

The SCRIPTURE STANDARD

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

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'A NAME THAT THOU LIVEST, AND ART DEAD'

SUCH was the Lord's estimate of the Church in Sardis (Rev. 3:1) and from the address from the chair of Annual Conference of Churches of Christ, held in London in August, it appears that such is the present condition of the Co-operation. A letter in the *Christian Advocate* (Aug. 28th) confirms this view, for the writer suggests the need of a repetition of what happened 'to Ezekiel's dry bones' (Ezek. 37). The chairman admitted failure in all they have attempted. He named:

'The failure to obtain adequate results from the Crusade.'

'The difficulties inherent in the Communion question.'

'The reluctance with which many face the need and place of the full-time ministry.'

'Our failure to give adequate financial support to our work in its various phases.'

'The pressing anxieties of the mission field.'

'The need for a really adequate system of training for preachers, teachers, and part-time ministers of all kinds.'

[What about Overdale College?—Ed., S.S.]

'Our shortsightedness concerning the Ecumenical Movement. We, of all people, should be in the forefront of this great movement towards Christian unity. On the contrary, we find an indifference to it which makes us marvel at our failure to read the signs of the times. The Kingdom of God is at hand—but we don't believe it.'

Toward the close of his address, the chairman put these queries: 'Should we end our witness, break up our Association, and cease to exist as Churches of New Testament order? Should we merge with the Baptists, Congregationalists, Presbyterians and so on? Or should we, cut off from long-established friends and fellowship, drift into unknown seas, rudderless, without captain or compass, and end our Churches one by one—sorry witnesses to the truth of the sneer that those who talked most of Christian unity were themselves lost because they could not unite?' (*Christian Advocate*, Aug. 7th).

Such is the deplorable and desperate state to which the Co-operation of Churches of Christ has been brought by listening to Anglo-Catholic

Modernists, instead of adhering to what they have always claimed to be their sole rule of faith and practice, the New Testament Scriptures, and refusing to go beyond what is written therein.

The total membership of the Co-operation Church is down again; and is lower than it was sixty years ago. Since the establishment of Overdale College, membership of Churches has been reduced by nearly one-half.

To those of us who remember the days when Churches of Christ all spoke the same thing, and there were no divisions among them, their present state is tragic, futile, and foolish. In the old days, when the Churches were loyal to the plea for a return to New Testament teaching and practice, solid and substantial progress was made, year by year. But now, after so much fraternising, compromising with, and imitation of sectarians, their distinctive mission and message is eclipsed: and any justification for their separate existence has gone.

It is strange, but true, that while sectarian preachers of all creeds are welcomed to Church of Christ platforms, those who still remain loyal to their original position are shunned like lepers: and that by those who are continually talking about 'charity and tolerance.' These are the men who sent out a notorious 'confidential' circular, advising Churches not to accept preachers who have refused to move from the original position, and not to allow their literature to be sold or distributed on their premises. That is how the Pope deals with those who dare to differ from him. Well did Luther say: 'There are many popes who have never seen Rome.' 'Charity and toleration,' what crimes are committed in their names! In the address quoted above, the conference chairman said: 'There is only one way: "Speak unto the people that they go forward".' In view of his queries and doubts, we ask: Forward—but whither?

During our sixty-two years' membership in Churches of Christ we have seen many forward movements started by those who intended to show the old-fashioned brethren how to make progress; some of them claiming to know better than the Apostles of Christ. These movements all ended in utter failure, and the Churches were much weakened. Some of these forward movement men not only left the Churches of Christ, but left Christianity also. When will some folks learn that real progress can only be made by loyalty to New Testament teaching and practice? The Churches of Christ came into existence to plead for that. The apostle John wrote: 'Anyone who is "advanced" and will not remain by the doctrine of Christ, does not possess God. He who remains by the doctrine of Christ possesses both the Father and the Son' (2 John 9, Moffatt's translation). Weymouth's note on this is: 'However he may pique himself on his proficiency in the "advanced thought" of the day, God is not his. There is an advance which is not progress but apostacy.'

The utter failure of the Co-operation fully justifies those who have refused to advance on their lines. Paradoxical as it may seem, the true way to go forward is to go back. Back to the sound and impregnable position held by the pioneers of the Restoration Movement. Back to the days when Churches of Christ were one in faith and practice; before destructive teaching, undermining faith in the Scriptures as the Divine standard, was spread among them. Then shall we see a real revival, the dry bones will live again: and we shall have 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.'

EDITOR.

[N.B.—In last month's editorial, p.130, 'distinctive' should be destructive. Another proof that not only do words matter, but a letter or two can make a big difference.]

'OPEN COMMUNION . . . CLOSED MEMBERSHIP'

THE *Christian Advocate* of July 17th published an article entitled 'American Letter' by David Rudkin, B.D.—an evangelist from Birmingham, at present in the United States. There he is acting temporarily as 'minister' of the 'Disciple' church at Stephenville, Texas. He made some very frank statements about the religious body generally known as 'Disciples' over there, and it is my purpose to comment on these.

It may be asked why we need to concern ourselves about the 'theological position' of that particular denomination. There are excellent reasons for doing so. First: the 'Disciples' (or Christian Church) came into existence with the avowed intention of restoring the New Testament faith and practice. Its purpose, as a movement, was to seek the unity of all the followers of the Saviour by a complete return to the ancient order of things. Thomas and Alexander Campbell, Barton W. Stone, Walter Scott—these and many others of like ability—pioneered this movement. We need to know why this body has come to its present position in order to guard against making the same mistakes. Again, many who read the *Scripture Standard* are members of 'Co-operation' churches. Not a few sincerely believe that they can exert a restraining influence on this body by remaining associated with it. This article is written with these good brethren in view. It is doubtful if they appreciate the extent of the digression that has taken place among the 'Disciples' in America, the body with which the Co-operation is in full fellowship. Moreover, the root causes of that digression are clearly seen in the Co-operation to-day—and those churches are following the 'Disciples' into sectarianism. To those who know the facts, this is beyond question.

Notice what David Rudkin wrote about

Open Membership.

He said, 'In many of our larger Disciple churches there is open membership. In some of these baptism does not hold the same place it does with us . . .' I wonder how many who read that statement stopped to ponder its meaning—and implications? In other words, one may be a member of some Disciple churches without being immersed. Those who have not been obedient to the Lord in immersion are enrolled as members of the local congregations. This is not true of *all* Disciple churches, but, as the writer states, it is true of many.

If there was one great truth outstanding in the teaching of the restoration pioneers, it was this: that only by immersion are penitent believers added to the Lord's church. 'Disciples' in America, by their practice, blatantly deny this. They have travelled far from the truths taught in the early days of the restoration movement, and in a completely different direction. What was to have been a journey 'back to Jerusalem' has become a headlong flight toward sectarian Babel.

The reason for this widespread acceptance of open membership is indicated by the writer's reference to

Open Communion.

He says, 'In our church at Stephenville, we practice open Communion, but closed membership. I am not sure that this is not, ultimately, an untenable position.' So, in the congregation named, the unimmersed are welcomed to partake at the Lord's Table. No wonder the writer suspects

that this is 'an untenable position.' His words show that he has difficulty in reconciling open communion with closed membership. Well, from a reasonable standpoint, the position is indefensible. If the unimmersed have the right to fellowship, how can they justly be denied membership? Conversely, if they are not fit for membership (because unbaptised) how can they be acceptable at the Lord's Table? This is what comes of taking away the divinely ordained standard of faith and practice. 'Disciples' have long since given up their original claim to speak where the Scriptures speak and be silent where the Scriptures are silent.

Many of them now find themselves in this impossible position: they regard the unimmersed as Christians; they permit such to break bread, but will not allow them church membership. Clearly those congregations which have both open communion and open membership are at least consistent in error! However, more and more of these churches are realising that the position indicated by David Rudkin cannot be defended. Their solution for the problem is to abandon closed in favour of open membership.

Behind this sad story—the story of a movement that began gloriously, yet has failed miserably—are two significant factors. Probably, in these is the cause of every unhappy digression and departure that has taken the 'Disciples' so far, so quickly, from the position occupied in the early days. The first is

The Attitude to the Bible.

The attempt to restore apostolic Christianity was begun by men who were fundamentalists—they believed fully in Bible inspiration. By tongue and pen they maintained this truth. Their appeal was always to the Scriptures. They insisted that the Word of God was the sole, sufficient rule of faith and worship for the Lord's people. On that rock foundation, the movement grew and prospered. But eventually modernism came in, and with it a great change. The Bible was no longer regarded as an infallible standard. How could it be when much of it was utterly false? The creation story (so they said) was a myth; likewise the story of the temptation; the flood; Jonah and many another. The doubts and denials of modernism are too well known to need enumerating here. Let this be stressed; the decline of the movement in America began with a changed attitude to the Bible.

Exactly the same thing happened in Britain. Since modernistic teaching gained a hold on 'the Co-operation,' and began to infect the movement with its doubts and denials, there has been steady decline spiritually and numerically. Indeed, leading officials in that body state that at the present rate of decrease it will go out of existence in twenty-five years or so. Is it any wonder? Preaching doubts never strengthened saints or saved sinners. There is no future for a movement whose leaders have abandoned faith in the reliability, accuracy and inspiration of the Bible.

The second factor is

The Attitude to the Religious World.

Desire for popularity has ever been a snare to the people of God. The Israelites began their long history of apostacy by asking for a human king—that they might be like the nations round about them. The same attitude has had no small part in the digressions we now consider. A study of the movement in America makes this evident. It is no less obvious in 'the Co-operation' in Britain. It is not uncommon to read of 'reverend' gentlemen occupying the platform. The Co-operation is 'one of the constituent denominations' of the Free Church Federal Council. It is represented on various denominational committees and councils. Its churches frequently unite locally with other religious bodies for special events. Open com-

munion is not rare, and taking money from the unimmersed for church funds is fairly common. Can it be doubted, that behind all this there has often been a desire to be 'well thought of' by those of different persuasion?

It is not wrong to desire to be on good terms with others—however much we differ from them. But our first concern must ever be to stand well in the sight of God, to be pleasing to Him. Let us always be courteous to those who differ from us, certainly, but let us never imagine that courtesy means compromise. Let us speak the truth in love, remembering that love demands that we speak it fearlessly and without favour, for eternal issues depend upon it. One of the saddest statements in the Bible aptly illustrates the attitude all too common to-day. 'Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God' (Jn. 12:42). Probably no statement indicates so exactly one of the prime causes of the failure of both 'Disciples' and 'the Co-operation.'

Our Attitude.

What lessons can we learn from all this? This first, that 'eternal vigilance is the price of freedom.' We are engaged in a humble, honest endeavour to restore Christianity as originally delivered by the Lord and His apostles. The whole basis of our plea is our firm belief in the full inspiration of the Scriptures. Let all those whose responsibility it is to 'take heed . . . unto all the flock' guard well against false doctrine. Modernism in all its insidious forms, is an ever-present threat to the faithful churches of Christ. Let the elders among us also fulfil the second part of their task divinely given—in addition to guarding the flock, let them 'feed' the saints. The only ultimate defence against apostacy is a well-informed membership. Let us dedicate ourselves to the task of teaching, training, and equipping every saint for effective service for God.

Finally, a word to those readers who are associated with congregations identified with 'the Co-operation.' Is it not a fact that every cause of the digression among 'Disciples' is evident in the Co-operation also? Is it not true, that for many years the 'official movement' has been travelling further and further away from original Christianity? Can you honestly continue to support it? If you believe in the inspiration of the Bible; if you are opposed to modernistic teaching, open communion, fraternisation with the unimmersed, etc; if you still hold fast to the old faith, then there is only one course open to you: act upon the Lord's advice: 'Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty' (2 Cor. 6:17-18).

'For right is right, since God is God, and right the day must win;
To shirk would be disloyalty, to falter would be sin.'

A. E. WINSTANLEY.

THE CITY OF THE SEVEN HILLS

THE argument from fulfilled prophecy would be obviously incomplete without some passing allusion, at least, to political and papal Rome. While not inclined to agree with those many good and thoughtful men who see 'the scarlet woman' everywhere on the horizon of prophecy, and leaning, personally, towards the futurist rather than the historical school of interpretation, it seems most clear that no impartial mind can carefully read the

Book of Daniel, Second Thessalonians, Timothy, and the Revelation, without discovering therein predictions so significantly suggestive of the history, character, and pretensions of Rome that, to pass by such evidence altogether would be a violation of the most elementary rules of prophetic study. It seems as though the truth, as already stated, touches both the preterist and futurist systems, a partial and shadowy fulfilment heralding a more complete and substantial one (as for example, in the cases of Isa. 61; Joel 2:28-32; Haggai 2:6-9; Zechariah 9:9-10; Malachi 3:1-4, etc.) and it should be remembered that language of admitted symbology, even under the most advantageous circumstances, yields itself naturally to somewhat varying interpretations.

That (a) Daniel, however, meant Rome when speaking of 'the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces,' and that this 'dreadful and terrible, and strong exceedingly,' world-wide power, 'diverse from all the others,' in being that strangest of political paradoxes, a democratic despotism, which, extinguishing all opposition, devoured, brake in pieces and stamped the residue with his feet'; was ultimately in Imperial days divided into two empires, Eastern and Western, by Diocletian, A.D. 287, and that each section had under it five kingdoms, and that three of these, the Hauli, Ostragoths, and Lombards, were rooted up by the uprisal of Papal Rome, are matters of historical fact and cannot be contradicted.

That (b) the whorish woman—a symbol never used to describe pagan nations and heathen systems, but invariably applied in the Scriptures to a fallen and apostate Church (spoken of by John as 'arrayed in purple and scarlet,' 'drunken with the blood of the saints, and with the blood of the martyrs of Jesus,' and as 'that great city which reigneth over the kings of the earth,' seated on 'seven mountains') represents Papal Rome as she climbed into eminence under the name of Christ, upon the back of what had been successively democratic and imperial pagan Rome, seems to us, at least, perfectly evident, and doubtless did so much more clearly to those who witnessed millions of inoffensive, godly, and simple-hearted Christians massacred for no other fault save that they rejected her fables, masses, mummeries, ordinances, pretensions, and spiritual sovereignty.

That (c) the extraordinary and ever-growing position given each successive Pope over and above all honour, human piety, or even ecclesiastical egotism could conceive, who, as 'another God on earth' (Fifth Lutheran Council), as one who 'represents not a mere man but a true God' (Innocent III), and 'as Jesus, who, in the person of Pius III, reigns on earth, and must reign till He hath put all enemies under his feet' (Cardinal Manning, *Temporal Power*, p.245) etc., etc., is adored with the altar, which is avowed to be the seat of the body and peculiar presence of Christ, as his footstool, startlingly corresponds with the words of Paul concerning 'that man of sin,' 'who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God' (2 Thess. 2:3-4), is clear to the most superficial reader, and while I do not assert that the Papacy is the absolute and complete fulfilment of this prediction, I err, at any rate, in wise and fitting company in 'amen'-ing a statement attributed to the great Lord Bacon that, if an advertisement, with this description appeared upon the hoardings of London City, offering a reward for the apprehension of 'the man of sin,' we would at any rate be justified in arresting the Pope upon suspicion(!!); and that (d) Rome 'forbids to marry, and commands to abstain from meats,' and is full of 'profane and old wives' fables,' 'signs and lying wonders,' no-one who is even in a cursory manner conversant with her impositions,

miracles(?), trick, ecclesiastical and social Jesuitry, and utter and flagrant self-seeking, regardless of every sacrifice of morality, truth, and honour, will for one moment, deny—and if, in spite of ever-increasing pretensions, infallibility, to wit—she now trembles on her throne, that, too, is but another verification of how John's inspired prediction *re* her downfall will be fulfilled, since the very kingdoms which ruled with, and under her, shall finally agree to 'make her desolate and naked, and shall eat her flesh, and burn her with fire, as we see to-day in Continental Europe.

Critics or Christ? by H. D. BROWN, pp. 256-259.

CHATS TO
CHILDREN.

FAMILY CIRCLE

BY
HAROLD BAINES

THE STORY OF A WATCH

WE begin the last series of our 'Family Circle' with three stories for boys and girls, so gather round, children, whilst we tell you the 'Story of a Watch.'

Once upon a time, for that is how most children's stories begin, there lived in a gentleman's pocket a lovely gold watch. It was quite an expensive one, had a lid over the face that opened when you pressed a spring, and another lid over the back that opened and revealed all the 'works' inside, and they were magnificent.

This gentleman—we will call him Mr. Brown—was very fond of showing off his watch to his friends for, as all good watches should, it kept correct time.

Now this is where our story really begins. It concerns what happened among the 'works' one day. You know, boys and girls, a watch's works consist of a lot of little wheels, springs, etc. so to help you understand the story better we are giving all these little 'works' a name.

First of all we have Harry Hands, lovely gold hands that tell the time. Then we have Freddy Face, with his clean white dial and gold figures. Behind him, working very hard, is Willie Wheel and alongside him is the mainspring that makes the watch go when you wind it. We will call him Sammy Spring. Then, to control the watch and make it keep correct time is the balance wheel, so we will call him Billy Balance. Behind him is the 'hero' of our story, Tommy Ticker, a little lever that rocks backwards and forwards and goes 'tick, tick, tick' right quick.

You remember that Mr. Brown, the watch's owner, was very fond of showing it off to his friends, and Tommy Ticker got rather tired of hearing the other parts of the watch being admired and not him. He would hear people say, 'What a lovely face and hands!', 'What a beautiful balance!', 'What a good spring!', yet nobody ever seemed to say, 'What a lovely tick!' So Tommy Ticker began to be rather tired of all this and he said, 'Why should I keep ticking away all day, nobody seems to bother about me.' So he began to take it easy and to tick a lot slower.

Now this happened while Mr. Brown was on his way to the station and he looked at his watch and it told him the time was twenty-minutes-past-eight, when actually it was half-past-eight, consequently Mr. Brown missed his train. Well, poor Mr. Brown could not understand it. Never before had his watch been wrong, so he opened the lid and pushed the hands on ten minutes.

Inside the watch things had been happening. Everybody knew they were going slow, and when Mr. Brown pushed the hands on, Harry Hands and Freddy Face shouted at Sammy Spring and Willie Wheel, and asked them angrily what they were doing, and they, in turn, shouted at Billy Balance and then he shouted back and blamed Tommy Ticker. Then they all shouted at him, but all he did was to go slower still. This went on all day, to the complete annoyance of Mr. Brown, and towards the end of the day Tommy Ticker decided to fall asleep and of course the watch stopped.

When this happened Mr. Brown didn't know what to do. He however showed it again to some of his friends and one who was very wise said, 'I know what I should do, I would take it *back to its maker.*' Mr. Brown did so and told the man who made it how it first failed to tell the correct time and then stopped altogether. So the watch's maker took it to pieces, first Harry Hands, then Freddy Face, saw they were quite right. Then examined Willie Wheel, Sammy Spring, and Billy Balance, and found they were all right. Then, taking a spy-glass, he peeped right down inside the watch and said, 'Ha! I see what's the matter.' For there, curled up fast asleep was little Tommy Ticker.

So Mr. Maker took him out and gave him a good bath—not in soap and water, but in nasty, greasy oil (poor Tommy Ticker got the shock of his life!), then put him back into his place and said, 'There, that will make you work.' And it did. All the other parts were put back and the watch went as good as ever.

Mr. Brown called the next day and was delighted. Mr. Maker said to him, 'Do you know why your watch wouldn't tell the correct time?' Mr. Brown said, 'No, I don't.' 'Well,' replied Mr. Maker, 'it was because it was dirty inside!'

And so, boys and girls, we, too, don't tell the truth, because we get 'dirty inside,' don't we? This is our story of a watch, and boys and girls—and men and women too—must be 'clean inside.' If not, we, like the watch, must go to 'our Maker,' who will 'cleans us from all unrighteousness.'

For our 'Tiny Tots.'

Mary had a little lamb,
It was a very good 'un,
It never wanted aught to eat—
Because it was wood 'un!

And a prayer for bedtime—
Gentle Jesus, meek and mild
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee.

Fain, I would to Thee be brought,
Gracious Lord, forbid it not,
In the Kingdom of Thy grace
Grant a little child a place.

Next month our story will be about a Railway Engine.

H. BAINES.

'THE CHURCH OF GOD IN LONDON'

At St. Martins Le Grande, in London, a letter arrived one day,
A note with the strangest inscription that ever had come that way.
The sorter looked at it closely as he turned it over again,
While a feeling of vague emotion passed through his busy brain.

He thought of the Bishop of London, and others of less degree,
But the address and an individual did not altogether agree.
'To the Church of God in London.' Why what could the writer mean?
I'm sure he refers to no other, than our own good worthy Dean.

He was an Episcopalian, and consistently followed the crowd:
While as for his Scripture knowledge, it wouldn't have made any man proud.
To the Dean of Westminster Abbey, the letter accordingly went,
Who looked at the missive tenderly, yet withal with some wonderment.

He read it through twice carefully, then laid it down with a sigh,
For to him, and his congregation, that letter could never apply.
The Divine words penned by the writer, though written in simple strain,
Caused the good Dean some misgiving as he sealed it up again.

Enclosed in another cover it went back to St. Martins Le Grande,
Where the officials were forced to the expedient of trying some other man.
It was passed on to Cardinal Vaughan, the head of the Romish Church,
But the context of that letter made that haughty prelate blush.

For he knew how far from its ideal the Church he represented stood,
And the reading of that letter left him in no enviable mood.
Once more it returned where it came from, while the officials, with looks profound,
Wondered if with their splendid arrangements an owner could not be found.

'Twas sent on a round of the Churches, but their pastors—men who claimed
To be specially ordained by Heaven—returned it again and again:
At last, to the dead letter office, consigned as a walf and a stray,
Much battered, with rather worn edges, it was sent to be out of the way.

There's a silver band encircles the darkest cloud in the sky,
And here, in the house of the homeless, it was not destined to lie.
For there a disciple of Jesus endeavoured to do his part,
Both to the British Government, and the Saviour who reigned in his heart.

To him the vague inscription was clear as the noon-day sun,
For the Bible had been his guide book, and he'd learned well how to run.
From the chief of his department, he asked, and received consent
To deliver the precious missive to the persons for whom it was meant.

On the following Lord's Day morning, with a heart both gladsome and light,
He left his home with the object of worshipping God aright.
No organ pealed for the music, nor spire, nor bells forsooth,
The people met there for worship, in spirit, according to truth.

He sought the presiding brother, and into his fatherly care.
The soiled, yet legible letter, was handed with reverent air.
The elders mounted the platform that stood at the end of the hall,
While a hush that was impressive swept over the hearts of all.

A hymn of praise was then intoned to Him who rules on high,
Then a prayer of zeal to involve the care of God's all-seeing eye.
A brother then read a chapter from one of the prophets of old,
Telling of God's care for His people, even when they were wayward and cold.

Then a chapter was read from the epistles of the fervent and noble Paul,
After which, the contribution was shared in by one and all.
Unveiled were then the emblems of a Saviour's dying love;
'Till He come,' was the message sent by the Spirit above.

To Him who rules in earth and heaven a hymn of praise was led;
The prayers of all the brethren were then solicited.
That part of the worship ended, the president rose to plead
That the exhortation be waived, as he had a letter to read.

He produced the frayed, torn missive, and with grave and solemn mien,
He read to the church its contents, which made many an eye to gleam.
It purported to come from a brother who dwelt in a far away land;
It spoke of the Church there as brethren, all under God's gracious hand.

It spoke of the faith once delivered to the care of God's saints of old;
And charged them to keep it strictly, as being more precious than gold.
God's message to man was a treasure, it exhorted them to guard with due care,
For the wiles of Satan were many, and Christians he loved to ensnare.

It abjured them not to be carried on flowery beds of ease,
But by noble exertion and courage to gain the Redeemer's praise.
The writer dealt with the subject of emancipation from sin;
And showed how the plan of salvation depended on more than one thing.

Faith certainly was a condition; the same of repentance was true; While baptism sealed a compact made between Jesus and you. Perfection their goal and ambition, a royal priesthood were they; Each striving to bear up the banner, a sanctified God-like array.

It spoke of the crowns of the righteous, the robes which the glorified wear; And declared that with emulation in these they could everyone share. It told of the mansions in heaven, where sorrow and sighing shall cease, Where the walls and hills are named Zion; and their gates are declared to be peace.

This was the prize set before them, life everlasting with God; And the writer prayed that the brethren would hold fast and keep the true road. The president laid down the letter, while "Amen's" re-echoed this prayer, For the Church of Christ was the Church of God, and the letter was welcome there.

[A poem written by Bro. H. Clarkson, of Whitburn, notice of whose passing from this life is printed in this issue.]

THAT 'INVENTION' OF DAVID'S

QUESTION: Needed, an explanation of the following Scriptures; viz.,

1. 2 Chron. 29 : 25-29.
2. Does Amos 6: 1-5 prove that David was reproved for using instruments in praising God? If so, how do we harmonise it with 2 Chron. 29 : 25?
3. If God was displeased with instruments, how do we explain Psalms 148, 149, 150, and others?
4. Would God inspire the writing of those Psalms if the instruments mentioned in them were displeasing to Him? X.

2 Chron. 29: 25 is a description of the elaborate service, under David, of the Passover. Arrangement for the Passover (which was commanded by Nathan the prophet and Gad the king's seer) was accompanied by David's instruments. The instruments themselves were not commanded of Jehovah; only the Passover. Keep these separate and all will be plain. Too, the instruments are always attributed to David as 'the instruments of David'—the instruments commanded, not by God, but by David. There was not a line in the Law of Moses that authorized David's instruments. Hence in every mention of them they are always attributed to David, never to God.

2. Amos 6: 1-5 positively prohibits any one imitating David in the use of mechanical instruments in God's service. David was not reprimanded for inventing the instruments; only for inventing their blending with the trumpets of God in one service. God ordained the trumpets (Num. 10: 2). David, without God's order, injected the instruments into the Divine service. Hence he is always given credit for the innovation. Those who 'invent for themselves instruments of music, like David,' are those who follow David in blending them with the trumpets of Jehovah; that is, placing them in the Divine service. That is exactly what David did. All who imitate him are placed under the Woe.

3. 'IF' God was displeased! Had He not been, Amos 6: 5 would not have been written; and those instruments would not have been charged up to David in every instance—in contradistinction to God's trumpets. The psalms cited were David's writing; but that did not make them supersede the Law of Moses, which knew no instrumental music in God's tabernacle service. David had a number of wives, and was 'a man of blood,' but God did not indorse either and recommend it to others. As David had blended his instruments with God's trumpets, and God had tolerated it for the present, although showing His disapproval of it through Amos; there was no reason why David should be enjoined from crying to his Jewish brethren to praise God with the same instruments David had injected into His wor-

ship. God strongly disapproved the idea of a king for Israel; yet He sent Samuel to anoint Saul to be king over Israel. (1 Sam. 15: 1.) To rebellious Israel God later said concerning Saul: 'I have given thee a king in mine anger, and have taken him away in my wrath.' (Hosea 13: 11.) God acted in accordance with that in the case of David's instruments.

4. Would God inspire the writing of those Psalms, if the instruments mentioned in them were displeasing to Him? is the last question. What I have quoted regarding Saul as king over Israel sufficiently covers that. Always remember this: God strongly pronounces a woe upon all who place mechanical instruments in His service. That being true, we dare not look for His approval of such instruments at any time or place. Woe to the man or Church that uses them in God's service anywhere!

CHRISTIANITY SURVIVES AND INSPIRES

INTELLECTUALLY, socially politically, in national life and in individual life, in art and in literature, Christianity has inspired all that the world has seen of best and noblest, and still offers to the soul of every man the purest hope, the divinest comfort, the loftiest aspirations. To talk of "the crimes of Christianity" is a preposterous paradox. There is not one evil thought that can be thought, not one evil deed that can be done, which is not utterly alien from its true spirit. Crimes, indeed, without number have been committed in its name. Kings, and priests, and peoples have misinterpreted its documents, forged its commissions, falsified the image and superscription of its current coins, "while swarms of vile creatures have made it an inexhaustible prey." But it has lived through all, and has suffered that which would have been tenfold death to aught less than Divine. And even yet, after nearly nineteen centuries have sped since its Dawn began, and its Sun of Righteousness arose with healing in His wings, this faith alone sets before mankind the Divine Example of a Perfect and a Sinless Man, and alone offers the sure promises of pardon and of peace. All the best wisdom of the world lies in the brief Book of its New Covenant, and all the hopes of the world lie centred in the faithful acceptance of its Law and of its Life.

From *Darkness and Dawn*, by F. W. FARRAR.

SCRIPTURE READINGS

READINGS FOR OCTOBER, 1953.

- Oct. 4th: Isaiah 29:9-24; Revelation 5.
 Oct. 11th: Zechariah 6; Revelation 6.
 Oct. 18th: Isaiah 49: 5-17; Revelation 7.
 Oct. 25th: Malachi 1; Revelation 8.

The Opening of the 'Book.'—In heaven we have viewed the worship of the elders (earthly creatures) and the 'living creatures' (heavenly creatures). We are introduced now to information held in the hand of God in a 'book,' which would probably be a scroll or roll of parchment. It was written very fully. It appeared that both sides of the 'paper' were covered with writing. It was also securely

sealed—only a supreme authority could get to know the contents. The impression created in John's mind was one of extreme anxiety to know the message contained in it—hence he wept when it seemed that no creature in any realm could obtain that authority.

Into the heavenly scene comes 'the Lamb of God,' named 'Lion,' and marked by power (seven horns) and wisdom (seven eyes), and so called because of his victory—through death. His bearing the cross was the victory because it was the fulfilment of the Father's will to redeem (buy back) people of all nations. They become a kingdom (R.V.) and priests, reigning in the earth ('overcomers'). Those who are before pictured as worshipping the Holy and the Creating God, now worship the Lamb that was slain, the Redeeming God. I assume the elders, not the 'living creatures,' had the harps and the vials of incense as they repre-

sented their brethren on earth. Further now the myriads of angels (heavenly messengers) join in the song of praise to the Saviour, including Him in equality with the Creator.

THE BREAKING OF THE SEALS.

The contents of each section of the scroll is now revealed.

First seal.—The rider of the white horse may represent Christ and the early triumphs of the gospel, which were followed by violent persecution and trouble such as are pictured under the second to fourth seals, or perhaps more likely from a comparison with these later seals, a world brought to comparative peace by victory, such as was for a time attained by the Roman empire—in the providence of God the gospel did commence its work at a time of general peace—perhaps a rather uneasy peace.

Second seal.—Here is undoubtedly a picture of war. The horse was red to indicate bloodshed. Such times were frequent in that dark age.

Third seal.—The rider of the black horse is famine indicated by the very high prices of the common articles of food, which would affect the homes of the many. The oil and wine remained plentiful but only the rich would benefit. War would normally bring famine in its train.

Fourth seal.—Death and the abode of departed spirits are ushered in with the 'livid' horse ('pale as death' we say). This looks like pestilence. I understand as many people died in one week of the 'flu plague of 1918 as were killed in the whole of the 1914-18 war, giving perhaps the reason for death being so closely connected with this scene of war, famine, pestilence and death by wild beasts. We talk of populations being decimated—one in ten killed. This is worse—'one fourth.'

Fifth seal.—The scenes witnessed already bear a reference to the experiences of the Church in that age (as also in later times undoubtedly). We assume this from 1:1. Now the seer beholds a far different location. Turning from earth, he sees the heavenly temple (spiritual not physical but of necessity so pictured for human sight and mind) with the altar of sacrifice. At its foot as in the case of its earthly counterpart are the victims, but they have already been sacrificed on the altar of martyrdom and now are at rest. The Christians died praying for their enemies but here they are pictured as crying for vengeance. The meaning of this is surely the soul's longing for right to triumph—a right thought for any Christian. It is no cause for joy that the wicked are able to persecute, but it is, that the persecuted shall suffer triumphantly. God must

finally triumph, justice must be done. The question of 'How long' God will permit evil to have sway is a matter for His decision, and the answer to the cry is 'Rest' until the time is fulfilled, the time of which neither day nor hour is known.

Sixth seal.—The vision passes again to earth, to a day of terror and judgment. In this country we do not know what earthquake means. It is a terrible experience to be in a great storm at sea, but what must it be to realise that nothing at all is solid, or to be clung to with confidence. Yet this last is the basic truth of life, stated by Paul as 'the things that are seen are temporal, the things that are not seen are eternal.' The happenings are what would be called miraculous, and yet are, apart from highly figurative expression, natural phenomena. The God who made, can order change and cataclysm equally well. We know what it is for day to be turned to night by dark clouds and mists, and have seen the moon turn as it were dull red with eclipse, the probably literal fulfilments of the text, and not an exaggeration even, to those who have the experience, nor is it too far-fetched to speak of heaven being removed, perhaps more correctly, parted asunder, when the cloudburst or the lightning or the volcanic eruption takes place.

When these things do happen locally all the inhabitants, including those so comfortably off as to be regarded as almost beyond reach of catastrophe, are terror-stricken and call upon the Almighty to save, or becoming conscious of their entire neglect of Him and His salvation, seek to hide away from the inescapable God. We would draw conclusion that God has servants who order the natural creation under His authority. Things that appear self-acting being just as much part of His ordering. The angelic powers are pictured as performing His decrees, in this case His decision to be executing justice.

The sealing of God's children.—Within the opening of the sixth seal the scene again changes. Before the judgments are executed those who are God's are to be marked, signifying that they belong to Him and will not be hurt of the plagues to come. They may of course be hurt with earthly hardship, but they will be preserved spiritually to enjoy the heavenly worship already pictured and still further elaborated here. The simplest explanation of the numbering of the Israelites would be that great numbers of natural Israel will be among the saved because of course they have accepted the gospel. I do not see any reference to pre-Christian times. Their numbers are necessarily limited by physical law, but the vision widens and the whole landscape of humanity joins with these in the worship of heaven to

God and the Lamb. It would seem that special privilege is granted to those who have suffered supremely by laying down their lives unless in fact 'the great tribulation' represents the struggle through which every true follower of Christ must go. Certainly in those days of the Church's great struggle against Rome, multitudes sealed their testimony with their blood. Such needed indeed, and so do all Christians, assurance that 'God is a rewarder of them that diligently seek HIM.' The picture of God's care is beautiful, and perfect peace is finally assured to the faithful. How could we doubt that when we know how greatly He loves?

Commenting on these passages in general, we feel that locally in time and place, fulfilments of the prophecy have already taken place, but the final day for the whole of the earth and its inhabitants is yet future. Meanwhile let us take to heart the Saviour's exhortation to 'Watch and pray,' for the great day is indeed coming, and there is only one safety.

R. B. SCOTT.

CORRESPONDENCE

FROM THE TREASURER.

I am asking to be relieved of my position as Treasurer of the 'Scripture-Standard.' By the Spring Conference of 1954 (D.V.) I shall have served for nineteen-and-a-half years, and hope to hand over then to whoever may be appointed.

Churches and brethren are requested to send along amounts owing, so that during the winter months my books can be prepared for a special audit before handing over. A competent Sister is willing to do this.

Orders and payments from agents and individual subscribers for next year, will be appreciated as soon as possible.

May I again **EARNESTLY APPEAL** to all not to leave it until December, if possible. I have a living to earn, and December is always the busiest month of the year.

It would be helpful if the 1954 mailing list was in the hands of Bro. Barker by mid-December, at latest.

This notice is appearing early so that brethren overseas, whose letters by ordinary mail take up to six weeks, may cooperate.

Thank you.

A. L. FRITH.

READING CARDS.

These are being prepared again by Bro. Melling, price one penny each, from the Treasurer. **Cash with order, please.**

FOUR SCORE YEARS.

On the 30th of October (D.V.) our esteemed Editor, Bro. W. Crosthwaite, will reach his eightieth birthday. Ten years ago, when he was seventy, I wrote: 'Our heart's desire and prayer is that Bro. Crosthwaite will long be spared to continue the grand work he has done for the Master and the Kingdom of God these many years. I have known him over a quarter of a century, others for twice that time, and even longer; all will bear testimony to his unflinching loyalty to the word of God, his zeal for the truth as it is in Jesus, and his untiring labours in the cause of the Kingdom of God. No man in our time, or perhaps during the history of the Churches of Christ, has worked harder, or served the Churches better.'

Since then, he has been spared another ten years, and continued his labours with voice and pen. He has continued to edit this magazine with distinction, not pleasing all maybe, but seeking to declare the things which pertain to life and godliness.

His powers wane very slowly, and for his years, he is the youngest man among us. Brethren until now are amazed at his ability to present a powerful message, power of voice, remarkable memory, and apt quotation. Not long ago, he spoke five times during Saturday and Lord's Day. The writer feels too much has been, and is, expected. Often, afterwards, he has felt exhausted.

As he has got older, the years have not been any easier, and in some respects there has been disappointment, even downcast, sometimes, but never despair. He is a great encourager.

Since the death of his beloved wife a year ago, he has had many months of loneliness. As I write his most urgent need is someone to take over the domestic duties of the home, and supply the comforts which are surely due to one at eighty years of age, and who has served the cause of Christ so faithfully.

Our readers will join with me in wishing Bro. Crosthwaite a happy birthday, a relief from loneliness, and many years of health and God's blessing. **A.L.F.**

NEWS FROM THE CHURCHES

Cape Town, Woodstock.—On the 12th July, 1953, we were privileged to witness a young man confess the Lord Jesus, and become united in baptism with Him. And on the 17th August, two new missionaries, Bro. J. A. Bell, his wife and young son, John, nineteen months old, arrived in Cape Town, on their way up to Northern Rhodesia. They are from Canada.

We understand that their interests are especially focussed towards the orphan work in N. Rhodesia at the Sinde Mission, where the Brittell family are labouring. Finally, brethren, may we in lands both near and far, endeavour zealously and determinedly to contend for the faith once for all delivered to the saints: without compromise, in all that it stands for. And with an increased patience and faith ever before, await the coming of the Lord, and by the grace of God, allow our lives to bear testimony of His saving grace.

T. HARTLE.

Church of Christ, 32 Church-street, Woodstock, Cape Town, S. Africa. Lord's Days: Breaking of Bread, 10.30 a.m., Bible School 3 p.m., Gospel Service 7 p.m. Monday, Young People's Fellowship, 8 p.m.; Thursday, Bible Study, 8 p.m. All heartily welcome.

RALLY OF FAITHFUL BRETHREN AT KENTISH TOWN.

The Rally was held on Saturday, September 12th, and all present agreed that it had been a success. It was not a large gathering numerically, but the fellowship, enthusiasm, and mutual teaching, were all that could be desired.

At the afternoon session, Bro. R. B. Scott welcomed us on behalf of the congregation at Kentish Town. He stressed the need for such meetings, as a means of building up one another in the Faith. Bro. R. McDonald (Dewsbury) presided in this session. He promised that he would not err as presiding brothers often do, by making lengthy 'remarks.' However, he made a suggestion that really struck the right note for the whole day: that the purpose of all the teaching, and all subsequent discussion, was to increase our devotion to the Lord and His Church. There was no place for any argumentative spirit in such a gathering.

In the addresses that followed, brethren T. Nisbet (Tranent), A. Gardiner (Kirkcaldy) and L. Channing (Aylesbury) dealt with the subjects: 'Love,' 'Joy, and 'Peace'—in that order.

Each brother had been allowed fifteen

minutes, and each—invariably—found it impossible to keep within his time. The teaching was on a high plane. The brothers had given much time to preparation, and many illuminating thoughts were presented. It was impressed upon us that 'the fruit of the Spirit' (Gal. 5: 22-23) was that wherein the Lord would reproduce in us a likeness to Himself. Love, joy, peace—and longsuffering, kindness, goodness, faithfulness, meekness, self-control too—were the only true evidence of our discipleship.

In the discussion that followed, a few brethren spoke, re-emphasising the various points raised. It was shown that love was the basis of all other virtues, and the three discussed were inter-dependent. A brother summed up the subjects by suggesting that 'joy is love in rapture, and peace is love in repose.'

After this session we gathered for tea, and a word of appreciation must be said for the ministry of the sisters here. They are not many, but they did their work well. It is no easy task for a small number to provide for a gathering of this nature, but they did it splendidly.

Bro. A. Hood (West Hartlepool) presided at the evening session. He directed our thoughts to the revelation given to us in the Person of the Saviour. God had revealed himself completely in the Son. Our purpose must be to exalt the Lord Jesus Christ.

Two gospel addresses were then given. The first by the writer dealt with the subject, 'The Inescapable God,' from Gen. 16:13-14. Our God is a living God. He is intimately concerned with everything that happens to every one of His children. In Jesus Christ, He is willing to be a father to all who put their trust in Him.

Bro. W. Steele (Tranent) gave an exposition of Romans 6, dealing particularly with verse 23. He outlined the origin and consequences of disobedience, showing that men were either slaves of Satan or servants of God. Through the Lord Jesus Christ eternal life—salvation now and hereafter—is available to all who will yield in obedience to the Saviour.

A pleasing feature of all these activities was the number of brothers who took part. It is doubtful if the ministry could have been shared to a greater extent—and this mutuality certainly enriched the services. Throughout we were impressed with the wonder of our fellowship in Christ; that so many of us, so diverse in our characteristics, from so many different places, were truly 'one in Christ Jesus.' We need more such meetings, where the sole endeavour is to edify one another, to urge upon ourselves a great consecration, to manifest our unity in Christ, and to sound out the gospel of our salvation. There is no better way in which to spend a Saturday afternoon and evening.

A. E. WINSTANLEY.

Kentish Town.—The Church here sincerely thanks all those who contributed to the happiness and spiritual inspiration of the Autumn Rally, and especially the brethren who kindly agreed to hold it at Kentish Town. We had an earlier experience in 1951 of the fellowship, and we have again benefited by the encouragement and inspiration of such a gathering. Those who spoke gave us encouragement and instruction of a high order. It was a special joy to continue the experience on the Lord's Day when quite a proportion of those coming from a distance stayed on. Bro. Nisbet, of Tranent, spoke in the morning, and Bro. Gardiner in the evening.

We are having a special gospel effort with Bro. Winstanley for two weeks, and Bro. Gardiner will be with him until Thursday this week. Much visiting and distribution are being done and we pray God will bless us all to the winning of souls.

It is a joy to record the baptism on August 23rd of Angela Green at the age of sixteen. She leaves England for Africa later this present month to live with relatives. We pray she may be blessed in her faith and be a blessing to others.

R. B. SCOTT.

Peterhead.—We had the joy of witnessing two baptisms on the 23rd of August. Sister Katie Buchan, wife of Brother Jim Buchan, was buried with her Lord along with Sister Chrissie Milne, who was on holiday from Billingham, Durham. The hall was packed, there being only standing room for quite a few. An address was given by Brother Aik Strachan: "Four calls for Help and three answered." After which, he performed the baptisms. The Lord's work in Peterhead is progressing.

A. STRACHAN.

The new Church secretary is Alexander Strachan, 1 Cairncatto Road, Peterhead, Scotland.

Tunbridge Wells, Mount Ephraim Road.—On August 22nd and 23rd, Bro. Joe Nisbet (Tranent), served with us. On the Saturday evening, he spoke on 'Holy Spirit Baptism.' We had an interesting discussion, and were confirmed in our opposition to false doctrine relating to this subject. Next day, he exhorted the Church from Matthew 5:18, and later used Luke 14:15-24 as the basis of an effective gospel address. Our fellowship was mutually helpful.

We have had many visiting brethren during the past few months, and their presence has greatly encouraged us in our efforts to extend the Master's Kingdom.

A. E. WINSTANLEY.

Tunbridge Wells, Mount Ephraim Road.—On Thursday, 10th September, Bro. Colin Leyland (Hindley) gave a fine exhortation on 'Prayer,' reminding us of its vital importance to victorious Christian living.

On Lord's Day, 13th September, Bro. Philip Partington, also from Hindley, served with us for the day. At the Breaking of Bread he edified the Church on the subject, 'God the Father cares.' At the Gospel service, he forcefully declared the good news of salvation, taking as his subject 'What is your greatest ambition?' He said we should aim at being able to say with the Apostle Paul, 'I have fought a good fight, I have finished my course, I have kept the faith.' We feel confident that the non-members present were impressed once again with the story of Jesus and His love. We pray that the good seed may bring forth fruit in the salvation of many.

A. E. WINSTANLEY.

OBITUARY

Whitburn, West Lothian.—We regret to report the passing of Bro. H. Clarkson, on August 28th. The funeral services at the home and cemetery at Shotts were conducted by Bro. David Dougall.

The writer has known Bro. Clarkson for many years. He was for many years a member of the Free Church, and was well known in the district, being helpful in many directions. Bro. Joseph Fraser, who was a member of the Church in Armadale, went to Australia. On his return, he had many talks with Bro. Clarkson, and he soon saw his duty to obey the Lord, and he put on Christ in baptism. That is about sixty years ago. He became an elder, and a very useful teacher and preacher of the Word.

The writer being in touch with Bro. Clarkson at work, and often walking home together, he spoke much about the Church of Christ. At first, I did not take much interest, being then a football player. After a time I began to attend the meetings of the Church of Christ, and soon decided to give myself to the Lord, and was baptised, and became a member of the Church. Soon after this, my wife and Bro. Clarkson's wife obeyed the Lord. This gave great joy to all. After a time, Bro. Clarkson and family moved to Whitburn. The Church formed there was well taught in the Scriptures.

In latest years, owing to removals and death only three were left to meet together. Then when Bro. Clarkson's illness prevented him attending, the other two members were received into fellowship at Bathgate. When I called to see Bro. Clarkson he said: 'John, I miss the fellowship very much.' I have many happy memories of walks and talks with him. He was a good man, and full of the Holy Spirit, and of faith. May the God of all comfort bless and guide his family.

JOHN MCLAREN,

GREAT YARMOUTH FISHING SEASON.

The fishing season is expected to continue from about October 8th until about 20th November. Bren. A. Gardiner and D. Dougall expect to arrive in Great Yarmouth about 6th October. It is also expected that the meetings will be held in the Labour Hall, as the choice of meeting rooms is very restricted.

It is anticipated that meetings will be held for the Breaking of Bread and for preaching the Gospel on Lord's Days 11th, 18th and 25th October and on 1st, 8th and 15th November. Gospel Meetings and meetings for Bible study will be arranged as occasion permits.

The Rally has been arranged to take place on Saturday, 31st October. Accommodation: It has been found on previous occasions that good service is given at the Palm Court Hotel, North Parade, Great Yarmouth. Communications for Bro. D. Dougall may be addressed c/o The Labour Hall, Great Yarmouth.

COMING EVENTS

Meeting of Sunday School Teachers, to be held in the meeting-place of the Church of Christ, **Newtongrange**, on Saturday, October 31st, at 4 p.m. This meeting will be presided over by Bro. Tom Nisbet (Tranent), and there will be three ten-minute addresses on 'Faith,' 'Repentance,' 'Confession,' by Bren. Mark Plain (Tranent), James Gardiner (Tranent), Jim Morris (Newtongrange).

East Ardsley, Yorks.—Anniversary meetings, Saturday, October 31st, and Lord's Day, November 1st. Saturday: Tea at 4 p.m. Evening at 6: Chairman, Bro. F. Sugden (Morley). Speakers: Bren. J. Pritt (Blackburn), and A. Murray (Nottingham).

Tunbridge Wells, Mount Ephraim Road.—The Church here intends (D.V.) to hold special mission meetings during November. Bro. Frank Worgan (Hindley), will labour with us at that time. The effort will be preceded by a Rally on Saturday, 31st October, at 7 p.m. Bro. Worgan and Bro. Leonard Morgan will speak.

A further Rally will be held on Saturday, November 28th, also at 7 p.m., and will be addressed by Brethren Worgan and Channing.

In the intervening period, gospel meetings will be held each Sunday at 6.30 p.m. and on Tuesdays and Thursdays at 7.30 p.m. Bro. Worgan will preach at all gospel services. Cottage meetings for devotion and study will probably be held on Mondays and Wednesdays.

We invite any brethren who can to come and work with us in this effort to lead men and women to the Saviour. We ask for the prayers of all faithful brethren for this endeavour. Brethren, pray for us, that the word of the Lord may run and be glorified.

A. E. WINSTANLEY.

NEXT CONFERENCE.

Saturday, April 17th, 1954. Will any Church desirous of entertaining the Conference please communicate with the Conference Secretary, A. Hood.

CHANGE OF ADDRESS:

Bro. Andrew Gardiner, 29 Beech Ave., Thornton, Fife.

Some folk's minds are like concrete, all mixed up and thoroughly set.

He who marries a child of the devil is sure to have trouble with his father-in-law.

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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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