

The SCRIPTURE STANDARD

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

VOL. 8. No. 2

FEBRUARY, 1952.

PAUL'S PLEA FOR UNITY.

'I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling, One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all' (Eph. 4:1-6).

Paul's plea for the unity of all in Christ Jesus is in harmony with the Lord's own prayer: 'Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me' (John 17:20-21). Not for the Apostles only, but for all who through their testimony become believers in the Lord Jesus Christ.

For all we know of the Lord Jesus, His person and work, we are indebted to the writers of the New Testament. What John said of his Gospel record might be said of all the New Testament Scriptures: 'These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name' (John 20:31). Note the desired unity: 'As thou Father art in me, and I in thee, that they also may be one in us.' 'Go,' said the risen Lord, 'make disciples of all the nations, baptising them *into* the name of the *Father* and of the *Son* and of the *Holy Spirit*' (Matt. 28:19, r.v.).

The Ephesians to whom Paul wrote were once 'without Christ,' outside separate from Christ, 'having no hope and without God in the world'; but they had heard and believed the Gospel message, and had been 'baptised into the name of the Lord Jesus' (Acts 19:1-5, r.v.). It was for the unity of all such that Paul pleaded. Paul well knew, as his Lord had plainly indicated in His prayer, that unity was essential to real progress: 'that the world may believe that thou hast sent me.'

Many of us can well remember the time when divisions and sectarian parties were regarded not only as necessary, but as signs of health and activity. The various denominations were just regiments in one army, coaches in one train, etc. Nearly forty years ago, we heard a president of the Free Church Council declare that all the sects were necessary in order that the whole truth could be made known. He said: 'You get a bit of the truth in one Church, a bit more in another, and so on.' But the New

Testament Church stood for and proclaimed all the truth, and yet was one Church.

Nearly forty-six years ago, a startling manifesto appeared in *The Times* newspaper. It was signed by the Archbishops of Canterbury and York, and the Presidents and Moderators of all the Free Churches. It stated: '(1) The Lord meant us to be one invisible fellowship; (2) Our existing divisions hinder or even paralyse His work; (3) That we all deserve chastisement, and need penitence for the various ways in which we have contributed to produce or promote division; (4) That we all need open and candid minds to receive light, and yet more light, so that in ways we perhaps as yet hardly imagine we may be led back towards unity' (*The Times*, April 28th, 1906). Still unity seems as far off as ever, the 'strife of warring sects' has not yet ceased.

Real unity will never be attained by compromise, or by such human expedients as the Free Church Federal Council. Unity must be based upon the solid ground of New Testament teaching and practice, with nothing added, and nothing diminished therefrom. Paul names some things essential for creating and maintaining unity: lowliness, meekness, long-suffering, forbearance, love. The lack of these sterling qualities produces and promotes division. Pride, ambition, love of pre-eminence, produced one 'who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God' (2 Thess. 2:4). The only one who fits that portrait is the Pope at Rome; who claims to be 'another God on earth,' and whose full title is, 'Our Lord God, the Pope.' Many of the present sectarian bodies are the result of attempts to throw off the Papal yoke, and whilst they have shaken off much Papal error, they still practise many things for which the only authority is found at Rome. It has been well said: 'If deliverance is to be attained, it can only come through a resolute determination to return to the Christianity of the New Testament' (G. C. Lorimer, LL.D.).

To plead for a return to that, and for unity on that Divine basis, called Churches of Christ into being. It is because that original position and plea have been largely lost sight of that most of these Churches are in a state of defeat and death. If Churches of Christ fail to carry that plea to a triumphant issue, others will be raised up to carry the banner to victory. 'For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place: but thou and thy father's house shall be destroyed: and who knoweth whether thou are come to the kingdom for such a time as this' (Esther 4:14). With slight adaptation that plea of Mordecai to Esther can be applied to Churches of Christ, and especially their preachers, to-day.

We intend, God willing, to write further articles on Paul's plea for unity, dealing with the seven essential units of the Christian system, named by Paul in the passage given at the head of this article. Let us each do our part in 'endeavouring to keep the unity of the Spirit in the bond of peace,' manifesting in all our actions those Christ-like qualities, 'lowliness, meekness, long-suffering,' 'forbearing one another in love.' EDITOR.

WANTED

Copy of *For His Name's Sake*, record of witness of members of 'Churches of Christ against Unitarianism, 1914-1915. Price, etc., to Editor 'S.S.'

CHANGE OF ADDRESS

Edinburgh. — Lansbury Halls, Leith. Breaking of Bread, 1 p.m.; gospel meeting, 6 p.m.

Copy of "On the Rock," by D. R. Dungan. Price, etc., to Editor,

Bro. and Sis. A. E. Winstanley, South Lawn, 2 Clarence Road, Tunbridge Wells, Kent,

ECCE HOMO : ECCE DEUS.

Behold the man.

Behold your God.

THE character of Jesus of Nazareth, as drawn by the four Evangelists, has a human and a Divine element ; and these two interpenetrate each other, so as to constitute together one indivisible and glorious whole.

Jesus could not be, even in idea, what he is as man, unless he were God also. And what he is as God, he is as God made flesh, and dwelling as man among men. It is the God-man which the Gospel narratives present to us.

If we consider the qualities which belong to our Saviour as man, we notice the union in full measure and just proportion of all those qualities which belong to perfect humanity. In the case of mere man, the abundant possession of one quality implies almost of necessity deficiency elsewhere, and consequently one-sidedness of character. Not so in the case of Jesus. He has all the attributes of a perfect man, in perfect fulness and in perfect harmony with each other. Let us reverently look at some particulars.

His character unites the deepest tranquility with the utmost fervour of spirit. Our Lord's tranquility shines forth through the whole course of his ministry, and manifests itself alike in great things and small. It is evident to all who read the narratives of the evangelists that he performed his mighty works as one conscious that Divine power belonged to him of right, and that the exercise of it, even in its highest forms, was nothing new or strange. In connection with his greatest miracles, he calmly gave directions, as if they had been ordinary occurrences. When he had fed many thousands with a few loaves and fishes, he said, 'Gather up the fragments that remain, that nothing be lost.' When he had raised from the dead the daughter of Jairus, 'he commanded that something should be given her to eat.' When he had called out of the grave one who had lain there four days, he directed, 'Loose him, and let him go.'

Even in Gethsemane, when oppressed with agony too great for human endurance, his self-possession remained as perfect as his submission to his Father's will. That his serenity never left him for a moment during the process of his arrest, trial, sentence, and lingering death on the Cross, is a truth which shines forth from the sacred narrative as his own raiment did on the Mount of Transfiguration, 'white and glistening.' And yet this deep composure of spirit is not that of indifference or of cold temperament. It is the composure of a spirit whose depth of emotion none can measure.

We notice again the union in our Lord of perfect wisdom with perfect freedom from guile and double dealing. That his wisdom was never at fault all must admit. He was surrounded by crafty adversaries, who contrived all manner of plans to entangle him in his talk. Yet he invariably turned their wiles against themselves, and they found themselves taken in their own net. Meanwhile, he always pursued the straightforward course of sincerity and truth. Not the slightest trace of deceit or cunning artifice appeared in his ministry from first to last. Closely allied to the above-named qualities are prudence and boldness, both of which met in full measure in our Lord's character. That he feared no man and shrank from no peril when it was his duty to encounter it, is too obvious to be insisted on. Yet he never needlessly encountered opposition and danger. He was never bold for the purpose of making a show of boldness. When the Jews sought to kill him, he 'walked in Galilee' to avoid their enmity. When his brethren went up to the feast in Jerusalem, he would not go with them : but afterwards went up, 'not openly, but as it were in secret.' When, at a later day, after the resurrection of Lazarus, the Jews sought his life, he 'walked no more openly among the Jews : but went thence into

a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.' Not until the time had come that he should die for the sins of the world did he expose himself to the rage of his enemies; and then he went boldly into Jerusalem at the head of his disciples.

His own precept, 'Be ye wise as serpents, and harmless as doves,' he perfectly exemplified throughout his ministry. We cannot but notice once more the union in our Lord's character of the greatest tenderness with unbending severity, whenever the cause of truth demanded severity. He opened his ministry at Nazareth by reading from the prophet Isaiah a portraiture of his own character: 'The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind: to set at liberty them that are bruised, to preach the acceptable year of the Lord' (Isa. 61:1-2). The execution of this mission required a tender and forbearing spirit, that would not break the bruised reed, or quench the smoking flax; and such was the spirit of his whole ministry. For the penitent, though publicans and sinners, he had only words of kindness. Towards the infirmities and mistakes of his sincere disciples he was wonderfully forbearing. When a strife had arisen among the apostles which of them should be the greatest, instead of denouncing in severe terms their foolish ambition, he called to himself a little child, and set him in the midst, and from him gave them a lesson on the duty of humility. Yet this tender and compassionate Jesus of Nazareth, who took little children in his arms and blessed them; who stood and cried, 'Come unto me, all ye that labour and are heavy-laden, and I will give you rest'; and who wept at the grave of Lazarus; this same Jesus could say to Peter, when he would deter him from the path of duty, 'Get thee behind me, Satan!' and could denounce, in the presence of all the people, the scribes and Pharisees who sat in Moses' seat. In truth, the most severe denunciations of hypocrisy and wickedness contained in the New Testament, and the most awful descriptions of the future punishment of the impenitent, fell from our Saviour's lips.

In his tenderness there was no element of weakness. Our Lord's perfect meekness and humility need no human comment. They shine forth with serene brightness through all his words and actions. He described himself as 'meek and lowly in heart,' and his life was a perpetual illustration of these qualities. 'When he was reviled, he reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously.' But the point to be particularly noticed is the wonderful harmony of this meek and lowly mind with claims more lofty than were ever conceived of by any man before him; claims everywhere boldly asserted, and which, as we shall see hereafter, implied the possession of a Divine nature. It is not that he claimed and exercised power over nature, or outward power over man, even power to raise the dead, that fills us with awe and amazement; but that he went within the spirit, and offered inward life, light, strength, peace—in a word, eternal life—to all who would come to him; and that he asserted, in a way as decisive as it was calm, his absolute control over the everlasting destinies of all men. When we read the account of these superhuman claims, we have no feeling that they were incongruous or extravagant. On the contrary, they seem to us altogether legitimate and proper. And yet, as has been often remarked, were any other person to advance a tithe of these pretensions, he would be justly regarded as a madman. The only possible explanation is that this meek and lowly Jesus made good his claim to be the Son of God by what he was, and by what he did.

—DR. BARROWS in the *Sunday at Home*,

(*To be continued.*)

THESE FORTY YEARS.

(concluded)

Don't do it.

BEFORE I was added to the Church at Nuncargate, I attended many meetings. I was soon conscious that preachers had been informed of my presence, and pointed remarks were made. By such methods, people can be driven out instead of being brought in. I attended a Breaking of Bread service, and it had not been explained that I could not partake or contribute. Here again, there is less danger of offence, or losing a possible member, if the position is explained beforehand.

The growth of apostasy.

There was a time when the Bible was held in reverence in this country, even by many who made no profession of faith. Its authority was not in question. As a sort of counterblast to the work of Moody and Sankey, Torrey and Alexander, came attacks upon the Bible, modernism, higher criticism—though in what sense 'higher' I have never discovered. The tragedy was, and is, that these attacks were, so to speak, within the fold, by scholars and religious leaders in the various religious bodies. George Jackson split Methodism with his *Preacher and the Modern Mind*; R. J. Campbell caused a sensation and much division with his *New Theology*; the *Christian Commonwealth* was accepted almost as the last word, and read by many instead of the Bible. Arthur Peake was hailed as a scholar whose works ought to be read by all preachers. We don't hear much to-day of the 'assured results' of higher critical scholarship. These men had their day and have ceased to be. They have successors, and these also will pass, one thing remaining, *The Impregnable Rock of Holy Scripture*.

Religious leaders need not complain that their chapels are emptier and emptier, and that only ten per cent. attend any place of worship. The people ask for bread and are given a stone: apostasy was, and is, everywhere. It can truly be said that in the religious world to-day there is no definite standard of belief. We talk of education and progress, but there is no sphere to-day where more ignorance prevails concerning the Word of God than in the religious world. A revival would do more to put this country and the world right than anything else, but this cannot be until the Bible is rediscovered and believed by those who profess and call themselves Christians.

Modernism came later to the Churches of Christ than elsewhere, because they were sounder in the faith; the New Testament had been the accepted and unquestioned authority on all matters of faith and practice. Another important reason was because they had no theological institution. The unhappy division over the war of 1914-1918 was further accentuated by the establishment of such an institution. This institution was not asked for by the Churches, and was not wanted by them. It will be said it was decided by the Annual Meeting, but such meeting was never representative of the Churches. It was attended and influenced by the more privileged among us. But for money made during the war, Overdale might never have existed. It has proved disastrous to the Restoration Movement in this country. Theological institutions have been the graveyard of Christianity, as it was at the first. From Overdale, no outstanding preachers came. When intensive evangelistic work was needed, Bro. C. E. Henrichsen was brought from overseas. In many instances, brethren trained in the college went over to other bodies. Membership has declined, year by year, since its inception. Churches have gone out of existence, mutual ministry was discouraged—a fatal thing in our Churches,

where local brethren must carry on, and talents be developed, if Churches are to continue. Now, the best the Co-operation leaders can do is to advise Churches to seek closer co-operation with the Baptists.

The remnant.

In all ages, there has been some—and always will be—who, in spite of increasing apostasy, hold fast to the truth. Since 1924, when, at Leeds, the first protest meeting against departures from the original position of our Churches was held, many Churches have withdrawn from the official Co-operation of Churches. For some time, there was almost stalemate, and a reluctance to withdraw. The Co-operation and the Kingdom of God were looked upon by many as synonymous. At one Church, which was considering the question of withdrawal, the presiding brother said: 'If this Church withdraws, we shall almost have to put a board outside, saying, this Church is not in the Co-operation.' This Church had—since its inception—received at the Lord's Table all who were 'in' or 'out' without question. More Churches are 'out' to-day than ever I expected to see. It may also be said that in Churches still in the Co-operation there are many who are loyal, and who are troubled by changes they know to be wrong. It is the leaders who are at fault. We should seek closer fellowship with those who are loyal in Churches where possible—after all, *we are brethren*. Facilities in this country have been granted to brethren from overseas, speakers have been freely allowed the platform who may not be as loyal as many in our country to whom we do not grant the same facilities.

Evangelisation.

This is our task. The Great Commission is all-important; not to realise this is to die. So, whether the work is done by a local Church, a group of Churches in a district, or by a committee of brethren, it does not matter. Our Churches are small, and we must help one another. Antioch cannot be quoted as being the only way. There are no clear-cut directions. We must do our work in our own way, which, a few years ago, was a successful way. The meeting at East Kirkby in 1946 saw nearly five hundred gathered together. There has been nothing like it since, due to a certain lack of unity of purpose, which should be ended forthwith. The influence of brethren from overseas has been far-reaching, and has contributed to this lack of unity. The words the Editor wrote a few months ago on this subject were not one whit too strong. Let the warning be heeded.

Our plea.

This needs no amendment. As a people we are nearer to the truth of the New Testament than any other body. We have no need to apologise; compromise is fatal. Sectarian bodies will not move an inch; if there is to be any advance it must be by us. They are quite content with tradition; they don't want disturbing; they don't want to think. True, they have the Bible in their places of worship. At least, the preacher has one—they are scarcely ever seen in the pews—but it is before the preacher as a matter of course, not as the final court of appeal in matters of faith and practice. We know what we stand for and why; and can give a reason for the hope that is in us. Generally, our people are instructed in the Word, in our meetings the Bible is in evidence; and being read along with the reader. Worship is simple and profound; it centres where it should, around the Lord's Table. We are free from a clerical class, and may it ever remain so. Let us beware lest we exalt what we call 'full-time men'—a tendency which has been evident. We need to care for one another—this is not quite as marked as it used to be. The term 'Mr. and Mrs.' is creeping in more and more. Are we ashamed of the terms brother

and sister? Let us beware of the language of Ashdod. When I first was in membership brethren spoke of 'going to the meeting'; now we hear of 'going to Church,' which of course we cannot do. The Church is a body of people, the material building is of no consequence, whatever. It is just a place where Christians meet. It is quite wrong, as is often said in prayer; to refer to the place wherein we are gathered as 'Thy house.' It is no more God's house than our homes. This emphasis upon bricks and mortar leads to sacerdotalism. There is absolutely no authority for regarding any building as sacred, there is no such thing. Man glories in fine buildings in which to worship; it may be God abominates them.

One final word, a thing which impressed me, thirty-two years ago, was the quiet and reverent way in which both brothers and sisters stood to ask God's blessing on the meeting, and also at time of prayer during worship. Many to-day sit down to pray. One can stand or kneel, there is no authority for sitting. We would not sit before an earthly king.

A. L. FRITH.

BENJAMIN FRANKLIN

IN the early years of the New Testament Restoration Movement across the Atlantic, in 1809 and a decade later in Britain, were not a few leaders of magnificent powers of Bible exposition, and Gospel proclamation, as Thomas and Alexander Campbell, Barton Stone, John Smith, Walter Scott (in America); George Reid and David King (in this country). Of somewhat subsequent date, along with these intellectual giants and heroes of the faith, stands Benjamin Franklin, outstanding evangelist and defender of New Testament truth. A century ago many surpassed him in the usual graces of oratory, but very few for cogency of reasoning, keenness and clearness of analysis, and wonderful capability to enthral and hold his audience. Scarcely one of his day possessed in greater degree the Divinely-aided gift of securing decisions for the Saviour.

Related to the family of the celebrated statesman of Independence days, he was born in Ohio on February 1st, 1812, and during his public service as Gospel preacher, chiefly as itinerant missionary for thirty to forty years, he immersed with his own hands upon their confession of faith more than eight thousand persons. Probably thousand-fold others, not personally baptised by him, largely attributed their public acceptance of the Saviour to his instrumentality.

Benjamin Franklin received no special college or university training, and, practically until full manhood, experienced no deep religious impressions. He was just an ordinary vigorous boy and youth, his outdoor activities, however, helping him to lay the foundation of physical strength which so sustained him in the subsequent years of his prolonged, strenuous labours, both indoors and open-air, for the Gospel.

Though his father was a very godly, strict man, it was not till, in his twenty-third year, that Benjamin was moved deeply spiritually. Then came his awakening, religiously and intellectually. A very able, devoted preacher of the Restoration community held a strikingly successful mission in the neighbourhood. Pointedly, Scripturally and earnestly, Samuel Rogers proclaimed the New Testament teaching of salvation, urging his hearers to immediate and whole-hearted decision for eternity. There were many conversions, Benjamin one of these. His was a thorough surrender to the Saviour, for speedily he realised that the same convictions which constrained his own acceptance of salvation should compel him to do his utmost to seek the salvation of others. At once, accordingly, regretting greatly his educational defects, he began a resolute Bible and kindred self-

culture. Unremittingly pursuing this for years, he attained an almost unsurpassed knowledge of the Scriptures, and ability to utilise such for the benefit of other persons. and, whilst never a profound scholar in general education as usually understood, he far out-distanced even in this, some vaunting a university reputation.

Soon he became an acceptable preacher, though it is humorously recorded that, in one early attempt, he used the expression, 'My dear friends and brethren,' one hundred and fifty times, a critical listener counting by fixing a pin in a piece of paper each time. At length, in 1840, with no regular stipend in view, and making no bargain regarding payment, and with wife and children to support, he determined, committing himself and family simply and solely to the Lord's care, to engage full time in public service for the Saviour. His heroic wife cordially, lovingly, agreed with him in this. For months, probably years, exceedingly difficult times were experienced. On the bare essentials of life sometimes he and his noble help-meet had to subsist. However, his faith was fully verified; the Lord never failed them. Ere long, however, his exceptional ability as Gospel proclaimer and the enthusiasm he always evinced assured him recognised position as a faithful, undeviating leader in the Restoration brotherhood.

After some stationary engagements with Churches, he began his remarkable career as travelling evangelist. Requisitioned in all parts of the country, wonderful success attended his efforts, almost everywhere. Strenuous indeed were his labours. Frequently, he would preach twice a day, additionally corresponding, writing and debating. He felt he must preach and in other ways be about the Saviour's business. Thus he strove for nearly half a century in his untiring soul-winning, soul-influencing endeavours.

Very ably Franklin wrought with pen, as well as voice, some admirers deeming his former efforts almost equalling the latter. His first editorial venture was the launching in 1845 of a monthly periodical, *The Reformer*. Thereafter, he was responsible for many sundry publications, helping the Gospel's furtherance, and defending the Restoration root principles, until, in 1856, he became co-editor of the newly-commenced *American Christian Review*, and continued so with great acceptance, till near his death, some twenty years later. Meanwhile, he sent forth tracts and pamphlets galore of evangelistic, propagandist worth. One of these, 'Sincerity seeking the way to Heaven,' was widely used both in America and Britain for the blessing of souls.

In his *Christian Review* articles, Franklin repeatedly protested against some leaders' tendencies to favour innovations devoid of New Testament authority. Again and again, he pleaded for continued *unwavering* adherence to strict Bible principles as taught by the Restoration Movement's pioneers. His firm attitude being disliked by these mistaken leaders, he encountered considerable opposition and even a measure of indirect persecution. Unflinchingly, however, he held tenaciously to the unalloyed Christianity of the New Testament. He expressed cordial agreement with the appeal of David King and the British Restoration leaders, urging the American Churches to discountenance the Progressionist, 'neither invite nor debar' (open communion) and like un-Scriptural tendencies. Alas, after Franklin's death, the innovations prevailed, eventually resulting in the deplorable un-Scriptural conditions of the U.S.A. 'Disciples' to-day. *A distinct warning* to faltering, professed Restoration supporters in Britain now!

Franklin engaged in over thirty public debates, some of his opponents men prominent in religious circles. Thoroughly conversant with the Scriptures, he wielded 'the sword of the Spirit' mightily, so with Divine aid, rendering the New Testament cause invaluable assistance. On two occasions, his adversary was a highly-reputed scholar, a future bishop of

American Episcopal Church, who apparently disdained Franklin's defective classical education. Franklin, however, plainly proved his clear mastery in the debate with his Biblical understanding and innate cogency of reasoning. A keen intellectual observer commented: 'The antagonist had the oratory and rhetorical finish: Franklin, the argument and the evidence.'

Two volumes of Benjamin Franklin's sermons—forty-one discourses in all—were published. Discarding mere theological phrases and rejecting unfounded denominational assumptions, they present Bible truth in simple language 'understood by the people,' and in plain but profound logic scarcely possible of improvement or refutation. They explain and plead for the New Testament way of salvation, and stress essential need of purity of the Churches, and devoted Christlikeness in the individual members, emphatically warning against dancing and like sinful and questionable allurements of his day. As opportunity occurs it will be well now for young aspirants to public Christian service to read and study these discourses. We strongly advise them to do so, if they do not plagiarise—that is, do not deliver the discourses as their own, making no acknowledgment of the Franklin authorship. To plagiarise is mean; it is certainly not honourable.

On October 22nd, 1878, this valiant soldier of the Cross passed onward to his reward, having 'fought a good fight, kept the faith.' Benjamin Franklin had the passion for the Saviour. He *must* preach the 'old, old story' as in the 'old, old Book.' He drew great crowds of admiring hearers and held them enthralled by his penetrating logical acumen, and the fervency of his appeals. In this, he was the envy repeatedly of men of high scholastic achievement. Franklin fully believed in education, provided Bible and closely connected subjects were given recognised full priority. While others were engrossed with their metaphysical discussions and hair-splitting theological problems, Franklin, far away from the endearments of hearth and home, was preaching with quenchless enthusiasm, convincing and winning souls, month by month, in the Saviour's name.

Inspiring to youths and maidens of the Churches to-day, the example of this whole-hearted, devoted, intrepid servant of the Master! To very few indeed comes the priceless privilege of such success in soul-winning endeavour, but to all is the possibility of similar consecrated determination to utilise to the full the capabilities and opportunities, public or private, which God has given to us.

'When scoffers ask: "What is your gain?"
And mocking say, "'Tis all in vain";
Such scoffers die, and are forgot;
Work done for God: it dieth not.'

CHARLES BAILEY.

'CHURCHES DOESN'T DIE DAT WAY.'

A DEVOUT Negro preacher, heart aglow with missionary zeal, notified his congregation that in the evening an offering would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man said to him before the service: 'Yer gwine to kill dis Church ef yer goes on sayin' "give!" No Church c'n stand it. Yer gwine ter kill it!' After the sermon the minister said to the people: 'Bruther Jones tole me I was gwine ter kill dis Church ef I kep' askin' ye t' give; but, my brethren, Churches doesn't die dat way. Ef anybody knows uv a Church dat died 'cause it's been givin' too much to de Lawd, I'll be very much 'bliged ef my bruther will tell me whar dat Church is—fer I'se gwine t' visit it, an' I'll clime on de walls uv dat Church, under de light uv de moon, and cry, "Blessed am de dead dat dies in de Lawd!"'

PARTICIPATION IN WAR.

AS a Christian I cannot conscientiously participate in military service because :—

(1) Jesus said, 'Whatsoever ye would that men should do to you, do ye even so to them' (Matt. 7:12). Is it our desire that men should take up arms against us? I believe not.

(2) Jesus taught, 'That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also' (Matt. 5:39). This teaches non-violence and non-resistance to evil.

(3) Jesus forbade me to take an oath or swear, 'Swear not at all' (Matt. 5:34). One must take an oath to become a part of the military establishment.

(4) The Bible teaches, 'We ought to obey God rather than men' (Acts 5:29). My duties to God involve duties superior to those arising from any human relation.

(5) Jesus said, 'Blessed are peacemakers' (Matt. 5:9). Paul admonished, 'Follow after the things which make for peace' (Rom. 14:19).

(6) 'Murder' is one of the 'works of the flesh' (Gal. 5:19-21). 'They which do such things shall not inherit the kingdom of God.'

(7) 'Love,' 'peace,' 'gentleness' and 'meekness' are 'fruits of the spirit' (Gal. 5:22, 23). Christians must possess them.

(8) Jesus commanded His disciple, 'Put up thy sword' (John 18:36).

(9) Jesus taught, 'Love your enemies' (Matt. 5:44). Who can do this and attempt to kill them?

(10) Paul said, 'Be not unequally yoked together with unbelievers' (2 Cor. 6:14). There is this unequal yoking in the armed services.

(11) Paul enjoined, 'Avenge not yourselves' (Rom. 12:19). Leave this to the Lord.

(12) 'The servant of the Lord must not strive' (2 Tim. 2:24), and 'Recompense to no man evil for evil' (Rom. 12:17).

(13) Jesus forbade his servant to fight, 'If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence' (John 18:36).

(14) Paul taught that Christians do not war with carnal weapons, 'We do not war after the flesh: For the weapons of our warfare are not carnal' (2 Cor. 10:3, 4).

Therefore, I can have no dealings whatsoever with anything pertaining to carnal warfare.

WAYNE DE GOUGH (U.S.A.).

SCRIPTURE READINGS

Feb. 3—Isaiah 52:13 to 53:12; Romans 5.

Feb. 10—Psalm 19; Romans 5:19 to 6:23.

Feb. 17—Psalm 32; Romans 7.

Feb. 24—Jerem. 11:1-10; Romans 8:1-23.

Assurance of peace (5:1-11). — The divine displeasure has been manifested against all sin, and all have sinned. But it was the divine pleasure to open up a way of salvation through faith. In this

paragraph we have a brief view of some of the results in our relationships and feelings, and the means of the justification. Notice that we are justified by faith (verse 1) and likewise by the blood of Christ (verse 9)—one is useless without the other. Satisfaction and joy are presented. Jesus brought about the reconciliation. It is through Him the entrance into favour is gained, the rejoicing in hope even in tribulation, the love of God brought into our lives, and the assurance of final salvation. The love of God is so much higher and better than the highest efforts of men, and how great a commendation and illustration of

it we have. Verses 6 to 8 surely move us to praise, thanksgiving and love.

Adam and Christ contrasted (5:12-21).—This is a somewhat difficult passage. Some points are very obvious and some obscure. It might be asked how it was that men continued to die for Adam's sin while it could not be imputed to them because there was no law. We suggest that they were still sinning but not in the direct sense as Adam. He had everything with one prohibition, and that he broke through. They knew better than they acted, but did not have so clear a prohibition until the law of Moses came. The thought of verse 1 is continued at verse 15, making the contrast which is further emphasised later, between the condemnation of many through Adam's sin, and the justification of many through the gift of Christ. There is the contrast also of the reign of sin through Adam and the reign of life through Christ. Disobedience brought death and obedience brought life. Grace abounds where sin abounded, and eternal life replaces death.

Does grace encourage sin? (6:1-23).—It is a natural thought that we may go on sinning if we can always rely upon being forgiven. We see clearly, however, God could not allow that to be. The acceptance of the grace of God in Christ would be a sham if it did not involve a complete turning from sin (repentance). Baptism is a figurative burial (an actual burial in water, of course), signifying the death of the 'old man' and the birth of the new. As the resurrected Jesus passed out from the reign of death and sin, so the new-born Christian must pass away from these. Verses 12 to 14 give us the consequent instruction on this point very clearly. If we were under the Law of Moses, sin would master us and leave us under condemnation, but under the divine favour we have continued assurance of forgiveness while we trust (and confess)—1 John 1:9. Paul now enforces the obligation to live clean lives by an illustration from slavery. Two masters are in view—sin and Christ. Every Christian has 'obeyed from the heart that pattern of teaching' which brings us out of sin's service—obviously the terms of salvation are in view, faith, repentance and baptism, and they must be followed by this new life or else we slip back into that same old master's

hands. The results of service to sin are so obviously harmful to one who has tasted the fruits of good living that it would be indeed a rake's progress to go back. Peter gives apt illustrations (2 Pet. 2:22) and Paul warns of the terrible results, holding out the reward also for faithfulness. These verses make us realise that the Christian life must be one long battle against sin—better still to say, one great pilgrimage towards perfection.

Illustration from marriage (7:1-6).—Just as we must choose one master or another in a system of slavery, so man and woman are bound together in marriage, obligated to maintain the true relationship to one another. Death only, severs the bond and removes the obligation. The death to sin which the Christian undergoes when accepting Christ's death as his release from the Law and sin, removes any obligation to sin, and puts him under obligation to Christ. The figure of marriage is carried further to the idea of offspring ('fruit'—verse 4) to be presented to God—obviously the fruit of the Spirit. Paul regards Christians as not in the flesh, not meaning that we do not still inhabit our bodies, but that we do not allow them to rule us, but rather allow the spirit of Christ to rule them—a thought expressed more clearly in 8:8 and 9. The law is regarded as acting on the soul as an incitement to disobedience. This can only be in the sense that it reveals to the soul the sin (which the soul desires to commit), but does not provide power to fight against it. The Law of Moses presented to Israel a higher standard than any other law ever promulgated, and indeed in a measure produced better men—but, of course, it also brought to that nation a greater condemnation because they fell so far below its ideal. The Gospel, however, brings with it that Holy Spirit who indwells the believer, giving him strength to resist temptation, and the motive power of the Gospel is reverential love. This is surely 'newness of Spirit' as contrasted with 'oldness of letter.'

Function of the Law (7:7-25).—However much the law might be said to awake sin in the human heart, it is itself altogether good. Paul speaks of his own experiences here to show how it worked with him. Through its regulations he came to a consciousness of his sinfulness. In particular the commandment not to

covet revealed to him his sinful desires, and thus brought him under condemnation. Yet the Law is a spiritual thing, designed to help not to hinder spiritual progress. It is sin that produces evil. The inward struggle against sin, experienced by Paul surely reveals our weakness and reminds of the words of Jesus, 'The spirit indeed is willing but the flesh is weak.' Nevertheless we now delight in the doing of good, and obtain deliverance from sin through our Lord Jesus Christ. We remember, 'Those who fain would serve Thee best are conscious most of wrong within.' Some have said we ought as Christians to have perfect bodies ('divine healing'), but here surely we have a truth revealed in Paul's desire, expressed also elsewhere in his writings, to be delivered from his body.

Leadership and indwelling of the Spirit of God (8:1-23).—We are certainly under law—under law to Christ, under the law of the Spirit of life. If we walk accordingly, we are freed from sin by the death of the perfect sin-offering. R.V. for verse 3 reads (making addition of the words as not actually expressed in the Greek) 'as an offering for sin' instead of simply 'for sin.' The purpose of the sacrifice is to produce Christ in us through the work of the Spirit. That work can only be done if we cease to be carnally minded. We remain so unless the Spirit of God dwells in us, and if He does not we are not truly Christ's. How do these things fit in with our daily lives? Unless we follow the Spirit's guidance which, of course, comes from His Word, we have no assurance that we are God's children, and that relationship involves suffering with Christ, as the earnest of being glorified with Him. The high privilege of calling upon God as Father goes hand in hand with the longings for spiritual joys, and deliverance from the world and its sins. The esteem of men is to be disregarded, and every weight put aside (Heb. 12:1-3) so that we may attain to the 'glory that shall be revealed,' involving not only ourselves but the whole creation.

R. B. SCOTT

furtherance, he was a most brotherly man.

Despite temptation otherwise, he was a too ardent stalwart for strict adherence to N.T. teaching. To his great grief, he noted the apparent wavering of some 'Church of Christ' leaders in their attachment to the 'Restoration' Movement. I remember in our conversations together his interesting and helpful reminiscences of the Scottish Restoration worthies of years ago.

CHARLES BAILEY

APPRECIATION OF BRO. R. A. KENNEDY

Dear Bro. Editor.—Will you allow me to put on record my deep appreciation of Bro. R. A. Kennedy, now called away. I knew our brother intimately for a full sixty years. He was an active worker—faithful, energetic, uncompromising—who never spared himself in the service of the Saviour he loved so well. We spent many happy hours in open-air work, and door to door distribution of literature. To me he was guide, friend, and philosopher.

Very much could be written concerning 'R.A.K.' One incident is worthy of record. There were two Kennedys with the firm where Bro. Robert was employed. One time, a lady called and asked if she could see Mr. Kennedy. Is it the Christian Mr. Kennedy you wish to see? inquired the shopwalker. What a grand tribute to the man whose light was always brightly burning! My good brother used often to say the safety and progress of the 'Restoration Movement' lay in the hands of the country Churches, for there were already clear signs that the large city Churches were defaulting.

The best that can be said of our brother is that he was truly a Christian, who did the will of God. 'Blessed are they who do His commandments that they may have right to the tree of life and enter in through the gates into the city.' They are not dead who live in the hearts of those they leave behind.

A. H. ODD

CORRESPONDENCE

Robert Kennedy.—May I add an affectionate tribute in a few words to the memory of our late revered Bro. Robert ('Bob') Kennedy, of Edinburgh? In past decades, when evangelist in Edinburgh and its vicinity, I was often in contact with him. I found him a most sincere single-minded follower of the Saviour, intent on learning the Lord's will as in the Word, and striving to do that Divine will. Keenly anxious for the Gospel's

THE KINGDOM OF GOD

Dear Editor,—In your answer to me on the above subject in the January issue of the 'S.S.' you give four aspects of the Kingdom. I wish to give some comments on the Scriptures you gave under the third aspect.

In Acts 2:29-36, Peter speaks of David being a prophet and how God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne. This interpretation confirms what the angel said to the Virgin Mary (Luke 1:30-33): 'The Lord God shall give

unto him the throne of his father David.' At present Jesus is by the right hand of God, where He is to sit until God makes his foes his footstool (Acts 2:33-35). He is, therefore, not yet on the throne of his father, David.

The next Scripture you gave under this aspect is Mark 9:1. Here Jesus mentioned during His discourse that some standing there would not taste death till they had seen the Kingdom of God come with power. The following eight verses show how Peter, James and John were taken up into a high mountain and given a preview of the Kingdom of God. Thus were the words of Jesus fulfilled. Others had a similar experience (2 Cor. 12:1-7). Paul had his visions and revelations of the Lord. Also Rev. 1:9-10, John in the spirit was present at the day of the Lord.

Another Scripture you gave under this third aspect is Col. 1:13, where believers are said to be translated into the Kingdom of his dear Son. In this aspect of the Kingdom—here called the Son's—into which believers are admitted by the keys, they are heirs and joint heirs with Christ of the Kingdom of the Father. We see in 1 Cor. 15: 22-28, where Jesus is going to deliver up that Kingdom to God the Father. Then will the Kingdom have come, which Jesus taught his disciples to pray, 'Thy kingdom come.'

It should be seen how these views fit in with the whole tenor of Scripture.

Trusting this will get due consideration.

JAMES McLUCKIE

NOTES ON THE ABOVE

1. In Acts 2:29-36, Peter shows that what was promised to David was fulfilled in the resurrection and ascension of Jesus. Quoting from Psalm 110, he showed that David looked for a successor, not seated on an earthly, but a heavenly, throne: ruling over a 'willing' people in the midst of His enemies. Now that the claims of Jesus to be Christ were vindicated by His triumphant resurrection, Peter made the Royal Proclamation: 'God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' The One of whom they said, 'We will not have this man to reign over us,' is now by God anointed King of Kings. Is Jesus now a King? If so, has He no kingdom? Is it necessary in order to fulfil the promise made to David to ransack Palestine to find the actual piece of wood, or whatever it was, upon which David sat? David's throne was the seat of authority and rule over God's ancient people; Jesus the Christ now reigns over the true 'Israel of God' (Gal. 6:16), composed of all who are in Christ Jesus, where 'there is neither Jew nor Greek' (Gal. 3:28-29).

2. Mark 9:1: If this was fulfilled 'six days' later (Mark 9:2) there was nothing remarkable about our Lord's prediction.

Did the Kingdom of God come with power on the Mount of Transfiguration? Anyone who can answer 'Yes' is capable of seeing anything in the Scriptures he wishes to see. Either the Kingdom of God came with power in the lifetime of some of those to whom the Lord spoke, or some of them are still living, or Jesus was mistaken.

The transfiguration was an earnest of His coming glory, evidently given to prepare the Apostles for the dark days soon to come.

3. Col. 1:13: We are told that 'believers are admitted into the kingdom by the keys.' How could they be admitted into a Kingdom that was not in existence? How could Peter use the keys and open the door of a kingdom that was not there? But it is stated to be the Son's Kingdom. Well, Paul speaks of 'the kingdom of Christ and of God (Eph. 5:5). Are these two different kingdoms? In the last chapter of the Bible, where the New Jerusalem is described, it is written, 'The throne of God and of the Lamb shall be in it' (Rev. 22:3). Will there be two thrones there?

So far from seeing that the views, stated in the above letter, 'fit in with the whole tenor of Scripture, 'those who take the trouble to 'search the Scriptures' will find them to be entirely out of harmony with it.—Editor.

LONG MEMBERSHIP

Dear Bro. Crosthwaite.—Our sister, Mrs. Alice Windle, now in her ninety-third year, can claim long membership of our Churches. Immersed at Newcastle-on-Tyne, in February, 1875, she has completed nearly seventy-seven years in membership. Leaving Newcastle, she was at Leeds for many years, before coming to Fleetwood.

Though not able to meet with us now, she is remarkably well for her years, able to do things about the house; hearing quite good, sight could be better, but with the aid of a glass can read, and is never short of a topic for conversation, especially recalling the good old days in our brotherhood when glorious times were experienced in the Yorkshire district, with yourself as a powerful force.

A. L. FRITH

LIFE OF CAMPBELL MORGAN

The life story of G. Campbell Morgan has just been published. Comments in next issue.

Clearing out papers, etc., I found a diary, dated 1919, in which year, on March 20th, at Nottingham, I heard this great preacher. Text, (Matt. 9:35-38. Headings: (1) What He saw, (2) What He felt, (3) What He did. Comment: God calls labourers, not skilled men. He will make them that,

Evening lecture: 'The Church of God and the Nations of the World.' Headings: The Church of God is (1) A nation (1 Pet. 2:9), (2) Supernatural, (3) International.
A. L. FRITH.

NEWS FROM THE CHURCHES

Cape Town, Woodstock.—We are glad to make it known that we had the privilege of having in attendance at our gospel service on the evening of November 8th Bro. S. D. Garrett's daughter, on her way to the U.S.A. from Southern Rhodesia, namely Verna May Garrett. Although her stay here at Cape Town was limited on account of not knowing when the ship she was due to sail with would arrive—we were very pleased to have had her with us.

Also Sister M. Rowe, of Northern Rhodesia, passed through Cape Town on her way to the U.S.A. She was only able to meet a few of the members here, as she was also unaware of the date of sailing.

Nevertheless, we pray God that they may have a safe voyage to the U.S.A.

Our cottage meetings to further the gospel of Christ have become a growing interest to the extent that more people individually are opening up the doors of their homes for us, for which we praise the Lord. We feel assured that this effort to the glory of God will bear fruit as it has proved itself in the past. We admire the zeal and enthusiasm of the young brethren, sisters, elders who are encouraging this work.

Finally, we pray that as we enjoyed the blessings of God during the year of 1951, both in the extension of God's Kingdom and otherwise, may we all who love and fear the Lord, in lands both near and far, receive an abundance of God's blessings during 1952.
T. HARTLE

Priory Lane, Dunfermline.—Our annual social was held in the Nethertown Institute on Saturday, January 12th, when a gathering of over one hundred brethren and friends from far and near enjoyed a rich feast of spiritual nourishment, under the chairmanship of Bro. Donaldson. Visiting brethren from Kirkcaldy, Leven, Cardenden, Wallacestone, Slamannan, Blackridge, Bathgate, Newtongrange, Tranent, and Glasgow helped to make the evening one of the most enjoyable we have ever experienced, and this was reflected in the high spiritual standard of the addresses from Bro. Gardiner and Bro. Dougall, who gave of their best,

Bro. Gardiner dwelt on our position as heralds for the King of Kings, and gave many useful hints on how the Kingdom of our Lord might be extended, whilst Bro. Dougall, in a similar vein, dealt with our position as ambassadors, which required the utmost faithfulness to the orders of our Master, and the necessity for ensuring that we were not overcome by the snares and deceits of this world, in which we were but pilgrims and strangers.

We were again enriched on the following Lord's Day by addresses, morning and evening from Bro. Gardiner, who kindly gave his services before full gatherings, and set the seal to yet another landmark in the history of the Church at Dunfermline.
W. BROWN

Lusaka, Northern Rhodesia.—We rejoice in the evidence of God's blessing upon the work. Since we last wrote to the 'S.S.' thirteen have been added to the Lord's Church. We are grateful to God.

Bro. H. Pierce, from Namwianga, stayed with us from December 14th to 17th. Meetings were held every evening, in the open. Much visiting was done during the day. We do not mind the attempts to oppose the work. The Watchtower people were very much disturbed by the Word of God. Everywhere they are very active.

We end by telling you of a very good way in which to spend December 25th. We went down to the river and baptised three young men. There was a short service, in which we tried to explain the purpose of baptism to a number of witnesses. We value your prayers. Pray especially that God will bless those who have given their lives to His keeping. We would be pleased to hear from any, but our time is so occupied we cannot promise to reply to all.
F. MURPHY

Morley.—We are pleased to report the restoration to the fellowship of the Church of our sister Annie Williams, on December 23rd, 1951. We hope she may be kept faithful to her Lord so that she, along with us all, may be found worthy to receive a crown on that last day.
G. LODGE

Scholes, Wigan.—The Church here has again been given cause to rejoice. Margaret Gerrard, aged fourteen, who has been attending Bible School for some months, decided for Christ and was baptised on Lord's Day, January 6th, 1952.

We would like to pay tribute to some of our young members of a like age who won her into the School, and then helped her to the decision. We pray that God will bless her, that her life will be to the glory of God.
H. DAVENPORT,

Slamannan District.—The New Year social gathering was held in Slamannan Church meeting-house on January 1st, 1952, under the presidency of Bro. A. H. Odd (Glasgow).

The attendance on this occasion was larger than usual, there being approximately three hundred present.

This increase was no doubt due to the presence of Bro. W. Crosthwaite, who was one of the speakers and whom many of us had not seen for several years. Although faced with the difficulty of attending to the ministerial wants of such a large gathering, credit is due to the Slamannan brethren and sisters for the way they provided for so many.

Bro. Odd voiced his appreciation of the kindly gesture and honour of being asked to preside over the meeting, but refrained from making any lengthy remarks owing to the length of programme on hand.

Bro. Odd Nisbet, Tranent, who was our other speaker, gave us a fine address on 'Walking with God.' He exhorted all present on this important theme, advising that we should walk in the light and not in darkness. Bro. Nisbet spoke of God's servants of old and mentioned how Enoch and Noah walked with God in all their doings. These stalwarts were doers of God's Word and not hearers only. They are our example and their lives should lead us to walk worthy of our calling and closer to our Master, Jesus Christ, and God, the Father of all. If we walk with God, we shall be counted worthy at the last day and our reward shall be sure.

Bro. Crosthwaite spoke to us regarding the early Church, which was the best ever, and pointed out how 'The Acts' is the divine model on which the Church should be built. The world, Bro. Crosthwaite said, is wrong side up through men being lovers of themselves, rather than lovers of God. God, however, is depending on us to turn the world right side up. We have the right message, and when we give Christ His way first and press forward, men of conviction, consistent in our lives (which is the best sermon we can preach), we shall prosper indeed in God's work. We must be good and set an example to those around us. Let us, Bro. Crosthwaite exhorted, hold fast the standard of the Cross. If we do, we can look forward to the crowning day.

In the course of the meeting, Bro. David Dougall was introduced by the writer as the newly appointed evangelist of the Slamannan district. Bro. Dougall, in his reply, gave an outline of his policy and asked for the whole-hearted support of the brethren in his work in saving souls for our Master.

We were favoured during the meeting with choir pieces from the Wallacestone, Blackridge and Motherwell choirs, and solos, a duet and a recitation each by members of the Wallacestone, Slamannan, Hospital Street (Glasgow) and Dennyloanhead Churches. All were much appreciated.

Owing to a failure of the lighting system our meeting had to be brought abruptly to a close, but what had gone before more than compensated us for the time spent in darkness. Bro. Tom Nisbet (Tranent) called for a vote of thanks, and Bro. Crosthwaite closed the meeting in prayer.

We look forward to a happy and prosperous year in the work of the Lord.

HUGH DAVIDSON

OBITUARY

Newport (Mon.) and Dundee.—To our deep regret, we hear that our highly esteemed Bro. David Myles, of Newport (Mon.), and formerly of Dundee, has passed onward from his earthly activities. Many years ago, when we were labouring in the Gospel at Dundee, during the early months of the first world war, we saw much of Bro. Myles and were considerably impressed with his stalwart devotedness, reliability and regularity, as his harbour duties permitted, during the war period, and his Christian consistency. Later he removed for work requirements to Newport (Mon.) and was located several miles from pronounced 'Old Path' Churches. There, as a *Scripture Standard* reader, he manifested the same ardour and yearning for strict N.T. observance. We deeply sympathise with the bereaved ones in their loss and sorrow. We understand that the Newport Church has ceased. We trust that the Lord will graciously restore it or raise another Church to witness for New Testament teaching and practice. We render our tribute of warm appreciation and affection to the memory of Bro. David Myles.

CHARLES BAILEY

Treharris.—The death occurred suddenly at her home, on November 5th, of our Sister Margaret Adams, at the age of fifty-eight. Although she had not been well for some time, she had continued with her household duties, and it was a shock to all when we knew she had passed away. Our sister was the wife of Bro. Arthur Adams, an elder of the Church at Treharris. Our sympathy goes out to her husband and two sons, our brothers in Christ. "Till the day dawns and the shadows flee away."

A. HIRST

MARRIAGE

Reid—Brown.—At the home of Bro. and Sis. W. Brown, Saturday, December 29th, 1951, by Bro. D. Dougall, evangelist, Wallacestone, Bro. Thomas (junior), second son of Bro. and Sis T. Reid, 92 Spittalfield Crescent, Inverkeithing, to Sis. Evelyn, only daughter of Bro. and Sis. Brown, 2 John Street, Dunfermline.

McDonald—Haffenden.—On Saturday, 29th December, 1951, at Tunbridge Wells, by Bro. R. McDonald, Eric, younger son of Bro. and Sis. R. McDonald, of Dewsbury, to Margaret, youngest daughter of Mrs. E. A. Haffenden and the late Mr. Haffenden, of Tunbridge Wells. Address: 186 Fernhead Road, Maida Hill, London, W.9.

COMING EVENT

Morley (Zoar Street)—Anniversary Tea and Meeting, February 23rd, 1952. Tea, 4 p.m.; meeting, 6 p.m. Chairman: Bro. E. Worth (East Ardsley). Speakers: Bren. C. Melling (Doncaster) and T. McDonald (Dewsbury).

We shall be pleased to have fellowship with as many brethren and friends as can be present. Please advise us of large groups intending to attend.—G. Lodge, 'Maranatha,' Baghill Green, West Ardsley, Wakefield, Yorkshire.

Ulverston, Oddfellows' Hall.—Anniversary meetings will be held (D.V.) on March 22nd and 23rd, 1952, to commence on Saturday, March 22nd, at 3 p.m.. Further particulars later. A welcome to all.

Will those intending to be present please write early to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancashire.

HOW CAN IT BE?

This apt summary of 'brethren' theology is thought provoking: 'When you get religion, you don't want it; if you want it, you haven't got it; when you want it, you can't get it; if you get it, you can't lose it; for if you lose it, you never had it.'

HALF-YEARLY CONFERENCE

will be held (D.V.)

With the CHURCH, HAMILTON ST.,
BLACKBURN, LANCs.

On SATURDAY, APRIL 12th, 1952

Afternoon Session for Members at 1.30.

Tea at 4 p.m.

PUBLIC MEETING at 5.30 p.m.

Chairman: Bro. J. Pritt

Speakers:

BRO. W. STEELE (Scotland)

BRO. A. GARDINER (Evangelist)

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

Other enquiries: Bro. H. Wilson, 62
Bolton Road, Blackburn.

BUS ROUTES

Take Darwen bus from Blackburn Station, Boulevard to Infirmary; take down Lower Hollin Bank Street, fare 2d. (which leads into Hamilton Street).

Take Mill Hill bus from Blackburn Boulevard to Harrison Arms (Taylor Street), fare 2d. Hamilton Street, second street under the Bridge.

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

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

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

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

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

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker,
Langley Mill, Notm.