

# The SCRIPTURE STANDARD

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

VOL. 18. No. 1.

JANUARY, 1952.

*May 1952 be, for all our readers and the cause for  
which we stand, the best of all the years yet.*

## THE UNCHANGEABLE CHRIST

IF it be right to make comparisons in a Book, which in face of so-called scholarship, we still believe to be given by inspiration of God, we would say that 'Jesus Christ is the same yesterday and to-day, yea and for ever,' is the grandest of all its affirmations.

Taken by itself it is soul-stirring and inspiring. To know that amidst all the changing scenes of changing time, surrounded by change and decay, the One who loves us, and whom we love, remains ever the same.

Looking back over the many years through which God has so graciously brought us, what changes we have seen.

*'Many that we loved have left us,  
Reaching first their journey's end.'*

—and we know that we shall go to them, but they shall not return to us—yet the Lord they loved, and we love, continues with us, ever the same.

But when viewed in its context the affirmation that Jesus Christ changes not, is even more significant and striking. Weymouth's *New Testament in Modern Speech* reads: 'Remember your former leaders—it was they who brought you God's message. Bear in mind how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday and to-day—yes, and to the ages to come; do not be drawn aside by all sorts of strange teaching' (Heb. 13:7-9). The writer of that epistle has much to say about those who have gone before. In that wonderful eleventh chapter, he gives brief biographies of Old Testament heroes, 'a cloud of witnesses' to the power of faith to overcome all obstacles, and triumph gloriously. They being dead yet speak to us. Now he bids these Hebrew Christians to remember the pioneers of the New Covenant, who had brought to them



the Gospel and the Faith, as they had received them from the Lord. These pioneers had passed on, many of them finishing their course in martyrdom for the faith. As they faced death for the Christ they so loyally served, they might well have said:—

'I fear no foe with Thee at hand to bless:  
 Ills have no weight, and tears no bitterness:  
 Where is death's sting? Where grave thy victory?  
 I triumph still if Thou abide with me.'

**'Remember'! 'Bear in mind'! 'Imitate'!**

But the Christ they served so well and for whom they sacrificed and suffered so much remains the same to us as He was to them; and expects from us the same loyalty to Himself and His Word. That Word, which, like its Divine Author, 'liveth and abideth for ever.' For many years so-called scholars have tried to belittle the teaching of Jesus, claiming that He spoke according to opinions current in His day: was liable to, and even did, make mistakes. When we asked one who had been thus speaking of the teaching of Jesus: 'How can we know when Jesus was speaking according to current opinions, and when He was telling the real truth?' he replied: 'There is no means of knowing that.' When we accept that position it will be time to burn our Bibles, and seek some other kind of work. It is that kind of teaching that has wrecked the Restoration Movement in Britain; reduced membership of co-operation Churches by nearly one-half, and left the Churches with a name that they live but are dead.

**What did Jesus say of His teaching?**

'My teaching is not mine, but his that sent me.' 'I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak.' 'I have given unto them the words which thou gavest me' (John 7:16; 12:49; 17:8). He is 'the faithful and true witness' (Rev. 3:14); and to belittle His teaching is the sure road to blank atheism. How necessary to-day is the exhortation: 'Do not be drawn aside by all sorts of strange teaching.' 'Do not let yourselves be carried away by the various novel forms of teaching' (*20th Century New Testament*). What a number of various and novel forms of strange teaching have been propagated during the past half century! New theologies, destructive criticism of the Scriptures of Truth, Anglo-Catholicism, Modernism, and 'Science, falsely so-called.' These have drawn many aside, and carried them far away from the original plea of Churches of Christ for union of all believers by a return to New Testament faith and practice. Those who have refused to be drawn away from the sound and solid New Testament position have been regarded as lacking intelligence; behind the times; troublers of Israel, and division makers. But an inspired Apostle tells us very plainly who are the troublers and division makers: 'I urge you, brothers, to be on your guard against people who, by disregarding the teaching which you have received, cause divisions, and create difficulties: dissociate yourselves from them' (Rom. 16:17, *20th Century New Testament*).

The introduction of strange teaching and practices into Churches of Christ has robbed them of their distinctive position and plea: and landed them into the whirlpool of sectarianism. *The Constitution of Association of Churches* states: 'That the Churches thus associating disclaim any intention or desire to recognise themselves as a denomination' (Clause 2, *Churches of Christ Year Book*, 1951, p.2). But Churches of Christ are now one of the 'constituent denominations' of The Free Church Federal Council, and are listed as such in Annual Report; also representatives to the Free Church Federal Council are appointed by Annual Conference of Churches of Christ (*Year Book*, 1951, p.10).



No wonder that the Co-operation of Churches of Christ is a fast dying cause. The future is theirs who have remained loyal to the unchangeable Christ and His unchanging Word. Though men may change, these never change. 'Jesus Christ is the same yesterday, to-day, and for ever.' He is still the same loving Saviour, 'strong to deliver, mighty to save.' His Gospel is still the power of God unto the salvation of those who believe and obey. His Word is still the only reliable standard and guide. His Church has weathered the storms of centuries; and is still able to defy the assaults of hell's strongest power. He is still able to succour the tempted and tried: and is still the Comforter of all troubled ones, who in simple child-like faith look to Him. So with confidence we face the future knowing that what Jesus was in time past, He is now, and will be to the end. We conclude with lines written by Philip Doddridge, the bi-centenary of whose death was recently commemorated:

The same His power His flock to guard:  
The same His bounty to reward:  
The same His faithfulness and love,  
As when on earth, so now above.

Nature may change, and sink, and die,  
But Christ will raise His people high,  
And place them on His heavenly throne,  
In glory changeless as His own.

EDITOR.

## 1952

THE fact of entering into another year, its future all unknown, is always a serious and solemn fact, but by no means a sad one. We have much to be thankful for. We can look back and say with joy and gratitude, 'Thou crownedst the year with thy goodness.' We have had a liberal measure of blessings. In Him we have lived and moved and had our being. He has given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. We have not been left without comfort and guidance. Our God has been faithful to His promises: 'I will never leave thee nor forsake thee.' On the way from earth to heaven, 'I will guide thee with mine eye.' All the evidences of His providing mercy, protecting care, and guiding wisdom, fully assure us that our God is good, and His mercies endure for ever. And so we take the rich experiences of the past year as a guarantee for the year we have now entered, because He is the same yesterday, to-day and for ever.

But let us ask ourselves, 'What shall we take with us?' In the past year, we have burdened ourselves with much that has proved useless, a hindrance. Cares and anxieties, and fearfulness; and were it not for these needless encumbrances we would have made better progress toward the higher heights, nor would our path have been so devious. But we learn by experience, and wisdom teaches us, if we be wise, to accept and profit by her instruction.

Shall we, then, by the grace of God, put off—leave behind us—the old man with his evil deeds, and put on—take with us—the new man, in the power of the Spirit, which is renewed day by day. We have lost many a battle for want of some vital part of the Christian armour. We have not been proficient in its use, and doubtless our chief lack has been the shield of faith, and the sword of the Spirit. For 1952, put on the whole armour of God, and aim at perfection by practice in the use of the shield and the wielding of the sword, so that we may be good soldiers of Jesus Christ.

There has been, too, over much of self in the past year, self-assertion, self-importance, self-interest. You, readers, will yourselves know it has loomed large and threatening in past days and years. Put away self and its conceits, and put on humility and love, and let the grace of God our Father, in its rich fulness, have complete possession of heart and mind.



O fill me with Thy fulness, Lord,  
 Until my very heart o'erflow  
 In kindly thought and glowing word,  
 Thy love to tell, Thy praise to show.

And finally, take the name of Jesus with you as you tread the highway of life through the year. You will need it in the varying experiences through which you will pass. There are rough paths, uphill roads, ahead, which will test your faith, and your courage. Only the presence of Jesus Christ and the indwelling of His Spirit will enable you to overcome whether the journey be long or short, whatever the circumstances, walking step by step with Him all will be, must be, well. Be sure to take that ever blessed Name with you.

'Take the Name of Jesus with you, child of sorrow and of woe,  
 It will joy and comfort give you, take it then where'er you go.  
 Take the Name of Jesus ever, as a shield from every snare;  
 When temptations round you gather, breathe that holy Name in prayer.'

May the ineffable love of God our Father, the rich and abundant grace of our Lord and Saviour Jesus Christ, and the comforting strength of the Holy Spirit, be with each one of us in glorious fulness throughout this year of grace, 1952.

A. H. ODD.

## 'THE WEAPONS OF OUR WARFARE'

A GOOD many letters have come in response to my articles [in the *Gospel Broadcast*, U.S.A.] on the great threat which the rise of militarism is to our country and to the cause of Christ. Some have been complimentary; others have been critical.

There is something interesting and significant about these letters from Christian people. Their writers almost all seem greatly concerned about the rise and spread of Communism throughout the world. I suppose practically all of us share that concern. But the very striking point is that none of them express the faith that Christianity has any power to deal with this problem. Rather they almost all express or imply the view that mankind is totally dependent upon force of arms and money for salvation.

The truth, in my judgment, is that strength of arms is helpless to defend the sin-cursed, sick world from the evil growth of Communism. On the contrary, every war that is fought will produce additional situations of famine, poverty, and fear which are the soil in which Communism grows.

Communism in essence, is a religion. It takes hold of human hearts, seems to distort them, holds out false hopes to them, makes them fear-ridden and fanatic. Armed might cannot remake and ennoble human hearts. In short, we are going up a tragic blind alley. We are misplacing our faith for we are putting that faith in man-centred power rather than in the wisdom and righteousness of God and in the ultimate power of truth.

I humbly make this prediction: When the shouting and the tumult die; when the horrible carnage is over; when the screams of mangled and dying women and children have died away; when frightened, cringing men crawl out of their hiding places to view the smouldering ruins of our civilisation; when the dreaded four-horsemen ride the whole earth at will; when all of this has come to pass, evil will be even more abundant than now. For evil cannot be overcome by evil.

It is my faith that after all of this ill-conceived effort to destroy evil with force has been tried, the battle of right will still have to be fought and won by men and women of God through the means of the Gospel of



Jesus Christ. The weapons of this warfare are not the carnal weapons of destruction; they are spiritual weapons of healing. The Apostle Paul describes them in this way (Eph. 6:10-17):—

'Finally, be strong in the Lord and in the strength of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore, take the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breast-plate of righteousness and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.'

But my friends writing to me do not speak of this spiritual struggle. I hear few or no voices raised on behalf of the power of true religion and education based on truth—the only forces that have any hope whatever to defeat Communism or any other evil that may beset the hearts of men. Does this mean that we have lost faith in the power of the Gospel? Have we forgotten that this power of the Cross is infinitely greater than all the legions of Rome—that the powers of even Hell itself cannot prevail against the Kingdom of God?

This lack of faith, although regrettable is nevertheless understandable. The following conditions in Christianity itself have tended to undermine real faith in the power of the Christian Gospel.

1. The Christian message has become diluted by other teachings and other cultures until the original power has largely gone out of it. A man may be identified with Christian people and be and do almost anything one can imagine.

2. Those who profess the Christian faith are divided, often bitterly divided, among themselves. There is always confusion in a variety of counsels. This division reaches all the way from the major cleavage of Catholics and Protestants to divisions within the smaller groups of professed disciples. Difference of opinion is to be expected and perhaps is inevitable. The destruction of Christian power has not come from such sincere and humble differences, but rather from the man-centred building of creeds and creed-guided organisations—all in the framework of an un-Christlike spirit.

3. Christians do not make a serious attempt to live up to their calling. There are millions of nominal adherents, but few saints. The power of Christianity lies in a genuine incarnation of Christ's spirit and teachings into the lives of men. Conversion must make a difference if Christianity would have power. A serious attempt to live up to the high demands of the New Covenant would make a difference in human lives and would again give power to the Christian faith.

4. Christianity has become so involved in the evils of our civilisation that it will not, or cannot, condemn those evils. The Church should be free to teach the full message of Christ for the world, but how can a prosperous, well-dressed, smug, 'Fifth Avenue Church' say what needs to be said in sincerity about the worship of mammon? How can our Churches that are full of racial prejudice teach the message of Christ—that in God's kingdom there is neither bond nor free, Jew nor Greek, male nor female? And so on, for the numerous sins of our world.

5. Perhaps the most tragic of all, the Church has leagued itself with nationalism—with Cæsar and all his trappings. Many Christians are



implying or are arguing directly that in the present great world struggle first allegiance should be given to and prime faith placed in Cæsar and his armed might and that allegiance to national demands and national customs comes first. This situation is understandable, for man's feverish and dangerous devotion to the all-powerful national state in these recent centuries has really become the modern religion. Consequently, this fanatical allegiance to the state has drained the power and life out of the Christian faith.

Because of these and other forces, the Christian Gospel, which was once the most powerful revolutionary force in the world, has ceased to be counted as a great power in the struggle for man's allegiance. This, in my judgment, is a fatal error for modern man for it cuts him off from the wisdom and will of God, as revealed in the Christian message. But let us remember that this waywardness is only a phase in man's painful journey. Let us not think that the Cross has lost its power. As it is lifted up it will again draw men. The desperate need is for men with sufficient conviction, courage, and independence to live and proclaim this way.

In order to regain this power we should study our New Testaments anew. Perchance if we would bring to our minds again the lonely cruel cross against a Judean sky expressing God's approach to evil; perhaps if we would read again with repentant and faithful hearts the teachings of our Saviour and his ambassadors, we would have less faith in the long since decayed war machines and marching legions of power-proud Rome.

The crisis of our world is a crisis of character. The battle is for the characters—the hearts of men. The weapons of our warfare are the spiritual weapons that win and remake the souls of men. Using these weapons, our hands will be upheld by God Himself and our cause will be the cause of God. Placing our ultimate faith in any other weapons and rushing into their use may bring us under the fateful curse of '... for all who take the sword will perish by the sword' (Matt. 26:52). (For a scholarly description of how this curse has worked to destroy men and nations in the past see Arnold Toynbee's *A Study of History*, one of the great books of this century.)

—E. V. PULLIAS in *Gospel Broadcast*.

## DIVORCE AND RE-MARRIAGE

IT is common to-day to hear of those who have been divorced, and re-married, being baptised, and some who have been in the Church and divorced being allowed to sit in fellowship. Is this right? Is it according to the Scriptures? As very little teaching has been given on the subject, either from platform or from pen, it would be well if we looked into the question. In doing so, let us keep closely to the Scriptures, as the Scriptures will be the standard of judgment when, on the last day, Christ sits upon His throne to judge us.

(1) *Divorce allowed under the Law.* 'When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house' (Deut. 24:1; also Ez. 10:3 and Jer. 3:1). In Matthew 19:8, Jesus reveals the reason, 'Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.'

(2) *Christ's Teaching.* 'It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication,



causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.' (Matt. 5:31, 32). 'The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery: and whoso marrieth her which is put away doth commit adultery' (Matt. 19:3-9. See also Mark 10:2-12 and Luke 16:18). The fact that Jesus says, 'I say unto you,' rules out completely the law given by Moses concerning divorce. The new law reveals when marriage takes place the two become one in the eyes of God and no law of man can put them asunder. To re-marry is to commit adultery. This is further proved in:—

(3) *Paul's Teaching.* 'For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man' (Rom. 7:2, 3). 'The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to marry whom she will only in the Lord' (1 Cor. 7:39). Death alone frees either party from the law of marriage. If a Christian re-marries, it must be with one who is in the Lord. When re-marriage takes place by one who has been divorced, the Church is under obligation to disfellowship that person, in order it might be clear of the sin committed. Six expressions in 1 Corinthians 5 denote this: 'taketh away from among you' (verse 2), 'deliver such an one to Satan' (verse 5), 'purge out therefore the old leaven' (verse 7), 'not to keep company' (verse 11), 'no not to eat' (verse 11), 'put away from yourselves that wicked person' (verse 13). It was when the Church at Corinth carried out Paul's instructions and disfellowshipped the young man guilty of fornication, that it showed the evidence of repentance, and cleared itself in the eyes of God. Before this, it was in part guilty of the young man's sin by fellowshiping him. Paul writes in 2 Corinthians 7:9-11: 'Now I rejoice, not that ye were made sorry, but that ye sorrowed unto repentance, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness is wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.'

(4) *The fornicator has no inheritance in the Kingdom of God.* 'But fornication, all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor uncleanness, nor covetous man, which is an idolator, hath any inheritance in the kingdom of Christ and God' (Eph. 5:3-5, R.V.).



(5) *The fornicator can be restored to fellowship by repenting.* 'I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication, and lasciviousness which they have committed' (2 Cor. 12:21). 'And I gave her space to repent of her fornication; but she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds' (Rev. 2:21, 22). Repentance is a change of will resulting in a change of conduct. To one living in adultery, it means separating. Unless this is done there is no evidence of repentance. To be sorry for sin, and continue in it; the sorrow is simply regret which worketh death. 'The sorrow of this world worketh death' (2 Cor. 7:10). As repentance is also a condition of pardon and precedes baptism (Acts 2:38), one who has been divorced and has re-married, must separate from the one with whom he is living in adultery, before being baptised. To baptise a person who has not done so, is to baptise one who has not obeyed the command to repent: in other words, who has not changed his life. The idea that by obedience in baptism, a person is freed from all past sins, is false. Baptism must be preceded by faith, repentance, and confession to this end.

(6) *The repentant sinner to be received in love.* 'Ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him' (2 Cor. 2:7, 8). The Church can only be blessed, be a blessing to man, and be to the praise and glory of God, when it is kept pure. Let us in our day endeavour to keep it pure.

DAVID DOUGALL.

## 'HUNGER HAUNTS THE WORLD'

'NOT only is production in most of the under-nourished areas failing to keep pace with population growth, the volume of world trade in food is about a third less than before the war' (United Nations Report in daily Press).

'And when it was evening his disciples came to him, saying, Send the multitude away, that they may go into the villages and buy themselves bread, for they have nothing to eat' (New Testament).

It is sometimes said that history repeats itself, but I suppose no-one would claim the above two extracts as cases in point. We surmise that hunger is not an intermittent state, but is, and has been from time immemorial, a constant condition of the lives of many. The feeding of five thousand hungry folk long ago—because of the One who fed them, and how it was done—may have some bearing upon the relief of hunger, actual and prospective, in this age.

It has been pointed out that in the Gospels, we read of 'signs' and 'signs and wonders' worked by Jesus Christ, but never of 'wonders,' the word standing alone. This is what could be expected. Miraculous power used without purpose denies the wisdom of God. It is not too much to say that the same perfection of design and method went to the working of a miracle as to the making of the universe. If this is true—and it must be—then the significance of the signs which accompanied the miracles should be thoroughly investigated and understood, so that profit may be taken from what they teach. The feeding of the five thousand is the only miracle recorded by all four Gospel writers, which may be an indication of its extreme importance. It is worth thinking about, for, as we may see, it bears closely upon present-day thought and action.



Perhaps touched with that 'fellow-feeling' which makes men 'wondrous kind,' the disciples came to Jesus and, being themselves hungry, bid Him send away the multitude so that they might buy food. How confounded they must have been by the answer given to them: 'They need not depart. Give ye them to eat.' I imagine He Himself would have marvelled at their faith had they taken Him at His word. The implication is that they should have done. There, plain to see, is a principle of action which, by word and life, Jesus Christ laid down for all to follow. Note the sequence, found many times in the Gospels: Jesus seeing . . . had compassion . . . and healed. The disciples say: 'They hunger,' and the answer comes, 'Give ye them to eat.' And accordingly (later) when He brake the loaves, He gave to the disciples and the disciples to the multitude. So speaking and acting, the Divine Word fixes responsibility for easing the world's need on those who see and feel for any part of it.

He 'himself knew what he would do,' wrote John, and step by step, Jesus proceeds to accomplish it. Those steps are His 'signs' to us, worthy of study.

There is great insistence to-day by some people on personal liberty, and any kind of restraint is irksome to their nature. Liberty is indeed a good thing. It is part of our Christian heritage: 'If the Son shall make you free you shall be free indeed.' In this story, however, we are shown quite clearly that there may be control from outside, with some loss of liberty, without impairing the dignity of those who suffer it. The first thing that Jesus did in the feeding of the multitude was to take charge of the whole situation. He 'commanded' that they should sit, and in doing so effectually curbed every individual assertion of his fancied right or desire to be first at the feast. There was to be no straining of the body or stretching the arm. They must sit in their companies (regimentation, indeed!) fifties and hundreds, and when thus seated He brake the bread to them. May I put it (with a smile?) There you have the precursors of things we know of: bulk buying (five loaves and two fishes!), ration books and queues. God, who made man to be free, by Jesus Christ, placed restraint on the individual in the interests of the community. I venture to say that the insistence on individual liberty has its basis, very largely, on the desire for personal gain of one kind or another.

So we come to the loaves and fishes, the most significant part of this wonderful event. How it came about that nature—and boyish nature at that—should have preserved until so very late in the day those portions of food, we shall never know. Nor how that lad came by his supply in the first place. Perhaps they evidence some mother's loving care for a lad eager to be off on a great adventure. And how was it that in this concourse of people—five thousand men, not to count women and children the disciples came to know of him? The simple answer to all these questions, and I think the true one, is, by the providence of God. It was entirely fitting that, with the food in His hands, standing before the multitude, Jesus should give thanks to God, for the whole proceedings were as surely an act of God as when manna came down from heaven in the days of Moses.

But we must not lose sight of that lad and what he had, for they form, between them, essential parts of what we are being taught. When the disciples draw attention to him we read that 'Jesus *took* the five loaves and the two fishes'—that is how each of the Gospel writers puts it—and no matter how graciously done, it was an act of dispossession. The lad knew no more than the disciples and the multitude what was going to happen. What was it that flashed through his mind as the food became lost to him? Did he think of his mother who had provided for him (if it was his mother) and what she would say of this man who did such



a thing? We do not know. But we can see the implication behind the action, that, when need arises, the claims of the individual are to be sacrificed for the sake of the community. It is not surprising that it could be written of these disciples and those at the beginning of the Christian era who were believers with them: 'Neither said any of them that aught of the things he possessed were his own.' The germ of that doctrine is in this story.

The thought that 'hunger haunts the world' is a terrible one, and we have no miracle-worker these days. But still there is hope. The Report referred to does not despair, for we read that 'nations seem at last to be preparing for a genuine large-scale war against want.' Someone has said, 'every hungry mouth coming into the world brings with it two arms and two feet with which to work.' Salvation through labour, which is quite in the apostolic tradition. 'Work out your own salvation,' says Paul, 'with fear and trembling, for it is God who worketh in you both to will and to do of his good pleasure.' Miracles have indeed passed away, but the providence of God still remains with us. 'With man, it is impossible, but [to man] *with God*, all things are possible' (Matt. 19:26). W. BARKER.

## THE PREACHER AND THE DRUGGIST

A VERY learned physician unsurpassed in his field, once carefully examined the little baby of a preacher. The doctor gave the minister a prescription to be filled, and the preacher hurried to the pharmacist. While filling the prescription, the druggist said to the preacher: 'Here is an item that the doctor specified but I do not think it essential, and the baby can probably get well without it.' But the preacher asked, 'Do you have it there in your stock?' 'Yes,' he said, 'but I think it just as good not to be put in.' 'No, sir,' the preacher replied, 'I want you to let me have it just like the doctor prescribed.' 'Well, I have another drug, which the doctor did not call for, but I think it is good, and I like it, shall I put it in?' 'No, sir, I insist that you let me have exactly what the physician specified, that and no more,' demanded the preacher. 'Yes, but the doctor did not say **not** to use it.' 'Nevertheless, I can only accept the prescription as the doctor gave, and it must be filled that way or not at all.'

The following Sunday the druggist went to hear the preacher deliver the prescription of the Great Physician for the healing of sin-sick souls. In the course of his remarks, he stated that although the Bible taught that **all** should be baptised, and that Peter commanded 'every one of you' to 'be baptised in the name of Jesus Christ for remission of sins,' he thought that one could be saved without being baptised. The preacher urged that baptism, although prescribed by Jesus and all the apostles, was not an essential in the prescription.

Later in the sermon, the minister averred that instrumental music in the worship, without a specific command, was entirely safe and sound. 'Although the teaching of Christ,' he said, 'is silent on instrumental music, we do not find a command to use instrumental music, but we certainly know that Jesus nowhere said **not** to use it.' As the druggist shook hands with the preacher after the service, he quietly said: 'Surely the legs of the lame are unequal.'

Friends and neighbours, why will you allow such in religion and still take it? You know when you stop to think that it will not stand. The preachers know it and every time someone suggests that their doctrine be measured or tested, they make a big fuss about not believing in debates. Why? Because they know denominationalism will not stand when examined with the truth.

—Selected.



## THE WORK IN GREAT YARMOUTH, 1951

The visit to Yarmouth to assist the brethren of the fishing fleet seems to have become an established part of our work during the Autumn. This year I went to Yarmouth on October 9th and remained until November 29th.

This year's effort really commenced on Friday, October 5th, when a number of the brethren met on the market-place and held an open-air meeting. This was followed by a similar meeting on Saturday, October 13th. At this meeting, contact was made with a former member of the Churches in Portknockie and Banff. This resulted in his attending the gospel meetings on several Lord's Days. Lord's Day, October 14th, the first meetings were held for breaking of Bread and Gospel preaching (indoors). Until November 25th, the loaf was broken in memory of our Lord, and the Gospel proclaimed in the Labour Club, King Street, Yarmouth. During this time the average attendance at the Lord's Table was about thirty, and at the gospel meeting about fifty. This last figure included a number of non-members.

Commencing Saturday, October 20th, a Bible class was held each Saturday night in the Unitarian Chapel on the South Quay. In this we studied together the seven letters to the Churches in Asia. Our average attendance at these meetings was about twelve.

One feature which was highly appreciated among the brethren was the hospitality of the sisters, when, evening after evening we met together to sing the songs of Zion in the houses where the sisters were staying. We were especially grateful to the sisters for making this possible to us.

Our best thanks are due to the brethren who served with us in overseeing these meetings, Bren, Murray and Reid, of Buckie, and Bren. A. and A. Strachan, of Peterhead, to the Church in Fleetwood for sending a bottle of communion wine for our use, to the Churches in Buckie and Peterhead for the loan of hymn books, and to all our brethren from Peterhead, Buckie and Portknockie who assisted and supported us during the East Anglian fishing season. Our best thanks are also due to Bro. G. H. Hudson, of Birmingham, for his visit and assistance on Lord's Day, November 11th. We pray that the seed that has been sown will bring forth an abundant

harvest to the glory of God and the salvation of precious souls for Christ.

*Special Note.*—Congratulations to that young sister of eighty-two years of age who travelled nearly a thousand miles by bus from Peterhead to Yarmouth and back again just to renew old memories.

ANDREW GARDINER

On November 11th, I left home to make a journey of nearly two hundred miles to Great Yarmouth, for the purpose of joining in the work of Bro. Andrew Gardiner amongst the fisher folk from Scotland.

This being my first visit to this centre of the fishing industry, you may imagine my divided interest as I journeyed along, because it is always a great pleasure to me to go to a place I have never visited before. What would the town be like, and who should I meet? Had I met any of the brethren before? I was soon to know. Arriving at five o'clock, and travelling along the Parade, I saw Bro. Gardiner, who had arranged my stay there. I picked him up, and he took me to the hotel where I was to be billeted for the week-end, and introduced me to the Manager. I was shown to my room, and had a wash and brush up, then down to dinner. Bro. Gardiner called for me about seven o'clock and we went along to a chapel where I was to meet the first of the brethren at a Bible class. I was introduced to thirteen brethren, two of whom I had met at Tranent, Bren. Geddes and Strachan. The meeting opened with a hymn and prayer, then we read round from the third chapter of Revelation. They were studying the letters to the seven Churches. Bro. Gardiner opened the discussion, after which all joined in asking questions. The meeting closed about eight-thirty, when we adjourned to the home of Bren. Strachan, where I received a surprise, being introduced to Sisters Strachan. There we spent a very enjoyable evening singing the songs of Zion and talking of the work in the varied Churches. Tea, cakes and sandwiches were handed round, and I arrived at my hotel at 11.30.

On Lord's Day, I was out early, as I had not seen anything of the town, and had an hour and a half to look round. From what I saw, I should like to spend a holiday there. At 10.45, I arrived at the Labour Hall for the meeting for breaking of bread, at which there were



thirty-five present. I was able to speak at this service, basing my remarks on 1 Cor. 12:12-31. After lunch, I took the opportunity to visit my brother, who lives about twelve miles distant, and returned in time for the gospel meeting at six o'clock. About forty to forty-five people were present. Bro. Gardiner preached and I sang a solo, "I have a Saviour, He's pleading in glory," the congregation joining in the chorus. After the meeting, brethren from Portnockie pressed for the services of Bro. Gardiner to be left to work with the East Coast Churches, as did also the two Brethren Strachan, with whom I had an interview on the work at Peterhead. I was very impressed by the earnestness of these brethren, especially so, when I heard that their love of the work had inspired our brother to mortgage his home so that better conditions for the work could be brought into being. Brethren, this is the spirit required in the service of our master, if we are going to accomplish the purpose for which we are called and extend His kingdom. We then adjourned to another Bro. Strachan's home, where we again sang the praises of Jesus, and talked of those things so dear to the heart of those who love God, then to my hotel where I arrived just turned midnight.

I can truly say the journey and its inconveniences were well worth while. The fellowship with these good people was grand, really a week-end I shall long remember. I am sure we are doing a good work in sending along assistance to these brethren while they are away from their homes. Of course, this work costs money. While the brethren assembled meet some of the expense, there are expenses which we cannot expect them to meet, so we have to help. Therefore, I believe the Churches will be glad to help in this great work. Let me say, this is only one side of the work entrusted to us by our brethren. Our funds are very low, we have perforce to curtail some of the work, and we shall have to cut still further unless the Churches and brethren rise to the needs of the work we are called to do.

May I suggest to those who may contemplate a late holiday next year, in the end of September, October and November. To go along to Great Yarmouth, and enjoy a pleasant time with these fisherfolk from the coasts of Scotland.

GEO. H. HUDSON

## SCRIPTURE READINGS

January 6—Psalm 51; Romans 2:17-29.  
 January 13 — Psalms 14 and 15; Romans 3:1-18.  
 January 20—Isaiah 64:1 to 65:7; Romans 5:19-31.  
 January 27—Gen. 15; Romans 4:1 to 5:1.

**Jewish Responsibility** (Rom. 2:17-29). From considering the case of the heathen, Paul turns to the Jew. Here is the privileged person, provided with the means to a better life altogether. The commonest attitude of the Jew was one of haughty superiority. Note the qualifications: Standing upon the Law of God; boasting of the One true God; knowing the will of God; having a clear understanding of right and wrong. Now observe the estimate of self: Guide to the blind; light to the ignorant; corrector of folly; teacher of the immature; possessor of the written law, embodying God's truth. Granted that all this should be so—but is it? He would be a bold Jew indeed who claimed to have all this. It is certain the best of them must fail in many points. In fact, the whole nation for centuries had been guilty of wholesale disobedience to the Law they professed to love. They might indeed keep the outward observances, but what use could that be without a genuine effort and measure of success in real, heartfelt obedience. The evil example of the Jewish nation was already bringing dishonour upon God. Paul's conclusion is that the uncircumcised Gentile may be reckoned as equal to the Jew when the Gentile *acts* uprightly. We are all in danger of the lapse into outward observances without the necessary accompaniment in the 'hidden man of the heart.'

**The Jews' advantage, and some consequences** (3:1-8). Naturally the thought arises that as both Gentile and Jew are on the same level of condemnation or commendation, one has no advantage over the other. Paul refutes this with one thing only at this point, but refer to 9:4-5 for others. To be entrusted with the divine revelation was a tremendous advantage, even though it brought condemnation through disobedience. The general moral elevation of the Jews proved this, and their failure to rise high enough does not make the divine revelation any less important. They did not reap the rewards of faithfulness but that does not in any way reflect on God's character. The reverse is true; by reason of the judgments upon sin, God's glory is upheld. Some apparently had



accused Paul of teaching that as God has brought good out of the worst crime of history, men might sin for a good purpose—a false doctrine, of course.

**Sin is universal (3:9-20).**—We must here summarise a little. Paul declared his complete confidence in the Gospel as God's power unto salvation (1:16). He then proceeds to show the development of sin among the heathen, and the condemnation of the Jews by the very Law in which they gloried. These facts prove the necessity for salvation of both heathen and Jew. In these verses, after stating the great advantage of the Jew in having God's revelation, and showing that his failure cast no reflection on the revelation, he again emphasises the equal condemnation of Jew and Gentile. The quotations from the Old Testament seem to begin with verse 11 and to be a gathering together of passages having the same import—the corrupt condition of humanity. The concluding verse perhaps reveals the fundamental mistake—not reverencing God. No one is clear of sin, no man had ever kept the Law perfect until the Saviour came.

**Salvation through faith is universal (3:21-31).** We now have the Gospel set forth. Jesus constitutes the righteousness of God. His life manifested just that. We see this thought is repeated from 1:17. It was impossible that men could be saved by the Law of Moses, but both that and the prophets who upheld it, bear witness to Christ—types and prophecies. The demonstration of the failure of man has prepared the way for this revelation of the way of salvation. It is shown to be entirely a matter of favour (grace) on God's part—the provision of an atoning sacrifice (a propitiation) in the person of Jesus Christ. The benefits come through acceptance of the sacrifice, which buys back, ransoms, the sinner from his bondage or slavery to sin. The blood is the price paid—which is, of course, the life of the Saviour, reminding us of the animal sacrifices of the Old Covenant foreshadowing the New—for the life is in the blood, and death is the penalty of sin. By this means God forgives the sinner without in any way making light of or excusing the sin. Only by a complete surrender and trust can we receive the justification, and thus escape the universal condemnation. How utterly we must rely upon our Saviour in this. The very idea of any work of our earning this salvation has plainly to be given up—how well has the hymn writer expressed it—'Nothing in my hand I bring, simply to Thy Cross I cling.' There can be no boasting, no resting upon the Law, no thought of self-justification. Obviously the law is established because the necessity of such a manner of salvation upholds its correctness.

**The case of Abraham (4:1-25).**—The Jews regarded Abraham with almost superstitious reverence, and this chapter is thus devoted to proving that he was justified on the same principle as Christians. This passage has been used to uphold the false doctrine of salvation by faith only, and thus made to contradict the letter of James, where the opposite teaching is given. The simplest explanation of the supposed disagreement is that Abraham was far from perfect, and therefore could not claim justification or forgiveness on the grounds of a perfect life, but trusting God completely, he proved that trust by obeying when commanded to leave his home to be a wanderer in a strange land, and again in particular when he went to sacrifice his son—and on other occasions. These things did not prove him to be perfect, they proved his faith. Thus Abraham was not justified by works, but he was justified by the obedience of faith.

Perhaps we could well say, it was not what Abraham did that brought him justification (that is, righteousness in the sight of God), but the faith which prompted him. Paul adduces the fact of Abraham's faith being exercised and God regarding that for righteousness, prior to his circumcision, as evidence of that rite not being necessarily related to salvation. Again we have the thought of the inward condition rather than the outward mark, as the important thing. Though a man be a Jew and circumcised the eighth day, he may not be a child of Abraham in the spiritual sense. He cannot be so unless he accepts the promises of God, and acts upon His commands. Through our familiarity with the history of Abraham we are inclined to overlook the greatness of his faith. Let us think again of the "impossible" promises involving the 'impossible' birth, and then the 'impossible' commandment to offer up Isaac. We need also to remember that Abraham looked for a city whose Maker and Builder is God, and pray we may be true children of his, and so finally meet him there. R. B. SCOTT

## CORRESPONDENCE

### THE KINGDOM OF GOD

Dear Editor.—I see from this month's 'S.S.' in your article on the Lord's Prayer you state that we who believe and teach that the Kingdom of God came on the day of Pentecost, cannot pray 'Thy kingdom come.' In view of this, I wish to submit the following Scriptures for your consideration: Matt. 6:10; 7:21; 8:11; 18:1-5; 20:21; 21:43; 23:13. Acts 1:3-6; 14:22. Heb. 12:28. James 2:5, 2 Pet. 1:11. 1 Thess. 2:11, 12.



Do the following Scriptures not show us when the Kingdom of God will come? Matt. 19:28; 25:1, 34; 26:29. 1 Cor. 15:24,25, 26, 50. Luke 19:11-27; 22:29, 30. 2 Tim. 4:1. Rev. 3:21; 12:10.

JAMES McLUCKIE

ANSWER TO ABOVE

The Kingdom of God is a big subject, and cannot be understood by just looking at a few isolated passages of Scripture. To get a right view of any Bible subject it is essential, with the aid of a Concordance to find all that is said about it in the Scriptures. When this is done, it will be found that the Kingdom of God is set forth under the following aspects:

1. **Universal** (Psalm 103:19; Daniel 4:34-35).

2. **National** (Exodus 19:5-6). This was conditioned on Israel's obedience, and because of their rejection of the Christ was to be taken from them (Matt. 21:42-43). The privileges they lost are now theirs who are in Christ (1 Peter 2:9; Rev. 1:5-6, R.V.).

3. **Spiritual**, over which Christ now reigns (Acts 2:29-36).

Jesus said that some then living would see the kingdom of God come with power (Mark 9:1). He gave Peter 'the keys of the Kingdom' (Matt. 16:19), and even those who deny that the Kingdom of God has come admit that Peter used the keys on the Day of Pentecost and in the House of Cornelius (Acts 2:4-10). Even Peter could not open the door of a kingdom which did not exist. Believers are said to be 'translated into the Kingdom of his dear Son' (Col. 1:13). 'At the end Jesus will deliver up the Kingdom to God, even the Father' (1 Cor. 15:24). That which does not exist cannot be delivered up.

4. **Eternal**, into which flesh and blood cannot enter. To enter there, 'this corruptible must put on incorruption, and this mortal must put on immortality' (1 Cor. 15:50-53; 2 Pet. 1:10-11).

We venture to say that if the Kingdom of God is viewed under the four heads quoted above, all passages concerning it will fit into their right places.—Editor.

COMING EVENT

**Nelson (Southfield Street).**—Bible School anniversary and prize distribution, Saturday and Sunday, February 2nd and 3rd, 1952. Speaker: Bro. H. Baines (Morley). Tea, Saturday, 4 p.m. Evening meeting 6 p.m. We give you a hearty invitation.

**Priory Lane, Dunfermline.**—Our annual Social will be held (D.V.) at 4 p.m. on Saturday, 12th January, in the Nether-town Institute, Dunfermline. Speakers: Bro. Andrew Gardiner and Bro. David Dougall. A hearty invitation is extended to all Churches.

W. BROWN

GOSPEL WORK IN AFRICA

My wife and I arrived in Lusaka (Northern Rhodesia) on the 19th of August, 1951. This town is the growing capital of the country. I was to take work in a hospital here. At the same time, I had ideas of doing the Lord's work. The way for this has been prepared by the work of American brethren over the last thirty years, who, I think, have done much in the Southern Province, as it was originally intended that here, Livingstone should be the capital. They have carefully trained their converts to believe the Bible and not men. Some, in the course of time, have moved to Lusaka to work. These Christians need a shepherd to gather them together. But left without help, they have kept a firm hold on the truth of God. They take it simply and are so much happier in their faith without the adornments of scholarship. There are 25,000 Africans in and around Lusaka, who present an opportunity for the Lord's work.

At the same time as we arrived in Lusaka, but unknown to us, an African brother also arrived here. He had been helping in the work at Namwianga, about 250 miles away. He is an earnest preacher, and we could not have gone ahead without his help. I was trying to make our presence known when unexpectedly I met Stephen. Since then there has been shared, hard, but happy work.

A meeting was started in an African suburb, and at once about thirty people gathered. We met under the trees, as the sun can be very trying. After the Gospel was preached, the Table was spread, and the believers remembered the Lord. This really was showing forth the Lord's death. Simvula explained the purpose of this to others present before we partook. I have often preached the Word in the open, but I cannot explain how deeply impressed I was with the humility and sincerity that attended this Remembrance. Others present might not have been there, as we together thought upon our Lord. That is how it should be, losing sight of all but Him. We met for a few times like this, and then, unexpectedly, we were offered the use of a schoolroom in which we now meet. One cannot be sure that there will not be a tropical downpour at this season, and we are grateful to God for the provision made. There are many who are becoming interested, and two weeks ago we had the joy of baptising a young man, Aidini Petulo Tembo.

Stephen is a printer by trade, and works long hours, and then devotes his spare time to the Lord's work. I also am working and enjoy doing this service in off-duty hours. Full time workers are needed in scattered areas, but here it is



better to earn one's food, and so educate the African by example. The denominations train African "ministers," and we think it is better to show as well as to teach the way of the Lord more perfectly.

One thing greatly disturbed me. We had no room in which we might gather. As I went along to the meeting I saw crowds outside the Catholic Church who could not gain entrance as the place was full. Brethren, is such a state of affairs a criticism of our professed desire to propagate the truth, or just of our methods? I leave you to judge, and confess to feelings of shame on my part. Pray for the Lord's work here. Thank God for the work of the American brethren, who have put out sacrificial labour. Thank God for raising up loyal African brethren. For everything give thanks. We greet many friends to whom we have no time to write.

Bro. & Sis. FRANK MURPHY

[Bro. Murphy is known to many brethren in Britain, who will join with us in praying for the Lord's blessing on the work in Lusaka and district.—Editor.]

## NEWS FROM THE CHURCHES

**Birmingham, Summer Lane.**—We are happy to report another addition to our number. On November 25th, Miss Bertha Fenn, who at one time was a scholar in our Bible School, made the good confession and was immersed for the remission of her sins and added to them that are being saved. May she be kept faithful to the end. FRED C. DAY

**Nelson (Southfield Street).**—We have just spent a most inspiring week-end on the occasion of our 33rd anniversary services. We had the services of Bro. Tom McDonald, of Dewsbury, and his messages have been enjoyed by all. Visitors were present from Blackburn, Burnley, Morley and East Ardsley. We commenced with tea at 4 p.m., followed at 6 p.m. with a meeting, when 70 were present. The services on Lord's Day were very helpful and well attended: at the Bible School in the afternoon 73 were present. We extend to our Bro. McDonald our grateful thanks for his help and encouragement, and we pray the seed sown may result in a precious ingathering of souls. ALEX CARSON

**Peterhead.**—It is now two years since Bro. A. Gardiner came to Peterhead from Great Yarmouth, where he had been working with the North-East brethren, in the work of the Lord. Before

Bro. Gardiner came to Peterhead, a few faithful brethren carried on the work here, and, although sometimes weary and discouraged, they held fast to the faith, which was once for all delivered to the saints. With the help of Bro. Gardiner, the Church has been blessed with the spirit of revival. Our brother preached the Word, both faithfully and earnestly, and has worked untiringly in the upbuilding and edifying of the Church. Our membership has been more than doubled. The Sunday School has been restarted, with fifty-seven scholars on the roll. We have also procured a meeting-place of our own this year, and take this opportunity of thanking all who so kindly contributed to help us with the necessary alterations. We thank God for the power of the Gospel, and pray that all efforts put forth for the extension of His Kingdom may be abundantly blessed. A. REID

**Scholes, Wigan.**—The Church concluded a two-weeks mission on Lord's Day, December 2nd, 1951. This was also the occasion of the 69th anniversary. Originally, we planned for one week, but Bro. L. Channing, who was our preacher, fell ill at the last moment. We were reluctant to abandon the planned meetings and Bro. F. Worgan, at very short notice, took up the work. When we learned that Bro. Channing had recovered and was anxious to serve us, we decided on a further week of witness.

We held gospel meetings on Tuesday, Thursday and Saturday of each week, and on Saturday, November 24th, we held the anniversary tea. On this occasion, both brethren spoke to an assembly of about 150, presided over by our Bro. C. Melling, from Doncaster.

We also witnessed for Christ on the Wigan market-square, on three Lord's Day evenings, and in this work, as in all other, we were loyally supported by the district Churches.

We are happy to report that we had four baptisms, and (D.V.) two more will be immersed into the ever-blessed Name on Lord's Day, December 9th. One of these, a young man of eighteen years, formerly of the Methodists, named Allan Ashurst, came under the powerful preaching of Bro. F. Worgan in the market-square. He attended further meetings and was immersed Lord's Day, November 25th. It was on this occasion that a further three decisions were made. One, a young scholar of the Bible School, Ann Birchall, whose parents are faithful members of the Church, was baptised on Tuesday, November 27th, and the other two, husband and wife, Mr. and Mrs. Robert Brooks, were brought into the Church Lord's Day, December 2nd. At this meeting two further decisions were made, again husband and wife, Mr. and



Mrs. C. Lowe and (D.V.) they will be baptised Lord's Day, December 9th.

We are grateful to Bro. Worgan and Bro. Channing for their faithful and untiring preaching of the truth, and also those of our own assembly, who witnessing for Christ amongst their workmates, brought them under the sway of the Gospel.

The Church here praises God that we have had a time of reaping, and, strengthened and encouraged by these rich experiences, we press on, determined to do God's work, His way, realising that it will never lack His reward.

H. DAVENPORT

## OBITUARY

With sincere regret we record the passing of Bro. R. A. Kennedy, of Edinburgh, on December 10th. He was well known to many brethren, especially in Scotland, where he had been associated with Churches of Christ for most of his life. He had reached the age of eighty-five. He was loyal to the position and plea of the Churches of Christ, and was saddened by the many departures therefrom.

He gave us much encouragement in our stand for the Old Paths. We tender heartfelt sympathy to all the bereaved.

We hope to receive a fuller notice later. The following is from an Edinburgh newspaper:

### Artist Dies Painting

Mr. Robert Archibald Kennedy, former advertising manager of the Patrick Thomson store in Edinburgh and well-known amateur artist, died last night.

Mr. Kennedy was painting a picture—a scene of Rothesay Bay—when he collapsed in his home at "Kaimes," 61 Howdenhall Road, Liberton.

A native of West Kilbride, Mr. Kennedy will be best remembered as an artist. He was a Fellow of the Royal Society of Scottish Artists and had his work exhibited in all parts of the world.

## CONTRIBUTIONS TO THE EVANGELIST FUND

Receipt No.		£	s.	d.
1092	.. .. .	10	0	0
3	.. .. .	5	0	0
4	.. .. .	5	0	0
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9 (Legacy)	.. .. .	25	0	0
1110	.. .. .	3	0	0

R. McDONALD (Treasurer)

## HALF-YEARLY CONFERENCE

will be held (D.V.)

With the CHURCH, HAMILTON ST.,  
BLACKBURN, LANCs.

On SATURDAY, APRIL 12th, 1952

Afternoon Session for Members at 1.30.

Tea at 4 p.m.

PUBLIC MEETING at 5.30 p.m.

Chairman: Bro. J. Pritt

Speakers:

BRO. W. STEELE (Scotland)

BRO. A. GARDINER (Evangelist)

Hospitality Secretary, Sister A. Allan,  
18 Herbert Street, Blackburn.

Other enquiries: Bro. H. Wilson, 62  
Bolton Road, Blackburn.

Fuller information in next issue.

## CHANGE OF ADDRESS

Tranent.—D. Scott, 33 Ormiston Crescent, secretary of the Church.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, One copy 7/6; two copies 13/6; three copies 19/6, post free. U.S.A., one dollar per copy. Canada, Africa, Australia, New Zealand: One copy 7/-; two 13/-; three 19/6. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

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

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

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

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker,  
Langley Mill, Nottm.