

# *The* **SCRIPTURE STANDARD**

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

VOL. 17. No. 9.

SEPTEMBER, 1951.

## 'Preaching the Word.'

THE preaching recorded in Acts of Apostles, from chapter eight on, was mainly the result of 'the persecution that arose about Stephen.' Reading chapters six and seven some would say: 'What a pity that Stephen could not keep to his work, as a servant of the Church at Jerusalem, and let other people alone!' But Stephen was not like many professed Christians to-day, content to be shut up in a meeting-house, feasting on the spiritual blessings in Christ, and singing, 'Rescue the perishing,' 'The whole wide world for Jesus,' while souls needing the Saviour were perishing outside. By his earnest advocacy of the truth in Jesus he roused much opposition. If you can rouse opponents of the truth to curse or even strike you, that is evidence you have got their attention, and that is better than cold dead indifference.

Soon various religious parties were 'disputing with Stephen'; they were 'roused to encounter Stephen in debate' (Weymouth); but 'they were not able to resist the wisdom and the Spirit by which he spake.' So, like many others who have a bad, weak case, they made false accusations against him, and misrepresented his teaching. To all this Stephen masterly and magnificently replied. (See Acts 7.)

Being absolutely routed, they met his arguments with stones; and Stephen, after a fine manifestation of the Spirit of his Master in praying for his murderers, fell calmly asleep in Him whose cause he had so faithfully and ably defended.

At the martyrdom of Stephen, 'a young man whose name was Saul' took a prominent part, and years after with that scene still vividly before him, he said: 'I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.' How true is the saying: 'God buries His workmen, but carries on His work.' That young man Saul became Paul the Apostle of Christ, earnestly contending for the faith, encompassing land and sea to win souls for his Lord, establishing Churches of Christ in the regions beyond; and by inspiration of the Holy Spirit writing about one-half of the New Testament Scriptures. Augustine said: 'The Church owes Paul to the prayer of Stephen.' Certainly the example and testimony of Stephen made a lasting impression upon that 'young man whose name was Saul.' Following the death of Stephen, 'there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles.' The enemies of the Christ had tasted blood, and

thirsted for more. But, as generally happens, the means employed to stop the progress of the truth were over-ruled by the Lord for its spreading far and wide. Wonder of wonders, in spite of the combined powers of earth and hell, resorting to horrible torture, and cruel slaughter of myriads of Christ's noblest disciples, 'of whom the world was not worthy.' Christianity has persisted and prevailed.

'But never a truth has been destroyed ;  
They may curse it, and call it a crime ;  
Pervert and betray, or slander and slay  
Its teachers for a time :  
But the sunshine eye shall light the sky,  
As round and round we run,  
And the truth shall ever come uppermost,  
And justice shall be done.'

**'Therefore they that were scattered abroad went everywhere preaching the word.'**

How would we have acted in similar circumstance : Compelled to leave home, loved ones, earthly possessions, and in constant peril of prison and death ? Would we have reasoned that the best policy would be to keep our religion to ourselves, as talking about Jesus raised a storm of opposition, and did not seem to do much good ? Not so these early disciples. Like Jeremiah they could have said : 'But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not contain.'

'Where'er they went they told the story of the Cross ;  
In nothing else their souls did glory save the Cross.'

When one of our early evangelists was asked, 'Where is your licence to preach ? he pointed to this passage : 'They that were scattered abroad went everywhere preaching the word.' Does that passage tell of mutual ministry ?

**'Then Philip went down to the city of Samaria, and preached the Christ unto them.'**

John recorded, 'the Jews have no dealings with the Samaritans.' The Samaritans were a mixed people with a mixed religion ; and were regarded by the Jews as strangers, foreigners, heathens, an accursed people. Between Jews and Samaritans there was bitter race hatred and prejudice. When, during His earthly ministry, the Lord sent out His Apostles, He said : 'Go not into the way of the Gentiles, and into any city of the Samaritans enter not : but go rather to the lost sheep of the house of Israel' (Matt. 10 : 5-6). But after His death on Calvary and triumphant resurrection, He said : 'Go into all the world, and preach the gospel to every creature,' 'Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth' (Acts 1 : 8). The Gospel of Christ reconciles men and women of all nations, races and colours, 'unto God in one body by the Cross, having slain the enmity thereby' (Eph. 2 : 16).

We can never understand why, in some countries, professing white Christians will have no fellowship with their coloured brethren in Christ. When will we learn that 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ' (Gal. 3 : 28). Philip's presence and preaching to the Samaritans shows that he had learned that lesson. The disciples marvelled when they found Jesus talking to a sinful woman of Samaria : but He said unto them : 'Lift up your eyes, and look on the fields, for they are white already to harvest.' So Philip found it, and he had a thrilling time gathering in the living sheaves for the Lord of the harvest.

**'When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.'**

No infant baptism was known then. It is generally agreed by leaders in all sects and parties that baptism in New Testament times was the immersion in water of a penitent believer, for the remission of past sins.

Professor J. A. Beet (Methodist) writes: Throughout the New Testament baptism is the formal and visible gate into the company of the professed followers of Christ, a gate erected by Him, as for them the only way of salvation. . . . 'The New Testament says nothing about the baptism of infants . . . In order to prove that spiritual blessings are conveyed to an unconscious infant, what is the proof adduced? Simply teaching in the New Testament about the baptism of believers, for no other baptism is ever mentioned there' (*Churches and Sacraments*, pp. 113 and 140).

John Wesley (founder of Methodism) has this note on Acts 22:16: 'Baptism, administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive Church bestow this on any, unless through this means' (*Notes on the New Testament*). Well, no message has been received from the Lord stating that He has changed His plan, or altered the terms of pardon which He announced for all the world and for all time.

'They went everywhere preaching the word.' 'Preach the word,' was Paul's exhortation to Timothy. The preacher who keeps to the inspired Word will never be short of something worth saying. May we ever remember that it is not our, or other men's thoughts, but the living Word of the living God, that converts and saves.

EDITOR.

## Where We Differ

HAVING had correspondence with a member of the Exclusive Brethren, we thought it might be helpful to the brethren to write an article on where we differ.

### Household baptism.

The Exclusive Brethren believe that household baptism is a doctrine of the New Testament, and upon the faith of the head of the household, immerse every member, whether infant or adult, into the name of the Father, Son, and Holy Spirit. The Scriptures proffered in support of the practice are: (a) The baptism of the five households in Acts 10:16; 18; 1 Cor. 1:16; (b) the statement of Jesus in Luke 18:16; (c) the reply of Peter in Acts 2:38, 'the promise is unto you, and to your children; (d) the exhortation to fathers to bring up their children 'in the nurture and admonition of the Lord' (Eph. 6:4).

Household Baptism is not a doctrine of the New Testament. There is no 'thus saith the Lord' for the practice, neither does the Scripture they quote warrant it.

The five households where their members were all baptised, were households where all were capable of complying with the conditions of salvation; each being responsible for the decision made. This is proved by such statements as: 'feared God with all his house' (Acts 10:2); 'now therefore are we all here present before God to hear all things that are commanded thee of God' (Acts 10:33); 'and when they had seen the brethren, they comforted [exhorted, R.V. margin] them, and departed'

(Acts 16 : 40); 'believing in God with all his house' (Acts 16 : 34; 18 : 8); 'they have addicted themselves to the ministry of the saints' (1 Cor. 16 : 15). By immersing children incapable of understanding the Gospel, they go beyond the examples given, thus adding to God's Word, which is condemned (Rev. 22 : 18, 19; 2 John 9). The 'one baptism' of Ephesians 4 : 5 is the baptism of the penitent believer, commanded by Christ (Mark 16 : 16) and His Apostles (Acts 2 : 38, etc.). Although whole households were, and still are, immersed upon confession of their faith, it is believers' baptism, and not household baptism that was and is being practised.

In Luke 18 : 16 there is not even a hint of household or any other kind of baptism. Jesus was simply using children to demonstrate to those who were with Him the need of becoming teachable and humble as a little child, if they would be citizens of the Kingdom. 'Of such is the kingdom of God.'

The answer Peter gave on Pentecost (Acts 2 : 38, 39) advanced as proof of household baptism is a misapplication of Scripture. When Peter said, 'the promise is unto you and to your children,' he did not mean children in the sense that the household baptists use it, *i.e.*, 'infants,' but 'descendants'; those who would come after them, and be capable of listening to the Gospel call and obeying it. This is emphasised in the words that follow (verse 39) : 'even as many as the Lord our God shall call.' As the Lord calls in the Gospel (2 Thess. 2 : 14), it is only to those who are capable of hearing and answering the call that the promise of remission of sins and the gift of the Holy Spirit apply. The promise does not apply to sinless infants.

The exhortation to bring up children 'in the nurture and admonition of the Lord' (Eph. 6 : 4) does not mean that we should as parents get our children baptised, but that we should instruct them in the way of the Lord, correcting and gently persuading them along the path of life, so that when they come to years of understanding, they might give their hearts to the Lord. Baptism, as well as an outward physical act, is also an act of the mind; not the mind of another, but of the one who submits to the ordinance. This is proved in 1 Peter 3 : 21, where it speaks of submission to baptism as 'the answer of a good conscience toward God, by the resurrection of Jesus Christ.' To immerse infants on the faith of the parent makes their immersion a mere physical act, as it is the mind of the parent that is being exercised, and not that of the one immersed. To make one's baptism 'the answer of a good conscience,' requires personal response through a knowledge of the Gospel. Of this an infant is incapable.

### Hereditary Total Depravity.

Like many religious bodies, the Exclusive Brethren baptise infants because they believe in hereditary total depravity, *i.e.*, through being descendants of Adam, we take upon ourselves Adam's sin, and are thus born into this world wholly sinful. The Scriptures put forth to support their belief are Psalms 51 : 5; 58 : 3; Romans 3 and Roman 7. An examination of these Scriptures will show their belief is unfounded.

A favourite statement of many who believe this theory is, that a 'child is born in sin and shapen in iniquity.' This, they assert, is plain Scriptural language, yet there is no such quotation in the Scriptures. What they mean to quote is Psalm 51 : 5, 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' There is not the slightest hint in this passage that David was a sinner when born. It teaches that the iniquity existed before he was shapen, and the sin before he was conceived. As David had no existence before conception, the sin was not his. The words 'in sin did my mother conceive me' speaks of the mother's sin and not David's.

Psalm 58 : 3, 'The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies.' While quoted as a proof of original sin, it reveals the very opposite. A new-born babe we know cannot speak, far less lie. Therefore, as the going astray was in speaking lies, the wicked are not born astray, but have gone astray when able to transgress law.

In Romans 3, the apostle is not writing about babies, but of those who had wilfully violated the laws of God. Can a new-born infant understand? do right or wrong? seek after God? go out of a way they do not know? It is of those Paul writes (vv. 10-12). Note the sins of which they are guilty: 'Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.' Can this be said of babies?

Romans 7 is also written to describe the experience of a person under law ('For I speak to them that know the law') and not of a babe. Verse 18, often quoted, does not support hereditary total depravity, but shows it was in the flesh ('that is in my flesh') dwelleth no good thing. Paul writes: 'I delight in the law of God, after the inner man . . . so then with the mind I myself serve the law of God'; thus showing he was not wholly depraved. His outer man—the flesh—'was carnal, sold under sin,' but he fought against it with the inner man, his spiritual nature.

God's Word is opposed to this doctrine. Ezekiel 18 : 20, 'The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.' How then could Adam's sin be transferred to his family, and to succeeding generations? This teaching is made ridiculous when viewed in the light of Matthew 18 : 3, 'Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' If a child is totally depraved when born, then we must become like it, before we can enter the kingdom.

### Definition of sin.

When writing against the doctrine of hereditary total depravity and showing a child was not a sinner until it had transgressed law, a quotation from Webster's dictionary was used. 'Sin (noun): The voluntary departure of a moral agent from a human rule of rectitude or duty prescribed by God; any voluntary transgression of the Divine law, or violation of Divine command.' My correspondent in reply wrote: 'Webster's definition does not go deep enough. Sin, in the sight of a Holy God, is the evil principle of which Satan is the source.' No Scripture was given to prove the depth of this definition.

In Scripture, sin is defined as 'all unrighteousness' (1 John 5 : 17); 'transgression of law' (1 John 3 : 4); 'neglect of opportunity' (James 4 : 17) and 'unbelief' (Rom. 14 : 23). It can be seen that Webster's definition accords with the Scriptures.

Sin in the sight of God, therefore, is not the evil principle, but the acceptance of it. To say that sin is the evil principle is to teach that Satan brought sin into the world, as Satan was in the world with his evil law before man fell. The Scripture teaches it was 'by one man sin entered' (Rom. 5 : 12) and not by Satan. When Jesus was tempted in the wilderness, Satan was there with his evil principle, but Jesus did not accept; showing the evil principle can be there and one remain free from sin. It is the acceptance that makes the sinner. It was the acceptance that made

our first parents sin, and so with every man. We can only accept or reject, when we reach the age of understanding.

The above were the principle points of difference. Some points were raised concerning the design of baptism, but he contradicted himself so much, that it would serve no useful purpose to state them.

DAVID DOUGALL....

## The Smoking Craze

THIS is a great and growing evil in the Churches. It hinders the spiritual growth of Christians, and the progress of the Churches. The smoker sets a bad example; and manifests that he has not learned the fundamental lesson of Christianity, so finely exhibited on Calvary, self-denial for the good of others. The Cross has not had its designed effect upon him. 'They that are Christ's,' wrote Paul, 'have crucified the flesh with its affections and lusts' (Gal. 5:24).

The smoker is a slave to tobacco, and cannot do his best for Christ and His Church. Those engaged in earthly athletic contests say smoking is a great hindrance to their success; and we are quite sure that many Christians would make more progress in 'the race that is set before us,' and would better 'fight the good fight of the faith,' if they abstained from the use of the pernicious weed.

On the financial side the Church suffers heavily because of this habit. We hear of members of Churches who spend thirty shillings and more per week on cigarettes. Would we ever think of giving that amount to Christ and His Church? If we gave to the Church what we spend on needless things, self-indulgence, and harmful habits, what a vast amount of real soul-saving work could be done.

What will we say when we stand before the Lord to give account of our deeds, and it is revealed that we have spent pounds on cinemas, pleasures, and pernicious indulgences, and only given coppers to Him? Some even now show their sense of guilt by trying to hide pipe or cigarette when meeting their brethren. Do they forget that the Lord sees and knows? Or is it that we are more afraid of men than of God? We are publishing some testimonies on the smoking craze which we hope will be read and considered. The Lord grant that they may be the means of leading some to stop smoking.

EDITOR.

## Tobacco

IN 1492, a reconnoitering party which Columbus had sent ashore while lying off the coast of Cuba, reported that they had seen naked savages twist large leaves together and, lighting one end at the fire, smoke them. Cortez sent King Charles some specimens of the tobacco plant in 1519 and later it was introduced into Turkey, Arabia and other parts of the world. Queen Elizabeth published an edict against its use as a demoralising vice, and King James declared that smoking is loathsome to the eye, hateful to the nose, harmful to the brain, and dangerous to the lungs. Austria prohibited its use with a heavy fine in 1590; in 1624 the Pope anathematised all 'who defied the sanctuary of God by carrying even snuff'; and the Duke of Moscow prohibited the entrance of tobacco into his dominions under severe penalty for the first offence and death for the second.

### Tobacco and the physical man.

There is evidence that tobacco injures the teeth; that it impairs the voice; affects the taste; sometimes destroys the sense of smell; often produces catarrh of the nose, damaging the hearing; and in many cases ruins the eyes. Dr. Rush speaks of it impairing the appetite, and the tobacco chewer risks his digestion for if he spits out the saliva, he disposes of what God meant to aid his digestion, and if he swallows the poisoned saliva he thereby makes a contribution to indigestion and a poisoned system. Tobacco is injurious to the red corpuscles and increases the heart action, increasing the number of beats many thousands a day, thus adding greatly to the labour of this vital organ. The lungs and nervous system suffer from the effects of tobacco. One physician has enumerated eighty diseases caused directly or indirectly by the use of tobacco and we have it from Dr. Hammond, of Baltimore: 'As a physician of forty years' practice, I give my decided opinion that tobacco has killed ten men where whisky has killed one.'

That it seems not to affect you in all or in any of these ways does not prove that the statements are untrue of others, nor that they are not true in some degree in your own case.

The active principle of tobacco, which is nicotine, is one of the most virulent poisons known, 'a drop of the concentrated solution begin sufficient to kill a calf or large dog. A small amount of tobacco spit put into the mouth of a snake will kill it in a few minutes. I have seen this experiment tried a number of times.'—H. H. Drake. Phipps Institute, of Philadelphia, finds tobacco users are more than twice as likely as non-users to have tubercular consumption, and Chas. B. Towns, of Towns Institute, says: 'The total harm being done by tobacco is greater than that done by alcohol or any other drug.'

'I wouldn't dare to [use tobacco and liquor] unless I wanted to lose the championship.'—Jess Willard.

'We have never had one real successful long-distance runner at the University of Chicago who was a smoker.'—A. A. Stagg, athlete.

In the Spanish-American War, 'The total rejections for physical defects were reported as eighty per cent., and tobacco heart was the most prominently reported cause of rejection.'—Wilbur F. Crafts.

### The testimony of physicians.

'The smoking habit is surely an ally of the great white plague.'—Dr. J. H. Kellogg.

'The tendency of every stimulant habit is toward a stronger tonic, and the nicotine habit once introduced, the alcohol habit often follows.'—Dr. Steele.

'All are agreed that tobacco smoking injures the heart, arteries and kidneys. The tobacco smoker is slowly yet surely committing suicide.'—Dr. D. H. Kress.

'Tobacco and alcohol, twin curses of barbarism and civilisation, hand in hand, are destroyers of the peace, prosperity, health and happiness of the nations.'—John W. Hodge, M.D.

'We believe it (the tobacco habit) ranks a near competitor with alcohol and syphilis as a race poison, not only shortening individual life, but exercising a baneful genetic effect on progeny.'—Dr. A. H. Burr.

It is the appalling testimony of a college of physicians, that 20,000 persons in our land die annually from tobacco poison.'—Dr. M. Lauden, of France.

### Words of business men.

'We have got rid of the drinkers on our railway line,' said the president of the Grand Trunk, 'and we are going to get rid of the smokers. They lose their nerve in a sudden accident.'

'I will give you two minutes,' said H. J. Heinz, the Pittsburgh pickle man, to two of his employees, 'to decide whether you will give up your job, or give up the cigarette that prevents your doing it well,' and they decided in favour of the job.

'If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life's blood out as truly as though their veins and arteries were severed; and that the cigarette is a maker of invalids, criminals, and fools, not men—it ought to deter them some. The yellow finger stains are an emblem of deeper degradation and enslavement than the ball and chain.'—Hudson Maxim, inventor of the Maxim gun.

Henry Ford, whose automobile, truck and tractor business has grown so very large, has issued a booklet against cigarettes. Why do you think so great a business man as he would do this? Is it likely that the habit is helpful to his labourers? Thomas A. Edison, the world's greatest inventor, said: 'I employ no persons who smoke cigarettes.'

### A few other estimates.

'Tobacco is doing more to keep the world in darkness than any pagan religion.'—Dr. M. E. Poland.

'Tobacco is the most poisonous plant grown; the smoke from which is so poisonous that it is employed in greenhouses to destroy the worms upon plants.'—Dr. Chas. G. Pease.

The *New Zealand Outlook* tells of a doctor putting three leeches in succession on a cigarette smoker's arm with the result that each one soon dropped off dead from the empyreumatic oil in his blood. 'All cigarette smokers have it.'

'The whole world sees John Barleycorn and tobacco as worse enemies to nations than deadly foes under foreign flags.'—William Jennings Bryan.

'I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands of boys who have disgraced themselves and their parents, and have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit.'—Hon. Ben B. Lindsey.

### From the Word of God.

'Keep thyself pure' (1 Tim. 5 : 22).

'Putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls' (Jas. 1 : 21).

'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy: for the temple of God is holy, and such are ye' (1 Cor. 3 : 16, 17).



### The financial side of it.

'American people spend 1,500,000 dollars annually for tobacco,' says the *No-Tobacco Journal*, of Butler, Ind., which regards the weed as 'a greater menace to our boys and girls than liquor.'

Mr. L. P. Hubbard, 76 Wall Street, New York, began using tobacco at twelve and continued for some years, but he quit and put his cigar money in the savings bank with the result that his savings and the interest amounted to 103,626 dollars and 32 cents, but that is by no means the full amount of his gain, for 'Great as this saving has been it is not to be compared with the improved health, a clear head and steady hand, at the age of over eight-three years.' Another man's cigar money at six per cent. compound interest amounted to 200,000 dollars.

'One-third or more of all the fires,' says an insurance company, 'have originated from matches or pipes.' A match thrown down by a smoking plumber is said to have caused the burning of Harper's printing plant, consuming five blocks, at a loss of about a million dollars and nearly two thousand people thrown out of work.

## The Welfare State

PERHAPS this article should begin with a warning. It is not an attempt to inflict on *Scripture Standard* readers the tenets of any political Party. Rather, it is a tentative interpretation—in the light of present-day developments—of what has been described as the most difficult to understand of all the parables of Jesus Christ.

The generation to which the writer belongs—he is in his seventy-fifth year—has passed its days in what is probably the most remarkable period (the coming of Jesus Christ apart) in the history of the world. Not only have there been two world wars, with their far-reaching consequences, but we have lived to see the establishment of what is picturesquely called the Welfare State. Since the passing of the early Education and Factory Acts, legislation has succeeded legislation in an attempt to bring home to the community as a whole, a sense of responsibility for its individual and weaker members.

Perhaps the most astonishing change of outlook is in the matter of the unemployed. In the days of my youth, my father was out of work for months at a time. I myself, later, had several spells without a job. There was then no provision whatever to meet the financial needs of any in such case. Since then, in this country, there have been periods when millions of its men and women walked the streets with no work to do, and no prospect of any. A well-known author, Phyllis Bentley, writing about 'the bad days of the slump in the 1930's,' stated there was 'a deeper wretchedness for them [the unemployed] than the economic. Their work, their skill of hand or brain, had not been wanted; and to live in a world where one's best abilities were useless was the most heartbreaking, the most discouraging, the most disintegrating experience a man could undergo.' Out of that state of affairs has come the doctrine that the State must go much further with its social services: it must become responsible for the full employment of every one of its employable members.

The parable to which I have referred—miscalled somewhat 'Parable of the Labourers' (Matt. 20:1-16) is interesting because it is concerned with the unemployed. We see from the story that it is a problem not only

of this age, but reaches back to New Testament times. The 'householder' went out five times during the day, and each time saw men 'standing idle.' When the question is put to them: 'Why stand ye here all the day idle?' they answer: 'Because no man hath hired us.'

I venture the assertion that whatever may be said of any other sign or wonder which Jesus Christ performed, this one parable had to be spoken. If that inherent compassion which was His would not allow Him to pass without healing any sick brought within His notice, it is sure also that He could not see those whom 'no man would hire' standing idle, and conscious of what that involved for them and theirs, pass from this sphere of action without leaving on record that saving word which should meet their case. Hence this parable.

Looked at as purely 'spiritual,' the interpretation of the story is largely guesswork. As one commentator puts it: 'We can see that the householder may be the Divine Father, the steward Jesus Christ, but who those are who stand idle, what the penny represents, and why the same reward is paid, at the end of the day, to those fully employed and those only in part are questions to which we have no clear answer.'

The stories of Jesus were given not to baffle but to explain, and if we view this parable on the level of experience, every item in it has its due place and is self-explained. It is the divinely-given answer to a serious problem.

With these introductory remarks, we will now briefly outline our reading of the story. Notice, first, that the sphere of operations is the world, where some men employ others to work. The great majority of workers are outside the scope of the story. Its concern is for those standing idle whom no man can employ.

It is clear the householder is God. The parable forms part of a conversation Jesus had with His disciples arising out of their astonishment at the way Jesus dealt with the rich young man. 'Why callest thou me good?' Jesus said. 'There is none good but one . . . God.' To one of those in the parable who murmured 'against the *goodman* of the house.' the reply is: 'Is thine eye evil, because I am good?'

We see here Divine goodness linked with Divine power: 'Shall I not do what I will with mine own?' The only substitute for God's goodness and power in the world is the State. In God's sight, the 'higher powers' are ordained to be 'minister of God . . . for good.' What no man, no number of men as individuals, can do, the State can accomplish. This parable teaches that the measure of goodness a State can claim for itself is to be judged, amongst other things, by its attitude to those unemployed who are part of it. Every time the householder went out and saw men idle he sent them to work, and those men, without exception, went and did what they were told to do. There may be direction of labour in the story, but there is no compulsion. The attitude seems to be that of Paul: 'If any would not work neither should he eat.'

Not only is there work to be found for those who have none but unemployment carries with it the problem of subsistence, and this parable deals with that question in a forthright manner. Which brings us to the 'penny a day.'

Note first, that this apparently very meagre sum is the wage arrived at *by agreement* between the master and those men who started work first thing in the morning: between men inclined to be avaricious and a master completely good. On the face of it, the penny represents a wage that would be generous rather than otherwise. It was not their day's wage that set the men murmuring, but because others who worked

shorter hours got the same pay. Note the insistence, each time the later workers were engaged, on the promise: 'Whatsoever is right I will pay you.' Not by agreement with *them*: it was a Divine declaration of justice. It did not seem right to those who had worked all day, and it would not seem right to the majority now. Economically, it would not be justified. But 'My thoughts are not your thoughts, neither are my ways your ways, saith the Lord,' and we are driven to the conclusion that the judgment of God in this matter is, that when a man stands idle, the State, as God's representative in power and goodness, must find him work to do, and at such times as employment is not available, full rates of pay—that which is right—must be granted to him. This may seem—it is—revolutionary, but no more so than the changes in outlook on this and other matters which have taken place in the period of my lifetime, and on the strength of those changes, I venture to prophecy that that which was right in the story will, in time, come to be right in experience.

It has taken close on two thousand years to get so far, and we are only part way towards the realisation of what Jesus Christ taught when here in the flesh. The New Testament is in advance of the age, and I would like to put in a plea for a closer study of the parable stories, so that the principles laid down in them may be understood and applied for the benefit of the whole human race.

W. BARKER.

## SCRIPTURE READINGS

- Sept. 2nd.—Jeremiah 31:10-21; 2 Cor. 7.  
 Sept. 9th.—Psalm 116; 2 Cor. 8.  
 Sept. 16th.—1 Chron. 29:1-9; 2 Cor. 9.  
 Sept. 23rd.—Proverbs 15:16-33; 2 Cor. 10.  
 Sept. 30th.—Hosea 2:14-23; 2 Cor. 11:1-15.

**Spiritual fellowship—appeal and reminiscences** (7:2-16). The apostle's longings for his brethren are two-fold. He has a personal love and desire for their response to that love. He has a deep concern for their spiritual condition. He breaks into entreaty, appealing to his record in their midst. Negatively he had never been guilty of any shady action towards them. Positively they had a warm place in his affection, and this was based upon his judgment of their standing in the Christian faith. He had passed through a time of inward affliction on their account. Some might unsympathetically say, 'He has no right to worry about them.' He had rebuked them for sin. It hurt him to appear harsh, and he had that sincerely conscientious misgiving as to whether he had stated the matter in its right light. Even divine inspiration does not take away human weaknesses though it has ensured the passing on of the divine message to us. Thus in his journeyings towards Corinth after sending the first and second letters (we assume what we call the 'second' is actually the third he wrote to Corinth—but the second pre-

served to us) he was filled with misgiving. Would those beloved fellow-Christians react as they should to his rebukes? Other difficulties of which we do not have record, pressed upon his soul. And Titus did not come when expected, adding to the suspense. But oh! what joy when Titus did arrive, not only with good news as to their acceptance of the rebukes, but rejoicing on account of his own personal benefit from their spiritual enlightenment. They had gone almost beyond his instructions in their anxiety to do all that was required of them.

**Repentance** (7:8-12). We specifically comment on the fact of repentance. Paul almost wished he had changed his mind before the letter was dispatched which might offend. He was not glad to have given sorrow by his words, yet he must rejoice at their change of mind, brought about by the sorrow he had caused. We note the sorrow is not the repentance but the cause of it—and the repentance was evident. Change of mind issued in change of behaviour. True repentance must show itself in this way. A resentful man repenting must become one who never bears a grudge however he is treated. The change might not come so quickly but it must be born and grow. No change means no repentance.

**The example of other Gentile Christians** (8:1-6). We remember the Philipians did much to help Paul in his labours by sending material aid. Hearing of the sufferings of their brethren in Judea they just longed to help, and gathered funds with much sacrifice for Paul to convey. They had not needed much encouragement in this because the true Christian instinctively longs to help

others. If this is not our natural inclination we have not started to be Christians yet.

**The same service required of the Corinthians (8:7-15).** Gently and persuasively Paul appeals to Corinth for the response in the same work. They had indeed already begun. What better appeal could have been made than these graphic and touching words, "... though He was rich, yet for your sakes He became poor..." Would we live in luxury while others die of starvation? That dreadful vengeance called the French Revolution arose out of extremes living side by side in utter selfishness. It is not lack of food but lack of love which is responsible for the bulk of the world's misery. The collection for the saints' is one example of Christian living.

**'Decently and in order' (8:16-24).** Here we have the business side of the work. Titus and another brother (name unknown), chosen by show of hands if the word used be taken in its strict sense, and some who accompanied Paul, are to bear the offering in such a way that anyone—outside or inside the Churches—can see that all is straight. We ought to conduct the Church's affairs in just this way. The diligence of the messengers in the cause of Christ is an additional incentive to the members of the Church to be forward in giving.

**Paul's confidence in the Corinthians (9:1-5).** The behaviour of the Corinthian Christians was a matter of deep concern to Paul and therefore he got Titus and his party to return at once to Corinth so that the collection would be absolutely ready when he himself arrived. He had evidently expressed to others his assurance that Corinth would be ready. It must be admitted that we often need to be reminded of obligations undertaken, so that we are ready when the time comes for action.

**Principles of giving (9:6-15).** We shall not read this portion too often. Giving willingly and generously is a grace requiring exercise of faith. God pours out His gifts upon us, and He will never be man's debtor. Our giving redounds to the glory of Christ, and produces on all hands praise and thanksgiving.

**Paul's defence of his work and character.** This occupies practically all the remainder of the letter. Paul was misrepresented by false teachers at Corinth, who were introducing evil into the Church. Some were accepting them. The necessity for refuting the charges has, in the divine providence, given us much information respecting the apostle's character, sufferings and labours. This is for our good. Such statements as are referred to in 10:10 are part of

an effort to belittle the character and authority of Paul, doubtless so that false teaching could be insinuated and false teachers maintained.

**An appeal for a good reception (10:1-6).** We have already seen that an accusation of inconsistency had been made. Here Paul assures his readers that his supposed weakness is a mistake. He has authority and power although his rebukes will be spiritual. They will be aimed at punishing disobedience, and subduing wrong thinking. It was Paul's anxiety to avoid severe measures which opened him to this accusation.

**The argument about appearance (10:7-11).** Various passages seem to indicate that Paul had some outward defects. His detractors used this point against him. It was not his way to refer to his authority, but he would only be telling the truth if he insisted upon it. This authority certainly was exercised in his letters but he assures his readers that it would certainly also be exercised in person—though he keeps hoping it will not be necessary.

**Self commendation condemned (10:12-18).** False teachers have to commend themselves in every possible way. Paul only had to remind the Corinthians of what they had seen of him. He had not come and worked on the ground prepared by others. He was expecting to extend the work still further where others had not laboured. If we are doing right, we need not commend ourselves by anything but our own actions, and we ought to be very humble about that. Paul said 'By the grace of God I am what I am,' and the commendation of God was his ambition and consolation.

**Paul's reason for stating his case (11:1-6).** It is his great love for them that makes Paul so anxious to retain their respect and affection. The false teachers might make display of eloquence but they brought nothing new or better. If Paul was inferior in some respects, at least his life and character had been thoroughly tested in their midst. We note Paul fears his converts' minds might be corrupted from the simplicity in Christ. The gospel is both simple and profound. It does not need subtle arguments to sustain it. There may be irony in verse 4.

**Paul's principle of preaching at Corinth without charge (11:7-15).** The 'false apostles' would not wish to work without support because their object in working was rather their own selfish ends. By always working independently at Corinth, either supporting himself while there or receiving support from other Churches, Paul intended to make it more difficult for such. They could not accuse him of designs upon the

Church funds, and the brethren would see the contrast between the self-sacrifice of Paul—and other faithful workers—and the self-seeking of the false teachers. Twentieth Century renders verse 12 'so that as regards the thing of which they boast they may appear in their true characters, just as we do.' How often have men been deceived by an appearance of sanctity, which is a cloak for some false teaching. We have a standard by which to judge, and need to prove all things by the Word.

R. B. SCOTT

## CORRESPONDENCE

### BLOOD DONORS

Dear Bro. Crosthwaite,—Recently in this town (Wigan) a campaign was made to obtain 'Blood Donors.' It was discussed by some brethren, who were for and against.

Perhaps other brethren would like to express their opinions through the medium of the 'S.S.'

H. DAVENPORT

### LONDON CONVENTION

It falls to my lot—a happy one—to express our best thanks to the Kentish Town brothers for the truly wonderful hospitality extended to us.

When you consider the smallness of their number, the hospitality was wonderful. Their walls must have been elastic, for they kept taking in more and more.

Despite the wet weather the arrangements worked well. No effort was spared to make us feel at home, and to give us a good time. Thanks! Kentish Town!

R. McDONALD

### THE MEETING ON THE WAR QUESTION

Brothers and sisters are reminded of the meeting to be held at 3 p.m. on Saturday, September 22nd, at the Friends' Meeting House, 6 Mount Street, Manchester. Introductory address by Bro. Crosthwaite, followed by questions and full and free discussion. It is hoped large numbers will attend, even at personal inconvenience and expense. I hope Churches will send one or two representatives, and pay expenses where necessary.

Will all those who hope to attend send me a postcard please.—A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

### THE LIGHT OF THE WORLD

Jesus Christ is the light of the world but only those who receive Him pass from darkness into light 'He who walketh in darkness knoweth not whither he goeth' but for those who have found 'the Way' their path 'is as the shining light, that shineth more and more unto the perfect day.' None of the wicked can fully understand this hour of trial, but we read in Daniel 12 that it is the wise alone who understand. The latter, like Simeon of old, are waiting for the Coming of Christ this time at the close of Gentile Times.

ERNEST GRIFFITHS

### HEADS BENT LOW

A stooped old man and a young man  
Chanced to meet one day,  
The young man said to the elder,  
In his usual braggart way:

'Why don't you walk up straight like me?  
That's no way to grow old;  
It's all a form of habit;  
At least, that's what I'm told.'

The old man gave him a knowing look  
And said: 'My dear young friend,  
Have you ever examined your wheat field  
And noticed the heads that bend?'

If not, just look them over,  
As the harvest-time draws nigh,  
You'll find the heads that are empty  
Are standing tall and high,

But the heads that count in the harvest  
Are filled and bending low,  
Awaiting the reaper's sickle;  
Their time is short, they know.'

And as the young man passed on by  
He slowly bowed his head;  
No doubt he pondered many a day  
On the things that old man said.

—Selected...

## NEWS FROM THE CHURCHES

Birmingham, Priestley Road. — The Church rejoices in the addition of three young sisters to their number. Pat Hodgetts is the daughter of a member. Her mother was baptised nearly three years ago. Ivy Davies and Winnie

Forrest have been attending our young people's meeting for some time. We thank God for this evidence of His power, and pray that each may be kept faithful to the end.

R. H. CROSS

**Cape Town, Woodstock.**—We are glad to report that on June 24th last a young woman confessed the Lord Jesus and was united with Him in baptism. The young lady is a nurse in one of our local hospitals, and we pray that the Lord might use her to His glory, in ministering the Word to those whom she might nurse. She was received into fellowship immediately after (the service having preceded our usual morning worship), and was thus able to remember her Lord in breaking bread with us.

The service was conducted by the writer, and our Bro. Hollis, of the Claremont assembly, spoke on the need of men and women obeying the Gospel, and being baptised into Christ according to the Scriptures.

We had the pleasure of the company of Bro. and Sis. Brown and their two sons, David and Bernard. Bro. Brown spoke at both morning and evening services, on Sunday, July 1st. We said farewell to them when they left our shore for the U.S.A. on July 6th. They met Bro. and Sis. Phillips and their family on the ship. They embarked at Beira a week earlier. We pray that God will bless them as they voyage home, and that they might enjoy the fellowship on board during the voyage. Bro. Phillips remained on board during the ship's stay at Cape Town. We pray that, no matter where we might be, near and far, on land and sea, we might all with patience hold fast 'to the form of sound words,' even the words of our Lord Jesus Christ, and await His coming.

We said farewell to our Bro. Cockrell on July 8th. Bro. Cockrell left for Rhodesia to take up permanent residence there. We are very sorry to lose our brother, who faithfully served the assembly for something like fifteen years, most of which he served on the oversight as secretary. We pray, however, that God might use him in his new environments. His family will be joining him about the end of the year. We are real sorry to lose them all, but pray that God might bless and use them there.

T. HARTLE

**East Grinstead.**—The small assembly here has been increased by the removal from London into this district of Bro. and Sis. Spencer. What is Kentish Town's loss is our gain, and we pray God's blessing upon their labours here.

Our brother will be our Church secretary, and his address is: 'Firview,' School Lane, Ashurstwood, Nr. East Grinstead, Sussex. All best wishes. Yours in Christ.

W. HILLMAN

**Hindley.**—It was with grateful thanks to God that we witnessed the immersion into Christ of John Partington, on Lord's Day evening, July 22nd, 1951, at the close of the Gospel meeting. We know the sterling worth of our brother and we are assured that he will be a useful member of our Lord's Church. May we be worthy of many more such blessings as this. Brethren, rejoice with us and pray for many more souls for Christ's Kingdom.

TOM KEMP

**Ilkeston.**—We rejoice in the addition of two more to our number by immersion into Christ—senior scholars in the School, both coming forward entirely on their own initiative and requesting baptism. Roy Turton was baptised on Wednesday, July 18th, and James Winfield, whose parents are members, on Wednesday, August 1st. We praise God with thankful hearts for the success of the Gospel as taught to the young.

S. JEPSON

**Kentish Town.**—By the kindness of the Evangelist Committee and the Conference held at Tranent, we had the privilege of arranging for the autumn meeting, on August 4th, at Kentish Town. This is the first occasion when brethren have gathered in London for this purpose, and we hope it will not be the last. Bro. Scott presided at the afternoon session and spoke some words of warning on the danger of digression, after giving a very hearty welcome to the visitors from all parts of Britain, and from the Continent and America.

Bro. R. McDonald spoke on 'Man shall not live by bread alone.' He pointed out effectively how the various efforts to relieve distress and make life easier by State insurance, etc., had resulted rather in a new materialism than a real improvement in society. The merely material relief—assurance of supplies of bread—left out the more fundamental needs of man—his spiritual needs. No final satisfaction could be got, or real improvement made, in this way. Only God through His Word could provide these, and it is the Church's business through evangelism to bring God's message to man.

Between sixty and seventy partook of tea, and afterwards enjoyed hearing the preaching of the Gospel by Bro. Delmar Bunn, from Frankfurt. This was the first of nine occasions following through to, and including, Lord's Day, August 12th. Saturday's meeting numbered about eighty, including strangers drawn in by various advertising efforts.

Many of the visiting brethren stayed during the week for a series of meetings each day, and it was a wonderful help for the mission, resulting in an average attendance over the nine Gospel meetings of fifty-eight—a record for Kentish Town since about 1928. The daily devotional and discussion meetings proved helpful and interesting. Much mutual warming, encouragement, and teaching were enjoyed, which should bear fruit in our individual efforts, and thereby prove a blessing to all the Churches represented. Numbers of folk never seen in the chapel before have been contacted, and we hope there will be further results later. We are disappointed no decisions can be recorded yet. The Word was faithfully proclaimed throughout, and Bro. Bunn has won our respect and love.

There was much renewal of old personal fellowships, and the making of new bonds in the spreading influence of Christian Love and kindred feeling. Words of sincere thanks were spoken both to and by the visiting brethren, and the evening meeting on Lord's Day, August 12th, was concluded with the hymn 'God be with you till we meet again.' Bro. Bunn left for Frankfurt the same evening.

R. B. SCOTT

**Newtongrange.**—The Church has been overjoyed once again at the power of the Gospel. In the evening of June 20th, a young man, James Brown, who had been searching for the truth in Christ Jesus, came forward and confessed Christ as his own personal Saviour and was baptised into His ever-blessed name.

May he be faithful unto death and may his life be a blessing and a glory to our Lord and Master Jesus Christ.

W. H. ALLEN

**Peterhead, Aberdeenshire.**—The month of July, 1951, will stand out in our memories for a long time to come. We have enjoyed the fellowship of Bro. and Sis. James Davidson, of the Crossroads (Leven) Church, Bro. and Sis. Andrew Huggins, of the Shettleston, Glasgow, Church, and Bro. and Sis. Andrew Gardiner, sen., and Bro. George Gardiner, of the Hospital Street (Glasgow, C.5) Church. We appreciated the assistance they rendered to the Church here during their visit to Peterhead on holiday. A climax to this month of happy experience was reached over the week-end, July 28th to 30th. On the Saturday, we had the joy and pleasure of entertaining the brethren from Portknockie. They came to enjoy a period of study of God's Word and prayer. A fine spirit pervaded our meeting together, and we enjoyed many fine thoughts based on Hebrews 13.

After the Gospel meeting on Lord's Day, our hearts were gladdened when, during a visit to the home of our last

convert, Bro. A. Cowie, we were told that Dolina, 18-year-old daughter of Bro. and Sis. W. Strachan, had decided for Christ, and desired to be baptised. While we talked with Dolina, our host for the evening, Mr. John Cowie, who has been a professing Christian for twenty-six years, expressed his desire to be baptised and added to the Church. On the Monday evening, a fine company of about seventy, including many non-members, met together in the meeting-place to witness the immersion of these, our latest additions, by Bro. Andrew Gardiner, Evangelist.

These two baptisms bring the number baptised since last September 1st to a total of seventeen. It is worth noting that the total Church membership on that date was seventeen. In addition, five have been restored since that date. We ask for your prayers for the blessing of God on the labours of Bro. Andrew Gardiner in our midst, as he continues to sow the seed of the Kingdom, which is the Word of God.

A. REID

**Tunbridge Wells, Silverdale Road.**—We wish to record our appreciation of the faithful labours of Bro. William Hendren, who was with us from July 8th to 19th. During this period, eleven Gospel meetings were held, and on every occasion Bro. Hendren declared the Word faithfully and well. A large number of non-members attended, and all were impressed and intrigued by our brother's unique presentation of the truth. We know that many friends are deeply concerned about their salvation, and we anticipate their conversion. A number are showing their interest by continued attendance at our Gospel meetings. We thank God for the spiritual joy that has been ours during this period of Gospel endeavour.

On Lord's Day, July 15th, we baptised Margery Divall, a young lady who had attended our meetings for some time. We pray that God will richly bless our sister, and that by His grace she may be able to lead many others to Jesus.

We were glad to have Sis. Hendren with us, too. She and her husband endeared themselves to all our hearts. We pray that they, with us, may be kept faithful to the Lord in all future days.

A. E. WINSTANLEY

**Tunbridge Wells, Silverdale Road.**—On Thursday, August 2nd, we rejoiced in the baptism of Mrs. Lily A. Hatcher. Our sister has attended the services for some time now, and has impressed us all by the way she endures great physical disabilities. We know that her obedience to the Gospel is based on a true understanding of the way of the Lord. We pray that God may richly bless her, and use her to lead many others to Jesus.

A. E. WINSTANLEY

## OBITUARY

**East Ardsley.**—It is with deep sorrow that the Church meeting at East Ardsley records the death of our beloved brother, S. Osborne, at the age of sixty-nine years. He was a deacon of the Church and a faithful worker in the service of his Lord. He passed away suddenly at his home on Tuesday, August 14th.

Our Brother was of a quiet nature, a regular attender at the Lord's Table, and one who had a cheery word for all he came in contact with. He was laid to rest in Ardsley Churchyard on Friday, August 17th. A service in the meeting-room preceding the interment was conducted by Bro. W. Wintersgill, elder of the Church.

Our sympathy goes out to his wife (our Sister) and his family in their loss of a dear husband and father. We commend them in their sorrow to the care of our heavenly Father, who alone can bind the broken-hearted, and wipe away all tears from the eyes of those who weep. We all miss him, but this we know, we shall meet him again when our dear Lord comes to call us to be with Him in the better land.

W. H. SLADE.

**Ilkeston.**—On Thursday, July 26th, we laid to rest in the Ilkeston Park Cemetery the mortal remains of a dear and aged sister, Edith Sabrina Brown, eighty-seven years of age, who, 'having a desire to depart, and to be with Christ, which is far better,' received the call on Lord's Day, July 22nd. Nearly four years ago, during a mission led by Bro. Frank Worgan, she heard for the first time the plan of salvation set forth at an open-air meeting near her home. Seeing the truth so clearly, though nearly blind physically, she gave herself no peace till she had been 'baptised into Christ' and 'put on Christ.' This was on Lord's Day,

August 31st, 1947. These last four years have been the happiest of her long life in her newly found faith and obedience to her Saviour, whom she truly loved. How she loved to worship with us, to learn more of the wonderful Word of God, and to join in the praises and prayers of the Church! This was her happy privilege up to eight months ago, since which time she has suffered much. Her radiant hope in Christ kept her remarkably patient, cheerful and courageous to the end of life's journey. How truly it can be said:

Life, rest and peace, the flowers of  
deathless bloom,

The Saviour gives us—not beyond the  
tomb,

But here and now: on earth some  
glimpse is given

Of joys which wait us through the  
gates of heaven.

S. IEPSON

**Wigan, Scholes.**—Sis. A. Wilkinson has entered into 'the rest that remaineth to the people of God.' She died on July 20th at the age of seventy-nine years. She was the widow of Bro. T. Wilkinson, who was laid to rest in November, 1947. Like him, she was an example to follow in her devotion to her Lord, and to the end of her long life regularly attended the meetings of the Church around the Lord's Table and supported the preaching of the Gospel by her faithful presence in spite of physical weakness and pain.

Her home was a haven of rest where Christ was indeed the Head, and where many of her brethren found renewed hope, comfort and peace. She took a deep interest in every individual brother and sister in the Lord, and many examples of her love and sympathy could be quoted.

Whilst still young, she yielded her life to her Saviour, and in the many years since has never swerved from the Truth as it is in Jesus. She gave years of faithful service to His cause, first at Albert Street, then at Beech Hall, and lastly at Scholes. A true mother in the Spiritual Israel.

H. DAVENPORT

THE SCRIPTURE STANDARD is published monthly. Prices: Home and abroad One copy, 4s.; two copies, 7s.; three copies, 10s. 6d. All post free. U.S.A.—Approx. one dollar per copy. Agents' parcels are all post free. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

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

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

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

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