

The SCRIPTURE STANDARD

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

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Churches of Christ and War.

THE whole of our life (seventy-eight years) has been spent under the influence of the Church of Christ, and we were early taught that all war is contrary to the spirit and teaching of the Lord Jesus Christ. We remember the time when those who joined the 'Forces' were separated from fellowship, and when those in the Police Force were looked upon with suspicion. We remember one village constable who upon his decision to follow Christ in baptism left the force, saying he could not be a Christian and a policeman. There was strict discipline in those days, and consequently there was a higher level of spiritual life in the Churches, and sure and steady progress was made. The teaching of the pioneers of the Restoration Movement was clear and emphatic.

Alexander Campbell said: 'The precepts of Christianity positively inhibit war . . . no wonder then that for two or three centuries after Christ all Christians refused to bear arms.'

David King, preacher, debater, and for many years editor of Churches of Christ magazines, wrote: 'I have visited many Churches, conversed with brethren, and received letters from many others, and their testimony is one . . . that the only weapons which a Christian can use, without offence to the Lord, are those which are not carnal. . . . Being followers of the Prince of Peace, we will not, because we dare not, deal out death and destruction,—the work of slaughter cannot be ours. . . . And they would implore every one upon whom the name of the Lord has been called, as they value the favour of the Lord and eternal life, to stand with those who, in the past age and now, have proclaimed, 'We are Christians and cannot fight.' I am convinced that I express the mind of the brethren in this country. If it were called for, I would undertake to obtain a declaration from the Churches of the United Kingdom' (*British Millennial Harbinger*, Vol. XV, p. 28).

At the Annual Meeting held in Nottingham in 1901, Bro. H. E. Tickle read a paper on, 'What should be the attitude of Churches of Christ toward service in the Army or Navy, compulsory or voluntary?' In his summing up he said: 'In view, then, of the conditions under which nations are governed and wars decreed, having regard to the ordinary association of military service, and above all to the subjection of the will which compels the soldier to destroy the property, and maim and kill the persons of those who, like himself, have no responsibility for the causes of war, it seems to be to-day, as in the early days of the Church, the privilege and duty of the individual to decline all such service, whether voluntary or compulsory, even if such a course should involve penalties in person and property.'

(*Year Book* 1901, p.47). These testimonies, and many more which could be given, are clear, plain, and emphatic : and whatever may be said about changing times and circumstances the teachings and spirit of our Lord Jesus remain the same.

Our own views regarding war were recorded in letters to the *Bible Advocate* of which Bro. Lancelot Oliver was editor. During the year 1900 there was a discussion on the question, 'Does the New Testament oppose war under all circumstances?' With all the audacity of youth we contributed two letters to that discussion, the second of which we venture to give here.

'Dear Bro. Oliver,—It would be better if writers on this subject, instead of saying they do not agree with those who "oppose war under all circumstances," would say they do not agree with New Testament teaching on the question. No-one has attempted to prove that Jesus did not in the most emphatic language forbid His followers to fight. There has really been no attempt to defend war from the New Testament, and the most part of what has been written is outside the question at issue.

'It is indeed pitiable to see the attempts that have been made to find justification for disobedience to the plain commands of Christ. The letters which have been written in defence of war only serve to show the weakness of the case, and make it more clear that an emphatic "Yes" is the only answer to the question under discussion. To suppose that there are circumstances in which disobedience to the teaching of Jesus would be justifiable is unworthy of a true disciple, and betrays a lack of faith in Him. We have been told that God uses one nation to punish another with. Suppose He does. Punishment of transgressors belongeth unto Him, not to Christians. Our duty is clear: "Vengeance is mine, I will repay, saith the Lord, therefore if thine enemy hunger feed him," etc. (Rom. 12:19-21).

'Others have told us that God overrules these wars for the advancement of His Kingdom, and that it is prophesied that there will be wars. The Lord could overrule the persecutions of the early Church for the spread of the Gospel. It is prophesied not only that there will be war, but also sinners, and false teachers too, in the last days. Surely no-one will say because God can turn evil things for His glory, that we should support persecution, sin, false teaching, and war?

'Another quotes a passage in support of war which to my mind is a strong one against it: "If my kingdom were of this world, then would my servants fight." Christ's Kingdom is not of this world, and He taught His followers that it was not to be supported or advanced by fighting as earthly kingdoms are. As to our duty to earthly rulers, Bro. Dawson has shown us that we are only to obey them so far as they do not come in conflict with our system of worship which is found in the New Testament. We are under a greater Ruler than any on earth, and loyalty to His commands must come before obedience to earthly rulers. Jesus has plainly taught us our duty in relation to war. Let us obey Him in all things, and at all cost. Instead of thinking about what the consequences will be, rely on His faithful word and promises, and then we may rest assured all will be well.—W. Crosthwaite.' (*Bible Advocate*, July 27th, 1900, p. 597.)

Those were our views fifty-one years ago, and through all the years and circumstances, with two great world wars, have seen no reason for changing them. In recent attempts to find in the New Testament some justification for war, the case of Cornelius the Roman military officer is cited. On this we cannot do better than quote Bro. J. W. M'Garvey:

'We would be glad to know more of the history of Cornelius, so as to determine how far, even in times of peace, the profession of arms is

compatible with the faithful service of the Prince of Peace. He is the only soldier of whose conversion we have an account in the New Testament; and of his subsequent career we know nothing. Whether, amid the scenes of blood and desolation not many years after most wickedly visited upon Judea by the army in which he was an officer, he resigned his office, or made shipwreck of the faith, we cannot know till the great day. Let it be noted, however, that his is an instance of a soldier becoming a Christian, not of a Christian becoming a soldier. It furnishes a precedent for the former, but not for the latter. Whether Peter instructed him to resign his position in the army or not, is to be determined not by the silence of the historian in reference to it, but by first determining whether military service is compatible with the moral teachings of the New Testament. If Jesus and the Apostles had been, for more than thirty years previous to the publication of the Acts, teaching that Christians should not take the sword, it was not at all necessary for Luke to say that Peter so instructed Cornelius.' (*Commentary on Acts of Apostles*, p. 184.)

[During the 1914-1918 war, sixty-one of our brethren were arrested. Sixty of them served terms of imprisonment, ten of them from one to two years, and two over two years. Bro. Arthur Wilson, of Blackburn, died in Strangeways Gaol, Manchester. One of our brethren, Clifford Cartwright, of Leeds, was amongst the conscientious objectors sent to France; and there sentenced to be shot. This sentence was commuted to ten years' penal servitude. We are proud of the noble and firm stand these brethren took. When all who profess to be followers of Jesus the 'Prince of Peace' take the same stand war will be ended. EDITOR.

The War Question.

THE meeting called for the consideration of our attitude to war was duly held on September 22nd, at the Friends' Meeting House, Manchester. Some hundred and thirty brothers, sisters and friends were present—many more than the writer expected. Bro. A. L. Frith presided. There was hearty singing of 'Now let us see Thy beauty, Lord.' Bro. Crosthwaite led us in prayer and Bro. Albert Longden read Romans 12.

A letter of greeting was read from Bro. J. Holmes, of Goole, who suffered much for conscience' sake in the war of 1914. Also a message from Bro. S. Harbottle, of Leicester, wishing the meeting success. Brethren from Scotland and Surrey could not attend owing to transport difficulty. Several brethren were present who had been in prison for conscience' sake.

Bro. Frith said the meeting was long overdue. There had been more interest and support than expected. Tribute was paid to those who, in our Churches and other bodies, in 1916, refused military service. Their stand, although only some 16,000 altogether, had made it easier for those in the last war who refused military service. Mr. Neville Chamberlain, when Prime Minister, said: 'We found last time it was no use trying to coerce the conscientious objector.' The 1916 pacifists blazed the trail. Bro. Frith said the Church of Jesus Christ ought, automatically, to be the biggest society upon earth.

Brother Crosthwaite said he had always been against war—he was against the Boer War. He quoted the following resolution which was passed at the Annual Meeting of Churches of Christ at Liverpool in 1900, during the Transvaal War: 'As loyal subjects of the Prince of Peace, we, delegates and members of Churches of Christ in Great Britain and Ireland, in Annual Meeting assembled, in Liverpool, feel it to be our duty to

record our solemn protest against the military spirit now so prevalent in British society generally, and to express our deep grief that this spirit so largely permeates many sections of the Churches professing to be Christian, and which spirit we believe to be out of harmony with and antagonistic to the teachings of our Lord' (*Year Book*, 1900).

A protest against participation in war was sent from the 1914 Annual Meeting, at Wigan, to the Government. Thanks were expressed for the efforts made to maintain peace and a call was made for the Government to remain neutral. Bro. Crosthwaite quoted Mr. Lloyd George as saying, afterward: 'If Christian Churches had in 1914 come to the Government and said "Stop. This murder shall not begin," no Government would have dared to enter the war.'

Brother G. Lodge (Morley) spoke and said the issue was where do we stand now and in the future? He briefly and clearly outlined the procedure for those determined to resist military service. There was a right and wrong way to go about it. It was essential to know the right way.

Brother W. B. Jepson (East Kirkby) urged the necessity to be brothers and sisters of peace. A good number felt it their duty to support the last war. Great need existed for New Testament teaching on this subject.

Brother W. Waddingham (Blackburn) spoke strongly against war. He had refused military service in this war. He also thought the Government should be informed by brethren and Churches that they were against it.

Brother E. Blundell (Hereford) said those who had to register when reaching military age and who intended to refuse military service should go to the Labour Exchange and state their case plainly and ask to be registered as conscientious objectors which the law allows.

Brother Crosthwaite intervened to say that Churches were often divided and elders not in agreement, and there was need for someone to guide our young brethren and place suitable literature in their hands.

Brother P. Partington (Hindley) urged the need to face up to this question and seek to secure unity on the basis of New Testament teaching.

Brother H. Haines (Nelson) supported the remarks of Bro. Crosthwaite for helping and guiding our young brethren. He spoke from experience as one who resisted military service in 1916.

From the chair it was stated that the position was vastly different from what it was thirty-five years ago. The Central Board for conscientious objectors was a representative body and its service was available to all who needed it. From this body had come most informative literature to guide those who intended to resist military service.

Brother R. McDonald (Dewsbury) said he was still a pacifist although he doubted the wisdom of an extremist position. He thought brethren could be helped by local Churches and in other private ways. Experience had taught the unwisdom of depending upon a committee. We had been badly let down by such on this question. He expressed his willingness to personally help any who needed it, and hoped also that the meeting that day would not be the last of its kind.

Brother Blum, of Switzerland, asked what he should do as there was no provision in that country for conscientious objection to war. In his case there seemed no course but to resist and take the consequences. It was pointed out that there was in Switzerland the War Resisters Movement and no doubt if he stood out he would get help and sympathy.

At this point several brethren spoke who had served in the forces. They all condemned war as being of the devil and demoralising, and said that at whatever cost they would not serve again.

Brother L. Morgan (Hindley) was inclined to disagree with previous speakers and the general trend of the discussion. He felt our duty was to preach the Gospel as being sufficient.

Brethren seemed to think Brother Morgan's remarks were negative, in so far as there was a practical problem to be faced, and that was our attitude to war in general and what practical steps can be taken to help young brethren and others who are called upon for service in the forces and who felt it to be wrong.

Brother F. Worgan (Hindley) stressed the need for teaching, help and guidance. He didn't like the term conscientious objector, he thought the fact that one was a Christian was sufficient. It was pointed out that the law makes provision for a 'conscientious objector.' One upon registration could add the word Christian if desired.

Brother W. Hurcombe (Hindley) stressed the need for teaching and the duty of elders in this matter. Brethren should be ready to go and render help to any who needed it.

Finally it was agreed that, through the *Scripture Standard*, brethren should be informed that help was available to those who needed it. Bro. McDonald having expressed his willingness to be of service, this was accepted, and he should be contacted through the Editor, who would pass on any correspondence. If more convenient, Bro. McDonald will arrange for brethren to help any who may be nearer to the one requiring it than he is himself.

Brother A. Allan rendered great service by writing down a record of the proceedings.

Brother Frith was thanked for arranging the meeting, which was fine in tone and spirit and concluded with the hymn, 'O God our Father, who dost make us one.'

The collection realised £6. The expenses were £2 11s. 0d.; the balance of £3 9s. 0d. has been devoted to the funds of the S.S.

A. L. FRITH.

Civil Defence 'Now part of the Forces.'

SOME five thousand citizens of Manchester will to-morrow receive a letter from the Lord Mayor (Councillor William Collingson) asking for their help in the formation of a permanent Civil Defence Corps. The Lord Mayor points out that it is not yet widely enough known that the Civil Defence Corps is a new permanent part of the armed forces.

'It is not (he writes) just a question of A.R.P. or a matter of emergency. It is a question of welding together a determined body of British men and women who are prepared to train themselves to be an important part of Britain's defences; not people scared into service by fear or panicked into it by the threat of war, but citizens who are calmly determined to show the world that whoever moves against our country does so at his peril.'

—*Manchester Guardian*.

'War.'

WE are living in critical, restless, uneasy days. The clouds of war hang heavy and low over the world, and at any moment may break and let loose the horrors of war, far more terrible in their effect than anything we have hitherto experienced. We are convinced the time has fully come when those of us who plead for New Testament Christianity should definitely

take our stand, and let our voice be heard on this matter, which vitally affects all, men, women, and children.

We will be told, this is a political matter, and politics ought not to be brought into the Church. That is only partly true. Though war is a political question, it has, and always had, a humanitarian, moral and spiritual aspect, and it is to that aspect we ask your attention for a little.

Now, reader, before you go any further, will you please get your Bible and read Isaiah 9:6-7; also Micah 4:3-4.

We are all agreed that war is a detestable thing, feared and hated universally. Why, then, should we hesitate to condemn as fundamentally wrong that which all admit to be a gigantic evil?

Why should wars be? Are they both inevitable and incurable? War is one form of unrighteousness, and all unrighteousness is sin, and sin, national sin, is a reproach to any people. Therefore, if we would rightly consider war, it must be viewed as sin in one of its worst forms, and being such, the abolition of sin means the end of war.

We are fully aware that a goodly number of New Testament Christians endeavour to justify war. But they look at it exclusively from a political and national standpoint. That is a wrong angle for the Christian. We must try to see this question through the eyes of Jesus, the Prince of Peace, through His life and teaching: then we shall see it in its true perspective in relation to God and man.

Here, we shall probably be met by a quotation from the Saviour of mankind, found in Matthew 10:34: 'Think not that I came to send peace on earth; I came not to send peace, but a sword.' These words are quoted with a degree of self-satisfied assurance by many. We in the North sometimes answer one question by asking another. Was the Saviour consistent in His teaching and practice? We stoutly affirm He was, and whatever may be the correct interpretation of these words they cannot mean what the 'war man' declares them to mean, otherwise there must be inconsistency in the teaching of our Lord, and this we just as stoutly deny.

In the Old Covenant Scriptures a time was foretold when the Prince of Peace should come, and men should learn war no more. When Jesus was born, the burden of the news of the angelic message was 'peace on earth.' Thanks be to God that prophetic announcement was then fulfilled. The New Covenant (agreement) was ushered in on the wings of peace, and speaks of better things than the 'Old.' In the New Covenant there is revealed 'the God of Peace,' 'the Prince of Peace,' and the 'Gospel of Peace.' It would appear difficult, with this glorious trio in mind, for the Christian to find justification or room for war in the New Covenant Scriptures.

War, being a sin of pride and lust, it is sheer folly to imagine for a moment that planes and bombs, guns and mines, can blast away sin. The Gospel of peace, with all it implies, is alone capable of dealing with this and all other sins. We are still suffering from the aftermath of two terrible conflicts, and still we fail to realise that as any nation sows, so it must inevitably reap. If we sow to the flesh, nations or individuals, we shall from that self-same sowing reap destruction.

How is this grim, gruesome problem to be dealt with? All previous attempts at a solution have failed, because they have been the efforts of men who have no real reverence for God and His Son, and who completely ignore the Saviour's teaching. It is sinful, ungodly men who declare war, on the decision of their governments. Not 'in the name and by the authority of Almighty God,' though, in a perfunctory, formal way, God is called upon bless their decision and prosper their armies. This sin of war can only be effectively dealt with as we deal with other sins—by a more

urgent and vigorous propagation of the Gospel of peace, and a more generous, individual sowing of the fruits of the Spirit, which are, love, joy, peace, patience, gentleness, goodness, faith, meekness and self-control. These are the essential characteristics, which every Christian is called upon to demonstrate and exercise in daily living and conversation. It is, obviously, a matter of individual duty. We cannot expect these fruits of the Spirit to be manifested in the unregenerate, but we are not of the world; rather are we called upon to show an example to the world. Every opportunity should be grasped to denounce and expose the fallacy of war, and extol the blessings and beauty of peace.

We have purposely refrained from any attempt to detail the horrors of war: they are all too well known. But we would emphasise the fact that in modern war, every living thing suffers, from mankind to birds, beasts, fishes, trees, flowers, and the fruits of the earth, 'all are in the front line.' Nor have we quoted much Scripture, in support of our conclusions. On well-nigh every page of the New Covenant revelation, the honest student of the 'Word of Truth' will find teaching stressing the message, and need of peace, and much which negatives absolutely the thought or act of war, on the part of the followers of the Prince of Peace.

Let us stress again that the only effective answer to war is the Cross of Christ and all it implies. 'Blessed [happy] are the peace makers, for they shall be called the children of God.'

A. H. ODD.

[Brother Odd entered his eighty-second year on October 16th. Many will join us in offering heartiest congratulations to a 'good soldier of Jesus Christ,' who has 'fought a good fight,' and 'kept the faith.' May 'the blessing of the Lord that maketh rich and addeth no sorrow' be his in increasing measure.—Editor.]

From the Treasurer.

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Suggested Scripture Reading Cards for 1952. These are again being prepared by Bro. C. Melling and will be ready soon. Price One Penny each, cash with order. All orders to Fleetwood, please.

A. L. Frith.

Principles of Evil.

No. 4—'The Doctrine of Division' (continued).

THERE is, however, a more tragic picture presented before our eyes. For more than a century there has existed in this country a body of people known as the Churches of Christ, whose fundamental principle was the union of all believers on the basis of the New Testament, believing that only a faithful adherence to the teachings and practices as taught by Christ and His Apostles could ever bring hope to a sin-stricken world and a divided Church.

Now, alas, they are divided; once again the Evil One has sown dissension in our ranks. The doctrine of Higher Criticism arose, the use of instrumental music in worship appeared, fashionable Churches sought to copy sectarian methods, resulting in a falling away from, rather than a bringing to the New Testament.

Some amongst us refused to do this and, after much heart-searching, broke away. Now, possibly owing to an over-use of Jeremiah 6:16, which says, 'Stand ye in the ways, and see, and ask for the old paths,' we were dubbed as 'Old Pathers,' and now we have in Churches standing for the New Testament and pleading for the unity of all believers on that basis, 'Old Pathers' or Fundamentalists, and 'New Pathers' or Modernists.

Even then Satan's deadly work does not stop; among the ranks of those who have broken away differences often arise, both inside and among the local assemblies. Unprofitable division on 'pagan festivals,' 'unleavened bread,' etc., have arisen. Unscriptural this and unscriptural that, is often heard, and unless we are careful a further division or divisions can appear in our ranks. Before this goes too far we must apply the remedy and that right speedily.

All this goes to prove that the Evil One will resort to any subterfuge if only he can 'divide the brethren,' but thanks be to God there is a remedy. It lies in an intelligent use of the Word of God.

As a nation we could do far more good by showing a greater respect for the laws of God. The world at large would do much better if it heeded God's Word more and the vain philosophies of men less. As individuals we cannot do much about that, but we can order our own lives to the Divine pattern and at least bring a semblance of Christianity in that part of the world which is immediately around us.

Let us just see one or two things you and I can do to make this world a better place for us being in it. One of life's strongest failings is to 'judge one another' and not always very kindly. You know what God's Word says about judging (Matt. 7), and it is Jesus himself speaking: 'Judge not, lest ye be judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again.' It is an uncomfortable thought that some day God is going to apply the same measuring rod to us that we have applied to others, just to see how we measure up to our own standard. We need to be careful: 'Judge not.' The remedy, of course, is in Matthew 7:5, '... first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.' Faults in other people's lives can be far more adequately eradicated when we have first learned to eradicate our own and, what is more, consciousness of our own failings make us more understanding of other people's, to the mutual benefit of all concerned.

Another potent factor in human relationship, relative to 'division among the brethren' is, what to do and how to act when differences have arisen. Christ again in his Sermon on the Mount has a law of procedure to put in operation, the trouble is that most of us lack the courage to do it. Let us see what it is (Matt. 18 : 15). 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee thou hast gained thy brother (v. 16). But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established (v. 17). And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen and a publican.'

This quotation, whilst not in the actual Sermon on the Mount, is a wider and practical application of the law of Christ laid down by Him in Matthew 5 : 23, 24. Yet how often is it put into practice? How often is the process reversed and instead of bringing it to the Church last, any trouble we have with a brother is gossiped around the Church first, reaching the ears of the brother concerned last, and often a much more garbled account than the original, with disastrous results to mutual understanding.

It is when these methods of Christ have failed, and only then, are we to withdraw ourselves from the offending person and in the words of Mark 6 : 11, ' . . . Whosoever shall not receive you nor hear you, when ye depart thence, shake off the dust under your feet as a testimony against them.'

This now brings us to Christ's law of forgiveness in relation to 'Division among Brethren.' Peter, on one occasion, asked our Lord rather magnanimously (Matt. 18 : 21): 'Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?' And Jesus' startling answer was, 'I say not unto thee, until seven times : but, until seventy times seven.' Now seventy times seven is four hundred and ninety, so before we start giving ourselves big ideas on the law of forgiveness, let us ask ourselves, have we reached that standard of spiritual greatness that will enable us to forgive a brother's trespass four hundred and ninety times?

Luke gives us a still deeper thought on this question of forgiveness (17 : 3, 4). 'Take heed to yourselves : if thy brother trespass against thee, rebuke him ; and if he repent, forgive him (v.4). And if he trespass against thee seven times in a day, and seven times a day turn unto thee again saying, I repent, thou shalt forgive him.' No wonder the apostles, in the next verse, said, 'Lord, increase our faith.' Remember, 'If ye forgive men their trespasses so will your Heavenly Father forgive your trespasses.'

Finally a few words from the Apostle Paul (Rom. 12 : 18). 'As much as lieth in you live peaceably with all men,' remembering it takes two to make a quarrel, and, 1 Corinthians 16 : 14 : 'Let all your things be done with charity,' i.e., love.

This teaching, in the humble opinion of the writer, provides an impregnable position against the Evil One, it only needs us to bear in mind one other thought and that is,

'Satan trembles when he sees
The weakest saint upon his knees.'

Pray about it ; pray earnestly and sincerely. The early Church 'prayed without ceasing.' Only by so doing and practically applying Christ's law unto our lives, can we be assured that the Evil One can be beaten in his efforts to cause 'Division among Brethren.'

H. BAINES.

War.

'God is forgotten in war; every principle of Christianity is trampled upon.'—SYDNEY SMITH.

'Shall Christians assist the Prince of Hell, who was a murderer from the beginning, by telling the world of the benefit or the need of war?'—JOHN WESLEY.

'When you think of war, the thing it is, you do not need to bring in Christianity to condemn it. The thing is irrational, brutal, inhuman, monstrous. It is madness, and worse than madness, in the followers of Christ. The whole spirit of Christianity is opposed to war, and it is the Church's business with united voice to call upon the nations to abolish it.'—MR. MACPHAIL (Moderator of the Presbyterian Church of England, in *British Weekly*, May, 1916).

'The conscientious objector stands precisely to-day where the majority of us stood yesterday, and where we shall be standing again to-morrow or the day after.'—MR. MORGAN GIBBONS (at Congregational Union meeting in 1916).

'War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another.'—DUKE OF WELLINGTON ('The Iron Duke').

Vocal Music.

'AND when they had sung a hymn, they went out into the mount of Olives' (Matt. 26 : 30).

'And at midnight Paul and Silas were praying and singing praises unto God' (Acts 16 : 25).

'I will sing unto thy name' (Rom. 15 : 9).

'Speaking one to another in psalms, hymns, and spiritual songs, singing, and making melody in your hearts to the Lord' (Eph. 5 : 19).

'I will sing with the spirit, and I will sing with the understanding also' (1 Cor. 14 : 15).

'In the midst of the congregation will I sing thy praise' (Heb. 2 : 12).

'Through him let us offer up a sacrifice of praise to God continually, that is the fruit of our lips which make confession to his name' (Heb. 13 : 15).

'Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise' (James 5 : 13).

That is the extent of command and example in the New Testament. *In every case the Scripture says, 'Sing.'* That is the limit of our practice. We cannot go beyond the Bible.

—*Gospel Digest.*

WATCHING VOLTAIRE DIE.

THE French nurse who was present at the deathbed of Voltaire, being asked to attend an Englishman whose case was critical, said: 'Is he a Christian?' 'Yes,' was the reply, 'he is a Christian in the highest and best sense of the term—a man who lives in the fear of God: but why do you ask?' 'Sir,' she answered, 'I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die.'

—*Pulpit Illustrations.*

SCRIPTURE READINGS

- Nov. 4—Eccles. 7:11-29; Gal. 2.
 „ 11—Deut. 11:18-32; Gal. 3:1-17.
 „ 18—Gen. 15; Gal. 3:18 to 4:7.
 „ 25—Gen. 21:1-21; Gal. 4:8-31.

Paul's visit to Jerusalem.—Further confirmatory evidence of the direct revelation to Paul is now given by recounting this visit. We may refer to Paul's other visits by reading Acts 9:26-30; 11:30; 12:25. One was the hasty labour ended by persecution and the other a joyful ministration of succour for the Jewish poor. In neither case was there any consultation with those who were apostles before him, but this visit was undertaken for the very purpose of obtaining their agreement to his preaching and practice among the Gentiles. The Church at Antioch, troubled by Judaizers, sent him; the Holy Spirit inspired and approved it ('by revelation' can mean nothing less). His first move then was to consult the apostles and chief brethren privately. These obviously approved the very matter under dispute in Galatia because they did not require that Titus should be circumcised, and that question would not have arisen at all but for 'false brethren' who intruded. They moreover shook hands in cordial agreement, acknowledging Paul's divine approval equally with Peter's, though for different spheres of labour. We must notice that all this was of particular importance to the Galatians. It was of vital importance that there should be no division in the Church between Jew and Gentile, and even more that the Law of Moses should not be made a condition of salvation. The decision of that meeting was conveyed to the Churches of the Gentiles (Acts 15:23).

Peter's visit to Antioch.—We do not have any other record of this visit. It seems likely that it took place when the relations between Antioch and Jerusalem were close, shortly after the conference. Judas, Silas, Barnabas and Mark were there (Acts 15:32, 37) at that time, and certain others from Jerusalem came as well. We should certainly expect special interest after the consultation, and the story of the progress of the truth in 'foreign parts' given by Paul and Barnabas (Acts 15:12). We bear in mind as well that Peter had eaten with Cornelius, too, and knew the truth. The rebuke of his fellow-apostle was surely well-deserved but we are sure it was a most reluctant Paul to give it. It reminds us of Peter's character, revealed by

incidents in the gospels. There is a strong temptation to most of us to fall in with the influential folk in public, especially if a lifetime's habit agrees therewith. We do not know whether the rebuke was given as in verse 14, or whether the rest of the chapter also is a report of it. Paul tempers the reasoning without weakening it when he speaks as of himself—'we,' verse 15; 'I,' verses 18 and 19. Read Peter's own words in Acts 11:17 and 15:11 to see how completely he must have agreed to what Paul said—verses 15, 16, 20. Jews placing their faith in Christ's sacrifice died to the Law which held them under its rules as condemned sinners—not having kept it. Gentiles placing their faith in Christ died to the sin which similarly held them in thrall. The coming and work of Christ released all on the same grounds—faith in Christ. Peter's surrender would have a compelling influence on all present towards observance of the barrier which Christ had removed. Does it seem from this that (1) Peter disagreed with Paul, or (2) that Paul got his inspiration from Peter? For 'was to be blamed' (verse 11) read rather with R.V. 'stood condemned.'

The Law and the Gospel contrasted.—This is the general subject of these chapters, and may be dealt with in sections:—

(1) **Preliminary rebuke (3:1-5).**—Frankly, lovingly and yet sternly the spiritual father (not a title, please) rebukes his children. The way they had received the false teachers indicated a fascination by subtle reasoning, flattering and dominating influence. The teachers were pretentious, claiming a Jerusalem authority, and having a good show of learning . . . doubtless like those at Corinth of whom we have already heard much. The Galatians have forgotten the Christ vividly portrayed, the miracles wrought, the simple way of life, the holy example of the one who had brought the message of love and transformation.

(2) **The Blessing of Abraham (3:6-9).**—There was a promise of blessing for the whole world to Abraham, and it came as the result of his faith. The fulfilment of the promise has come to us in the same way—not because we have given perfect obedience to a Law.

(3) **The Curse of the Law (3:10-14).**—Two specific curses are mentioned. The general curse upon the disobedient—and no one could be absolutely obedient because they could not be perfect. The curse upon such as are hanged to death. Deut. 27, 26: 21, 23. Christ lived a perfect life under the Law, and yet bore the special curse, 'Him who knew no sin, He made to be sin' (2 Cor. 5:21). He came back victorious from that death, and

ascending to heaven sent down the Holy Spirit, who received by faith, gives us power to overcome sin.

(4) **The Place and Purpose of the Law** (3:15-29).—The promise made by God to Abraham is still being fulfilled—all nations are being blessed through his seed. It is through the One Man that the blessing comes. The Law of Moses was brought in for a specific divine purpose—it was designed to expose the sinfulness of man, to make sin abundantly evident, to show that with all the advantages of blessing from God as given to Israel man still strays from His Maker, and fails to fulfil His will. The Jews in particular were thus under the guardianship of the Law until Christ came. God thus revealed His scheme of redemption, and the mystery which had been hidden through which Jew and Gentile alike should find salvation through faith. (See Col. 1:25-28). For the Law ordained through angels read Acts 7:38, 44, 53; Heb.2:2; 3:2. Verse 20 is said to have had 430 suggested interpretations. Perhaps we may suggest a simple one, that human and angelic mediation brought the Law, God in the person of His Son, Himself revealed the Gospel. We would say that 'faith' as a means of salvation involves action, which means obedience. Thus the promise is accepted and received, although not merited. The ordinance of obedience, standing at the door, so to speak, removes human distinctions, nationality, status in society and sex so far as salvation is concerned and unifies us as God's children. We still have different countries to live in, different languages to speak, different positions in society and different functions in life, all to be fulfilled in the one Spirit of love.

(5) **Shall we be Slaves or Sons?** (4:1-11).—Paul now considers the condition of the Galatians before their conversion as being that of children under bondage. Christ set them free, Jews from the Law, Gentiles from sin. It was like coming out of childhood with its elementary conditions of knowledge into manhood. (Romans 8:15-17). Now through Christ's work they are sons and heirs, but their willingness to be brought into the bondage of earthly ordinances shows them not to have appreciated the new privileges they had received—do we ever realize the privilege of sonship? One sign of this is the observance of days, most probably Jewish feasts, etc. It is a bad sign when this kind of thing takes a big part in religious thought.

(6) **An Appeal and a Reminiscence.** (4:12-20).—Paul had given up his allegiance to and observance of days on account of his Gentile converts, and wishes them to be the same. 'For I became as

you' would perhaps be a better rendering of 'for I am as ye are.' It would seem that his coming to them was due to sickness, and that that sickness may have been eye trouble, in the first case. They then were so moved by love and sympathy that his recollection of that time was one of simple joy. He wishes the relationship still to be the same and does not attribute any unkindness now ('injured' verse 12). But he fears his rebukes, made necessary by their change of attitude, might spoil that relationship. His enemies were at work with their subtlety for no good purpose, seeking to steal their loyalty from their true 'mother,' for this is the figure here. All true teachers should yearn over their disciples like this.

(7) **An Allegory to Teach a Lesson** (4:21-31).—A final lesson is given here before the apostle turns to exhortation of a very practical kind. The story of Hagar and Sarah provides the illustration—a very fitting one. The Law and the Bondwoman are similar in that they produce only fleshly children. The Jews of that day were in bondage to divers fleshly ordinances which cannot take away sin. Christians are born of water and the spirit and are thus children by spiritual birth, and according to promise. The seed of Ishmael were separated from the seed of Isaac, and could not be in harmony with one another. The unbelieving Jews were foremost in persecuting Christians. R. B. SCOTT.

CORRESPONDENCE

AN APPEAL FOR HELP

Dear Bro. Crosthwaite,—I am writing this on behalf of a sister who has a big problem. She and her seven-year-old son live alone, her husband having deserted her some years ago. To support herself and her boy she has to go out to work. Here is her problem: due to her daily absence at business, and through lack of a father's control, the boy is getting out of hand. It has been suggested that she sends him to an approved school, so that he might be properly disciplined. Naturally, she does not want to do this. Having learned the truth and become a Christian, she feels deeply her responsibility to train him up in the nurture and admonition of the Lord. Obviously, in such a school he would be denied Christian teaching. A number of us are seriously concerned about this matter. Hence I am writing this appeal. Can anyone help us to find a Christian home for this boy? If some faithful members of the Church would take him into their

home it would solve this great problem. It would greatly relieve a distracted mother and perhaps lead to the salvation of a young life.

I should be glad to give further information to anyone who is interested. Write to me at 185 Upper Grosvenor Rd., Tunbridge Wells, Kent.

A. E. WINSTANLEY

BLOOD DONORS

Dear Bro. Crosthwaite.—I see in the September issue of the 'S.S.' an article referring to blood donors. I am amazed to read that some of our brethren are against such a campaign.

I hardly think it likely these brethren have ever seen patients in hospital who have received blood transfusions supplied by these donors, or realise the number of lives that are saved each year by this treatment.

As a professing Christian and a trained nurse I feel it is the duty of all of us to support, in whatever way we can, such a campaign, and thus assist in restoring health to the community.

I am very interested to know the opinions and reasons of brethren against such a campaign.

M. JONES.

Nightingale Maternity Home,
London Road,
Derby.

CIGARETTE SMOKING

Dear Bro. Editor.—A few months ago, a herbalist friend of mine developed a sore toe. This spread and went septic. The foot was affected and he was in much pain. The doctor could do very little and suggested amputation. The man was very alarmed as he already had an artificial leg.

Another herbalist and nature cure friend visited him and began treatment at once, but held out little hope of saving the foot. He called in Dr. Henry Gilbert, the most eminent bio-chemist in this country, also a M.D.

At once, he said the trouble was due to cigarette smoking, and said bluntly it was not only due to the tobacco, but to the tar in the paper. Up to this moment, the foot has been saved, but drastic dietetic measures and bio-chemic treatment had to be resorted to.

Smokers should heed this warning.

A. L. FRITH.

MISSION AT BRIGHTON

Dear Bro. Crosthwaite.—May I, through the 'Scripture Standard,' convey, on behalf of all the visiting Brethren, our grateful thanks to the Brighton Church for the grand time we have had with them to-day (Saturday, October

13th), on the commencement of the Mission there of our Bro. Ralph Limb.

Brethren were there from Tunbridge Wells, Kentish Town, Eastwood, and East Grinstead, to give our Brother, a good send-off.

Brethren R. Limb and A. E. Winstanley gave of their best, both in the open-air in the afternoon and in the meeting house in the evening.

The Gospel was faithfully proclaimed and we ask for the prayers of the Brethren, that our Brother's labours may be rewarded by seeing many precious souls won for our Lord and Saviour.

W. HILLMAN

BROTHER J. T. TAYLOR AT 88

ON September 21st, Bro. Taylor entered into his 89th year. In a letter he says: 'It is eighty-three years since I entered the Lord's Day School at Crafton Street, Leicester, and seventy-two years since I joined the Church there.' (Is this a record?)

Bro. Taylor says he saw the old veterans of the Restoration Movement, and adds: 'What a decline has taken place in the teaching since that time!' He recalls the annual conference of Churches of Christ in 1889, when Bro. Sydney Black read a paper pleading for Sisters taking part in preaching and teaching, and did not receive any support; and now, he says, sisters are occupying the platform, preaching, etc.

We would add that those must be blind who cannot see the failure of all the departures and innovations that have taken place since those early days. After all the many novel attempts to hasten progress, especially during the last thirty years, there has been a loss of 7,000 members, and membership of co-operating Churches is back to where it was sixty years ago: 9,500. It's all very sad.

Many will join us in heartiest congratulations to Bro. Taylor, and Sister Taylor, his true help-meet. The Lord be gracious unto them.

EDITOR

PAINT AND POWDER

In a recent 'Have A Go' programme one man had the courage to say that the thing in life he disliked most was women with painted toe and finger nails. I am sure that many men who admire natural beauty in a woman applauded him. I get quite a thrill to see a girl without make-up in this artificial age. I think the majority of men are tired of being hoodwinked by paint and powder.

—Letter in *Everybody's*,

News from South Africa

Nyasaland.—We regret to announce the passing from this scene of time of our sister Chisiano, the wife of our dear brother Tabbu Chisiano. She died at 6 a.m. on 26th September, 1951. Bro. and Sis. Chisiano were married in 1915 and had seven children. Over six-hundred brethren were present at the funeral.

Brother Chisiano says: 'I beg you all to help me by your prayers for me and my children and for my faith in Christ Jesus our Lord.'

The work of the Lord continues. A report dated 18th September, 1951, by air mail, gives the following progress: 15th July, 1951, at Domasi, 36 were baptised; 22nd July, 1951, at Mlanji, 4 were baptised; 22nd July, 1951, at Chiphoole, 6 were baptised; 5th August, 1951, at Chiyendaangulu, 6 were baptised; 12th August, 1951, at Mwiima, 11 were baptised and 2 were restored; 19th August, 1951, at Mkumba Village, 11 were baptised, including the Village Chief, and 1 was restored; 26th August, 1951, at Ulongue Fort Johnstone, 4 were baptised.

This makes a total of 78 baptised and 3 restored for the period 15th July, 1951, to 26th August, 1951.

So many in Nyasaland have not got a Bible. Here, seventy-eight new-born Christians will be crying for the sincere milk of the Word and will not have a Bible to read. Bibles in Nyanja language, the language of your brethren and sisters in Nyasaland are being printed. It costs money to send these from here to Nyasaland.

When you send your gift along to me I need only to phone the National Bible Society of Scotland and the next ship will carry Bibles to Tabbu Chesiano for distribution. Please let me phone.

The Colonial Secretary in a broadcast earlier this evening described Nyasaland as 'beautiful Nyasaland,' but he also told us of the low standard of life lived by its inhabitants due to poverty. This statement touched our hearts to learn that our fellows in that land were living in such mean conditions. The relief of the masses of Nyasaland is beyond our means but we have a care for the Household of the Faith.

I could tell of the very few who have been consistent in giving, so that those who preach the Gospel might have food to eat, however little, and something to relieve the very needy.

'He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver. God is able to make all grace

abound into you; that ye having always all sufficiency in everything, may abound into every good work: as it is written.

'He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever.'

He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything into all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.'

'As ye abound in faith and utterance and in your love to us, I have confidence ye will abound in this also, so proving the sincerity also of your love.'

W. STEELE.

WANTED

Bound Volume of 'Bible Advocate' for 1891. Also photo of Annual Meeting picnic group of 1905.—Prices to Editor. Ford Villa, Hart St., Ulverston, Lancs.

COMING EVENTS

Tunbridge Wells (Silverdale Road).—Anniversary Services, November 10th and 11th. Saturday: Open-air Meeting, 3.30 p.m.; tea, 4.30; meeting, 6.30. Speakers: F. C. Day (Birmingham) and F. Worgan (Hindley). Sunday: Lord's Supper, 11 a.m.; Bible School, 3 p.m.; Gospel meeting, 6.30 p.m. Speaker, Bro. F. Worgan.

NOTE: Bro. Day will serve the Church in East Grinstead all day Sunday. All brethren cordially invited. We ask that those not able to be present will remember us in prayer.

A. E. WINSTANLEY

Nelson (Southfield Street).—Thirty-third Anniversary Services, November 17th and 18th. Speaker, Bro. Tom McDonald (Dewsbury). Tea, 4 p.m. Saturday: Meeting at 6 p.m.; Sunday: Lord's Supper, 10.30 a.m.; Bible School, 1.30 p.m.; Gospel Meeting, 6 p.m. Cordial invitation to all.

Next Conference

Preliminary Notice

The next Conference will be held (D.V.) on Saturday, April 12th, 1952.

The Church of Christ, Hamilton St., Blackburn, Lancs., invites the Conference. The Blackburn brethren will provide fuller details later.

A. HOOD (Secretary).

Brethren were here from Tunbridge Wells, Kentish Town, Brighton, Birmingham, Eastwood and New Zealand.

We commenced with an open-air meeting, followed by tea. At 6.30 we held our evening meeting when sixty-four were present.

The services on the Lord's Day were most uplifting, and at the close of the evening service we very reluctantly bid farewell to our Bro. Day, to whom we extend our grateful thanks.

KENNETH SPENCER

NEWS FROM THE CHURCHES

Birmingham (Summer Lane).—Eighty-sixth Anniversary Meetings, Saturday, 3rd November. Tea at 4 o'clock. Social meeting at 5.30. Speakers: Brethren Frank Worgan and David Dougall.

Lord's Day: both these speakers are serving us (and also the Highgate Church).

Monday evening, a special Gospel meeting at 7.30 when these brethren will again preach the Gospel. Hearty invitation is extended to all who can make the journey to meet with us.

Hindley.—By the grace of God the Church has reached another milestone in its history. On Saturday and Lord's Day, September 15th and 16th, we assembled to thank God for His blessings and mercy in bringing us thus far on our journey to the Heavenly Jerusalem. Brethren Walter Crosthwaite and Frank Worgan gave us messages of cheer and encouragement, and our aged and esteemed Brother fearlessly declared all the counsel of God with regard to the 'Way of Salvation.' The meetings were very well attended and we pray the seed sown may result in a precious ingathering of souls.

TOM KEMP

Dunfermline (Priory Lane).—It is with great pleasure we report that yet another addition to the Church took place on Wednesday, 3rd October last, when a young man of twenty-one years, Alexander Drylie Buchanan, put on his Lord in baptism at Rose Street, Kirkcaldy. We are indebted to the Kirkcaldy brethren for providing the necessary facilities. It is our sincere hope that our new brother will continue faithful to the end and that God will continue to give us the increase. To His Name be the praise.

W. BROWN.

East Grinstead.—We have just spent a most inspiring week-end on the occasion of the Anniversary of the Church in this place. We had the services of Bro. F. C. Day, of Birmingham, and his messages have been enjoyed by all. On Saturday,

Ilkeston.—Again our hearts have been made glad by the success of the Gospel. On Wednesday, September 26th, Laurence Owen Statham was baptised into Christ. Our brother is very earnest and intent on continued obedience and service to the Lord. May the blessing of God be richly his.

S. JEPSON

Morley.—The Church has benefitted a great deal from the earnest ministrations of Bro. Ralph Limb. He has not spared himself in preaching, indoors and out, or in visitation. We feel sure blessing will accrue from this effort and pray that the Lord will bless Bro. Limb in his efforts for the Gospel.

G. LODGE

Peterhead (Aberdeenshire).—We are glad to report that the power of the Gospel has been manifest in our midst. On Saturday, 18th August, our Sister Mrs. Bowle was buried in baptism upon her confession of faith in Christ. On Saturday, 15th September, the brethren met together to commemorate the opening of our meeting place after alterations had been effected. Bro. Steele, of Tranent, was our special week-end speaker, and gave powerful Gospel addresses on both Saturday and Lord's Day evening. His exhortation on Lord's Day morning will long be remembered. We are grateful indeed to Bro. Steele for his help and encouragement.

Following this week-end, we had a week of special meetings to culminate the services of Bro. Andrew Gardiner before he left for Yarmouth. The meetings came to an inspiring climax over the week-end, 22nd and 23rd September. On the Saturday night, Mary, younger daughter of Bro. and Sis. Alex Strachan, was baptised into Jesu's Name. Her confident confession and sincerity of purpose impressed all present. This was followed on the Lord's Day by two inspiring services, at the second of which the hall was filled to capacity. After the evening service, John Cordiner confessed his faith in Christ, and was baptised the same hour of the night. We thank God for these additions to our number, and pray that they will remain faithful unto death, and so receive the Crown of Life.

A. REID

OBITUARY

JOHN STRAITON

AS briefly intimated in our last issue, Bro. Straiton has fallen asleep in Jesus. He was born in Scotland, and was well known to the older generation of brethren in Britain. During the annual meeting of British Churches of Christ, held at Wigan in 1891 we lodged in the same house with him. At that time he was doing the work of an evangelist in Belfast in fellowship with Bro. James Anderson. He took a prominent part in the co-operative work of Churches of Christ in Britain until his emigration to U.S.A. in 1906. When he visited Scotland in 1924 it was our pleasure to hear him preach at Slamannan.

From a letter written by his daughter, Miss Janet Straiton, we cull the following: 'My father, John Straiton has been receiving and enjoying your publication for many years. It is with extreme regret and sorrow I write you of his passing on August 22nd.'

He was injured in an automobile accident on August 17th, and died in a Fort Worth Hospital on Wednesday morning, August 22nd, at the age of 87.

His wife, whom he married in Scotland in 1888, died in 1944, and since then he has lived with his two daughters, Nellie and Janet Straiton. His daughter Nellie was injured in the same accident, as named above, and has not yet been told of her father's death.'

Bro. Straiton established a Church in Hamilton, Scotland, in 1889, and one of his notable converts there was Robert Halliday, who went to Burma as one of the first foreign missionaries sent out by British Churches of Christ, and who translated the Bible into the native language.

During his residence in Fort Worth, and while engaged in business, Bro. Straiton gave much time to preaching

and teaching the Word. After his retirement from business in 1936, he served the Church at Burseson, Texas, and at the time of his accident he was still teaching a Sunday School class there.

Bro. Straiton, before taking on service at Burseson had been a member of the Southside Church of Christ, Fort Worth, Texas; and had served that Church, and many others in Texas, and adjacent states. Bro. Straiton is survived by four sons, five daughters, seventeen grandchildren, and nine great-grandchildren. All his sons and daughters were at his bedside during his last illness.

Funeral services at Southside Church of Christ, on August 23rd, were conducted by C. E. Wooldridge, a long-time friend.

Many will join us in sincere sympathy and prayers for the welfare of all the bereaved.

'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'

EDITOR.

Bristol, Bedminster.—We deeply regret to report the passing from this life of our Sister Clara Churchill, on September 28th, after a very painful illness. Living at Westbury, Wilts., she came to her father's home some weeks ago, and was taken to hospital on the evening of September 27th, passing away early the next morning. When visiting Bristol it was always a joy to her to meet with the brethren around the Lord's Table, and in the Gospel service. When visiting her during her illness, although she must have been in pain, she always sought to greet us with a smile. Our heartfelt sympathy goes out to her husband and to her father, Bro. Jordan, and to the other members of the family. In love we commend them to our Heavenly Father who alone is able to comfort and sustain them.

F. W. WILLS

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

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