

# The SCRIPTURE STANDARD

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

VOL. XIV. No. 10.

OCTOBER, 1948.

## The Welfare of the Church.

WHEN Nehemiah heard of the desolate state of Jerusalem, he 'wept, mourned, fasted, and prayed before the God of Heaven,' then he did all he could to answer his prayers. 'Faith without works is dead,' and prayer without action is unavailing. We can do so much to help answer our prayers.

Nehemiah sacrificed much, his zeal inspired others to arise and build the walls of the city; 'the people had a mind to work.' There were some who preferred to see the walls broken down, and the city desolate; and it 'grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.'

As with Jerusalem of old so is it now with 'the city of the living God, the heavenly Jerusalem . . . the church of the firstborn.' No true Christian can view with complacency the present condition of Churches of Christ.

Continual decrease in membership is truly alarming; but the decline in spirituality and in zeal for the things that called Churches of Christ into being is much more alarming. The wall of separation placed by the Divine Architect between the Church and the world, has been broken down. Teaching and practices have been introduced which have made havoc of the original glorious plea of the Churches. A small gap can let through a flood which will leave all

waste and desolate. Many years ago a pioneer evangelist said: 'The first organ brought into a Church of Christ will be the first step back to sectarianism.' We have seen that prediction amply justified. When organs and other innovations were kept out, our plea for a return to the faith and practice of the New Testament Church was impregnable. But the introduction of things for which no authority can be found in the New Testament, and even things contrary to its teaching, has nullified our plea that 'where the Bible speaks we speak; where the Bible is silent we are silent.' Of course, some have now a revised version of that statement, and make it to read: 'Where the Bible is silent we may speak.' That opens the door for the introduction of anything: and where is the stopping place?

The chairman of the recent Annual Conference of Churches of Christ said: 'Too often, because of our half-hearted efforts, we have allowed ourselves to believe that the world is no longer anxious for the gospel of Christ; and we have diverted our energies and dissipated our resources in stunts and side-shows which have been unworthy of our great plea.' (*Christian Advocate*, August 6th). We entirely agree, and it is well that one of ourselves, and not one of us, made that statement.

But under the head of 'stunts

and side-shows' we would include more than he would. The Theological College which we were told would accelerate our rate of progress has, to the eyes of all who are not blind, proved a costly, tragic failure. It is during the period that it has been in existence that the 'alarming decreases' have taken place. It would be interesting to know what it has cost to run that institution. The figure cannot be far short of £100,000. And yet some are so joined to their idol that it is proposed to spend £25,000 on a college building! Of course, that is their affair. What concerns us is that the glorious movement for which our fathers sacrificed so much has been wrecked. Fraternalising and compromising with sectarians, the adoption of their methods, has made Churches of Christ so like them, that their distinctive witness has been lost, and people see no reason why they should leave sectarian parties to join a body which is just 'a denomination among denominations.'

It is the old story repeated. Israel called out from the nations to be distinct and different, to be the salt to season, savour and save, 'mingled among the heathen and learned their works:' the salt lost its savour, became tasteless and insipid, and was cast out and trodden under foot of men.

We need Nehemiah's to-day. Surely many hearts are sad and sore to-day, and tears should flow, as we behold the desolation wrought. We all desire the welfare of the Church that Christ built. But there can be no real progress until there be real unity. The Lord made that plain when He prayed, 'that they all may be one . . . that the world may believe that thou hast sent me.' Some of us have been pleading for unity for nearly sixty years; and we are more sure than ever that real unity can only be attained on that New Testament basis so clearly outlined, and so ably defended by our pioneers.

It is departure from that original position of Churches of Christ that

has caused division and dissension. The blame for this lies at the door of those who admit they no longer stand where our fathers in the faith did, and even glory in what they consider progress, but which, from the New Testament standpoint, is apostacy.

If any believe that alliance with Free Church Councils, in such assemblies as that held at Amsterdam, will result in real unity, we can only wonder at their optimism.

Many years ago, Dr G. C. Lorimer ((Baptist) wrote: 'Dead hands pull the wires that are composed of centuries of religious fatuity and falseness, and the poor puppets of this generation go mechanically through their pious platitudinising and attitudinising. No organisation has as yet been able to break entirely the spell of that long past. It reigns supreme. If deliverance is to be attained, it can only come through a resolute determination to return to the Christianity of the New Testament. But so great a change, so remarkable a reaction, would be a marvel almost as stupendous as that which ushered in the establishment of the primitive Church. No passage of resolutions, no elaborate annual sermons before conventions, immensely applauded and immediately forgotten, and no fresh contrivances in the way of sensational armies, or boys' brigades will succeed in restoring to God's people their real liberty and power.' (*People's Bible History*, p.851).

The call to-day is for men and women who will 'seek first the kingdom of God,' who will put the welfare of the Church before all else. There are now, as in Paul's day, too many of whom he said: 'All seek their own, not the things which are Jesus Christ's.'

We know there are many in connection with Co-operation Churches of Christ who believe all for which this magazine stands, whose souls are continuously vexed by the things they hear and see, and yet for fear of giving offence to some they refrain from coming out and

joining us in our fight for the old faith and practice.

In Elijah's day there were seven thousand in Israel who had not bowed the knee to Baal, but they left him to face the foe alone; and yet not alone for God was with him. We all need to fear God more, then we shall not fear the face of men. Our Leader and Commander said: 'Whosoever shall be ashamed of *me and my words*, of him shall the Son

of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels.'

'As faithful as our fathers were  
May we their children be;  
And in our hearts their spirit live  
That gained our liberty.

God help us all to do and dare  
Whatever can be done,  
Till for the good old cause of truth  
The victory shall be won.'

EDITOR.

## 'I will Cling to the Old Faith.'

[The author of this article is a well known journalist and editor of London, England. He is not a preacher, and his words come with redoubled force on that account, as showing the effect that Modernism has on the average man's faith. Mr. Dark's article is well worth studying, and passing on to your friends.]

I AM one of those people who are totally unaffected so far as thought and faith and general outlook on life are concerned, by the discoveries of science and the deductions of materialistic philosophy.

For to me, progress means the increase of happiness among the meanest of the citizens of a country, and judged by this standard, it must be admitted that these often amazing mechanical inventions have been of the smallest use to mankind. On the other hand, the development of medical science, in so far as it has tended to protect from disease and to alleviate pain, is apparently of vast benefit to humanity. Even here I have my doubts. We live longer than our forefathers. But is long life of itself a benefit? We are cleaner. Our lives are far more complex. But we are certainly neither happier nor better. We must, however, accept the fact that we are living in a world controlled and affected by influences and powers of which our fathers were

ignorant and make the best possible use of them for the common good.

It is when the scientists seek to apply their discoveries and deductions to the vital facts and problems of human life that they generally irritate or bore me. The theory of evolution tells us that our ancestors were monkeys who lived in trees and swung from their branches by their tails. Your typical scientist is the most dogmatic gentleman whom the world has ever known.

I do not deny the physical relation between man and the brute creation, but there is an infinitely greater difference between man and the next highest species of mammal than there is between a monkey and jellyfish or between an elephant and geranium. It is unnecessary to recapitulate the possessions of mind and soul and even body that are man's alone. Man stands pre-eminent among the creatures of the earth. Moreover, we now know that for at least five thousand years the character and the nature of man have not altered at all. The records of the Chaldeans reveal to us a race who thought as we think, dreamed as we dream, feared as we fear.

The scientist is, therefore, faced with the extremely difficult problem of explaining why evolution suddenly stopped. Homer's Iliad was written two thousand five hundred years ago. The Greek Tragedies were written two thousand years ago. Plato was teaching

his philosophy about the same time. There has been no epic equal to the Iliad written during later ages. There has been no drama greater than that of Euripides. There has been no more profound philosopher than Plato. Aristotle remains the greatest of critics. It is, therefore, clear that, so far as reason and imagination are concerned, there has been no progress whatever in three thousand years.

A number of curious people who call themselves Modernists say that it is not necessary to believe in the Virgin Birth of our Lord or in His resurrection from the grave. They talk of 're-stating the faith in modern terms,' puerile nonsense to be compared with the teetotaler offering his guests ginger beer and assuring them that it is champagne.

The medieval man believed, and I believe, that nearly two thousand years ago in the country of Judea, a Man was born of a Virgin and that thirty-three years later He rose from the dead. These amazing happenings were the logical result of what had occurred before. They were unusual, unprecedented, miraculous.

The men and women who find in the old faith not only the solution of the problems of life but the strength to face its difficulties and the promise that there will eventually be splendid compensation for its disappointments can not be brushed aside as the victims of superstition in an age when famous scientists converse with ghosts by the eccentric method of table gyration and middle-aged novelists photograph fairies in woods.

In more recent times almost all the most appealing, the most wonderful, the most selfless figures in human history have been men to whom the Faith has been the inspirer of action and the incentive to good works. Fr. Damien spent his life among the lepers because he was a Christian. I have never heard of a man leaving comfort and living on a lepers' island just because he believed in evolution, was convinced that men were descended

apes, and disbelieved in the Virgin Birth.

Saints, alas! are rare figures in any age, but no age has been without its Christian saints, men and women who have made infinite sacrifices, who have spent themselves in the service of their fellows, asking for no reward and seeking for no recognition. Many such men and women are living in the world to-day.

Where are the saints of unbelief? How many sisters has evolution sent to the slums? Here, once more, common sense justifies belief. The faith that can create saints is of infinitely greater human importance than a machine that can separate an atom into a million particles.

A belief in the Christian faith has revolutionised the conduct of millions of human beings. It has made cruel men kind, it has made the selfish unselfish, it has inspired generations of service. I cling to the faith, therefore, because I am a sane, hard-headed person, not to be bamboozled by test tubes and not willing to accept guesses as facts because the guesses come from professors of European reputation.

—Sidney Dark, in *Truth Advance*.

---

#### FROM THE TREASURER

IN view of the increase in price to three shillings per copy in 1949, the following rates will apply—all post paid:

Home.—1 copy 4/-, 2 copies 7/-, 3 copies, 10/6.

Africa, New Zealand, Australia and Canada.—1 copy 3/6, 2 copies 6/6, 3 copies 10/-.

U.S.A.—Approx. 85 cents per copy.

A. L. FRITH.

---

#### TO CORRESPONDENTS

When sending anything for insertion in 'S.S.' please write on one side of paper only.

---

#### REQUEST

WOULD Sister Molly Lodge please write to Edith Colyer, "Neville Rise," 7 Frant Road, Tunbridge Wells, Kent,

## Tobacco and the Marshall Plan.

THE tobacco lobby has made a successful raid on the Marshall Plan. According to recent Congressional debates, two billion dollars of the total appropriation for the European Recovery Programme will be used to purchase food. This is found in statements by Senator Wherry. But, as George Seldes points out, 'one of the most amazing features of this great undertaking . . . is the success of the tobacco lobby in getting the United States to force no less than \$911,100,000 worth of tobacco on starving Europe . . . almost half as much in tobacco as in bread and other food stuffs, because there is an unsaleable surplus of tobacco in the United States.' . . . (Foregoing figure specifically stated by Congressman Reid Murray of Wisconsin, page 1370, *Congressional Record*, February 16th)

Discussing the subject at length, the *Christian Science Monitor*, in a Washington dispatch, reprinted in the *Congressional Record*, February 2nd, said in part: 'The administration's European programme calls for shipment of American tobacco to Europe in considerable volume. There have been reports that Europe would prefer to have more food and other goods than to receive quantities of tobacco. There also have been rumours that American tobacco interests were pressing their product on the European recovery programme to establish themselves on the European market. The following information drawn from official sources may shed some light on the situation.'

'According to the State department's commodity study, the amounts of tobacco scheduled to be sent to Europe under ERP are as follows: 50,000 metric tons during April-July, 1948; 199,000 metric tons during fiscal year, 1948-49; 212,000 metric tons during fiscal year 1949-50; 202,000 metric tons during fiscal year 1951-52; 663,000 metric tons during 3½ years of ERP.'

As reported by Seldes (*In Fact*, March 22nd, 1948): 'On February 9th, Senator John Cooper (Ky.) placed in the Congressional Record the concurrent resolution adopted by the general assembly of the commonwealth of Kentucky, which confirms the report that U.S. tobacco interests hope to take possession of the European market by getting inhabitants of the sixteen Western European countries accustomed to the American blend.'

Also quoted in the Seldes article is the following reprint from the *Chicago Daily News*, February 26th: 'The growing number of lung cancer cases was attributed Wednesday to increased cigarette smoking. Dr. Jerome Head of Northwestern University told a conference sponsored by the Illinois division of the American Cancer Society that the once rare type of cancer is now the second most frequent in men.'

'With women smoking more, doctors can expect more lung cancer in that sex, Dr. Head said. While the incidence of lung cancer has increased, treatment has improved too, according to Dr. Head . . . Detection of lung cancer is difficult because its symptoms are similar to many other chest diseases.'

A news dispatch from London early in April states that 'Harold Wilson, secretary for over-seas trade, told the House of Commons in London yesterday that 32 per cent. of expenditures from the American loan to Britain went for tobacco in the last six months of 1946,' on which Springfield Newspapers, Inc., of Springfield, Mo., comment: 'We hardly think people of the United States will be happy to learn their billions are being spent for tobacco. Especially so, when they were led to believe it was for rehabilitation purposes.'

—*American Christian Review*.

**Slamannan, Stirlingshire.**—The Church now meets to break bread at 12 noon.

## Baptism.

NOTES of an address given in Bethesda, Bristol ('Brethren's' Meeting House), by Dr. A. T. Pier-son, and published in *The Witness*, August, 1948.

From Galatians iii. 27, we take our starting point, 'As many of you as have been baptized into Christ have put on Christ.' The particular thing that led out my mind in this line of study was noticing the preposition 'into' which is also used in Matt. xxviii. 19. There is a particular force in the word 'into,' as used in the English tongue. It expresses a new relationship to a certain person, and that is how it is used in this passage, 'Baptizing them into the name.'

It is a great deal more than baptizing with the use of the name, saying, 'I baptize thee in the name.' It means a great deal more, in my judgment, than in the authority of the name, or according to the will of the Father, the Son, and the Holy Ghost. It is the baptizing into personal relationship with the Triune God.

Let me call your attention to a few more passages of Scripture in which this thought seems to be set forth. Baptized into His death (Rom. vi. 3, 4). Now, suppose we put the other preposition in place of 'into,' and say, 'Baptized in His death,' it would make no sense. The preposition used here is a very significant one. We often use it in a similar sense, and say that a child is born *into* the family. That is more than being born *in* a family. The child of a servant may be born *in* the house, born *in* the family, but not *into* the family, and we speak frequently of a woman marrying *into* a family. She loses her previous family relationship and enters into a new one, gives up her maiden name and takes her husband's name, gives up her family home, and takes her husband's home, becomes identified now with his character, career, interests, and destiny . . . 'As many of you as have

been baptized into Christ have put on the personality of Christ.'

My name stands for me, your name for you, only my name might not represent me truly; but His name is the expression of His nature.

Faith in His name concerns the whole work of the Lord Jesus—His atoning death on the Cross, His resurrection, and His ever-living intercession. Now, faith is the appropriation of the Lord Jesus Christ, both in His death and His life, and baptism is the confession and expression of the appropriation by faith, by which I enter into Christ as my dying Saviour, and appropriate all that is included in His vicarious sufferings as my surety and substitute. And faith is the appropriation of my living Saviour and of all that He represents as my ascended Lord and Master.

Baptism is simply the expression of this. By natural birth we entered into the family of Adam, that means ruin. By the new birth we enter into the family of God, and that means redemption and a new representative. My baptism is the expression of the fact that I renounce any connection with the Adamic race and enter into relationship with the Second Man and the last Adam, the Lord of life and glory.

Baptism conveys the idea of submission to a new leader. If I do not understand 1 Cor. x. 2 as baptized unto Moses as leader, certainly there would be no sense in baptizing in the name of Moses: Moses was the Divinely-given leader, and led them forth through the Red Sea, the cloud came down on them as a canopy, and they followed him into that watery grave, and because he led them they were baptized into his leadership.

So we are baptised unto the leadership of the Lord Jesus; we go down into the water with Him, we go down under the cloud with Him. We go down into a baptism of water . . . where He goes forward and says:

'Follow Me.' Baptism is the acceptance of Him as Leader, so wherever

He goes we follow, we give up our own will that we may take His.

## The Pre-existence of Christ.

"DID Jesus exist prior to His birth in Bethlehem?" The importance of this question is obvious. If He did not so exist, He can hardly be *the* Son of God in the special and particular sense which the Scriptures claim. Almost invariably, those who deny His pre-existence also deny that He was, in the highest sense, equal with God. It is readily granted, of course, that the name 'Jesus' was only given to Him at His entry into human life in Bethlehem. The question which concerns us is whether or not this particular person (apart from whatever name by which He was known) existed as a person before His life on earth. Let us consider.

### The Testimony of the Prophets

For the sincere Christian, this testimony is beyond question. These men 'spake from God, being moved by the Holy Spirit.' (2 Peter i. 21). We read, 'Therefore, the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' (Isaiah vii. 14). Though having an application to the period in which they were spoken, these words also represented a prophecy of the coming Messiah. For, after describing the events preceding the birth of Jesus, the inspired historian says, 'Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which is, being interpreted, God with us"' (Matt. i. 22, 23). To deny that Jesus existed before this is to rob the name 'Immanuel' of all meaning. It indicates that One who was in the highest sense divine had come forth from God to live among men. This Jesus claimed for Himself. Commending

the disciples, He said, '... ye ... have believed that I came forth from the Father. I came out from the Father, and am come into the world ...' (John xvi. 27, 28). To deny His prior existence is to make nonsense of these His words.

Again we read, 'But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.' (Micah v. 2). Such a statement needs no comment. Its truth is supported by a further reference to the Coming One: 'His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.' (Isaiah ix. 6). This title indicates two things. First, His identity with God—He is called 'Father.' Second, His eternal existence—to Him is applied the adjective 'everlasting.' The R.V. margin gives 'Father of eternity.' To him then, the prophets ascribe that which belongs by right only to deity—unending life.

The testimony of the prophets—the word of the Spirit of God through chosen men—is that Jesus was a divine person, eternally existing, who came forth from God to dwell among men.

Next we shall examine.

### The Testimony of Jesus

For the disciple of the Lord, this testimony is also unquestionable. The voice of God has made it so forever in the words: 'This is my beloved Son, in whom I am well pleased; hear ye him.' (Matt. xvii. 5). Did Jesus make any statements respecting His prior existence? He did. To the Jews he said, 'Your father Abraham rejoiced to see my day; and he saw it, and was glad.' In response to their expressed

astonishment, he replied, 'Before Abraham was, I am.' (John viii. 56-58). Those who heard Him did not mistake His meaning—"They took up stones therefore to cast at him." He had said that before their ancestor lived, He Himself existed. Doubtless they recalled the word of Jehovah to hesitant Moses, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exodus iii. 14).

Again, in His great intercessory prayer—the only one which may rightly be called 'the Lord's prayer'—He said, 'And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' (John xvii. 5). Could language be clearer? Jesus possessed glory. The One with whom He possessed it was the Father. The time when he possessed it was 'before the world was [i.e., existed].'

To the exiled John, the glorified Jesus declared, 'I am the root and the offspring of David . . .' (Rev. xxii. 16). 'Offspring' denotes the Saviour's human relationship to Israel's great king—He was 'born of the seed of David according to the flesh.' (Romans i. 3). But He was 'the root' of David too. As the divine person, on whom all human life depends, He was the source (for so this word 'root' is always used) of the Hebrew king.

The statements of Jesus leave no room for doubt in any impartial mind. He said that He existed before Abraham; that before the world was, He possessed glory with the Father; and that, according to His divine nature, He was the root of David.

Finally consider

### The Testimony of the Apostles

The word of the apostles is as much the word of God as is any statement made by Jesus Himself. To these chosen men, the Saviour made this promise: 'Howbeit, when he, the Spirit of truth is come, he shall guide you into all the truth . . .' (John xvi. 13). Also, in the most emphatic claim for verbal inspira-

tion ever made, Paul says: 'Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth . . .' (1 Cor. ii. 13).

The Apostle John wrote, 'In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and *without him was not anything made that hath been made.*' Again, 'And the word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth.' (John i. 1-3; 14). Thus it is asserted that all things were made by Jesus Christ. This truth is reiterated in Heb. i. 10). Quoting from Psalm cii., the writer tells us that God said to the Son, 'Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands.' This can refer to no other occasion than that recorded in the first verse of the Bible: 'In the beginning, God created the heaven and the earth.' Incidentally, it is surely suggestive, that, in describing the work of creation, the plural form of the name of God is used throughout with a singular verb. Thus is conveyed the thought of more than one person being engaged in a united creative activity.

John's reference to Jesus' part in creation is confirmed by Paul. Col. i. 16 states, 'For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him.' Such statements are worse than meaningless if Jesus did not exist before He came into human life.

Further proof is supplied in Heb. i. 1, 2, where we read of 'his Son . . . through whom also he (God) made the worlds.' 'Worlds,' is literally 'ages' and doubtless refers to the ages or dispensations into which God divided the whole life of humanity. How could God make or



arrange these ages through One who did not exist?

Jesus' previous existence with God is further asserted in the words, 'Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men.' (Phil. ii. 6-7). According to a R.V. note, 'being' (in the form, etc.) is, in the Greek, 'being originally.' Originally then, He was in the likeness of God. But one form of manifestation was laid aside for another—He took upon Himself a human likeness, and ultimately died on Calvary to redeem us.

The word of the apostles—Spirit guided men—is positive then. In

the beginning, they say, Jesus was responsible with God for the creation; through Him God made the ages; originally He existed in the form of God, but voluntarily took our flesh upon Himself.

In conclusion then, evidence has been quoted from three sources—the prophets, Jesus Himself, and the apostles. As each source is altogether beyond question for the believer we are forced irresistibly to the conclusion that Jesus did have an existence prior to His birth in Bethlehem. The witness of the word confirms His own statement to the Jews: 'Ye are from beneath; I am from above: ye are of this world; I am not of this world.' (John viii. 23).  
A. E. WINSTANLEY.

## Whose Throne does Christ occupy.

'HE that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.' (Rev. xliii. 21).

Future kingdom advocates generally make a distinction between the Father's throne and the throne of the Son. They are positive in their assertions that Christ is now on the Father's throne but that He will occupy His own throne when He comes again and sets up the kingdom the prophets foretold. They think a man is rather short-sighted and lame in his knowledge of the Scriptures who cannot see this.

It is admitted that the kingdom the prophets foretold was the kingdom of Christ, the Messiah. This kingdom was 'at hand' when John the Baptist was preaching. He called it 'the kingdom of heaven.' 'Repent ye: for the kingdom of heaven is at hand.' (Matt. xxiv. 2). Jesus preached the near approach of this same kingdom. 'The time is fulfilled, and the kingdom of God is at hand.' (Mark i. 15). Jesus called it the 'kingdom of God.' God is the Father. We are told that because the Jews rejected their Messiah that

His kingdom has been postponed until Jesus comes again to establish the kingdom and usher in the millennium. This is bound up in the term pre-millennialism.

Whose kingdom is it to be? The kingdom of Christ. Whose kingdom is it to be? The kingdom of God. Are there to be two kingdoms with God reigning over one and Christ reigning over the other? Certainly not. Premillennialists do not so contend. The kingdom of Christ has a throne. Whose throne is it? It is Christ's throne. The kingdom of God has a throne. Whose throne is it? God's throne. If the kingdom of Christ and the kingdom of God are one kingdom, why then cannot the throne of God and the throne of Christ be one throne?

Where then goes the distinction that is made between the throne of the Father, on which Christ now sits, and His own throne which He will presumably occupy after He comes again? It goes the way of the whole future-kingdom theory. It is as unsubstantial as a mere flight of fancy. One might as well and with as much reason argue that Christ cannot sit on His own throne,

because He is to sit on David's throne and how can it be His and David's both? Even David sat on his throne and the Father's throne at the same time. Solomon sat on Jehovah's throne and David's throne at the same time. 'And Solomon sat upon the throne of David his father: and his kingdom was established greatly.' (1 Kings ii. 12). Whose throne? David's. Whose kingdom? Solomon's. 'Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him.' (1 Chron. xxix. 23). Whose throne? Jehovah's. Whose reign? Solomon's. It should not be too straining on the eyes to see in the light of this how Christ can sit on the Father's throne, David's throne and His own throne all at the same time. Besides all this, Paul calls the kingdom 'the kingdom of Christ and God.' (Eph. v. 5). Why then cannot the throne be that of Christ and God, and David's too?

I think all admit that the Church Christ said He would build has been established. Whose Church is it? Jesus said: 'Upon this rock I will build my church.' My Church. It is indeed the 'church of the Lord.' And congregations are called Churches of Christ (Matt. xvi. 18; Acts xx. 28; Rom. xvi. 16).

It is also called 'the church of God' and 'churches of God' is an expression found in the sacred writings. (1 Cor. i. 2; 1 Thess. ii. 14). If it is easily recognised that the Church of Christ and the Church of God are one and not two institutions; the kingdom of God and the kingdom of Christ are one and not two kingdoms; then the throne of God and the throne of Christ are one and not two thrones. A man who cannot see that must be looking some other way.

—*The Bible Banner.*

#### WANTED

BY an American Evangelist, Books by F. E. Marsh; Campbell-Rice Debate; Millennial Harbingers (A. Campbell); Web of Life, E. L. House; Bridge of Faith, E. L. House.—Any information where these can be had to Editor, *Scripture Standard*.

## SCRIPTURE READINGS

### Gospel by Luke, xii and xiii.

WE have noticed before the tremendous sensation created by the Saviour's words and works. It would appear that His denunciation of the Scribes and Pharisees surprised and shocked the crowds. The counter-attack brought the crowds together still further. It was doubtless to His defence they came, for we read 'the common people heard Him gladly,' and 'they [Scribes and Pharisees] feared the people.'

**Warning against hypocrisy** (xii. 1 to 3).—It was those who professed to be particularly earnest in their worship of God who were most bitter in their opposition to the truth in Jesus' time. The Saviour's warning is to us—His disciples. Even those nearest to His sacred person needed the same warning. How useless it is to make a false show.

**Warning against fear** (xii. 4 to 12).—There is a close connection between the various matters in these few verses. Fear of men might have kept Jesus silent. The true fear removes the false. 'The fear of the Lord is the beginning of wisdom.' Fear might make us deny our Saviour before men, which, developed, becomes blasphemy against the Holy Spirit, who gives irrefutable evidence of the truth of the gospel. It might also cause the disciples, then in His presence, to quail before those they would subsequently have to oppose. It is a solemn thought, and one providing richest comfort to the faithful, that with God there is absolute safety. Yet He is 'a consuming fire' (Heb. xii. 25).

**Warning against covetousness** (xii. 13 to 21).—Seeing how just was the Master's attitude towards the Pharisees, and how much He loved righteousness, one with a grievance appealed to Him to right his wrongs. The rebuke he received was in exact accord with the Sermon on the Mount. Probably, the man's heart was wrong and that was a much worse condition than to be wronged by another. How many lives have been soured and wrecked by obsessions like this? 'Why do ye not rather suffer yourselves to be defrauded?' (1 Cor. vi. 7). The parable of the rich fool exhibits the folly of being altogether bound up in worldly concerns with no thought for others, or for God. The words 'whose shall those things be?' seem specially pointed. The very thing that never entered his selfish mind was to befall all his riches.

We must remember that the poor as well as—if not more than—the rich are tempted to be covetous.

**Warning against worldliness** (xii. 22 to 34).—The Revisers have corrected the words 'Take no thought' to bring them into line with modern language. It was not wrong for Martha to 'take thought' for the physical needs of the holy visitor, but it was wrong to be distracted about it. The same applies to us also. Ultimately, everything just depends upon God — our share in the work is the smaller by far. We can sow a seed but we cannot give it life.

In a special sense, verses 32 and 33 apply to the immediate followers of the Saviour, but in a general sense to us all. The provision of earthly needs and entertainment preoccupy most minds, but they must not do so with Christ's people. We may well reconsider, each one of us, the positive side of this matter — 'Seek first' (Matt. vi. 33).

**Preparedness** (xii. 35 to 48).—Eastern costume requires to be girded up to prevent interference with walking, or work. The figure of 'lights burning' reminds of the parable of the Ten Virgins in Matt. xxv. The attendants waited for the bridegroom to bring home his bride in the evening time. Any unpreparedness would be disgraceful. The figure of the householder preventing intrusion enforces the same lesson, and adds the uncertainty of the time. There is special fitness in the question of Peter. The apostles had not realized yet that their Teacher was to leave them—for so long, too. Read the special charge to Peter in John xxi. 15 to 17, and his own comments in his first letter v. 2 to 4.

The parable of the faithful and unfaithful stewards further emphasises the point of a long delay, and adds the question of reward and punishment. We have here the assurance of an absolutely perfect dispensation of justice. Only God can judge how much a man knows, and how much punishment he deserves. Men can and do judge and punish to the best of their ability, and provide a lesson thereby.

**Christ a bringer of strife** (xii. 49 to 53).—It is consistent though perhaps paradoxical, that the Saviour is the Prince of Peace, and the only true Giver of Peace, yet His work brings division and trouble. This had become evident by the strife with the Pharisees, and we may suppose that His thoughts would dwell increasingly upon His final work. Division in families is painful and not the will of God in the primary sense. The Saviour makes it clear that it is to be expected, and thus His words become a warning not to be turned from His service thereby. We belittle the suffering endured for us if we do not recognise it as being much more than that actually pictured in Gethsemane and on the Cross. (Consider verse 50).

**Foresight** (xii. 54 to 59).—The message here is rather for the people than the disciples. Refer to xii. 1, 'unto His disciples.' Read some of the signs so obviously foretold: Gen. xlix. 10; Isa. xxxv. 4 to 6; Isa. xl. 3. Doubtless the scribes and Pharisees were still at hand: 'Ye hypocrites.' The parable of the magistrate points the need for immediate reconciliation through repentance before the judgment of God falls on the nation.

**The lesson of incident and accident** (xiii. 1 to 9).—Many riots occurred in these closing days of the Jewish State. The yoke of Rome was hard to bear, and the Jews rebellious and obstinate. Riots would occur in the sacred precincts and they would be ruthlessly put down. Those who took part in them doubtless deserved their fate in a measure. The report to Jesus may have been intended to stir His anger against Pilate, but His reply indicates a wish on the part of the reporters to fasten guilt on the individual victims. As so often happened, the questioners had their suggestion turned back upon them, and it was used to point a moral, very much in keeping with teaching already given. The parable of the fig tree pictures the nation from which God expected fruit, but did not receive it, and constitutes another warning of impending judgment. The answer to our wonder as to whether any individual is suffering the result of his sin, is rather 'Look to thyself, cast out the beam.'

**Cure of the woman on the Sabbath** (xiii. 10 to 17).—This is obviously not the only case of cure on the Sabbath, in the synagogue. What the Jews regarded as desecration of the Sabbath seemed particularly to enrage them against Christ. In this present incident we see the people against the religious leaders on the behalf of Christ. The 'ruler' or chief elder was moved by insincere motives, and the rebuke would probably fit his case exactly. He had himself doubtless that very day loosed his animal for watering. For reference to Satan's part in the binding, we might read Job i and 2 Cor. xii. 7. We rather wonder at the ruler's blindness to the goodness of the act. The sight of the restored victim should have at least kept him silent in the assembly.

**Parables of Mustard Seed and Leaven** (xiii. 18 to 21).—These are recorded by Matthew also. There would seem at that time little prospect of the coming of the great kingdom, concerning which He taught and preached, and this was a stumbling block to friend and foe alike. Hence the parables deal with the apparent insignificance of the beginning. The seed was perhaps the most insignificant and yet it produced a large tree. The little quantity of leaven might be supposed to have little influence on so large a quantity of meal, yet it spread through it all.

**The urgency of salvation** (xiii. 22 to 30)

—The Saviour's preaching as He made His last progress through the various districts would become more urgent and insistent. The question is quite natural therefore. 'Strive' indicates 'struggle' or 'agonise.' Thus the questioner has his question thrown back upon him. Almost 'mind your own business, and be quick about it.' We see the picture of the multitudes who had heard Christ, witnessed His wonderful works, and just done nothing at all about it. He is going on His final journey, and still 'those who were His own' received Him not. They liked Him, wanted Him to go on helping them, but to make any effort to follow Him was not their thought. 'We turn to the Gentiles' was the Apostle Paul's word at a later time. What am I doing?—might well be our reaction to this teaching.

**A warning from the Pharisees** (xiii. 31 to 33)

—We need hardly consider whether or not this is sincere. Herod might have a motive for getting the powerful and popular preacher out of his territory, seeing He could move the multitude at will, and Jerusalem was outside it. The Saviour's course was set by divine authority, however, and could not be altered by another, nor certainly by fear. We know not whether the message was delivered. No action seems to have been taken by Herod in any case as far as we know. We are reminded of Christ's words to Pilate, 'Thou couldest have no power against me except it were given thee from above' (John xix. 11).

**Christ's Lament over Jerusalem** (xiii. 34 and 35)

—As He progressed in His journey towards Jerusalem, His coming suffering must have weighed upon the Saviour's mind, but more so the deepest sorrow for the fate of those who rejected Him. This dreadful calamity of the world's choice of sin in preference to righteousness, Barabbas in preference to Christ, pervades all history, and in our readings we are approaching the culminating point. This is a deeply moving utterance, evidently repeated on another occasion (Matt. xxiii. 34), and epitomises the national fate of the Jews. The humble followers of Jesus did cry 'Blessed is He that cometh' (xix. 38). when He came riding upon the colt the foal of an ass, upon His final entry. The prophecy might require more than this for complete fulfilment, but we do not know of a second coming to Jerusalem in a physical sense, in history or in prophecy.

R. B. SCOTT.

**'PEOPLE WILL TALK'**

- YOU may get through the world, but 'twill be very slow  
If you listen to all that is said as you go;  
You'll be worried and fretted, and kept in a stew,  
For meddlesome tongues must have something to do,  
And people will talk.
- If quiet and modest, you'll have it presumed  
That your humble position is only assumed;  
You're a wolf in sheep's clothing, or else you're a fool,  
But don't get excited—keep perfectly cool  
For people will talk.
- And, then, if you show the least boldness of heart,  
Or a slight inclination to take your own part,  
They will call you an upstart, conceited and vain,  
But keep straight ahead—don't stop to explain—  
For people will talk.
- If threadbare your dress, or old-fashioned your hat,  
Someone will surely take notice of that,  
And hint rather strong that you can't pay your way,  
But don't get excited, whatever they say:  
For people will talk.
- If your dress is the fashion, don't think to escape,  
For they criticise then in a different shape;  
You're ahead of your means or your tailor's unpaid,  
But mind your own business, there's nought to be made,  
For people will talk.
- But be sure you are right in your purpose and aim,  
Be natural and candid—avoid every stain,  
Be generous and faithful, kind-hearted and true,  
And you'll find in the long run they'll carry you through,  
Though people may talk.
- Then the best way to do is to do as you please,  
For your mind, if you have one, will then be at ease;  
Of course you will meet with all sorts of abuse,  
But don't think to stop them—it ain't any use—  
For people will talk.

*Selected*

**MARRIAGE**

ULVERSTON.—On August 16th, at Baptist Chapel (kindly loaned): Bro. W. Hornby to Sister B. Thompson, both members of Church at Ford Villa, by Bro. W. Crosthwaite.

**BIRTH**

ON September 13th to Bro. and Sister A. E. Winstanley, a son, David Albert. Address: 49 Gideon Street, Bathgate, West Lothian.

## Let Error be Exposed.

AS respects doctrine, no leniency is asked. If error is found when the writer, or the preacher, is taken in the true sense, or as he intended, let the critics come, and let the exposure be most rigid! There can be no compromise with error—false teaching must be exposed! Nor is there any use to be particular about the spirit—let error be exposed! True, good men, even in exposing error, write in a good spirit; but it is preferable that error be exposed, though the spirit is not of the best kind. The impression made by false teaching is false, and should not be permitted to go on . . . No matter how good the intentions of any man—a false principle, an unfair or an unscriptural argument is always damaging. Truth needs no such support.—B. FRANKLIN.

---

## Here is Wisdom.

I WILL never forget when the modern tide struck our home. My sister weighed a hundred pounds. She was an artist, nervous and temperamental, and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. Father was glad to see her. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She 'got by' with it that morning, but Father took note of it; and the next morning, when she excused herself, he said: 'Sit still.'

'But really,' she pouted, 'I don't care to stay.'

'That doesn't make any difference—stay!'

'I think a person should have some liberty in religion,' she answered.

'You can have all the liberty you please in religion,' Father told her, 'but I run this house. I paid for your food. I bought the clothes you have on. I paid for your education. Sit thou there quietly and listen while a father who loves you reads and prays.'

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked it awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, 'Don't smoke them around here any more.'

'I would like to know what right you have to throw that cigar out,' my brother complained.

'You know my idea,' Father answered. 'This is my house. I am raising boys and making a specialty of it, and you don't get by with that sort of stuff. When you work for a man, he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so.'

'I will go somewhere else,' my brother threatened.

'I am sorry; I love you,' Father replied quietly, 'but if you want the cigar worse than you do the home, you can go.'

He went away three weeks, then came back and said, 'Dad, you are all right. I submit, and will play the game according to the rules.'

Most people say, 'Well, you have to let children have their way.'

Is that so? Then good-bye to home, to government, to everything! God will not stand for that.

I had a father who stood by the river of life, thank God! an old pile-driver, and smiled when he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He raised ten children, and he did it as an undermaster of God.

You never saw a spoiled boy in your life, to whom the mother had given everything she had, that would not take that little mother and trample on her heart before he got through!

*Selected*

---

## A NEW SET OF 'BEATITUDES'

BLESSED is the man whose calendar contains his mid-week Church meetings.

Blessed is the man who loves the hour and a quarter in the place of worship instead of two hours and a half in a place of amusement.

Blessed is the Church officer who is not pessimistic.

Blessed is the man who loves the Church with his purse as well as with his heart.

Blessed is the man who has grace to leave the critical spirit on the sidewalk when he comes to Church.

Blessed is the man who loves the Church enough to praise it.

---

## STOP PRESS

CONFERENCE at Wigan on September 18th. A great gathering: probably the largest yet. A fine spirit manifest. Full report (D.V.) in November 'Scripture Standard.'

New Secretary: Bro. A. Hood, 107 Thomas Lane, Liverpool, 14.

## What Aunt Sallie saw in the Cup.

SINCE our wonderful and infallible scientists have discovered the germ, the bacilli, the great-grandparents of all sickness, we are compelled to practice the most rigid sanitary laws. For the good Lord has filled the food we eat, the water we drink, and the very air we breathe, with these deadly infections; so that he who would live long enough to get his boots off, must boil the water he drinks and thoroughly sterilize every mouthful of food he eats, and he should wear a sponge over his nose, to guard against these deadly germs. For death sits enthroned, sceptre in hand; the edict has been sealed, the decree has gone forth, and all who do not bow to his image will be cast alive into a den of deadly germs.

Nor are the sacred vessels of the Church exempt from him, for on the very brink of the cup has he established his throne. From Brother Job's lips came dyspepia, Brother Adam added pneumonia, Brother Abraham contributed smallpox, and Judas put in tuberculosis, and so on all the way around. So when the cup came to me, it looked like death in its favourite role.

Of course, I could not touch it; I passed it along to old Aunt Sallie, and as sure as I live, she just took a great big gulp of it (just like she wanted to take enough to cause instant death), and just sat there solemn like, and seemed to be thinking of something else. And true as I live, she is still alive, and that has been more than a year ago; and that is not all, she does it every Lord's day. (It is a mystery to me). I think she must have 'had' all these germoparasitical diseases, and is immune, like when you have the measles. But my! I would not risk it for all the world.

There were men there with whiskers, great big fuzzy whiskers, which the Lord caused to grow on men's faces for the propagation and distribution of these germs, and they press this cup to their lips; and

old Aunt Sallie, just took a great big swallow, and just seemed to be thinking of something else, and she still lives! I can't understand it!

Well, I just went to old Aunt Sallie, and asked her if she could not see anything in that cup; and if I ever got surprised, it was then. She just said: 'Yes, child, of course, I can. Why do you ask me such a question?' 'Why-er, I thought maybe your eyes weren't good.' 'Why, child,' said she 'I can see the Lord's death in it, and I don't need any glasses to see that, either.' Well, I thought I had seen all manner of death in it, but there was one I had not seen or thought of. 'As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come.—*The Truth*.

---

### BRO. JAMES WARDROP

THIS highly esteemed servant of the Lord, and valiant soldier of the Cross will D.V. reach the 84th anniversary of his birthday on October 18th. He was born again on January 1st, 1884, so has given sixty-four of his years to the service of his Saviour and Lord. He has 'been a succourer of many, and of ourselves also.' May the blessing of the Lord that maketh rich and addeth no sorrow, be his in very abundant measure.

Many of our readers will join us in heartiest congratulations, and all best wishes.

EDITOR.

---

BOOKS WANTED.—Young's 'Concordance'; bound volumes of 'Old Paths'; 'Millennial Harbinger'; 'Christian Messenger'; 'Bible Advocate'; and 'Ecclesiastical Observer'; bound volumes of 'Scripture Standard' for 1935 and 1937; Barnes' Commentary on Romans and Hebrews; McGarvey on Acts; Lard on Romans. Will anyone having these for disposal please communicate with A. E. Winstanley, 49 Gideon Street, Bathgate, West Lothian.

---

### COMING EVENTS

East Ardsley, Yorks.—Anniversary Services, October 30th and 31st, 1948. Saturday, Tea at 4 p.m.; Evening Meeting at 6 p.m. Chairman, J. Garnett (Doncaster). Speakers, E. W. Jepson (Doncaster), L. Morgan (Hindley).

Lord's Day speaker, L. Morgan.

## WHY CHRIST DIED

'WELL, I cannot understand why a man who has tried to lead a good moral life should not stand a better chance of heaven than a wicked one,' said a woman recently in a conversation with others about the matter of salvation.

'Simply for this cause,' answered one. 'Suppose you and I wanted to go to a place of amusement where the admission was one dollar. You have half a dollar and I have nothing. Which would stand the better chance of admission?'

'Neither.'

'Just so; and therefore the moral man stands no better chance than the out-breaking sinner. But now, suppose a kind and rich person, who saw our perplexity, presented a ticket of admission to each of us at his own expense! What then?'

'Well, then we should both go in alike. That is clear.'

'Thus, then, the Saviour saw our perplexity; He came, He died, and thus "obtained eternal redemption for us," and now He offers you and me a free ticket. Only take care that your half dollar does not make you proud enough to refuse the free ticket and be refused admittance at last.'

---

 THE SECOND MILE

STERN Duty said, 'Go walk a mile  
And help thy brother bear his load.'  
I walked reluctant, but meanwhile  
My heart grew soft with help bestowed.

Then Love said, 'Go another mile.'  
I went, and Duty spake no more.  
But Love arose, and with a smile  
Took all the burden that I bore.

'Tis ever thus when Duty calls;  
If we spring quickly to obey,  
Love comes, and whatso'er befalls,  
We're glad to help another day.

The second mile we walk with joy;  
Heaven's peace goes with us on the  
road;

So let us all our powers employ  
To help our brother bear life's load.

*Kansas Bulletin*

knowledge of the Lord's blessing of the Church here. During a twenty-six days' mission with Bro. C. E. McGaughey of Washington, U.S.A., from August 18th to September 12th, with a Gospel meeting every evening, we have been privileged to witness the baptism of sixty-seven souls, and the restoration of twelve to the fold.

Many of those baptized are family groups. In one family, four were baptized, in another two restored, and five baptized, and we have several cases of husband and wife obeying the Lord. The Mission was particularly notable for the fact that the whole Church was actively and earnestly engaged in the attempt to win souls. There are some yet to be received in on the Lord's Day to come, and we know that others are earnestly considering the word.

In personal work, Bro. McGaughey was accompanied by Bro. A. Gardiner, Junr., kindly released for this work by the Church at Hospital Street, Glasgow, and both did much door-to-door invitation work.

In preparation for the mission, we had fourteen thousand handbills printed, and these were distributed before and during the mission, for we had open-air meetings before the gospel meeting each evening. In addition, the press was utilised and the mission was advertised in the 'Belfast Telegraph.' About three thousand tracts were distributed during the mission and we estimate that the aggregate of attendances to the gospel meetings was about three thousand people. In addition, Bro. McGaughey and Bro. Gardiner visited the works canteen of James Mackie & Sons, Ltd, one lunch hour, and Bro. McGaughey delivered a fine address to about two thousand workers.

We are reminded of Isaiah liv. 2, 'Enlarge the place of thy tent and let them stretch forth the curtain of thy habitation: spare not, lengthen thy cords and strengthen thy stakes.' And we pray that this may indeed be true for ourselves and for all the Churches.

But the world keeps on turning, and Brethren McGaughey and Gardiner must leave us soon, so at a tea the Church said its farewell to these Brethren, and in token of our appreciation of his faithful labour, a choice specimen of Ulster workmanship in Belleck Pottery was given to Bro. McGaughey, while Bro. A. Gardiner received a Bible. In addition many personal gifts were given to Bro. McGaughey by individual members, and in this way this time of fruitful and happy labour was closed.

The Church desires to thank Bro. W. H. Cummins, London, for the gift of tracts. We have been too busy to write.

C. J. HENDREN,

## NEWS FROM THE CHURCHES

**Belfast (Berlin Street).**—We are pleased to report that a young woman, Miss Joan Thompson, was baptised into Christ on August 11th and was received in on August 15th. We pray that she may long continue with us to fight the good fight. The Brotherhood will rejoice with us in

**Belfast, Bloomfield Avenue.**—We had the pleasure of witnessing the baptism of Joseph Downey, at the morning service, on August 29th. The ceremony was carried out by Bro. C. Hendren, of the Berlin Street Church, and Bro. Andrew Gardiner presided. This completes the family membership since Joe's father, mother, and only sister are already members of the Church.

**Capetown (Woodstock).**—We are glad to make it known that on the afternoon of 11th July, 1948, we rejoiced to witness a young woman confess the Lord Jesus and become united with Him in baptism. The service was conducted by our Bro. Cockrel, of the Woodstock Assembly. The candidate immersed was the wife of our Bro. Hind who was baptised a month previous.

Thus could we say, 'Great is the Lord and greatly to be praised' for the wonderful power of the gospel of Christ amid these dark and 'perilous days.'

So with yet another 'season of refreshing' may we strive more earnestly and prayerfully in the Master's service as 'the end is not yet.' Even so come Lord Jesus. Amen.

T. HARTLE

**East Grinstead.**—We are enjoying another special effort by our Bro. L. Channing. At the moment we have no additions to report, but we believe our Brother's labours will eventually bear fruit. He is in contact with the leaders and members of an undenominational Mission here and to-morrow (September 9th) at their request, a discussion is to take place at our meeting room on the subject of Baptism.

We wish to place on record again, our appreciation and grateful thanks for all the help extended to us here by the Church at Kentish Town.

On June 24th, our Women's Meeting went by coach to Littlehampton, and on August 19th, our Lord's Day School and Bible Class travelled by coach to Bexhill.

We wish to thank the Brethren for

their continued prayers on behalf of the Lord's work in this corner of His great harvest field.

W. HILLMAN

**Leven, Fife.**—We wish to say 'thank you' for the services of Bro. David Douglal during August, and rejoice that the Lord added to the Church Maureen Carnegie, the youngest daughter of Sister Carnegie. The Church at Rose Street, Kirkcaldy kindly lent their baptistry on Lord's Day evening, 5th September, for the immersion.

J. GRAHAM.

**Newport, Monmouth.**—Bro. David Sharram and his wife were baptized at the Welsh Temple meeting house, kindly lent on August 11th. Our Bro. McGaughy was the one who planted and watered and God gave the increase. We all received a spiritual uplift while he was with us.

J. BLANDFORD.

**Newtongrange.**—We had the joy of witnessing the immersion of two young women, Jane Thomson, on August 10th, and Mrs. J. White, on August 17th. We are also happy to report that one who had been away from us for some time was restored to fellowship. We pray that they will all be kept faithful to their Lord.

These additions were the result of a special mission during the latter part of July and the first fortnight in August, conducted by Brother David Allan, from the Church at Pontiac, U.S.A.

The Church will D.V. hold the annual social on October 16th. All are heartily invited. Further particulars later.

W. H. ALLAN

**Ulverston (Ford Villa).**—We are pleased to report another addition to the Church here. On September 3rd, Mrs. Dand, who has attended our meetings for nearly three years, obeyed her Saviour and Lord by being baptized into His name. May she be kept by the power of God, through faith, unto the salvation to be revealed when Jesus comes to claim His own.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: One copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

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. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

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

Secretary of Conference Committee: W. B. JEPSON, 26 Pearl Avenue, East Kirkby, Notts.

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