

The SCRIPTURE STANDARD

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

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‘ONE BODY.’

AS intimated in our last issue, we intend, God willing, to write on the seven units of the Christian system, named by Paul in Ephesians 4:4-6, called by our pioneers ‘the seven-planked platform for Christian unity.’

‘There is one Body.’

We are left in no doubt as to what that one body is. Frequently Paul uses that figure in relation to the Church. ‘The Church, which is his body.’ ‘He is the head of the body, the Church’ (Eph. 2:22, 23; Coloss. 1:18). The Church, like the human body, is a living organism, visible and tangible; built by the same Divine Architect, and displays ‘the manifold wisdom of God.’ ‘There is one body,’ and like the human body, composed of many members, yet one body. There were many local assemblies of Christians in New Testament times; but they were all according to the Divine pattern; and in the aggregate formed ‘one body in Christ.’ There were not many bodies with one Head; nor one body with a plurality of heads. Sectarian bodies, and human heads, whether Popes, archbishops, or kings, are the result of apostasy from the Divine model. None of the present sectarian bodies can trace their history back further than five hundred years. But the Church of which Jesus said: ‘I will build my church,’ was established more than nineteen centuries ago, and persists to this day. In every age, even in the darkest, there has been a loyal remnant. All the divisions and difficulties of the present day have been caused by those who have departed from the New Testament pattern; and the only real remedy is to return to the ground on which the Church stood at the beginning.

The figure of a Body suggests Relationship and Responsibility.

(1) *Relationship to the Head, even Christ.* It is essential to the life and growth of the human body that it be joined to the head: so there must be vital union between the Church and the living Head. God has made Him, even Jesus, ‘to be Head over all things to the Church, which is his body.’ The head directs and controls every member of the body, so the Church must in all things be subject to her Divine Head. Members of New Testament Churches ‘were baptised into Christ,’ which tells of union with Him (Rom. 6:3-4; Gal. 3:26-29). That union was so vital, that Paul could say, ‘I live: yet not I, but Christ liveth in me.’

This union means sustenance: ‘the Head, from whom all the body by joints and bands having nourishment ministered, and knit together,

increaseth with the increase of God' (Col. 1 : 19). The Divine Head supplies all the food His body needs. It is because the Church, like the Israelites in the wilderness, have grown tired of the God-provided food, and has been fed with worldly food, that she is in the present weak and dying state. The true Christian says : 'Thou, O Christ, art all I want, more than all in Thee I find.'

(2) *Relation to each other.* The bond which unites us to Christ unites us to each other. 'If we walk in the light, as he is in the light, we have fellowship one with another' (1 John 1 : 7). The closer we are to Him the closer we shall be to each other ; and this will find expression in sympathy and mutual aid, enabling us to 'rejoice with them that do rejoice, and weep with them that weep.' If 'one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it' (Rom. 12 : 15 ; 1 Cor. 12 : 26). When one member is injured all the members of the body feel it, and the head feels it ; and in the great day when we shall be called to give account of our deeds, the Divine Head of the Church will say : 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (Matt. 25 : 31-46). May we all strive to reach the ideal :—

'When each can feel his brother's sigh,
And with him bear a part:
When sorrow flows from eye to eye,
And joy from heart to heart.'

(3) *Responsibility.* The Church is the body through which Christ, the Head, works. As the human body can only grow and fulfil the purpose of its Divine Creator when every part is in its right place, in a healthy condition, and doing the work for which it is fitted, so with the Church : 'The Head, even Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love' (Eph. 4 : 15-16). That is mutual ministry, limited by ability to edify, build up, the Church. What is known as 'one-man ministry' is fatal to the growth of the Church. If one member of the human body could do the work of the whole body, other parts would degenerate and finally be of no use at all. 'All members have not the same office,' but all have a place and are essential to the development of the Church.

When President of the Baptist Union, Principal Edwards said : 'To this ministry of the entire Church we need to give a new resurrection.' Paul well asks, 'If the whole body were an eye, where were the hearing?' If the whole body was a mouth, it would be a monstrosity. Yet so many think that if they cannot occupy the platform there is nothing they can do. We well remember Bro. Alexander Brown, some sixty years ago, saying, 'You will find in the Churches that you will need to get behind the really able brethren and push them to the front ; while you will need to get hold of the coat-tails of others and keep them back.' An efficient oversight would see that all the members of the Church were doing the work for which they are best fitted.

We all have a part in the body of Christ, and are responsible to the Divine Head for the faithful discharge of our responsibility. Let the welfare of the Church be our first and chief concern ; not seeking to get all out of it we can, but striving to put all in we can by generous giving and faithful service : being willing to take the lowest or any place, if we can thereby help to build up the Church, the one Body of Christ. It would be well for every member of the Church of Christ to ask, 'Am I doing all I can to help the body of Christ to fulfil the purpose for which the Divine Head created it?' and 'What would happen to the Church if every member was just like me?'

CO-OPERATION FOR EVANGELISTIC PURPOSES

Problems facing the Churches in Britain to-day.

IF you take the map of Britain and mark on it the position of the Churches I am sure that you will be impressed with two facts, the Churches are very scattered and they are very small. This survey will impress any impartial reader with the fact that before us lies a task that will absorb all our interest and energies for many years to come, the task of preaching the Gospel to every creature in these islands.

At the present time we are faced with such problems in the internal life of the Churches that we lose sight of the fact that this is the real task of the Church. Also, we have been prone to develop a parochial outlook, and to think that if the Church where we have membership is getting on all right, then our responsibility stops there. This is not so. The field of evangelism for the British Churches is the entire area covered by England, Scotland, Ireland and Wales. At the present, brethren, we are not making very much headway in this matter.

To go back again to that map, we make special note of the fact that the Churches are very scattered. In one sense this is good because each little Church can become the centre of an area of evangelisation. On the other hand, it increases the problem immediately before us, because, as the Churches are so badly scattered, they have less contact with each other. This increases the need for more full-time evangelists. Hence the question of their support becomes one of pressing urgency. We need the men, but very few Churches are in a position to support a man on their own.

We oppose the Missionary Society.

One alternative solution to our dilemma is to create a large organisation, which will receive the funds of the Churches and apply them to the areas which the organisation thinks to be the most beneficial. This seems to be the principle of the Missionary Society, and also of the present organisation of the 'Co-operation of Churches of Christ in Great Britain and Northern Ireland.' These organisations form a concrete link between the men who are on their payroll and the congregations that are members of the organisation. To this arrangement we offer the following objections:

(1) It violates the principle of congregational autonomy. The congregations become subservient to the rule of the organisation. The organisation picks the men who will serve the congregations. In this country, it has affiliated the Churches to the sectarian Free Church Federal Council, and has given a pledge of association to the Baptist Union, *without consulting the Churches.*

(2) In this organisation there is a vast accumulation of power. This is always invested in the hands of only a few individuals. Hence we get officials and small committees that exert an unscriptural influence over many Churches.

(3) There is in such an arrangement a number of highly-paid servants of the organisation, drawing their salaries from the funds contributed for the preaching of the Gospel.

The Churches have a Scriptural right to co-operate.

That Churches have a Scriptural right to co-operate for evangelistic purposes seems evident from the following considerations. The Church at Philippi contributed to Paul's support in the Gospel more than once (Phil. 4:14-16). The Macedonians asked Paul to bear the funds which they had

contributed for the relief of the poor saints (2 Cor. 8:1-5). Paul speaks in the same chapter of the 'messengers of the Churches,' thus clearly indicating that the Churches had co-operated for the relief of the poor saints.

This seems to be the subject of an editorial in the *Gospel Advocate* (February 15th, 1951, p. 98), headed 'Lipscomb on Co-operation.' The editorial takes the form of the record of the cross-examination of Bro. D. Lipscomb, in the Chancery Court, at Dryersburg, Tenn. Bro. Lipscomb, like the loyal brethren in Britain to-day, was strongly opposed to the formation of an organisation larger than the local congregation. The following are quotations from the article. We regret that lack of space prevents the printing of the entire article in the S.S.:

'135 Q. Under the system of co-operation advocated by you, how many members, or how many congregations, do you think could co-operate? A. As many as was necessary to perform the work that was before them.'

'138 Q. . . . could the congregations of a state, or of a given district, co-operate for any general purpose, under the plan advocated by you? A. I think so.'

This shows that Brother Lipscomb thought that the example of the Churches in Macedonia co-operating to help the poor saints in Judea was authority for Churches to co-operate to preach the Gospel or for 'any general purpose,' of course within the realm of Church work.—B.C.G. (present editor of the *Gospel Advocate*.—A.G.).

The question of the Committee.

The vital point in the discussion of the question of co-operation is reached when we ask the question, 'Does the existence of a committee constitute a violation of the New Testament principle of co-operation, and does it, in effect, constitute the existence of an organisation other than that of the local congregation?' In answer to this question we cite again the testimony of Bro. Lipscomb, not because we bow to the authority of any man, but because his pronouncements seem to be in agreement with the position held by many British brethren. Continuing the questions and answers:

'145 Q. Would it be possible in that kind of extensive co-operation, to carry it along successfully without the institution or election of officers—secretaries, executive officers, treasurers, committees—to see to it, and would the election and appointment of such officers and committees contravene the principle of that co-operative work? A. Appointing messengers would not. I will give you an account of what was done. I recollect, for instance, the Churches of Nashville here were informed of the facts of the condition of the people South. They sent, as I remember, one man, Joe F. Brown, who was then a preacher in Franklin, they sent him out into Kentucky where he was acquainted, and he travelled through that country and laid the condition before the Churches and reported the condition of the Church South to the Churches there, and each Church made its own contribution. There never was any organisation outside for it; there were agents appointed to bear it to the elders of the Church, and the elders of the Churches South distributed it. *There was not the shadow of an organisation.* (Emphasis mine, A.G.)

'146 Q. I understand from this answer how it was done, but I don't understand that the question was answered. Would the appointment of officers and committees, such as named in the previous question, contravene in principle the co-operation advocated by you? A. It would depend altogether what authority was given to those committees and officers.

'147 Q. *Then the simple fact of the election of officers and the appointment of committees would not contravene your principle of co-operation?* A. *Not necessarily.*' (Emphasis mine in this last question and answer, A.G.)

In *Gospel Advocate*, February 22nd, 1951, appears another editorial, consisting of the appeals sent out from Nashville at the time of the famine mentioned above. Bro. Goodpasture, present editor of the *G.A.*, has this introductory note :

'Editor's Note. The reader is referred to the editorial in last week's issue. It will be recalled that Brother Lipscomb cited the case of the Nashville Churches co-operating with Churches all over the country in sending relief to the brethren in the deep South. He endorsed this as an example of co-operation without organisation in the sense of a missionary society. In fact, he said there was not the "shadow of an organisation." Some might call it an organisation. He further said that the "appointment of officers and committees" would not necessarily contravene the principle of co-operation he advocated. The following quotations from the *Gospel Advocate* of 1866 will show what he endorsed in his deposition in 1904—thirty-eight years later. No-one can accuse Lipscomb of being weak on the society question. He fought the society during his entire life as an editor. Perhaps he did more than any other man to stem the tide of digression in the South. He was never an alarmist or a radical.'

This note is followed by the quotations to which it refers. The second quotation is a copy of an appeal letter addressed to the Churches. The letter is signed by 'V. M. Metcalfe, Agent; P. S. Fall, David Lipscomb, Advisory Committee.'

In the British Isles, the Churches that have stood against the drift away from the truth have been weakened by their fight against digression. As a result, not more than one or two Churches are in a position to support an evangelist on their own. This resulted in the formation of the present committee, which has acted in the interests of the Churches in promoting evangelistic endeavour in Britain. The committee will not be permitted to attempt to rule the Churches, nor have they tried. However, considerable opposition has been aroused to its existence, chiefly by the brethren who have visited this country from U.S.A. Now it is evident that not only does one of the leading journals among these brethren advocate the policy that it is Scriptural to have a committee, but actually gives an example of a committee that has existed among the Churches there. This being so, we would draw these matters to the attention of the British Churches, and in addition would point out the principles which have arisen from our consideration of this subject. (1) Any organisation which violates the independence of the local Church, and concentrates power in the hands of a group of individuals is entirely out of keeping with the plea for restoration. (2) That Churches have a Scriptural right to co-operate for evangelistic purposes, whether the work be at home or abroad. (3) That the existence of such persons as messengers, agents, or secretaries, as well as the existence of a committee does not violate the New Testament principle of co-operation, and does not constitute another organisation to do the work of the Church

Suggestion.

In the present circumstances in this country it has been the writer's conviction for some time that the work would be greatly advanced, and many of the present problems facing the Churches solved, if the Churches could agree to work together in groups or districts (as, for instance, the Slamannan District), for the support of such men as those Churches consider to be able to 'do the work of an evangelist' among them. This would detract from the tendency to centralisation, and at the same time would link the Churches closer to the men that they are supporting. I recommend, then, the following suggestions to the Churches, not as final, but as the basis on which a solution to our problems might be discussed :

(1) Let each Church in Britain determine to what extent it is able

to give to the support of an evangelist. If the Church can support a man, it is its duty to do so ; not to work as a 'minister,' but to try either to build up weak causes, or to plant new ones.

(2) Let the Churches communicate with one another on the matter, and let such a number of Churches agree to work together as can support a man. Let them appoint a treasurer (agent) to handle the money, and a small 'advisory committee' to advise on the work. The Churches then could select the man, and if they believe it to be desirable that he should spend some time in training, let him be given the opportunity to study with Bro. Crosthwaite. Then let him return to take up the work with the Churches that have agreed to support him. In the meantime, I am sure that the committee will be willing to do all in their power to assist, and in addition will be willing to try to maintain the evangelistic effort the Churches desire, which desire will be indicated by the extent to which they support the fund for evangelism in the British Isles.

Brethren, there is urgent need for the solution of these difficulties in these islands. Churches are dying, and millions of our countrymen are dying without any opportunity to hear the pure Gospel of Christ. Meanwhile, we are all steeped in apathy regarding the whole matter. I appeal, therefore, to all Churches and brethren to rouse themselves, and let us arise, and 'Work for the night is coming, when man's work is o'er.'

ANDREW GARDINER, JR.

ECCE HOMO : ECCE DEUS.

Behold the man.

Behold your God.

(Continued.)

ANOTHER quality very conspicuous in our Lord's character is his perfect elevation above this world. 'Ye are from beneath,' said he to the Jews ; 'I am from above : ye are of this world ; I am not of this world.' It was not in his origin alone, but in his spirit also, that he was from above. As he was from heaven, so was he heavenly in all his affections. His own precept to his disciples, 'Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven,' was the law of his own life. He had no treasures here below but the souls of men ; and these are not earthly, but heavenly treasures. Satan plied him in vain with the offer of 'all the kingdoms of the world, and the glory of them.' In him 'the lust of the flesh, and the lust of the eyes, and the pride of life' could find no place for a single moment. He kept the world always and perfectly under his feet. Yet this perfect elevation above the world had in it no tinge of stoicism or asceticism. He made no war upon the genuine passions and affections of human nature, but simply subjected them all to his higher spiritual nature ; in other words to the law of God. Except temporarily for meditation and prayer, he never withdrew himself nor encouraged his disciples to withdraw themselves from the cares and temptations of an active life, under the false idea of thus rising to a state of superhuman communion with God. He did not fast himself systematically, nor enjoin upon his disciples systematic fastings, but left fastings for special emergencies. In a word, he ate and drank like other men. His heavenly mind lay not in the renunciation of God's gifts, but in maintaining his affections constantly raised above the gifts themselves to the Divine Giver. It took on a human, therefore an inimitable form. And what shall we say of our Lord's spotless purity of heart and life ? We cannot eulogise it, for it is above all human praise. But we can refresh the eyes of our understanding by gazing upon it, as upon a glorious sun, until we feel its

vivifying and transforming power in our own souls. In contemplating the above qualities, it is of the highest importance to notice, that though they exist in such fullness and perfection, they are yet human, and therefore inimitable. They are not the virtues of an angel in heaven, or of a king on the throne, or of a philosopher in his school, or of a monk in his cell; but of a man moving among men in the sphere of common life, and filling out common life with all the duties appropriate to it. His example, then, is available for the imitation of the lowest no less than the highest. It offers itself to all classes of men, as a model of all that is good in human nature. We may boldly affirm that such a character as this could never have been conceived of, if it had not actually existed. If now we look at our Lord's character as a teacher, we find it equally original and wonderful. Writers on the Gospel history have with reason laid great stress on the fact that he stood high above the errors and prejudices, not only of his own age and nation, but of all ages and nations. He saw intuitively and perfectly what God is, what man is, and what are man's relations to God, and to his fellow-men; and was therefore able to establish a religion for men, as men, that needs no change for any age, or nation, or condition of life. He has sometimes been called a 'Galilean peasant.' The phrase sounds unpleasantly in the ears of those who adore him as their Divine Lord and Master. Nevertheless it is in an important sense true. He was educated among the common people of Galilee, and had no special human training. It was an age of narrowness and formalism. The scribes and Pharisees, who sat in Moses' seat, had covered up the true meaning and spirit of the Old Testament beneath a mass of human traditions that substituted 'mint, and anise, and cummin' for 'the weightier matters of the law.' Yet in such an age Jesus came forth a perfect teacher of divine truth. He swept away at once the glosses of the Jewish doctors, unfolded to the people the true meaning of the law and the prophets, as preparatory to his coming, and gave to the world a religion, that meets the wants of all classes and conditions of men in all ages and nations. Considered as the good leaven which Christ cast into the lump of humanity, the Gospel has continual progress. But considered as the plan of salvation which he revealed, it cannot have progress, for it is perfect. It needs no amendment nor change, that it may be adapted to our age or any other age. As air and water and light meet the wants of all men in all ages, so the Gospel, when freed from human additions and received in its original purity, is all that fallen humanity needs. Here is a great fact to be explained. The only reasonable explanation is that given by the Saviour himself. When the Jews marvelled at his teaching, saying, 'How knoweth this man letters, having never learnt?' he answered, 'My doctrine is not mine, but his that sent me.' Gifted men may be in advance of their own age; that is, they may see before others what is the next thing indicated by the present progress of society. But mere men do not rise at once above all the errors and prejudices by which they are surrounded in the religion of pure light and truth. All the work that men do is imperfect, and needs emendation by those who come after them. A religion that remains from age to age as perfectly adapted to the wants of all men, as it was at the beginning, must be from God, not from man. Our Saviour's manner of teaching was also as original as the teaching itself. He saw through the world of nature and mind at a glance, and it stood always ready at hand to furnish him with arguments and illustrations—arguments and illustrations as simple and natural as they were profound, and by means of which he unfolded the deepest truth in the plainest and most intelligible forms. Take, for example, the parables of the mustard-seed and the leaven. They contain within themselves the whole history of Christ's kingdom in its inward principle. They unfold views of its steady progress from age to

age, as a growth from an inward vital force, on which the most philosophical minds love to dwell; and yet they are perfectly intelligible to the most unlettered man.

To teach by parables, without any false analogies, and in a way that interested and instructed alike the learned and the ignorant, was a wonderful characteristic of our Lord's ministry. In this respect no one of his apostles, not even the bosom-disciple, attempted to imitate him. Yet all his servants can and ought to imitate him in the great fact that his teaching was not for a select few, but for the masses of mankind, so that 'the common people heard him gladly.' Thus far we have considered mainly the human side of our Lord's character, though through it all his divinity shines forth.

(To be concluded)

SCRIPTURE READINGS

March 2—Psalm 91; Romans 8: 24-39.

March 9—Deut. 4: 0-30; Romans 9.

March 16—Isaiah 65:1-17; Romans 10.

March 23—Jer. 31:1-14; Romans 11:1-24.

March 30—Lev. 19:1-18; Romans 11:25 to 12:21.

We go back to verse 18 to maintain the connection.

The Suffering Creation (8:18-30).—Paul now turns from the thought of suffering with Christ as we hope to share His glory, to affirm the insignificance of the suffering to be borne here in comparison with the heavenly glory in prospect. He affirms also that all nature is to be released from the bondage due to sin, upon the revelation of God's people in glory—'when He (Christ) shall be manifested, then shall we also be manifested with Him in glory.' There are to be (we remember) new heavens and a new earth (1 Pet. 3). Our present condition (and that of creation as a whole) is a temporary bondage under pain—the inevitable concomitant of sin. We do not know just what has happened to the speechless animate and the inanimate creation by reason of man's fall. Hope saves us in that if there were nothing to look forward to with joy, there could be no salvation worth having. Meanwhile the Spirit supports our weakness, pleads for us at God's throne, and we are assured that suffering and trouble work together for good. God's purpose is to be fulfilled in us in a complete transformation. This is to fit us for glory.

Assurance of Victory (8:31-39).—Paul breaks out into a song of joyful triumph

in declaring the certainly of victory because God is for us. He is (1) on our side, (2) will provide for every necessity, (3) has justified us—cleared us from sin, (4) will never lose touch with us whatever may seem to separate us from Him. Hymn 85 in the 1908 Hymn collection expresses this passage in a poetic way.

From this point to chapter 12 there is a careful discussion of the position of the Jews in relation to the Gospel.

Paul's Concern for Israel (9:1-5).—Here is a deep expression of Paul's love and compassion for his own race. His own severance from Christ would not work the miracle of redemption for them, so the thought is an emphasis on his concern. It is not a right thought that any person should neglect his own salvation because someone else has done so—he cannot save but rather will damn another that way. However, is it not a thought which should be more often with us, that rejection of God brings a terrible doom—particularly if those concerned have had the privilege of hearing the Word?

Reason for Rejection (9:6-13).—Every physical Israelite was not one spiritually. Hence some have been rejected, because they were guilty of rejecting the Gospel. Besides not all Abraham's seed inherited his blessings. The selection of Isaac's line against Ishmael's, and of Jacob against Esau show this. These cases indicate God's choice—the exercise of His prerogative and power.

God's Dealings with Other 'Vessels.' (9:14-29).—These are difficult passages dealing with problems quite beyond our finite comprehension, but it is certainly clear that there are choices made by God, which we may not understand—or approve—thinking that injustice has been done. We must bear in mind that God has absolute right over His creatures—all those already stand condemned by their own action and character, and even if they do not appear so

to us, He knows beforehand their reaction to His divine love and will. Returning to the Jewish question, Paul shows that only a remnant really have God's favour. In fact, a part from God's mercy, there would be complete and universal destruction—as Sodom and Gomorrah.'

More concerning the rejection of Israel (9:30 to 10:11).—The Jews' failure was due to a failure to recognise that they could not keep the Law, and therefore needed a Saviour. They therefore rejected Messiah when He came, while priding themselves upon obedience to the Law—its ritual. They finally rejected the Gospel after its truth and the Lordship of Jesus had been proved by the resurrection. The way of salvation was a cause of stumbling because it did not conform to their ideas of what should be. How delightfully plain and specific are verses 9-11. The way of salvation has been made 'easy' (in a sense)—God does not require the impossible—He has done His part. What a solemn warning we have in our readings against a high-handed attitude toward the gospel. Many are showing how unreasonable certain provisions are, and sitting in judgment upon the Word of God as though they know better than He. Perhaps they do not realise that this is setting human wisdom above God's. Let us maintain that humble attitude which trusts were it cannot trace.

The How of the Gospel (10:12-21).—A message for all alike has been brought to us by human instrumentality under divine providence. It has always rested upon the hearers to receive or reject. Its spread has no earthly limit.

Rejection by Jews Opens Choice to Gentiles (11:1-12).—God has not rejected His people—they have rejected Him. But even Elijah was much mistaken when he thought there was a total rejection. Why? Paul himself illustrates the position. He is one of those selected by God through the Gospel message and through his special call—to continue the holy seed. Thousands of Jews became Christians, and many are now being converted throughout the world in these dark and advanced days of rejection of God—'in the last days grievous times shall come.' The fuller turning of the Jews to the Gospel may yet be to come, but all down the Christian age they have been coming.

Warning to Gentiles and Hope for Jews (11:13 to end).—Gentile Christians may be tempted by the thought that Jewish obstinacy was the means of giving them a priority of numbers in the Church—to be self-confident of salvation and contemptuous of the Jews. But the Jews did not stumble at Christ so that they all should fall. They still have

opportunity to return, and many have and will in due time. It is reasonable as the grafting illustration shows, to believe the Jews will find their part in the Church even more fittingly. Meanwhile did not God cast out the Jews for the same reason that He will also cast out Gentiles, who fail to produce fruit?

Prophecy of Greater Work (11:25-36).—Paul states that there will be an intensifying among Jews of Gospel progress after the Gentiles have had their opportunity. We do not take 'all Israel' to mean every Jew. It would be unreasonable to suppose this in view of the choice which has always been left with man by the Gospel. It surely means rather 'Israel in general'—a much larger proportion than ever before. The conditions will be reversed. Natural Israel will be more favourable to the Gospel than the Gentiles were at Paul's time of writing. Then the Jewish nation as a whole rejected Christ, while the few accepted Him, and the spread of the gospel was among the Gentiles.

Doxology (11:33-36).—Paul's view of the dealings of God with man makes him break out into praise and adoration. We, too, should follow him, recognising that the divine wisdom is beyond our comprehension, and ascribing unreservedly to Him His complete right and righteousness regardless of our own feelings and opinions.

Appeal to Complete Submission (12:1 and 2).—Offering our bodies involves a transfiguring of life and character, and a new insight into what is right and wrong. The word rendered 'reasonable' may mean 'spiritual,' and the word 'service' may mean 'worship.' Try transferring these words and we shall find either thoughts fit the passage.

General Exhortation to Christian Living (12:3-21).—Humble and sober thought will bring us to a kindly and reasonable attitude to others and a complete willingness to serve God and our brethren in any position in the church or community. Various duties are specifically mentioned, and then a series of pointed and brief instructions (9-17). Finally, the extra special thought is of our attitude of mind towards those who harm us, with the principle of all Christian action—to overcome evil with good. After all, nothing else will!

R. B. SCOTT

CHANGE OF ADDRESS

East Grinstead Assembly now meets at the following address: 'Angorfa,' Queens Road, East Grinstead. 11 a.m., Breaking of Bread; 3 p.m., Bible School; 6.30, Gospel Meeting.

THE DISCIPLES' PRAYER.

QUESTION: How is it that the Lord's prayer (so called) is not used in our services, while it is taught in the schools, and almost universally used by the sects?

This question was raised recently in these columns and dealt with briefly by the Editor. This prayer is used almost on every conceivable occasion by the religious world. Prayers over the radio, and in religious services, usually end with 'through Jesus Christ, our Lord, who has taught us, when we pray, to say: "Our Father,"' etc.

Jesus did not teach *us* anything of the kind. It is amusing also, that, in many chapels where the above is repeated by the preacher, they immediately begin to *sing* it. The following, by our revered late brother John Scouller, puts the right construction upon this prayer.

The prayer recorded in Matthew 6:9-13 and Luke 11:2-4 is erroneously designated the Lord's prayer. This is the disciples' prayer. The Lord's prayer is contained in John 17. It is not used in the services of the Churches of Christ, because it is inappropriate for the time in which we live, since the Day of Pentecost, mentioned in Acts 2. In the first place, it lacks the name of Christ: and, in view of John 16:24, it is quite evident it was a prayer only for a temporary purpose. Though they may have used the so-called Lord's prayer every day since it had been spoken by the Saviour to His Apostles, it was not offered in His name. Paul instructs that, 'Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus.' This is emphasised in Ephesians 5:20. For this reason we do not use it.

However, there are further objections to its use. It has a human standard of forgiveness. Now the Apostle Paul has defined the height and depth of what our measure of forgiveness should be, viz.: 'Forgiving one another, even as God also in Christ forgave you' (Eph. 4:32). For this further reason it is highly inappropriate for Christians to-day. Again, it teaches us to pray for the coming of a Kingdom which is now in existence. It is notable that the burden of the message of John the Baptist, and of the Saviour and His disciples, was: 'The kingdom of heaven is at hand!' In Mark 9:1, we are informed that Jesus said that some standing in His audience would not taste of death, till they should see the Kingdom of God come with power. This was accomplished on Pentecost, after the Lord was raised from the dead. So, thereafter, *there was no preaching that the Kingdom of heaven is at hand!* The Kingdom having come, there could be no sense in a prayer on the part of those in the Kingdom that the Kingdom should come. So Paul could conclusively assure the brethren that they had been translated from the power of darkness 'into the Kingdom of the Son of his [God's] love.'

'In our view, there is a more pressing need that we all should present the preliminary petition of the disciples—not, Lord, teach us *how* to pray, but, "*teach us to pray*."'

A. L. FRITH.

'THE BEST POSSIBLE KILLERS.'

THE following is an excerpt from a letter written by a father to his son recently drafted into the Army :

Your first letter from boot camp hurt us in a way you will not understand until your eldest son goes off to the army. The first words of your drill sergeant, 'I'm here to make the best possible killers out of you, and the first thing you've got to do is to forget everything decent you've ever learned,' cut into us as much as it must have cut into you. The brutality of these words indicate very clearly the kind of world in which you and Carolyn, Curtis and little Billy and mother and I live.

When Congress re-convenes in January, a desperate effort will be made to make military training a permanent part of American life in peacetime. Under this plan every Christian boy will be forced to leave home and be trained to become 'the best possible killer.' This is not to be done as an emergency measure in war, or in preparation for war (the present draft law would be sufficient for that), but as a part of our children's lives like the schools are now.

If you learned to-morrow that your local school board was passing a regulation that every eighteen-year-old boy in your town and county was going to be forced to leave his home and be trained to be the best possible killer, probably you would rise in a body to oppose your school board. Why do we, as Christians, allow such permanent legislation at the federal level to be passed almost without a protest? Surely, we do not know what such training will mean for the Church and for our country when it is a permanent part of American life.

I am not criticising those engaged in giving our boys military training. They have a job to do demanded by law. The business of war is to kill people. To be prepared for war our young men must be made into 'efficient killers.' Anything else than this would be poor training and would mean that the military men are neglecting their duty. Certainly, I do not wish to criticise our boys who are caught in the web of military training. They are in a very hard spot indeed, and certainly we should encourage, strengthen and guide them in every way we can so that they can make the best of a bad situation. Now it is planned to make this training a permanent part of our 'educational' system.

Can it be that the Church has nothing to say on this matter? Your Congressman will be up for re-election next year. He will be very interested to know what you think about universal military training. I believe that it is your duty as a citizen of this democracy and a citizen of God's Kingdom to let him know what you think.

In considering this problem it is extremely important that we remember the difference between the *draft* and *universal military training*, which is now being considered. The draft is an emergency law designed to conscript as many men as the government needs for the emergency. Universal military training is permanent peacetime conscription which would change the whole American way of approaching this problem.

E. V. PULLIAS, *Gospel Broadcast*, U.S.A.

[The above applies to Britain, too.—Editor, S.S.]

CONGRATULATIONS

Bro. Herbert Grinstead, known to many of our older readers as an evangelist who, years ago, laboured in England and Scotland, celebrated his 80th birthday on December 8th, 1951. He emigrated to New Zealand in 1908, and has been very active in Church and temperance work. He was born in Leeds in 1871, and is now living at Palmerston North, New Zealand.

We heartily congratulate him on reaching four-score years, and pray that 'the blessing of the Lord that maketh rich' may be his in abundant measure.

EDITOR

WANTED

For use of a newly formed singing class, second-hand copies of 'The Bristol Tune Book,' 'Sacred Songs and Solos' (1,200 hymns), in either tonic sol-fa or old notation. Prices and particulars to Harold Baines, 42 Garnett Street, Britannia Road, Morley, Leeds.

CORRESPONDENCE

THANKS FOR SYMPATHY

Mrs. Raymond Cross and Frank wish to thank all who have written to them during their recent bereavement. The letters, from individuals and Churches, have proved a source of great comfort and inspiration, and deserve a personal reply; but this has proved an impossible task, the number is so great. Will you, therefore, kindly accept this public acknowledgment? But, be assured, we think of you individually, appreciate each message which came, and thank you most sincerely.

THE KINGDOM OF GOD

Dear Editor.—I see from your reply to my letter in February issue of 'S.S.' on the above subject you assert in Acts 2:29-36, Peter shows that what was promised to David was fulfilled in the resurrection and ascension of Jesus, i.e., enthroned as King of Kings. How does that agree with Christ's own words in Matt. 25:31-34, 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory . . . Also Luke 22:28-30, 'That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.' It would be in view of these sayings that *after the resurrection* His Apostles asked Him, 'Lord, wilt thou at this time restore again the kingdom to Israel' (Acts 1:6-7).

In attempting to prove the opposite to this, you refer to Psalm 110, but verses 5 and 6 confirms these statements: 'The Lord at the right hand (where Jesus now is) shall strike through wings in the days of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries.'

In Rev. 3:21, Jesus said 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne' (not David's). Also Rev. 5:10, 'And has made us unto our God, kings and priests, and we shall reign on the earth'—where David reigned.

Though Jesus was born a King (Matt. 2:1-2), He was rejected by the many then and still is now, but when He comes as 'Lord of lords and King of kings (1 Tim. 6:14-15; Rev. 17:14) then they will be unable to reject him and what was promised to David, also to the Virgin Mary (Luke 1:30-33), will be carried out, for 'he must reign till he hath put all enemies under his feet. Then cometh the end when he shall have delivered up the kingdom to God even the Father' (1 Cor. 15:22-28). That last Scripture answers your question on Eph. 5:5, for the ungodly will not enter either, also your one on Rev. 22:3.

You gave Gal. 6:16 as proof that Jesus now reigns, but that portion does not say so. Meantime, the true believers are spoken of as heirs, heirs of God, and joint heirs with Christ (Rom. 8:17). Heb. 9 gives some details of Christ's present exalted position, and verse 24 says, 'For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.'

In dealing with Mark 9:1-9, you belittle what happened there, forgetting that Jesus restricted the amount they should tell of what they had seen at that time, but later on Peter refers to it in his 2nd Epistle, 1:16-19: 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty . . . when we were with him in the holy mount . . . Had that nothing to do with His still to come reign, and the Kingdom of God? Let us continue to pray to the Father, 'Thy kingdom come.'

JAMES McLUCKIE

Space will only permit a few notes on the above, at present.

1. It is the inspired Apostle Peter, who, in Acts 2, asserts that the promise to David was fulfilled in exaltation of Jesus, as Lord and Christ, anointed King. Matt. 25:31-46 depicts the final judgment of 'all nations'; and in no way contradicts Acts 2.

2. Luke 22:28-30. Did not the Apostles

after Pentecost sit at the Lord's Table in the Lord's Kingdom (Acts 2:42), as we now do on the first day of each week? The Apostles are now on thrones of judgment. Their testimony and teaching is our final court of appeal. By their statement of the Lord's teaching and terms of pardon, binding and loosing is done, and sins remitted (Matt. 16:19; John 20: 22-23).

3. Acts 1:6-7, shows that the Apostles then (before Pentecost) held the Jewish view of the Kingdom; and, like many now, were taking 'carnal views of spiritual facts.'

4. Psalm 110 tells of Christ's reign, and judgment of His enemies. It also shows (v. 4), as Zechariah affirms, that 'he shall be a priest upon his throne' (Zech 6:13).

5. The Throne. 'Solomon sat upon the throne of David his father' (1 Kings 2:12), but he also 'sat on the throne of the Lord as king instead of David his father' (1 Chron. 29:23).

The late lamented King George VI sat on his father's throne; but it was also his own throne. Did not Jesus say, 'I and my Father are one?' (John 10:30).

6. Revelation 5:10, with Ch. 1:6 R.V. and 1 Pet. 2:9, shows that the privileges lost by the Jews because of their disobedience, now belong to those in Christ. Christians are now a 'kingdom of priests,' and 'a holy nation.'

7. The fact that the Jews mainly rejected Jesus, and that He is still rejected by many, does not alter the fact that He is God's anointed reigning King.

8. Ephesians 5:5, is not answered by passages given. Do the terms 'Church of Christ,' and 'Church of God' refer to two different Churches? Then why should Eph. 5:5 refer to different kingdoms? Yes, believers are heirs of an inheritance 'reserved in Heaven' (1 Pet. 1:3,5).

9. The transfiguration told of His coming Kingdom and reign, of which the Apostles then present were witnesses on the Day of Pentecost (Acts 2).

10. Gal. 6:16 was given to show that the true 'Israel of God' are those in Christ Jesus, where 'there is neither Jew nor Greek.' (Gal. 3:26-29). Paul affirms that 'there is no difference (distinction, R.V.) between Jew and Greek' (Rom. 10:12, 13); but some would have us believe that they know better than the inspired Apostle.

Will readers please refer to our notes in January 'S.S.' on the four aspects of the Kingdom of God? Only under those four heads will all the passages find their right place. EDITOR

'THESE FORTY YEARS'

Dear Editor,—In writing on 'These Forty Years,' Bro. Frith has said much

that is worthy of commendation, and for this I wish to thank him sincerely.

However, there are some statements in his concluding article which cannot be allowed to pass unchallenged. Speaking of evangelisation, he says: 'The Great Commission is all-important; not to realise this is to die.' I'm sure all his readers would say a hearty 'Amen' to that. However, he immediately deduces this conclusion: 'So, whether the work is done by a local Church, a group of Churches in a district, or by a committee of brethren, it does not matter.'

This is, surely, a fine example of 'jumping to conclusions!' The fact that evangelisation is vitally important *does not prove* that we may evangelise through a committee.

If Bro. Frith would persuade us that God intended us to set up committees through which to do His work, he must offer evidence. That evidence must be from the New Testament. I put this question to him: can he show where the first Christians organised committees through which to evangelise? If he can, then he has proved his point. If he cannot (and no-one has yet done so) then the above statement is totally unfounded in fact.

In attributing 'lack of unity' among us, partly to brethren overseas, our brother seems to suggest that opposition to human organisations (committees, etc) is an idea imported from abroad. Not so. Two facts are obvious to those who study the history of the restoration movement in Britain. They are (a) that the organisation of the first evangelist committee in this country (really the birth of the 'Co-operation') was not by common consent of the Churches—numbers opposed it; and (b) this committee was an imitation of one already in existence in the United States. I will supply ample documentary evidence if Bro. Frith wishes it.

I believe that the Church as God designed it, is capable of doing all He intended it to do—without any additional organisation devised by men. Our task to-day is not to reform 'the Co-operation,' but to restore Christianity. To do this, we must develop local congregations which measure up to the New Testament teaching, which shoulder their responsibilities for training every member for service, and making every community of Christians a power-house for the gospel.

A. E. WINSTANLEY

LOVE YOUR ENEMIES: A JUDGE HAS HIS DOUBTS

Extract of article in 'Peace News'

'Some of you young men hold some very curious ideas that are just not related to world conditions . . . I am almost inclined to say that "love your enemies" is an immoral teaching. I don't

believe it means what it says at all. If you said you could love someone who tortured his fellow men and tore out their toe nails, I should say you were a hypocrite.—Judge E. H. Wethered, Chairman, South-Western Conscientious Objectors' Tribunal, January 16th, 1952.

Read Matt. 5:43 and 44. Sermon on the Mount made his duty clear.

'The Bible teaches that the only way of doing good is to fight with the spirit, and not with physical violence, which we say is only participating in evil,' said Reginald Manning, of Ilford, upholsterer workshop assistant, and member of the Church of Christ, at the London and S.E. Region Tribunal at Fulham on January 11th. 'Christ told us most distinctly in the Sermon on the Mount to love our enemies,' he went on. 'I cannot love men and kill them. My conscience tells me that it is a sin against God and man to enter the armed forces with the intention to kill or injure, because God has said that man has been made in His likeness.'

'What about non-combatant service in the Medical Corps?' he was asked.

'Although there are very noble things to do there, without those services this evil of war could not continue,' he replied.

The Tribunal ruled that he had established his right to be excused from combatant, but not from non-combatant service.

I read with interest the two sayings by two men, one a judge of conscience, the other by a Christian. The young man, Reginald Manning, from Ilford, is unknown to me, but making a guess, I should say he was a member of the Ilford Church. Can any member enlighten me on that? The main thing to me, brethren, is that he is a Christian, and I feel he should have our support in his stand for truth. There are brethren who have faced these tribunals before and have also been persecuted for their beliefs, and I feel strongly that these young men, facing these conditions again to-day, in a world of unrest, need our support in any way we can give it. But let me add I feel it must come from those who love the Lord and His Church.

A. HIRST

NEWS FROM THE CHURCHES

Lusaka (Northern Rhodesia), February 4th.—So far nineteen souls are added by the Lord to His Church. This Lord's Day, Bro. and Sister Phiri obeyed the Lord in baptism. They were previously in Rome's bondage.

The following is a brief note of regular activities, Lord's Day: 9.45 a.m., Bible

teaching; 10.30, Breaking of Bread; 2 p.m., Sunday School; 3, Baptismal Services; 5, Gospel (in open). Tuesday: 4.45 p.m., Bible teaching. Thursday: 7.30 p.m., Gospel (in open). When the opportunity permits visiting is also done.

Medical School, Lord's Day, Gospel, 7.30 p.m. Sunday School, to be broadcast monthly.

As unbelievers are present, the gospel is told in all of these meetings. Sis. Murphy also takes a service with a class of European girls on Friday. We shall be grateful if, now that you know this about the work, we may have your fellowship in definite prayer. We have submitted plans for a building, as our own schoolroom will soon be too small. Pray about this, too. We thank those who have written, and those who have sent literature. It is encouraging to have your interest.

BRO. & SIS. F. MURPHY
(P.O. Box 46)

Nelson (Southfield Street).—Our Bible School anniversary and prize distribution took place on Saturday and Sunday, February 2nd and 3rd, when Bro. H. Baines, of Morley, was our visiting speaker. Tea was served by the sisters; and members and friends joined us from Burnley and Blackburn. At 6 p.m., the children gave their programme of Bible School hymns and solos. Many recited, and duets were rendered by Bren. Baines and Haynes. The address of Bro. Baines was in story form, and could be entitled, 'What if Jesus should come to-night?' Book prizes were presented to forty-five scholars, and supper was served at the close.

On Lord's Day, February 3rd, we experienced a rich spiritual time together. In the morning, Bro. Baines exhorted on 'Fellowship,' at School, to teachers and scholars, 'The Mark of Sin,' and at the Gospel meeting, 'This business of being a Christian.' Several non-members were present, and we pray that the seed sown may bear fruit in due season.

A. WILLMAN

Ulverston, Oddfellows Hall.—From January 20th to February 3rd, Bro. Andrew Gardiner was with the Church here. His exhortations and Gospel addresses, were stimulating, and were much appreciated. We bid him 'God speed' in his work in the North of Scotland.

w.c.

Wigan, Scholes.—The Church rejoices in yet another being won to Christ. Jane Edwards, a young woman of twenty-three years, who had heard the Gospel preached on a number of occasions, decided for Jesus and was baptised on Lord's Day, January 20th. We pray that she will remain faithful and be a blessing to others.

H. DAVENPORT

OBITUARY

Barrow-in-Furness.—Sis. Clark, wife of Bro. Levi Clark, passed suddenly away on Thursday, January 14th. We hope to publish a fuller notice later. Many will join us in sincere sympathy with, and prayers for, Bro. Clark and his family.

Birmingham, Priestley Road.—With deepest regret and sorrow we report the passing of our dear brother Raymond Henry Cross, on January 21st, in his sixty-first year. He was our most active teacher and preacher; and his whole life was spent in the service of his Lord, and fellow-men. He will be greatly missed from the spiritual and civic life of our city and also by many Churches in the wider field. He transferred his membership to this Church in its early days, and has been a great source of strength: always ready to use all his talents to further the cause of Christ. He held decided views on the truth of the Bible as the inspired Word of God. He kept the faith, and we believe he has gone to receive the crown of glory, and to be forever with his Lord. Our hearts go out in deepest sympathy to his wife, a deaconess, and their son, who though young, is a very active worker in the Church. We pray that God will bless and comfort them in their time of deep need.

Following a well-attended service at Priestley Road, conducted by Bren. F. C. Day and G. Birch, his mortal remains were laid to rest in Brandwood End Cemetery on Thursday, January 24th. Tributes to his life and work were paid at the Communion service the following Lord's Day morning by Bren. J. R. Francis and G. Birch. 'Blessed are the dead which die in the Lord.'

G. BIRCH

In January and February, 1916, we spent a memorable period of evangelistic work with the Church at Moseley Road, Birmingham. During that period we lodged with the parents of Bro. Cross, and it was then that Bro. Raymond, an immersed believer, decided to join the Church, and the young lady who later became his devoted wife was immersed. We can heartily endorse all that is said about his zeal and faithfulness in the work of the Lord. We mourn the loss of a sincere friend and brother in Christ. Many will join us in expressing sympathy with the bereaved ones. May the God of all grace and comfort sustain them in this time of sore bereavement.

EDITOR

Portknockie.—With sincere regret we record the passing of our dear Sis. Innes (Cullen), on Monday, January 21st, in

her sixty-ninth year. She received her call suddenly to be with the Saviour she loved so well. Sis. Innes was baptised fifty-three years ago at Buckie. Since then, with her husband, Bro. Innes, she had been in membership for twenty years in Berlin Street, Belfast. About four years ago, they came to the Church at Portknockie, where she was faithful in her attendance at the Lord's Table and was in her usual place on Sunday, the 20th, afterwards, walking with her husband and the writer a mile to our homes. She was loyal to the position and plea of the Churches of Christ, and had an ever-open and hospitable home for her brethren in the faith. We thank God for her loyalty and generosity. Bro. J. Wood conducted the service in the home, and Bro. J. Mair at the graveside. Our sympathy goes out to our Bro. Innes and daughter (wife of Bro. Hunter, Belfast). We commend them all in their sorrow to the care of our Heavenly Father, until the day dawns and the shadows flee away.

M. MAIR

South Wigston.—The hand of death has once again brought sadness to our hearts as we record the death of one of our oldest members, Sis. Jane Gamble, who had recently attained the age of seventy. Her passing (on January 21st) brought sweet memories of a quiet, unassuming, consistent and devoted member of the Church of nearly forty years' standing. She and her husband, John Gamble, who pre-deceased her exactly five years ago, were baptised within one week of each other and throughout their lives remained constant in their attendance at the Lord's Table. Sis. Gamble had a hard life, but fortitude and faithfulness were pronounced traits in her character. Even a serious accident twenty-two years ago did not adversely affect her devotion—rather did it cement her thankfulness for the mercy and grace extended to her. She followed the welfare of the Church with interest and found much pleasure in her regular attendance at the Women's Bright Hour.

Our deepest sympathy is extended to her only daughter, Sis. Ena Crosthwaite, in her irreparable loss, and we especially commend her devotion to her mother, of which the latter could not speak too highly. That devotion has brought admiration from all who visited our sister.

We laid her to rest in Wigston Cemetery after an impressive service in the home of her daughter. At this service a beautiful tribute was read from Bro. W. Crosthwaite, in which he referred to Prov. 31:10-31, and this was read. There were many lovely floral tributes, and many letters of sympathy, for which Sis. Crosthwaite was most grateful. Both services were conducted by the writer.

E. BONSER

**PLEASE NOTE—FROM THE
TREASURER**

U.S.A. Readers please note, re subscription rates on back page, one dollar pays for one copy monthly for a year, post paid.

BOUND VOLUMES.—Years 1950-51 will be bound together and cost 8/-. Those requiring same, please order from me at once.

Two bound volumes for 1946-47 are available, and several for 1948-49, price 6/6, cash with order. First to write will secure.

'TALKS ON THE TABERNACLE,' by the Editor, splendidly produced, with excellent photographs, 1/3 post free. U.S.A. and Canada, five copies for one dollar, post paid. A good demand for these by Churches, agents and individuals would be appreciated. Cash with order, please. A. L. FRITH

COMING EVENT

Ulverston, Oddfellows' Hall.—Anniversary meetings will be held (D.V.) on March 22nd and 23rd, 1952, to commence on Saturday, March 22nd, at 3 p.m.. Further particulars later. A welcome to all.

Will those intending to be present please write early to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancashire.

Ulverston, Oddfellows' Hall.—Anniversary meetings, Saturday, March 22nd, at 3 p.m. Speakers: Bren. A. Allan and J. Melling. Tea at 4.30. Evening, 6. Speakers: Bren. D. Dougall and L. Morgan.

Lord's Day, 2.30 and 6 p.m., Bro. David Dougall.

A hearty welcome to all. Will those intending to be present please write early to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancs.

HALF-YEARLY CONFERENCE

will be held (D.V.)

With the CHURCH, HAMILTON ST.,
BLACKBURN, LANCS.

On SATURDAY, APRIL 12th, 1952

Afternoon Session for Members at 1.30.

Tea at 4 p.m.

PUBLIC MEETING at 5.30 p.m.

Chairman: Bro. J. Pritt

Speakers:

BRO. W. STEELE (Scotland)

BRO. A. GARDINER (Evangelist)

Hospitality Secretary, Sister A. Allan,
18 Herbert Street, Blackburn.

Other enquiries: Bro. H. Wilson, 62
Bolton Road, Blackburn.

BUS ROUTES

Take Darwen bus from Blackburn Station, Boulevard to Infirmary; take down Lower Hollin Bank Street, fare 2d. (which leads into Hamilton Street).

Take Mill Hill bus from Blackburn Boulevard to Harrison Arms (Taylor Street), fare 2d. Hamilton Street, second street under the Bridge.

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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.

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