

The **SCRIPTURE STANDARD**

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

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New Testament Preaching

WE claim to be out to restore New Testament Christianity. Taking the New Testament as our guide, we are endeavouring to restore the model Church as built by the Divine Architect and His inspired master-builders. But are we restoring the preaching of those earliest and best days, as recorded in Acts of Apostles ?

From what we hear and read much of what passes for gospel preaching to-day consists of essays on moral, social, and political subjects. There seems, too, a lack of definiteness. Preachers seem to be aiming at nothing ; and, as someone added, 'hitting it every time.' An old woman told a minister that before hearing him her husband and herself cared for neither God nor the Devil ; but after listening to his beautiful sermons they had learned to love them both. When the Lord and His Apostles preached their hearers were divided, and were compelled to take a stand for or against. 'So there was a division among the people because of him' (John 7 : 43).

Further, there is a lack of distinctiveness in modern preaching. At an annual Conference of Churches of Christ (many years ago), when lack of progress was being deplored, that grand old veteran in the faith, Bro. James Leavesley, said : 'Can you wonder at it ? As I listen to our preachers of to-day I feel that their sermons would be just as acceptable in a Methodist chapel.' We fear that some we have heard would be just as acceptable in a Jewish Synagogue, or a heathen Temple.

New Testament preachers should be our models.

Walter Scott, a pioneer preacher in America, who was born at Moffat, Dumfriesshire, Scotland, determined to take the New Testament preachers as his models, and to preach the Gospel as they preached it. He became one of the most successful evangelists of modern times ; and won multitudes for the Kingdom of God. The Apostles were commanded by their Lord to 'Go into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be condemned.' The Lord Jesus 'said unto them : Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead on the third day : and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem' (Mark 16 : 15-16 ; Luke 24 : 46-47).

A glorious beginning.

An inspired account of that beginning at Jerusalem is recorded in Acts of Apostles, chapter 2. Endued with the promised power from on high, Peter preached the first Gospel sermon. For while in the Scriptures the Gospel is seen in promise and prophecy, it could not be proclaimed as accomplished facts until Jesus had been crucified, and had risen 'a victor from the dark domain.' And what a powerful message! At this first proclamation of the good news three thousand Jews surrendered to the claims of the Christ. Wonder of wonders, in Jerusalem, fifty days after the crucifixion of Jesus, this great multitude believed that He had risen from the dead, and ascended to God's right hand. If the message could have been proved false there was the place, and then was the time to do it. It is far too late to make the attempt now. Three thousand converts from one sermon! It seems the reverse to-day: three thousand sermons for one convert.

Jesus, the sum and substance of apostolic preaching.

Peter's preaching was concerning a Person, 'Jesus of Nazareth.' His Divine credentials had been fully exhibited, compelling a great Jewish teacher to say: 'We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him' (John 3:2). Yet, He was 'delivered by the determinate counsels and foreknowledge of God'; and by 'wicked hands, crucified and slain.' Calvary was no afterthought on God's part. In the mind of Jehovah, Jesus was 'the Lamb slain from the foundation of the world'; to this He 'was foreordained before the foundation of the world' (Rev. 13:8; 1 Pet. 1:19-20).

In types, shadows, and prophecies, 'the sufferings of Christ, and the glory that should follow,' had been graphically portrayed. Peter showed that the prophecies concerning the resurrection, ascension and glorification of the Christ, were fulfilled in Jesus. His soul was not left in Hades, His flesh did not see corruption. Further, Peter showed that the promise to David, a successor to sit on his throne, was fulfilled in Jesus seated at the right hand of God. Quoting Psalm 110—the passage with which the Lord closed the mouths of His opponents (Matt. 22:41-46)—he showed that it could not refer to David, for David was dead, buried, and his sepulchre was in their midst. Speaking by the Spirit of God, David said: 'The Lord said unto my Lord, sit thou on my right hand [not on an earthly throne in Jererusalem] until I make thy foes thy footstool'; (not merely for a millenium), but until all are subdued.

Then Peter sounded out the Royal proclamation: 'Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' Anointed Sovereign, King, and Ruler.

'The head that once was crowned with thorns
Is crowned with glory now:
A royal diadem adorns
The mighty Victor's brow.'

The result of this preaching.

'When they heard this they were pricked in their heart.' They did not say: 'Isn't Peter a fine preacher?' 'Haven't we had a treat?' 'He was so nice, so soothing and comforting.' No, Peter was not out to exalt himself, but his Lord and Saviour. Peter was using 'the sword of the Spirit, which is the word of God,' and he pierced them through and through, and, convinced of the truth of his message, they cried out in anguish: 'Men and brethren, what shall we do?'

If some modern preachers had been present, they would have replied, 'Do! You can do nothing. You need to pray to be saved from the state of mind that thinks of doing anything. "Cast your deadly doing down."'

'Nothing either great or small—nothing, sinner, no :

Jesus did it, did it all, long, long ago.'

They do not seem to see that if Jesus did it all, and there is nothing for the sinner to do, then since Jesus, 'by the grace of God tasted death for every man,' and is 'the propitiation . . . for the sins of the whole world' (Hebrews 2 : 9 ; 1 John 2 : 2) every man must be saved. But these preachers would say they must believe to be saved. Well, that is doing something. When Jesus was asked : 'What shall we do, that we might work the works of God?' He answered, 'This is the work of God, that ye believe on him whom he hath sent' (John 6 : 28-29). It is striking that all through Acts 2, there is no mention of faith or believing as conditions of salvation. But faith is implied. 'Faith cometh by hearing, and hearing by the word of God.' It was because they believed Peter's testimony concerning Jesus, that they cried, 'What shall we do?' Peter was speaking as an inspired ambassador of King Jesus, and he replied : 'Repent, and be baptised [immersed] every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Spirit.' Repentance is a change of mind which leads to a change of conduct (see Matthew 21 : 29 ; Acts 26 : 20). The scholarship of the world is agreed that baptism is immersion ; and that sprinkling and pouring are Papal substitutes for that Divinely-appointed ordinance. 'In the name of Jesus Christ,' suggests by the authority of ; and also tells of dependence upon that saving name, the only name wherein salvation from sins can be found.

'For the remission of sins.' Jesus used the same words when instituting the memorial Supper ; He said : 'This is my blood of the new testament, which is shed for many for the remission of sins' (Matthew 26 : 28). The procuring cause, the precious blood of the Christ : the receiving cause, faith, repentance, and baptism in His name. 'Then they that gladly received his word were baptised : and the same day there were added unto them about three thousand souls.' No waiting until they felt better, or knew more, or were taught in a class of candidates for baptism ; or for 'a more convenient season.' The matter was too important to be put off. 'Now is the accepted time : behold, now is the day of salvation.'

We are well aware that some try to set aside Acts 2, and other portions, claiming that these contain Peter's gospel for the Jews, and that Paul received the message for the Gentiles. But Paul shows that there is only one Gospel, and declares : 'If any man preach any other gospel unto you than that ye have received, let him be accursed' (Gal. 1 : 6-12). When all preachers take the New Testament preachers as their models, and preach the Gospel as they did, the revival, for which all who have the welfare of Christ's Church at heart fervently pray, will soon begin.

EDITOR.

Enmity against God.

BEFORE the sacrifice of the Saviour was finished, Judas killed himself. Caiaphas was deposed the next year. Herod died in exile and infamy. Pilate shortly afterwards was stripped of his office on the very charges he had tried to avoid, by compromise, and, broken by misfortune and banishment, died by his own hand. The Jews said they had no king but Caesar, and Caesar after Caesar had oppressed and plundered them until, at last, when they arose in revolt against the Caesar they had claimed, he desecrated and destroyed their temple and their city. They had given thirty pieces of silver for the Saviour's blood, and they were sold into

slavery by thousands for much smaller sums. They forced the Romans to crucify their Christ, and they were crucified in such myriads by their conquerors that wood could not be found for crosses. They said, His blood be on us and on our children, and Nemesis has made Jewish history from that day to this one long *aceldama*, 'a field of blood.'

Principles of Evil.

No. 3—The doctrine of substitution.

'Ye shall be as gods' (Gen. 3:5).

IN this article, we see the Devil at work with the third stage of his evil plan, having cast doubt, and then denial, he must substitute something else in place of the Word of God he has set aside so he presents the enticing picture of man, 'being as gods, knowing good and evil.'

In the subsequent fall of man, we see the disastrous effects of this deliberate lie, not only on our first parents, Adam and Eve, but upon all mankind, and the pages of human history positively reek with the awful sins of man. The fair earth God has created for man's enjoyment, is stained with the life-blood of God's highest creation, man; and of the countless thousands slain in battle. In the face of all this damning evidence of the folly of sin, unregenerate man still falls for this most subtle form of the wiles of the Devil, and still seeks, in foolish pride, to 'be as God.'

To-day, in this present generation, we see this most successful 'principle of evil' very much in operation. Never, one thinks, has there been in the history of the human race such opportunities for the pursuit of pleasure and entertainment as there is to-day. We must, indeed, be in those days spoken of by Paul to Timothy, when he said (2 Tim. 3): 'Men . . . shall be lovers of pleasure more than lovers of God'; and to-day Satan presents before this pleasure-loving, sin-stricken world an almost bewildering array of opportunities for satisfying this modern craze, from the humble parlour game of ping-pong to the fashionable boat race.

In point of fact, this 'doctrine of substitution' can be defined as 'glorifying the creature at the expense of the Creator,' in short, turning men into gods. When one notices the fulsome praise accorded outstanding figures in the world of sport, and the fanatical hysteria showered upon film stars, and their radio and stage counterparts, one sees the depths to which the unthinking man's mind can sink under the influence of this deadly principle of the Devil.

When we notice the material inducements that are used to entice men into this state of affairs, we can readily see the hand of the Evil One all the time. No price is too high, no morals too low, to be used of him, if only he can accomplish his fell purpose of alienating men from God. Consequently, men, women, boys and girls of outstanding talent in any sphere of entertainment are taken and lifted to the pinnacle of fame; if only for a brief time. The fact that many often lose not only their self-respect and character, but often their health and sanity, as has happened in recent years, is conveniently lost sight of; and once a star in any sphere of the world of entertainment loses his or her box office appeal, that person is cast on the scrap-heap.

It was told the writer by one who was well able to know that on the stage the higher you get up the lower the morals; and yet men and women literally worship these creatures, as though they were gods, and in lots of cases their private lives would not bear investigation. But, of course, actors and actresses, being specialists in the art of deception, are just what Satan wants, and he gets them and, because sinful man is often far more

satisfied with the shadow instead of the substance, he provides the Devil with a rich and abundant harvest in the souls of men.

The same obtains in the world of sport, where skilful exponents in any branch get the same fulsome praise, and where men's sense of value gets out of proportion. Quite recently, a well-known footballer changed clubs, or as the Press put it, was bought by one club from another for something like £34,000, and the salaries of some international sportsmen make a Cabinet Minister's salary look like so much pocket money.

Again, not many years ago, a certain Australian cricketer of international repute lost his 'form,' to the consternation of his 'public'; later he recovered it and scored a century, over a hundred runs at one go. His 'public' opened a subscription list, and bought him a grand piano. Some of us have spent the best part of a lifetime toiling in the factory, and it has taken us all our time to afford an American organ. But enough; we can see without a shadow of doubt the lengths that Satan will go, and man gladly follow, in the carrying out of this 'doctrine of substitution.' What is our concern is that we ourselves don't fall under its baleful influence.

One could go on at length and show how this principle of substitution has come into Christendom. We have the Pope as the 'Vicar of Christ'; the ecclesiastical heads of the English Church, with all their gorgeous apparel and religious wrappings; even the glorifying of 'popular preachers'; and even in our own community, we have preachers that can fill, or empty, our chapels and Church buildings according to their measure of popularity or lack of it; often being guilty of judging a man by what he has instead of what he is.

We need to remember that God is not impressed by a skilful display of talent and ability. Should we be fortunate enough to possess outstanding quality, we should use it humbly 'in His service,' while the less talented brother should be encouraged to use his one talent to the best of his ability.

We should all bear in mind that God looks at the heart, and not the pocket. He only looks in the latter, not to see what we have given, but what we have left, and we can be just as guilty of putting too much stress on the things of this world as our worldly counterparts. 'Set your affection on things above, not on things on the earth' (Col. 3:2). The writer is not losing sight of the fact that we all need recreation, a means of 're-creating the spent forces of the mind, body and spirit. We also bear in mind varied tastes and occupations, which in turn make for variety in our recreational needs, but we must never on any account allow our recreations to become more than recreations; to do more would be sin. Amusement has been defined as a device to stop men thinking, and it is very true. Take care it does not stifle our thinking powers, especially where the things of God are concerned.

The glorifying of the creature and the rejection of Christ amount to spiritual murder, murdering one's soul. The world to-day is full of men and women who are assassinating their own souls, bartering the pleasures of eternity for the passing tinsel of this world. May everyone who reads these lines determine never to allow themselves to be drawn into 'the mean and beggarly elements of the world' from which Christ redeemed us by His own precious blood; and so order our lives and affections that they are always found where God wants them to be. Then, and only then, shall we be safe from this devilish 'doctrine of substitution.'

Our next and final article in this series will be: 'The doctrine of division.'

H. BAINES.

Why the Church Loses Prestige.

AN editorial in the *Church Times*, expressing 'the admiration of the whole free world' for the U.N. troops 'fighting so magnificently in Korea . . .', evoked this reply from the Rev. Kenneth Rawlings, rector of St. Michael's Church, Lewes, Sussex. It was addressed as a letter to the editor of the *Church Times*, but was not published :—

'It is well known that you are unwilling to give publicity to pacifist opinion, or even to such opposition to war as is now being expressed all over the country at meetings under the sponsorship of the Peace with China Council.

'The *Church Times*, it seems, is determined to support whatever form of power politics may be favoured at the moment by America and the United Nations. We must not be allowed to question whether the U.N. policy can be reconciled with Christian ethics. "My country right or wrong" has now become "America and the United Nations right or wrong."

'The last paragraph of the note in your summary on the war in Korea might have been lifted bodily from one of the more inflammatory speeches of General MacArthur.

'If you were less preoccupied with ecclesiastical matters and were more in touch with Christian opinion in this country you might be astonished to find how many of your readers deplore the fact that in its attitude towards foreign policy the *Church Times* disregards those Christian standards and principles which it upholds in the sphere of personal life and behaviour.

'The *Church Times* and other religious journals lament from time to time the alienation of the great mass of people from organised Christianity and attribute most of the world's troubles to the general decline of faith in God. Yet they seem blind to the fact that multitudes of thoughtful people to-day reject Christianity solely because those who speak in its name have no distinctive Christian message to mankind in its present predicament and peril, but can only endorse the policy of violence and repeat the well-worn phrases and slogans of politicians and the popular Press.

'If it is true, as you say, that "the admiration of the whole free world" is due to those who in order to discourage aggression are laying waste in Korea and slaughtering its people, we can hardly expect the free world to have any admiration for the Man who won redemption for the world because He did no violence but committed His cause to Him who judgeth righteously.'

—*Peace News*.

God Remains — People Change.

FROM generation to generation people change. The mode of living changes, the ideas change, science advances with the passing of each decade, and we automatically mould our lives to suit that difference.

The majority of people show a high rate of interest in worldly affairs, but tragically become sceptical and 'pull in their horns' when Divine matters are discussed.

Why are people 'shy' of our Creator? Does it not suit them to change their mode of living their lives, or do they not want to be reminded of the fate that lies ahead if they deliberately shun God? These people are partially sure of this life, and are not taking any chances in relinquishing their hold on it.

People argue that they cannot understand the existence of God and the heavens, not having a beginning. But if they only realised that if their faith was strong enough and that if they trusted and obeyed God this 'mystery' would eventually be unfolded before their eyes.

When Aladdin's uncle offered Aladdin's mother a beautiful shining new lamp for the old dull one she had, she immediately concluded the change. Was it worth it? Definitely not. For in the old dull one lay the power and key to happiness. The same applies to our lives. We are generally attracted to the gay and 'shining' events around us, but in the 'dull life,' we'll find our happiness. Strangely enough, if now believers could only realise how happy and satisfying this so-called 'dull life' could be, they would embrace it with open arms.

Our God is truly a wonderful God. He never changes. He is always the same. The God of Abraham, Isaac and Jacob is the same God of to-day. From everlasting to everlasting He will always be the same.

Therefore, He is so wonderful, so merciful, so great, and if we put all our trust in Him we will be rewarded with eternal life.

A. NOCKIE (Capetown).

Lincoln and Catholicism.

ABRAHAM LINCOLN stated: 'As long as God gives me a heart to feel, a brain to think, or a hand to execute my will, I will devote it against that power which has attempted to use the machinery of the courts to destroy the rights and character of an American citizen. But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, to-morrow, from among us, or would shoot them as traitors. . . The history of the last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyse her and prevent her advance in liberty. . . I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase, till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen, will pass over this country, spreading ruin and desolation from north to south. After it is over, there will be long days of peace and prosperity; for popery, with its Jesuits and merciless Inquisition, will have been forever swept away from our country. Neither I nor you, but our children, will see those things.' The beloved Lincoln made the statement just given at the conclusion of the trial of Mr. Chiniquy, author of the book, *Fifty Years in the Church of Rome*.

According to the book, *America or Rome, Christ or the Pope*, by John L. Brandt, it was published in the various papers that Lincoln was born a Catholic, baptised by a priest, and therefore was to be considered a renegade and an apostate. Although this was false, Mr. Chiniquy said to Lincoln at the time, 'That report is your sentence of death.'

The book further records that Lincoln's murder was planned in the home of Mrs. Surratt, a Roman Catholic. Booth, the murderer, was a Roman Catholic. Dr. Mudd, who set Booth's fractured leg, was a Roman Catholic. Garrett, in whose barn Booth tried to hide, was a Roman Catholic. John H. Surratt, who was hiding under the banners of the Pope when he was

defected, was a Roman Catholic. The death of Lincoln was announced by Roman Catholics, several hours before it occurred, at St. Joseph, Minn., forty miles from a railroad and eighty miles from the nearest telegraph station. This fact is established in history.

After being apprehended, Booth said, 'I can never repent. God made me the instrument of his punishment.'

Prominent government officials said: 'We have not the least doubt but that the Jesuits were at the bottom of the great iniquity.' Mr. Chiniquy, Colonel Edward A. Sherman and General Harris, friends of Lincoln, investigated the matter, and unequivocally affirmed that Rome was the instigator of Lincoln's assassination.

—*Gospel Digest.*

The Word of God the only Rule.

WE know nothing certainly or authoritatively of Christianity but from the Bible. It, however, affords all necessary instruction with all certainty and authority. Though penned by men, it is the Word of God. 'For the prophecy came not at any time by the will of man, but holy men of God spake, moved by the Holy Spirit.' Hence Paul's injunction to Timothy: 'Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished [perfected] unto all good works.' Enough. Since the Word is able to make wise, even unto salvation, profitable to the teaching of the ignorant, reproving the sinner, correcting the erring, and directing all into righteousness, capable of perfecting the man of God in character, and qualifying him for every good work: it is plain why the apostle, in prophetic view of the predicted apostacy from the faith, expressed his farewell warning to the elders of the Church in Ephesus, thus, 'I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all those who are sanctified.' There lay their safety, and that of the flock.

The Word—competent to such a consummation—could require, or allow, no human supplement. From the latter source all danger lay. The apostles foreseeing this, forewarned the disciples, both by positive declarations of the living, incorruptible power of the Word of God, and by no less emphatic affirmations of the enslaving, blasting, death-dealing influence of the word of man. They had heard the Master tell the rabbis that, by their traditions, they had made void the Word of God: and the Spirit spoke expressly that in these latter days 'some should depart from the faith, giving heed to seducing spirits.' Therefore, such charges as these, 'Foolish and unlearned [untaught, unscriptural] questions avoid.' 'If any man speak let him speak as the oracles of God.' 'Charge some that they teach no other doctrine, neither give heed to fables and endless genealogies.'

The Word of God affirms its adequacy to enlighten, quicken, emancipate, save, edify, sanctify, and perfect. It warns against, and reprobates all human dictation and tradition, expressly alluding, on the one hand, to those of Jewish rudiments, and on the other, to Gentile speculations. It predicts apostacy, comprising both elements. Church history verifies the predictions, for, to this day, both Jewish and Gentile traditions are taught

in the theological schools, forsooth to make men able ministers of the new covenant! Both enter largely into existing standards, principles and doctrines of ecclesiastical bodies. The faith and practice of the people are bound down by these formulas. Their fear toward God is thus taught by the precept of men. The word 'Divine' is left for the latter, and comparatively few can appeal to a 'Thus saith the Lord,' for what they believe, do, sanction, and support.

Compare Isaiah 29 : 9-14 ; Matthew 15 : 1-9) ; 2 Peter 1 : 20, 21 ; Hebrews 4 : 12 ; 2 Timothy 3 : 14-17 ; 1 Timothy 1 : 3, 4 ; Acts 20 : 28-32.

T. H. MILNER.

The Law and the Faith.

TO bind men by human precepts is not the only way to frustrate the grace of God. The Bible contains much valuable history that is not saving, and the law which, though holy, just, and good, cannot justify or give life. While all Divine Scripture is profitable, and whatsoever things were written aforetime were written for our learning ; yet there are 'things new and old' in the treasury, to discriminate which, the injunction applies : 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' The holy writings are able to make wise unto salvation ; but only through faith. If one stops short of it, he commits anew the fatal error of the Jews. Israel followed after the law of righteousness, but did not attain to it. Why ? They sought it not by faith, but by the works of the law. Or if one commingle the law with the faith, instead of distinguishing it as that which went before, as the schoolmaster until Christ, and fail to see that Christ came that we might be no longer under the pedagogue, he will rather bewilder than enlighten himself, as did the Jews, 'for until this day remaineth the same vail untaken away in the reading of the old testament, which is done away in Christ.' Romans 7 shows that, as a woman is loosed from the law of her husband by his death, so the disciples, delivered from the law and married to Christ, had become dead to it by His body, and were to bring forth fruit unto God, serving in newness of spirit and not in oldness of the letter. Romans 8 says that what the law could not do, being weak through the flesh, God accomplished by sending His own Son, that the righteousness of the law might be fulfilled in those who walk not after the flesh, but after the Spirit. 2 Corinthians 3 says that the old Testament covenant or institution—the law—was abolished in Christ. Galatians 3-5, that the law was until the faith ; justification, righteousness, sonship, liberty, and life, being by the latter, not the former, which was the ministration of death and condemnation. Hebrews 7-10, that the law made nothing perfect, but was the bringing in of a better hope ; that the two institutions are not identical, but diverse—the new being the better, founded on better promises, not according to the former ; those in it having God as theirs, His laws in their minds, and not in an ark ; written on their hearts, not on tables of stone ; all, even the least, knowing Him, and not requiring to be told to know the Lord as under the first ; their sins remembered no more, not yearly ; liberty to enter the holiest by the blood of Jesus, a way consecrated expressly for them, by which to draw near to God with a true heart, the fullest assurance, and a clear conscience, all in express contrast with the limited provisions of the law.

Note : The first institution—the law is abolished ; the second—the faith is everlasting. Though abolished, the law is not made void, but is fulfilled through the faith. The law required love, but could not produce it. The

faith operates by love, produces it in the heart, and so fulfils the law. Christians, therefore, are under law to Christ, not Moses. The two institutions differ as widely as flesh from spirit, stone from mind, condemnation from justification, bondage from liberty, death from life.

Collate the above-named chapters with Acts 3 : 22-26, 15 : 5-31 ; Romans 9 : 30-33, Romans 10 ; Philipians 3 : 1-9 ; Colossians 2. T. H. MILNER.

Why Millions do not call him Holy Father.

OUR Catholic friends call us 'Protestant' because we protest against much of their teaching—just as they protest against our teaching. In fact, a recent series of Catholic advertisements have appeared in the newspaper. Such publicity for their views and ours is entirely in accordance with our American freedom of the Press. It is wonderful to live in a country where friends and neighbours of differing faiths may consider their differences with mutual respect. We trust each reader will examine the Scriptures to see whether these things are so. The Bible is right!

1. We do not call the Pope 'Holy Father' because Jesus Christ condemned the practice. I now quote from a Catholic Bible from Matthew 23 : verses 8, 9 and 10 : 'But do not you be called "Rabbi" for one is your Master, and all you are brothers. And call no one on earth your father : for one is your Father, who is in heaven. Neither be called masters : for one only is your Master, the Christ.' The King James version and the American Revised version carries the same message in Matthew 23 : 9. Anyone who believes any version of the Bible, Catholic, King James, or American Revised, will recognise this truth.

2. Christ never gave to the apostle Peter the title of Father, Holy Father, Pope, or Vicar of Christ on earth. In fact, the Bible is silent concerning all the titles used to define religious leaders to-day except elders, deacons, bishops, and pastors. The terms Reverend, Doctor, archbishop, cardinal and other such titles are not in harmony with the New Testament teachings.

3. Peter did not claim to be the head of the Church and he was not regarded as such by the rest of the apostles. Paul referred to Peter as 'one of the pillars of the church' (Gal. 2 : 9). Note : Peter was one of the pillars, not the head of all the Churches. The Bible states plainly and repeatedly that Jesus Christ is head of the Church (Col. 1 : 18, Col. 2-10; Eph. 1 : 22, 4 : 15, and 5 : 23). Christ nowhere authorised any man to be head of His Church on earth. 'All authority in heaven and on earth' was given to Christ (Matt. 28 : 18). In New Testament times each local Church had a plurality of elders, and these elders were required to be married men (1 Tim. 3 : 2). Peter, in addressing elders of the Churches, speaks of himself simply as a 'fellow-elder' (1 Pet. 5 : 1). He does not speak of himself as the 'chief elder,' but when he did use that term 'chief shepherd' he was speaking of Christ (1 Pet. 5 : 4).

4. You have heard that the Church was founded on Peter, but 1 Cor. 3 : 11 states plainly, 'other foundation can no man lay than that which is laid, which is Jesus Christ.'

5. It would be very hard for those who claim to believe the Bible and follow it to just give us the Scriptures for the following expression: 'the Holy Father,' 'His Christ given office,' 'where the apostle Peter was commissioned as the first head of the church,' 'the church was governed

by the apostles under the leadership of Peter,' 'the Pope as successor to Peter,' and 'the Vicar of Christ on earth.'

Then just one more thought, Popes can be traced back over a period of hundreds of years, but not back to Christ, the apostles, or the Bible.

We plead with the people to read their Bibles and forsake religious error of all kinds. We want to study the Scriptures with anyone who requests it. Questions on Bible matters may be mailed to us. We are ready to engage in private or public discussion with any Church leader. Attend the Church of Christ in your community.—*The Christian Chronicle* (U.S.A.).

Instrumental Music an Innovation.

ALTHOUGH it is not realised by most people, instrumental music in the worship is an innovation in most religious bodies. The following, from an Episcopal, illustrates this fact :

Organs. We laugh at our Scotch brethren for their dislike to "squeaking abominations," but they were found fault with in England as early as the twelfth century.

'Ethelred, an author of high authority, and a friend and contemporary of David the First, king of Scotland (1124-1153), gives us the following minutes and curious account of the church music in his own days: "Since all types and figures are now ceased, why so many organs and cymbals in our churches? Why, I say, that terrible blowing of the bellows, which rather imitates the frightsomeness of thunder rather than the sweet harmony of the voice? For what end is this contraction and dilation of the voice? One restrains his breath, another breaks his breath, and a third unaccountably dilates his voice; and sometimes, I am ashamed to say, they fall a-quavering like the neighing of horses. Next they lay down their manly vigour, and with their voices endeavour to imitate the softness of women. Sometimes you shall see them with open mouths and their breath restrained as if they were expiring and not singing . . . And this ridiculous behaviour is called religion; and when these things are most frequently done, then God is said to be most honourably worshipped" (Aelred, *Speculum Caritatis*. Trans. by Pinkerton and quoted in Tytler's Scotland).

'At the time of the Reformation, organs were considered as amongst the vilest remnants of Popery by all the more enthusiastic partizans of Protestantism, and were so generally demolished that scarcely an instrument could be found in England at the Restoration; and foreigners were brought over to play on some of those that were erected. Among others, Lord Bacon, who was not an extreme Puritan, objected to them, and at the Convocation of 1562, the proposal that organs should be removed was lost by a single vote only.

'The first organ built in New England was in 1745, but they objected to have them in Meeting-houses as the descendants of the Puritans then called their Churches. Now, however (except in England where Non-conformists are considered to worship in chapels), the word Church has become the appropriate title for all Christian places of worship, being simply the Greek *Kuriake* (in Scotch, Kirk), signifying the Lord's House' (*Protestant Episcopal Layman's Handbook*, Toronto: Hart & Company, 31 & 33 King Street West, pp. 161, 162, 163).—*The Christian Chronicle*, U.S.A.

SCRIPTURE READINGS

August 5th—Jeremiah 31:27-37; 2 Cor. 3 to 4:1.

August 12th—Psalm 42; 2 Cor. 4.

August 19th—Psalm 17; 2 Cor. 5.

August 26th—Psalm 118:1-21; 2 Cor. 6 to 7:1.

Living Epistles (3:1-3).—Paul has been explaining his motives for change in plans, and his attitude towards the Corinthian Christians. It should have been unnecessary. The facts are so obvious. Paul's work with them was manifest through the transformation in their lives, constituting a letter for the world and the Churches to read. Through the love he bore them, they constituted a letter written in his heart.

The Glory of the Gospel (3:4 to 4:6).—The general subject of these chapters down to 6:10 is the ministry of the apostles. We consider first a contrast between the Mosaic Law and the Gospel. The Law brought with it condemnation and sentence of death because all have sinned, but it was God-given, perfect for its purpose, and came with a supreme glory. Nevertheless, there is surely a greater glory in the Gospel, which brings into life forgiveness from God and a new spirit or breath of life. Chrysostom expresses it this way—"The law, if it lay hold of a murderer, putteth him to death; the gospel . . . enlighteneth, and giveth him life." The glory of the Old Covenant has passed as the glory on the face of Moses faded. Moses hid that glory from the Israelites, but all the glory of the Gospel is openly set forth by the preachers. How great an honour, and how grave a responsibility rested upon the apostles. Feeling this deeply, Paul points to the source of his confidence, and sufficiency—God had both chosen and empowered them. We must not think the Old Covenant is being belittled. Far from this, it served the purpose of leading up to the much clearer revelation in the person of the Christ. Every Jew who refused the new revelation was shutting his eyes against the light, as though we should keep down the blinds while the sun is shining outside. We look upon God in the face of Christ, and should be reflecting His glorious character. Verse 18 has been variously translated. There is no mistaking its general meaning—the receiving of a clear view of the glory, and the growing into the divine likeness by the power of the Holy Spirit. The light has shone into the messengers' hearts, and they are transmitting it so plainly that only spiritual blindness can prevent its entry into other hearts.

The Trials and Hope of the Apostles (4:7 to 5:10).—Behind the wonderful courage and strength of the Apostles is always a deep humility, a consciousness of weakness—a heavenly treasure in earthly vessels. Through the sufferings brought about by faithfulness to the service entrusted to him, Paul is sustained by the eternal hope. He sees the results of the Gospel in other lives, and this fills his heart with joy. He realises that the final result will be glorious beyond imagination. He measures his life by the divine standard. The world has nothing for him but the possibility of service in this great work of God. In 5:1 we see the view of the present body being like a tent. The home being prepared for us is the house, the permanent dwelling. How little do we in these days of comparative ease (in this country—but what trials are being endured by our brethren in the darker places of the earth?) realise these great truths. We should indeed always have in view that better country, and the searching sight we must face at the judgment seat of Christ.

The Motives of the Apostles (5:11 to 19).—The thought of the judgment makes us anxious for others. 'If the righteous scarcely be saved,' what about others? Seeking the allegiance of men, some might accuse of ulterior motives—some, in fact, were doubtless doing so at Corinth—but God knows each thought, and surely even the accusers knew in their innermost souls that no base motives were at work. Some had probably also accused of 'fanaticism.' The love of Christ being the moving thought with Paul, should become the moving thought with those who had accepted the message he brought, and that involves unselfish living. A new birth and a new life means a new view of all things. Paul might once have regarded the Lord Jesus as merely a good man living to benefit men in this life, but he had long reached the true position—that if in this life only we had hoped in Christ, it is not enough. Many to-day regard the Christ as just a truly good man. The Christian's must be the wider view embracing eternal things, and not confining his view to the world.

The Message of the Apostles (5:18 to 6:10).—The new life is the work of God. He first made the reconciliation with the Apostles (and all other servants of His), and then gave them the work of making that reconciliation known to others. They are ambassadors bringing the offer of peace from heaven to earth. The One who took upon Him the sins of the world makes His appeal to accept peace through His mediation. Thus the Apostles avoid every possible cause of stumbling, humbling themselves to the very dust, suffering without resentment the depths of humiliation, and declining to use any means not in accord with their

Master's will. This is how they are commending themselves to every man's conscience, and thus commending the message they bring by manifesting it in practice.

Paul's Personal Appeal (6:11-13).—The fervent love of the Apostle breathes through all we have read, and now he is to give warning and instruction, which he trusts will be heeded—this is his introduction, an appeal for acceptance as a loving and beloved teacher.

Warning against worldly influence (6:14 to 7:1).—All Christians are always in danger of worldly influence. We should be particularly careful not to get into positions where we know a very close association with worldly people is inevitable. Doubtless Paul had in view the marriage relationship, but not that only. Any partnership would be wrong which required us to sacrifice Christian principles for gain, or for love or fear of men. The heathen influences at Corinth would be particularly strong, as we have seen in relation to meats offered to idols, feasting, and even family gatherings. God's people of old were led astray, and lost their country through their not being sufficiently separated from heathen influence. Our first duty in the family of God is loyalty to the Father. Only upon obedience to His call for separation can we expect Him to be with us. There can be no greater honour than to be a son or daughter of God. Are we willing to shoulder the responsibility, and to abide by the conditions? Or are we to show a preference for the world, and lose the eternal inheritance? Reference to James 4:4 and 1 John 2:15 will further impress this point.

R. B. SCOTT.

'FOR \$3,000,000

Rita Hayworth, product of the film capital of the world, is back in the United States after having been the wife (?) of Prince Aly Khan for about two years. She is going through the farce of another divorce which will probably be the forerunner of another marriage. According to the Press, she intends to rear her younger daughter as a Moslem, provided the father settles a trust fund of \$3,000,000 upon the child. The public should not be too surprised at this bartering of a soul by a woman who has lived in the immorality of several divorces and remarriages. In fact, the public should not be surprised at anything coming out of the decadence and moral decay of Hollywood, which has spewed forth men and women of like characteristics in abundance, and which has been the contributing factor to the present wave of immoral conduct over the nation.—*Selected.*

CORRESPONDENCE

THE LATE BRO. ANDERSON.

AN APPRECIATION.

Dear Bro. Editor,—As I think of the Lord's Day morning when I first met our late Bro. Anderson, and the Lord's Day evening before he passed away—when we parted for the last time—half a century of happy association rises before my mind. Our attachment to each other was somewhat like that which existed between Paul and Timothy. He was fully eighteen years my senior, richly endowed, and of great understanding. He was of a genial disposition, kind and generous. The Lord must have loved him, for he was a cheerful giver. There was a wholeness about him: his head and heart seemed to work in perfect unison. In him, the spirit had largely restored that unity of our nature which sin had destroyed. He had his full share of trouble, but grief did not burden his soul, nor disappointment dull his ardour. He saw life in its true relation to all its vicissitudes, and he accepted it with a grace worthy of imitation.

His was a full life; his faith entered into every aspect of it. His integrity and understanding made for the strengthening of any cause to which he gave his support. To the preaching of the Gospel, to exposition and exhortation, he devoted himself with a zeal worthy of the cause which he loved. He did not speculate on what God in his wisdom has wisely hid from us. To him, the Way of Life was plain; our duty was to walk in it, and in God's good time, we would know even as we are known. By this faith he lived. Of his labours of love, his acts of kindness, and the hospitality of his home, I will not write. They are known to all who were enriched by them. He would not want us to mourn his passing, but we will remember him with thanksgiving.

T. MILLER.

MISSION AT MORLEY

Dear Bro. Crosthwaite,—I wish to place on record the heartfelt appreciation of many of us here of the visit of Brother and Sister Carl Ketcherside. They were with us for five days, May 28th to June 1st, and it was a time of real joy and spiritual uplift. On the Monday, Brother Ketcherside showed pictures taken during his previous visit, and we were able 'to see ourselves as others see us.' On the Tuesday, we had a fine Gospel meeting. On the Wednesday, our brother addressed the Church at East Ardsley. On the Thursday, he addressed an open-air meeting; and on Friday (which came all too soon) the meeting-house was packed for a final

Gospel meeting. On the morrow, our Brother and Sister departed, leaving behind happy memories of joyous fellowship.

We wish them God-speed in their journeyings. We are deeply indebted to Brother and Sister F. A. Hardy, and Brother and Sister G. Lodge, for accommodating our visitors in their homes, and for their kind hospitality.

HAROLD BAINES.

The greatest issue facing Mankind.

Without question this is peace or war. Very soon, perhaps, we either learn to live together or we don't live at all. If war comes, it is the end of civilisation (so called) as we know it.

The requested meeting to talk over this subject, the incidence of conscription, and what can be done to help young brethren will be held (D.V.) on **Saturday, September 22nd, at 3 p.m., at the Friends' Meeting House, 6 Mount Street, Manchester.** This is near the Central Station, and Bus Station also. It is near Albert Square, therefore very central.

I appeal to brothers and sisters to attend. Our young sisters should be alive to the fact that if war comes, they, in increasing numbers, will be more involved than before.

Our Churches, like the religious world generally, have become very apathetic on this question. Stir yourselves, my brethren, war and Christianity never were and never will be compatible.

Our revered Bro. Crosthwaite hopes to attend. He will speak briefly, and there will be informal discussion and questions. If those who are coming will drop me a post card in good time, I will try to arrange for a cup of tea at a near-by cafe. If any attending would like to have fellowship on the Lord's Day, Bro. L. Morgan will be happy to arrange hospitality at Hindley. Wigan is quite near Manchester. Please write Bro. Morgan. A. L. FRITH

Be quiet! Why this anxious heed
About thy tangled ways?
God knows them all. He giveth speed
And He allows delays.
'Tis good for thee to walk by faith
And not by sight.
Take it on trust a little while.
Soon shalt thou read the mystery
aright
In the full sunshine of His smile.

DIAMOND WEDDING

On August 1st, Brother and Sister J. T. Taylor, of 99 Keyham Lane, Humberstone, Leicester, will reach (D.V.) the sixtieth anniversary of their wedding day. Many will join us in heartiest congratulations, and sincere prayers for their happiness and welfare. For over sixty years, they have been loyal members of the Church of Christ. They were pioneers of the Church at Humberstone. Christ, His Church, and the welfare of their brethren, have ever been first in their thoughts, and self last. They have been succourers of many, and of ourselves also. Their many generous acts will be brought to light in that day, when the King of Kings shall say: 'Inasmuch, as ye have done it unto one of the least of these my brethren, ye have done it unto me.' May 'the blessing of the Lord that maketh rich, and addeth no sorrow,' be theirs in ever-increasing measure.

EDITOR

BOOKS WANTED

'One Thousand New Bible Readings' (F. E. Marsh); 'Structural Studies of the Bible' (F. E. Marsh); 'The Greatest Book in Literature' (F. E. Marsh); 'Night Scenes of the Bible' (F. E. Marsh); 'Helps or Hindrances' (F. E. Marsh); Gems by Franklin; Oliphant and Rice Debate; Smith-Oliphant Debate; Religious Debates by the Old Pioneer preachers; 'Jesus, The Master Teacher,' by Horne.

Prices, etc. to J. O'Dowd, Evangelist, 1215 Cullen Blyd, Houston, Texas, U.S.A.

THE 23rd PSALM—20th CENTURY STYLE

The State is my shepherd, I shall not work' it maketh me to lie down on good jobs; it leadeth me by the still factories. It deadens my soul; it leadeth me in the paths of idleness for politics' sake. Yea, though I walk through the valley of slothfulness and economic disaster, I will fear no evil, for it will be with me; its dole and paternalism, they comfort me. It prepareth a Utopia for me by appropriating the earnings of the frugal; it fillet my head with fool expectations; my mounting inefficiency runneth over. Surely goodness and mercy shall follow me all the days of my life; I shall live on the bounty of the State forever.—Selected.

MARRIAGE

At Zoar Street, Morley, June 30th, Sister Louie Middleton (East Ardsley) to Bro. Albert Crosby (Morley). Bro. Ernest Worth officiated.

Announcement.

The Church Meeting in Zoar Street,
Morley, Yorks. invites you to the

AUTUMN RALLY

SEPTEMBER 1st and 2nd

At TONG HALL

(a 16th Century Mansion within easy
reach of Morley)

Saturday—

2.30 p.m.: Christian Forum. (Questions
answered).

6 p.m.: Gospel Proclamation.

Sunday—

10 a.m.: Bible and Prayer Meeting.
(Tong).

2.30 p.m.: Breaking of Bread. (Morley)

6.15 p.m.: Gospel Meeting. (Morley).

8 p.m.: United Gospel Service.
(Morley).

Speakers:

A. E. WINSTANLEY, F. WORGAN and
R. LIMB.

MEALS:

Luncheon and High Tea, 3/6 each.

ACCOMMODATION:

Dormitory at Tong Hall. Bed and
Breakfast and Light Supper, 9/6.

Further details (route, etc.) supplied
on enquiry. Bookings for meals or ac-
commodation to Bro. G. Lodge, "Mara-
natha," Baghill Green, West Ardsley,
Wakefield, Yorks.

We hope that as many brethren as
possible will spend all or part of this
week-end with us. If you cannot be pre-
sent please remember the Rally in your
prayers.

NEWS FROM THE CHURCHES

Brighton.—The Church here has been
much encouraged by the addition of two
to their membership, Mrs. Vanna As-
cough having been buried with Christ
in baptism on 1st July, was received into
fellowship on the following Lord's Day,
along with her husband, Washington
Ascough, who was formerly in member-
ship at Moseley Road, Birmingham
some years ago. We trust they will find
much joy in the Lord, and prove helpful
in His service here.

E. T. THORPE.

Bristol, Bedminster.—It was with much
joy that a number of the brethren gath-
ered together on June 23rd and 24th to
celebrate the fifty-seventh anniversary
of the founding of the Church and the
twelfth anniversary of the occupation of
our present meeting-place. It was a joy
to all to have present with us on the
Saturday, Sister Randall, now in her
ninety-second year. Now living at Por-
tishead, and unable to meet with us
often, it is always a great joy to her
when she is able to meet with her breth-
ren. Bro. L. Channing was the speaker
over the week-end and we listened to
some very forceful and searching mes-
sages. We thank our brother for his
labours in our midst. Some progress
during the year was reported. There
were three received by baptism; four
formerly baptized believers were received
into fellowship; and two restored. We
look forward to another year of fruitful
labour for the master.

N.B.—Brethren holidaying in the
Bristol Channel seaside resorts or jour-
neying to the South coast will always be
welcome to join us in our services on the
Lord's Day.

F. W. WILLS.

Dewsbury.—We have again had the joy
of hearing the 'good confession' and wit-
nessing the immersion of one into 'the
ever blessed name,' Irmlinde Zilla, the
wife of Rudolph, who is now well known
to many. She arrived here eight weeks
ago from Germany to marry Rudolph.
She has been very regular in her attend-
ance at all our meetings, and keen to
join in private conversation. We pray
that the two lives now joined in one
may be one in Christ.

R. McDONALD.

Dunfermline, Prior Lane. It with joy we
report additions to the Church. Sister
Agnes Ford, from Kelty, who has attended
our Gospel services for a few months,
decided to obey her Lord on June 17th,
and was baptised into the ever blessed
name on June 22nd. The brethren at
Rose Street, Kirkcaldy, kindly providing
the necessary facilities. It is our prayer
that the Lord will bless our sister in her
new life, and that she will continue
faithful to the end.

We have also pleasure in reporting an-
other addition by restoration. Bro. John
Mitchell, who was immersed at Tranent
many years ago, and now resides in
Dunfermline was welcomed to the Church
on Lord's Day, July 15th. We trust that
he too will be faithful to his Lord, and
continue in the way that leadeth to life
eternal.

W. BROWN.

Ilkeston.—Again we are rejoicing in 'the
times of refreshing from the presence of
the Lord.' The Lord has added to the
Church four good men, whom we trust

will prove very useful and faithful in His service. When Bro. A. E. Winstanley was with us on June 2nd and 3rd—our anniversary occasion—a repeat visit was arranged for June 16th and 17th. On Saturday, June 16th, we met for the purpose of baptising into Christ two penitent believers—John Thomas Brown, husband of our Sister Brown, and John Alexander Edgar, fiancée of one of our young sisters. After Bro. Winstanley's powerful appeal to accept the salvation God offers through Christ, speaking of immersion as a test of our faith in Christ and of our love and loyalty to Him, another came forward, Francis Fowkes, and, with the other two, made the great confession of faith in Christ, and was baptised. On Lord's day evening, another, George Harvey, who could hold out no longer against many powerful Gospel appeals, in like manner surrendered his life to God. Our hearts rejoice that the Gospel, faithfully proclaimed, is still 'the power of God unto salvation to everyone that believeth.' We heartily thank Bro. Winstanley for all his labours with us in the Gospel. Our outlook is hopeful, our prayers incessant, for yet further results from the continual sowing of the seed—the living Word of God.

S. JEPSON.

Peterhead, Aberdeenshire. — We are happy indeed to report that the Lord has continued to bless our work in this town to the saving of further souls. Three or four weeks ago Bro. A. Strachan was restored to the Church after an absence of several years. Saturday, June 23rd, was a red letter day in the history of the Church, for we were able to witness the baptism of two men in the new baptistry which has been installed in our meeting-place. Brethren Andrew Watt and Wilson Duthie confessed that Jesus is the Christ, and were buried with their Lord. We are happy to report that the baptistry has been in use again, for on Friday, June 29th, Bro. Alex Cowie con-

fessed his faith in Christ, and was buried also with his Lord.

All of these new brethren are fairly young in years and we earnestly pray that they will prove to be stalwarts in the Faith once delivered unto the saints and we look to them to be a very considerable help to the Church here.

It would seem that the opportunities for the winning of souls here in Peterhead are multiplying, and we would ask for the prayers of all the brethren everywhere, that God will continue to bless our efforts in the Gospel, as we work together with Brother Andrew Gardiner.

A. REID.

Tunbridge Wells, Silverdale Road.—We rejoice in the addition of another to our number. On Thursday, June 14th, after our midweek meeting, Norman Kebie was baptised into Christ. At his own request we immersed him as soon as he made known his desire to obey the gospel, the baptism thus taking place at almost 11 p.m. We pray that Norman, who is aged eighteen, may become a useful servant in the Kingdom of God.

A. E. WINSTANLEY.

OBITUARY

Brother Ambrose G. Chaffer, of Healsville, Victoria, Australia, fell asleep in Jesus on March 11th. He had reached the ripe age of eighty-six years. His mind was clear to the end, and it was just after partaking of the Lord's Supper that he passed peacefully away. He wrote much for the magazine of which Bro. Kempster was editor, and we have received a few articles from his pen. He ever strove to be loyal to the Lord and His Word. The ranks of the stalwart defenders of the faith are being continually thinned. May the Lord give those who remain grace and strength to carry on the good fight of the faith. We assure Sister Chaffer of our sympathy and esteem, and prayers for her welfare.

EDITOR.

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

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