

The **SCRIPTURE STANDARD**

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

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'ONE BAPTISM'

(Ephesians 4:4-6).

MANY, according to their words and actions, seem to think that this unit of the Christian system ought to have been left out. Baptism, named in some hundred and twenty New Testament passages, is more neglected, misunderstood, and misrepresented than any other Scriptural subject. Many earnest Christ-loving people refuse to obey the Lord in this ordinance, which He instituted and commanded. Paul says there is 'one baptism'; but five baptisms are named in the New Testament.

1. John's Baptism.

John's mission was to prepare the way of the Lord. Those who believed his testimony, and repented, were baptised in the river Jordan for the remission of their sins. They were told 'that they should believe on him who was to come after him, that is, on Christ Jesus. Some of John's disciples were afterwards 'baptised in the name of the Lord Jesus' (Acts 19:1-7).

2. Baptism in the Holy Spirit

Of the mightier One, John said: 'He shall baptise you in the Holy Spirit and in fire' (Matt. 3:11, R.V. margin). In modern teaching things that differ are confused, viz.: baptism, gifts, and gift of the Holy Spirit. Only two instances of baptism in the Holy Spirit are recorded in the New Testament. The first on the Day of Pentecost (Acts 2), giving power to the apostles for their great work as ambassadors of King Jesus; the second (Acts 10), demonstrating God's willingness to accept the far-off Gentiles into His fold and family. Even that baptism did not exempt from baptism in water, for Peter asked, 'Can any man forbid water, that these should not be baptised, which have received the Holy Spirit as well as we? And he commanded them to be baptised in the name of the Lord Jesus' (Acts 10:47-48).

3. Baptism in Fire.

This is explained in Matthew 3:11-12: 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner, but will burn up the chaff with unquenchable fire.' A fitting comment is: 'Whosoever was not found written in the book of life, was cast into the lake of fire' (Rev. 20:15). From that baptism may we all be saved.

4. Baptism of Sufferings.

Jesus said: 'I have a baptism to be baptised with, and how am I straitened till it be accomplished' (Luke 12:50). It is generally agreed that He referred to the sufferings He was to endure to procure our salvation. Was that only a sprinkling?

'Baptised in death's deep waters, for us Thy blood was shed,
For us the Lord of glory was numbered with the dead.'

There is One Baptism.

John's baptism belonged to a past dispensation: baptism in the Holy Spirit had served its purpose and passed; the baptism of sufferings through which our Lord passed ended on Calvary; the baptism of fire was yet future; so one baptism remains for all people and all time.

What is the One Baptism?

We answer the immersion of a penitent believer in water into the name of the Lord Jesus, for the remission of past sins. 'All agree that the Lord said: 'All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world' (Matt. 28:18-20).

Almost all sects of Christendom, Catholic and Protestant, use water in a ceremony they call baptism. All agree that immersion is baptism: that has never been doubted. Baptism, in the New Testament, is an untranslated word: it is a Greek word put into English letters. It is significant that although those who practise sprinkling for baptism have numbers, wealth, and scholarship, they have never dared to publish a New Testament giving sprinkle or pour for baptism. Several giving immersion have been published.

New Testament Evidence is Clear.

Baptism in those times required water, much water, sufficient to go down into; and is spoken of as a burial (Matt. 3:6-16; John 3:23; Acts 8:38-39; Romans 6:4). So clear is this evidence that on the foreign field converts demand immersion, and are immersed by missionaries sent out by those who practise sprinkling at home. For the first thirteen centuries after Christ immersion was the universal practice. It was a Pope of Rome who first said that pouring would do as well; and a Roman Catholic Council at Ravenna, in 1311, declared for pouring. In all lands where the power of the Pope has been acknowledged sprinkling has been substituted for immersion; but in all lands where his power has never been owned immersion has been practised from the days of the apostles until now. So it is not, as some imagine, just a question of the quantity of water, but whether we obey the Pope or the Lord Jesus Christ.

Did space allow, testimonies could be given from Catholic and Protestant scholars as to the practice of the first Christians.

Who is the One Baptism for?

Jesus said: 'Preach the gospel to every creature, he that believeth and is baptised shall be saved' (Mark 16:15-16). That is the Divine order: preaching, believing, then baptism. That order was never violated in New Testament times. 'When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.' 'Many of the Corinthians hearing believed, and were baptised' (Acts 8:12; 18:8).

That eminent Methodist scholar, J. A. Beet, wrote, 'The New Testament says nothing about the baptism of infants. . . . In order to prove that spiritual blessings are conveyed to an unconscious infant, what is the proof adduced? Simply teaching in the New Testament about the baptism of believers, for no other baptism is ever mentioned there' (*Churches and Sacraments*, p.140). The youngest person who is able to believe that Jesus is the Christ the Son of God is a fit subject for baptism; the oldest person who does not believe that is not a fit subject.

What is the One Baptism for?

'He that believeth and is baptised shall be saved'; 'Baptism doth also now save us' (1 Pet. 3:21); 'Repent, and be baptised 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'; 'Why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord' (Acts 2:38; 22:16). On this last passage, John Wesley, the founder of Methodism, says in his *Notes on the New Testament*: 'Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive Church bestow this on any, unless through this means.'

Article 27 of the Church of England states that 'Baptism is . . . a sign of regeneration or new birth . . . they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be sons of God by the Holy Spirit, are visibly signed and sealed.' The Presbyterian Confession of Faith reads: 'Baptism ordained by Jesus Christ . . . for the solemn admission of the party baptised into the visible Church . . . a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration and remission of sins.' Professor Denney, Presbyterian, said: 'In the world of New Testament ideas, baptism and the remission of sins are inseparably associated' (*Death of Christ*). We say of this what our Lord said of another important matter. 'What therefore God hath joined together, let no man put asunder' (Matt. 19:6). Most Catholic and Protestant sects hold the Scriptural design of baptism; but they say of an unconscious sprinkled infant what is only true of a sincere immersed penitent believer; and, strange to say, they are horrified when we say of the design of baptism what they profess to believe.

Often the question is asked, 'Is baptism essential to salvation?' We would ask, 'Is it essential to obey the Lord's commands?' All agree that salvation is found in Jesus, and in Him alone. Paul wrote: 'Know ye not that so many of us were baptised into Jesus Christ were baptised into his death' (Rom. 6:3). His precious blood which produced our salvation was shed when He died, and baptism is His appointed means for uniting us to Himself and His death. Some say, 'We cannot see it.' It is not a matter for sight, but for faith in the Lord's word and promise. When all that profess to follow Jesus accept the one baptism, a big step will have been taken towards that unity for which He prayed.

EDITOR.

GOD BLESS YOU!

'God bless you!'

--Words are empty things--

We speak and think not of the saying.

But in this phrase for ever rings

The higher tenderness of praying.

It means so much—it means that I

Would have no fear or fret distress you,

Not have your heart timed to a sigh.

'God bless you!'

'God bless you!'

Why, it means so much

I almost whisper as I say it,

And feel that unseen fingers touch

My hands, in answer, as I pray it.

May all it means to all mankind.

In all its wondrousness possess you,

Through sun or cloud, in calm or wild

'God bless you!'

THE REGION OF EXPEDIENCY IN RELATION TO WORSHIP AND SERVICE OF THE LORD

(conclusion)

TO help us in the matter of carefulness, let me now suggest a few

Gautions.

1. Let us beware of a wrong, an unworthy, or a secondary aim. There are two things for which we ought to strive—the edification of Christians, and the triumphant spread of New Testament truth among those who cannot yet be Scripturally denominated Christians. Only a few sentences on each.

(1). *Edification.* It need scarcely be said that the speaking in the Church ought not to be to fill up the time, and it ought not to be merely to give a brother a turn. The occupying of time, and the pleasing of the speaker, are unworthy ends, and deserve branding as foolish and childish. Edification is the only defensible object in speaking in the Church. In the passage already quoted from Paul concerning things not expedient, two disqualifying elements are introduced respecting things in themselves quite lawful. One is, some lawful things do not edify; the other is, a Christian should not be enslaved by his desires.

(a) *All lawful things do not edify.* The pleasing of self is not the business of Christians. In our intercourse with brethren our aim should be to do each other good, to strengthen one another in the divine life. To adhere to a certain kind of food, or drink, or dress, or manner of life, when it is known to be mischievous to others, is to contradict our Christian profession; it is to take another course than Paul adopted and commended, and it is to ignore the greater example of Christ, who pleased not Himself. It is proper, therefore, in many an instance to lay aside, for the good of others, what it would be perfectly legitimate for us to do. Under this principle, it seems to me, may be ranked the high-handed rule of a majority, when it would tend more to edification to give consideration to the minority: The scheming of one man, or a few, is equally condemnable, and even contemptible. Christians should be open, frank, and transparent to each other. To see a man biding his time, acting in special ways to obtain the support of others to place him in one thing or another in the ascendancy, is a proof that he has yet to learn a first lesson, and the all-pervading principle that all things should be to edification. He has not the right aim in view, or, along with a partial attempt at edification, he has something unworthy.

Another word on edification may be useful. It sometimes looks as if edification were requiring to be distinguished from pleasure. A speaker may simply please an audience. Some of his hearers, it may be many, afterwards speak as if they had been edified! Edified! Built up! It is quite as possible that they were deteriorated, partly destroyed, spoiled, misled, deceived. To be pleased and to be edified are two different things. They may go together, but they are not identical. We should seek to please with a view to edification. Being on friendly terms is a means towards doing good. The one who is edified has good ground to

be pleased. The one who is merely pleased as having had a religious entertainment, has reason to be displeased rather and sorrowful.

(b) *A Christian should not be enslaved by his desires.* All things in eating are lawful, but, says Paul, 'I will not be brought under the power of any.' I will not be a slave to any. I will not allow myself to say that I must have so-and-so. It is to be feared than many Christians are at immeasurable distance behind Paul in this freedom from the slavery of appetite. It would perhaps be more accurate to say that they are not on the same lines. Some are slaves to one kind of food, some to another. Reckon up those who are slaves to a certain kind of feeding, and to a certain kind of drink, whether it be beer or tea, and do not overlook those who are slaves to tobacco, and the Christian slaves of appetite may be counted by legions. It is inexpedient for a Christian to be a slave to appetite or custom in any way. Where God has given us choice, appetites and habits should be placed under the absolute control of the mind and will, enlightened by Christian principles. That which does not contribute to edification and self-control is not expedient, *i.e.*, it is not useful for anything after which Christians should strive.

(2.) *Triumphant spread of the Gospel*, or obedience to the faith, is the second worthy aim that has been named. In presenting the Gospel and its claims, special care is necessary that secondary aims be far from us. Is it needful to say that neither number nor immersion is the aim that should dominate? We should strive after producing understanding of the truth and submission to it for its own sake. We should make sure that obedience springs from love to the Saviour, that the love of Christ is the constraining power. See how Jesus scattered the crowds with a word when they were following from a wrong motive (John 6:26-66). It is quality rather than quantity for which we should labour. In bringing into the Church of God, let every man take heed how he builds. We may build gold, silver, precious stones. Such work will stand the trial, and we shall have reward. It is equally possible to build wood, hay, stubble. Such work will be burned, and the builder himself will narrowly escape. Observe how Paul thought of the nett gain when the final balance-sheet would be made out. 'I may rejoice,' said he, 'in the day of Christ that I have not run in vain, neither laboured in vain' (Phil. 2:16). He calls the Philippian his joy and crown. That is an instructive contrast to those who publish every now and then how many they have immersed, especially if some of those counted have already shown their unworthiness of a place in God's temple, to say nothing about the final searching trial by God.

Brethren, let the confidence which the trust reposed in us should increase—let the responsibility which should be felt in our position—let the circumspection which should characterise us as persons easily going wrong, but having enough to keep us right—let the gratitude which Christ's matchless love should beget—let all these operate and burn out of us everything but the purest, and most earnest, and most watchful frame of mind. In the work of edification and Gospel teaching let all inferior aims be absent.

2. *Let us beware of the employment of unlikely means.* Our aim may be pure and worthy, and the plan decided upon may be the best possible, but all may be spoiled through putting wrong men to work. The machine may be perfectly adapted to produce first-class work, but an inadequate workman may only produce worthless material, or no material at all. We would not employ an unconverted man to convert others. We would not employ a man with an unworthy character to plead for the purity of Christianity. Nor should we give encouragement to any-one to attempt work who is not suited to it by nature and experience as well as grace.

Open-air speaking has its place and its uses, but there is a common mistake in connection with it. Speakers that would not be tolerated inside are thrust, or thrust themselves, into outside work. It is a mistake. It is not every speaker that can speak effectively to an audience in the open air. The best and most self-possessed are required in that department. So in all departments of Church work, we need care to employ the suitable men. The any-kind of ministry is a mischievous blunder. To me it is one of the finest proofs of the inherent divine power of New Testament Christianity that, despite all our bungling, it accomplishes so much. God's system is so marvellously adapted to the needs of humanity that, notwithstanding all the faults of the workers, immense good is achieved. But let us not thence conclude that care may be dispensed with. The finer the system the more care we should exercise, both in the selection of expedients and in the selection of workers to put the expedients in operation.

Nor can we afford to be off our guard in the matter of the one-man ministry. When success is coming slowly, it is tempting to some to try the expedient of a hired pastor to do all the speaking, or nearly so. It is a special temptation where there is an overflow of money. But the one-man ministry appears in varied guise. You have it irreverently stamped 'Rev.,' and advertised, wherever the Rev. goes, by the handiwork of the tailor and the laundress. You may have it in the form of a resident evangelist, having thus an un-Scriptural thing under a Scriptural name. You may have it not less in the person of an elder. And you may have it in the person of a loquacious brother who is never weary of his own speaking. These latter two, the elder and the ever-ready-to-speak brother, are often in some respects the less tolerable form of the one-man ministry. They have generally less time and less opportunity for preparation, and they are apt to occupy the time by saying the same thing week after week for a life-time. Beware of the one-man ministry in all its phases. Beware of the small-minded creature who cannot be content to be called and dressed as other men are called and dressed. Beware of the modified, though equally dangerous, form under the cognomen of evangelist. Evangelists have an important place to fill, but it is desirable that we take heed, lest in our very anxiety to succeed, we help them into a wrong place. And beware not less of the elder or speaker who would talk at every meeting. Every phase of the one-man ministry must inevitably fail. It may please for a little, it may indulge the indolence of a Church, it may be specially agreeable to a few where *the* man is their favourite, but it cannot prosper. It is unequal to what requires to be done, and it is subversive of the divine order. Let us, therefore, keep our eyes open and our minds alive to the exclusion of this blighting curse. Let us beware of the employment of all unlikely means.

3. *Let us beware of making laws of expedients.* An expedient may be all that can be desired at one time; and at another time, or in different circumstances, it may be wholly inappropriate. In any case we should distinguish between expediency and law, between what is temporarily useful and what is Heaven's abiding revelation. Our Annual Meeting has been found exceedingly useful. It is a commendable and enjoyable expedient in Evangelistic Co-operation. But to constitute it a law that we *must* have a yearly assembly, would be to treat as an essential what may be only a temporary advantage. In Gospel work we have mostly adopted the plan of other religious bodies—praise, prayer, reading and discoursing; but it is slavery to form, and it is making expediency law to say that it must always be so. We should constantly distinguish between the essential and the accidental, and avoid stereotyping into law what is only incidental, and it may be of only temporary use.

4. *Let us beware of degrading Christian work into entertainments.* We may sing the Gospel, but I do not know that we can play it on any musical instrument. Even in singing in connection with Gospel work, there may be mere entertainment. If a song composed of un-Scriptural thoughts, or couched in un-Scriptural words, be sung, truth is in nowise conveyed. What should be aimed at is lost sight of. It is an inexpedient device. Suitable words may also be lost sight of, and so be useless, amid the exuberant rush of the music. Singing can only serve the purpose of edification and spread of the Gospel, when the words contain truth; and when they are so sung as to convey the truth to the listeners. In the adoption therefore of singing expedients it is very desirable to distinguish clearly between music, however skilfully executed, that conveys no truth, and singing which is made the vehicle of communicating truth. Beware of mere entertainment. Music has powerful charms. Under the name of religion its charms are more powerful to badly informed religionists. Let us take care lest we cheat them with sound rather than sense, and at the same time cheat ourselves into the notion that we are doing Christian work, when we are only having enjoyment.

The Consideration of an Objection

will bring this paper to a close. Within the last few months, on more than one occasion, and in more than one place, it has been charged against us as an inconsistency, that we profess to speak where the Scriptures speak, and to be silent where they are silent, and that, at the same time, we have Sunday schools and other things which are not named in Scripture. And it has been urged that we should either give up Sunday schools and everything not mentioned in Scripture, or give up our plea. The charge has barely as much plausibility as makes it respectable. But owing to the source whence it emanates, it has some slight influence over a few.

Consideration of them, and justice to truth demand that we show the unreasonableness of the objection. The reply will also show the compatibility of silence where the Scriptures are silent with the adoption of numerous expedients.

What then is meant by speaking where the Scriptures speak, and being silent where they are silent? Does it mean that because the Scriptures do not mention Sunday schools, annual meetings, evangelist committees, balance-sheets, *Ecclesiastical Observers*, *Christian Advocates*, baptisteries, etc., that we should neither have any of these nor have them so much as named among us? Does it mean that we must employ no name not mentioned in the New Testament vocabulary, and adopt nothing not mentioned in the Holy Book? Where the Scriptures are silent we are silent does not mean, never was intended to mean, and, with any justice to language and common sense, never can be made to mean that we are not to use any word in religion until we find chapter and verse in which it occurs. Such a narrow, cramped, and unnatural meaning of words, such a shrivelling of their value is enough to make us at least pray to be preserved from the 'narrow-mindedness' which the objectors exemplify in themselves, while they groundlessly charge it against others. The wretched narrowness of the exposition is equalled only by latitudinarianism in other matters. To speak where the Scriptures speak, and to be silent where they are silent may be explained thus. Principles, doctrines, necessary parts of Christianity are in view, and not ways and means to the out-carrying of the principles, doctrines, or constituent parts. God has given us great principles, important doctrines, parts that cannot be dispensed with without marring Christianity. Whatever Scripture discloses of these we fearlessly and adoringly utter. But about any thing and every thing insisted upon by man as part and parcel of Christianity of which the Scriptures do not

speak, we are resolutely silent; unless, indeed, we open our mouths to expose the lack of foundation. Scripture speech, giving commands and examples, involves the employment of means to carry out the commands and examples, and to copy the examples. Since God has given us His soul-saving Gospel, and instructed us that it is our business to spread it everywhere, that Gospel and the general nature of the trust placed in our hands inspire us to use every possible expedient: Sunday schools, open-air meetings, and mission work of every conceivable kind; and, yet, the sacredness of the Gospel deters us from adding a single thought to its unapproachable perfection. We open our mouth in boldness to declare the Gospel anywhere, among the young or to the old; and we pledge ourselves to adopt any means, and to employ any words that will lodge the Gospel in its purity in the minds and hearts of our hearers; but we close our mouths with reverence as we view the perfection of the Gospel, and we dare not add a syllable to its matchless completeness.

May we so know and feel the worthiness of Him whom we serve and adore, and may we so intelligently appreciate the calling to which we have been called, that every power of mind and body of every one of us may be laid on God's altar and consecrated to His service; and may we thereby discover and adopt such expedients as shall have our Father's and our Saviour's richest blessing, and result in pure and abundant success.

ALEXANDER BROWN

DOCTRINE AND MANNER OF LIFE.

THERE are always two types of danger that threaten the purity and effectiveness of Christ's Church. One is the departure from the basic doctrines of the New Testament. By doctrine in this sense, I mean those truths revealed in Christ and recorded in the New Testament on which the plan of salvation rests.

These truths include the divinity of Christ, including His conception, birth, miraculous powers, death, resurrection from the tomb, and His eternal reign with the Father as head of the Church and high priest of the saints; the atonement (that Christ, through His love, suffering and sacrificial death, reconciles redeemed men with God); the plan of redemption including the preaching of the Word, as commanded in the great commission, and the primary obedience of faith, repentance, confession, and baptism for entrance into the body of Christ; the lost condition of man without redemption in Christ; the divine plan and order for the Church including its proper organisation, manner of worship, manner of work and functions; the inspiration and therefore the dependability of the Scriptures, and such other great doctrines as are found in the New Testament.

The slightest acquaintance with the history of the Church indicates that men are proud to depart from these basic doctrines, and the extent to which they depart, to that extent they spoil the purity of the Church and destroy its effectiveness. Thus, these truths must be diligently and consistently taught to every generation of Christians.

But it is of utmost importance that the teaching be based solidly upon the New Testament itself and not upon some denominational credal conception of what the teaching of the new covenant is. The only hope for purity of doctrine is a dogged, stubborn return by each individual and each generation to a sincere study of the New Testament itself. The following of and dependence upon professors, editors, preachers and other strong-minded individuals rather than an examination of the Word itself has always led to the formation of another denomination.

This is by all odds the greatest single danger facing the Church of Christ to-day. We are travelling steadily away from the original restoration plea, based upon a genuine, full, and free examination of the Scriptures by each individual and each generation, toward a crystallisation of man-made creed. This is the fatal issue of our generation: men with their schools, their papers, their pulpits take the place of respect and authority the sacred Word alone should hold. When the professors, editors, and preachers humbly encourage continuous, free, and full study of the Word, they render a great service; when they strive to impose their special interpretation upon others, set themselves up as judges, and foment dissensions, they do immeasurable harm to the body of Christ.

The second danger equally threatening to the purity of the body of Christ is that the disciples will not accept the demands of the new life. Now this manner of life which is required of those who are members of God's family is in truth just as much a part of the doctrine of Christ as the teachings mentioned above which are usually called doctrine. If we remember this fact, perhaps it will not hurt to make a practical distinction between Christian living and what we usually call 'doctrine.'

It is wrong to say that one of these phases of God's truth is more important than the other. In the New Testament the relation between the two is always close—indeed so close that one without the other is not conceivable in Christian teaching. And yet again and again in the history of the Church men have emphasised one of these aspects of truth and neglected the other. Consequently, often when doctrine is most ardently taught Christlikeness in behaviour and spirit is at its lowest ebb. Also, often when manner of life is emphasised, basic doctrine is neglected, and before long the foundation upon which the Christlike life must rest is allowed to decay.

E. V. PULLIAS (*Gospel Broadcast*).

THAT BOMB: RIGHT OR WRONG?

The Archbishop of York, Dr. Garbett, is a brave man. He has intervened in a highly controversial political issue by denouncing the Allies' use in Korea of the napalm bomb.

In the name of Christianity he has challenged the nations and every individual conscience to face the question—right or wrong?

The Archbishop is not merely entitled to speak out; it is his duty. It is because Archbishops for centuries have so often shirked this duty in big affairs that the Church has been criticised (and we have been among the critics): Let nobody abuse Dr. Garbett for being positive.

Can the use of this bomb be justified under the present—or any—circumstances? We should at least know what it is and understand what is being done in our name. It is a bomb of jellied petrol that shrivels the human body with unquenchable burning.

"It burns up all life and buildings over a wide area and there is little possibility of escape," says the Archbishop.

"In modern warfare it has become very difficult to distinguish between combatant and non-combatant or to classify weapons as legitimate or illegitimate: but notwithstanding this, Christians should demand the outlawing by international agreement of the use of weapons so horrible and destruc-

tive to all who come within their range, whether soldier or civilian, whether man, woman or child . . .

"The Christian Church, even though unable to prevent war, should call upon all the nations to pledge themselves to refrain from the use of weapons which indiscriminately destroy those for whom Christ died, as if they were worthless flies."

We emphasise that this bomb is being used in our name and that therefore none of us can escape the responsibility to make up his mind about it. Can military arguments defend it? Is it true that we dare not do without it? Or are we parties to a crime?

Everyone must think for himself.—"Daily Mirror," 28.4.52.

THE UNSEEN THINGS ABOVE

How sweet it were to visualise
The unknown spheres beyond the skies;
How sweet it were with spiritual powers
To walk the heavenly plains for hours:
To view the lovely depths of heaven,
Eternal home of those forgiven;
The future bliss man must not know,
Just faith and hope for him below.

O could we see those golden streets!
Where the angelic feet have trod,
And walk beside the silv'ry stream
Which flows right past the throne of
God.

Only souls of purest white
Admission find to that pure land;
Only when the guiding angel
Leads us gently by the hand.

Could we but climb the mountain high
And gaze upon the city fair,
Its precious stones and pearly gates,
And twelve foundations resting there;
The garnished walls of jasper bright,
The first-named gem of heavenly hue,
Transparent glass and shining gold,
With colours rich in red and blue.

In that Jerusalem above
No earthly form nor temple is,
The Lord and Lamb of God surpass
The grandeur of all worldliness;
For sun and moon, the lights of earth,
And lesser stars shall cease to shine;
The glory then of God in brightness,
And the Lamb of God divine.

Shall be lights to lead the saved ones,
Saints of Christ the crucified,
Who followed him on earth below,
Confessed his name, on him relied.
The poor and great and also kings
Their glory and their honour bring,
And in obedience to God's will,
They'll worship their eternal King.

Eye hath not seen, nor heart conceived
The bounteous stores of treasures;
Nor hath it entered into minds
The peaceful heavenly pleasures.
The spirits and the saints of God,
A numerous blessed host,
Zion's songs will swell, while praising
Father, Son and Holy Ghost.

—WILLIAM FERGUSON

BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
Pray don't forget your own;
Remember those in homes of glass
Should seldom throw a stone.

If we have nothing else to do
Than talk of those who sin,
'Tis better to commence at home
And from that point begin

We have no right to judge a man
Until he's fairly tried;
Should we not like his company—
We know the world is wide.

Some may have faults—and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try all my own faults to cure
E'er other's faults I tell:

And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we begin
To slander friend or foe,
Thank of the harm one word may do
To those we little know.

Remember, courses sometimes like
Our chickens, "roost at home";
Don't speak of others' faults until
We have none of our own. —*Selected*

SCRIPTURE READINGS

- Aug. 3—Genesis 50:7-21; Philippians 1.
 Aug. 10—Isaiah 45:11-25; Philippians 2.
 Aug. 17—Exodus 2:1-15; Philippians 3:1 to 4:1.
 Aug. 24—Psalm 37:1-27; Philippians 4.
 Aug. 31—Isaiah 6; 1 Timothy 1.

Introduction to the letter to Philippians.—There seems to be very little doubt that this letter was written during Paul's imprisonment at Rome. We read of Paul's first visit to Philippi in Acts 16: 12-40. This is the happiest letter of the Apostle. Joy in the behaviour and the soundness of the Philippian Christians is shot through it. Paul's further visits to the Church are indicated in the following passages through their reference to Macedonia—Acts 20:1, 2 Cor.:2, 12 and 13; 7:5 and 6; Acts 20:6.

Greeting (1:1 and 2).—Two slaves of Christ write to those set apart in Christ at Philippi. This is the only Church of which it is stated that overseers and deacons are present, except that we read of both as being in the Church at Jerusalem, though the latter are not mentioned by that name—the seven were appointed 'to deacon tables.' It does indicate what is also clear from 1 Timothy: 3 that these are two 'offices,' 'positions' or special vocations in the Church. Persons undertaking the duties are not thereby made a class or separated section within the Church. Favour and peace from Father and Son are great gifts.

Thanksgiving and Prayer (1:3-11).—Happy recollections of our fellowship with other Christians is a continuing source of real joy in life. Kindnesses received make us confident in the faith and perseverance of those who do them. Fellowship has a very practical side—without that it is hardly evident. The Philippians had manifested it in rich measure, for which reason Paul prays for still more 'knowledge and discernment.' It is no use standing still; we must go forward in spiritual progress towards the final day. Such progress brings glory and praise to the God who grants it.

Result of Paul's 'misfortune.' (1:12-18).—The Philippians were sorrowful on account of Paul's imprisonment. He shows that even this has proved a blessing. His imprisonment had been the means of bringing Christ into the very guard-room of the Emperor. It has also encouraged rather than discouraged the

Roman Christians. They were inspired by Paul's effectual witness to be more bold, while some had even got bolder in a factious spirit. This is a reference to the Jewish converts who doubtless spread the gospel among Jews with a Judaistic bias—very grievous to Paul, yet at least giving proof of the risen Christ.

Paul's great ambition (1:19-26).—The prospect of death as the conclusion of imprisonment, or the result of the enmity of some, brings the thought of the purpose of life. It was Paul's hope that he would never disgrace Christ but rather that his life should bear fruit for Him. For the faithful Christian death is preferable to life but he is willing to stay here if he may be useful. How many of us have reached this? In view of the work in Philippi (and so many other places) through Paul's instrumentality, he feels that God will permit him to be with them again.

His ambition for his readers (1:27-30).—They must 'stand fast' regardless of his own presence or absence. No fear of consequences of their faithfulness must hinder this. They have already suffered in the same cause as Paul, and must count it a privilege.

An appeal for humility (2:1-11).—The suffering of Paul and that of the Philippians with their common joys and loving mutual sympathies, constitute the grounds for a very close unity in love and thought. To get and to maintain so happy a condition, self-abnegation and willingness to give way to one another (in right things) is essential. The supreme example of Christ is our motive for this duty of humility. Jesus Himself said 'He that humbleth himself shall be exalted,' and Himself exemplified it. Because He was willing to suffer the most, He has the supreme happiness and glory.

Contrasts (2:12-18).—Christians behave always as being in God's sight, not just well when their masters are looking—or they will be caught. We work for our salvation, but it is God who does everything good in us. Christians are as lights in the dark surroundings of the world. They think and act straight while others go crooked. If his readers do these things, it is his joy to be poured out as an offering with their offering of themselves to God, and they should also be glad.

Timothy and Epaphroditus (2:19-30).—Paul's warm-hearted appreciation of his fellow-workers is characteristic. Paul's longing to go to Philippi, he hopes to fulfil but the next best thing will be to send Timothy. There is deep sorrow in the thought that he had no one else like-minded. God's servants have often been lonely, and that would make Paul's confidence in Timothy a greater comfort by

the contrast. It is news of the Church he wants and Timothy would be the one whose view would accord closely to his own. Epaphroditus, however, would bear the letter. The story is given here—This brother carried the Church's gifts and loving messages to Rome. He may have been waylaid, attacked or otherwise ill-treated upon that journey, or some kind of travelling trouble had come to him. It may be that this was the cause of his sickness too, and he felt that the church would be anxious, especially as the news of it had been conveyed to it.

Warning against false teachers (3:1-21)—In this section we have warnings against 'the dogs, the concision' and 'many . . . enemies, who mind earthly things' (verses 2, 18, 19). Undoubtedly there were Jewish converts at work in Macedonia as elsewhere, who would like to bring the Christians under certain Mosaic rules, in particular circumcision (see also 1:15). These may have been identical with the worldly teachers who worshipped their own bodily needs rather than God. There are false teachers of all kinds but most of them make a living by it. It has been so in all ages. There is grave danger of professionalism in religion. Paul could have boasted his lineage, and his learning, but to him it was as refuse in comparison with the knowledge of Christ, righteousness by faith and the joys of sharing His sufferings. It is therefore safe to watch and to imitate him, observing the contract between the true and the false, the worldly and the heavenly minded. We must not take pride in earthly things but fill our lives with one increasing purpose 'to press toward the goal,' realising that as we grow in knowledge, we must grow in grace as well, and look forward rather to getting rid of this fleshly tabernacle as our citizenship is heavenly.

Concluding messages and exhortations (4).—There has been differences between two of the sisters in the Church. This breach must be healed and the sisters helped by (perhaps) Epaphroditus in labouring for Christ. It is good to think of those we love and labour with in the Lord as having their names written in the book of life, and ourselves to recognise that as our great privilege—to be maintained at all costs. The thought of rejoicing is emphasised in this chapter—rejoicing for the steadfastness of their faith, for the fact of being the Lord's and for the gifts sent by the Philippians for Paul's relief. There is a special point made clear in the R.V. in verse 6: 'IN NOTHING be anxious, in EVERYTHING . . . let your requests be made known to God.' This is a condition of having true peace in life. The positive is put forward in verses 8 and 9 also. Fill our minds with good things and God will be with us. Paul's experience of service to Christ had taught him that adversity

teaches dependence upon God, as prosperity fills our hearts with gratitude and increases our obligation to do His will. Some history not written in Acts is written in verses 15 and 16.

We must understand that, though God permits affliction and difficulty to come upon His people, it is always for their good, and the reward for doing good is inevitable—'God shall fulfil every need of yours . . . That reward does not necessarily or fully come in this life. The Philippian church is a model for us all.

Introduction to the First Letter to Timothy.—Probably this letter was written after the release of Paul from his imprisonment at Rome recorded in Acts 28. He must have gone away from Ephesus, leaving Timothy to guide and help the Church there while he was away. Its main purpose was to encourage and instruct Timothy to deal with wrong teaching, and the internal behaviour of the Church.

Greeting (1: 1 and 2).—The emphasis is on authority (apostle by commandment), and close relationship (true child). The authority is to back Timothy, the relationship to point out his obligation of love.

Right and wrong use of the Law (1:3-11).—Surely the Judaizers are at Ephesus, introducing Jewish legends, genealogies, and legal enactments as though they must be part of the Gentile Christians' education. They thereby produce doubtings and disputings like the introduction of some modern teachings on difficult questions of Biblical interpretation, not having any real connection with salvation or the Christian life. The object of the instruction to oppose such things is to stimulate love and faith, based upon the plain truths of the gospel. Moses's Law had, and has, its place in bringing condemnation and conviction into the hearts of the wicked.

Thanksgiving for conversion (1:12-17).—It was indeed a miracle of grace that the one who had defied the gospel with which he was afterwards to be entrusted, should have been brought to conviction and thus to conversion. The miracle is stated concisely in verse 15, and it is that same miracle to which we owe our salvation. There was indeed a special divine choice in Paul's case for the purpose of bringing the gospel to us. This letter is one of the fruits of it.

The good warfare (1:18-20).—Read our introduction to Timothy recorded Acts 16: 1-3. Not everyone who begins the good warfare remains faithful in the fight. Strong trust and sincerity are essential. We presume that certain miraculous punishment fell upon Hymeneus and Alexander, designed to restore to right thinking. We read of a similar case in 1 Cor. 5:5. R. B. SCOTT.

CORRESPONDENCE

HELP FOR NEW MEETING PLACE

The Conference Committee heartily recommend the brotherhood to give financial support to the brethren desirous of beginning a new Church in Seymour Road, Eastwood, Notts.

These brethren have been granted a reserved site in a new housing estate and will require to build a meeting place.

All contributions will be gratefully received by Bro. C. Limb, 32 Chewton Street, Hill Top, Eastwood, Notts.—A. Hood, Secretary.

OPEN LETTER TO 'SAINT' THOMAS

Dear 'Saint' Thomas,—Yes, you agree that I use the term correctly. As you say, 'saint,' 'witness,' 'mission,' 'ordain' and other 'religious' words are used so loosely that confusion abounds even among the godly.

Accept my congratulations upon your proposal to take a holiday. Change of work and air will benefit you. The skill, thought, patience and energy in your work make it a delight to watch you. Undoubtedly, these items contribute to your successful career. As you hate idleness, I venture to suggest an unusual type of vacation. Why not go to a town where the Church of Christ is unknown and try to win a sinner or sinners to Christ? If another brother can accompany you, the joy will be greater. Your good address, business training, even temper and perseverance will be of great value as you fish for men. In addition to the tracts you distribute daily, obtain a good quantity of some new ones. Take a chalk and advertise Christ and your address on pavements, etc.; send an article to the local paper and letters to the editor.

Scots fishing brothers will (D.V.) soon be in the Yarmouth district. You might assist them to establish a permanent body of Christians by canvassing, tract distribution, and public speaking. They will probably invade the district for a month. Caister, Yarmouth, Gorleston and Lowestoft offer opportunities to the Christian fisherman.

Fishing with gospel bait is exciting and demands skill and patience. Who will miss the excitement?

May you be as successful as Andrew in days of 'yore,' and wishing you a very happy holiday.

W. H. CUMMINS

AN ANNOUNCEMENT

The Church which previously met in Silverdale Hall, Silverdale Road, Tunbridge Wells, has vacated the hall, after receiving notice to quit from the owners,

It now meets at the Y.M.C.A. Buildings, at 5 Mount Ephraim Road, Tunbridge Wells. Services: Lord's Day: Breaking of Bread 11 a.m., Gospel Service 6.30 p.m. All visiting brethren welcomed.

We wish to inform the brotherhood that the six members who continue to meet at Silverdale Hall have been excluded from the fellowship of the Church. The Church has been forced to take this action in consequence of the fact that this group has set up another Table and thus created a faction. The congregation will welcome their return to fellowship on the Scriptural conditions, repentance and acknowledgment of their wrong.

On behalf of the Church,

A. E. WINSTANLEY
P. G. OGDEN
RALPH LIMB

TEACH CHILDREN ON SATURDAY MORNINGS

Christians, having Saturday free from their usual work, might offer to teach and train children on Saturday mornings in our Church buildings. An American Church of Christ, using this time, has no lack of pupils.

Such teaching may produce a plentiful harvest of good material.

W. H. CUMMINS

LOVE

THE mountains high, and vales between,

And streams with swift unceasing flow,

The stretching woods and meadows green,

Their Author's love and goodness show;

And lo! we see in all around

Expressions of God's love profound.

The countless worlds above, so bright,

Which speed through space with no repose,

And bless us with their genial light,

Thy power and wisdom, Lord, disclose:

And all on which Thy glories shine

Are monuments of love divine.

O God, Thou art the life and light

O! all these wondrous works we see,

For all things lovely, fair and bright

Are Thine, and emanate from Thee;

And all on earth, beneath, above,

Are revelations of Thy love.

Benighted though, and lost in sin,

Thy presence, Lord, we could not see,

Until through Christ Thou didst let in

The light of life to set us free;

He suffered, died, then rose above,

Thy manifest Thy boundless love!

G. P. EVANS.

NEWS FROM THE CHURCHES

Cape Town, Woodstock.—On April 27th, we had the pleasure of the company of Bro. A. T. Phillips, Jun., and his family. They were on their way from the U.S.A. to Nyasaland. After a short stay in Cape Town they left on May 9th for Nyasaland.

On May 4th, we had the pleasure of meeting Bro. Terry from the Church in England. Bro. Terry was on his way home from Nyasaland, where he had spent the last six years labouring in the mission field there. Bro. Terry remained in Cape Town for over a month awaiting passage to England. During his stay in Cape Town, we enjoyed his company and fellowship, and were sorry when we had to say good-bye. He addressed quite a number of meetings during his stay and his talks about the mission work, and the messages he left us, were enjoyed very much. He sailed for England on June 5th, and we hope he will benefit by his visit to his homeland.

On May 4th, we were privileged to witness a young man confess the Lord Jesus, and his baptism into His name. We are very encouraged at the way young men and women are responding to the call of the Gospel. Our group of young folk are increasing monthly, so that we have quite a nice band together now. We pray God may bless and keep them faithful.

T. W. HARTLE

Germany (Karlsruhe).—The six nights meeting (last week in May) was not as well attended as the previous one in March, but we are pleased with some good results. The average nightly attendance was forty-eight, the best attendance for one night being seventy-nine. Preaching was done by Helmut Prochnow, of Munich. Several of the contacts made by this meeting have come regularly to the Sunday and Wednesday night gospel meetings during June. Fortunately, they live quite near the church building location.

Although there was some drop in attendances this month, one of the Sunday night meetings broke previous records (exclusive of those during missions) with fifty-three present, when the speaker was Dieter Alten, on visit from Mannheim. He made many friends here during the mission in March, as well as through his correspondence course, which a good number are studying.

There were no immersions during June, but during the nine months that the work has been in progress here, fourteen have been added to the Church and many more are being taught in the weekly Gospel meetings. There are also German

congregations established in Hanau, Heidelberg, Hapenheim, Mannheim, and Wiesbaden, besides four in Frankfurt and two in Munich. Also in the Karlsruhe work are the Richard Smiths.

M. WATSON

Ilkeston.—The Church held its seventy-second anniversary (thirty-ninth at Burns Street), on June 21st and 22nd. At the Saturday tea and meeting, most of the churches in the Notts. district were represented as well as Beulah Road, East Kirkby, and Churchgate, Leicester. Bro. G. W. Smith (Derby), F. Worgan (Hindley), and R. B. Scott (Kentish Town) addressed the meeting, at which Bro. D. Booth presided. We were indebted to the brethren at Beulah Road, who very graciously cancelled their own meeting, and brought along Bro. Scott to speak in place of Bro. T. Rest, of Leeds, who was unable to come because of illness. In their addresses, the speakers stressed three essential needs of the Church today. Bro. Smith exhorted to "steadfastness," Bro. Scott on the need to 'speak as the oracles of God,' in accordance with the truth which God has revealed to us in the scriptures, and a deep sense of the responsibility which is ours of delivering such a message. Bro. Worgan impressed upon us the need that there should be an awakening to our responsibility, to work as well as pray, and that if we fulfil our part, God will do His.

On Lord's Day morning, a number of visitors who had stayed over, enjoyed fellowship along with us around the table of the Lord. Bro. Worgan exhorted the Church from John 15: 1-8. As a branch which bears not fruit is cut off and destroyed, if, in our life, we fail to bear the fruits of Christian discipleship—bringing our fellowmen to a knowledge of Jesus and His love, striving for the extension of His Kingdom here on earth, and fulfilling all His commands—so also we, in the end, may lose eternal life.

In the afternoon, the meeting-house was full to hear the children recite and sing their special hymns, conducted by Sister Gwen. Britton. Bro. Worgan gave a short talk especially for the children.

At a crowded meeting in the evening, the children again recited and sang, and the choir gave a special hymn of praise. Bro. Worgan took full opportunity of the large gathering of friends, to preach the gospel, and in plain, straightforward language, without fear or favour, telling the assembly it was not his job to act as compere to an entertainment, however much he had enjoyed the programme, but that it was his duty, as an evangelist, to preach the gospel, speaking the truth in love. He took as his text, 'Not far from the Kingdom,' and made it clear that many, like the scribe to whom Jesus spoke these words, though sincere, sensible, and spiritually discerning, were still outside the kingdom, and would re-

main outside whilst they refused to become Christians. Simply and briefly, Bro. Worgan explained the terms of salvation, and made a strong appeal to our friends to step over the threshold, into the Kingdom of God and His dear Son.

The meetings were a joy and an inspiration, and our hope is, that many who came will come again to hear the gospel proclaimed, with an earnest desire to seek God and His Kingdom. We thank Him for what has been achieved in the past, and pray that He will bless our future efforts.

G. E. BULLOCK.

Tunbridge Wells: Silverdale Hall.—It is with great joy we have to record yet another addition to our number. Mrs. Mary Ann Green has attended our women's meeting, also Lord's Day evening, for some time, and on Thursday, June 26th, she boldly confessed her faith and was immersed into His ever blessed name by Bro. Channing, of Kentish Town, at the ripe age of eighty-one years. May the rest of her days be full of joy and peace and may her example lead many others who are very interested.

D. GILLET

OBITUARY

Motherwell, Union Street.—The Church here suffered a loss on the death of our Bro. John Sneddon, who passed to his rest on June 6th, in his seventy-ninth year. Bro. Sneddon was a member at Motherwell for over fifty years and at one time carried the responsibility of the Church on his own shoulders. He had wide experience in Christian work and was secretary of Slamannan District for a great number of years. He was laid to rest on Monday, June 9th. Bro. David Dougall officiated in the home and at the graveside.

L. PURCELL

In the death of Bro. John Sneddon, another stalwart for the Lord has passed over the river, and one whose place will be hard to fill.

It is fully fifty years since he was immersed under deep conviction, and from that time till he died, his life was one of loyalty to the Lord whom he confessed. Paul's instructions to the Ephesians to 'Take up the armour of God,' 'Put on the whole armour of God,' and 'Stand,' seem to be guiding principles in his life. He knew the Scriptures, was led by them, and stood, irrespective of the consequences, to their teaching.

A brother in a letter to me recently, described him as a 'warhorse' for the Lord. Everybody who contacted him, irrespective of their station in life, knew where he stood. He showed no mercy

when attacking false teaching, and knowing the power of the Gospel, was bold in its proclamation. Many a stronghold for Satan has been besieged and captured through his wielding of the Sword of the Spirit.

As well as being in the front line of attack, he was an able leader. For many years, he was an Elder at Motherwell, and helped to lead the Church in difficult times. He acted as secretary for the Slamannan District of Churches for many years, and carried out his duties faithfully.

Solomon said, 'Train up a child in the way he should go.' His family were taught, and all are in the Church. The husbands of the five who are married are also in the Church, and active in the service of the Lord. When talking to him a fortnight before he died, he said his achievements for the Lord were very little; but I reminded him that he had achieved as much as Noah, in the fact that his family were all in the Ark.

To know him was a real pleasure. Many happy hours have been spent in his company. We shall miss him, but it is only for a season. One day the pleasure shall be renewed 'in the land that is fairer than day.'

D. DOUGALL.

Having known Bro. John Sneddon for twenty-eight years, we can fully endorse all that is said of him. When we went to the Slamannan District in 1924 he was district secretary, and he remained in that position during the greater part of the twenty-one years we laboured there. He was ever loyal to the Restoration plea, and zealous for its extension. We spent much happy and helpful fellowship in his ever open and hospitable home. His wife, Sister Sneddon, was a real Christian, a true helpmeet to our brother, and one who encouraged us much in our work for our Lord. Their work of faith and labour of love will not be forgotten in the coming great day. 'Blest be their memory, and blest their bright example be.'

EDITOR

Scholes, Wigan.—We regret to report the passing of our esteemed Bro. Moses Boardman, at 10 p.m. on May 29th, at Wigan Infirmary. He was fifty-three years of age, and had been a member of the Church for the last five years. He was of a retiring disposition, and was much loved by the brethren, having the quality of endearing himself to others. He was laid to rest on Tuesday, June 3rd, the service being conducted by Bro. C. Melling. We commend our bereaved sister to our loving Father, who is able to provide all things needful.

H. DAVENPORT

COMING EVENTS

Churches of Christ September Convention, on Saturday, September 13th, will (D.V.) be held in the meeting room at Albert Street, Newtown, Wigan.

Afternoon meeting, Devotional, at 2 o'clock. Speakers: Bren. Frank Worgan (Hindley) and Carlton Melling (Doncaster). Tea at 4.15.

Evening meeting, Gospel addresses by Bren. Leonard Morgan (Hindley) and Robert McDonald (Dewsbury).

A hearty invitation is given to all. Rally up in good numbers.

Members desiring to stay over week-end, please write early to W. Smith, 262 Scot Lane, Marsh Green, Wigan.

Aylesbury, Bucks.—The speakers for the rally on August Monday at 11 a.m. and 5.30 p.m. will be Bren. R. Hill and L. Channing. Brethren are invited to spend the week-end with us.

Saturday, to Monday, August 2nd, to 4th, Rally. Ramble for old and young 2 p.m., Market Square; Gospel meeting 7.30 p.m. Meeting 11 a.m. for lecture and discussion. Meeting 2 p.m., any questions. Tea provided. Public meeting 5.30 p.m. Meetings on the Lord's Day as usual. Speakers to be announced, with other information, later. If you are interested write W. J. Cole, 13 Coronation Villas, Aylesbury, Bucks.

Doncaster.—The brethren at Doncaster are arranging a Tea and Rally on Saturday, August 30th. Tea 4.30, and meeting at 6.30.

Speakers: Bren. Leonard Morgan, and Tom McDonald.

We extend a very cordial invitation to brethren and sisters of other Churches

to join us on this occasion, and trust we shall have a really successful and inspiring gathering. J. GARNETT

Morley.—Rally. Preliminary notice. September 28th. Full particulars next issue.

Blackburn

The Church at Hamilton Street, Blackburn, desires to let all the surrounding Churches know that they intend holding their Jubilee Services on Saturday, 4th October, and we are looking forward to many Brethren being present. Please get your arrangements well in hand for coming, and kindly let us know in good time how many we may expect from each Church.

Full details of times and speakers will be made known in next issue. H. WILSON.

BOOK WANTED

An elderly sister is very anxious to obtain a copy of "Hidden Manna," by Ada Habershon. If anyone has this book and would care to dispose of it, please communicate with me at 2 Clarence Road, Tunbridge Wells, Kent.

A. E. WINSTANLEY

YARMOUTH FISHING SEASON

During the months of October and November, we intend (D.V.) to be in Great Yarmouth, Norfolk, to continue the work among the brethren from the North of Scotland who follow their calling as fishermen. We are trying to arrange for a rally to be held in Yarmouth, on Saturday, November 1st. There may be brethren who are contemplating having a late holiday, and to these brethren, as well as to any others who are interested in visiting the East Anglia fishing fleet, we would appeal to come and support us on November 1st. Full details will be available later.

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

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

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

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

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