in order to put its wise men to shame: and God has chosen the things which the world regards as destitute of influence, in order to put its powerful things to shame; and the things which the world regards as base, and those which it sets utterly at nought—things that have no existence—God has chosen, in order to reduce to nothing things that do exist, to prevent any mortal man from boasting in the presence of God.' (1 Corinthians i. 26-29, Weymouth.)

### Power is in the Lord and His Word

Causes built on the wisdom of man have their little day and cease to be. 'Every plant,' said Jesus, 'which my heavenly Father hath not planted shall be rooted up.' 'If this counsel or this work be of men,' said Gamaliel, 'it will come to nought. But if it be of God, ye cannot overthrow it.' 'The Gospel of Christ is the power of God,' and that gospel proclaimed by plain men (many of them regarded as 'unlearned and ignorant') overcame all opposition, civil and ecclesiastical, and in face of bitter persecution 'turned the world upside down,' and planted the standard of the Cross on the ruins of Rome.

Speaking from the Chair of Conference of Churches of Christ in 1894, Bro. George Collin (a physical and spiritual giant) said: 'When plain men proclaimed plain Gospel facts in the realist zeal and enthusiasm of simple faith and holy affection, the religion of Jesus won victories all along the line. But since religion has been patronised by crowned heads and taught by priests for so much per annum, it has ceased to be a mission and become a profession. It has lost its charm over the masses. It has ceased to be the special joy and solace of the poor. Religion has become a formal function, it has a form of godliness, but is destitute of the power.'

There are still many who, like Jews and Greeks of old, seek after signs and wisdom, but souls are not saved, nor believers strengthened, by yielding to these demands. In seeking to adapt the Gospel to the spirit of the age, men have deprived the Gospel of its power. The sword which the Spirit of God uses for conviction and conversion is the Word of God. Peter used this sword so effectively on that great day of Pentecost that three thousand souls surrendered to King Jesus.

So long as we trust in the wisdom of men, failure will be the result of our efforts. When we get back to the simple plain proclamation of what our pioneers called 'the old Jerusalem Gospel,' depending not upon the arm of flesh but upon the power of God, we may expect to report, as in those first and best days of Christianity, 'a great number believed and turned unto the Lord.'

**Brethren, 'preach the Word.'**

EDITOR.

## A Vicious Racket Exposed.

IN America and Europe, millions of dollars a year are handed over freely to so-called 'spirit mediums.' Grieving and lonely relatives who have loved ones that have passed on fall victims to these quite easily. The obituary column of the local newspaper is a very handy customer guide. Let us call our spooker Dr. Z. He looks down the obituary column and finds the name of John Jones, age 35, member of Civic Club, survived by widow, Mrs. Mary Jones, age 24, residing 609 Rich Street. There is a picture of John Jones, and a notice telling what a successful business man he was.



Dr. Z. sets to work, visits Civic Club, and gets all possible information about Mr. John Jones. He poses as a relative. In due time, Mrs. Jones receives a letter stating that Dr. Z. has startling information from her late husband, and would she come and visit him. He tells her that during a spirit seance he kept hearing the name 'Mary Jones,' coming from the great beyond, 'this is John calling you.' Mary, of course, wants Dr. Z. to try to get John again. The lights are put out, soft music floats through the room as Dr. Z. closes his eyes, and goes into his trance. Mary, her heart pumping wildly, smells something, and after a few moments recognises it as the special blend of tobacco John always smoked. She is positive that John is in the room. Then as further proof, Dr. Z. and Mary sit at a table with hands flat down on it. After some more mumbo-jumbo, John is told that, if he is still in the room, to hit or move the table. The table moves, Dr. Z. comes out of his trance, turns on the lights, and seance number one is over.

Mary is crying, but happy, and she gives Dr. Z. a donation. Other seances follow. At one, the spirit of John drinks a glass of beer; and a white orchid such as John bought her is on the table. The doctor tells her the fee for the day is 200 dollars. She pays quite readily. Mary is not yet satisfied, she wants to actually see John.

Dr. Z. says, it can be arranged but it will cost 1,000 dollars. At the next seance, while Mary is sitting in complete darkness, Dr. Z. sees a faint blue light floating over his shoulder. Within a few minutes, that light develops into a human face. The ghostly face is none other than that of John.

These things happen to thousands of grief-stricken people every day. Dr. Z. uses the information he has gathered about John's habits. Remember the lights are out, Dr. Z. drinks the beer in glass on table through a straw. The table is moved by a twelve-inch ruler under the doctor's watch strap. The doctor saw John's portrait in the paper, had a copy enlarged, cut all away except the face, mounted this on cardboard, and dangled it on a string.

So thousands of people are being duped. It is claimed that in England 250,000 people attend 'Spiritualist' Sunday evening meetings, and that there are thousands of 'circles' in homes. The 'inspired warning' is still needed. 'When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony! If they speak not according to this word, surely **there is no morning for them**' (Isaiah viii. 19, 20, R.V.).

The above is condensed from 'Sound Words'—U.S.A.

## The Greatest Propositions ever Affirmed.

THE greatest, most far-reaching and most drastic Propositions ever propounded in debate were those affirmed by Alexander Campbell in his Debate with Bishop Purcell, the Roman Catholic, in Cincinnati, in 1837. I wish to keep these Propositions in the minds of all my readers, hence I again re-publish them. They read as follows:

1. The Roman Catholic Institution, sometimes called the 'Holy, Apostolic, Catholic, Church,' is not now, nor was she ever, catholic, apostolic, or holy; but is a sect in the fair import of that word, older than



any other sect now existing, not the 'Mother and Mistress of all Churches,' but an apostasy from the only true, holy, apostolic, and catholic Church of Christ.

2. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinion of interested and fallible men.

3. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish, or Christian—a confederation of sects with a politico-ecclesiastical head.

4. She is the 'Babylon' of John, the 'Man of Sin' of Paul, and the Empire of the 'Youngest Horn' of Daniel's Sea Monster.

5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation—essential elements of her system—are immoral in their tendency, and injurious to the well-being of society, religious and political.

6. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidences of a divine original.

7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government.

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Those Propositions are every word true, and were proven so in the Debate—as any one can see who will read it. No man at that time, before that time, or since that time, has been as qualified to discuss those Propositions as was Alexander Campbell. He was not only able, but he was fearless—the easy master of the subjects discussed.

Being thus proven, the Roman Catholic Church is the ARCH-ENEMY of every GOOD doctrine and influence among a refined and intelligent people. No man to-day lives who can measure up to Mr. Campbell in the ability to 'call the hand' of the Pope of Rome. What a difference between Campbell's challenge to the Pope, and Dr. J. Frank Norris' visiting **and blessing** the Pope! The one was the servant of Christ; the other was the slave to the Papal will.

Every paper in the world should at least publish the Propositions written by Alexander Campbell. No man could affirm those Propositions with the Roman Catholic Church without being master of his subjects. The world should know that such Propositions have been offered, and discussed; and the fact that, since that Debate, no other has ever been possible with Catholics; this fact, I say, should show the world what the Pope thought of Mr. Campbell's work in that Debate. It was all the Pope wanted! In that Debate the Pope was shorn of every semblance of right to exist in any free or civilized country. If the world would only read the Debate book! Let us press it before them at every opportunity, as I am heretrying to do,

VINDICATOR (U.S.A.).



# The Epistle of Philologus.

*Applicable to forsakers of the old paths*

Reprinted from *Church Times*, organ of Albert Street Baptist Church, Melbourne.

## Chapter I.

1. Philologus, a servant of Jesus, to the Baptists scattered abroad amongst Episcopalians, Presbyterians, Independents, Wesleyans, Primitives, Unitarians, Swedenborgians, and Nondescriptarians.

2. Grace be unto you, and a sound mind; that ye may repent, and hasten your return unto the good old paths, whence ye have unhappily wandered away.

3. And that ye may no longer continue in fellowship with the unfruitful works of darkness, but rather come out from amongst them, and reprove them.

4. I marvel that ye are so soon removed from your former steadfastness, wherein ye were ensamples to others, and were wont to boast that, though all men should forsake the baptistry for the basin, yet would not you.

5. Ye did run well: what hath hindered, that ye now obey not the truth, but sanction by your purse and presence old wives' fables, and delusive and pernicious errors?

6. Who hath bewitched you, that ye should thus condemn the authority of our Lord, and turn the precepts of his holy apostles upside down?

7. Verily I stand in doubt of you, lest labour hath been bestowed upon you in vain, and ye should make shipwreck of faith and a good conscience, as did Hyenæus and Alexander.

8. Tell me, ye that desire to go back to the weak and beggarly elements of an antiquated superstition from which ye had clean escaped, wherefore are ye so fickle and unwise, changing your profession, as a flirt changeth her attire?

9. Is the New Testament of Jesus Christ disannulled by some Pædo-Rantist Bible—God's latest revelation to mankind since Mahomet's Koran and Joseph Smith's Book of Mormon?

10. Hath the truth of Christ become so cheap, that it seemeth to you a small matter to sell it to the first bidder, like profane Esau, who sold his birthright for a mess of pottage?

11. Say, is godliness a personal responsible service, rendered by man to his Maker, or is it only a question of proxy, parentage, sacramental efficacy, and vain babblings?

12. Do you indeed walk worthy of your high vocation, when ye part with the commandments and ordinances of God for human traditions and fictitious puerilities?

## Chapter II.

1. Now I beseech you, brethren, suffer the word of exhortation, nor count me your enemy because I tell you the truth.



2. Forasmuch as your hurt is too grievous to be healed with soft sayings, but needeth rather sharp probings. Rebellious children must have the rod before the sweetmeats.

3. It hath been reported unto me, by them who are of the household of Aletheia, that since ye departed from your own company, ye have been like unto a fish out of the water, yea, as the troubled sea which cannot be at rest.

4. For the strange people among whom ye now dwell, do regard you as birds of passage, speckled birds, nay, even as black sheep.

5. For whereas their flock is already afflicted with chronic hydrophobia, they do greatly fear lest ye should bring amongst them also the plague of hydrocephalus.

6. Moreover, in secret conclaves their rulers and elders do look grave and wag the head, being sorely perplexed between the joy of bidding you welcome, and the dread of seeing you kick against their ceremonies, as heifers unaccustomed to the yoke.

7. And the holy women, likewise, who compassed streets and lanes, and privily entered your homes, to make proselytes of you, do now tremble at their success, and advise that ye be kept out of all offices of power, lest ye bring on them a deluge.

8. For on assembling with them in their synagogues, it is a great trial of patience to endure in silence many things which ye do see with your eyes and hear with your ears, but approve not with the understanding.

9. When babes and sucklings are placed in the minister's arms, and he dippeth the tips of the fingers of his right hand in water, and sprinkleth their faces therewith, and pronounceth them to be, henceforth, children of God, members of the Church, and inheritors of the kingdom of heaven;

10. And when ye, from your rented pews, behold this strange sight (a spectacle to angels and men) with outward assent and consent, but with inward pain and reprobation:

11. Are ye not therein partakers of other men's sins, even the sins of magic, legerdemain, deceit, falsehood, mockery, and blasphemy, all committed in the name of the Father, the Son, and the Holy Ghost?

12. For who hath required this at their hands, to tamper with the divine commission, to patch and tinker a divine institution, and to make the divine order null and void by their bungling workmanship, while they mislead silly souls, and feed them with fantastic hopes?

13. Or wherefore should ye be found false witnesses to God, winking at practices which are a smoke in his eyes and a stench in his nostrils, and lending of your money and countenance to establish and perpetuate such flagrant wrongs?

14. Think not that God will hold you guiltless in this thing, when he cometh to reckon with those who change his truth into a lie; for he that joineth himself to corrupters is an abettor to corruption.

15. Furthermore, when your new pastors and teachers do seek to justify the aspersion of infants, by reasons which an infant might answer, when they build castles in the air which a single text of Scripture would knock down.



16. They plead fathers, councils, customs, convenience, circumcision, priestism, hereditary holiness, and other chimeras, as if their hearers were dunces, and Christ and his apostles chimeras too.

17. Therefore, why tarry ye in Mesech, and sojourn in the tents of Kedar? Let not discontent, half-muttered, eat away your peace as doth a canker; neither rob your soul of its marrow and fatness till it becomes like unto Pharaoh's lean kine.

### Chapter III.

1. But I would that ye knew, brethren, what great heaviness I have for you, even for as many as have left the oracles of God, to follow after fashionable vagaries.

2. For in so doing you declare plainly, that ye despise the laws of Christ, and set aside the example of the apostle, and are beguiled from the simplicity of the gospel to another gospel, which is not another, but rather an Anathema Maranatha.

3. In divers ways, also, ye do weaken the hands of God's elect, and obstruct the progress of his kingdom, the real growth of which is determined, not by perverts from the sects, but by converts from the world.

4. For when ye go away from the 'little flocks,' with which ye once took sweet counsel, and cast in your lot with the big flocks, whose sheepfolds have spires *like unto the* pyramids of Egypt, and whose shepherds wear long robes like the Scribes and Pharisees,

5. Too often ye sow the seeds of discord and strife, and set loose, as it were, Samson's foxes, with firebrands tied to their tails, to lay waste the fruitful fields, and to consume all the pleasant places thereof.

6. By your conduct, likewise, ye proclaim, to those that are without, that expediency is better than principle, that to please oneself is better than to please God, and that truth, whether hid in a well, or a pitcher, is equally a matter of indifference.

7. Nay, more, ye make even the sectaries rejoice in their sleeve, and assume a loftier look and a more reserved port, while they say among themselves:

8. 'Lo! these poor dippers do dwindle like a waning moon, but we wax as the rising sun; their upper rooms, deserted by their own friends, must soon be closed but our stately temples are centre of attraction opened in ever-increasing numbers;

9. 'Their religion is too rigid, narrow, uncompromising for the spirit of the age, but ours is broad, flexible, catholic, adapted to modern tastes and prejudices, a net wide enough to catch fishes of every size and hue; so good-bye to the dippers, and long live ourselves.'

10. And shall I commend you for such things, O ye wandering stars, as though ye had done virtuously? God forbid. Yea, I commend you not: but pray Heaven to pardon your infatuation, and lay not these evils to your charge.

11. For remember how the tables would have been turned, how different the picture would have been, had you remained, like the noble Shunammite, amongst your own kindred: a picture not feeble and forlorn, but grand in majestic strength, and crowned with auroral splendours.

12. The daughter of Zion, she that dwelleth by the pools and water-courses, where lilies and palm-trees grow, is desolate because her own children have left her to weep alone in her sorrow, while they hold dalliance with aliens, and forget the instructions of their father's house.

13. I speak the truth in Christ, and lie not, that if all believers in adult baptism who are dispersed amongst all the tribes of Israel, from Dan to Beersheba, and from Melbourne to Ballarat, were restored to their own kinsmen after the faith.

14. Then would the Baptists be not the least among the thousands of Israel, but the greatest, even as also they are the first-born, for whom the inheritance is reserved.

15. Then also would they enlarge the place of their tents, and stretch out the curtains of their habitations; and their seed would burst forth like the verdure of spring, and would multiply, replenish, and subdue the earth.

16. Yea, the basins would be utterly abolished, nor would they be any more seen in the sanctuary as a snare to the simple.

17. And there would be but one fold and one shepherd, whose flock would no more be a prey to foxes and wild boars, but would feed safely on the mountains in good pastures, and lie down securely by the rivers in quiet resting places.

#### Chapter IV.

1. Finally, brethren, farewell.

2. I will not write more unto you at present, hoping yet to see you face to face, and to rejoice over you as over the lost sheep that was found again.

3. For who can tell whether the medicine herein administered may not purge away your sickly humours, and renew your spiritual health and prosperity?

4. It may be that he whom ye have put to an open shame, may grant you repentance to the renouncing of the mystery of iniquity, and the fresh acknowledging of the truth in which ye once walked.

5. Only be not wise above what is written, neither be lured any more by will-o'-the-wisps.

6. Let not the light which is within you go out into darkness, but let it shine again before men.

7. Beware of supposing that gain is godliness, or that, when you get into a new station, you must needs get into a new faith.

8. Take heed of the lust of the eye, and the pride of life, for the fashion of this world soon vanisheth away.

9. Shun not the reproach of the cross, knowing that scars borne for Christ's sake are nobler than coronets.

10. Wrap not your talent in a napkin; hide not your candle under a bushell; but witness a good confession against the devil and all his wicked works.

11. Be strong, acquit yourselves like men; do the right and fear not.

12. And as ye have received Christ Jesus the Lord, so walk in him, and ye shall find rest for your souls.



13. Paul and his yoke-fellows greet you; as do also Crispus, Gaius, Stephanus, Cornelius, Lydia, the eunuch, the jailor, the three thousand, and all who are baptised into Jesus Christ.

14. And to Him who blessed little children, but never sprinkled them, whose will is supreme above all councils, synods, conferences, creeds, and temporising;

15. And whose super-abounding grace can heal even backsliding Baptists, and love them freely:

16. To the Church's only King, our adorable Saviour, be glory through all lands and ages, world without end. Amen.

Written to backsliding Baptists from Enon near Salim, and sent by Boanerges, the sons of thunder, and Barnabas, the son of consolation.

#### WHERE THERE ARE NO GRAVES

NO death! No death: No graves to kneel and kiss,  
O heart be still, and think awhile on this.

If thou should'st gain that country thou shalt find  
No tears to dry, no broken hearts to bind,  
Thine ears shall never hear a sob nor sigh;  
Thy lips shall soon forget the word good-bye;

Thine eyes, which here have grown so used to tears,  
Shall shine undimmed through all the long bright years,  
Thy hand shall never feel the hand grow cold  
Which, O how vainly, thou did'st strive to hold.

Thy feet, which here have weary grown and slow,  
Shall walk above as ne'er they walked below.  
Thy troubled heart which bore thy whole world's woe,  
And its own weakness felt, shall never know  
One pang of sorrow, nor one breath of care  
Shall scorch thy brow, nor sin oppress th' ee there.

For hark, my heart, 'tis written, oh, be glad,  
Ye sin-sick souls, ye sore distressed and sad,  
'Tis written, thirst nor hunger shall they feel,  
Nor pain, nor sickness, e'er again steal  
Their perfect strength. The sun shall never smite

With deadly stroke; nor the black frost of night  
Fall on them sleeping; they shall safely dwell  
And fear no evil and, O strange to tell,

O strange, sweet wonder, God shall wipe away  
All tears, all tears; O heart attend and say,  
If ever in thy searching thou hast found  
Ought like to this in all life's dreary round.

No, death! No death; No graves to kneel and kiss,  
And what is Heaven if it be not this?



#### WISE WORDS TO WOMEN

In these days of rationing, words spoken by Solomon so long ago seem to have a greater significance for us; encouraging us to contentment.

(1) 'Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.' (Prov. xv. 17).

(2) 'Better is a dry morsel and quietness therewith, than an houseful of sacrifices with strife.' (Prov. xvii. 1).

(3) 'Better is a little with righteousness than great revenues without right.' (Prov. xvi. 8).

(4) 'Better is a little with the fear of the Lord, than great treasure and trouble therewith.' (Prov. xv. 16).

W. E. JACKSON

'God alone  
Beholds the end of what is sown;  
Beyond our vision, weak and dim,  
The harvest-time is hid with Him.'



## SCRIPTURE READINGS

### Matthew's Gospel xxv. and xvi.

These chapters include three parables, continuing warnings about the second coming, and the events of the Saviour's last day up to His arrest. The full picture has to be gathered from the four gospel accounts. We must deal briefly with Matthew's.

**The Parable of the Ten Virgins.**—The purpose of the parable is clearly given by the Lord Himself in verse 13. It is to teach us all to be watchful. The wedding is the occasion for joyful festivity. Those honoured maidens have the privilege of an important part in it. They await the return of the bridegroom bringing home his bride, and it is their part to give the joyful welcome. It was not possible to foresee the time at which they would be wanted, but it would be late, and they knew that. 'Have patience therefore brethren, till the coming of the Lord,' says James (v. 7). It was not wrong of them to sleep, both wise and unwise did that. It was wrong of the foolish virgins to have failed to make provision for the long time of waiting. The Saviour uses a similar parable in Luke xii. 35 in a much briefer way. We are perhaps particularly liable after so long a lapse of time to grow slack in expectation. Here is the solemn warning. It will be too late to get ready at the last moment, we must be so living as to be always ready for the call—the call might be our own 'home-call,' or it may be that final day of the Saviour's return. Shall we decide not to be shut out?

**The Parable of the Talents.**—This parable puts the emphasis upon the good use of time and talents. The use of this latter word for capabilities has actually arisen from the parable (how great an influence the Bible has had upon our language). The picture is one familiar to Eastern minds. Masters left their property in charge of their slaves quite frequently. Certain responsibilities were passed on to them while journeys were undertaken. Without being exact, we may think of the one talent as being £600. Here we have a wise master giving according to capacity, and his judgment of the men was justified by results. There is a distinct warning in this against having a grudge against God because we do not get all we expect out of life; and so many get the attitude. There is a danger that our own failure makes us blame circumstances. The very ungracious attitude of the one talent man indicates this, but it is no

excuse. There is no question of merely waiting for the Lord's return, the time must be usefully occupied. We note the delightful words of commendation, and 'enter into the joy,' and we must also note the terrible doom of the unfaithful one—'outer darkness.' This parable is similar in some respects to that of the 'pounds' evidently spoken at an earlier time (Luke xix. 11-28).

**The Parable of the Sheep and the Goats.**—This is as much a revelation of a principle of divine judgment as a parable. The term "all nations" commonly refers to the Gentile world, and some features of the picture might indicate the thought of those outside the Saviour's kingdom acting kindly or unkindly towards His people. On the other hand, it is obvious that the same standard can be applied to us all, and the fate respectively of the two classes bears a general aspect also (verse 46). Of the three parables we might say we have first, waiting and watching; secondly, occupying the time profitably; and lastly, how we must occupy it—in loving and merciful actions towards the unfortunate. Such should be so natural to lovers of Christ that they are done unconsciously. Neglect of the will of Christ will blind us to the needs of others—and thus to our duties . . . with fatal results.

**The Decision of the Sanhedrin.**—In these verses we have the Saviour's final warning to His disciples of His approaching death by crucifixion. While He gave it the Elders of Israel gathered and made their decision. We note they decided it would not be at the feast, but we remember they were going to do 'whatsoever Thy hand and Thy counsel fore-ordained to come to pass' (Acts iv. 28). It was also written, "They hated me without a (rightful) cause" (Psalm xxxv. 19).

**The Supper at Bethany.**—Read also John xii. 2-8. In the evenings of this last week on earth, the Saviour went out to the loving household at Bethany (Luke xxi. 37, 38; Mark xi. 11). This supper was given by Simon the Leper, in some way connected with Lazarus, Mary and Martha. Moved by her love and adoration for Jesus, Mary brought the precious ointment and poured it out upon His head and His feet. Would we have been among the critics of this 'extravagance?' Not if we give sufficient thought to the outpouring of divine love manifested in that sacred body—'were the whole realm of nature mine . . .' But there was avaricious Judas, grudging the value of the ointment with evil heart. The rebuke, gentle though it was, and the high commendation of the giver, seem to have given the final motive for his terrible treachery. Apparently he



went direct from that supper to Jerusalem, and made his bargain with the chief priests—for (verse 15 R.V.) 'they weighed unto him' the price of a slave.

**The Passover Supper.**—For the origin of the Passover read Ex. xii. 1-20. Jesus did not go into Jerusalem during the daytime on this day, but sent Peter and John ahead to make preparations for His last supper with His apostles. Their selection of the place is given in rather more detail by Mark and Luke (Mark xiv. 13-16; Luke xxii 7-13). The owner of the Upper Room was known in some way to Jesus; and apostles and Teacher to him. There is much difference among commentators as to whether the Saviour partook of the actual Passover meal, or an evening meal on the day before the Passover lambs were killed. In the latter case He Himself would most fittingly be killed at the very time when the lambs (which were, of course, typical of Himself) were also slain. A discussion of the point would be interesting but is not possible in our space. We can hardly imagine the depth of grief which must have filled the Saviour's heart in relation to Judas. All four evangelists record His words and actions in regard to him. It would appear that only Peter and John, and Judas himself, knew the dread facts, but gloom must have fallen upon all with the thought of the possibility of any of them being guilty of betrayal. (See in particular John xiii. 21-35.) The whole of chapters xiii. to xvii. in John's gospel are records of the teaching given around the table. The institution of the Lord's Supper is given briefly by Matthew. He alone specially mentions remission of sins, though that is implied in the other records.

**Getsemane.**—At the conclusion of the meal the little company walk out across the brook Kidron (John xviii. 1). On the way Jesus warns them of their coming desertion, and in particular of his denial. These, who have only recently quarrelled among themselves as to whom was the greatest, must now be conscious of great danger for their beloved Teacher, but they cannot share the deep mystery of His great struggle. We reverently view the 'suffering, friendless One, weeping, praying there alone.' Peter James and John can perhaps come nearer than the rest from their greater intimacy, but they cannot watch one hour while the convict for the salvation of the world is won 'with strong crying and tears.' For there surely it was won. Is it not a lesson for us that our conflicts must be won in prayer?—in order to be won in action.

**The Arrest.**—We observe that Judas came almost hastily to carry out his covenant and sign. The word 'kissed' is literally 'kissed with fervour or repeatedly'—R.V. Margin gives 'kissed Him much.' If we interpret rightly, the

signal became unnecessary by reason of the Saviour's own action (John xviii. 4-6), and had actually been given too soon. What terrible misgivings must already fill the traitor's mind. Peter here shows his will to save his Master, and is rebuked by a statement which embodies a fact of history also. (May God have mercy upon the nations that are arming to the teeth). It was the will of Christ to fulfill His Father's, and therefore to fulfil the 'scriptures of the prophets.' How futile were the swords and staves, emblems of fear, suspicion and hatred. Only Luke records the healing of Malchus' ear, only John gives names of both disciple and servant. (Luke xxii. 51; John xviii. 10.)

R. B. SCOTT.

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### BAPTISM

#### The Purposes It Fulfils, and the Changes It Effects

This is the title of a pamphlet written by our veteran brother, John Anderson. It is well written, and if widely circulated will do much to counteract misunderstanding and misrepresentation of our position and teaching on this important subject. Copies may be had from Bro. John Anderson, 81 Albert Road, Glasgow S. 2. Price Twopence per copy.

We have read the pamphlet with much pleasure and profit.—Editor 'S.S.'

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### A NEW TUNE

Bro. A. L. Frith has published a new tune, "Littlewood," by Maud Partington, of Fleetwood. Set to the words "Who is on the Lord's side." This tune will be popular, and will be widely sung. Copies 4d. post free, 12 post free 3/-. U.S.A. 20 copies for one dollar, post paid.

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### BOOKS WANTED

D. R. Dungan: 'On the Rock.'  
Milligan: 'Epistle to Hebrews.'  
Rotherham: 'Studies in Hebrews.'  
Anderson's 'Translation, New Testament.'

L. Oliver: 'Truth About Sabbath and Lord's Day.'

W. Crosthwaite: 'Millennial Dawnism.'  
We would be glad to have a few copies of the two last-named pamphlets.

L. Oliver 'Preparation for Preaching.'  
Prices to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancs.

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### MORLEY AUTUMN RALLY

NOVEMBER 19th and 20th. Saturday: Tea at 4.30; Evening Meeting 6.30. Chairman, W. Wintersgill (East Ardsley), speaker, W. Steele (Scotland). Bro. Steele will serve the Church on the Lord's Day.



## FROM THE TREASURER

I shall be glad to receive all monies due as soon as possible. Another year is quickly drawing to a close, so again I appeal to agents and readers to send along to me in good time.

What I am anxious to avoid is an avalanche of letters in the closing days of the year, as I expect (D.V.) to be away several days then. Readers in U.S.A. are asked to send along dollar bills. Many accounts are outstanding. Statements are being sent out, but please do not wait for these. When a payment is made, details will be enclosed as to the period covered by such payment. I shall appreciate a prompt response to this appeal. Thank you. A. L. FRITH

P.S.—May I again specially remind readers abroad that payments, orders, changes of address, etc., should be sent to me and **NOT** to the Editor.

**Dewsbury Convention.**—The Convention at Dewsbury was an unqualified success. The several brethren forming the platform parties on both afternoon and evening sessions all gave forceful and inspiring addresses which were greatly appreciated by all present. The event will live long in the memories of us all.

A. HOOD

**DEWSBURY CONVENTION.**

The outline of addresses given at the Convention, not all being received in time for insertion in this issue have been held over so that they may all appear together.

**SPRING CONFERENCE**

Invitations to entertain the Spring Conference, 1950, should be sent to the Secretary of the Conference Committee, A. Hood, 5 The Green, Seaton Carew, West Hartlepool, Co. Durham.

**WANTED**

About thirty Church of Christ Hymn Books, as published first in 1908.

Names and addresses of members of Churches of Christ, in or near Watchet are desired by W. H. Cummins, 29 Churston Avenue, E.13.

## TREASURER'S THANKS

Receipt No.	£	s.	d.
979	20	0	0
980	128	17	0
981	6	0	0
982	5	0	0
983	5	0	0

The Evangelist Committee appreciate the response made by Churches and Brethren to their appeal.

R. McDONALD (Treasurer)

**GATHERED FRAGMENTS.**

A Booklet for your friends; 'Gathered Fragments from the Book of Psalms,' by Bro. F. C. Day. 1/- per copy, 12 for 10/-, 25 for £1.

'Revival,' a monthly Gospel paper. Why not subscribe for a year? 2/- per copy (post free), two copies 2/6; five copies 4/-; 100 copies 5/- . Undated copies available. Write to L. Morgan, 44 Lord Street, Hindley, Wigan.

**MARRIAGE**

At Lochside Meeting House, Tranent, on October 1st, Bro. James Gardiner, of Newtongrange, to Sister Betty Nisbet, of Haddington. Bro. David Dougall officiating.

**ADDRESSES WANTED**

Can any reader of the 'Scripture Standard' put Bro. and Sis. A. Hood (now resident in West Hartlepool, Co. Durham) in touch with any isolated brethren or sisters in this locality? Considerable migration is taking place in the country due to the expansion of industries in different places. Such migration has been very marked in this direction.

**COMING EVENTS**

**Aylesbury, Bucks.** — First anniversary, November 19th. Speakers: L. Morgan (Hindley), R. B. Scott (London), W. Hurcombe (Scholes). Meetings at 3 and 6 p.m., Scout Hut, Old Stoke Road, Southcourt, Aylesbury, Bucks.

# NEWS FROM THE CHURCHES

**Birmingham (Summer Lane).**—We rejoice to report a further addition to our number by the baptism of Raymond William Shakespeare, on Lord's Day evening, October 2nd. He has been attending our meetings and Bible School for some months, and last week made the great decision to obey his Lord and

Saviour. Thus we have had the joy of seeing another added to them that are being saved. May he be kept faithful to the end.

F. C. DAY.

**Capetown.**—We are glad to report that on the 14th August, 1949, we witnessed and rejoiced with the brethren of the Grassy Park Assembly in that, due to their humble efforts, by the grace of God, a man and woman were united with the Lord in baptism. The service was conducted by our Bro. Kannemeyer, of the Woodstock Assembly, who very distinctly outlined baptism and its great purpose and referred especially to Romans vi, as being the key to unlock the real meaning and purpose of baptism and to think how in the face of such a scripture, baptism could be substituted otherwise. The service being convened in the hall at Woodstock was fairly well represented by the brethren and sisters of both assemblies mentioned. We praise the Lord that, by His grace and mercy, we are still contending for the faith, without compromise, and stand waiting patiently for the return of our King of Kings and Lord of Lords.

T. HARTLE

**Fauldhouse.**—During part of August and the whole of September we had the special services of Bro. Andrew Gardiner, Evangelist, whose ministry was very helpful, and much appreciated by all those who have the best interests of the Church at heart. Services were held on Sunday and Wednesday evenings for the preaching of the Gospel, at which we had some strangers to hear the 'glad tidings.' Our brother excelled in preaching and making the way plain back to God. The Church was helped and strengthened with his expositions each Lord's day and the sick had many visits to confirm and cheer them in the way to the Golden City. We wish him much success in the work of Christ and His Church.

D. M. STEWART.

**Hindley.**—The six months' campaign at Ince, conducted by Hindley brethren ended on Lord's Day, September 25th, 1949. It is with mixed feelings that we make this report to our brethren. We rejoice that six souls decided at Ince to accept the Lord Jesus as their personal Saviour. All were from Hindley. We rejoice in the loyal support of our own brethren: a bus went to the Ince meeting every Lord's Day evening. We rejoice in the fellowship we had in the Gospel with our brothers and sisters of other assemblies; for the help so readily given by fellow labourers in the Gospel. We are thankful we have had the opportunity and privilege to take the Gospel to thousands of people in Ince; 18,000

'Revivals,' 4,000 handbills, and loud-speaker invitations have been given out, and open-air services held.

Bren. Frank Worgan and Tom Kemp have worked very hard indeed, and it is disappointing to report that after so much hard work our aim has not been achieved. We believe the seed has been sown faithfully, and we have the promise that it will not return void.

Many lessons have been learned and we pass them on to our brethren, so that others may benefit by our mistakes. (1) We tried to work three areas in the first three months of the campaign, and were not able to have one meeting-place for all our meetings. We had three different places, which did not help our work. (2) Not having a meeting place, we were not able to start a Bible School or Young People's meeting. (3) It would have been better if we had been able to break bread from the commencement, and the Evangelists lived in the area.

Finally, we thank all who have shown an interest in our work, and pray that inasmuch as we have been faithful, God will bless our work.

We report a very happy and successful time during our Anniversary Services, held on Saturday and Lord's Day, September 17th and 18th. Bren. W. Hurcombe and W. Crosthwaite both spoke well on the Saturday. Bro. Hurcombe spoke to the School on Lord's Day, and Bro. Crosthwaite spoke in the morning and at the 6 p.m. Gospel meeting at Hindley, and also at Ince. This meeting was well supported by our own brethren and brethren from sister Churches.

We can readily understand why Bro. Crosthwaite felt like a 'returned empty' on Monday morning. One marvels at his energy and zeal. Many thanks to both speakers for a good week-end. May God richly bless the messages.

L. MORGAN

Bro. Frank Worgan is working with the brethren at Blackridge for six months—October to March, 1950.

Bro. Tom Kemp is serving the brethren at Newtongrange for two months, October and November.

Any Church requiring the services of either of these brethren write to L. Morgan, 44 Lord Street, Hindley, Wigan.

**Loughborough.**—On Saturday and Sunday, October 1st and 2nd, the Church meeting in Oxford Street, Loughborough, held special services to celebrate the opening, sixty years ago, of the present building.

On Saturday afternoon, about one hundred visitors from the Leicester and surrounding Churches sat down to tea.

The evening meeting was mainly in reminiscent mood, Bro. E. Hill, in his opening remarks, gave a brief history of the Loughborough Church,



In giving the outline, he said it was necessary to refer to the Church in Nottingham, of which the Church at Loughborough was an offspring. The Church at Nottingham commenced in 1836. In this year a discussion took place in the Scotch Baptist Church in Park Street, Nottingham, as to the true import and design of baptism. As a result of this discussion, a number withdrew from the Scotch Baptists, and on Christmas Day, 1836, fourteen people met in an upper room in the warehouse of Jonathan Hine, in Mount Street, Nottingham. This was the beginning of the Church of Christ in Nottingham.

The new cause made striking progress and in 1839 had increased to one hundred, when a large building known as Salem Chapel, in Barker Gate, was purchased. Such good progress was made that, in 1841, the membership numbered over two hundred, and from there Churches had been started in Lincoln, Horncastle, Donnington, South Spilsby, Newark, Bulwell, and Loughborough.

In 1841, the Church at Loughborough, with twenty-two members, met in a room in Moira Street, and a few years later they moved to the Oddfellows Hall, where they stayed many years until moving to Oxford Street in 1889.

An interesting story was told of one Thomas Leavesley, of Mount Sorrel, who was a sceptic of some note. He was induced by Mr. and Mrs. Harding, of Mount Sorrel, to visit the Loughborough Church. And was so convinced of the truth that was expounded that he joined the Church. Eventually he started a Church in his own house in Mount Sorrel, and it was no uncommon sight to find the house full to overflowing, and Thomas addressing the people from the top of the stairs.

On one occasion, his brother James, a local preacher of Anstey, came to see and hear what this new doctrine meant, and after some opposition he renewed his visits and ultimately renounced Methodism and was immersed in the River Soar, in the presence of hundreds of spectators.

In consequence of trade depression, both Thomas and James Leavesley moved to Leicester, where they found employment in the shoe industry and eventually raised up one of the largest Churches in the district, in Crafton Street.

We were privileged to have present Bro. Kidger, who was one of the original trustees. He still attends regularly, both morning and evening. Another notable member present was Bro. W. Barker, of Heanor, or maybe we ought to say 'Uncle Bill'; he joined the Church seventy-two years ago and can still set an example to younger people.

Our first speaker on the Saturday was Bro. S. Ward, ex-Sunday School Super-

intendent and Church Secretary. At one time, he was the only scholar in the Sunday School, and his address was based on the necessity of keeping the spiritual fire burning in the Church.

Our second speaker, Bro. T. Norman, who has been a visiting speaker for forty years, and is still active. He told some very interesting incidents in connection with the Church, especially about Bren. Pritchard, W. Powell and R. Tilbury. Of the latter, he paid a remarkable tribute, when he said that if ever a man lived as a Christian ought to live, that man was Robert Tilbury. Bro. Norman also brought greetings from Mrs. Pendleton, of Leicester, who was the first lady to be immersed in our Church.

Our next speaker was Bro. G. B. Waterton, the District Secretary, who gave his usual bright and interesting message.

Our last speaker was Bro. W. Mander, of Evington Road, Leicester, who gave a very stirring address on his belief that we have all a certain place to fill in this life.

Musical items were given by Mrs. Kirkbride and Party, of Leicester. At this meeting the Church was filled to capacity.

We continued our special services on the Sunday, when Bro. S. Ward addressed the morning and afternoon meetings and in the evening, Leslie Coley, of Leicester, gave a very interesting and challenging address.

The Children's Choir rendered Jerusalem and Bro. James' Air.

We wish to record our appreciation to all who helped to make this a very memorable occasion.

F. WOOLLEY.

**Nelson (Southfield Street).—**The thirty-first Anniversary Services will be held on November 12th and 13th. Tea on Saturday at 4 p.m., Evening Meeting at 6 p.m. Speaker; Bro. F. C. Day, of Birmingham. Breaking of Bread, 10.30 a.m.; Bible School, 1.15; Gospel Proclamation, 6 p.m. Bro. F. C. Day will speak at all these services. A loving invitation is given to everybody to attend. A. CARSON

**Dewsbury.—**We are pleased to report the addition of two to our number—one by immersion, and one from another Church. The one immersed, Bro. A. Wood, is the husband of one of our most loyal members. We rejoice with her, for we know it has been her long cherished hope and prayer that her husband would yield to the Saviour.

Both members, we are sure, will be an asset to the Church.

Bro. Len Channing spent the month of September labouring with us. He worked hard, but he is not afraid of hard graft, and excels in outdoor work—door to door canvassing. We have had the help of Bro. Donald Hardy, of Morley, with his up-to-date amplifier. We tend

to him our best thanks. Our meetings have been well supported by brethren from the Churches round about. We believe good has been done by our extra effort, and we hope to renew our efforts to extend the Kingdom of our Lord and Master here.

R. McDONALD

**Fleetwood.**—On Lord's Day, October 9th, we began public services at the Lecture Hall, in London Street. The room is an upper one in a very real sense, but when reached is light, airy and clean. It is not in a back street, and is the most widely used room in town for various purposes. We had a time of grand fellowship, Bro. Crosthwaite, who had as a companion in travel Bro. Levi Clark, of Barrow, served us admirably, powerful and alert as ever.

Brethren from East Kirkby, Blackburn and Blackpool gave us their presence and support, for which we are very grateful. The response from the general public was most disappointing. Upwards of three thousand handbills were delivered by hand, upon one side of which appeared a statement of the Faith and Practice of the Churches of Christ. Extensive Press advertising was done, with a 'write up' as well, and yet there was no response.

Is the day of indoor meetings over? We say, 'Come,' Jesus said, 'Go.' During this summer, I have watched a man here who professes to tell the future by numbers. He gets a crowd in less time than it takes me to type this account. He stands on the pavement when he is ready to begin his show, a sword in one hand, red bag in the other, in which is an imitation of a snake make with beads. Complete with black gown, he steps forth and has a crowd in no time. He is going to tell the future, but one wet afternoon could not tell whether it was going to be fine at 7 p.m. that evening. If it wasn't, he was going home. Yet people stand hours to listen and pay to be entertained by him. Cinemas are full upon a Lord's Day evening, Amazing crowds have thronged this coast recently at the week-end to see illuminations. Thousands upon thousands have stood for hours on end to board transport to see the 'lights,' young children have been kept up hours after bedtime, asleep in the arms of father or mother. Multitudes have been on road and rail almost all night, arriving home at dawn, etc.

This ceaseless hunger to see something, go somewhere, be moving, be entertained, is indicative of a hunger which can only be satisfied, finally, spiritually. This restlessness is disturbing to thinking people, and one wonders what, and where the end will be. One feels, at times, the end of the age draws near, typical of the days before the Flood. Religious bodies have been

caught up in the material stream. So-called churches have become centres for social intercourse and entertainment. In this town recently harvest festivals have been the order of the day, with hot-pot suppers, the produce auctioned off to the highest bidder. In one case, a comic opera performed in the place only a few hours before the time appointed for worship. Youth clubs, concerts, plays, all in turn and always emphasis upon how much MONEY had been raised. A limited gospel is preached, there is very little understanding of the purpose of God in Jesus Christ, no conception of the Church as a saving agency, and that 'through the Church is to be made known the manifold wisdom of God.'

Disappointed though we may be, we are not in despair. The cause here began with two breaking bread, four have been added by immersion, and we now number twelve in membership. Our plea is known by the printed word and will stand the searchlight of the New Testament upon it. God, in every age, has had those who have stood for the 'faith once for all delivered unto the saints.' Religious people generally either do not think, or are afraid of the truth, or both.

We, as individuals and Churches of Christ, may be misjudged, misunderstood, misrepresented and so on, but because of this we cannot forsake our post. It can be said, in all sincerity, of every one of us everywhere, that we desire above all things that all who profess and call themselves Christians shall be ONE in Christ Jesus. This is the ideal, and could be achieved at once if all were prepared to accept entirely without question the New Testament only, as the standard of faith and practice. Instead of this, apostasy increases, and some of us think will increase until the midnight hour. The work becomes harder everywhere, seed is sown, but seems to fall upon the rock, many plough a lonely furrow. We may ask ourselves, at times, is it worth while? Let us not lose heart, though weary be the way, we shall reap in due time IF we faint not.

A. L. FRITH.

**Church of Christ, Leven.**—Please note, as from Lord's Day, 2nd October, services will be held in Marshall Hall, Crossroads (near Leven). Breaking of Bread 11 a.m. Gospel Service 6.30 p.m. JOHN GRAHAM

**Newtongrange.**—The annual social meeting was held on October 8th, about 120 being present. Churches in Slamannan and Fife districts were well represented. Bren, D. Dougall and T. Kemp gave addresses which were greatly appreciated. Many members took part in a programme of songs and recitations. The sisters provided a very nice tea. We had



a time of rich fellowship and blessing.

Bro. Tom Kemp has started a period of service with the Church here. He is a very energetic young man, and is not sparing himself. We ask for the prayers of all our brethren, that the Lord's Kingdom may be extended here, and His Name glorified.

W. H. ALLAN

## OBITUARY

**Greymouth, New Zealand.**—On April 27th, John McLaren received severe injuries in the Rewanni State mine, from a fall of coal, from which he died before reaching the hospital. He was in his 51st year.

Bro. McLaren came from Armadale, Scotland (where his parents still reside), about twenty years ago. On the journey out, he called at Australia to be married, his fiancée having preceded him there from Scotland. They then journeyed on to New Zealand, and settled in Runanga, Bro. McLaren becoming a member of the Greymouth Church in December, 1930. He was baptised by James Crawford and was the last person to be baptised in the open air, before the building was enlarged. Although he lived five miles from the meeting house, and bicycle was his transport, the weather had to be exceptionally bad to keep him from the Lord's Table. His prayers contributed much to worship. He had been on the local speakers' plan. Bro. McLaren was very much attached to his home, on which he had almost completed some enlargements at the time of his untimely death. To the loved ones of our brother we extend our heartfelt sympathy.

F. B. M., N.Z., MAGAZINE.

All who know Bro. and Sis. McLaren and their family will join us in sympathy and prayers for them.—Editor, 'S.S.'

**Isabella A. Rockliff**, wife of Evangelist Edward G. Rockliff, passed away in the St. Joseph Hospital, Parkersburg, W. Va., U.S.A., on Wednesday afternoon August 11th, 1949, age 75. She was born in England, September 12th, 1873 and was the daughter of John and Ann Newby. She is survived by her husband, one daughter, Mrs. Gene Monroe, of Detroit, Mich., and four grandchildren.

Sister Rockliff was a lifelong member of the Church of Christ, and a faithful Christian. She was known to the writer for over fifty years. Of a kind and sympathetic nature, she was very helpful to her husband in his evangelistic work. Her smile and kind words and deeds of love won for her a place in the hearts of many. It can be said of her, as it was of Dorcas of old, 'she was full of good works and alms deeds which she did.'

Funeral services were held in the Deway Ave. Church of Christ, Friday, September 2nd, 1949. The writer conducted the services, assisted by Bro. A. Lindsay, of Pontiac, Mich., and Bro. Lawrance Gardner, of Sistersville, W. Va., and Bro. C. D. Beagle, New Martinsville, W. Va. A group of singers from the Church of Christ, Marietta, Ohio, rendered suitable hymns. The high esteem in which Sister Rockliff was held was manifested by the large gathering of friends and beautiful floral tributes. She was laid to rest in the I.O.O.F. Cemetery, St. Marys, W. Va.

We commend the sorrowing to the care of a wise and loving Heavenly Father.

H. BENNETTS.

There are many in Britain who have had fellowship with Bro. and Sis. Rockliff, who will join us in sympathy and prayer for the bereaved. We knew them both more than fifty years ago and highly esteemed them for their worth and work.

EDITOR.

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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, 5 The Green, Seaton Carew, West Hartlepool, Co. Durham.

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

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