

# *The* **SCRIPTURE STANDARD**

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

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## **THE KINGDOM OF GOD**

THIS is one of the great themes of the Bible. Concerning it, conflicting theories are held. The Lord's question, 'How readest thou?' is of supreme importance. Some go to the Bible with a preconceived theory, and seek for passages to support it. Any passage which does not square their theory is regarded as a spurious interpretation, a mis-translation, etc. That method of Bible study has produced and maintains sectarianism; and many materialistic and fantastic views of the Kingdom of God.

The only safe method of study is to go to the Bible with an open mind; and with the aid of a concordance find out all that is written concerning the subject under consideration. Then, having carefully examined all the passages, form your theory. If your theory does not square with all the passages, it is wrong and must be reviewed. Over sixty years ago, Brother Lancelot Oliver was running a correspondence course on 'The Kingdom of God.' The first task set for the students was to find out and note down every passage in the Bible where 'Kingdom of God' and 'Kingdom of Heaven' are named. These terms are found about one hundred and fifty times. Then we were told to classify these passages under the following heads: The Kingdom Universal; the Kingdom National; the Kingdom Spiritual, and the Kingdom Eternal. We are quoting from memory, for our papers in that course have long since been lost.

Under the above four heads all that the Bible says concerning the Kingdom of God fits in harmoniously.

### **1—The Kingdom Universal.**

'God is the King of all the earth.' 'His kingdom ruleth over all' (Psalms 47:7; 103:19). 'He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? (Dan. 4:35).

'Deep in unfathomable mines  
Of never falling skill,  
He treasures up His bright designs,  
And works His sovereign will.'

Of Pharaoh, the oppressor of His people, God said: 'For this cause have I raised thee up, for to show in thee my power: and that my name may be declared throughout all the earth.' (Ex. 9:16). 'Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain' (Ps. 76:10).

Peter told the Jews that Jesus was 'delivered by the determinate counsel and foreknowledge of God,' yet he added, 'Ye have taken, and by wicked hands have crucified and slain' (Acts 2:23).

If God can overrule all for good and His glory, why are wrongdoers held to be guilty, and punished? We have not seen a better answer or illustration of this than that given by Bro. David King, thus: 'Suppose a man living in an ill-ventilated, and badly-drained house: the result being a sickly wife, his dearly loved children dying around him year after year, and his own health greatly impaired and enfeebled. After a time, an enemy determined, on the ground of some fancied wrong, to destroy the premises by fire and does so. The owner and his wife escape; but some £800 worth of property is destroyed. Having gone into a new house, in first-rate sanitary condition, they come, in after-years, to see that the loss of the former home and property has led to the blessing of renewed health for themselves and their rising family, promising to bless their declining years; they freely express their sense of the good thus acquired. But later, the incendiary is discovered, tried, and found guilty. The Judge asks why the sentence of the law should not be executed upon him? In reply, he objects to punishment on the ground that he has not done a bad thing, but a good thing: for the owner of the destroyed property has been heard to thank God for the blessings which had followed. What would the law say by the mouth of the Judge? Surely in substance thus: The prisoner at the bar has violated the law of his country, and committed a base and revengeful act. Good has been brought out of evil, but no thanks to him! The good was not of his intention; the sentence must be carried out.—(*Memoir*, pp. 165-166). So, though God can bring good out of evil, evil doers will not go unpunished.

## 2—The Kingdom National.

After the deliverance of the Israelites from Egypt, the land of darkness and bondage, God said unto them: 'Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation' (Ex. 19:5-6). These privileges were conditioned on their obedience to God. In later years, they grew tired of God's government, and desired an earthly king, that they might be 'like all the nations.' They 'were mingled among the heathen, and learned their works.' To be like, and stand well with others, has ever been a fruitful source of apostasy and division. The people's request for a king displeased the prophet Samuel: and God said unto him, 'They have not rejected thee, but they have rejected me, that I should not reign over them' (1 Sam. 8). So from being a Theocracy they became a monarchy; and we read of 'the kingdom of the Lord in the hand of the sons of David' (2 Chron. 13:8).

That kingdom was taken from them. At the close of the parable of the wicked husbandmen, who killed their Lord's servants and His well-beloved son, Jesus asked, 'When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?' In answering that question, the chief priests and Pharisees pronounced their own doom, when they said, 'He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.' Jesus said: 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof' (Matt. 21:33-46).

The position and privileges which they, through disbelief and disobedience lost, now belong to those in Christ Jesus. Peter, an inspired Jew, writing to those who had purified their souls in obeying the truth, said: 'Ye are a chosen generation, a royal priesthood, an holy nation, a

peculiar people : that ye should show forth the praises of him who hath called you out of darkness into his marvellous light' (1 Pet. 2:9). Here he uses almost identical words to those found in Exodus 19:5-6. There is no promise in God's word of the restoration of a national kingdom. It seems that even after the Lord's death and resurrection the Apostles held to the old national idea of the kingdom of God : and they asked Him, 'Wilt thou at this time restore again the kingdom to Israel ? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and unto the uttermost part of the earth' (Acts 1:6-8).

Enlightened by the Holy Spirit, they learned that 'God is no respecter of persons : but in every nation, he that feareth him and worketh righteousness is accepted with him' (Acts 10:34-35). That 'there is no difference between the Jew and the Greek' (Rom. 10:12). The 'middle wall of partition' has been broken down ; there is no race or colour bar. All believers of every nation form one body in Christ. Paul sums all this up thus : 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus; and if ye be Christ's then are ye Abraham's seed and heirs according to the promise' (Gal. 3:26-29). Paul makes it clear in the same chapter that the promise which Abraham's true children inherit is justification, and the reception of the Holy Spirit through faith. 'They [Jews] which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed' (Rom. 9:8). Again and again in the Scriptures the Israelites are shown to be a warning to us. That once highly-favoured people lost all by their disobedience. In view of that, let us not be high-minded, but to fear lest we too should come short.

Of the Kingdom Spiritual and Eternal we hope to write in later issues.

EDITOR.

## RESIGNATION OF OVERDALE COLLEGE PRINCIPAL

UNDER the above heading in *Christian Advocate* of March 5th (p. 74) 'A statement by the Training Committee' reports resignation of Principal Gray, which is 'final and definite.'

The main reasons given by the Principal for his action were : (1) The decreasing number of students for some years ; next September there will be only four ministerial students and no new entrants ; (2) the heavy financial burden which the College has to bear, and a doubt whether the present small number of students justifies two full-time teaching members of staff. In the course of his letter of resignation, the Principal says : 'I have been forced, with great reluctance, to conclude that our Churches as a whole do not desire with sufficient intensity the kind of ministry we think necessary, and have therefore not made the full-time ministry in our Churches the kind of life-work in which young men (at least in sufficient numbers) can see themselves fulfilling a noble calling, and finding a large and rewarding sphere for all their energies and powers.'

The resignation 'will take effect on August 31st next.'

It seems to us that the end of Overdale College is now in sight. It has been a tragic and costly business for the Churches of Christ in Britain.

If training work had been continued on the same lines as by Brethren David King and Lancelot Oliver results would have been different, and Churches of Christ would have been built up in the faith, and increased in numbers. But, unfortunately, those in charge of Overdale College were saturated with the teachings of that Anglo-Catholic Modernist Bishop Gore, whose writings have shaken the faith of many, and left them 'bewildered in a dubious road.' Most of what Bishop Gore advanced can be found in 'Thomas Paine's *Age of Reason*, published about a hundred and forty years ago. Paine was shunned as an infidel, but many who teach the same things have been, and some now are, heads of so-called Christian Colleges.

When leaders in Churches of Christ were pleading for establishment of a Theosophical College, we were told that when we got properly trained preachers we should see a rapid increase in membership of Churches. The reverse has resulted. Membership has declined by more than seven thousand, and is lower than it was sixty years ago.

After the 1938 Annual Conference, Brother Laurie Grinstead wrote: 'After reading the current *Year Book*, where the president of the conference seemed to be cancelled out by the writer of the conference paper, I have wondered how much of the plea remains, and if what remains is worth maintaining a separate community for' (*Christian Advocate*, December 2nd, 1938, p.757).

Certainly, as represented by some leaders in the present Co-operation, there is nothing that justifies a separate existence. The Restoration Movement, for which our fathers sacrificed so much, has been wrecked by Modernists. We have sometimes been advised to do some constructive work, and that by those whose work has been destructive. We say confidently that those who have remained loyal to the original position and plea of Churches of Christ have done real constructive work, and have saved the Restoration Movement in Britain from utter extinction.

It is surely high time for all who claim to hold to the plea for the restoration of New Testament Christianity to come out from among those who have ceased to hold, and contend for, the faith once for all delivered unto the saints. By remaining in co-operation Churches they are supporting and helping to keep in existence those whose teaching is subversive of the very plea they profess to hold. 'Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them' (Rom. 16: 17, R.V.). That is apostolic advice, and command, for the present time.

EDITOR.

## A COUNTRY'S GREATEST DANGER

A MODERN historian has stated that of nineteen civilisations which have flourished and disappeared, only three have been overcome by outside forces, sixteen have decayed from within. The outward manifestations of this inner decay have been threefold: drunkenness, idleness and immorality. In other words, virile civilisations have been characterised by sobriety, industry and clean moral living. Both George Washington and Abraham Lincoln foresaw that the greatest danger to their country lay within itself, and cautioned against the perils that had overcome other nations.

—Irvin Raut.

## ‘JUSTICE AND MERCY’

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Mercy and truth are met together, righteousness and peace have kissed each other.

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*Mercy:* ‘Whom hast thou here? Stern Justice: Methinks I know his face.’

*Justice:* ‘A rebel soul; unworthy of mercy or of grace;  
A daring sinner, doomed to die.’  
Sweet Mercy heaved a trembling sigh.

*Mercy:* ‘Is there no hope of rescue? O Justice, let me try—  
‘Let me now try and lead him to look on Calvary;  
And see his Saviour hanging there:  
Love’s Sacrifice without compare.’

*Justice:* ‘Ah! Thou hast oft attempted to save rebellious men!  
But this one has no equal; he’s sinned and sinned again.  
So Mercy, it is vain to try!  
Leave us! and let the sinner die!’

*Mercy:* ‘Never!’ she said (with heaving breast), ‘While there’s a soul to  
save,  
Mercy shall plead. Till the last chance lies buried in the grave,  
Mercy shall weep, and plead again.  
O Justice, ’tis not all in vain!’

*Justice:* ‘I know thy ways,’ he answered, ‘And many a soul can tell  
How I condemned and dragged them, nigh to the gates of hell,  
But who were rescued by thy hand;  
And started for the better land:  
‘But for this one, this rebel, there seems no hope. We say  
Only severest justice can sponge his sins away!  
So Mercy, do not interfere!  
Leave us alone! My duty’s clear.’

*Mercy:* ‘Stay! Let me kneel beside him.’ She looked into those eyes,  
And saw the tears start quickly, and heard repentant cries.  
‘Look, Justice! ’Tis enough for me—  
The sinner weeps. I’ll set him free!’  
‘O mercy, mercy, Lord,’ she cried; for one now doomed to die.  
Redeem his soul; strike off his bonds; and Thine the glory be.  
Send him a messenger of love:  
Send him Thy pardon from above.’

*Heaven:* ‘Doth he repent? Sweet Mercy: Justice made many a charge,  
Of trespass, oft repeated; of sins both deep and large;

*Mercy:* ‘Ah! Lord! I knelt beside him there!  
And heard him sigh; and saw his tear!’

*Heaven:* ‘Go! Mercy! Bid the sinner live! Tell Justice to forbear,  
Lead him again in paths of peace; ’mid streams and woodlands  
fair,  
Heaven sends him pardon, full and free;  
With life, and joy, and liberty.

# SHOULD WOMEN TEACH IN THE CHURCH ?

THE above question is, to say the least of it, a strange question, in view of the teaching which we have in the gospel which we have received.

In Acts 2:42 we are told that those who received the word gladly and were baptized into Christ, 'continued steadfastly in the apostles' doctrine, and fellowship, and in the breaking of bread, and in prayers.' In other words, those whom God added to the Church continued to do the same things which the apostles set examples for them to do. Read Acts of the Apostles and notice how many men either preached or taught in the Church, and not one single instance is related where any woman ever taught in the Church.

Certainly there was a good reason for this history of the activity of the Church being given us. What a sad tragedy that the disciples of Christ are so widely divided and estranged from one another because of this and other questions answered with equal clarity in the Word of the Lord, and that despite the wonderful prayer of the Lord that we might all be one (John 17:20-23).

Can we be true disciples of the Saviour and not love the same things which he loved and prayed for? Should we not, every one of us, labour in an endeavour to preserve the unity of the Spirit in the bond of peace?

The writer's experience in the Church leads him to say that there are two things that stand in the way of us all being of one spirit and one body; a lack of the knowledge of the Word of God being the first, and the second is that of ill-feeling toward, and prejudice against, those who differ with us in our own position on these questions wherein we are divided.

There is only one thing which I can suggest as a cure for our predicament, and that is a more generally accepted responsibility on the part of the Church, wherever located, for a more frequent and intensive teaching of the Bible, such as is carried on at Kerrville. This will not only result in a better edifying of the body of Christ—displacing the lack of knowledge, or shall we say, ignorance, of God's Will—but the Word itself when taken into our own lives will displace whatever prejudice or ill-feeling we may have been harbouring toward one another.

## Answers To The Question

For an answer to the question involved in this article, let us go to the highest authority, the Word of God. That is where we should go with all of our problems, not seeking the opinions of men, for it is not in man that walketh to direct his steps. The truth that shall make us free comes only from one source: His Word. So that is where we find the following quotations:

*For it is a shame for women to speak in the Church.'*

*'Let your women keep silence in the churches:*

*For it is not permitted unto them to speak . . .*

(I Cor. 14:34-35).

Having written an article or tract which has had a distribution of thousands upon thousands, not only in most all parts of the United States, but also in Canada and England, dealing with the question asked, has led me into a number of conferences and discussions with men of various understandings and positions relative to women teaching in the Church. I do not believe that I have found any two men who approve of women teachers with a unified belief in their position.

I have encountered many efforts on their part to justify their position, some of which only will I set forth:

Some say that the 14th chapter of First Corinthians is obsolete and that it does not apply to the Church today, but I have never heard any of them bring this charge against 1 Timothy 2:11-12. Let's read that, too, for it is also from God's Word: 'Let the woman learn in SILENCE with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in SILENCE.'

It fills my heart with sorrow to hear a man or woman who claims to be a Christian say that any part of the Lord's Word is obsolete and should not be considered. It invariably brings to mind the terrible penalty set forth in Rev. 22:18-19 for those who would add to or take away from the Word of God.

One other answer which I received was to the effect that for us to know the truth taught in this 14th chapter, we must know the Greek, as in their opinion it was not translated correctly. The Lord said: 'Heaven and earth shall pass away; but my words shall not pass away' (Mark 13:31). I believe that the God who created the heavens and the earth has also power to give you and me the true word in the English language, and has done so. And if it is incumbent upon me to have a thorough knowledge of the Greek language in order to find the way that leads to an eternal home in heaven, then God have mercy on my soul, and perhaps yours, too!

Then there are those who have said to me, 'Bro. Etheridge, if you will change the reading the way I understand it, I will agree with everything you have written': Here is their suggested change: 'Let your women keep silence in the *assembly*. The Scripture reads: 'Let your women keep silence in the *churches*.' The reason for this suggested change is easy to be seen, because this would permit a woman to teach classes, which are said to be separate and apart from the assembly. Maybe that is the reason the Lord did not choose to word the command 'in the assembly,' but 'in the churches,' instead. No, I can't change it, we must accept it just as it is in the Word. The word 'assembly' could be applied to a group of people meeting together for just any purpose, and in many such meetings it would not be against the will of the Lord for women to speak.

We have also heard the statement that the Sunday School is not a part of the Church, and therefore, the command to 'Let your women keep silence in the churches' does not apply to women teaching classes in the Sunday School. The very fact that where there are no churches, neither are there Sunday Schools, and that the Church is parent of every Bible School or Sunday School in existence, thoroughly refutes that contention.

We think the above reasons for the opposition to women being silent in the Church are sufficient to inform you of the general attitude of those who are in favour of women teachers in the Church, but we beseech you in your consideration of the question to just go to the Word of God and read:

1. 'Let your women keep SILENCE in the churches:
2. 'For it is not permitted unto them to speak . . .
3. 'For it is a shame for women to speak in the Church' (I Cor. 14:34-35).
4. 'Let the woman learn in SILENCE with all subjection.'

(Gospel Tidings)

#### THE TRUE MISSIONARY SPIRIT.

When John G. Paton had offered himself as a missionary to the New Hebrides, every sort of argument was used by his friends to turn him from his purpose. A dear old elder kept repeating, 'The can-

nibals! You'll be eaten by the cannibals.' Paton retorted, 'If I can live and die serving our Lord Jesus it makes no difference to me whether I am eaten by cannibals or by worms.' The horrified objector then left him exclaiming, 'After that I have no more to say.'

**FAMILY CIRCLE***conducted by Harold Baines.***ITEMS OF INTEREST FOR OUR YOUNG PEOPLE.**

IN greeting our young people known as 'teenagers,' those between thirteen and nineteen, I would like you to regard this page as your very own. In our travels around the country, we have met quite a lot of you, and we hope by means of these pages to reach many more. In our early 'teens' we are at the most formative years of our lives. It is while we are in those years we form the habits and customs of a lifetime. It is in these years we make decisions regarding our future life, and so much depends on these decisions that our future life can be made or marred.

It is the humble desire of the compiler of these pages that all our readers, both young and old, will be led to a right understanding of God's Word, and to accept the God of that Word, as their one and true God, and His Son Jesus as their own personal Saviour.

**THE ALPHABET OF SUCCESS.**

I have before me a list of mottoes and wise sayings, gathered together by an Elder of the Church at Morley. For years this 'Alphabet of Success' hung in our Schoolroom, and it is my purpose in this series to bring one or two of the letters each month and the appropriate saying, and give a little talk on them for your interest.

Here are the first two letters and their mottoes:

**A**ttend carefully to details.

**B**e prompt in all things.

Attention to detail and punctuality are the thoughts suggested. These two virtues are the hallmark of the expert. What boy among you has not seen a perfectly timed stroke of the bat in a cricket match, that has sent the ball speeding to the boundary; or what girl, a timely backhand stroke at tennis, that has borne the hallmark of the expert.

It is so in all walks of life. The boys and girls who get on in life are not the 'smart alecs,' the 'spivesses,' whose only skill is revealed in sharp practices, but those who by attending to details acquire a mastery over their job that makes them good and efficient workmen. Being prompt and punctual is not confined to just being at work at starting time, although this is always desirable, but the essence of efficiency is to do the right thing at the right time and in the right way.

So if my young reader wishes to climb to the top in whatever sphere of industry or commerce you are engaged in, give attention to the details of your job as well as the generalities. Learn to be prompt in all the things you do, doing the right thing at the right time in the right way. Remember, even the Bible exhorts us to be 'not slothful in business' (Rom. 12; 11). Both masters and men are given guidance in God's Word for their respective relationships (Col. 3 and 4).

Another time, we will talk about letters C and D.

**THE RIGHT RECREATION.**

Ask yourself these questions when seeking wholesome recreation.

1. Will it harm me spiritually? (Gal. 6: 7-8).
2. Will it harm my body? (Rom. 12: 1).
3. Will it harm my influence? (1 Cor. 10: 32-33; Rom. 14: 32; 1 Tim. 4: 12; Matt. 5: 16).
4. Is it questionable? (1 Thess. 5: 22).
5. What does it usually lead to? (Prov. 21: 17; Luke 12: 19-21).
6. Does it please God?



The Bible does not condemn recreation. It simply sets the rule to it. The human mind needs relaxation; the body needs exercise; but take care that your recreation is not antagonistic to the principles of Christian living.

## TO HANDS.

SO many sing of eyes, and lips, and hair,  
 And speak of voices with dulcet tone.  
 And yet neglect, what's oft beyond compare,  
 Two gentle members with a charm their own.  
 I know of hands so lovely in their ways,  
 That out of chaos they do beauty make,  
 And in the constant service of their days  
 They give to life what time can never take.  
 They have a language to enhance the speech  
 Their eloquence is silent, but profound.  
 They contact thought, when words are out of reach,  
 Conveying with their touch angelic sound.  
 Chosen by God as mediums for art,  
 Like unto Him, they play a silent part.

## A CHILD'S CONVERSION.

A LITTLE girl in America, when she was asked by the church committee as to her knowledge of Jesus Christ, and asked to recite her experience, said, 'I do not know if I have any "experience." All I know is that Jesus said, "Come unto Me," and I came, and He said, "I will give you rest," and He gave me rest.' One of the older men said: 'But you don't seem to know much about the Slough of Despond, my dear.' She dropped a curtsey and said: 'Please sir, I did not come that way.'

(A. T. Pierson, *Prophetic News*)

## WHOSE BIRTHDAY?

Many Happy Returns to all our "tiny tots" who have birthdays this month.

## BIBLE LETTERS.

A—Had something that budded. Who and what was it? (Heb. ch. 9).

A—Was called a 'Friend of God.' (James ch. 3).

A—Caused the Children of Israel to lose a battle. How did he do it? (Joshua ch. 7).

A—The First Man (1 Cor. ch. 15).

A—A prophet of the Old Testament.

A—Whose brother was he? (Gospel by John ch. 1).

## SILENCE

THERE is no sound at all down the avenues of graves, but this voice, still and small: 'By peace alone He saves!' No sound, no sound is heard (we, too, the silence keep), but 'Do not break your word to those, in France, asleep.'

They died, those lonely young, that war should cease, and every heart and tongue proclaim the reign of peace. The old forget, it seems, 'Have peace one with another,' But youth with its fair dreams died for its younger brother.

'Peace, peace to him afar, and to those near.' Shall we His promise mar, with hate's sharp spear? Hark to the silence calling: 'War must forever cease.' Hark to those soft words falling: 'The spirit's fruit is peace.'

WILHELMINA STITCH.

### YOUR PREACHER AND MINE

If he is young he lacks experience; if his hair is grey he is too old.

If he has five or six children he has too many; if he has none he is setting a bad example.

If he speaks from notes he has canned sermons and is dry; if he is extemporaneous he is not deep.

If he is attentive to the poor he is playing to the grandstand; if to the wealthy he is trying to be an aristocrat.

If he uses too many illustrations he neglects the Bible; if not enough he is not clear.

If he condemns wrong he's cranky; if he does not he is a compromiser.

If he preaches an hour he is windy; if less he is lazy.

If he preaches the truth he is offensive; if not he is a hypocrite.

If he fails to please everybody he is hurting the church; if he does please everybody he has no convictions.

If he preaches to give he is a money-grabber; if he does not he is failing to develop his people.

If he receives a large salary he is mercenary; if a small salary it proves he is not worth much.

If he preaches all the time the people get tired of hearing one man; if he invites guest preachers he is shirking responsibility.

Yet they say the preacher has an easy time.

—'The Church Herald.'

'I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.'—*Abraham Lincoln.*

## SCRIPTURE READINGS

Apr. 4—Psalm 116. Mark 4:35 to 5:20.

.. 11—1 Kings 17:8-24. Mark 5:21-43.

.. 18—Joshua 4:1-14. Mark 6:1-13.

.. 25—2 Samuel 11:26 to 12:10.  
Mark 6:14-29.

**Jesus stills the storm (4:35-41).**—We have seen how full was the life of our Saviour at this time of His ministry. The days must have passed in incessant labour, mental, physical and spiritual, as the needs of those thronging Him should dictate. It is safe to assume that His request 'to pass over the lake' meant that He sought rest from the pressure. The east side of the lake was practically

'desert' (uninhabited), and there He and His disciples should find quietude. We are not surprised then that He fell asleep on the steersman's leather cushion. Sudden and violent storms often occur on the lake, and are frequently very severe. Shall we contrast His calm slumber and His calmness in face of danger with the terror and almost petulant attitude of His disciples, and remember also our own lack of faith when difficulties and suffering come upon us? He is with us as really as He was with them. But let us also stand in awe before Him.

**Jesus stills the demoniac (5:1-20).**—Still more wonderful is this next scene of 'frenzy calmed.' No power of man could tame the devil's bondsman, nor can it now, but the Word of Christ is enough—oh, for faith to see this great truth, and live by it. John Oxenham has so well written on this that I shall be pardoned for quoting in full his little poem entitled 'Gadara A.D.31':

Rabbi begone! Thy powers bring loss  
to us and ours,

Our ways are not as Thine. Thou  
lovest men, we—swine.

Oh, get you hence, Omnipotence, and  
take this fool of Thine!

His soul? What care we for his soul!  
What good to us that Thou hast made  
him whole,

Since we have lost our swine?

And Christ went sadly. He had wrought  
for them a sign

Of Love, and Hope, and Tenderness  
divine;

They wanted—swine.

Christ stands without YOUR door and  
gently knocks;

But if your gold, or swine, the entrance  
blocks,

He forces no man's hold—He will de-  
part,

And leave you to the treasures of your  
heart.

No cumbered chamber will the Master  
share,

But one swept bare

By cleansing fires, then 'plished  
fresh and fair

With meakness, and humility, and  
prayer.

There will He come, yet, coming,  
even there

He stands and waits,

And will no entrance win,

Until the latch be lifted from within.

What a tragedy that the One Who could so save and elevate, was not wanted. He is as much needed to-day, and as little wanted. It is so great a lesson too to us—the saved man sat at the feet of Jesus, and then published 'what great things the Lord had done for him.'

**The hem of His garment (5:25-34).—**

Back to the throngs on the western shore went the rejected Saviour, into the work of healing and helping once more. The urgent request from the Ruler was interrupted by the (faith-full) touch of the afflicted woman. It is natural she should be backward and embarrassed and legally she had no right with the crowd for she was ceremonially 'unclean.' The Son of Man being indeed Lord of the Sabbath was equally Lord of those right and wise provisions of the Law of Moses, which in these unprecedented circumstances was being broken. Faith in the Great Physician justified her disregard of the ancient enactments—and she was rewarded, and made to confess.

**The raising of Jairus's daughter (5:22-24 and 35-43).—**

Jairus was an eminent man in the community. His need was as much the Lord's concern as any other—distinctions in society have no place in God's sight. Our common needs should prevent class hatred. Unless we have passed through such crisis—the only daughter dying—we cannot quite measure the sorrow or the joy of this man. We can just imagine his feelings while the throng stopped to witness the confession of the woman healed of her trouble, and then the receipt of the final news. The immediate words of comfort exhorting to faith, not despair, were spoken to allay the agony of mind of the father. We cannot help seeing in the Saviour's rebuke to the wailing and weeping, a measure of disapproval and blame. Not so long ago there were 'mummers' at funerals to simulate grief, and the custom is bad. We are reminded of the words spoken of Lazarus; 'I go to awake him out of sleep.' Doubtless the secrecy observed in this case was to minimise the fuss and excitement so prevalent—and so justified—at this period. How practical the final commandment (verse 43).

**Jesus rejected by Nazareth (6:1-6).—**

This may be an account of a second visit to Nazareth, the first being recorded in Luke 4:16-31 and mentioned only in Matt. 4:13. It is reasonable to suppose our Lord would give a second opportunity to His own place. If so the reaction is the same again—scepticism and rejection. The fact that He had dwelt among them—and His life must have witnessed to His goodness in obvious measure—was a stumbling block. A carpenter could not be a prophet, one of us could not be so great—but show us a sign, demonstrate your greatness. The answer not spoken in so many words, was that given to the Pharisees on another occasion, 'An evil and adulterous generation seeketh after a sign, and no sign shall be given'—except the one they had already witnessed, and besides He did heal a few sick folk, which would have been sufficient to

satisfy those willing to learn the truth. No good purpose would be served by demonstrating to the obstinate unbeliever. Do you remember when the truth of New Testament Christianity first became plain to you? It seemed as though it must sweep the denominational world clear of error—but when you showed your first prospective convert some clear fact, did he willingly admit it, and submit?

**The mission of the twelve (6:7-13).—**

One of the chief objects of the Saviour must have been to teach and guide His own chosen disciples, who should be His apostles. He now therefore sends them out, bidding them depend entirely on the kindness of the willing for all their bodily wants, so incidentally teaching them the necessity and the safety of relying upon God's overruling providence. This was not His instruction when afterwards they carried the gospel to the uttermost parts, though the same faith and the reliance would be there too. Their message was of such vital importance that rejection of it was comparable to the sin of Sodom and Gomorrah. We note they used oil in healing the sick, but they did heal them—nor did they select suitable cases only. They were to accept willing hospitality only, and their acceptance brought blessing much more in value than any food they ate, or accommodation they used.

**King Herod—his attitude to the Christ, and his murder of the Baptist (6:14-29).**

—It was impossible that the great work of Christ should be hidden from the king, and if he had sufficiently desired to see Him, he surely could have done so. However it was not the wish of Jesus. The mission of the six pairs of preachers must have further spread His fame, and speculation was rife as to who this healer and preacher was. The conscience of the monarch troubled him and he feared as well he might the judgment of God. The sad story of the fate of John makes us know that righteous rebuke may bring martyrdom—but is still right. We observe too that the prophet influenced the king to do many things—many good things. We believe that no good word fails to have some result—often in the most unexpected quarters. Whatever good there is in the civilised governments of the world comes from the influence of the word of God—whether admitted or not. Sceptics know of no better standard than that, while they reject its divine origin.

The sordid story of hatred and unscrupulous guile stands out black and horrible against the purity and zeal of the Baptist, whose work brought so many souls to seek God's forgiveness, and to lead better lives. There is a sense in which any Christian is greater than John the Baptist, yet every one of us could well aim to attain his loyalty to truth

and reforming zeal. We might take warning not to make promises which bring us into disgrace, nor to heed the opinions of others when they lead us to do wrong.

**Parallel passages.**—The student will do well to look up these in every case.

Mark 4:35-41—Matt. 8:18-27, Luke 8:22-25; Mark 5:1-21—Matt. 8:28-34, Luke 8:26-40; Mark 5:22-43—Matt. 9:18-26, Luke:8:41-56; Mark 6:1-6—Matt. 13:54-58 and compare also Luke 4:16-31, Matt. 4:13; Mark 6:7-13—Matt. 9:35-38 and ch. 10, Luke 9:1-6; Mark 6:14-29—Matt. 14:1-12, Luke 9:7-9.

R. B. SCOTT.

## CORRESPONDENCE

### AN APPRECIATION.

Dear Editor,

The passing of Sister Graham, of Motherwell, brings back memories of fifty-eight years ago, when the Church at Bellshill existed. Her father and three brothers were members, and all of them enthusiastic workers. Her father was 'Brother James Fawler,' and very often the only speaker, which made him plead with the younger brethren to make an effort to address the Church; but, he always emphasised that 'when you had said what you had prepared to say, then sit down.'

The Church at Bellshill was composed chiefly of miners, and the nature of their work caused them to seek elsewhere for better conditions; so that the few remaining brethren became supporters of the Young Church at Motherwell, which was started in the year 1900.

I hereby pay tribute to the memory of Sister Graham, who, amid many hardships in life, continued to serve her Lord and Master Jesus Christ with great faithfulness. I send my deepest and most sincere sympathies to her family, and also to her relatives who still survive in other parts of Scotland.

WILLIAM FERGUSON.

### CONCERNING THE COMING OF THE LORD.

With the Editor's permission, may I claim a little space in which to reply to my critics? Not that I intend to be drawn into a controversy, but because something is due to the readers. If these articles do nothing else but draw the attention of believers to the Coming of the Lord they will have accomplished much. As Bro. Winstanley says, it is a subject of transcending importance, sadly neglected by many who call them-

selves Christian. If this discussion causes the Lord's people to renew their interest in this matter, and delve into their Bibles, its purpose is accomplished.

May I first say 'thank you' to Bro. Winstanley for the gracious tone of his criticisms, far different from some of the letters I have received. If we cannot discuss our Lord's return without acrimony, it is the surest proof that we are not ready for Him. My article was written to draw attention to the times in which we live. It is my firm conviction, after twenty-seven years study of the prophecies, that the time of the Lord's Return is very near. Without giving any dates, I point to the return of Israel to the land of their fathers, as a sign which cannot be ignored. These things do not happen by chance. King Louis of France once asked for a proof of the Bible in one word, and received the reply: 'The Jews, your Majesty.' For nineteen hundred years they have been hounded as no other nation ever has been, and yet have remained distinct and living, a testimony to the truth of God's Word. For nineteen hundred years, they have been excluded from their land, and every effort to re-instate them has failed. Now, at this most critical time in the history of the world, they return.

Secondly, the Kingdom. John Baptist was specially sent to proclaim that the Kingdom was at hand. At his imprisonment, Jesus took up his preaching, and went about proclaiming the Kingdom of God. He continued to preach the Kingdom during His entire ministry; and even after His death and resurrection, spent forty days teaching His disciples the things concerning the Kingdom. The Apostles continued this preaching after His ascension, and the command was to preach this Gospel of the Kingdom throughout the whole world. All those who believe on the Lord Jesus, and are baptised into Him, become citizens of that Kingdom, and are in the Kingdom. But to say that this present world is now the Kingdom of God is nonsense. Christians are citizens of the Kingdom of heaven while still on enemy territory. We are ambassadors of Christ while still on earth. It is believers who are translated into the Kingdom of the Son of His love, while the power of darkness still holds sway in this world. During this age of grace, the Kingdom is beheld only by faith in the hearts and minds of His people, the world still lieth in the wicked one. But the Scriptures are quite clear about the Lord's ultimate Kingship over all the earth. That is why so many of the denominations have come to look for a gradual conversion of the whole world, instead of for His Coming as the Scriptures teach.

Bro. Winstanley quotes 2 Pet. 3:10-12, to shew that this world is to be destroyed at the Coming of the Lord. But why does

he stop half way through the quotation? So very many people do that, and thereby miss at least half the truth. What God's Word really does say is, 'But according to his promise we look for new heavens and a new earth, wherein dwelleth righteousness.' We have here, a clear and unmistakable statement in the New Testament, that after the destruction of this present world, there is to be a new earth, just as there was after the first destruction of the world, and that righteousness shall dwell in that new earth. We are further informed that this is 'according to His promise.' The 20th Century New Testament translates this 'where righteousness shall have its home in fulfilment of the promise of God.' This promise is to be found in several passages of the Old Testament, but chiefly Isa. 65:17, Isa. 66:22, and Zech. 14.

It is this latter passage which is particularly apt, in that it describes in some detail the events leading up to, and also following, the Coming of the Lord. It starts with a description of the gathering of nations against Jerusalem (hence the restoration of Israel to the Land), continues with an account of the Coming of the Lord . . . 'His feet shall stand in that day upon the Mount of Olives . . . ' and then goes on to speak of His Kingship . . . 'And the Lord shall be king over all the earth, in that day shall the Lord be one, and his name one . . . and men shall dwell therein, and there shall be no more curse.' The passage is too long to quote here, but the reader should study it from his Bible; it speaks of things which have not happened yet, and which must therefore be yet future. And it cannot be spiritualised. All the prophecies concerning His first Coming were fulfilled literally and exactly, and so will those concerning His Second Coming. And let it also be noted that the Lord's statement that the twelve Apostles should sit on twelve thrones judging the twelve tribes of Israel is dated . . . in the re-generation.

The writer is quite aware that the hope of the Church is to be 'caught up to meet the Lord in the air,' but it cannot be denied that there are many other passages in the Word describing His Coming from other aspects. Many books have been written to "harmonise" these passages, and purporting to set forth an exact account of the order of events in that day. The serious student will take them with at least a pinch of salt, but that is no reason for ignoring these passages altogether. The writer does not profess to know the correct order of events. What he does say is (a) that day is now very near; (b) while the hope of the faithful Christian is to be 'caught up to meet the Lord,' the Scriptures do speak of a reign of Christ on a reconstructed earth; and (c) we cannot ignore the Scripture which says, 'Hath God cast away His people? God forbid . . . for

if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness? . . . If the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?'

May I close as I did before, and as Bro. Winstanley closes. The whole purpose of the hope of His appearing, is that we prepare ourselves. Though we have all knowledge of these matters, and all wisdom, it availeth nothing unless we are ready for His appearing. Virtue, patience, godliness, love . . . love . . . love, and a watching, waiting heart . . . these alone can supply the entrance into the eternal Kingdom of our Lord Jesus Christ.

H. ARDRON.

### RED SKY AT MORNING.

Bro. Winstanley's reply to mine is a somewhat lengthy confession of faith, touching religion, Scripture interpretation, pacifism, philosophy, politics and what-not, with a little admonition to spice the whole. I do not propose to follow him through all that, but make some comments.

Our brother objects to my describing the 'solution' he offers in his first article as his. In that he presented it, it is his. His claim that it is God's solution for what was under discussion is an assumption, which I do not accept.

Bro. Winstanley quotes, with approval, G. K. Chesterton as saying that "Christianity has been found difficult and not tried." If our brother and that writer could have met to discuss what Christianity is, they would soon have found they did not speak the same language. I venture to submit, in passing, that Bro. Winstanley's idea of Christianity (and mine) was never intended to be 'tried,' in the sense that Chesterton meant.

Bro. Winstanley clouds the issue by classing all non-Christians as at enmity to God. That there are those in that unhappy state one must admit, but they are few against the vast number who are disobedient or indifferent. A child may disobey his parents yet have no hatred towards them. In so far as a man has a longing for peace and works for it, he is a friend of God. Nay, more; for 'blessed are the peacemakers, for they shall be called the children of God.'

Our brother has a way of his own in argument, as we have noticed. Not only does he seek to strengthen his case by stressing man's enmity to God, he suggests that the peace of our streets, to which I referred, covers 'hatred, prejudice, and antagonisms' to be found there. To that I reply, the whole world would count itself blessed, if it could be certain of achieving everywhere the measure of peace that we enjoy.

Then he carries literalism to the verge

of nonsense by his definition of an ambassador of peace; and his reminder that Peter's words about seeking peace were written to Christians means nothing. Those words are true, no matter who reads them.

I make confession bearing on this dispute. I believe that God has spoken to man: first, in His handiwork, the universe; second, in the Scriptures. These two 'words' are expressions of the Divine will, complementary to each other. Jesus Christ passed judgment (possibly) on both, certainly on the Scriptures, when He prayed: 'Thy word is truth.' I accept the Scriptures as truth, touching every phase of human endeavour. They bear within them the germ ideas which, if developed, would ultimately lead to the understanding and solution of every problem, social, political and spiritual, with which man is faced. No better watchword was ever formed by man than that which declares, 'Where the Bible speaks, we speak; where it is silent, we are silent.' It is part of my complaint against our brother—unless I misunderstand him—that he would have us silent at times when we should speak.

The story is told of a lawyer who came to Jesus and asked: 'What shall I do to inherit eternal life?' The answer came, and with it that most searching question: 'What is written in the law? How readest thou it?' As though He asked, 'Do you read the law with an open, unbiassed mind? Or is it clouded with some fixed notion of your own?' A question of similar import was put on another occasion. 'Master, which is the great commandment of the law?' 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' Two commandments like each other, but one greater than the other, and not the same; linked together, yet separate. A Divine paradox. Bro. Winstanley cannot see it, and does not acknowledge it.

I do not think my understanding of the Kingdom of Heaven is noticeably different from that of our Brother. In this aspect of our discussion I use—as I have before, because so applicable—a parable of our Lord. He said 'Whereunto shall I liken the Kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened.' Both meal and leaven were under the control of the woman, as the Church and the world are under Divine control.

The Kingdom of God (the Church on earth) has its system of government, as have the kingdoms of the world theirs. They differ in their objectives, but are alike, in that they are responsible to Divine Government; for there is a

ministry of God without the Church as well as one within. The Christian living within two kingdoms has a responsibility to each.

Bro. Winstanley gave his position away when, in his first article, he wrote: 'The mass of men, of all nations, genuinely desire peace.' From whence did such desire come? It is safe to say, not because the mass of men had become Christian. No. It has come from that truth which is God's word permeating the world.

Our Brother makes reference to human philosophy, implying that what I wrote in my reply to his article was from that source, which, he says, is a denial of Divine wisdom. What is above written answers that. Instead of denying Divine wisdom I am contending for its use to the fullest extent, that is, for the wisdom that is within the Gospel and those truths of God which are outside it.

As to whether this is or is not the 'real' solution of the problem of peace, I am not concerned, but am sure that it forms part of it, which we ignore at our peril.

Someone has said: 'The best cure for pessimism is a dose of history.' It has its lessons. The abolition of slavery and the cessation of civil war in this country are events which ought not to have happened (if Bro. Winstanley's theory is correct), for this has never been, at any time, a Christian country, in the true sense of the term. But public opinion achieved the impossible (from our Brother's standpoint) and that there will be a return—in this land—to those evils is unthinkable. The expansion and deepening of the existing desire for peace now is the only hope we have for preservation from another world war, and any man having it in his power to aid in their achievement, and withholds it sins against the light. 'For he who is desirous to enjoy life, and to see good days . . . let him seek peace and pursue it.'

It is not my intention to write again on this discussion, unless necessity requires it.

W. BARKER.

## NEWS FROM THE CHURCHES

**Morley.**—The sixtieth anniversary of the Church meeting in Zoar Street was held on Saturday, February 27th, and was a pronounced success. Brethren from East Kirkby, Eastwood and Doncaster, and districts nearer Morley, came along to support us, and the meeting-room was filled to capacity. A hundred and twenty brethren and friends enjoyed tea, and many more folk came along to support us at the evening meeting, which was presided over by Bro. Tom Dand, of Mapplewell. Brethren Leonard Morgan and John Pritt gave suitable messages

of encouragement and evangelical fervour. A highlight of the proceedings was the short message given by Bro. Frank Murphy, present with us, along with Sister Murphy, from Rhodesia. Another new venture was a concerted item by the scholars, two hymns and a Bible reading, centred on Mark's Gospel, chap. 15. On the Lord's Day Brethren Morgan and Pritt most ably served the Church at all meetings. We are very grateful and appreciative of the loyal and sympathetic support afforded us.

FRED SUGDEN.

## OBITUARY

**Hindley.**—We record the passing of yet another of our old members. Bro. William Wain, age seventy-eight, died on Saturday, February 13th, 1954, after a long and trying illness, and his mortal remains were laid to rest on Wednesday following.

Our brother has served the Church in past years in various ways, and we feel that still another link has been broken with the early years of the work in Argyle Street, Hindley. The writer paid a tribute to his outstanding characteristics when, in the meeting house, the relatives and friends gathered for the funeral service.

Our deepest sympathy is extended to Sister Wain, and family of four daughters, and we pray God's richest blessing upon them.

L. MORGAN.

## COMING EVENTS

### COME TO BRIGHTON FOR EASTER!

The Church at Brighton is holding its Anniversary Meetings on Saturday and Sunday, April 18th and 19th, and would welcome brethren and sisters from other Churches to tea on Saturday at 5 p.m. and to the services on Sunday at 11 a.m. and 6.30 p.m.

**Albert Street, Newtown.**—Special meetings March 20th to April 26th. Meetings every night at 7.30 p.m. (except Fridays). Saturday, Sunday, Tuesday and Wednesday: 'Gospel Messages.' Monday: Questions Answered. Thursday: Prayer and Bible study. Preacher: Bro. A. E. Winstanley. A welcome to all and we ask for your prayers and support in this great effort.

**Eastwood.**—The Church announces opening of New Meeting House, situate on Seymour Road, Eastwood (Eastwood U.D.C. Housing Estate), on Saturday, May 1st (D.V.). Opening ceremony at 3 p.m., by Bren, David Dougall, Evange-

list, Slamannan District, and Will Steele, Tranent, Scotland. Chairman, Chas. Limb. Tea in the Community Centre at 4.30 p.m. Public Meeting, Seymour Road, 6.30 p.m. Speakers, Bren. Dougall and Steele. Chairman, Bro. R. Limb. A very cordial invitation is extended to the Brotherhood.

To assist catering, will Brethren and Sisters intending to be present kindly intimate Chas. Limb, 32 Chewton Street, Eastwood.

Bro. Dougall will serve the Church during the month of May.

**Slamannan District.**—The half-yearly Conference of Sunday school teachers will be held (D.V.) in the meeting-place of the Church of Christ, Tranent, on Saturday, 8th May, 1954, at 4 p.m. The chairman will be Bro. James Gardiner (Tranent), and Bro. Tom Nisbet (Tranent) will speak on "Methods of Teaching in the Sunday School." A very warm invitation is extended to all.

J. DOUGALL.

## HINDLEY BIBLE SCHOOL

June 5th to June 10th (inclusive)

Saturday afternoon—

The Work in Northern Rhodesia.

Saturday evening—

Fellowship and Welcome Meeting.

Early Morning Prayer Meetings,

8 to 8.30 a.m.

Lectures: 10 to 11 a.m.:

'God's Plan for Unity.'

Forums: 11.30 to 12.30:

'The Christian and the World.'

'The Christian and Money.'

'The Christian and Recreation.'

'The Christian and Politics.'

Questions Answered: 2.30 to 3.15 p.m.

Discussion Groups: 3.15 to 4 p.m.

'Do's and Don'ts of Public Worship.'

'What is an Ideal Sermon?'

'Family Worship in the Home.'

'Suggestions for Improving the Bible School.'

Open-air Services: 6.30 to 7 p.m.

Gospel Meetings:

Preacher: Bro. Otis Gatewood  
(Germany)

For hospitality, write: Bro. Tom Kemp,  
52 Argyle Street, Hindley, Wigan.

# CONFERENCE AT FLEETWOOD

SATURDAY, APRIL 17th (D.V.), METHODIST CHAPEL, ELM STREET.

Bro. W. Crosthwaite will preside.

1.30 p.m., Praise and Prayer. Business session follows.

Bro. Frank Murphy is home from Lusaka, Africa, and will address the assembly.

TEA at 4 p.m. approx.

6.30 p.m., Bro. Crosthwaite will speak. Subject: "Our Plea for Christian Unity."

Chair: Bro. A. L. Daniell (Bristol).

## PLEASE NOTE :

1. TEA. Help us to cater by sending a post card. Secretaries and individuals can help greatly by attention to this, please.
2. Refreshments will not be available before the conference. It is unfortunate that cafes are a distance from the chapel, but a 1½d. car ride from **Ash Street** will take you to Burton's, Heal's, or the Lantern Cafe. Get off at the Post Office for any of these.
3. The chapel is near **Ash Street**, the stop for both tram and bus. Those coming in by train get off at **Wyre Dock**.
4. Our small membership will not permit hospitality to be offered, but those wishing to stay in Fleetwood can be fixed up in very good and reasonable private apartments if application is made at once.
5. The meetings on Lord's Day will be at the **Co-operative Hall, Beach Road, Cleveleys**, at 10.45 and 6.30. Will those who will be fellowshipping with us please bring hymn book (1908 ed.)
6. We hope for a large gathering and a time of rich fellowship. Churches at a distance might consider sending a brother or sister who could report what they see and hear, and thus create a wider fellowship and interest. Please pray for God's blessing upon this gathering, and be present if you can.

All correspondence to Bro. A. L. Frith, 12 Poulton Street, Fleetwood, Lancs. (Tel. 02468).

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