

The SCRIPTURE STANDARD

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

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BEWARE! BEWARE!

THE Israelites were a disobedient and gainsaying people. They were warned, when they came into possession of the promised land, with its goodly cities, houses full of good things, vineyards and olive trees, upon which they had expended no labour, to 'beware lest they forget the Lord, their God' (Deut. 6:12). That such a warning was necessary their subsequent history abundantly proves. During the wilderness march they were ever ready to murmur and blame God when things seemed to go hard with them; but one would have thought that when God settled them in the land flowing with milk and honey, they would have gratefully remembered Him whose bountiful hand had supplied those good things. God found them 'in a desert land, a waste howling wilderness.' He heard their groaning, and delivered them out of Egypt's bondage. He led them and fed them, 'kept them as the apple of His eye,' and brought them to Canaan's freedom. Did they gratefully remember Him? 'But Jeshurun [the nation] waxed fat, and kicked; then he forsook God which made him, and lightly esteemed the Rock of his salvation' (Deut. 32:15). They forsook God and turned to idols. 'They sacrificed to devils, and not to God.' And God said, 'I will hide my face from them, I will see what their end shall be; for they are a froward generation, children in whom is no faith.' When God hid his face their troubles began, prosperity departed, and their leaders were powerless to restore it. If Israel had heeded the warning their history might have been very different. Their position to-day is a witness to the truth of the Bible, and a warning to all nations that forget God. Nations that forget God cannot long exist. Babylon, Greece, and Rome have sunk into oblivion. These mighty Empires have been scattered as chaff of the threshing floor. Shall our mighty Empire follow in their train? Signs are not wanting that Britain is forgetting God. The drink fiend is throttling the nation. The worship of Mammon is the religion of far too many, and the greed for gold is the cause of all the misery and bloodshed around us. 'Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not' (James 4:2). God seems to be altogether left out of national affairs. We need to learn that national prosperity depends upon God, and that we cannot have His blessing unless we do His will. We see, too, attempts made by our statesmen to set aside the very things that have tended to make our nation great, and once more to put us under the

power of the priest. A leading religious newspaper asserts that the Empire is decaying, and may not survive men who are now past eighty. God is forgotten and all is wrong.

But this is also a needful warning for the individual. As with nations, so with individuals, when God is forgotten all is wrong. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.' Alas, how many thousands are strangers to this perfect peace. They forget Him who gives us 'rain from heaven and fruitful seasons.' These things tell of love we owe to Him. But it is when we think of Calvary's Cross that we see the climax of Divine love. 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' Could God have given greater proof of His love for us? Yet how many there are who forget Him. How many whose life could be summed up thus—

'I live for myself, I think for myself,
For myself, and none beside,
Just as if Jesus had never lived,
As if He had never died.'

Such can know no real peace or joy. Severe measures are oft used to bring us to remember the Lord. It may be a great calamity such as visited St. Pierre; or coming nearer home, a dear one on whom our whole affection has been centred, who has been our idol, is removed; or the business which has engrossed our attention and shut Christ out of our hearts, fails. These seemingly hard things oft prove blessings in disguise.

Are we forgetting the Lord? Are we like Israel of old, refusing to run the way of His commandments? Are we setting aside the plain and sure teaching of His word, and going after false teachers who speak smooth things, and draw a veil over our eyes to hide from us our impending doom?

The nations that rejected the word of the Lord, and cast His laws behind their backs, have been scattered like chaff. Those that obey not the Gospel 'shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power' (2 Thess. 1:8-9).

'But the mercy of the Lord is from everlasting to everlasting to such as keep his covenant, and to them that remember his commandments to do them.' This warning was primarily addressed to God's people. We often forget Him, and render not according to the benefits we have received. 'Forget not all His benefits.' 'All His benefits!' What a panorama passes before us.

'He saw us ruined in the fall,
Yet loved us, notwithstanding all;
He saved us from our lost estate;
His loving kindness, O how great!'

How oft, since that happy day, when we obeyed Him in baptism, and realised that our sins which were many were forgiven, has He helped us and blessed us. In times of trouble and sickness He has delivered us. We have promised great things if He would raise us from our beds of pain. He has graciously heard us, and set back the dial as in ancient time. But, alas, how we forget to pay our vows. We are like the lepers of old, 'were there not ten cleansed, but where are the nine?'

The Lord's dying request was that His followers should meet to remember Him, to partake of those emblems which remind us of Him whose body and blood procured our redemption. If His people did not forget Him, the attendance at the Lord's table would be much higher than it is.

Neglected meetings, prayers and Bibles, bear swift witness that we are forgetting the Lord. Beware! Let Israel be a warning to all. Instead of forgetting Him, let our daily cry be 'what shall I render unto the Lord for all his benefits towards me?'

O teach me at Thy feet to fall,
And yield Thee up myself, my all;
So may I hope my life shall be
Some faint return, O Lord, to Thee.'

—Written by Editor of 'S.S.' in 1902.

ABSENTEEISM.

MUCH is said and written regarding absenteeism in certain industries to-day: its adverse effect on production, in the fight to gain world markets, and the general progress of the country to complete recovery. Some have gone so far as to say, that unless it is substantially reduced, this country is in danger of losing most of its markets abroad, and will experience a time of unemployment and starvation.

No doubt we recognise the truth of what is said and written regarding the industrial realm and absenteeism; but have we ever given thought to absenteeism in the spiritual realm? If we did, we would realise it is one of the greatest dangers facing the Church; as it has an adverse effect in our effort to save souls, in the fight against sin and Satan, in the morale of the brethren, and in the general progress of the Church toward the restoration of New Testament Christianity. Unless the danger is realised to the full, and a determined effort made to 'obey the Lord rather than men,' the Church of the future is going to be considerably weaker in every way, and many lose the crown of life which they have set out to gain.

Perhaps you are not aware of the seriousness of your absence when the Church is met for worship. If not, consider what is about to be written as humbly and prayerfully as the writer seeks to pen it. Remember, he is not doing it for any other motive than a love for his brethren, and the sense of his duty as a watchman.

Absenteeism and the Lord's Day.

One of the greatest witnesses to Christianity is the Lord's Day. It was the day Christ triumphed over death and the grave, the Church of Christ began, and the Jewish Sabbath gave place to a day set apart to the worship of God. Primitive Christians were known by their keeping this day as sacred to the Lord in that they met together to worship Him. Take away the Lord's Day as a day of worship, and Christianity will cease to exist. Voltaire, the infidel, recognised this in his day, when he declared: 'There is no hope of destroying Christianity as long as Sunday is kept as a holiday.' Robert Ingersoll, discerning in the first day of the week a strong bulwark of the whole Christian system, said, 'Sunday is a pest! It must be taken out of the way.'

Are we not helping to destroy Christianity when we use the Lord's Day for other purposes than what was intended, and when we fail to meet to worship God? What if we all decided to do the same as the absentee?

Absenteeism and the Lord's Command.

The Scriptures leave us in no doubt as to our duty relative to the Lord's Supper. When Jesus inaugurated the feast, He said, 'This do' (Luke 22:19). He did not say, 'you can if you may,' or 'it is better if you should.' The

command is just as clear and plain as the command to be baptised. We look to the early Christians for guidance as to the frequency of meeting, and note 'they continued steadfastly . . . in the breaking of bread' (Acts 2:42). The continuing steadfastly was every first day of the week, as seen by the example of the disciples at Troas (Acts 20:7) and the teaching of Paul relative to the contribution (1 Cor. 16:2). As the contribution was taken on the same day as the breaking of bread (Acts 2:42) and as the original text of 1 Corinthians 16:2 reads, 'every first day,' it follows that the Lord's Supper was partaken 'every' Lord's Day. Thus failure to assemble and break bread every Lord's Day (health permitting) is breaking a definite command.

Another command is often broken by the absentee: the command to give. Paul says we have to lay by in store 'every' first day (1 Cor. 16:2). Some remember this command when absent, and give accordingly when present; but some do not. There is a day coming when we shall have to answer for our neglect. Take heed before it is too late.

Absentees and Progress.

No-one complains more about the poor progress of the Church than the one who is seldom there; yet they are often the cause.

Some time ago, I was speaking to a person who was bemoaning the closing of one of our meeting-places. He said much hard work had been put in by his relatives and friends to get it going at the beginning, and to build it up; and now, after many years, others had closed the door. He seemed very hurt at the others and, knowing he had been a member, I asked him when he had attended the meeting place last. He hung his head and walked away. The truth was that he, and others like him, had been the means of the Church's downfall, as he had not been in fellowship for several years. He blamed the others who, through force of circumstances, had to close down, when in reality he was one of the guilty party.

The progress of the Church depends upon every member. In Romans 12:4-6; 1 Corinthians 12:12-27; Ephesians 4:14, 5:23, and Colossians 1:18, Paul sets forth the Church, using the physical body as a figure. He likens Christ to the head and the members of the Church to the members of the body, such as a leg, arm, hand, etc. We have some people to-day who are exceptions to the rule; but speaking of conditions generally, whom do we find walking fastest and accomplishing most? Isn't it the person that has all his members intact and healthy? The man with two legs walks faster than the man with one, and the man with two arms in a better condition to accomplish more than the man with one; and so with the Church. When members are absent from the services it retards progress considerably, and more especially if the member plays a principal part towards the body's proper functioning.

If you are in a habit of absenting yourself from the meetings of the Church, and especially the Lord's Table; and the Church of which you are a member is weak and ready to die; do not blame the loyal souls who are trying to keep the door open, for you might be the root cause. How much better to present yourself at every meeting. By it you might work out your own salvation, and keep the door open.

Absenteeism and the Defence of the Faith.

We are exhorted to 'contend earnestly for the faith' (Jude 3), and to 'give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear' (1 Pet. 3:15). This defence covers everything connected with the faith, be it small or great, and includes the frequency of meeting round the Lord's Table, just as much as any other command. If called upon to make a defence of this, it is right to quote

Luke 22:19; Acts 2:42; 20:7; 1 Corinthians 16:2, for Paul teaches we should speak sound doctrine (Tit. 2:1). In Tit. 2:7, he also teaches that we have to be a pattern of the good works we enjoin on others. This is where the absentee fails in the defence of the faith. He speaks but does not live, and in doing so, he uses the Scriptures to his own condemnation, instead of the glory of the Church. He cannot truthfully say he follows the example of the early Church, and is doing as they did. He cannot honestly oppose the practices of others who meet once a month or once in three months to break bread, if he does the same himself. His absence would be the lie to the defence he would try to make. Do not let us by our absence fail the Lord, but let us seek by word and example, to contend most earnestly for the faith delivered to the saints.

Absenteeism and our Brethren.

As brethren we have to have thought for each other (1 Cor. 12:25) and try by our conduct to arouse each other to greater love and to do what is right; thus encouraging each other in the service of the Lord. We can only do this when we 'forsake not the assembling of ourselves together' (Heb. 10:24, 25). What thought have we for the brethren when we are not present at the services: for the older brethren, who through love for the Lord and their brethren have struggled out when hardly able, to have our fellowship; for the few brethren who try to keep the services going, and who need our presence and help. What encouragement for the brother who has given his time to prepare a message for his brethren, when few of us are there to hear him. What guidance are we to the young brother or sister who needs guiding, and who looks for it from us, if we are seldom at the meetings? We are provoking them to do the very opposite from what the Scriptures teach. By doing so we come under the condemnation of the Lord, who said, 'But whoso shall offend [to entice to sin] one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea' (Matt. 18:6).

Absenteeism and the Lord's Return.

The Scripture leaves us in no doubt as to the return of the Lord, and the need of being prepared and ready (Matt. 24:44), knowing He is coming to judge every man according to his works (Matt. 16:27). To be ready and blessed of God we must 'do his commands'; it is the only assurance we have of an entrance into heaven (Rev. 22:14). Is the absentee ready? No! He is failing to do His commands. 'This do' and 'not forsaking the assembling of yourselves together.' Moreover, he is disloyal to Christ, being ashamed of His words, and of such Jesus says: 'Whosoever shall be ashamed of me and my words: of him shall the Son of man be ashamed, when he shall come in his glory, and in his Father's, and of the holy angels' (Luke 9:26). The Lord was ashamed of the foolish virgins, saying: 'I know you not.' The writer to the Hebrews speaks of absenteeism as a 'wilful sin,' shows it results in condemnation and severe punishment, and for all such it is a fearful thing to fall into the hands of the living God' (Heb. 10:25-31).

Let us realise the serious consequences of absenteeism, and endeavour in the future to be the ever-present disciple, so that when the Lord comes, He will find us prepared and ready.

'For to all who have confesséd,
Loved, and followed Him below,
He will say, "O come, ye blesséd,
Take the Kingdom I bestow;
You for ever
Shall My love and glory know!"'

DAVID DOUGALL.

THE WORK OF THE HOLY SPIRIT IN THE CHURCH.

Paper read by Bro. Walter Crosthwaite at Conference of Furness District Churches in 1911, published in 'Bible Advocate,' December 22nd and 29th, and here reprinted by request.

THIS is a subject of the first importance, and is prominent in the pages of both the Old and New Covenant Scriptures.

Yet I fear it does not occupy the place its importance demands in the preaching and teaching of to-day.

This, too, is a great and deep subject, and with one's frail shallow-water barque one almost fears to 'launch out into the deep.' It is with full reliance on the Spirit who 'helpeth our infirmities' that we venture to present the following.

Before strictly confining ourselves to the ground indicated in our title, there are some more general matters calling for attention.

Is the Holy Spirit a person, or merely an influence? This is still with many an unsettled question. I at once state my belief in the personality of the Holy Spirit, and some of the reasons that have led to this conclusion.

Reading the teaching of the Master, as found in John chapters 14-16, one is arrested by the invariable use of personal pronouns when speaking of the Spirit, as 'he,' 'him,' 'whom.' In Romans 8:16, 26, the C.V. reads, 'the Spirit itself.' The R.V., however, gives in both verses, 'the Spirit himself.'

Then Jesus spoke of 'the Comforter, even the Holy Spirit' (John 14:26). The R.V. margin gives 'Advocate or helper'; Greek, *paraclete*. The word found in the Greek Testament five times is four times translated 'comforter' and once, in 1 John 2:1, 'advocate.'

The word means, 'one at our side to help.' Westcott says: 'The sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy; who strengthens on the one hand; and defends on the other, meeting formidable attacks, is alone adequate.' This very fine definition of 'the Comforter' implies personality.

Jesus was leaving His disciples; their hearts were full of trouble. He who had been their guide, and ever the helper of the helpless, was going away. He soothed their sorrows with the gracious words, 'I will not leave you comfortless [desolate, orphans, bereaved]; I will come unto you' (John 14:18). 'I will pray the Father, and he shall give you another Comforter, that he may be with for ever, even the Spirit of truth, who the world cannot receive, for it beholdeth him not, neither knoweth him; ye know him: for he abideth with you, and shall be in you' (John 14:16-17, R.V.).

'Another Comforter,' 'I will come unto you.' Do not these words really mean the abiding spiritual presence of the One who was leaving them, and whose gracious promise, just as He ascended to His Father, was, 'Lo, I am with you always, even unto the end of the world' (Matt 28:20)?

Take such passages as John 14:26: 'The Comforter, even the Holy Spirit whom the Father will send in my name'; and Matthew 28:19: 'Baptising them into the name of the Father, and of the Son, and of the Holy Spirit.' Here the personality of the Holy Spirit seems to us to be clearly stated as that of the Father and the Son.

Then the work of the Spirit implies personality, 'He shall guide,' 'teach,' 'hear,' 'speak,' 'declare,' 'convict.' In the Acts of Apostles, which might well be titled the Acts of the Holy Spirit, we read: 'The Holy Spirit

said, Separate me Barnabas and Saul, for the work whereunto I have called them,' and 'they being sent forth by the Holy Spirit' (Acts 13:2-4). These and many more passages record personal acts and to our mind clearly demonstrate the personality of the Holy Spirit.

I venture, further, to state my belief in the Deity of the Holy Spirit.

In Acts 5:3, Ananias is charged with lying to the Holy Spirit; but in verse 4 Peter declares, 'Thou hast not lied unto men, but unto God.' To lie to the Spirit was regarded as equal as lying unto God. 2 Cor.7:17-18, we read 'The Lord is the Spirit, and where the Spirit of the Lord is there is liberty,' and we are changed 'from glory to glory, even as from the Lord the Spirit' (R.V.).

The attributes of Deity are ascribed to the Holy Spirit. In Heb. 9:14, He is spoken of as 'the eternal Spirit.' 'In the beginning,' when 'the earth was without form and void . . . the Spirit of God moved [or 'brooded'] upon the face of the waters' (Gen. 1:1-2). His omnipresence is declared in the promise that he may be with you forever' (John 14:16), and in David's query, 'Whither shall I go from thy Spirit?' (Psalm 139:7).

His omniscience is seen in the following: 'The Spirit searcheth all things, yea, the deep things of God . . . the things of God knoweth no man, but the Spirit of God' (1 Cor. 2:10-11).

Questions will doubtless be raised in some minds as to the Godhead. Whatever be the subject of study, even the most common things, if we think deeply we soon come to a place where we are bound to stop; so it is not surprising when, in the study of the deep things of God, we soon reach 'a depth where all our thoughts are drowned.' Jesus claimed Deity, and yet said, 'I and the Father are one'; and so we may say the Father, the Son, and the Holy Spirit are the three persons of the one Godhead and these persons agree in one. The statement of the Lord, 'The Comforter, even the Holy Spirit, whom the Father will send in my name' (John 14:26) tells of distinct personality, and yet perfect unity.

Our title appears to preclude consideration of the Spirit's work in relation to the Apostles, and in conviction and conversion; but as this was in order to the gathering of a people for His name, to form His Body, the Church, and for their edification, a few words on this may not be out of place here.

The Lord's promises to His chosen ones were, 'The Comforter, even the Holy Spirit, whom the Father will send in my name. He shall teach you all things, and bring to your remembrance all that I said unto you' (John 14:26). 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself: but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine and shall declare it unto you' (John 16:12-14).

In these words Jesus promised a fuller revelation through the Holy Spirit than even He had been able to impart during His sojourn with them, not from any lack of knowledge or power on His part, but because they were not prepared to receive more then.

These words, 'he shall guide you into all the truth'; 'he shall teach you all things'; 'bear witness of me'; 'bring to your remembrance all that I said unto you'; 'take of mine and declare it unto you'; 'he shall declare unto you the things that are to come'; tell of a complete and final revelation of Divine truth and close the door against later claimants to inspiration and their pretended revelations. Such claimants have added nothing—only things that have led to practices which make decent folks blush for shame.

The day of Pentecost found the Apostles in the city of Jerusalem, waiting, in obedience to their Lord, until they should be 'clothed with power from on high.' On that great day the promised power came: 'They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance' (Acts 2:4). As the explanation of the wonders of that day, Peter declared, 'This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit he hath poured forth this, which ye see and hear' (Acts 1:32-33). These ambassadors of the King 'preached the Gospel by the Holy Spirit sent forth from heaven' (1 Pet. 1:12), and their testimony was confirmed 'by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to His own will' (Heb. 2:4).

In the New Covenant Scriptures we have the things 'revealed unto his holy apostles and prophets by the Spirit' (Eph. 3:5). Whoever be the writer, and whether in Gospels, Acts, Epistles, or Revelation, there is perfect harmony; all bear witness to the same Christ, demonstrating that they spoke and wrote 'as they were moved by the Holy Spirit' (2 Pet. 1:21).

It is common in these days for men to seek to discredit the New Testament writers. The cry is heard, 'Never mind Peter and Paul. Back to Christ!'

We need to 'cry aloud and spare not' in showing that when we get rid of the New Testament writers we close the way back to Christ. For all we know of the Christ we are indebted to these writers. They tell us what He did and said and suffered for us here below, the path He marked for us to tread, and what He is doing for us now. Discredit their testimony, and Christianity is left in ruins.

We need, also, to correct popular ideas of the Spirit's work in conviction and conversion. The theory held by many, that a person cannot believe unless the Spirit enters his heart and gives him the power is contrary to the Scriptures and experience; and makes the Spirit and not man, responsible for unbelief.

The Spirit does convict men of sin, but it is through the preaching of the Word. In Apostolic times, when miraculous operations of the Spirit were common, there is no record of conversion apart from hearing the message through human lips. On the day of Pentecost it was 'when they heard,' that 'they were pricked in their hearts' (Acts 2:37). An angel spake unto Philip, directing him to the desert; the Spirit bids him join the chariot; but the message of salvation is spoken to the seeking eunuch by neither the angel nor the Spirit, but by Philip, the evangelist (Acts 8:26-39). Cornelius is favoured by an angel's visit, not to tell him the way of life, but instructing him to send for Peter, 'who shall tell thee words, whereby thou, and all thy house, shall be saved' (Acts 6:14). The Lord Himself appeared to and conversed with Saul of Tarsus; but it was from the lips of the good Ananias that he learned the terms of pardon (Acts 22:1-16). The Lord's plan is that His disciples shall tell the message of salvation, and so use 'the sword of the Spirit, which is the world of God,' that hearers may be convicted, pricked to the heart, and led to obey Him.

(To be continued)

GOD'S GRINDSTONE.

When a blunt knife is ground upon a wheel, the sparks fly fast from the edge held down upon the swiftly-revolving emery-disc, but that is the only way to sharpen the blade. Friction, often very severe friction, and heat, are indispen-

sable to polish the shaft and turn the steel into a mirror that will flash back the sunshine. So, when God holds us to His grindstone, it is to get polish on the surface . . . 'I will deliver him, and he shall glorify Me.'

MESSAGES TO
MEN

FAMILY CIRCLE

BY
HAROLD BAINES

COURAGE.

ONE of the qualities we expect to find in all men is courage, that is, the ability to stand up to some difficulty or danger with fearless confidence. Men of character, who make their mark in the world of men, are those who display courage in some of its many forms.

Briefly, there are three kinds of courage: physical, moral, and what is called fortitude, that is, courage in the face of adversity.

Take physical courage. This is displayed in all walks of life, but particularly in mining, steeplejacks, and 'those that go down to the sea in ships.' These callings demand, quite often, courage of the highest order, especially in moments of disaster.

A steeplejack was once asked, 'Doesn't it take a lot of nerve to climb a tall chimney and build a scaffold in mid-air?' He replied, No, sir. You don't have to have any nerve at my job. Nerves cause mistakes, and you can't afford mistakes, your first is often your last.'

A ship crossing the Atlantic was struck by a mine. In fifteen minutes, it sank. On board were some forty bed-patients it was impossible to move. Two men volunteered to stay behind and comfort them in their last moments, and the last that was seen of those two men was a picture of them moving about among those stricken folk as the ship slowly sank beneath the waves. Physical courage of the highest order.

There is, however, another kind of courage, moral courage. A young girl in the days of the pre-war depression was found a job by the local Labour Exchange with a football pool firm. Having firm convictions of the evil of gambling, she objected and had her pay stopped. She wrote to the local M.P. and stated her case. To cut a long story short, she won the day and, by her action, established the principle that no person can be directed into employment they object to on religious grounds.

Again, the writer has in his possession a book entitled, *For His Name's Sake*, and it contains a record of those members of the Churches of Christ who went to prison, and, in some cases, their death, because of their conscientious objection to military service. Those of us who are old enough to remember the bitterness of those days can only stand in mute admiration of those fellows who, braving public opinion and in some cases the scorn of their brethren, dared to stand up against militarism, often alone, with the courage born of strong convictions, based on the Word of the Living God.

Lastly, we have fortitude, the courage to endure to the bitter end, adverse circumstances. We would recommend our reader to *Fox's Book of Martyrs* and see there the wonderful courage and fortitude borne patiently and uncomplainingly by Christians of former days—men and women and children too—who counted it a privilege to die rather than renounce their faith.

And then we would turn to Jesus who, with indescribable courage, physical and spiritual, and outstanding fortitude endured the Cross, despising the shame, that He might win men back to God.

The Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar,
Who follows in his train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His Cross below,
Who follows in their train?

A glorious band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the Cross and Flame.
They met the tyrants' brandished steel,
The lion's gory mane,
They bowed their necks the death to feel,
He follows in His train.

SECURITY OR SUICIDE ?

(From President Truman's last message to both Houses of Congress.)

'WE have no reason to think that the stage we have now reached in the release of atomic energy will be the last. From now on, man moves into a new era of destructive power, capable of creating explosives of a new order of magnitude, dwarfing the mushroom clouds of Hiroshima and Nagasaki. Indeed, the speed of our scientific and technical progress over the last seven years shows no signs of abating. We are being hurried forward in our mastery of the atom, from one discovery to another, towards yet unforeseeable peaks of destructive power.

'It is no wonder some people wish that we had never succeeded in splitting the atom. But atomic power, like any other force of nature, is not evil in itself. Properly used, it is an instrument for human betterment. Atomic power will be with us all the days of our lives. We cannot legislate it out of existence. We cannot ignore the dangers or benefits it offers.'

Mr. Truman, a religious man, made the tragic decision to use the first atomic bomb. Its use shocked the conscience of men and women the world over. There is no morality in weapons of war. War from the air is more cowardly, and falls upon men, women and children alike. Man, being what he is, there is no guarantee whatever that murder on a larger scale than ever will not be perpetrated.

A. L. FRITH

PAYING FOR IT ALL.

It is a curious reflection of the hard times in which we live that personal extravagance is required—indeed, demanded—to keep the country going. The annual report of H.M. Commissioners of Customs and Excise would shock our Victorian grandparents. Whatever may be the moral basis of the Welfare State, it is in fact built on smoking, drinking, and betting—children's allowances and the health service would vanish overnight without the determined self-indulgence of the community.

Smokers, drinkers and gamblers between them last year contributed more than a thousand millions to the revenue—truly has the State done a deal with Mammon. It has, indeed, been so grasping that it has driven almost a dangerously hard bargain. Luxuries, it is well known, are the last things that hard-pressed families are prepared to give up, but in the last resort they may have to be given up—and with austerer living the State would at once run into difficulties.

Other taxation could not possibly be racked up sufficiently to make good a serious decline in smoking and drinking—whatever good advice we give our

children they will fail in their duty as citizens if they do not take to beer and cigarettes. It is not an attractive thought, and it is doubtful if it is really in the interests of the nation that State expenditure should depend to the extent it does on individual self-indulgence. It is all very well to argue that we must be made to pay for our pleasures, but the State, which should at least be neutral, is now deeply committed to partnership with the purveyors of pleasure, as avid for its share in the profits of football pools as any of the promoters. Perhaps the State itself has acquired extravagant tastes—that is at least worth pondering.

—'Manchester Guardian.'

'I MUST FINISH MY TASK.'

When Stanley found Livingstone in the heart of Africa he begged him to return home. He was old and feeble; he was destitute of men or means to enable him to make practical progress. But, like Paul, none of these things moved him. 'No, no,' he staid to Stanley, 'to be knighted by the Queen, welcomed by thousands of admirers would be pleasant, but it is impossible. It must not be. I must finish my task.'

SUFFERING AS A CHRISTIAN.

A young man was dismissed from business for calling a lady's attention to a flaw in the silk he was selling, which resulted in the piece being left unsold. His father, a Christian, came to make inquiries, and, hearing the facts, said to the manager: 'I am proud of my boy, and would never wish him to act otherwise than he has done. God will provide another opening.'

A GREAT RENUNCIATION.

In the East End of London no name is more widely known than Charrington. A great brewery claims it, and a great mission. Between these rival powers there is a tie of blood. The Charringtons of the mission and the Charringtons of the brewery are kin. Once the brewery claimed them all. The renunciation is an old story now, but it may be worth telling again. Mr. Charrington's story:—'Walking one day,' he said, 'down to our little mission hall, I saw a poor woman at the door of a public house. She looked worn and weary, and there were two or three little children dragging at her skirts. She pushed the door open, and I heard her say, "Oh, Jack, give me some money." A man came out, knocked her down into the gutter, and went back into the public house. I looked up, and saw over the door the name of Charrington. I thought of the hundreds of other public houses we had, and there and then I decided I would have nothing further to do with the liquor trade. With one blow the man had knocked his wife into the gutter and had knocked me out of the brewery. I felt it was a fearful thing in any way to be responsible for so much misery and wretchedness, and that I could not be a consistent abstainer and remain in the liquor trade. And from that day to this I have had nothing further to do with it.'

set forth the typical significance of the latter—which is a most interesting study. He now makes practical applications. Every individual Christian has the same privilege as the High Priest, that is of coming into close communion with God. The human mediators have gone, the heavenly Mediator is with us. It is His body through which we come into God's presence as through the curtain. His perfection, so to speak, covers our imperfection, and makes the communion possible. Note the necessities—sincerity, faith, spiritual cleansing, bodily cleansing, continuous confession and profession. Then the manifestation of the saved condition by "considering one another," encouraging one another, meeting together.

Warnings Against Neglect (10:26-31).

The consequences of wilful sin are almost too terrible to contemplate, and therefore the warnings are severe. To sin in ignorance is sinful still, but to sin with determination against what we know to be right, and in view of the blood shed for us, becomes unforgivable. The consequences of such folly and failure are inevitable. May we all see this, and seek grace to help in time of need.

Encouragement from the past

(10:32-39). The first readers of this letter were apparently growing discouraged. It may be that expectations of the Saviour's early return had led to disappointment, or there was no relief from the stress of maintaining their allegiance to Christ against the will and endeavours of their relations and past friends. Thus they needed to be reminded of their past courage and faith. They had triumphed over persecution before, why not endure now? Why turn back when in heaven they had 'the better and enduring substance'—if they persevered? Did they want to disappoint God? No. Surely they will go on.

Definition and examples of faith

(11:1-12). Not only the experience of the readers can be appealed to, but also the experiences of faithful men of past history, beginning at the beginning of sacred story. Our definition may be rendered 'a practical conviction of the reality of the invisible, and of the certainty of the future' (Dr. Scrivener) or, to quote another, 'putting our full confidence in the things we hope for . . . being certain of the things we cannot see' (J. B. Phillips). Accepting the revelation of God is perhaps a simpler way of putting it without that detail which requires and focusses our attention, and better brings home the truth. Miracles which are so often denied are much less difficult to believe than the stupendous work of creation which surrounds us on every side. Now we have the examples of Abel, Enoch, Noah, Abraham and Sarah. How different the

SCRIPTURE READINGS

Feb. 1st—Ezekiel 18; 19-32; Heb. 10; 19-39.

Feb. 8th—Gen. 12:1-9 and 15:1-6; Heb. 10:38, 11:22.

Feb. 15—1 Kings 18:1-18; Heb. 11:23-40.

Feb. 22nd—Job 5; Heb. 12:1-13.

Safe and close approach to God (10:19-25). It was only the High Priest who could enter into the Holy of Holies in the Old Covenant arrangements, and he only once in the year, and with animal sacrifice. The writer has presented his arguments for the superiority of the New over the Old Covenant, and

lives of these, all moved by the same trust in God. In each case, their faith was manifested by obedience. Abel suffered death in consequence of his. Enoch was taken away from a sinful world. Noah was brought through the flood into a new world. Abraham left a settled life among the heathen to wander alone in a strange country. To Sarah came a joy totally unexpected and regarded as impossible.

Comments on these examples, and the principles underlying their actions (11:13-16). His readers 'had not yet resisted unto blood,' but other Christians had done so. He reminds them, therefore that these ancient heroes did not have their expectations fulfilled in this life, but looked forward to something better which in fact God has prepared for them—and for us. Their behaviour was a very plain indication that they utterly trusted the One they obeyed.

Further examples of faith (11:17-31). We now have further details of Abraham's faithfulness, and then of the actions of Isaac, Jacob, Joseph, Moses, Joshua and Rahab. Again what a wide variety of experiences befell these men, yet they were all moved by faith in God, and triumphed in it. We might question about Rahab's character but it is good for us to remember we are all sinners, and we have all to exercise faith—our righteousness will not save us. (If it should be self-righteousness it will, in fact, bring condemnation).

Summary account of nameless heroes and others (11:32-40). Lest his readers might forget so many cases of the exercise of faith by ordinary folk like themselves, he reminds them of a multitude who had been faithful unto death in the most cruel circumstances. The later cases refer to those who suffered for their faith in the time of the Maccabees, as recorded in the apocrypha. Other incidents will be recognised as taking place in the time of the Judges and after the division of the Jewish kingdom under Rehoboam, when idolatry got the upper hand, yet 7,000 had not bowed the knee to Baal. How many of the faithful prophets also suffered? The final outcome of this battle of faith is yet future, and we shall all share the victory together—if we too hold fast.

The final and best example of faithfulness (12:1-4). A picture of contestants in a race is now presented. The Hebrew Christians are running. These heroes of the past are looking on. The Lord Jesus is at the end of the course. It will not do to have unnecessary garments or burdens to weigh us down. Thus we must not let the earthly attractions hinder our view of the goal, or our own sin trip us up. Endurance is essential—we cannot get out of the arena or off

the track. Jesus is the author and finisher of the faith we possess. He endured the cross. He ascended the throne. If we will earnestly meditate upon his endurance on our behalf, we shall be enabled to endure the contradiction of the enemies of God without wavering. 'Looking unto Jesus Who is gone before.'

How we must regard our difficulties and trials (12:5-13). Brought up with the writings of the Old Covenant, the Hebrew Christians had much to help them which Gentiles could not have. They are reminded of the counsel of the wise man. Chastisement is necessary and it bears fruit when we are rightly exercised thereby. Hence we must be patient and remember that God's wisdom is perfect, and He permits suffering for a good purpose 'to them that love God, and are called according to His purpose.' Right-thinking people are appreciative of the punishments meted out by their parents in their early days unless these punishments were manifestly unjust. Those parents did their best but were fallible and often administered the chastisement for their own benefit more than ours. Our heavenly Father's wisdom and love are such that His appointments cannot be defective, and issue in our eternal good. We are reminded (as so often in this letter) of the thoughts of the apostle Paul—'Our light affliction . . . worketh for us a far more exceeding and eternal weight of glory.' So even if we are having afflictions and meeting discouraging conditions—'lift up the hands which hang down . . . and move straight forward. That will give encouragement to any who are flagging.

R. B. SCOTT

CORRESPONDENCE

INDIAN FAMINE APPEAL.

I wish to acknowledge gratefully the response to the appeal made in the December 'S.S.' on behalf of our Indian brethren in their distress due to famine. I have been able to send a combined contribution of £80 to the relief fund which has exceeded the substantial amount of £1,500. In due course, I hope to give a brief report of how the relief fund has been used to alleviate the distress. Many thanks to those who have generously helped in this worthy cause.

ERIC McDONALD.

'THE BONDS OF THE GOSPEL'

Dear Editor,

Bro. Barker did not even attempt to meet my arguments in the last issue of 'S.S.'—and therefore he has given me nothing to 'answer.' May I, however, quote with approval your apt statement in the editorial of that issue?—'Most of

all we can see room for much improvement in ourselves. We pray and long for the time when people everywhere will give heed to the teaching of the Lord Jesus, which, if accepted and practised, would make a heaven of this poor world.' To that I say a very hearty 'Amen'

A. E. WINSTANLEY.

SLAMANNAN DISTRICT NEW YEAR SOCIAL

The New Year social gathering was held in Blackridge Church Meeting House, on January 1st, 1953, under the presidency of Bro. D. Dougall. The attendance again showed the desire of many to enjoy God's and each other's fellowship on the first day of another year in the service of our Lord and Saviour Jesus Christ. About 230 were present, including members from all the Churches in the Slamannan district, also from the Churches in Fife, whom we warmly welcomed, and many non-members.

The job of catering for such a large gathering was entrusted to local caterers, who also provided service. This is the first time that this has been done in connection with this occasion, and, if one can judge by the remarks made, it was a great success, and helped to eliminate the work and worry of purveying, which is usually borne by the local brethren.

Although not asked to attend to the ministerial wants of such a large gathering, credit is due to the Blackridge brethren for the work entailed in preparing their meeting-house, etc., to house this gathering. Our thanks are due to all those responsible for the success of this meeting.

Bro. Dougall, in his remarks, wished one and all the compliments of the season and thanked the Churches for the honour of asking him to conduct the meeting. He expressed the wish that the work of the Churches would prosper in the New Year, exhorting all present from the text: 'O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!'

He asked that this text be put into effect by all. This 'call to duty,' Bro. Dougall felt, was needed, as there was too much looking back and falling asleep

on past endeavours. This text was a pointer to all members of the Church of Christ and was the preachers' vocation to the Church.

Bro. Dougall outlined the lessons to be learned from this text, showing the need for (1) 'exalted elevation'—separation from the things surrounding us, a setting of our affection on things above, not on things on the earth; (2) 'exalted voice'—voices of strength, having behind them hearts with the ability to understand the message, having the necessary simplicity to preach the message with confidence, and not be afraid to speak forth that message with such strength that those far afield would hear; (3) 'exalted vision'—Behold, your God. Bro. Dougall exhorted that the preacher must show forth these elevations so that he may lift others to these heights. Let us do these things.

Bro. L. Morgan, Hindley, who was our first speaker, gave us an outstanding address on 'Sin as a detective,' quoting as his text: 'But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out.'

After showing how foolish it was to quote passages taken out of their context, Bro. Morgan pointed out that 'be sure *your* sin will find *you* out' telling how the Bible reads us, and although this was an uncomfortable text, with nothing soothing about it, we must rightly divide or handle God's Word.

This text, Bro. Morgan stated, is personal, it helps you to believe the Bible is true, that God's authority is in every page, a book that all should treasure. Bro. Morgan quoted the case of Adam and Eve, showing how their sin had found them out. They hid themselves from the sight of God even before God had said anything to them. They knew they had done wrong.

Bro. Morgan continued by exhorting all members that they must be faithful as Christians to obtain everlasting life. Speaking to the non-members present Bro. Morgan clearly showed the truth of 'we reap what we sow,' and explained that when we see Jesus on the Cross we realise our sin and how wretched we are. Don't worry about your sins, Bro. Morgan told them, come to Jesus and lose them. True it was that 'I matter to God, He knows me at my worst and loves me at His best.' After outlining the meaning of conversion, and how one may

be converted, Bro. Morgan closed by exhorting all non-members to accept Jesus. He will carry your sins.

After an interval, during which everyone took the opportunity of talking to each other, Bro. Crosthwaite, who was our other speaker, despite being handicapped by a bad cold, spoke in his usual forceful and efficient manner on Paul's last words, 'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith.' Bro. Crosthwaite said there were some last words that were worth remembering, but others that should be forgotten and began to outline Paul's life, starting from the time he made his first appearance as a young man named Saul. Dwelling on the period at the end of Paul's life, Bro. Crosthwaite stated that, although all others had forsaken him, Paul had Jesus with him. Paul had poured out his life for his Master and was now ready to be offered. Many lessons may be learned from Paul's life, who taught that we should present our body to Christ as a living sacrifice, who showed that we must fight (that is why we are in Christ's army), who showed how we must cast off the weights that beset us, so that we can run the race and receive the prize. Paul had indeed kept the faith and defended the Gospel which had been delivered to the saints, not manufactured by them. We, like Paul, must hold forth the faith as well as hold it fast. Our theme-song should be 'Stand, up stand up for Jesus as soldiers of the Cross.'

Before announcing the next part of the programme, Bro. Dougall paid respect to Bro. Crosthwaite, saying we thanked God for the life he had lived, for the example he had set forth, and his hope and prayer was that Bro. Crosthwaite would be spared for many more years to hold forth and hold fast the faith. Remember, said Bro. Dougall, it isn't the size of the dog in the fight but the size of the fight in the dog that matters. Bro. Crosthwaite had indeed fought the good fight. The applause that followed showed his hope and prayer were endorsed by all.

We were favoured during the meeting with choir pieces from the Blackridge and Motherwell choirs, and solos, a duet and recitation each by members of the the Blackridge, Bathgate, Fauldhouse, and Slamannan Churches. All were much appreciated.

Bro. L. Nisbet (Tranent) in calling for a vote of thanks, said we had received much spiritual food, which we would have to take home and digest and he was sure it had been good for all to have been present. The meeting was then closed in prayer. We look forward to a happy and prosperous year in the work of the Lord.

HUGH DAVIDSON

NEWS FROM THE CHURCHES

BROTHER J. R. BRYDEN.

Brother J. R. Bryden, of Birmingham, reached the four-score years on December 12th. We offer him our heartiest congratulations, and the best of wishes for the future. For many years Bro. Bryden was associated with the Charles Henry Street Church, in Birmingham. That Church was one of the outstanding ones in the Restoration Movement. It dated back to the year 1857, and a building was erected in 1864. A new building erected on the same site was opened in May 1891, at which stalwarts in the Movement took part. These included Bren. D. King, G. Collin, J. Leavesley, J. Marsden, Bartley Ellis, W. Chapman, T. Johnson, and J. T. Johnson. Bro. David King was a member of this Church for many years, until his death in 1894.

When, about the year 1912, the majority of the members decided to move to a new centre, Bro. Bryden, with his father, and other loyal souls, determined to keep the flag flying on the old ground, and for many years a Church of the New Testament order was kept going in Charles Henry Street. They toiled on with much opposition and discouragement from officials in the movement. We cannot but believe that such heroic efforts have Heaven's approbation, and will receive the 'Well done, then good and faithful servant.'—Ed. 'S.S.'

Capetown, Woodstock.—On the 12th October we were privileged to witness a young lady confess the Lord and baptized into Him. Also three young native men, through the labours of our brethren at the Langa Assembly. This meeting was addressed by Bro. Makhoti in the Xosa (native) language, which he also translated into English. Our Jewish Brother Nockie also spoke. In all it was a very enjoyable afternoon, and a time of real refreshing.

Then on the evening of 29th November, we were invited to an evening of song, sketch and social given by the young members of the Assembly. There were over two hundred present apart from the young folk themselves, who number twenty-five. It was an evening of real blessing, especially to our visitors, who expressed their appreciation of a very enjoyable evening. We hope fruits will be borne through this meeting.

Then on Sunday, 7th December, we again witnessed a young man confess the Lord Jesus Christ, and united with him in baptism. We are very encouraged by the response of young men and

women to the appeal of the Gospel, and we pray that God will continue to bless His Word as it is preached, especially to young men and women in these days of great evil and many allurements.

We ask your prayers for the work here in Cape Town and its environments, that the Kingdom of our Lord might be extended to His honour and glory.

Greetings from us all, and best wishes for the ensuing year, and may the work in your part of the vineyard be richly blessed.

T. W. HARTLE.

Karlsruhe, Germany.—There are a number of ladies and some married couples attending the gospel meetings regularly. Some have attended over a period of a year or more. Some continue to delay accepting the truth, for various excuses. One, however, took her stand and was immersed in the city indoor pool on Wednesday morning, 17th December, at 7.30. She is a middle-aged married woman who became an Adventist twenty years ago, after which she lost all interest in things religious until recently. A newspaper advertisement was responsible for her first hearing of our meetings.

Reiner Kallus (from Heidelberg) moved here during the last week in December and was successful in finding a room very quickly (finding it quite accidentally by one of the elderly women of the church). Being German, he can help considerably in the preaching and personal teaching work. He has preached here on many previous occasions and is well liked by the brethren. May his coming enable us all to do more, individually and collectively, toward the growth of the congregation, toward the goal of a self-sustaining zealous church.

M. WATSON.

Loughborough.—We are pleased to report that two of our Bible Class scholars have been baptized and received into fellowship, on 7th December. They were Pauline Norton and Brian Cowdell.

F. WOOLLEY.

OBITUARY

Sister Elizabeth Scouller, widow of Bro. John Scouller, fell asleep in Jesus on December 27th, 1952. On December 19th, she was stricken with cerebral haemorrhage and passed away without regaining consciousness. She was a gracious Christian lady.

We remember with gratitude the noble, generous, unselfish service which Bro. John Scouller gave to the Restoration Movement, and to the 'Scripture Standard,' until his sudden passing on April 11th, 1940. In all this great work he was generously assisted and encouraged by

his sister wife. Now they are both among those of whom it is written: '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.'

We gladly pay our tribute of esteem to Bro. and Sis. Scouller, who were among the excellent of the earth. To all the bereaved relatives we offer our sincerest sympathy, in which many will join us.

EDITOR.

Sister Scouller renewed her subscription to the 'S.S.' recently, and expressed her warm appreciation of the work being done. Her death causes a pang, and reminds one how quickly the years pass. She was a gracious Sister and of fine, quiet dignity. It was a joy to entertain Bro. and Sis. Scouller, and one felt the power of their Christian lives. In the 1930's, Bro. Scouller served the small Church in Blackpool twice. Sister Scouller came with him; they arrived without intimation, found their own lodgings, not wishing in any sense to be a burden to anyone, or cause the slightest inconvenience. Night by night, a band of us sang in the streets around the meeting-house, and invited the people to attend. Sister Scouller was always among us, sang heartily, and gave her husband and the Church every support. It was a gracious experience to have them both. Bro. Scouller gave the impression of austerity, but as Sister Scouller said: 'John is not a bit like that really, and would be hurt if brethren thought he was.' We found in both a gracious humility, and it can be said: 'The memory of the just is for a blessing.' (R.V.)

A.L.F.

Doncaster.—We deeply regret to report the death of Sister Ashmore, who fell asleep in Jesus, on Lord's Day, December 28th, 1952, after a long and painful illness. Sister Ashmore has been connected with the Churches of Christ for the greater part of her life. In her early days in the Nottingham district, and later with the Church at Bentley. More recently, we were privileged to receive her into the fellowship of the Doncaster Church, and were very happy to have her as one of our members. Quiet, and unassuming, Mrs. Ashmore bore a fine Christian character, and commended the Christian faith, by the sincerity and reality of her Christian life. The last few months of her life were clouded by intense suffering, but patiently and uncomplainingly she bore her affliction, and passed away trusting in the Lord, whom she had served so well. Of her, it can truly be said, she wore 'the ornament of a meek and quiet spirit which in the sight of God, is a great price.' Our deepest sympathy is extended to the members of her family in their time of bereavement and sorrow.

J. GARNETT.

THANKS TO HELPERS

We wish most heartily to thank all our agents, distributors, subscribers, and all who have in any way helped us to keep on with publication of 'The Scripture Standard.'

We are now in the nineteenth year of publication, and the work of editor, treasurer, agents, etc., has all been done voluntarily, 'without money and without price.'

We pray that by God's grace we shall be enabled to carry on, and keep the magazine true to the Scripture standard.

Our best thanks are due to our printer, Bro. Barker, for the fine way he has printed the magazine; and for much unseen and voluntary help.

CONFERENCE.

(Preliminary Notice)

Date: 4th APRIL, 1953.

Place: Meeting Place, Burns Street,
ILKESTON.

Afternoon, 1.30—4.30 Conference.

4.30—6 Tea.

Evening, 6, Public Meeting.

Early application for hospitality with full particulars to Bro. G. E. Bullock, 74 Station Road, Ilkeston, Derbys.

Note.—Ilkeston (Derbyshire) is about six miles from Nottingham and eight miles from Derby. Of easy access therefrom by bus, and at certain times by train. It is quite close to Eastwood and some ten miles from East Kirkby (Beulah Road). Burns Street runs off the Market Place.

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

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

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.

WANTED

Spurgeon's 'Metropolitan Tabernacle Pulpit' (complete); 'Bibliotheca Sacra,' by Parker and Day; 'Elements of Rhetoric,' by Whateley; and 'Prophetic Word—Israel's Watchman,' by F. E. Marsh. The prices, sent with books, direct to F. Worgan, 56 Park Road, Hindley, Wigan.

* * *

Wanted for Gospel effort in Aylesbury. Wide and deep box tricycle, to carry the weight of loudspeaker equipment. Small hand-operated printing press that can be used for handbills and tracts. Particulars and prices to W. J. Cole, 13 Coronation Villas, Aylesbury, Bucks.

* * *

Widower requires House-keeper. Good Home for suitable person.

Enquires to be addressed, c/o Bro. A. L. Frith, 12, Poulton Street, Fleetwood, Lancashire.

COMING EVENT.

Doncaster.—We intend (D.V.) to hold a Tea and Rally, Saturday, March 21st, 1953. Tea at 4.15. Meeting at 6 o'clock. Speakers: Bren. Lance Frith, and Walter Crosthwaite.

We give a most cordial invitation to Brethren everywhere to join with us on this occasion.

J. GARNETT.

READING CARDS FOR 1953.

Price

One Penny each, cash with order to the Treasurer.