

The SCRIPTURE STANDARD

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

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APRIL, 1955.

'And let us take care to stir one another up to love and good works. Do not neglect, as is the habit of some, to meet together; but cheer one another, and all the more because you see the day coming.' *Hebrews 10: 24, 25*

THE CHURCH AT CLEVELEYS

has again undertaken to arrange (D.V.)

The SPRING CONFERENCE, SATURDAY, APRIL 9th, 1955

CONGREGATIONAL CHAPEL, ROSSALL ROAD, CLEVELEYS

2 p.m. Business Session, *Chairman*: Bro. Philip Partington

6.30 p.m. *Speakers*: Bro. A. Allan, Bro. L. W. Murphy

Chairman Bro. E. Winter

Tea at 4.30 in the Co-operative Hall, Beach Road (near the chapel)

Lord's Day, April 10th

Meetings at 10.30 and 6.30 in the Co-operative Hall

PLEASE NOTE.

1. Will individuals, groups, and churches, arranging coach transport, please send a postcard as early as possible, stating number coming, so that adequate tea arrangements can be made. In all cases not later than March 31st.
2. The chapel is on the main road, in Cleveleys, facing the tram route from Blackpool to Fleetwood. The stop is at WEST DRIVE. For the Co-operative Hall, the stop is BEACH ROAD, and over the main road, two minutes away.
3. Light Refreshments will be served, from 12.30 to 1.30, on Saturday, in the Co-operative Hall.

Communications to Bro. Eric Winter, 77 Kelvin Rd., Norbreck, Blackpool

Churches of Christ and Baptists.

The biography of Robert Wilson Black, by Henry Townsend, M.A., D.D., Principal Emeritus, Baptist College, Manchester, was published about a year ago. It contains much interesting matter concerning the two bodies named at head of this article.

MR. BLACK was one of the third generation of a notable family connected with Churches of Christ. His mother was a daughter of James Wallis, of Nottingham, one of the pioneers of the movement to restore and reproduce New Testament Christianity in Britain. For about forty-six years of his life he was a member and prominent and earnest worker with Churches of Christ, and for the last twenty-two years he was a Baptist. He was one of those mainly responsible for the establishment of a Theological College, 'Overdale,' Birmingham, which was opened on September 11th, 1920. In 1927 he resigned his position as chairman of its committee. We were present at the Annual Conference when, giving reasons for his resignation, he said: 'I refuse to be any longer associated with a failure. The teaching given at Overdale is of such a character that I would not send a son of mine there, and I cannot conscientiously ask others to send their sons.'

Mr. Black's final break with Churches of Christ was on the communion question. After the 'Christian Association Churches' (of which we wrote in December S.S.) were received into the co-operation that question had troubled the churches. It was found that some of the Christian Association Churches were still practising open communion. The Annual Conference of Churches of Christ held in 1921 passed this resolution: 'The Conference now re-affirms its adherence to the New Testament teaching of immersion into Christ upon a confession of faith in Jesus Christ as the Son of the Living God and of repentance towards God unto the remission of sins and membership in the body of Christ, and in harmony with its long practice, resolves to have co-operation solely with those churches which decline to permit knowingly any but immersed believers to break bread with them at the Lord's Table' (*Year Book*, 1921, p.171).

This, however, did not satisfy some, among whom was Robert Wilson Black, and after much discussion a resolution, which was an attempt to conciliate the open-communion brethren, was passed at the Annual Conference in 1929: 'That we re-affirm Resolution No. 21 of Annual Meeting of 1921 with the understanding that participation by non-baptised persons under exceptional circumstances shall not be regarded as inconsistent with this resolution, providing that the position of the Churches in regard to the Lord's Supper be made clear to the participant at the earliest possible opportunity, and that such participation is not to be of a recurring nature' (*Year Book*, 1929, Res. 48, p.178). This, however, did not satisfy Mr. Black and the Church at Twynholm, London, of which he was the leading member. At a meeting of the Twynholm Church, on October 2nd, 1929, the following resolution was passed: 'The Church at Twynholm expresses its great appreciation of the spirit shown by many brethren in the recent Annual Conference of Churches of Christ, held at Wigan, and of the sincere and devoted efforts made to find a basis of agreement which would be in harmony with the differing views held on the communion question.

'It profoundly regrets, however, that after long and serious consideration it is unable to submit to the Resolution No. 48 of the 1929 Conference as an expression of its sincere faith and practice, and therefore hereby reluctantly withdraws from the co-operation of Churches of Christ.'

In March, 1931, the Church at Twynholm was received into the Baptist Union. 'Within the Baptist Union he (Mr. Black) vigorously affirmed that

repentance, faith in Christ as Lord and Saviour, believers' baptism and the remission of sins, belonged essentially to the New Testament doctrine of the Church' (*Biography*, pp.70-72).

It is clear that Mr. Black still held that baptism was for remission of sins, and the way into the Christian Church. How strange that good men can hold these views, and yet think that divine conditions of pardon and Church membership should be set aside to accommodate those who have not complied with these divine requirements. They never plead that man-made conditions of entrance into human societies should be relaxed to allow those who have not submitted to them to be allowed to partake of their privileges and benefits. After joining the Baptist Union Mr. Black worked hard to bring about the union of Baptists and Churches of Christ.

His biographer says: 'In recent discussion between five representatives of the Baptist Union and five representatives of Churches of Christ in England, this issue (the relation of baptism to forgiveness and salvation) has defied all endeavours to reach a reconciling formula. Now that Mr. Black is no longer with us, I doubt if discussions will continue, for Mr. Black was most desirous to see the union of the two bodies in England. The impasse baffled us. Holding such a doctrine of baptism has meant that representatives of the Churches of Christ have been unable to advance towards union with open-membership and open-communion Baptist Churches, of which there are many in England' (p.26). Are Churches of Christ justified in holding their doctrine of baptism? What saith the Scriptures?

The Lord Jesus, after shedding His blood to make remission of sins and salvation possible, said to His apostles: 'Go ye 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' (Mark 16:15-16). Those are the Lord's terms for all people and all time. To those anxious enquirers Peter gave, not the answer that modern preachers give, but he said: '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' (Acts 2:38).

The penitent Saul of Tarsus was told to 'Arise, and be baptised, and wash away thy sins, calling on the name of the Lord' (Acts 22:16). Is there any evidence in the New Testament that after Calvary, and the Lord's statement of the terms of pardon, any were pardoned and made members of the Lord's Church without baptism? If we don't draw the line where the Lord drew it, where can it be drawn? Who gave to any man, whatever his position or pretensions, the right to alter the Lord's plan of salvation?

Have Churches of Christ misunderstood, or misinterpreted, the teaching of the New Testament on what baptism is for?

It is strange, but true, that nearly all the sects of Christendom, in their creeds, confessions of faith, etc., say that baptism is for the remission of sins, and entrance into the Church. The Church of England and the Church of Scotland say so; only they say of an infant what is only true of a sincere penitent believer who has obeyed our Saviour and Lord.

John Wesley, the founder of Methodism, said: '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' (*Notes on the New Testament*, Acts 22:16).

That eminent Methodist scholar, J. A. Beet, wrote: 'Throughout the New Testament baptism is the formal and visible gate into the company of the professed followers of Christ, a gate erected by Him, as for them, the only way of salvation, and this explains a few passages noted above,

where it is spoken of as not only a condition, but a means of salvation' (*Churches and Sacraments*, p. 113).

Prof. Denney (Presbyterian), in his book on *The Death of Christ*, says: 'In the world of New Testament ideas, baptism and remission of sins are inseparably associated.'

We may well say of this, as the Lord Jesus said of another important matter: 'What therefore God hath joined together, let not man put asunder' (Matt. 19:6).

Robert Hall, a most prominent Baptist preacher of his day, said: 'I embrace without hesitation the affirmative side, and assert that in the Apostolic Age baptism was necessary to salvation' (*Works*, Vol. 2, p. 286).

These quotations, and many more could be given, show that the doctrine of baptism held by Churches of Christ is according to the Scriptures. Those who deny the design of baptism, set forth above, have no logical position for the ordinance, nor can they tell in Scripture language what it is for.'

Questions relating to conditions of pardon; and who shall sit at the Lord's Table, which is inside the Lord's Church, are not to be settled by human opinions, feelings, customs and traditions of men; but by that infallible standard, the unchangeable Word of God. The Lord's prayer for the unity of His people will be answered, and only can be truly answered, when all that name the name of the Lord Jesus return to the ground on which His Church stood at the first. Unfortunately, many Churches of Christ who are in the Co-operation are nearer the Baptist than the New Testament position.

Fraternising with sectarians leads to compromising. As one of the constituent denominations of the Free Church Federal Council, they do participate with the unimmersed at Communion services. Now open Communion is pleaded for under such specious terms as 'inter-communion,' 'guest communion,' and 'communion by dispensation.'

Right through Scripture history God's people were continually departing from Him, and casting His Word behind their backs; and He sent messages, not to start new religions, but to call them back to the way He had marked out. Such are needed to-day. When we are called to give an account of our stewardship, what are we going to say to the Lord about what we have done to stem the tide of apostasy?

EDITOR.

Easter: Apostolic or Apostatic?

A RECENT news report told of a 'clergyman' who had refused the requests of a number of couples anxious to be married on 'Easter Sunday.' The reason for the refusal was, it was reported, that the day was one of a season commemorating the Saviour's death and resurrection—and ought, therefore, to be a day of solemnity.

The fitness of weddings on such a day does not here concern us. However, the matter does raise a most important consideration, namely, the question of 'Easter' itself. Is it apostolic — *i.e.*, does New Testament teaching require the observance of this 'solemn festival'? Or is it apostatic? Is it an unscriptural observance, a departure from the pure and holy religion of the Son of God? Is it of God or is it of man?

What is the Origin of the Name?

All authorities agree that the name 'Easter' is of Pagan and not Christian origin. From an article on Easter in the *Encyclopædia Britannica* comes the following:

'The name Easter, like the names of the days of the week, is a survival from the old Teutonic mythology. According to Bede . . . it is derived from *Eostre* or *Ostara*, the Anglo-Saxon goddess of Spring, to whom the month answering to our April, and called *Eostur-Monath*, was dedicated.'

W. E. Vine, in his *Expository Dictionary of New Testament words*, states:

'The term Easter is not of Christian origin. It is another form of Astarte, one of the titles of the Chaldean goddess, the queen of heaven . . .'

Blackie's Compact Etymological Dictionary gives this definition of the term:

'Said to be from *Eastre*, the name of a goddess whose festival fell at the vernal equinox, cognate with East, and hence apparently originally the dawn-goddess.'

What About Acts 12:4?

The use of the word 'Easter' in the Authorised Version in Acts 12:4 is sometimes used to justify observance of the festival. The word here used in the original is the Greek term *pascha*, i.e., passover. In every other place the translators gave this correct rendering; and it is correctly rendered in the Revised, American Standard, American Revised, Rotherham and every other known translation of repute. That 'passover' is the correct rendering is obvious from the context. When Herod arrested Peter it was 'the days of unleavened bread,' the passover week (Ex. 12:15). Concerned not to offend Jewish scruples, he 'put him in prison . . . intending after the passover to bring him forth.'

It should be remembered that the translators (in 1611) belonged to religious bodies which 'observed Easter.' The festival is held at the same time, approximately, to that of the passover, hence they used a word which, to them, indicated that particular period. Nonetheless the word Easter was only in the minds of men—it is not in the word of the Holy Spirit.

Whence Came Easter Observance?

Without doubt, the observance of this festival is utterly without New Testament authority. The *Encyclopedia Britannica* testifies: 'There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic fathers. The sanctity of special times was an idea absent from the minds of the first Christians . . .'

Writers who seek to justify 'Easter observance' candidly admit that it did not exist in the early church. One such says that 'our first certain notice of Easter is from the middle of the second century . . .' Undoubtedly, it came into being long after New Testament times.

How did it come into being? Through the deliberate policy of an apostate church, which deliberately sought to wed Christianity to paganism—thus making a religion originally simple and spiritual attractive to sensual, fleshly-minded heathens.

Roman Catholic apologists admit this frankly enough. For instance, they speak of coloured 'easter eggs' as 'a baptised pagan custom'! It has been well said 'that the pagan festival of Easter . . . was introduced into the apostate western religion as part of the attempt to adapt pagan festivals to Christianity.'

What About the Date?

In A.D. 325, the Emperor Constantine summoned the Council of Nicea. One of the Council's objects was to attain uniformity of 'Easter observance' throughout the world. It was decided that the festival should be kept on a Sunday—the same Sunday everywhere. The date would be calculated at

Alexandria—the home of astronomical science—and it was intended that it agree with the Jewish passover season. ‘The bishop of that See was to announce it yearly to the churches under his jurisdiction, and also to the occupant of the Roman See, by whom it was to be communicated to the western churches’ (*Encyclopædia Britannica*). Despite this decision, there continued to be considerable disagreement, and an apostate ‘Christendom’ was involved in bitter disputation about it for many years.

What Saith the Scriptures ?

There is no divine warrant for the observance of Easter. This festival owes its existence to spiritual Babylon—when came the whole so-called *Christian Calendar* with its feasts, fasts and saints’ days too numerous to mention. It is the greatest possible affront to the Almighty to presume to improve (?) upon the divine system of faith, practice and worship contained in the New Testament Scriptures. God’s perfect arrangement needs not the props or improvements that carnally-minded men have devised for it.

Paul admonished the Galatians thus: ‘But now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain’ (Gal. 4:9-11).

If the saints err by reverting to the religious festivals of the Old Covenant (God-appointed in the former dispensation), how much greater the error of those who celebrate festivals ordained of men, and indirectly honouring heathen deities.

Which Day Shall We Observe ?

Do we, who seek to be obedient to the Scriptures, have no commemoration of our Saviour’s death? Far from it! The Lord Himself has made provision for His church to observe a memorial. It is one that not only commemorates His sacrifice for us, but also embraces all the facts of our redemption. In it, we look back to His life and death; in it we share wondrous fellowship with a living Lord; in it, too, we rejoice in the blessed hope, anticipating His return to receive us unto Himself. That divinely-appointed memorial is the Lord’s Supper (Matt. 26:26-29; Acts 2:42; 20:7; 1 Cor. 11:23-26).

David King wrote, ‘There is a day impressed with His (the Lord’s) name—not one day in the year, but one day in each week—the first of the week, the Lord’s Day. The resurrection of Christ is to be commemorated every first of the week—the true “Easter Sunday” of the Church of Christ comes every seven days—that is, that thus often is His resurrection to be proclaimed by a memorial day. He died once and He arose from the dead once; and, therefore, it has been decreed by the head of the Church that the death and the resurrection shall be commemorated together fifty-two times in every year; consequently upon the first day of the week the disciples came together to break the bread—the Lord’s Table and the Lord’s Day were observed; the one as often as the other. This order was given once for all, and is of perpetual obligation.’

Let us set our faces against the snares of an apostate Christendom. Let us ‘contend earnestly for the faith which was once for all delivered unto the saints’ (Jude 3).

A. E. WINSTANLEY.

FAMILY CIRCLE*conducted by Harold Baines*

THE ALPHABET OF SUCCESS

Venture not on the threshold of wrong.**Watch carefully over your passions.**

These two mottoes are especially applicable to my young readers, not that older ones cannot benefit, but most of us have learned, some from bitter experience, of the wisdom of the truths these sayings contain.

Notice the terms of reference : ' Venture not on the threshold of wrong.' A threshold is placed on the very doorstep of a house ; theoretically, it marks the dividing line between the inside and the outside of a building. Once you have crossed the threshold you are in or out, as the case may be, and our message this month is of the threshold, the dividing line of wrong.

It is a human characteristic to see how far we can go without falling. In childhood, we play at ' Leaning over a gate,' and the one who leans farthest invariably falls over. The late John Scouller, whom we older ones remember, used to illustrate this point in his talks to children in this way, ' Boys,' he said, ' always fall the way they lean.' And if they lean far enough over the edge of a pond they fall in.

Many who dabble in wrong-doing boast about ' knowing how far to go,' but usually they don't, until they fall and hurt themselves. Now the Apostle James tells us (1 : 14) : ' When a man is tempted he is led away of his own lust and enticed.' In other words, when he ventures on the threshold of wrong.

So, my young brothers and sisters, if you would keep from sin, keep away from those places where sin is, don't linger on the doorstep, taking lingering glances inside. The chances are you'll finish up inside. The dividing line between the church and the world is sometimes very thin. It shouldn't be, but it often is, and the safest way and the most sensible, if we would be safe from temptation outside ourselves, is to keep well away from the threshold, the means of entrance, no matter how entrancing, to wrong-doing.

Now for our second point, watching our passions. The first thing that comes to our mind is temper. Not losing our temper, not being angry, hasty or sullen ; these certainly are passions that need to be kept under control. Life can be exasperating and there may be such a thing as righteous wrath, but they *must* be kept under control, not only for our physical, but our moral and spiritual well-being. Self-discipline is a fine characteristic and one to be admired, but it is not easily attained ; but once attained, that person can be a rock in a stormy sea, that other less stable souls will gladly cling to (read Prov. 16 : 27-32).

There are, however, other passions in life than these I have named, and quite different in form, and yet can be even more disastrous. Most of us in our youth develop a passion for something, it may be reading, cycling, gambling, dancing or sport. There are lots of activities that youth likes to indulge in which in themselves are not harmful. For instance, what healthy lad is there but delights to kick a ball around or play cricket, or what girl but likes to play tennis or go for a swim. These things in their proper place can be, and are, healthy recreation. Unfortunately, there are those who lose a sense of proportion in these things and develop a ' passion ' for them, out of all bounds of reason, and pay the penalty. I knew a brother and sister in my youth who developed a craze for dancing, to the detriment

of their health. Both developed tuberculosis and died within two years of one another at the age of twenty-one.

I knew another man with a like craze for swimming. His house was full of cups and medals he had won in swimming contests, yet he died at forty of a heart disease. I could tell of cyclists, footballers and others, who, allowing their love of these things to get a hold on them, lost their lives.

Yet, how strange, we seldom hear of people developing a 'passion' for Christian virtues; and yet what a different place this world would be if only we did. I think it was Cardinal Wolsey who said on his death-bed, 'If I had served my God with half the zeal I served my king, He would not have led me with my grey hairs, in sorrow to the grave.'

A full life must be an ordered life: a place for everything and everything in its place. That applies to our affections as well as our possessions. I would recommend you to read Eccles. 3.

A Word to Unmarried Christians.

HOW to serve the Lord Jesus Christ should be the highest aim of every Christian. It is commendable to be earnest in labour, diligent in business, plodding in study, aspiring after education; but these and all other efforts will be subordinated by the thorough Christian to the serving of Christ. Every power of mind and body—every acquisition, mental, physical and material—will be employed to the honour of the King. To serve Him must be the paramount desire and aim. How can a Christian best serve his Lord? To serve Christ we must please Him. Service which does not please lacks the main element of acceptance. To fail to please an employer in the service which we render is a step towards being dismissed. Especially where love is expected, as in Christian service, to fail to please is to fail entirely. To satisfy the Master so as to secure His approval is indispensable. There are many things in which we may please ourselves. What trade we shall engage in is a matter of liking and choice. We know not that one kind of honest, sinless labour is more binding upon us or more acceptable to God than another. In like manner there is no restriction as to where we shall live. The Christian may live in town or country. God leaves him free to please himself. Any town in any country may be selected. There is in these and other such things a wide field in which man may exercise free choice and act as he pleases.

Is marriage one of those matters in which we are left to please ourselves?

A simple yea or nay, in reply to this question, might be misunderstood. A few sentences may be more serviceable. It may be answered that within certain limits we are at liberty in the matter of marriage. Paul gives the liberty and names the restriction in one verse—'She is at liberty to be married to whom she will; only in the Lord' (1 Cor. vii. 39). *To whom she will*, speaks of freedom, choice, selection. *Only in the Lord*, is a restriction, a limitation. Those in the Lord may choose for life-partners any of those who are in the Lord; but they are not at liberty to select beyond the circle covered by the words *in the Lord*. *Only in the Lord*: what does it mean? What persons are so described? It will generally be conceded that Christians are in view. A Christian should only marry a Christian. A Christian marrying one who is not a Christian is a violation of Paul's teaching already quoted from 1 Cor. vii. The whole chapter should be read. It deals with little else than the subject of marriage. One part specially deserves notice.

'Let not the wife depart from her husband'; and 'Let not the husband put away his wife'

There is here a case of the wife being likely to leave her husband, and there is a case of the husband being likely to put away his wife (verses 10-13); and Paul is prohibiting the separation. Why should such a prohibition have been required? Why should there have been a thought of departure or of putting away? For the simple reason that the Christian law of marriage was becoming clearly understood, viz., that believers and unbelievers should not be united in marriage. The apostolic law was explicit that a believer ought not to marry an unbeliever. But what must be done where after marriage one becomes a Christian and the other remains an unbeliever? Should they not then part? was the natural question with those who saw that it was wrong for a believer and an unbeliever to be united in marriage. It was to solve that difficulty that this part of the chapter was written. The marriage contract, when once made, must not be annulled by one of the parties becoming a Christian. Marriage must be held sacred. But the very raising of the question of separation implies how utterly wrong it was judged for a believer to form an alliance with an unbeliever. Christians should only enter into matrimony with Christians.

To the same effect speak the following Scriptures: Believers were not to enter into an unequal yoke such as is involved in being united with unbelievers (2 Cor. vi. 14-18). Why speak of husband and wife as being heirs together unless both are thought of as Christians? And why speak of their prayers, unless on the supposition that both prayed? (1 Peter iii. 7). Again, in relation to family duty, children are to be trained in the fear of the Lord, which cannot be if the Lord's law of marriage is disregarded (Eph. vi. 4).

The expressed will of the Lord by his authorised apostle should be an end of all dispute. Nay, it will be an end both of gainsaying and wrongdoing with all who strive more to please the Saviour than to please themselves. But when to the will of the Lord can be added the experience of man, the wisdom of the law becomes vividly apparent.

Intermarriage has always been mischievous.

The servants of God marrying those who were not His servants has always entailed unhappy consequences. Take some examples.

The sons of God and the daughters of men. Read Gen. vi. 1-5. The sons of God are understood to be worshippers of God; and the daughters of men, worldly women. Further, the context is understood to imply that because of these intermarriages, wickedness gained the mastery and the flood ensued.

God's law to the Jews prohibiting marriage with idolaters was couched in plain unambiguous terms (Ex. xxxiv. 12-16; Deut. vii. 3-4). The reason or design of the prohibitory statute is also clearly announced. It was to prevent the worshippers of the true God being enticed away from His worship to that of their partners.

Nor was the caution unnecessary. Where it was unheeded, fatal consequences ensued. Ezra ix. 1-2 and Neh. xiii. 23-27, give samples of the dire mischief which followed disobedience. Solomon with all his wisdom became an abject fool among his idolatrous women. The Israelitish nation became saturated with idolatrous practices through intermarriage with surrounding nations.

A similar bitter experience is being realised to-day by many Christians who, through ignorance or self-pleasing, have disobeyed the divine instructions. A Christian may be in little danger of marrying an avowed idolater.

But the one distinction formerly insisted on in God's enactments anent marriage still holds good; that is, the distinction between worshippers and non-worshippers, between believers and unbelievers. They who practically ignore this distinction by marrying an unbeliever cannot escape the miserable consequences of their unauthorised union. Scores known to the writer are reaping the misery of being unequally yoked, to say nothing of the disapprobation of the Lord hanging over them.

The wise reader will let the teaching of God and the warnings from the sad experience of mankind have weight in choosing a partner for life. The thoughtful Christian will avoid collision with God, avoiding at the same time the tremendous risk of an unhappy life.

One point still remains somewhat indefinite. Christian is often employed in a general, vague, undefined way. Indeed almost every one is talked of nowadays as Christian. That last use of Christian poorly corresponds to being 'in the Lord.' It may, therefore, be useful further to ask

Who are in the Lord ?

Giving another quotation from Paul will elucidate this question. 'Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ' (Gal. iii. 26-27). By learning *how* and *when* a man puts on Christ, we are able to say who are in the Lord. The man who has put on Christ must be in Christ the Lord. These verses point out two things to which man attends—faith and baptism. All who are God's children are so by faith. All who are baptised, in their baptism put on the Lord Jesus Christ. The baptism spoken of is the baptism of a believer. The believer who intelligently submits to be baptised into the name of Father, Son and Holy Spirit, thereby at once assumes the name and the yoke of the Lord Jesus, places himself completely under the teaching, guidance and control of the Redeemer. He is *in the Lord* in the Scripture sense of that phrase. It therefore follows that immersed believers should only marry immersed believers.

By some this teaching is contemptuously thrust aside. But to those who deem the words of an apostle an authoritative as the words of the Master, there is no choice save between faithful obedience on the one hand and on the other hand an ignoring of the Lord's dominion over them. If we are to please Him, we must adopt His teaching as given by His accredited apostles. The Lord claims a complete following. No half-way doing is acceptable to Him. He brooks no rival. He will have no compromise. Immersed believers marrying the unimmersed is tending to obliterate the Lord's own ordinance. Especially among the Baptists, their intermarriages with those who do not practise immersion as taught in Scripture has the effect of putting it in the background. The special inconsistency of leading men marrying those who are disobedient can scarcely be too strongly reprobated. The results are *culpable silence on plain Scripture teaching, open communion*, a practical shelving of the ordinance, and sometimes even a helping hand given to the anti-scriptural practice of sprinkling infants.

Reader, is your attitude in this matter such as you can vindicate in the light of Scripture and in prospect of the judgment seat of Christ before which we must appear to give an account of our conduct ?

A. BROWN.

[We have been requested to publish something on the question of mixed marriages; and we cannot do better than reprint the above by Alexander Brown, which appeared in S.S., January, 1949.—EDITOR.]

Marriage

A MARRIAGE ceremony is a serious matter, not only for the man and woman but for the preacher as well. He must 'hold faith and a good conscience' as directed in 1 Tim. 1:19. This leads your preacher to explain his practice of many years in regard to marriage performances.

In the first place, no one could expect a gospel evangelist to have a part in the remarriage of divorced persons contrary to Scriptures. Only death or divorce from an adulterous companion frees the innocent one (Mt. 19:9; Rom. 7:2-3).

In the second place, marriage of a believer to an unbeliever is a highly doubtful practice, to say the least. Christians who are already yoked with unbelieving companions are not to leave them but to convert them (1 Cor. 7:10-16). We have many fine faithful and fruitful members who at the time of marriage were not saved from their past sins, but were later won to the Lord by faithful consecrated Christian companions.

But to the unmarried the Bible speaks plainly about the dangers of such marriage. Paul would have limited his marriage to a Christian (1 Cor. 9:5). Certain is the instruction that widows should remarry only in the Lord (1 Cor. 7:39; Gal. 3:27). Of those who have dared ignore 2 Cor. 6:14, probably 75 per cent. have left the Church or have been terribly handicapped by their unequal yoking with unbelievers. This text would be applicable to marriage as it is to other forms of unequal yoking.

In such marriage the risk is very great, so your preacher has declined for many years to perform a marriage uniting a Christian with the unsaved.

C. P. FINDLAY.

SCRIPTURE READINGS

April 3—Daniel 6:1-14; Luke 11:1-13.

„ 10—Psalm 72; Luke 11:14-36.

„ 17—Jeremiah 4:6-18; Luke 11:37-54.

„ 24—Psalms 52 and 53; Luke 12:1-21.

How to pray (11:1-13).—It is interesting and instructive to note that what is called 'The Lord's Prayer' is recorded in the sermon on the mount also (Matt. 6:9-13). Careful thought leads to the conclusion that many repetitions of this and other teachings would be given by the Great Teacher. The example of Christ led to the request for guidance in praying—Notice 9:18, 9:29, 10:21 as cases in point. This is a model prayer not a formula to be repeated by rote, as it has become so universally. It enshrines our common humanity, our common needs, our common sins, and our common need of the divine aid in trial. The need of persistence in prayer is empha-

sized in the parables of the importunate friend, and the hungry son. The lesson is by contrast. The friend is roused and gives more than is asked as a loan, and the son gets what he needs through the father's love, how much more will God be gracious to us with 'good' gifts, the spirit of holiness in particular.

A blasphemous accusation (11:14-26).—The parallel passages are Matt. 12:22-37 and Mark 3:22-27). Critical enemies were present at this remarkable miracle, the wonder of which we think is that the victim of the demon was both dumb, blind and mad. The crowd were impressed by the power exercised and inclined to believe that Jesus might even be the Christ. Scribes and Pharisees had to dispute this, and suggested the power was from the devil who controlled the demons. It was answered with two questions (1) Would Satan fight himself?; and (2) Do your own sons cast out demons (as they claimed) by the same power? The answers to these are in the parable of the strong man armed. The domination of Satan over the man was destroyed by the greater power of

God, and that power of God was in the midst to be accepted or rejected—no neutrality was possible in face of what was happening in front of their eyes. Those who rejected were 'scattering,' that is, opposing God's kingdom. Neutrality is the position of the cured man, dispossessed of the demon, but not possessed by the spirit of God. How necessary it is that we would be positive in our Christian life, not just 'anti.'

The real blessedness (11:27 and 28).—If we may reasonably suppose Mark 3: 19-21 to refer to this occasion, the mother of Jesus had just been nigh, and the womanly exclamation might have been stimulated by the thoughts this would raise naturally. In Luke 8:19-21 we have so similar teaching, and the parable of the two houses enforces the same (Matt. 7:24-27). The presence of Christ in our hearts is more to be desired than any physical connection.

Signs wanted (11:29-32).—In verse 16 the request for a sign is recorded, and here is the answer. We ask, what did they want, seeing that the Saviour's life was one long sign, and innumerable miracles were being wrought before their eyes. Some heavenly wonder was apparently wanted. The most wonderful sign of all was to be given and they would not believe it. Read Matthew 12: 38-42. Jonah and the Ninevites, and his unbelievable adventure, pictured it, and both the Ninevites and the Queen of Sheba were wiser than the unbelievers of that day—and this!

The Inner Light (11:33-36).—A lamp-stand and a bushel would be in every home, and the use of each is used to illustrate the teaching that the way we look at things (and of course people) decides whether we are enlightened or ignorant. This surely was primarily for those other teachers who were present with ill-willed criticism in their hearts and on their tongues. The single eye would be the one which sees and appreciates truth—Farrar gives 'unsophisticated' as its meaning. The evil eye views with hate, and perverts all it sees. (Prov. 16:25; Isaiah 5:20, 21).

Christ attacks the Pharisees (11:37-44).—Our Saviour's condemnation of the 'straitest sect of the Jews' arose from an invitation to dinner. His failure to observe an unnecessary 'tradition'—not a requirement of Moses' Law—led to criticism. We observe the points of the indictment as follows: (1) Outward cleanliness with inward wickedness (a generous giving to the needy would clean from within); (2) Great care in the smallest outward observance of the Law, carelessness in the more important things (we note BOTH are equally necessary—whether it be Moses or Christ, we obey); (3) Love for the praise of men;

(4) Acting a religious front (sepulchres were whitened so that men should not be defiled by touching them. Contact with the actors harmed and defiled men without warning); (5) The Pharisees prided themselves upon their very religious characters, and strict observance of the Law.

Christ's indictment of the Lawyers (11:45-54).—The Scribes preserved the Law, and the Lawyers expounded it—nominally. There was little if any distinction actually. They shared the wickedness of the Pharisees, and were not spared the truth. In Matthew the woes are more fully expressed (ch. 23). Verse 46 refers to traditions of a meticulous nature such as the ceremonial washing before eating, and washing of cups, etc. While approving by word the righteous prophets of old, they rejected both John the Baptist and Jesus Himself, thus proving their enmity to God. This they further proved by putting His Son to death. After that crime the whole nation—apart from the Christians—sank rapidly into worse and worse degradation until the frightful siege which ended its existence in Palestine. This was the prophecy of Jesus (verses 49-51) fulfilled. Those who should have expounded and published God's truth, perverted and hid it, just like the apostate church in later centuries. Certainly from this time the enemies of Jesus plotted His downfall.

Warnings against false teachings (12: 1-12).—No doubt some excitement among the common people followed upon the open attack upon their religious leaders, accounting for the crowd on this occasion. The stirring words here recorded were intended primarily for the disciples. Deceit and pretence are condemned and exposed. Brave loyalty to truth is enjoined. The unfailling cause of the heavenly Father is emphasised. The consequences of cowardice is set forth. The promise of help from above is given with assurance of the punishment of sin against that same Holy Spirit. The judgment of God is brought to view, and the life to come.

Warning against covetousness (12: 13-21).—The appeal to divide the inheritance indicated a selfish worldly mind intent only on using the Saviour's influence for personal gain. Perhaps we all need the rebuke, and the teaching not to pin our affection to earthly things. The rich fool was entirely selfish, and gave no thought to the God to whom he owed all he possessed, or his fellows to whom he owed neighbourly love and consideration. How many to-day spend themselves body and soul in the effort to get gain, and reap the harvest—the loss of their souls? May God give us each one the grace to be 'rich towards God.'

R. B. SCOTT.

CORRESPONDENCE

MRS. A. CAMPBELL AND THE ORGAN.

In the *Christian Advocate* of January 14th, 1955, appears an ambiguous American article entitled, 'Bethany Church celebrates its 125th Anniversary.' No name of sender, or of magazine, etc. The following extract, however, is of interest, and if read in conjunction with my article, 'When We were all One' (*Scripture Standard*, January and March, 1955), the reader will understand why I am asking the Editor kindly to allow space for its appearance.

'Music was an unknown quantity in the Church of 1829. Hymns were sung without instrumental accompaniment. Finally, in the nineteenth century, an organ was introduced in the presence of Mrs. Selina Campbell, widow of Alexander, although she had previously opposed it.'

Please note that the writer does not actually say that Mrs. Campbell had changed her mind, and her presence at this function does not necessarily prove it. I could give cases of some having attended services where the instrument was used, but who were strongly opposed to its use in the worship of God. It is possible that this was so in Mrs. Campbell's case.

However, in a letter that Mrs. Campbell wrote to the late esteemed G. Y. Tickle, on November 20th, 1880, in her seventy-ninth year, she refers to the British *Christian Advocate* of that period, and says, 'I would that I could transcribe from the introductory page of many of our religious papers, that which I read upon yours, 'a monthly magazine, to plead for an unqualified return to primitive Christianity; the cultivation of personal piety and loving service to Christ; according to the Scriptures.' . . . Then, referring to the *Apostolic Times* (U.S.A.), she continues, 'The motto of the *Times* is a good one: 'The Bible alone, its faith in its purity; its practise without change.' It treats largely on the Organ question.

I hope it will be victorious in restoring love and union amongst distressed and broken-down churches. On the question (of meat) Paul gives evidence of this love of the brethren when he says: 'If meat cause my brother to offend, I will eat no-meat while the world standeth, lest I should make my brother to offend.' That is a sample of love, which, if practised, would keep the brethren from bringing in the organ to break the hearts of brothers and sisters.'

Further, in an article, 'A Memorial Church,' which Mrs. Campbell wrote to

The Christian (U.S.A.), she refers to the custom of building memorial stones, or the erection of brass, marble, silver or gold, monuments to perpetuate the memory of the departed. She concludes: 'And what about flowers, my good brothers and sisters, set up in fine vases, upon the preacher's desk. They captivate the eye, and for a time will engage the attention, if not of the speaker, the hearers will be charmed. Everything is beautiful in its place. They are beautiful in the drawing-room, where their beauty and odour can be descanted upon. Our Saviour admired the lilies as they grew in the fields, and paused to say that 'Solomon in all his glory was not arrayed like one of these,' but He did not have them introduced into the upper-room, where, with His chosen disciples He retired to attend to that ever-to-be-remembered solemn occasion.

Neither did He send for any of the instruments of music (and there were plenty of them in Jerusalem) to be brought up into that holy place, made so by His Presence, to start the tune, or fire up the soul with heavenly love! But we are told, 'they sung a hymn and went out.'

'Oh, that we may keep, in heart and practise, the primitive practise of the Christian religion!'

—MRS. ALEXANDER CAMPBELL

Unless our friend of the C.A.'s American article can tell us **when** and under what circumstances Mrs. Campbell turned from the scriptural practice to the unscriptural, I shall continue to believe that she continued loyal to the end.

—J. HOLMES.

APPRECIATION OF SISTER HILL.

Dear Editor,—The death of Sister Kate Hill, reported by Bro. Winstanley, brings back memories. She and her husband, Bro. John Hill, supported the S.S. from the beginning. After his death and almost to the end of her long life, she sent her subscription with a loving letter.

In 1934, a few were meeting at St. Leonards-on-Sea, near Hastings. In response to our appeal for funds to start the S.S. in December the same year, Bro. Hill wrote, sending a subscription, and expressed much surprise that there were so many loyal churches and believers. The few in St. Leonards had got the impression 'that they only were left,' or nearly so. Since then, much has happened: the restoration movement—small enough in all conscience—is stronger now than then. Many churches rejected the leavening influence which was at work following the 1914-18 war. A greater stand against apostasy and a desire to return to first principles was taken than many of us expected to see. A remnant

remains whose desire is that our candlestick shall not be removed, who believe the Word of God to be:

'Our chart and compass,
Which, o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.'

Brethren, let the Conference be a real step forward along the right way. May we go on in unity, 'forgetting the things which are behind, and stretching forward to the things which are before, and press on toward the goal.'

A. L. FRITH.

Lusaka, Africa.—Dear Brother Crosthwaite,—A short time ago we received a letter from my brother Frank in which he gave us the following sad news:—

'... Brother John Chidothe, who worked so hard in Lusaka for the Lord, has just written to me. He tells me that four members of his family died within two hours on January 13th between 7 a.m. and 9 a.m. . . . His wife and little daughter are still in hospital, but their condition is not serious.'

Brother Chidothe left Lusaka about nine months ago and went to the foothills of Mlanje mountain, Nyasaland. There he works on his land. He is a brother well able to teach the Word, and has reported a number of baptisms since his return to Nyasaland.

We ask the prayers of the brethren for John and his wife in this their time of sorrow. The burden is so much lighter when our brethren know that we think of them.

LEWIS MURPHY.

U.N.I.C.E.F. APPEAL.

Dear Bro. Crosthwaite,—In response to my letter published in the February issue of the S.S., a number of brethren have sent gifts for this Fund which has been set up to meet the great need of children in under-developed areas.

I wish to send on our combined gift by the middle of April, and give the total contributed in the next issue of the S.S. If any other brethren wish to support this worthy cause, I should be glad to receive their donations as soon as possible at 43 Rose Glen, Kingsbury, London, N.W.9. ERIC McDONALD.

NEWS FROM THE CHURCHES

Capetown, Woodstock.—We were privileged to witness a young girl confess the Lord Jesus and united with Him in baptism. She was the daughter of one of the oldest members of the Church. Bro. F. G. Underhill, now residing at George. Then on the evening of February 6th, after our Gospel service, we likewise wit-

nessed two men and a woman confess the Lord in baptism.

Lastly, on the afternoon of February 13th, we again witnessed a man confess the Lord Jesus and become united with Him in baptism. This candidate was due to the efforts of brethren of the assembly at Woodstock. To God be the glory and honour, for the Gospel has still 'its ancient power' to turn men and women from 'darkness to light, from the power of Satan to the power of God.'

So amid a world of sorrow, turmoil and spiritual confusion we, like many others, in lands both near and far, continue to 'contend for the faith, once delivered to the saints.'

Brethren, pray for us as we pray for you, that we who have pledged our lives to the cause of Christ in service for Him, may never allow anything to come between us, that we may indeed be amongst those of whom it shall be said, 'Well done, thou good and faithful servant.'

T. HARTLE.

Dennyloanhead.—It is with joyful hearts we report the immersion of three young married women into the ever-blessed Name, on the evening of February 24th. At the same time, the mother of two of the sisters expressed her desire to be restored into the Church. This was a cause for much happiness on the Lord's Day morning, February 27th, as we witnessed our four sisters receiving the right hand of fellowship.

To God be the glory. May they continue in His love.

BERTHA DAVIDSON.

Fauldhouse.—On February 12th the Church at Fauldhouse together with a few visiting brethren, met in social capacity to bid adieu to Bro. Duncan Stewart, aged seventy-six, as he leaves the country on a six months' holiday to visit his son, daughter-in-law, and grandchildren, who are resident in Australia.

The meeting was presided over by Bro. John Bruce, and the speakers were Bro. A. Gardiner Junr., and the writer. After a hymn of praise, and prayer, tea was served by the sisters. The customary chairman's remarks were expressed in rhyme, and as a tribute to Bro. Stewart, through whose ministry Bro. Bruce had been led to the Lord. The speakers spoke of Bro. Stewart's long connection with the Church, and his faithfulness to its position and plea. The brethren were urged to greater service for the Lord.

During the evening solos and a reading were rendered by the brethren present. Nearing the close of the meeting, a presentation was made to Bro. Stewart by Sister N. Smith on behalf of the Fauldhouse Church. It consisted of a Bible suitably inscribed and signed by all the members of the Church, and a magnum biro pen. When making the presentation, Sister Smith commented on Bro. Stewart's loyalty in his work for the Lord. Although having been left

almost alone to carry on the services, he had performed his duty faithfully. She trusted Bro. Stewart would enjoy his holiday, and come back refreshed to carry on the work. In replying, Bro. Stewart, after thanking the brethren for their tokens of esteem and goodwill, spoke of some of his experiences in his fifty-eight years' service for the Lord. He passed on helpful advice, and urged the brethren to stand fast in the Lord.

Before the meeting closed, Bro. Bruce read a few lines of poetry which he had composed, and which expressed our desires.

We pray that God will keep our brother,

Safe while on this trip,
And give him power to speak Thy Word,

Perchance upon the ship:

To some poor needy sinner,

Who desires to seek the Lord,

O give him wisdom to expound

To them Thy Holy Word.

And while he is away, O Lord,

Give us all more grace,

To live for Thee just as we ought,

And with patience run the race.

Then bring him safely home again,

Back to his native land,

To teach again the Word of Thine,

To our little Christian band.

DAVID DOUGALL.

Morley, Yorks.—The Morley Church held its anniversary tea and meeting on Saturday, February 26th. Brethren from the Ilkeston, East Kirkby, Eastwood, Doncaster and Yorkshire Churches supported us. Bro. R. McDonald ably dwelt upon our Lord's words, 'Lovest thou me more than these,' and exhorted all to seek a worthy appreciation of the Saviour's grace and merit.

Bro. W. Steele followed with an inspiring and thought-provoking address, his subject being 'Truth.'

We had excellent teaching and gospel work from Bro. Steele on the Lord's Day. We are very grateful to these two brethren for their services and to all those brethren, who once again demonstrated their lively interest in our endeavours to further the Lord's work here. We have had four additions to the Church this past twelve months. Two immersed, one restored, and one added formerly immersed!

FRED SUGDEN.

Peterhead.—The Church has again had cause for rejoicing. There have been five additions. Two by immersion, two by restoration and one received into fellowship previously baptised. The two immersions followed the appeal by Bro. David Dougall (who is labouring with us for three weeks) at the close of a powerful address on the Cross of Christ. It gave us a fresh vision of Calvary and urged his audience to contact the blood of Christ through immersion in water. As we sung our closing hymn, Mrs. Doris Buchan and Robert Troup stepped out.

They were immersed the same hour of the night. Our Gospel meetings are being well attended by non-members and many are on the point of decision.

We thank the brethren in the Church at Slamannan for sending Bro. Dougall to help us. His presence has been felt among us as he has laboured zealously. We would welcome a visit at any time from our brethren. The fields are white and ready to harvest in this area, but the labourers are few. Pray for us, brethren.

ALEX STRACHAN.

OBITUARY

East Ardsley.—We regret to report the passing of Sister Sarah Wiggins, aged eighty-eight. Those who were privileged to know her found her quite unassuming. She always had a cheerful word, and was a great encourager of our visiting preachers. She is greatly missed by all who knew her. She passed away on February 5th. At the funeral, February 10th, Brother Lewis Murphy, of Dewsbury, conducted the services in the meeting house, and at the grave.

E. PICKERSGILL.

Kilbirnie, Ayrshire.—At Craig Dhu, Stoneyholm Road, Kilbirnie, on 1st March, 1955, Christina Whyte, aged 86 years, beloved wife of William Ferguson. Such was the press intimation of the falling asleep in Jesus of the wife of our esteemed Brother W. Ferguson. She was brought up in the Presbyterian Church, and from them was presented with a Bible for repeating the whole of the 119th Psalm (metrical version) with its 176 verses.

It was during the late Brother James Anderson's labours that she became a member of the Church of Christ, and she never looked back. She was conscious to the end; and fell peacefully asleep in the keeping of the Saviour she loved and served so long. The funeral services were shared by Brethren W. Steele, A. Gardiner and E. Jess. Many will join us in expressing sincere sympathy with Bro. Ferguson and his two daughters, and in prayers for their welfare.

Mapplewell.—It is with regret that we record the death of Sister Alice Parr, of Mapplewell, Yorkshire. Sister Parr and her husband, who died many years ago, were among the earliest members of the Mapplewell Church. For many years our sister had poor health, but she had a kind disposition, was given to hospitality and willing to help in any way that she could.

To her daughter we offer our sincere sympathy and commend her to the care of our heavenly Father. We sorrow now, but remember that 'Joy cometh in the morning.'

LEWIS MURPHY.

COMING EVENT.

Eastwood.—The first anniversary of the opening of the Chapel building will be celebrated (D.V.) on Saturday and Sunday, April 30th and May 1st. Speaker: Bro. W. Steele, of Scotland.

Saturday, April 30th: Tea 4 p.m., Public Meeting 6 p.m. Chairman, Bro. W. Chambers.

HINDLEY BIBLE SCHOOL.

May 28th to June 2nd (inclusive)

Saturday afternoon—'The Work in Holland': Dutch Evangelist.

Saturday evening—Speakers: F. C. Day and David Dougall.

Early morning Prayer Meetings, 8 a.m. to 8.30 a.m. Theme: 'Love Never Faleth.' Lectures: 10 a.m. to 11 a.m. 1 Peter 2:9.

Forums: 11.30 to 12.30. 'Methods of Spreading the Gospel'; 'The Work of the Bible School—Primary, Junior, Adults'; 'Origins of Sectarianism'; 'Church Government.'

Questions answered: 2.30 to 3.15 p.m. Open discussion (men) on Forums, 3.15 to 4 p.m. Open-air Services, 6.30 to 7 p.m.

Gospel Meetings: Preacher, Bro. Frank Worgan (Holland). Write for programme—L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan.

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

NYASALAND MISSION.

Received with thanks from 'Fifer,' 30/-
W. STEELE.

WANTED.

'For His Name's Sake.'—Price, etc., to Editor, Ford Villa, Ulverston, Lancs.

AN URGENT APPEAL

An elderly sister in Brighton is desperately in need of a housekeeper. She is willing to pay a good salary, in return for companionship, cooking and house-keeping duties. Housekeeping would not be onerous—it is a medium-sized modern house. The sister is a widow, living alone, and offers a good home to a suitable person.

If any sister is interested, or if any member knows anyone who might be willing to help, please write to me at the address below.

A. E. WINSTANLEY,
43a Church Road,
Tunbridge Wells,
Kent.

A PRAYER OF THE SOUL.

I WOULD give praises, Lord, to Thee,
For all thy wondrous love to me.
Thou! who hast led me all the way
Unto the dawn of this glad day,
Which now I give into Thy hands,
Praying to keep all Thy commands,
Until the day Thou call'st me home,
Then will I answer, 'Lord I come.'

Draw me nearer, O Lord, to Thee,
Precious Saviour, I plead with Thee,
Let me hear Thy loving voice,
Bidding my waiting soul rejoice..

Gladly I'll leave the world behind,
Knowing that I sweet rest shall find
Rest from all earthly toil and care,
Rest from the tempter and his snare,
Rest in my Saviour's arms of love,
Waiting outstretched for me above.
Then shall I join the blood washed
throng,

And sing the Grand Redemption Song.
—SIS. C. SHEPPARD (Hereford).

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

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