

The SCRIPTURE STANDARD

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

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'ONE LORD'

THIS is the central unit of the seven named by Paul, in Ephesians 4 : 4-6, and it is the centre of the Christian system. That Jesus is Lord is affirmed, or implied, on every page of the New Testament.

The term Lord, as applied to Jesus, means Ruler, Potentate, Sovereign. Paul declared that though there were 'gods many and lords many, 'to us there is but one God, the Father, and 'one Lord Jesus Christ, by whom are all things, and we by him' (1 Cor. 8 : 5-6). That 'Jesus is Lord' runs like a golden thread through all the Scriptures of Truth. The prophets spoke of the coming One as King, Ruler, one bearing 'the government upon his shoulders,' who should 'reign for ever,' and of whose 'kingdom there shall be no end.' The angels announced to shepherds at Bethlehem, 'Unto you is born this day in the city of David, a Saviour which is Christ, the Lord.' David, speaking by the Spirit, spoke of Him thus : 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.'

Jesus claimed Lordship.

To His disciples, He said : 'Ye call me Master and Lord, and ye say well, for so I am.' He spoke of Himself as the King who would sit upon the throne of His glory, and decide the eternal destiny of the nations. He stated the condition of entrance into His Kingdom to be not a mere cry of 'Lord, Lord,' but obedience to His will.

During His life on earth, He demonstrated that He was a true King, Lord of all, possessing supreme power. Solomon said : 'Where the word of a king is there is power.' Even the enemies of Jesus testified that 'never man spake like this man.' His word was with authority. He claimed authority to abrogate the law given through Moses ; saying repeatedly, 'It hath been said by them of old time' [the old Covenant] but I say unto.'

All things were subject to Him. When with a word He calmed that storm on a Galilean lake, those with Him marvelled, saying : 'What manner of man is this that even the winds and the sea obey him?' All things obeyed Him. He bade 'disease and pain begone, and called the sleeping dead to rise.' His last words on earth were a claim to supreme power. 'All power [authority r.v.] is given unto me in heaven and in earth.' Can He ever have more power than that ?

Apostolic Testimony.

Peter's powerful address, recorded in Acts 2, reached its climax in the Royal proclamation: 'God hath made that same Jesus, whom ye crucified, both LORD AND CHRIST.' The same Apostle in the house of Cornelius spoke of 'preaching peace by Jesus Christ, he is Lord of all.' The first preachers of the Gospel were charged with saying: 'There is another king, one Jesus'; and Paul said: 'We preach not ourselves, but Christ Jesus as Lord.' In his letter to the Philippians, Paul affirmed that 'God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that JESUS CHRIST IS LORD, to the glory of God, the Father.' Jesus is 'the blessed and only potentate, the King of kings, and Lord of lords' (1 Tim. 6:15). He is 'the Prince [Ruler] of the kings of the earth' (Rev. 1:5).

Lordship of Jesus and Unity.

Failure to recognise the absolute Lordship of Jesus, and allowing men to usurp authority, accounts for the divided state of Christendom. The Apostles, though sent by Jesus to speak in His name, and of whom He said: 'He that heareth you, heareth me,' never attempted to alter, set aside, or declare any of His commands to be non-essential, as their pretended successors have done. To deviate from and alter His laws is to deny His Lordship, and amounts to saying that His laws are improper or imperfect, and that men are wiser than He is. When Jesus is set in His right place as Lord of all and 'Head over all things to the Church,' all usurpers to lordship will have to step down. There will be no more 'Our Lord God the Pope' or 'My Lord Bishop' this or that. Human creeds and traditions of men, that have made the commands of God of none effect, will be flung to the moles and the bats, and all true believers will 'join in one universal song, and crown Him Lord of all.' Then will the Lord's prayer be answered 'That they all may be one . . . that the world may believe thou hast sent me.' When all that name the name of Jesus hear Him, and Him only, 'there shall be one flock, and one Shepherd.'

All can help the coming of that day by willing obedience, and whole-hearted consecration of their lives and powers to Him who alone has the right to be our Master and Lord. To those professors who were paying honour to Him with their lips, but denying Him by refusing to obey His commands, Jesus said: '*Why call ye me, Lord, Lord, and do not the things which I say?*' Many are quite willing to accept Jesus as Saviour, to deliver them from the consequences of sin, but they will not have Him as Lord to reign over them. He said: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven,' and it is the Father's will 'that all men should honour the Son, even as they honour the Father' (John 5:23).

'In your hearts enthrone Him; there let Him subdue
All that is not holy, all that is not true,
Crown Him as your Captain in temptation's hour:
Let His will enfold you in its light and power.'

EDITOR.

A sure escape from criticism—do nothing, say nothing, be nothing.

Don't worry when you stumble; the worm is the only thing that can't fall down,

There are men with the sword of truth at their side who have tripped over it oftener than they have wielded it.

The closed hand can neither give nor receive a blessing. Selfishness defeats itself,
Gospel Digest

A CONFERENCE IMPRESSION.

THE Blackburn Church, meeting at Hamilton Street, were pleased to welcome the Yearly Conference on Saturday, April 12th. Over one hundred visitors from 'a' airts' nearly filled the meeting room. Brethren came from as far north as Peterhead, and Southern Scotland, Fifeshire, and County Durham. From Belfast in the west, and Bristol in the south, also from Lancashire and Yorkshire.

After the singing of the hymn, 'Zion stands with hills surrounded,' and the opening prayer, Bro. Lewis Murphy (Yorkshire) read the lesson from 1 Corinthians 1. Bro. A. Daniell (Bristol) was appointed secretary for the Conference.

The chairman, Bro. R. McDonald, expressed in his address the need for pressing on with the work of preaching the Gospel. 'Many difficulties,' he said, 'would be cleared away if we would put first things first.' Co-operation also was essential, and the casting aside of differences among the brethren; then the fearless proclamation of the truth irrespective of the consequences. Bro. McDonald concluded with a wish that the Conference might be an aid towards this.

Bro. A. Hood, secretary, read the minutes of the last meeting.

The treasurer's report still gives cause for grave concern. In spite of the small credit balance, the funds need 'stepping up' considerably. Help is urgently required if the work among the Churches is to continue. Many suggestions were offered as to the best method of securing the desired money for the Evangelist Fund. Bro. G. Hudson (Birmingham) offered a good suggestion, which was being practised at Summer Lane, and might be helpful to raise the low level of contributions. A steady and systematic laying aside of a sum of money by each Church for evangelistic purposes and other needs.

In giving his report, Bro. A. Gardiner, evangelist, spoke of his efforts among the fishermen of Peterhead (Bro. Gardiner has attached himself well to these hardy men, and is well loved among them.) The Church at Peterhead, he said, had now become really active in the service of Christ. Many immersions and restorations had taken place, and at the present time a great number of non-members were attending gospel meetings. This, he said, was evidence of activity among the members. Bro. Gardiner also spoke well of the good meetings held in Great Yarmouth at the end of the year with the fishermen. On the way home from the South of England, he mentioned his short visits to Churches located at Bristol, Blackburn and Ulverston.

Letters of good wishes were read to the Conference from Bro. Bailey (Doncaster) and Bro. Ketcherside (U.S.A.).

The Nyasaland report, read by Bro. Steele, and the discussion following, created good interest, especially Bro. L. Murphy's news concerning his brother Frank's work in Africa. He gave a graphic picture of the circumstances and the conditions under which Bro. Frank Murphy laboured in this foreign field. Bro. L. Morgan suggested a letter of encouragement be sent to him from the Conference.

Bro. Steele made an appeal for more Bibles (or money for Bibles) to be sent to Nyasaland. They were urgently required, and not expensive to buy. The smallest help would be appreciated. The Church meeting at Hindley recently sent one hundred Bibles out there.

The evening meeting was also well attended. One hundred and fifty friends and brethren listened to fine stirring addresses by Bren. Steele and Gardiner. Bro. John Pritt (Blackburn) acted as chairman.

On Lord's Day Bro. Steele spoke at the morning and evening meetings. Bro. Hendren (Belfast) addressed the School in the afternoon. The Church at Blackburn thank these brethren for their help.

A. ALLEN.

THE UNIQUENESS OF THE BIBLE.

(continued)

Proof of inspiration.

By verbal inspiration we mean that every word originally came from God. Now we must lead the evidence to prove this.

The first part of the evidence has already been brought, namely, that the writers of the Scriptures claim their writings to be not their own works, but inspired of God. There are many further claims of the writers along these lines, some of which we will give here. Almost every chapter in Leviticus begins, 'The Lord *spake* unto Moses.' Also most of the chapters in Numbers and Exodus begin in a similar manner. Exodus 24:4 reads, 'Moses *wrote* all the words of the Lord.' Note Moses wrote all the words, not of himself or any other man, but of the Lord. Exodus 35:1: 'These are the *words* which the Lord hath commanded.'

David says (2 Sam. 23:2): 'The Spirit of the Lord *spake* by me and *his word* was in my tongue.' Isaiah said (Isa. 1:2), 'Hear, O heavens, and give ear, O earth, for the Lord hath *spoken*.' Jeremiah (Jer. 1:4): 'The word of the Lord came unto me.' Ezekiel wrote (Ez. 1:2): 'The word of the Lord came expressly unto Ezekiel.' Jeremiah spoke what God said (Jer. 1:7 and 9): 'Thou shalt speak my words unto them . . . Speak with my words unto them.'

Zacharias, who was filled with the Holy Spirit, said (Luke 1:70): 'As he spoke by the mouth of his holy prophets, which have been since the world began.' Peter said, concerning David (Acts 1:16): 'The Holy Spirit by the mouth of David *spake* before concerning Judas.'

The testimony of these holy men of God is that the Scriptures contain the very words of God, that is to say, that the writings which go to make up the Bible were originally verbally inspired by God. This might be, what some have called, internal evidence. But there is much external evidence which goes to prove that the Word of God is, in fact, inspired by God. We all know that although the Bible does not claim to be a scientific book, yet it is a book which is full of scientific facts. The first chapter of the book of Genesis is being more and more recognised by scientists as an accurate account of the formation of the heavens and the earth. Not so long ago, the scientists claimed that there was no light without the sun. This made Genesis 1:3 appear ridiculous, for that verse states that there was light before the sun. But now the scientists agree with the Bible in that they believe they can prove that light was in existence before the sun. How did Moses know this scientific fact? Moses knew because he wrote 'all the words of the Lord.' He was inspired by God to write these things,

It is a curious fact that the Bible has never had to disclaim any of the statements made therein. But scientists, if their theories and so-called proofs were contradictory to the Word of God, 'have always had to shift their ground and come over into agreement with the Scriptures after further experiment and research. Note here that true science is never in opposition to the Word of God. The enemy of the word of truth is 'science falsely so called.' Sir Charles Marston, an eminent archæologist, in his book, *The Bible Comes Alive*, said, 'There has been a widespread belief that the Bible has been discredited by science, and especially the Old Testament. That may be said to have been a deduction of a generation ago, but it is not so now. Science has progressed far in the direction of truth since those days.' Professor A. J. Fleming, F.R.S., who took part in the invention of the thermionic valve, declared before the Victoria Institute, in London, 1927, 'Its [the Bible] writers were ambassadors sent to convey a message, couched in the language of the day, not always fully intelligible to the messengers themselves, but always *God breathed*, in that it was the vehicle of information quite beyond the power of unassisted mind to ascertain, yet in closest contact with absolute truth and reality.'

So much for the scientist—what of his facts? Psalm 19 : 1, 2, 'The heavens declare the glory of the Lord, and the firmament showeth his handiwork ; day unto day uttereth speech, and night unto night showeth knowledge.'

Up to the sixteenth century the idea was firmly held in Europe that the firmament was a solid sphere into which the stars were fixed. It was taught that the earth was a flat disc of land surrounded by a great world river, and that this disc formed the foundation upon which the elements were built. Anyone who held views contrary to the beliefs and stated them openly was liable to imprisonment or death as a heretic. Indeed, many suffered these penalties. That the earth hangs poised in space is a comparatively recent discovery of science, but this scientific fact has been in the Scriptures well over two thousand years. Job 26 : 7 : 'He stretched out the north over the empty place and hangeth the earth upon nothing.' Who taught Job that the earth had nothing to support it but God's power? None other than God Himself, the earth's Creator and Maker.

Although it was believed for such a long time that the earth was flat, the Scriptures have all along declared this world to be round in shape. Proverbs 8 : 27 : 'He set a compass (or circle) upon the face of the depth.' This word circle, I am informed, does not mean a circle on a flat surface but rather a sphere as in Isaiah 40 : 22, 'It is he that sitteth upon the circle of the earth,' and teaches the true form of the earth. How did the writers know these scientific facts if God did not teach them?

Other external evidence is brought before us by history and the spade. Prior to 1843, those people who take a delight in trying to destroy the word of truth, would quote Isaiah 20 as a proof of the inaccuracy of the Bible. In Isaiah 20 there is mentioned one, Sargon, king of Assyria. In all the histories of the world and in profane writings before 1843 there was no reference ever made to this king, Sargon. The clever people then said, 'There you are, another Biblical error.' But these people were too previous in their exulting, for in 1843 a discovery was made of Sargon's palace by excavation. It was found that he was one of the greatest of the later Assyrian kings. His history and reign are now well known and, indeed, there is an exact account of the fight which is mentioned in Isaiah 20 : 1. Thus the accuracy of the Bible is maintained, proving that a hand greater than man's planned this incomparable book.

Some further external evidence as to the inspiration of the Bible is contained in history. The historians tell us that the great city of Tyre was once the centre of immense commerce and navigation. It was a cradle for the arts and sciences. It contained an industrious people. Its sailors came as far as Cornwall in search of tin. If someone were to tell us that the city of Glasgow or Liverpool would become a place of desolation in a few hundred years' time we would, at first, be inclined to scoff at them. But if their prophecy were proved correct we would rightly believe that they had access to more than natural powers. But this is what happened with Tyre, only with more exact detail. When the city of Tyre was at the height of its power, Ezekiel wrote (26 : 4-5): 'I [God] will scrape her dust from her and make her like the top of a rock, it shall be a place for the spreading of nets in the midst of the sea . . . Thou shalt be built no more.' It is possible for us to-day to go and view the place where stood the once great city of Tyre. And what would we see there? There is no sign of the city. There is nothing to be seen but bare rocks with the water lashing over them at high seas. Every stone has been removed. The very dust of the stones has been scraped clean away by the action of the sea. When the sea is low it is still used as a place for drying nets by some local fishermen. It never has been rebuilt. Ezekiel declares that his prophecies are the word of the Lord. Dare we deny this, considering all the evidence which is available to us?

Many times the prophets declare the Bible to be the inspired word of God, and none more so than Moses. Moses also backed up this claim by many proofs. How else was he able to foretell of his death and burial in the book of Deuteronomy except that God had inspired him to do so?

One of the most striking prophecies which is still being enacted to this present day concerns the Jew. It is recorded in Deuteronomy 4 : 27, 'And the Lord shall scatter you among the nations,' and in Ezekiel 22 : 15, 'And I will scatter thee among the heathen, and disperse thee in the countries.' Consider the position to-day, which is plain for all to see. In spite of all the efforts to provide the Jew with a national home, these Jews, who once constituted a mighty and proud people, are scattered throughout the nations and dispersed abroad through all countries. Let us remind ourselves again that Ezekiel declares these prophecies to be the word of God and are not to be denied.

But the most important prophecies contained in the Bible are those which directly concern our Lord and Saviour, Jesus the Christ, the promised Messiah. It has been computed that there are no less than three hundred and thirty-three prophecies concerning Jesus in the Old Testament. If the Bible is not inspired by God then surely this is the place where error shall be found. If one error exists then all is finished. But every one is fulfilled to the letter. Let us look at Isaiah 7 : 4: 'A virgin shall conceive, and bare a son.' To human minds this is not understandable. The students of the prophets in the olden days must have been mentally staggered by this statement. Nevertheless it was fulfilled to the letter. This proves once again that the prophets had a source of special information and that source was God. Henry Newmark has tabulated twenty-five prophecies concerning Christ which were all fulfilled within twenty-four hours, even although they were given many years apart. Consider ten of these :—

PROPHECY.	WHERE FOUND.	FULFILLED.
That He would be sold for thirty pieces of silver.	Zechariah 11 : 12	Matt. 26 : 14, 15.
That He would be betrayed by a friend.	Psalms 55 : 12-14. Psalms 41 : 9.	Matt. 26 : 47-50.
That His disciples would forsake Him.	Zechariah 13 : 7.	Matt. 26 : 56.
That He would be accused by false witnesses.	Psalms 35 : 11. Psalms 109 : 2.	Matt. 26 : 59-60.
That He would be smitten and spat upon.	Isaiah 50 : 4-6.	Matt. 26 : 67, 68. Luke 22 : 64.
That He would be dumb before His accusers.	Isaiah 53 : 7.	Matt. 27 : 12-14. 1 Peter 2 : 23.
That He would be wounded and bruised.	Isaiah 53 : 5.	Matt. 27 : 26-29.
That His hands and feet would be pierced.	Psalms 22 : 16.	Luke 23 : 33. John 20 : 25-27.
That He would be crucified with thieves.	Isaiah 53 : 12.	Mark 15 : 27-28.
That He would pray for His persecutors.	Isaiah 53 : 12. Psalms 109 : 4.	Luke 23 : 34.

Remembering that these prophecies were given many, many years before Christ lived on this earth and that they were fulfilled to the last detail, then the probability that these were given, or happened by chance is ruled out completely. There is only one reason for such accurate prophecy and fulfillment—'Holy men of God spake as they were moved by the Holy Spirit.'

But to the most important evidence of all that the Scriptures are the Word of God, that of His Son. Because Jesus is the approved Son of God then His word is binding. Christ very often explained portions of, or referred to the Old Testament. Many times he quoted from these Scriptures, beginning, 'Thus it is written.' As no guile nor deceit was in His mouth, He would not teach or condone error. If errors had existed in the Old Testament writings then surely Jesus would have told us of them, for 'He is the true and faithful witness' (Rev. 3 : 14). There is not the slightest indication of Christ having ever pointed out a mistake or error which is supposed to exist in these writings. Therefore, it follows that Jesus believed and knew the Old Testament writings to be a true and faithful record. He says the Scriptures are correct in every detail. Matthew 5 : 18 : 'Verily, I say unto you, until heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.' John 10 : 35 : 'The scripture cannot be broken.' Luke 24 : 44 : 'All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.' If we cover the law of Moses, the prophets, and the psalms, we have practically covered the whole of the Old Testament. We see then how forcibly Christ stresses these writings to be true. As a devastating blow, with a note of finality to it, Christ offers this testimony against those who would have us believe that the Old Testament is not the Word of God. 'O foolish ones and slow of heart to believe all that the prophets have spoken' (Luke 24 : 25). Notice that Jesus does not say 'parts' but 'all' that the prophets have spoken. That Christ knew the Old Testament writings to be the inspired word of God is very evident. As to Christ's testimony to the New Testament writings being the inspired word of God, there is no question or doubt. To those who

were to be His apostles, whom He had chosen, some of whom were to be writers of the New Testament, He said (John 16:13): 'When the spirit of truth is come he will guide you into all truth'; again (Matt. 10:20): 'For it is not ye that speak, but the spirit of your Father which speaketh in you.' There can, then, be no denying that the Bible is the inspired word of God in the face of Christ's testimony, 'for he whom God hath sent speaketh the words of God' (John 3:4).

Many other statements might be made to enhance the evidence now before us; for instance, the importance which Paul places upon the word 'seed,' and not 'seeds,' but these should suffice as proof that the uniqueness of the Bible lies in the fact that it is the inspired word of God.

There are many other things which might profitably be said about the Bible at this time. It should be noted that there are a great number of objections brought to bear against the inspiration of the Bible. If just one of these objections were true, then the enemies of the Bible would stand by it and the fight would be lost. But by their numerous objections, they show that they have not got a case for even one of them.

Voltaire, the great French atheist, declared that his writings would abolish the Bible a hundred years after his death. Well, it is now over a hundred years since Voltaire was buried. Voltaire's writings have sunk into obscurity but the Bible is to-day's best seller and Voltaire's printing press is now turning out Bibles for the Geneva Bible Society in his own house.

The famous writer, Sir Walter Scott, when he was on his deathbed, asked Lockhart to read to him. Lockhart looked round the library which consisted of twenty thousand volumes and said, 'Which book?' Scott replied: 'Need you ask? There is only one book,' and so Lockhart read to him from the Bible the words of eternal life.

Well might we sing with W. Kethe:—

'The Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.'

JACK NISBET.

'CHRISTIANS AWAKE'

AT the birth of the incarnate Word, the angels sang, 'Glory to God in the highest, and on earth, peace, goodwill toward men.'

Are we really awake in this twentieth century to the crying need for peace in our time? Most seem asleep, void of protest, and by their silence acquiesce in the great slaughter of people in all parts of the world since 1914. Are we still going to sleep while our young boys are dragged from school into the mesh? This savours of the Hitlerism they said they were fighting to crush. Many who were conscripted into the last war had their character broken morally and spiritually. Are we going to sleep while another ghastly Hiroshima is made of many parts of the world? Christians, everywhere, awake in the name of God and Christ, our Exemplar.

Churches of Christ awake, and help to save the bodies and souls of men in and out of the battlefield. Plead for making the truce now, ere we

awake too late, and find the air filled with those dropping atom-bombs, hydrogen, napalm, and bacteria, etc., which will destroy all life and vegetation.

'War is a sin against God, and a crime against our fellow-man,' General Sir W. Robertson said. 'It is the Churches' business to make my business impossible.' 'Seek peace and pursue it.' Awake conscience, denounce, protest.

The writer was in prison for two years and nine months, as a conscientious objector to all war. This is what he saw in prison in 1916. There was a man of about seventy years of age, who had in a fit of drunkenness (please note, irresponsible), killed his wife, and attempted to kill himself, and would have died in a short time; but the authorities brought him round with restoratives, and in their saneness hanged him. Yet soldiers get medals for killing those they have never before seen, and have no quarrel with. I was in prison for refusing to kill, and was kept there because I refused to do work which would release another man to do the killing for me. Who was right, and who was wrong?

H. WILSON.

CORRESPONDENCE

CO-OPERATION FOR EVANGELISTIC

In May issue of "S.S." Brethren Gardiner and Frith wrote in response to my replies to their articles. First I would like to indicate.

Where We Agree

It is agreed that the churches generally are not evangelising as they ought; that this is a matter for the serious concern of every believer; that more full-time men are needed, and that the churches should support suitable men. Next I would make it clear.

Where We Differ

In his original article on "Co-operation . . ." Bro. Gardiner advocated the setting up of a system of committees unknown to the New Testament. Bro. Frith holds a like position—contending that the present "evangelist committee" is justified by the Word of God. Now a word about

Co-operation

There is not a brother among us who is opposed to co-operation. "Co-operation" means working together for the common end. Churches in New Testament times so co-operated. **But they did not set up "evangelist committees" to do so.** Bro. Frith fails to distinguish between "co-operation"—churches working together **without** extra-church organisations—and "a co-operation"—an institution unknown to the New Testament, wholly man-made. If the early churches could "co-operate" without "a co-operation," who will assert that the same divine plan is impracticable to-day?

Bro. Gardiner's Suggestions

It would appear that Bro. Gardiner has materially changed his position in his last letter—not merely "modified" it. He now speaks of co-operation among groups of churches in a district as a step towards "the abolishing of the central committee." Well, this suggestion deserves the careful consideration of the brotherhood. However, I saw no suggestion in his original article pointing to the dissolution of the "old paths" committee. This is certain—that if the churches would assume their responsibilities in evangelism, then the committee would be seen to be **altogether unnecessary.** There is no human system comparable to that provided by the Lord. When his church does his work in his way, then there is no room for man to "improve" upon it.

A Practical Suggestion

Points one and two in Bro. Gardiner's letter constitute a practical suggestion, with which all the brethren could agree—or so it seems to me. I would support fully the carrying out of these two suggestions as a first step toward "the abolishing of the central committee."

Point three needs clarification—indeed, it seems to me that it is unnecessary, and might mean further "committees." "Messengers" in N.T. times were not officials in any sense. Nor were they appointed to confer together about evangelistic work. In 2 Cor. 8:23; Philippians 2:25; 4:18 we see that these men were selected to take the money contributed for a particular purpose from those contributing to those in need. It was a purely temporary arrangement, made to ensure that the financial support reached its destination, and with the delivery of the money, the obligation ceased.

"Messengers" then were not "committee members," I would therefore amend this third suggestion thus: "Let the churches which have agreed to support an evangelist in the work, co-operate by their oversights consulting together, and with the brother selected." I feel that on this basis a general agreement could ultimately be reached. Also, with these suggestions acted upon there would be no need for any "central committee," and the work would be done **without creating offices unknown to the Scriptures.**

Scripture Proof

Bro. Frith's letter is remarkable in the almost total absence of Scripture quotations. I asked him to give us proof that the work could be done through a committee. That was a conclusion he offered in his article, and I suggested he ought to offer New Testament teaching to justify it. If I had asked him for proof that baptism is immersion he would have given me lots of references. He offers not one passage to suggest the existence of "evangelist committees" in the first age. He is unable to do so because **there were no such committees then!**

The First Evangelist Committee

The first "evangelist committee" among churches of the "restoration movement" was organised at Wellsburg, Virginia, U.S.A. in 1834. Thirteen "messengers" from churches formed a committee, appointed a secretary and treasurer, and received funds to employ evangelists. Due mainly to the advocacy of James Wallis, the first "annual meeting" of churches in Britain was held in 1842, a similar committee formed in this country, and thus the "Co-operation" was born.

According to Bro. Frith's position, this was a right thing to do. Well, if it is right to have a human organisation to do evangelistic work, it can't be wrong to have similar committees for **every department of the Lord's work.** The "Co-operation" to-day has over a dozen committees, each dealing with a different phase of the work, and all "co-ordinated" by a super committee, the "Central Council." Is it Bro. Frith's view that were the modernistic teaching and attempts to legislate removed—then the "Co-operation" would be Scriptural? To justify one committee by the argument of expediency, is to justify them all.

Bro. Frith's outline of the history of the faithful churches is interesting—but it is not proof of his position. He contends, in effect, that a number of churches in a district cannot support a man full-time unless a committee be organised. That is tantamount to saying that groups of churches did not support an evangelist in New Testament times.

All that God wants to do can be done through the offices he has set in the church.

Legislation

It is contended that the brethren who form the committee "have never been, are not, and have no desire to be, a legislating body." None of us would wish to question the integrity of these brothers. However, is the sincerity of these brethren a sufficient safeguard for the brotherhood in the future? Were not the pioneer brethren who formed the first committee in Britain in 1842 equally sincere? Is it not a fact that **they** had no desire to set up a legislating body? But was their personal sincerity enough? The crux of the whole matter is this: that once men set up an institution unknown to the New Covenant, it is impossible to regulate it by the Scriptures. In the very nature of things the one departure must lead to others. The present "evangelist committee" is the old "Co-operation" starting all over again.

Moreover, what would be the position of a brother who wished to have training under Bro. Crosthwaite, but to whom the committee objected?

The system places men in positions of authority for which there is no justification whatever in the Word. The day may come when the approval of the committee will be an essential pre-requisite to evangelistic training and work. Nor is this an impugning of the motives or desires of these brethren. But no man can foresee the end of human systems in religion.

Through the Church

It is suggested that as the church for which Christ died is something bigger than a local assembly, then this is ample justification for the committee system. When Paul wrote "through the church" he did not indicate anything more than the church. To clarify the issue, let us put this question: where, in the "Church for which Christ died" are there any permanent offices other than elders, deacons and evangelists? Neither in the local congregations, nor in the church as a whole, did the Lord provide for "committee members."

If the "plank" along which we walk be just as narrow and just as wide as the New Testament it is adequate for all our needs. To widen it to let in committees is to make it wide enough for any man-made scheme or institution. Let's keep it just as wide as God made it—no more and no less. All that God wants done can be done most effectively through the church as he designed it.

A. E. WINSTANLEY.

[It would not be difficult for brethren to reply to the above, but judging by letters received many of our readers have had enough of this discussion, and it may well stop here.—Editor.]

SCRIPTURE READINGS

June 1: Deuteronomy 8; Colossians 3:18 to 4:18.

June 8: Psalms 110 & 111; Ephesians 1.

June 15: Isaiah 57:15 to 58:12; Ephesians 2.

June 22: 2 Chron. 6:1-21; Ephesians 3.

June 29: Deut. 6:1-15; Ephesians 4:1-16.

Christian Home Life (3:18 to 4:1). Here we have the application of the gospel to home life—and a searching application it is. True harmony and happiness in the home are only possible, when the members of the home circle each does his or her duty towards the others. We note that not one is told of rights and privileges. It is in fact characteristic of Christian teaching that each individual must act in obedience to the Saviour's command and example regardless of what others do. It is no excuse for you if others do wrong. Help them out if you can, and take warning yourself. If wives, children and slaves obey, and husbands, parents and masters love, the solution of human social problems is in sight, but if only those who are christians in the circle do their respective parts, it will have begun. About three-quarters of the population then were slaves, and more than that proportion to-day are in subordinate positions. Whether servants or slaves, the instruction remains, and if our eyes are upon God rather than those we serve, it will be well—and masters remember the "inasmuch."

Prayer (4:2-4). This exhortation reminds us of the Saviour's in the Garden in its twofold instruction (Matthew 26:40 and 41). Continuance is necessary to aid against temptation, and watchfulness on our conduct goes with it. There is always a call for gratitude, and the expression of that to God is necessary and helpful. Is not the person rude who does not SAY "Thank you," as well as think it? But prayer is not to be selfish; especially must it include our kind thoughts towards others and their work for God. Prayer develops an attitude of mind.

Behaviour towards others (4: 5-6). Is there anything much more important to the Christian than his walk (how much this includes), and his talk? How much wisdom and grace are needed for it. The Lord help us in these.

Paul's affairs (4:7-9). Paul was anxious that his readers should have full information about his position and health.

He does not need to write this because he has trustworthy messengers—read their characters. Read in verse 8: "That ye may know our estate."

Parting messages (4:10-18). Interesting facts are revealed in these few verses. It is only possible to touch on some of them. Paul's only Jewish companions were Aristarchus, Mark and Justus. It was a special comfort to have these fellow-countrymen with him. Epaphras had been the gospel messenger to Colosse, and it was natural he should be much concerned in their welfare. It looks as though he had been a travelling evangelist. It is thought that the letter to Ephesus may have been a circular letter, "the letter from Laodicea" (verse 16). Did Paul's wrist ache with his handcuffs while he wrote his "salutation," and cause him to "Remember his bonds" just then?

The letter to the Ephesians. We note a similarity in general plan between this letter and that to Colosse, but this one is more extended. It is just possible that three letters were sent at the same time by Tychicus (Colosse, Philemon and Ephesus). God's great plan, Christ's great work, and the Christians' high privileges are set forth. Particularly is the glory of the church emphasised.

Introduction (1:1 and 2). The address is very simple. Those addressed are "saints" (persons set aside for God), and faithful, believing and trustful. They are "at Ephesus" and "in Christ"—two places at once. Grace and peace—surely these are satisfying things. What greater good could we wish one another.

Ascription of praise for the high position of Christians (1: 3-6). The thoughts expressed here are somewhat extended in 2:1-10. God's plan arranged in accordance with His foreknowledge, provided that the work of Christ would bring many sons to glory. He thus predestinated our adoption into His family through the Saviour's work, planning the Christian's acceptance and his being made holy and without blame through Christ. We now have spiritual blessings in the Heavens.

The gospel of salvation includes Gentiles also (1: 7-14). Heavenly as well as human beings are included in the plan in which Christ holds the supreme place. He holds it through His sacrifice, the shedding of His blood—the propitiation for sins. The first human beings to share in this blessing were the Jews—"we" in verses 11 and 12, but the plan is all-pervading. There is a consummation to come in which first Jews and finally Gentiles take their part ("ye" verse 13). The Holy Spirit by His work from His coming until now—in apostles, prophets,

signs and wonders, the divine word—settles to us ('seals') and gives us assurance and foretaste through His work in our hearts, manifested by our change of heart and life, of the final redemption (the inheritance reserved in heaven).

Paul's thanksgiving and prayer for the Ephesians (1:15-23). The faith and love of Paul's converts (and hope is, of course, involved) makes him rejoice, but they have to go on. We cannot rest upon our oars in this heavenward journey. Thus the prayer is for progress. He wants them to understand better (1) the wonder of the hope set before us, (2) the value the Father sets upon His people, (3) the greatness of the power being exercised in developing our lives towards their heavenly destiny. How can the 'sons of ignorance and night' dwell in the 'eternal light'? Only, is the answer, by the exercise of the same power which raised the man, Christ Jesus, to the highest place in heaven, and made Him also Head of the Church.

The miracle of regeneration (2: 1-10)). Take a glance into our past. What were we before the love of Christ was shed abroad in our hearts? But how much darker a past had the Gentiles of those days while not one ray of heavenly light shone upon the darkness of the heathen world—sin was their religion. Jew and Gentile alike were under condemnation, the one because they had the Law of God and failed to keep it, and the other by domination of sinful passions and lusts. But God loved, God acted, God saved those who believed, and—wonderful thought—lifted them up to companionship. It surely is all of grace—words fail to tell of the contrast between the former and the latter state. 'Good works are not the cause of our new creation, but the end of it, provided for beforehand by God Himself' (Dr. Scrivener).

The special privilege of the Gentiles (2:11-22). Most of the Ephesian Christians had evidently been Gentiles. Thus Paul still further sets forth the wonder of the unity of the Church. There were only two classes in the world—Jews and Gentiles. The Jews were God's chosen people, the Gentiles were outside in the darkness. The blood of Christ has brought about the removal of the barrier. All barriers of nationality, colour, class, etc., are gone so far as Christians are concerned. The Spirit intercedes for all alike with OUR Father. Verses 19-22 give us three figures, a kingdom, a family and a building. We have grown accustomed to the idea of an international Church, and cannot appreciate the transformation involved by the building together of Jew and Gentile in one edifice. On the other hand, some of us might get a shock if compelled to face up to the racial problems in the world to-day.

Paul's special share in the conversion of the Gentiles (3: 1-13). It might seem strange to some that the man to whom the great honour was granted to preach the gospel to the Gentiles was now in prison awaiting trial. Do not let this trouble you, in his message (verse 13). The opening phrase of this passage 'For this cause' is not fully embodied in the letter until it is repeated in verse 14. Paul's thoughts turned from the new temple of God, and the honourable position of Gentile Christians in it, to the thought of their great need of spiritual strength (see verse 16), but he delays the expression of that in order to explain his commission as apostle to the Gentiles. He had received it by revelation from God, though he was not the only recipient as it was shared by all who received the divine gift of inspired knowledge and forthtelling of it—'holy apostles and prophets,' witness the commission as expressed in Matthew, Mark and Luke. It was, however, Paul's special privilege to 'preach among the Gentiles the unsearchable riches of Christ,' and to be the instrument thus of revealing in heavenly places this wondrous mystery, concealed hitherto but now made plain by the setting up of the Church.

Paul's special prayer for the Ephesians (3:14-21). Have we recognised how great a power has to be exercised in our lives to transform us into Christ's likeness? If not, are we seriously trying by God's grace to allow Him to work the change? Carefully consider the prayer—perhaps especially the concluding clause of verse 19, to grasp the apostolic thought. Paul knew the background of these lives, whose transformation by divine workmanship he longed for (2:10).

Unity in the Church (4:1-16). The glory of the Church has been enlarged upon. How is that glory to be maintained? First of all there must be a deep humility on the part of all the members. They must long for unity with one another, to work together with the seven unifying points in view. There were spiritual gifts and spiritual men in the Church. Christ gave them when He ascended, and their purpose is named 'perfecting or fitting the saints for service in the Church, thus, of course, building it up ('edifying'). I believe it is made clear here that the church was being brought at that time into a condition when it could and should be sufficiently provided with the body of divine truth or teaching as embodied in the Word as we have it to-day, to maintain unity through obedience to that Word. This thought is in accord for instance with 2 Tim. 3:17. There is only one gospel, only one source of truth. No one can improve upon, nor has anyone the right to subtract from it.

R. B. SCOTT.

NEWS FROM THE CHURCHES

Brighton.—For over 105 years there has been a Church of Christ in Brighton, and at our anniversary meetings, on 12th and 13th April, it was disclosed that records show that an Evangelist, Dr. Errey, had been instrumental in bringing twenty-one persons into fellowship by immersion during eighteen months' service! What times they must have been!

A Tea and Social Meeting was held on 12th April and inspiring addresses were given by Bro. F. Day, of Birmingham, and Bro. R. Limb, who has been serving the Church during the past six months. We were urged to go forward into the 106th year with hope and thanksgiving for past blessings.

Come to Brighton for holidays this year. Enjoy southern sunshine and help the Church!

Cape Town, Woodstock.—On the afternoon of the 30th March, we witnessed a young lady confess the Lord Jesus and become united with Him in baptism. At the evening service which followed, our Brother Nockie, the converted Jew, gave a brief account of his experiences which led to his conversion. Brother Hartle also gave an account of his life since he accepted the Lord Jesus Christ, twenty years ago. At the conclusion of the service we were again privileged to witness a dear lady confess the Lord Jesus Christ and baptised into His name. At the afternoon service there were about fifty present, in the evening over one hundred.

We are very much encouraged by these seasons of spiritual revival. We are very grateful to our young folk who have been very active, and were instrumental in interesting these two dear souls about their eternal welfare.

On the 8th April, we came together for the Children's Bible School Anniversary. After a short programme by the children which was very well received by all, they were presented with their prizes and given light refreshments. This concluded a very pleasant evening.

Our services have been very well attended of late, and seem to be improving from time to time. There appears to be an inclination in the hearts of many with whom we come into contact, to consider the way of truth. There is an opportunity for a great work amongst the Churches of Christ in this country. Pray that the work might go forth unhindered and that many may be brought to a knowledge of the truth as revealed in the Word of God.

T. W. HARTLE,

Heanor.—The Church celebrated its Anniversary services during the week ending April 26th and 27th. At the tea and social evening on Saturday the Church was encouraged and enriched by the presence of a goodly number from the Churches in the Nottingham district. Our chairman was Bro. C. Palmer, of Nottingham, who has served the local Church faithfully and well for a considerable number of years. Our first speaker too, was an old friend, Bro. Fred White, of Bulwell, who has on many previous occasions generously helped the Church in a variety of ways.

Our guest speaker for the week-end was Bro. P. Drinkwater, of Leicester. He also has served the Church in the past, but quite a long time ago. It was a great pleasure to renew our fellowship with him. His messages during the week-end were all filled with encouragement and hope for the future of the cause here, and we take heart as we look forward to another year of service in the Lord's work. We wish to express our sincere thanks to our speakers, and to all who helped by their presence to make this experience a happy and memorable one.

W. E. BARKER.

Kentish Town.—During the past quarter attendances at the Lord's Table have shown improvement over previous years. We have had many visitors from Churches across the seas, and have just had the joy of fellowshiping Sis. Miss Wilkinson, just returned from Northern Rhodesia, where she was baptised by Bro. W. N. Short in the autumn. It has also rejoiced our hearts to witness the good confession of a promising young man, Ronald Newman, who will, we trust, become useful to the Saviour. Bro. and Sis. W. H. Cummins, who for so long maintained the work at Forest Gate, are now meeting with us. The work among the children has increased also. We regret we cannot report more additions, and that gospel meetings have been comparatively small. An interesting study of several of the Epistles has occupied Wednesday mid-week meetings, which have proved very interesting and better attended. Bro. and Sis. Matthews, who have been in Yorkshire for some months, have now returned to London, and we are enjoying the renewed fellowship. Bro. Brown, from Dunfermline, visited us recently and his son Alan is staying in London.

R. B. SCOTT

Kentish Town.—We rejoice to report three baptisms on Lord's Day, May 4th. We thus welcomed to our fellowship that day Ernest Keels, May Ballantyne and Dorothy Scott.

R. B. SCOTT.

The last named is a daughter of Bro. and Sis. Scott. We rejoice with them.

EDITOR,

Lusaka, N. Rhodesia.—We are happy to report further progress in the work here. This morning, about forty brothers and sisters were at the Lord's Table. A number of unbelievers were also present and Bro. Leonard Malinda spoke from 1 Cor. 1:18-25. He spoke in English of how God's ways seem foolish to man. We were reminded that Naaman had thought it foolish to wash in Jordan, and how some people consider it foolish to obey the Lord in baptism. We also looked at Matt. 5, and saw that even though some men think it foolish, it is a divine command to 'Love your enemies, bless them which curse you, do good to them that hate you, and pray for them which spitefully use you.' I never venture to ask the Africans about their ideas regarding violence, as you and I have seen it. It seems to me that their minds are quite made up. Where we have a 'Thus saith the Lord,' that is sufficient.

Bro. Assaf Mvula interpreted for us, and at the end of the service Assaf's wife expressed a desire to obey the Lord. We shall be going down to the river in one hour's time. May God richly bless these two in his service. So far, twenty-six people have followed the Lord in this way. We also have just had the joy of having two of the brethren from Nyasa come to fellowship with us. They were able to tell me of much faithful work in Nyasa, and how the gospel has been published abroad by the African brethren.

As I look at the work, I can see evidence of much seed sowing. The Lord Himself was the first Sower, and as we preach the Gospel we are but sowing seed, the fruits to be reaped in due season. Pray with us that God may everywhere give the increases that there will be those raised who will feed the flock, for this, so far as I can remember, has often been a neglected part of the work. Let the pastures be rich such as Christ's sheep should have, the pure Word of God. After some negotiation, we have been allocated a plot of land to build a meeting house. We feel that there is a great opportunity, and that Lusaka can become the centre of an expanding work for the Lord. What a privilege to know we are labourers together with God. We have just had a visit from Sis. Merritt, who was in Lusaka. We enjoyed the fellowship, and learning more about the work that has gone on in Northern Rhodesia, almost unspoken of in England. There is news of an extension of the work in Livingstone, a small assembly having commenced work in that area. Bro. Pierce has been labouring there for a time. There are already three other congregations in and around Livingstone. It seems that they are prepared to work for the spread of the Gospel.

We hope to write more about the work generally in the future.

F. MURPHY,

Lusaka.—I have just returned with Sister Murphy from a brief visit to the Mission at Namwianga, Kalomo. A few times a year the missionaries from the other centres in N.R. gather to Namwianga for fellowship.

The work in the Southern province is conducted from the following centres:—Livingstone, where there is an African school, and four congregations. Kabonga, of difficult access. Here there are brethren conducting village work in schools and churches. Sinde, where there is an orphanage for African children, in addition to the gospel work. At Namwianga there is both an African and a European school. It seems to have been a great fight to get the European school established, and we may be sure that if the Namwianga Brethren had not done this the R.C.s would have. There are now possibilities of spreading the work among the growing European population.

The brethren are still very anxious to obtain the services of an English teacher. There is a great need for this, and of course it must be a Christian teacher. Sister Murphy cannot very well help as we are 230 miles away. We still feel that there may be some Christian teacher who may be able and willing to help. If there should be someone interested, they might write direct to Brother, Mr. W. Short, Namwianga Mission, Kalomo, Northern Rhodesia.

There is some sacrifice to be made, but if someone did this because they truly loved the Lord and desired His service, they themselves would be greatly blessed. The fellowship is sustaining, and the brethren devoted to a spread of the gospel truth. The work mentioned above is only a part of the African work, which is carried on both by Africans and Europeans.

Give your continued fellowship in definite prayer, for the larger field which is the world. We hear news of a brother who has obtained work out here, and is coming with his wife to help in the gospel. This is a good way to help in the spread of the truth, and we look forward to their fellowship in the gospel.

F. MURPHY.

THANKS FOR SYMPATHY

Dear Bro. Crosthwaite,—I beg a little space in the "Scripture Standard" for a message of thanks in conjunction with my wife's recent illness. To all the brethren from many places throughout the Brotherhood who have sent us messages of Christian love and encouragement, by letter or card, we desire to express our very sincere thanks and gratitude. These have been a source of strength and relief to us through a very trying experience, from which, I am pleased to say, with God's help, my wife is now partly recovered.

STEPHEN WINSTANLEY,

FAITH

I do not know what next may come
 Across my pilgrim way,
 I do not know to-morrow's road,
 Nor see beyond to-day;
 But this I know—my Saviour knows,
 The path I cannot see,
 And I can trust His wounded hand
 To guide and care for me.

I do not know what may befall,
 Of sunshine or of rain,
 I do not know what may be mine
 Of pleasure and of pain;
 But this I know, my Saviour knows,
 And whatsoever it be
 Still I can trust His love to give
 What will be best for me.

I do not know what may await,
 Or what the morrow brings,
 But with the glad salute of faith
 I trail its opening wings!
 For this I know that in my Lord
 Shall all my need be met,
 And I can trust the heart of Him
 Who has not failed me yet.

OBITUARY

Southfield Street, Nelson.—It is with great regret and sorrow that we record the passing of Bro. Victor Sims, on April 24th, after a very brief illness. We shall miss him very much for his constancy at the Lord's Table, and his gracious spirit and kindness which endeared him to us all. His life was spent in serving others. He used to bring aged members to the services in his car, and it could be said of him that he went about doing good. The funeral services were conducted by the writer.

On Lord's Day, May 4th, the Church paid tribute to Bro. Sims, in a memorial service, when we were made to realise that "he being dead, yet speaketh," in the knowledge of that assurance we can bear the parting, trusting that to those who remain grace may be given to serve the Master. To his wife and son we tender our deepest sympathy in their great sorrow and loss, and commend them unto the love of God. W. A. CARSON.

Blackpool.—The death of Bro. Henry Winter, on May 8th, was a great shock to his family, brethren and friends. He was ill at the beginning of this year, but was sufficiently recovered to attend the Blackburn Conference. He collapsed quite unexpectedly and passed away a

week later, having just reached the seventy-seventh milestone. To his sister wife and family sincere sympathy has been extended. They have appreciated this, also floral tributes and attendance of brothers and sisters at the funeral. This was conducted by Bro. G. Hudson, of Birmingham, who is nephew of Sister Winter.

Bro. and Sis. Winter were many years in fellowship at Mansfield (Broxtowe Drive) before coming to Blackpool, in 1919. They, with other brethren who were in Blackpool started the Church. When my wife and I arrived in Blackpool, in March, 1920, an evening meeting was being held in a room opposite the Tower, in Bank Hey Street. Before taking over the meeting place in Gadsby Street, in 1926, we had met in at least half a dozen different rooms, paying out large amounts for the privilege of meeting together. Less determined people would have given up in despair. The purchase of Gadsby Street Chapel was a venture of faith, as we were almost without funds.

It can be said that Bro. Winter's interest never flagged, nor that of his family. Whenever there was a meeting one could depend upon Bro. Henry Winter being there, and in all the years I never remember him being late. He always sat well to the front and sang most heartily. For over thirty years he was an elder and for many years also treasurer. He was not a gifted speaker, but did what he could over the years. At the same time, he was always prepared to stand down for anyone else. He will be sadly missed in the home and in the Church. Much hospitality was extended by Bro. and Sis. Winter for many years. Our sister has been a 'succourer of many, and of ourselves also.'

Only a month ago as Bro. Winter and I walked away from the evening meeting he was much concerned about the future and the work for restoration. As we said 'goodnight,' little did I think his work was nearly done, and he would soon fall asleep.

Sister Winter is comforted in having her niece Sister Emily Hudson—sister of Bro. Hudson—with her, who has been a member of the household for more years than the writer can remember. Two sons and their sister wives, a grandson and his sister wife are left. Bro. Winter never spoke during the last week of his life. Could he have done so, his wish after his passing would have been, above all things, that they 'should earnestly contend for the faith which was once delivered unto the saints,' which they will be anxious to do.

THE LOVE OF CHRIST

Not what I am, O Lord, but what Thou art,
That, that alone can be my soul's true rest;
Thy love, not mine, bids fear and doubt depart,
And stills the tempest of my tossing heart.

'Tis what I know of Thee, my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff and rod;
Leaning on Thee, in weakness I am strong.

DR. H. BONAR

MY BIBLE AND I

(Author unknown)

We've travelled, My Bible and I
Through all kinds of weather, with smile
or with sigh!
In sorrow or sunshine, in tempest or calm!
Thy friendship unchanging, my lamp
and my psalm.

We've travelled together, My Bible and I,
When life had grown weary, and death e'en was nigh!
But through the darkness of mist or of wrong,
I found there a solace, a prayer, and a song.

So now who shall part us, My Bible and I?
Shall 'isms' or schisms, or 'new lights' who try?
Shall shadow for substance, or stone for good bread,
Supplant thy sound wisdom, give folly instead?

Ah, no, my dear Bible, Exponent of light!
Thou sword of the spirit, put error to flight!
And still through life's journey, until my last sigh,
We'll travel together, My Bible and I.

"HE BROUGHT HIM TO JESUS."

(John 1:42).

Andrew took his brother before he took anybody else. It is a glorious thing when folks lead such lives that they can entice those that live in the same house with them to go to the same heaven. If we don't live right before them, it is no use our saying anything to them, is it? If we talk about salvation, which they think we know nothing about practically, they will soon tell us, "Thou'd better take a dose of thy own physic."

When you see a man or a woman come to chapel alone, and nobody belonging to them comes with them, there is something wrong somewhere: either they are not living consistent lives, or else their foes are those of their own household. When people live a godly life, those that are with them, day by day, must either imitate them or persecute them.

THOMAS CHAMPNESS.

COMING EVENT.

The Church at Beulah Road, East Kirkby, Notts., are holding their twenty-eighth Birthday Meetings on Saturday and Lord's Day, July 19th and 20th. We extend a most cordial invitation to all brethren, sisters, and friends, from a distance, as well as those in the district, to come and join us in happy fellowship, and to help us in the spread of the Gospel.

Saturday, July 19th, at 4.15, tea will be provided, to be followed by a Gospel Meeting, at 6.15 p.m. Speakers: Brethren Frank Worgan (Hindley) and F. C. Day (Birmingham).

Meetings on the Lord's Day at 10.30 a.m. and 6 p.m. (School at 2.30 p.m.).

Come and cheer us by your presence and be sure of an uplifting, and inspiring time.

CHANGE OF ADDRESS

Bro. R. Limb, "La Maissonette," c/o St. Bernard Caravan Site, Shipbourne Road (Tonbridge, Kent).

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