

The SCRIPTURE STANDARD

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

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Aggressive Christianity.

BY many the above is regarded as a term of reproach. They think of Christianity as consisting only of peace, goodwill, mildness, and inoffensiveness.

Dr. Alexander Maclaren said: 'Nowadays, to listen to some liberal teachers, one would think that nothing was necessary, except the great sacred principle, that nothing is necessary: and that charity could not exist, unless that distinction (between essentials and non-essentials) were effaced.'

Real Christianity must be aggressive. It exists to attack and suppress every form of evil and error. The marching orders of its supreme Commander, 'Go into all the world, and preach the gospel to every creature,' compel invasion of the enemies' territory. The Church of Christ is an army, provided with a complete set of armour, and a truly aggressive weapon, 'the sword of the Spirit, which is the word of God' (Eph. 6:11-17).

Paul wrote: 'I do not make war as the flesh does: the weapons of my warfare are not weapons of the flesh, but divinely strong to demolish fortresses—I demolish theories and any rampart thrown up to resist the knowledge of God, I take every project prisoner to make it obey Christ, I am prepared to court-martial anyone who remains insubordinate, once your submission is complete' (2 Cor. 10:3-6, Moffatt's translation). We are exhorted to 'fight the good fight of the faith' and to 'contend earnestly for the faith which was once for all delivered unto the saints.' How can these exhortations, and many more, be carried out, unless we are aggressive?

The first Christians were fearlessly aggressive.

On that first Pentecost after the Lord's ascension, Peter made an attack on the Jewish stronghold, and three thousand surrendered to the King of Kings. Although commanded by the ruling powers, 'not to speak at all nor teach in the name of Jesus,' they continued their aggressive work, 'and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.' The rulers complained, 'Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.'

Later on, we read that Paul, 'as his manner was,' invaded the Jewish synagogue at Thessalonica, 'and reasoned ['argued,' Moffatt] with them out of the Scriptures.' The Jews said of Paul and his colleagues, 'These that have turned the world upside down ['upsetters of the whole world,' Moffatt] are come hither also.' What a splendid testimony to the success of their aggressive work! Paul, writing to the Colossians, about the year 64 A.D., declared that the Gospel was preached ['has been,' Moffatt] to every

creature which is under heaven' (Col. 1:23). Pliny, a Roman Governor, writing to the Emperor Trojan, about 106 A.D., testified to the spread of Christianity, which he regarded as a superstition: 'Nor has the contagion of this superstition [he wrote] seized cities only, but the lesser towns also and the open country.'

Testimonies could be multiplied showing how faithfully the first Christians carried out their marching orders, and how successful they were. When you read these testimonies you feel like singing:

'All hail the power of Jesus' Name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.'

What of modern times?

Some years ago, a religious magazine described the Church as 'coughing out a feeble apology for its existence, and timidly promising not to get in anybody's way. It shuts its eyes for fear of seeing what is wrong; and holds its tongue for fear of giving offence. It sits by the fire nursing itself, creeping very occasionally into the sunshine when the wind is not in the east.'

Some say they do not believe in aggression and controversy. Such people should not be in the army of King Jesus. The soldier's business is to fight when and where he is commanded to. Very often talk against aggression is a cloak for cowardice; and 'the fearful ['craven,' Moffatt; 'cowardly,' Weymouth] shall have their part in the lake which burneth with fire and brimstone, which is the second death' (Rev. 21:8).

When the Co-operation of Churches of Christ was a real fighting force substantial progress was made.

The membership of 1,300 in 1842 was increased to 4,053 in 1872; and that figure became 12,537 in 1902. In each of these periods of thirty years the membership trebled. But in the following thirty years, to 1932, membership was only 16,126. Had the former rate of progress been maintained the figure would have been over 36,000.

But what of more recent years? According to official *Year Book* for 1950, the membership has dwindled to 9,811, almost as low as it was sixty years ago. If attendance at the Lord's Table is an indication of the live membership, the figure is about 3,000. To those of us who have given our lives to the Restoration Movement, and for nearly sixty years have been pleading for a return to New Testament faith and practice this is heart-breaking.

Is there not a cause?

Principal Robinson, in the *Christian Advocate* of January 3rd, 1930, wrote: 'There has been a kind of half-hearted apologetic attitude. We have been inclined to whittle down our distinctive message, that it has had little to distinguish it from a sentimental undenominationalism. The time for apology has gone.'

The desire to stand well with others, fraternisation with, and imitation of sectarian practices and methods, have wrecked the co-operation. The co-operation ship is on the rocks, and is rapidly going to pieces. And all the captain and crew can do is to advise the passengers to seek refuge in a sectarian ship; a ship that many of our fathers in the faith left because it was not built according to the New Testament plan and specifications.

Brethren, we need to catch afresh the aggressive spirit of the first Christians, and of the pioneers of the Restoration Movement. An army always on the defensive wins no victories. So long as we are content to

'let others alone,' to shut ourselves up in comfortable meeting-houses singing 'Rescue the perishing,' and 'The whole wide world for Jesus,' we can expect no real progress.

When we realise afresh that we are soldiers of the King of Kings, and go forth in His name, in His strength, to fight His battles, the victories won will surprise us.

'The Son of God goes forth to war,
A Kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?'

EDITOR.

Baptism.

IN the Great Commission, our Lord said to His apostles: 'All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:18-19). He who had all authority commanded baptism, and it should receive reverent consideration by all who wish to obey Him. His words suggest three topics, and under each will be found appropriate Scriptures.

I.—The action of baptism.

'Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptised of him in the river Jordan, confessing there sins' (Matt. 3:5-6).

'And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptised of John in the Jordan. And straightway came up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him' (Mark 1:9-10).

'And John also was baptised in Ænon near to Salim, because there was much water there: and they came, and were baptised' (John 3:23).

'And as they went on the way, they came unto a certain water; and the eunuch said, Behold, here is water; what doth hinder me to be baptised? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptised him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing' (Acts 8:36-39).

'Are ye ignorant that all we who were baptised into Christ Jesus were baptised into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life' (Rom. 6:3-4).

'Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead' (Col. 2:12).

Remarks.—1. People were baptised in the Jordan and at Ænon because there was much water there.

2.—In Bible baptisms they went down into and came up out of the water; were buried and raised.

3.—Immersion only fulfills all these requirements.

Testimony of the best scholars on the action of baptism in the apostolic age.

1. Lexicons—The three Greek Lexicons, which are acknowledged to be the best, define the word for baptise by immerse or its equivalent, never by pour or sprinkle.

Liddell and Scott's (seventh edition): 'To dip in or under water.'

Cremer's: 'The peculiar New Testament and Christian use' is 'immersion, submersion for a religious purpose,' etc.

Grimm's (Thayer's translation): 'Christian baptism, according to the notion of the apostles, is a rite of sacred immersion commanded by Christ,' etc.

2. Commentators—

Luther: 'Baptism is a Greek word, and may be translated immersion, as when we immerse something in water, that it may be wholly covered. And although it is almost wholly abolished (for they do not dip the whole children, but only pour a little water on them), they ought nevertheless to be wholly immersed, and then immediately drawn out; for that the etymology of the word seems to demand.' 'I would have those who are to be baptised to be altogether dipt into the water, as the word doth sound and the mystery doth signify.'—*Works*, Vol. I., p. 336.

Calvin (Presbyterian): 'The very word baptise signifies to immerse; and it is certain that immersion was the practice of the primitive church.'—*Institutes*, Bk. IV., chap. xv., sec. 19.

Lightfoot, Bishop of Durham (Church of England) on Col. 2:12: 'Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. Thus baptism is an image of his participation in the death and in the resurrection of Christ.'

Brenner (Roman Catholic): 'Thirteen hundred years was baptism generally and regularly an immersion of the person under the water, and only in extraordinary cases a sprinkling or pouring of water; the latter was, moreover, disputed as a mode of baptism, nay, even forbidden.'—*Historical Exhibition of the Administration of Baptism*, p. 306.

Dean Stanley (Church of England): 'For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptise"—that those who were baptised were plunged, submerged, immersed into the water.'—*Christian Institutions* (Harpers' edition), p. 17.

Dr. Philip Schaff (Presbyterian): 'Immersion and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, *baptismos*. Then again by the analogy of the baptism of John, which was performed in the Jordan (Matt. 3:6 compare with 16); also into the Jordan (Mark 1:9). Furthermore by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. 10:2); with the flood (1 Pet. 3:21); with a bath (Eph. 5:26, Titus 3:5); with a burial and resurrection (Rom. 6:4, Col. 2:12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the Oriental and also in the Græco-Russian Churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.'—*History of Apostolic Church*, pp. 568, 569.

Some reader may ask, Why do they testify for immersion and practice pouring and sprinkling? They admit that the apostles practised immersion, but do not feel themselves bound to follow their apostolic example.

Two of their writers speak as follows on the point: Dr. Schaff: 'Unquestionably, immersion expresses the idea of baptism, as a purification and renovation of the whole man, more completely than pouring and sprinkling; but it is not in keeping with the genius of the gospel to limit the operation of the Holy Spirit by the quantity or quality of the water or the mode of its application.'—*Church History*, p. 469.

Dean Stanley says: 'The reason for the change is obvious. The practice of immersion . . . was not found seasonable in the countries of the North and West.' 'It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.'—*Christian Institutions*, p.18.

Remarks.—1. Stated generally, these representative scholars, both Protestant and Roman Catholic, say positively that the apostolic Church practised immersion; but they feel at liberty to substitute sprinkling and pouring. They are quite sure God cares nothing for these changes. So much for the presumption of human opinion.

2. The lexicons furnish no evidence for pouring or sprinkling; the commentators insist that immersion only is in harmony with the requirements of those passages where the word baptism occurs; and the historians accept this verdict and verify it in their own works by an appeal to the New Testament.

3. Leading Church historians all say that immersion was the practice of the whole Church for the first thirteen hundred years except in cases of supposed inability to attend to it.

4. All substitutes for immersion are therefore based on human opinion only.

5. It is a settled question, these scholars being judges, that immersion is right and Scriptural. He who loves Christ should hear His words and obey them.

II.—The subject of baptism.

'And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned' (Mark 16:15-16).

'And Peter said unto them, Repent ye and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit' (Acts 2:38).

'They then that received his word were baptised: and there were added unto them in that day about three thousand souls' (Acts 2:41).

'When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women' (Acts 8:12).

'And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptised' (Acts 18:8, see 1 Cor. 1:13-17).

Remarks.—1. The commission requires faith before baptism.

2. From the book of Acts we learn that both men and women who believed the good tidings and repented were baptised.

3. There is no evidence in the New Testament that anybody except a penitent believer was baptised.

III.—The design of baptism.

'He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned' (Mark 16:16).

'Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God' (John 3:5. See Acts 8:5).

'Peter said unto them, Repent ye and be baptised every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit' (Acts 2:38).

'And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on his name' (Acts 22:16).

'In which also he went and preached unto the spirits in prison, who aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few; that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God, through the resurrection of Jesus Christ' (1 Peter 3:19-21). Acts 3:37).

'For as many of you as were baptised into Christ did put on Christ' (Gal. 3:27).

John Wesley in his note says: 'Baptism when administered to real penitents, is both a means and a seal of pardon; nor did God ordinarily in the primitive Church bestow this on any terms unless through this means.'

Dr. Hackett (Baptist), speaking of baptism, says: 'Submit to the rite in order to be forgiven.'

Dr. Bloomfield (Methodist) says: 'The method appointed by Christ for remitting sins.'

Remarks.—1. Baptism as a physical act merely, that is, apart from its religious meaning and purpose, is unknown to the New Testament. Christian baptism is essentially a moral act performed in the name of the Lord. To the penitent believer it is a divinely appointed means of his entering the kingdom of God and of appropriating the salvation in Christ. Paul teaches that in baptism we enter into fellowship with Christ and put on Christ.

2. Salvation and the remission of sins are promised to baptised, penitent believers. According to the divine record, Paul washed away his sins when he was baptised, and baptism now saves us through the resurrection of Jesus Christ.

3. Baptism into Christ is an act of faith, and is in order to the salvation which is of grace.

A WORD OF APPRECIATION FROM THE TREASURER

ANOTHER year has closed. For sixteen years the *Scripture Standard* has appeared monthly. Neither war, paper shortage, sickness, nor distance has prevented the S.S. from appearing. The Editor, for many years in West Lothian, Scotland; our printer in Derbyshire, and myself in Lancashire without it ever being possible for the trio to meet—yet the S.S. has gone on. Our agents in England, Scotland, Wales and Ireland have done, and still do, a good job of work; also in Africa, Canada and Australia brethren receive bundles, distribute, and send me the cash. Here in Fleetwood, Sisters C. A. and V. Wood render great service in sending out hundreds of copies each month—no light task—which merits, along with those mentioned above, our warmest thanks.

Readers over a wide area, in many countries, write me each year; some have been with us since the beginning, and in many cases I notice how the handwriting gets a little more shaky each year. Hundreds of letters arrive, and I know before opening whom they are from. It is a great fellowship we have built up. Many gifts are made to us each year and for these we are grateful.

So 'Thank you,' everyone who helps on this good work. The paper is appreciated as never before. In closing, I would like to say that it is proposed to put the Editor's Editorials of 1950 in permanent form—more about this next month (D.V.).

A. L. FRITH.

World Evangelism.

1. Our outlook. World vision.

'GO ye into all the world' (Mark 16:15). 'God so loved the world' (John 3:16). 'Look on the fields' (John 4:35). 'But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd' (Matt. 9:36).

No doubt, some of our readers will be surprised when I suggest we shall be better fitted to consider our meditation after a period of self-examination. If we could see ourselves as God sees us, we would realise why our outlook must be world-wide. We can, with profit, turn the search-light of God on our hearts, for I am sure after its rays have brought to light our secret faults, we shall not be tempted to pray, as the Pharisee did in the temple, 'God, I thank thee, that I am not as other men are.'

We can outwardly appear all that we should be, we can deceive our wives, husbands, relatives, friends—but we cannot deceive God. In His sight we are sinners. But what concerns me, He knows I am a sinner—'the chief of sinners,' for although Paul claimed that title, his life compares more favourably than mine with the life of the Lord Jesus. John says: 'If we say we have no sin, we deceive ourselves, and the truth is not in us' (1 John 1:8). But praise God! I am not left without hope, for with God *men matter!* Listen! 'God commendeth his own love toward us in that, while we were yet sinners, Christ died for us'

'My sin—O the bliss of this glorious thought!
My sin—not in part, but the whole—
Is nailed to His cross, and I bear it no more.
Praise the Lord, praise the Lord, O my soul!

But what of the millions of men and women in the world who stand guilty before God as sinners? Paul says: 'There is none righteous, no, not one,' and 'For all have sinned, and come short of the glory of God.' Masses of humanity are staggering blindly along the broad way which leads to a Christless grave, and to hell, men and women, whose main thought in life is have a good time, striving after the pleasure of a few fleeting moments. This surging tide of humanity may be drink-sodden, sin-sodden, and devil-possessed, but God loves them all. He loves in the lump—the world; but more, 'God so loved the world that he gave his only begotten Son that whosoever'—that means me, and every one of the 1,600,000,000 people in the world. What a glorious truth! 'He loved me and died for me.' What a picture!—millions of men and women, sinful, indifferent, guilty—but men and women for whom Christ died. God forgive us!

Devoted, but deluded, we have, in time past, spent too much time with the Scribes and Pharisees, instead of realising the truth that Christ Jesus came into the world to save sinners.

It has been my experience that when an immoral soul has decided for Christ, some pessimist reminds us of his past life, and wonders whether he will 'stick.' If someone accepts the gospel who is already leading a good moral life: 'He will make a good member.' Our task is to win for Christ good and bad men and women, and we have no need to be idle, for there are plenty of both kinds about. Let us attempt to pick up some of the Devil's castaways, and let the gospel make men of them.

No doubt, men are broken and battered, and may be thought to be worthless, but who can tell? It has been the writer's privilege to meet men and women who have been left for dead, but who have come in contact with God's dynamic power: the Gospel. They have not been beyond repair, for behind their disfigurements hidden values have been

found, and they are now living examples to the power of the gospel. God loves these men, Christ died for them, and the work of the Holy Spirit is to convict them of sin, righteousness, and judgment. We are called upon to share this task. What a privilege!

'Labourers together with God' (1 Cor. 3:9). The command is: 'Go into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved' (Mark 16:15).

'Look on the fields.'

We can make the Devil miserable by our upward look, having the clear vision before us of a world in need of Christ. We should ever remember that 'where there is no vision the people perish.'

It is estimated that three-fourths of the world's population is still waiting for the gospel message—brethren, we must do something. Time and again my little son has shouted, early in the morning, 'Is it time to get up?' We need the reminder, don't we, brethren? For many of us have been asleep, complacent, indifferent, guilty of the very sins committed by those outside of Christ. We who have a plea second to none need to open our maps. How true is the statement of the Master: 'The children of this world are, in their generation, wiser than the children of light' (Luke 16:8). A visit to the office of the clerk to the coroner in this area revealed this truth, for on the wall were maps of the districts around, showing where accidents had happened. Again, a firm connected with the food trade, sent the writer a map of the British Isles, divided into areas and naming their representatives. Again, I understand that 'Jehovah's Witnesses' have large maps of the areas they canvass in their halls. Do we, members of the body of Christ, ever open our maps? It certainly would repay us to see our area! our county! our country! our world!

We have assemblies in Lancashire, Yorkshire, Derbyshire, Nottinghamshire, Warwickshire, Buckinghamshire, Gloucestershire, Herefordshire, Devonshire, London, Sussex, Kent, Monmouthshire, Glasgow, East Lothian, West Lothian, Midlothian, Fife, Aberdeenshire, Stirlingshire, Lanarkshire, Ayrshire, Northern Ireland—all springboards for a march forward to areas where the purity and simplicity of New Testament Christianity is not known. Hundreds of towns and cities, thousands of villages and hamlets—*waiting!* What glorious opportunities are ours! They need Christ!

We need to 'look!' We need to 'go!' Our outlook must be world-wide. We must say, with Wesley, 'The world is my parish.' Be it said, to our shame, that we in this country are only actively interested in work overseas in Nyasaland, apart from the work of individuals leaving these shores and sharing work in other countries. But we can rejoice that the plea and position of the Churches of Christ is being proclaimed in Africa, Alaska, America, Australia, Belgium, Canada, Panama, China, Cuba, Ethiopia, France, Germany, Holland, Hawaii, India, Italy, Japan, Korea, Mexico, Phillipine Islands and Switzerland.

'Lord, what wilt Thou have me to do?'

Live Christ in our homes, at our play, at our work. We meet men and women, and remember, *they matter*. Christ died for them. We may win one or more for Christ, and He puts the value of a human soul against the whole world. 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?' (Mark 8:36).

Pray for God's fellow-workers at home and abroad. Remember those who are devoting their whole time to tell others of the unsearchable riches of Christ Jesus. Remember them by name, and why not write a

letter of encouragement to them occasionally. The writer would give you names and addresses, with pleasure. Send *Revival* or other gospel literature to those outside of Christ. Remember our outlook is World Vision. So it must be 'Into all the world . . . to every creature.'

LEONARD MORGAN.

Two Objections to Verbal Inspiration.

THE Bible teaches that the writings, the Scriptures, themselves are inspired of God (2 Tim. 3:16). Some have objected to this, although they accept that the Bible is in some way inspired, because they do not think that certain theories, as to how this inspiration was accomplished, are true. But one does not have to have a theory as to how verbal inspiration was accomplished. The writings themselves are inspired. In this article we shall deal with two objections to verbal inspiration.

1. Is verbal inspiration useless unless we have the original manuscripts?

It has been objected that since we have only copies of the original manuscripts, and not the actual autograph copies from the pen and hand of the writers, verbal inspiration would not be of any real value.

This objection can be reduced to an absurdity by showing that it applies with equal force against any position concerning the inspiration of the Bible. Those who believe in some other kind of inspiration than verbal inspiration need to consider that it can be said that that kind of inspiration is valueless since we do not have the autograph manuscripts.

It can also be reduced to an absurdity by showing that it applies with equal force against any document. Of what value is an eyewitness's account of an event, of what value is a man's biography, if we do not have the original manuscript that was written with his pen? And if it is pen written, how does one know that his pen wrote it? And if it is typewritten, there is less assurance, for it would be easier to forge a typewritten copy than one written by hand!

To see the original manuscript would not satisfy some unbelieving critics, for they would still say that one cannot prove that it was written by the one whose name is assumedly signed to it. How would one know it was an original manuscript? Unless he had seen the individual write it, he could still argue on it in his unreasonable vein. And even if he saw the individual write it, he would not know whether or not he was composing it or simply recording something which he had memorised; for, after all, who has read everything in the world to know whether or not the person is recording from memory the writings of another? All he would know is that you were writing down certain things.

The objection based on the fact that we do not have the original manuscript would imply that we cannot accept any writings, because only in extremely rare cases has anyone seen an original manuscript of a book or letter, and in far fewer cases than that has anyone seen the individual himself write the book or manuscript.

On the same basis one could reject the findings of the scientists who have dug up fossils in various parts of the world. The vast majority of people have never seen the original fossil. All that they have seen, if they have seen anything, is a picture or a reproduction in plaster or some other material. Furthermore, those who have seen the original, how are they to know that it is the original which the scientist dug up? Were they there? Did they see him dig it up? Did they keep their eyes on it twenty-four hours a day from then until now? If not, how do they know that it is the same one? One could also ask: 'What good is it to have a "copy" if one does not have or see the original?'

Thus it can be shown that some of the objections which are urged against the Bible are objections which can be urged against many things—things which we have no reason to doubt or discredit. Why not be as fair with the Bible as we are with some other matters?

2. Is verbal inspiration rendered useless because there are some differences in the copies which have been made?

Typists or typesetters may make mistakes in transcribing a handwritten copy of an article in which I give an accurate eyewitness' account of an event. Is the value of the original manuscript being accurate discredited in your mind because typesetters have made some minor errors which do not affect the message? Would you conclude, because of these minor inaccuracies, that it was unimportant as to whether or not I had written an accurate account in the first place? No, for you recognise the value of starting with a pure, reliable copy.

Would you say that it cannot express my mind, and that the original copy was not verbally 'inspired' by my mind just because some flaws may creep into transcribed copies? No, you would recognise that flaws in transcribed copies cannot in any way detract from the fact or value of the original manuscript having been directed word for word in its composition by my mind.

It is also recognised that the objection here made against verbal inspiration of the Bible can be made against any position concerning the Bible being inspired, and can be made against any other documents as being 'verbally inspired' by the human mind of their composer.

Thus we see that objections of this nature against the original manuscripts having actually been the words God wanted written apply with equal force to their having actually been in any sense the words of God or of anyone else.—*Gospel Advocate*.

CORRESPONDENCE

Dear Bro. Editor,

I think Bro. Winstanley would do himself justice by reading his first paragraph over again; there he will find his own statement: 'We don't want to import American problems—we have enough of our own.' So said a good brother recently. He was right too. No one who has the cause of Christ at heart would wish to introduce American issues as disruptive forces into the Churches here. We have problems enough already, problems which demand solution if we are to do a might work for God at this crucial time in history.'

These are the Churches he is now contending 'we should, and must, learn from.' These are the Churches he speaks of in last month's issue of having 'like faith.' Then he mourns about the differences; yes, the differences that brought the existing divisions, the differences which brought disloyalty to the teaching of Christ and His Apostles; the differences that allowed for instrumental music, for the use of the word Reverend, for associating with sectarianism and its

practice of infant sprinkling, and its many other unscriptural formalities.

These are the people to learn from! When I oppose this sort of logic, I am showing a 'weakness' and an unsound position.

I contend for fundamental principles only and I know where to find them. Those who have found time to fraternise with sectarian Churches and adopt their modern versions of Christianity have nothing to offer us either in doctrine or in inspirational wisdom; and I don't think, for one moment, that we have anything to learn from them of the principles upon which the Churches of Christ take their stand; nor do I believe that they, in their modernism, wish to contend 'earnestly for the faith once for all delivered to the saints.'

This has been my point of discussion in these letters and it dismisses much that is quite irrelevant in Bro. W.'s letters, and has nothing to do with the various opinions which are constantly with us and which will never divide any Church of Christ who take their stand only on the fundamental principles of Apostolic teaching.

As disciples or learners, Christ was the Authority who said 'Make disciples of all nations, baptising them . . . teaching

them to observe all things whatsoever I have commanded you.'

In conclusion of these letters, I would like to correct Bro. W. on his broad use of the words 'Believers and Saints,' either in this country or in any other country. It is so obvious that he means any or every sect who practise any form of religion so long as it goes under the name of Christ, whether they follow His teaching or that of men. That is playing loosely with the teaching of Christ. It makes no difference what country has religious errors, they are still wrong.

Bro. W.'s article brought to our notice the differences at home and abroad of the Colleges, and it would have been much better for him if he had never raised the question. If they believed that they were right before they dissevered from the Churches of Christ, what spirit prompted them to part from that which they believed to be right? The same spirit that prevailed with the Galatians. 'I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.' Jesus said, "take my yoke upon you and learn of me." His grace is sufficient for us. We need no modern doctrines, nor modern colleges to lead us into the errors with which they are now entangled. Bro. W.'s closing sentence was a gem, 'Let us buy the truth and sell it not.' To that I say 'Amen.'

WM. FERGUSON

THE BOOK

For several years I have read the Bible through twice every twelve months. It is a great and powerful tree, each word of which is a mighty branch. Each of these branches have I well shaken, so desirous was I to know what each one bore and what they would give me. And the shaking of them has never disappointed me.

Would that this one book were in every language, in every land, before the eyes and in the ears and hearts of all men. Scriptures without comment is the sun whence all teachers receive their light.—Martin Luther.

We are the only Bible,
This careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word:
What if the type is crooked?
What if the print is blurred?

GENTILE CONVERTS

A GENTILE in a foreign land,
A centurion of the Italian band,
At regular intervals each day
Made it his object for to pray.
While thus engaged the Lord made
known

The gospel way he would be shown,
For in a vision did appear
An Angel from the Heavenly sphere,
Which caused him to be much afraid
And question what the Lord had said.
The answer came without delay
'The Lord accepts all those who pray.'
His servants with a soldier bold
To Joppa went as they were told,
And as they to the place drew nigh
They did for Simon Peter cry,
But Peter on the house top slept,
And saw all kinds of beasts that crept.
The vision he was much in doubt
And wondered what it was about,
He had not very long to wait,
As three men were standing at the gate,
Who enabled him to understand
They were carrying out their Lord's
command.

The message he at once accepted
And not a word was said against it.
And would not let them out his sight,
He gave them shelter for the night,
The morrow they all went away
And travelled nearly all the day,
And when they reached their destination
They shook each other by the hand,
And soon became a happy band.
The secret which was hid from old
Was now the message to be told,
That Jew and Gentile all are one
Who accept the gospel of God's Son
Though first committed to the Jew
The gospel plan had nothing new,
They all must come as God had planned
And each the gospel understand.
On hearing this they were surprised
He ordered them to be baptised,
To all who were likewise inclined
Should seek the Lord until they find
God give us grace that all might know
We never from His paths should go.
His plan of life must be accepted
If we don't want to be rejected.

J. SNEDDON

SPRING CONFERENCE

SATURDAY, 24th MARCH, 1951

All intending to attend the Spring Conference at Tranent, East Lothian, Scotland, please write to W. Steel, Atholl Dene, Longniddry, East Lothian, as soon as possible.

Alcohol is the greatest single evil in the world. Poverty, crime, slums, squalor, cruelty, hunger, want, prisons, almshouses, and insane asylums are all supported by it.—Kathleen Norris.

SCRIPTURE READINGS

February 4—Proverbs 3, 11-32; 1 Thessalonians 4, 13 to 5, 28.

February 11—Isaiah 2; 2 Thessalonians 1 Feb. 18—Daniel 11, 30-45; 2 Thessalonians 2.

February 25—Genesis 3, 1-21; 2 Thessalonians 3.

Comfort for the Mourners.—The Thessalonian Christians had turned from idols to God and were waiting expectantly for The Son to return (1, 10). All Christians ought to be on tiptoe for this always. It would surely lead to more work for Christ and more holiness of life. So urgent did the matter appear to be to them that they felt the deepest sorrow when loved ones passed away. Would they not thus lose the joy and triumph of the great Day? Paul gives assurance that this thought need not trouble them at all. A plain and graphic description of the return is thus passed to us 'who remain until now.' 'Prevent' (A.V.) has changed its meaning to 'precede' now. Our faith in the resurrection of Christ assures us of our own (14), and therefore that of every Christian. In fact the order will be:

(1) The Lord shall descend from heaven with shouting of the angelic host and the trumpet call.

(2) Those who have died in Christ rise first.

(3) The living saints on earth will join them to meet the Lord 'in the air.'

(4) All will be ever with the Lord.

Christians ought to have great love to one another, and they can still use these truths as bereavement or trials come upon them—note the repetition of the instruction in 5, 11.

'Ye know not the day nor the hour' 5: 1-11.—The order of events at the Lord's return had not been previously taught, but the fact of its uncertainty and suddenness was known already. Paul had revealed that part of the Saviour's own teaching (Mark 13, 32: Acts 1, 7, etc.). He now reminds them that this day which will be so terrible for those outside Christ will be unexpected by them and will finally seal their doom—the thief in the night and the travail are figures indicating the suddenness and the inevitable nature of the event. The Day will be one of wrath and destruction for the ungodly. It will be as impossible to escape as the day of death otherwise. Peter gives us a word on this in his second letter 3: 11-12. The Christian's life must be one of activity, and watchfulness. The armour must always be on—there is no truce. There is really no time for frivolity in a

Christ-centred life. R. L. Stevenson once wrote, 'Let every dawn of morning be to you as the beginning of life and each evening as its close.' Are we each one 'living together with Christ?'

Concluding exhortations.—We may perhaps summarise these few verses of concentrated instruction thus: Show respect to evangelists and elders; deal tactfully with those needing special teaching; never be revengeful; be thankfully happy; do not make hasty ill-considered objections, or act on prejudice; always take the safe course in doubtful cases. With all the individual effort required here there still goes the necessary provision that God shall do it all—for it is God who worketh in you both to will and to work for His good pleasure' (Phil. 2, 13). Kissing would be a customary greeting among those to whom Paul wrote as it is in some continental and other countries to-day—men kissing one another as women kiss one another here in this country. Kindness and affection should always characterise our behaviour to one another whether manifested by washing feet, cleaning shoes, shaking hands, kissing or rubbing noses—the latter is not a joke as I understand some of the less civilised races greet in this way without offending against good taste or seemly behaviour.

Introduction to Second Epistle.—This considerably shorter letter must have followed quite closely upon the first. It deals with errors which had arisen in the Church on the subject of the Second Coming, which was the main subject of the first letter. The condition of the Church appears to have been much the same—enduring persecution with fortitude, and spreading the truth energetically.

Paul's Gratitude and Prayer for the Church.—The salutation in this second letter is very similar to the first, and includes Silas and Timothy. Evidently there is growth and therefore development in the Church at Thessalonica. When this is so, the truth must spread—gospel campaigns become unnecessary when every member of a Church is really active. Paul was working in Corinth and district and gloried in the patience and faith and love manifested at Thessalonica. Their plight would seem hopeless and terrifying to the fearful, yet their fortitude was a token of God's power, and assurance of final victory and rest. It will surely be a fearful thing to fall into the hands of a righteous God after ill-treating His faithful ones. Some may think God to be cruel because He dispenses justice, but they would criticise Him anyway. Although he was rejoicing in the progress of this Church, Paul is always praying for more—a sign of the greatness of our need of growth in grace continuously.

Correction of errors.—Evidently one or more teachers had been misrepresenting Paul's teaching on the subject of the Second Coming. A frank rendering of the Greek might well be 'shaken out of your wits' for 'shaken from your mind' (R.V.). Many have in quite recent times become wildly excited by a prophecy of a date. From verse 5 we gather that the Apostle had already taught otherwise. He had given them instruction to guard against over-excitement. They had information (which we have not with certainty) of a factor which was delaying the apostasy, and should have known better than to be deceived. Besides they had learned that the Day would come 'as a thief in the night.' The writer feels it hardly possible to get away from the Pope of Rome as its fulfilment, yet there are points not clearly identifiable. It is not invalidated by verse 8 as the organisation still holds sway over several countries, and the Lord has not yet returned. We notice those who have pleasure in wrong (verse 12) will believe a lie propagated by Satan with signs and wonders.

Practical Exhortations and Conclusion.

—The contemplation of the fate of the wicked calls the Apostle's mind back to gratitude for those who had chosen the safety of God's salvation. The contrast between the glory and the outer darkness needs to be emphasised. For safety we need to hold to the 'traditions' (things handed on) preserved in the Word. Nothing else will do. We have in this conclusion similar commission to God, and similar requests for prayer with an added thought of Paul's personal danger, and more especially commands for obedience. There was a reference in the first letter to the example of labouring to earn bread. This is further enforced to press upon those who were neglecting their duty in this very thing. There is a possibility, we feel, of being too independent (through pride), but there is a much worse sin of 'battening upon' others, and not fulfilling the duty to work, which is common to us all. Christians do so with a consciousness that the recompense is from God, and should be distinguished by a sincerely conscientious effort—whatever the work may be.

R. B. SCOTT

COMING EVENTS

The Morley Church will hold Anniversary Meetings on March 24th and 25th. Speaker, Bro. L. Morgan; Chairman, Bro. Albert Crosby (Morley). Tea will be provided at 4.30 p.m. Evening meeting at 6.30 p.m.

Ulverston (Oddfellows' Hall) Anniversary Meetings will be held (D.V.) on March 17th and 18th, to commence Saturday, March 17th, at 3 p.m. Further particulars later. A welcome for all. Will those intending to come please write early to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancs.

EVANGELIST FUND—Jan. 15th, 1951

Receipt No.	£	s.	d.
1021	1	10	0
2	10	0	0
3	10	0	0
4	2	0	0
5	20	0	0
6	2	10	0
7	1	0	0
8	5	0	0
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1030	50	0	0
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2	2	0	0
3	15	0	0
4	10	0	0
5	20	0	0
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The committee are grateful for the financial support given by the brethren. In accordance with the expressed wishes at conferences, we are sending the Evangelists to small Churches. Many cannot possibly defray expenses—so we solicit a greater measure of your support.

R. McDONALD (Treasurer).

HINDLEY BIBLE SCHOOL

May 12th-17th, 1951. Mountain top experiences; happy fellowship. Come and enjoy Heavenly Manna and Living Water from God's Word.

All welcome. Book up early. For hospitality arrangements, write: Tom Kemp, 52 Argyle Street, Hindley, Wigan, Lancs.

CHANGE OF ADDRESS

During January to April inclusive, Bro. and Sis. A. E. Winstanley, 363 Atherton Road, Hindley Green, near Wigan, Lancs.

BIRTH

On December 15th, 1950, to Jean and Albert Winstanley, the gift of a daughter, Elizabeth Jean.

Great Yarmouth.—During the East Anglian fishing season, services were again conducted for the fishermen in this port. The Lord's Day services for breaking of bread and preaching the Gospel commenced on October 15th, and were held, as last year, in the Labour and Trade Union Club. This year, a Bible reading was conducted on Saturday evenings, commencing October 21st. In this we studied the Colossian letter. We appreciated the help given to us by many of the brethren, and the writer was greatly encouraged by the quiet steadfastness of many of these brethren under trying circumstances. We pray that these brethren will continue to grow in grace and in the knowledge of our Lord and Saviour. The season ended very suddenly, as it usually does, and the brethren met for the last time on November 26th. We cannot report any decisions in Yarmouth, but one man, the father of a young family, was restored soon after his return to Peterhead. We believe that this was the result of seed sown in Yarmouth.

We wish to thank the brethren for their support in these ventures.

ANDREW GARDINER

Slamannan District.—The New Year Social was held in Slamannan Church meeting-house on January 1st, 1951, under the presidency of Bro. Tom Nisbet, of Tranent. It was inspiring to see such a large gathering, about two hundred and fifty being present. Great credit is due to the Slamannan brethren and sisters for the excellent way they provided for so many.

Bro. Nisbet began by reading letters of greeting from Brethren W. Crosthwaite and A. H. Odd which were much appreciated. In his remarks, Bro. Nisbet exhorted us to take heed lest we fall, to be careful and watchful, and to ever walk in the footprints of our Lord Jesus Christ which will lead us to Him. He gave us 1 Cor. 10: 12 as a watchword and warning.

The speakers were Bro. David Dougall, at present serving the Church at Bathgate; Bro. David Allan, U.S.A., at present serving the Church at Slamannan; and Bro. John Hunter, of Aberdeen.

Bro. Dougall's text was 2 Peter 1: 12, exhorting that we should be 'rememberers' in God's Word, in our personal work in preaching the Gospel, in our duty of adding to our faith, in our being prepared to meet Jesus when He comes, in our relationship to Jesus Christ and His Church, in attending to the ordinances of the Church, in the responsibilities which are ours as members of the Church of Christ, in giving, in working and in praying. We should not be negligent in our remembrance of these things.

Bro. David Allan spoke strongly on the dangers confronting the Church of

Christ to-day and gave in detail the following seven points which he considered were the greatest dangers: (1) The tendency towards Modernism; (2) The desire to use the Church to enrich oneself in creature comforts; (3) Ecclesiasticism—governing the Church other than the Lord's way; (4) The development of the party spirit—exalting one brother above another, which leads to fault finding; (5) Not having a proper balanced digest of the truth, meaning there are too many 'babes in Christ' in the Church, through the lack of preaching the deeper truths as well as the first principles; (6) Our lack of appeal to the outside world owing to the above mentioned shortcomings—we, as Christians, must rise above the world; (7) The remedy—we must get back to the old paths, we must do our job, we must give our lives wholly to Jesus and to the work of His Church.

Bro. Hunter spoke on Christian grace and exhorted that, although we feel and know it is a part of Christianity, we must turn to the life of Jesus to define what it really is. The grace of Jesus as shown in His life is an example to all of us. Grace is not abstract, it is a combination and balance of qualities, all of which are found in the life of Jesus. We should endeavour to have these qualities by copying the life of Jesus, Jesus being the perfect example of Christian grace.

We were favoured during the meeting with Choir pieces from the Blackridge, Motherwell and Wallacestone (Junior) choirs. Solos, quartettes and a duet were also much enjoyed.

If the Social is a foretaste of things to come, then we look forward with expectations to a happy and prosperous year in the work of our Lord.

H. DAVIDSON

Ulverston (Oddfellows' Hall).—We are glad to report that Peter Knott, a Lord's Day school scholar, who has attended most of our meetings for a considerable time, confessed his faith in the Lord Jesus, and was baptised into His Name on January 5th. He was welcomed by the Church on Lord's Day, January 7th. May he prove a good soldier of Jesus Christ.

W. CROTHWAITE

OBITUARY

Dennyloanhead.—It is with deep regret we report the death of Sister Cooper, beloved wife of Bro. Thomas Cooper, on 17th November, 1950. She was a faithful member of the Church for many years, of a quiet disposition, always gentle, peaceful and inoffensive. Many years ago, she entrusted her life into the Lord's keeping, whom she served faithfully.

WORDS OF GREAT MINDS

We must go among children with our temperance work. Mighty weapons will be hurled against them when they emerge from the sheltering fortress of home—they ought not to go forth unarmed.—Frances E. Willard.

God never alters the robe of righteousness to fit the man, but the man to fit the robe.

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.

Thoughts are often hard and green until the warm sunshine of the heart ripens them.

It is up to you to tell whether you will be a victim or a victor of circumstances.

It takes frequent practice to keep your smile in good working order.

NEWS FROM THE CHURCHES

Birmingham (Priestley Road).—The Church rejoices in the addition to her number of Raymond Felton, one of our older Sunday School scholars. He is also the son of a member and has other relatives in the Church. Raymond was immersed into the ever-blessed Name at our Thursday night prayer meeting, and received into fellowship on the following Lord's day. We thank God for the fruit and pray that he may be steadfast to the end.

R. H. CROSS

Blackburn, Hamilton Street. The Church has just concluded a two months mission with Bro. Alec Alan (Evangelist). Our Brother laboured very hard, and backed up many of his addresses with blackboard, Biblical maps and lantern lectures of the journeyings of the Apostle Paul, which were very instructive. We regret very much we cannot record any additions, but pray that the Word so faithfully preached may bear fruit in due season. We wish to put on record Bro. Alan's faithful labours, and the brethren and friends who so worthily attended in spite of all the bad weather and sickness we experienced during the mission.

H. WILSON.

Cape Town, Woodstock.—We had the pleasure of the company of Bro. Robert Garrett, son of Bro. S. D. Garrett, of Southern Rhodesia, who arrived in Cape Town from Southern Rhodesia on the 18th October, and stayed over until the 23rd before embarking on the s.s. Gene-

vieve Lykes for the United States to further his studies. He will be away for about three years, when he hopes to return to Southern Rhodesia to work in the mission fields with his parents.

During his stay with us he was present at our Bible study on 19th October, and had fellowship with us on Lord's Day, 22nd. He spoke at both these meetings.

We pray God's blessing upon him during his absence from home and a safe return to the work on the mission field. We are all enjoying times of rich blessings, and 'earnestly contending for the faith once delivered,' without compromise, determined to exert every effort to extend the Kingdom of our Lord. Pray for us as we pray for you that we might hold fast to the form of sound words.

T. W. HARTLE

Cape Town, Woodstock.—We are glad to report that after only about three weeks' practise, a young people's anniversary was convened on Saturday evening, 9th December, 1950, at 8 p.m. Including the programme and the light refreshments served, it concluded about 10 p.m.

The programme comprised items of real spiritual interest, such as 'Books of the Bible'—what each book stood for; recitals of various Psalms; testimonies given by various of the young brethren, and hymns, such as 'Old Rugged Cross' were sung by the young people.

Speeches of encouragement were given by the writer and Bro. E. Kannemeyer, of the Woodstock Assembly.

We can, indeed, commend our young people to God in that having witnessed their efforts at cottage meetings, from which much fruit to the Glory of God had been borne, their efforts at this anniversary have encouraged us greatly.

On the afternoon of Lord's Day, 17th December, 1950, we were privileged to rejoice and witness a young woman confess the Lord Jesus and united with Him in baptism. Amid these perilous days, we praise the Lord for the power of the Gospel, in that it had again accomplished its mission to the glory of God.

The service was conducted by the writer.

T. HARTLE

Dewsbury.—We have had the joy of hearing the good confession from a lady (Mrs. Szponar) who has attended almost every Gospel meeting and Bible Class for the past twelve months. The Church has been encouraged by this decision. We acknowledge our indebtedness to the Morley brethren for making arrangements for the immersion.

R. McDONALD.

Edinburgh.—A Church of Christ meets in the Georgie Memorial Hall. Breaking of Bread, Lord's Days at 1 p.m. They will be glad of any help brethren can give them. Secretary, T. Jameson, Broomfield, Balerno, Midlothian.

Although she had been in failing health for a long time, which prevented her from meeting with the Brethren for worship and praise, the welfare of the Church always lay close to her heart. Although unable to attend herself, any of the Brethren visiting the Church always found an open door, and a warm Christian welcome. Her death came as a great shock to us all, our sympathy and prayers go out to her husband and family. Service was conducted both at home and graveside by Bro. David Dougall, Evangelist.

JOHN WILSON

Glasgow (Hospital Street).—We regret to report the death of our dear Sister Josey Donnelly's father, after a long and painful illness, patiently borne. At the funeral on Thursday, December 14th, Bro. A. Gardiner and Bro. E. Hendry carried through the service, in a way which was very much appreciated.

One of our oldest members, and one well-known in the Slamannan district, passed to his well-earned rest, our Bro. Andrew Gardiner, at the advanced age of eighty-four. About sixty years ago he was baptised at Slamannan, and ever since he has been constant in membership. He was one of the happiest followers of Jesus and also one of the most courageous warriors for the advancement of His Kingdom.

For years he has been in failing health, which he bore patiently. When visited by Bren. Gardiner, E. Hendry and myself the day before he died, we found him strong in the faith, and the hope of a glorious resurrection. He was laid to rest in the Sandymount Graveyard, Shettleston, on January 8th.

Bro. A. Gardiner conducted the services in the home and at the graveside, and urged all to follow, as our departed brother did, in the steps of the Lord, and to be ready when called, so as to share the glorious resurrection.

A. B. MORTON

Newtongrange.—It is with great regret and sorrow that we report the passing of our beloved and esteemed sister, Mrs.

David Allan, which took place on 11th December, at the age of 77 years. Our sister has left behind the sweet memory of wholehearted devotion and loyal service to God and to the Church at Newtongrange with which she has been connected for over fifty years, steadfast and constant in her attendance and work in the Church. Although, through illness, she has been prevented from meeting with us, her enquiries after the welfare of the Church, showed the interest with which she followed the activities of the Church, and now our Sister has laid down her cross, and taken up the crown: that crown of righteousness, which is for all who are faithful. Our deepest sympathy is extended to all her dear ones who are left to mourn. Especially do we commend the devotion of her daughter who has tended her throughout her illness. That devotion has brought admiration from all who visited our Sister.

Her remains were laid to rest in Newbattle Cemetery, beside her husband, our late Bro. David Allan, whose memory lingers still with us. A very impressive service was held in the Meeting-House, before a good attendance of brethren and friends, conducted by Bro. D. Dougall (Evangelist) who also performed the last rites at the cemetery.

The saints of God, from death set free

With joy shall mount on high,

The heavenly hosts with praises loud
Shall meet them in the sky.

HERBERT BELL

Portknockie.—On Monday, January 8th, at the age of seventy-five, Bro. Alex Findlay (Cullen) was called to his eternal rest. For many years he suffered great pain, borne very patiently. Bro. Alex Rud (Peterhead) conducted the service in the house and at the graveside. Our sympathy goes out to his wife, our sister, and family, who nursed him so long and lovingly. If we remain faithful we shall see him in that land where there shall be no more pain, and where we shall forever be with the Lord.

M. MAIR.

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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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