

# The SCRIPTURE STANDARD

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as it was in the beginning.*

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## 'ONE SPIRIT'

*Ephesians 4:4-6.*

SCRIPTURAL names for the one Spirit are: 'Spirit of God,' 'Spirit of Christ,' 'Holy Spirit,' 'Comforter'; these all refer to the 'one and the same Spirit.'

It is as true of Christ's body, the Church as of the human body, that 'the body without the spirit is dead (Jas. 2:26). A Church may have a large membership, a highly trained ministry, the finest organ and choir, and financially be rich and 'increased with goods,' but if the Spirit is absent, it can be said of it, as the Lord estimated the Church at Sardis, 'Thou hast a name that thou livest, and art dead.'

In a short article, we cannot do more than attempt to stimulate thought, search, and study, on this great and important subject.

### Who—or what—is the One Spirit ?

Some hold that the Holy Spirit is just a powerful influence; but we affirm, on the following ground, our belief in His personality and Deity.

1. The use of personal pronouns, as, He, Him, Whom. In Romans 8:16 and 26, the Authorised Version reads, 'the Spirit itself,' but the Revised Version gives 'Himself' in both verses.

2. Personal acts are attributed to the Holy Spirit. In the two passages just named, He is said to bear witness, and to make intercession. In John, chapters 14 to 16, the Lord said the Spirit would teach, testify, guide, hear, and speak. All these are acts which can only be done by an intelligent person.

3. His Deity. Peter charged Ananias with telling a lie to the Holy Spirit, and added, 'thou hast not lied unto men, but unto God' (Acts 5:3-4). You cannot lie to a mere influence, and Peter affirms that to lie to the Holy Spirit is the same as lying to God. 'Blasphemy against the Holy Spirit' (Matt. 12:31-32) implies personality and Deity, for this sin can only be committed against God. The Lord commanded His apostles to make disciples and baptise them 'into the name of the Father, and of the Son, and of the Holy Spirit' (Matt. 28:18-20, R.V.).

We are well aware that what we have written will raise questions in some minds concerning the Godhead, but just as, in ways we cannot explain, body, soul and spirit constitute one person, so Father, Son, and Holy Spirit are one Godhead.

### The one Spirit and the Apostles.

In chapters from the Gospel recorded by John, referred to above, the Lord was speaking to the apostles whom He had chosen. He said, '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.' 'He shall testify of me.' '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.'

These passages surely tell of a full, complete, and final revelation of the Lord's mind and will. Where is this to be found? We answer without hesitation, or reservation, in the New Testament Scriptures. All that we can know with certainty concerning the person and work of the Lord Jesus Christ, the Church, her form, worship and service, as the Lord intended it to be, is contained therein. If anything more is needed please tell us how much, and where is the stopping place? Paul could say: 'We have received . . . the Spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth. We have the mind of Christ' (1 Cor. 2:12-16). If the above is not a claim for verbal inspiration then words have no meaning.

### 'Divers Miracles and Gifts of the Holy Spirit.'

These may be summed up under baptism, gifts, and gift. In modern teaching, these things which differ are mixed up. There are only two recorded instances of baptism in the Holy Spirit in the New Testament. On that first Pentecost after the Lord's ascension, according to His promise, the Spirit came in rich, full measure upon His apostles, and they 'began to speak with other tongues, as the Spirit gave them utterance.' Then in the house of Cornelius, a Gentile, while Peter was speaking, 'the Holy Spirit fell on all them which heard the word . . . they heard them speak with tongues and magnify God' (see Acts Chapters 2 and 10). In the first case, baptism in the Holy Spirit fitted the apostles for their great work as ambassadors of King Jesus. In the second, it gave unanswerable evidence to God's willingness to receive far off, despised Gentiles into His family.

When Peter was challenged by his Jewish brethren for having fellowship with Gentiles, he answered, 'the Holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord . . . Ye shall be baptised with the Holy Spirit. What was I that I could withstand God?' (Acts 11:15-18). None who now claim to have been baptised in the Holy Spirit can give the evidence that was seen in apostolic times.

*The gifts of the Holy Spirit.* These included healing, prophecy, and speaking with tongues; and were generally conferred by the analysing of the Apostle's hands. Philip was a successful evangelist, able to work miracles, cast out demons, heal the sick and lame: but he could not pass on these gifts to others. It was necessary for Peter and John to visit Samaria to bestow these. There was evident manifestation, for 'Simon saw that through laying on of the Apostle's hands the Holy Spirit was given' (Acts 8). Of his desire to visit Rome, Paul wrote: 'I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established' (Rom. 1:11). That passage shows that only apostles could confer these gifts; and also that Roman Catholic claims that Peter was the founder and first bishop of the Church at Rome are not true. Surely if

Peter had been there, it would not have been necessary for Paul to take that long journey to 'impart some spiritual gift.'

There are many to-day who claim to possess these gifts. We have met many of them and tested them, and are firmly convinced that they perform no more miracles than we do. That there are marvellous answers to prayers is beyond question; but these are very different to healing with a word or touch.

The purpose of these gifts is clearly stated: 'they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following' (Mark 16:20). Had these miracles been continued in all ages, they would have ceased to be miracles, and would cease to attract attention or confirm anything.

*The gift of the Holy Spirit.* Peter spoke of 'the Holy Spirit, whom God hath given to them that obey Him' (Acts 5:32). Paul, writing to believers who had obeyed the Gospel, said: 'Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?' 'What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own' (1 Cor. 3:16 and 6:19). In one of the most dogmatic statements ever penned, he said, 'Now if any man have not the Spirit of Christ, he is none of His' (Rom. 8:9).

What is the evidence of possession of the Holy Spirit? Is it excitability and eccentricity? Paul tells us that 'the fruit of the Spirit' (surely fruit is proof of possession) 'is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance . . . and they that are Christ's have crucified the flesh with the affections and lusts' (Gal. 5:22-24).

When we allow the Holy Spirit to take full possession of us, and control our spirits, we shall know in full measure what life in Christ really is, and we shall be living epistles known and read of all men. Just to the extent that each member does this, can the Church be 'buildded together for an habitation of God through the Spirit,' and be truly alive and active in the service of her Lord and Master.

EDITOR.

## ECCE HOMO : ECCE DEUS

(concluded)

Let us now look more particularly at his divine mission and character. On the fact that his mission was from God we need not dwell. Nicodemus expressed the judgment of every candid mind when he said: 'Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.' If there is one truth which our Lord asserted more frequently than any other, it is that he came from God: 'The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.' 'If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.' But Jesus had not only a divine mission, but a divine person also; and the manner in which he manifested his divinity is, if possible, more original than anything else in his history, and bears in itself the impress of reality. A company of men who should attempt to give a portraiture of a Divine being simply from their own conceptions, would doubtless put into his lips many direct assertions of his deity, and make his life abound in stupendous miracles. But it is not in any such crude way that our Saviour's divinity manifests itself in the Gospel narratives. It is true,

indeed, that in the manner of his miracles he everywhere makes the impression that he performs them by virtue of a power residing in himself, that while the commission to do them comes from the Father, the power to do them belongs to his own person. In this respect the contrast is very sharp between his manner and that of the prophets before him and the apostles after him. In their case the power, as well as the commission, was wholly from God, as they were careful to teach the people: 'In the name of Jesus Christ of Nazareth, rise up and walk.' 'Why look ye so earnestly on us, as though by our own power or holiness we made this man to walk?' But not to dwell on this, let us look at some very remarkable ways in which our Saviour manifested his Divine nature. He called God his Father in a peculiar and incommunicable sense. He never said, 'Our Father,' by which he would have classed himself with other men, but always 'My Father,' showing that thus he stood alone in his relation to God. As the son has the same nature with the father, and when acting under his authority the same prerogatives also; so Jesus, as the Son of God, claimed the power and right to do whatever his Father did, and to receive the same honour as his Father: 'My Father worketh hitherto, and I work.' This the Jews rightly understood to be an assertion of equality with the Father: for they sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.' To this the Saviour answered: 'The Son can do nothing of himself, acting in his own name, and without the concurrence of the Father's will, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise, For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent him' (John 5:17-23). Here the Son, though acting under the Father's commission, claims equality with the Father; for without this he could neither share all the Father's counsels, nor do all the Father's works, nor receive from the Father authority to judge all men (an office which plainly implies omniscience), nor be entitled to the same honour as the Father.

The point to be especially noticed in the present connection is the originality of the way in which our Lord here asserts his Divine nature. We cannot for a moment suppose that such a way would have occurred to one who was writing from his own invention. The only possible explanation of the existence of such a passage in the Gospel of John (and the same is true of many other passages), is that it is a true record of what actually took place in our Lord's ministry. Again: our Lord represents himself as the source of light and life to all mankind. 'To the Jews he said: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life' (John 8:12). In comparison with what he here claims for himself, the outward work of opening men's bodily eyes dwindles into nothing. That was only the seal of his Divine mission. But in these and other like words, he does, as it were, draw aside the veil of his humanity, and give us a glimpse of the glory of the Godhead that dwells within. So, too, he says: 'I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world' (John 6:51).

The resurrection of Lazarus, stupendous as that miracle was, does not fill us with such awe and amazement as the mighty words which he uttered

to Martha: 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die' (John 11:25, 26), for in these words he represents himself as being to the whole human family the author of all life, natural, spiritual, and eternal. He connects the particular act of giving life which he is about to perform with the final resurrection, 'when all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John 5:28, 29). These utterances, so calm, so lofty, so original, do not sound like the inventions of man. When we read them, we find that the only explanation of their existence in the Gospel narrative is the fact that they were actually uttered by our Lord. And the same is true of another class of passages, in which the Saviour asserts his inward dominion over the human spirit. Hear him as he stands and proclaims, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matt. 11:28). 'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you' (John 16:27).

The world gives peace at best outwardly, and often only in empty words; but Jesus has direct access to the inmost fountains of feeling. He gives peace inwardly and efficaciously. When he turned into songs of joy the tears of the widow of Nain by raising her son to life, that was a wonderful instance of giving peace; but far greater and more glorious is the work when, by his inward presence in the soul, he makes it victorious over all the sufferings of this present time. This is what he meant when he said to his disciples: 'These things have I spoken unto you that in me ye might have peace. In the world we shall have tribulation; but be of good cheer: I have overcome the world' (John 16:33). In his name, apostles raised the dead to life; but no apostle—no mere man—would have ventured to say, 'In me ye shall have peace.' These last words naturally lead to the consideration of another very peculiar form of speech first introduced by our Lord, and passing from him to the Church; that of mutual indwelling of himself and his disciples: 'Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me' (John 15:1-7). It is a vital union of the believer's soul with Jesus, through which he receives, from Jesus, life and fruitfulness, as the branch from its union with the vine.

Here is an assertion of deity. The Jews regarded Moses with the highest reverence; but no one of them ever spoke of abiding in Moses, or having Moses abiding in himself. Had any Christian disciple represented himself as dwelling in Peter or Paul, the apostle would have rent his clothes at the blasphemy of the words. Other peculiar ways in which our Lord manifested his deity could be specified, but the above will suffice as examples. Let any candid man consider all these examples in their connection, each of them so original and so majestic, so simple and natural, and yet so far removed from his own imagination the picture of a Divine person; and he will be convinced that such a record as that contained in our four canonical gospels was possible only because it is a simple and truthful history of what Jesus of Nazareth was and did. Plain men can give a straightforward account of what they have seen or learned from eye-witnesses; but it transcends the genius of any man to invent such narratives of such a character. The gospel narratives are marked throughout by artless simplicity. Each of the writers goes straightforward with his story, never thinking for a moment of what his own genius is to accomplish, but intent only on exhibiting his Lord and Master as the Saviour of the world. The apostle John, in giving the design of his own gospel, gives that also of the other evangelists: 'And many other signs truly did Jesus, in the presence of his disciples, which are not written in

this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name' (John 20:30, 31). DR. BARROW in the *Sunday at Home*.

## GEORGE CAMPBELL MORGAN.

*A Man of the Word*—Life of G. Campbell Morgan, by Jill Morgan (Pickering and Inglis, Ltd., 8s. 6d.).

THIS book of 400 pages by Jill Morgan, daughter-in-law of George Campbell Morgan, records a long life, many activities, journeyings, crowds, his Friday evening Bible school, and summer schools at Mundesley-on-Sea. The story is long drawn out, and could well have been condensed. He was a unique evangelical expositor, the greatest of our time. His published works are numerous, and every one could be read and studied with profit by every preacher and student of the Word.

He was not college trained, fortunately, and ploughed his own furrow, so to speak. After a period of doubt and uncertainty, he came to accept the Bible as the inspired revelation of God. In early manhood, he was a teacher in a Jewish day school. This was invaluable, and gave him a background to the study of the Word he would not otherwise have had. He was not accepted for the Methodist ministry, his 'trial sermon' not being impressive. He was not a Congregationalist in the narrow sense, and certainly had access to chapels of all kinds more than any other preacher of our time. Organic unity did not appeal to him. He was happy anywhere, if he could preach the Word freely. One could not hear him without new light being thrown upon the Word.

The Bible became his passion, he set out to master and expound it. Early morning saw him at work upon it and tremendous preparation was made to fit himself for the work of preaching. Thomas Champness once said to preachers: 'If you want to hatch, you'll have to sit.' Two things surprise me. First, Campbell Morgan supported both world wars. He may have been able to reconcile war with the life and teaching of Jesus and that of the New Testament, but *how* he could do so is beyond understanding. Anyway, the objects for which these were fought are as far off as ever—peace is not yet, and armaments pile up, which can only be described as the products of hell. Secondly, I have always understood that Campbell Morgan and his family were immersed believers; how and when this opinion was formed I do not know, and I am open to be corrected. There is no mention in this book of anyone being immersed, indeed, not until Page 372 does one read: 'He believed that the Scriptural form of Church government was congregational, and that the Scriptural form of baptism was immersion.' On this question, he said and wrote strong things. To be faithful to the New Testament he could do no other. In his *Analysed Bible* on Romans 6:1-4, he wrote: 'In the rite of baptism, there are two movements which may be described as immersion and emergence.' His most striking pronouncement was in a sermon in the *Christian World Pulpit*, December 6th, 1916. On Acts 2:38, he said, 'When men have inquired, what shall we do? We have had many answers, some of them true, some them wholly false. The Christian Church, filled by the Spirit, through the holy apostle demanded that men entering should confess, and confess in baptism. Three thousand were added that day, but they came in one by one, every human soul, repenting, believing, confessing. They must be immersed one by one. It is at our peril that we take baptism out of its setting here and treat it as a matter of indifference. The believing and obedient soul finds freedom from sin and slavery. To

lower this standard is to paralyse the Church and to rob Christ of His power to disturb men. These are its terms, and if we preach them we shall disturb men, and that is Christianity's business. To leave men undisturbed is to leave them to drift from drowsiness to death, and the dread awakening which has no death.' Strong words indeed, but true. Jesus commanded immersion, set the example himself by being immersed of John in Jordan, and without question it was the practice of the Church from Pentecost, was, and is, the way into the Church acceptable to God. It is passing strange that in this book there is no mention of anyone being immersed. In concluding an address in Leicester, during the time Bro. Crosthwaits lived there, he said, in urging hearers to accept Christ, 'It does not matter how you come—by immersion, pouring, to the penitent form, the great thing is to come,' or words to this effect. The truth is that among denominations any mention of immersion is not acceptable. Preach it and doors will be closed against you, even Campbell Morgan would have found this. If a man believes a thing, he should have courage to preach it, and if he had preached it, he would have become very unpopular, but there might have been a mighty revival.

In his work, he used the Revised Versions of the Bible, although his preference was for the American Standard Version. Concerning the 1611 Version, he said: 'The accuracy of their [the translators] work is the perpetual marvel of the student of that great Version. Nevertheless, the honest student must ever seek that which is best and most accurate. The work of the English revisers was of great value and carried us a good way forward, but there are marks upon it of bondage to tradition and lack of courage . . . which failed to lead us as far as was necessary. The American revisers, untrammelled by this traditional cautiousness, went that extra distance, and so have given us boldly a version than which, up to the present, there is none equal.'

A. L. FRITH.

## 'CO-OPERATION FOR EVANGELISTIC PURPOSES' — A REPLY.

IT is evident that our task—the evangelisation of the British Isles—is one of great magnitude. Brother Gardiner has done well to emphasise this. The apostle Paul commended his Thessalonian brethren for the noble manner in which they had accepted their responsibility to evangelise. He wrote, 'For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing' (1 Thess. 1:8). What a testimony! This Church had evangelised its native provinces, and the next province, and thence went out into regions beyond. Evidently these saints had a full sense of their duty, and a blazing zeal in taking the Gospel to the world. Let it be said, that if the faithful Churches of Christ were like Thessalonica in this respect, we would not hear appeals for the setting up of committees. When the institution that God has brought into being (the Church) is doing the work for which he perfectly designed it (evangelism) no additional *human organisation is necessary*.

That the early Christians successfully evangelised is obvious to any reader of the New Testament. In an age which had none of our modern marvels (such as printing, radio, telephone, etc.) they evangelised more completely than the Church has done in any subsequent age. Marvellous indeed that an apostle could write, less than forty years after the Church began, that 'the gospel . . . was preached to every creature which is under heaven' (Col. 1:23). Consider this fact in relation to

### Evangelistic Committees and Missionary Societies.

I contend that in New Testament times there were no organisations comparable to either the 'evangelistic committees' or 'missionary societies' in existence to-day. If such organisations did exist it would be an easy thing to point to them in the Scriptures. Here are questions which could then be answered with ease: (a) What were these separate organisations called? (b) Who were the officers in them? (c) How were they appointed? (d) What were their precise duties? I would like Bro. Gardiner to supply Scripture in answer to these queries.

It will become evident to those who ponder the above questions that those who to-day uphold the committee system are quite unable to show us its counterpart in the early Church. The reason for this is obvious: there were no such organisations then. I venture to suggest that no organisation conceived by man can ever approach the perfection characterising the Church as it came from the mind of its Divine Founder. It did its work well—gloriously well—it evangelised the world in a generation, and that without man-made organisations. Who will dare to say that we to-day can improve on that Divine arrangement?

#### What's the difference?

After reminding us of the need for more full-time men, our brother refers to 'the Missionary Society and . . . the . . . Co-operation of Churches of Christ in Great Britain and Northern Ireland.' He then shows that Churches have a Scriptural right to co-operate, follows this by extensive quotations of statements by the late David Lipscomb, and then concludes that the present committee system is not a violation of Scripture principles. More, he urges the setting up, by groups of congregations throughout the land, of 'advisory committees' to employ evangelists.

Now Bro. Gardiner suggests that whilst missionary committees and 'the Co-operation' on the one hand are un-Scriptural, the present 'Evangelist Committee' on the other hand, is right and proper. I suggest that whilst there may be differences in detail, *there is absolutely none in principle*. The principle common to all this is: that man to-day may improve on the Divine and perfect organisation portrayed for us in the New Testament. But let us notice what our brother wrote, and this will be very apparent. He says that the principle of the missionary society and 'the Co-operation' 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.' It may be said that the present Committee is not 'large,' but in every other respect the statement quoted is true of this body. It is an organisation—it has its secretary, treasurer and members. It receives money from the Churches. It applies them—through evangelistic effort—to places where it believes good may be done. That is the principle behind every missionary society or evangelistic committee ever organised. It springs from an assumption completely unfounded in fact: that if the body of Christ is not discharging her responsibilities aright, we may take those responsibilities from her and hand them over to organisations unauthorised by God.

Moreover, should Bro. Gardiner's suggestion be adopted, the present organisation will become 'large' and thus be a complete reproduction of the systems he condemns. With 'advisory committees' up and down the country, advising 'treasurers' well, there will be organisation enough to be called 'large' in relation to the number of Churches existing. Now a word about

#### Scriptural co-operation.

The report of answers to questions made by Bro. Lipscomb makes interesting reading. But do they prove that evangelistic committees are



Scriptural? Evidently not. They may prove that 'one of the leading journals' among our American brethren 'advocates the policy that it is Scriptural to have a committee,' but whatever they *do* prove, they certainly do not prove that such committees are Scriptural. Were it shown, too, that such a committee has existed among brethren overseas, that would not be showing that it is approved of God. The advocates of these systems must justify them by the clear teaching of the Word of God. The only men whose views will weigh with us in this matter are the apostles of Christ. Where in their teaching is any provision made for these committees?

It is a fact that Churches have a Scriptural right to co-operate. The Scriptures to which we are referred (Phil. 4:14-16; 2 Cor. 8: 1-5) show us that they did. But our brother's error is that he does not distinguish between the fact of co-operation and the setting up of 'a co-operation'—an extra-Church organisation through which to co-operate. There is all the difference in the world. The first Christians worked together, but to do so they did not bring new organisations into being. Philippians 4:14-16 tells us that the Philippian Church sent support to Paul more than once. No committee there! It is hard to see how anyone can find justification for these organisations in a passage which says nothing about them! 2 Corinthians 8:1-5 indicates that the apostle Paul was responsible for taking their material help to needy brethren in Judea. But surely we are not asked to believe that Paul was thus a 'treasurer' for a committee? And clearly it is not suggested that the 'messengers of the Churches,' whose presence was a characteristic insistence by Paul of 'doing things honourably,' were members of a committee. These passages *do prove* that the early churches co-operated (worked together) but they *do not prove* that the Churches created 'a co-operation' or 'evangelistic committee' through which to co-operate.

#### Another suggestion.

Our brother's suggestion re the setting up of 'advisory committees' spring from his opinion that 'the existence of a committee does not violate the New Testament principle of co-operation.' But we have shown that he has not proved this conclusion. It is not supported by any evidence that such committees were in existence in New Testament times. And that is the only proof acceptable to those who 'speak where the Scriptures speak, and are silent where the Scriptures are silent.'

I submit, therefore, that the suggested plan for the setting up of various small 'advisory committees' is one to be avoided. I advise readers to regard it in the light of this statement: '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*' (Editorial, March S.S., emphasis mine—A.E.W.).

I suggest that rather than fostering new, un-Scriptural bodies, we recognise that the progress we all long for can only come through the unqualified restoration of primitive Christianity. This includes, among other things, the development of all the members for effective evangelism (every Christian a personal worker for the Lord); the willingness to accept sacrifices so evident in the first saints; and last, but not least, the abandonment of every organisation unauthorised in the New Testament, and an honest effort to make the Church to-day more like the Church then. Let us work as hard as they did, live as devotedly, and seek as earnestly the souls of men—and let us do it as they did, with no organisation other than the 'church which he purchased with his precious blood.'

A. E. WINSTANLEY.

## 'NOT DEAD, BUT DREADFULLY SICK'

BURRIS BUTLER, editor of the *Christian Standard*, U.S.A., heads a recent editorial with the question, 'Is the Restoration Movement Dead?' He is concerned, of course, with the Movement in America which, beginning a hundred and fifty years ago, aimed at securing Christian unity 'through the simple means of individual and congregational obedience to the Word of God, rightly divided.' The amazing growth of the Movement in those early days, when 10,000 congregations were established, was due to the fact that the people of the Movement were people of the Book. 'The New Testament was the constant companion of each individual, both in the pocket and in the memory. Each member of a Christian Church or a Church of Christ was able to give chapter and verse for the faith and hope that were in him.' If the early rate of expansion could have been sustained the Movement would have touched the forty million mark by 1950. In America, however, as indeed in this country, expansion was checked by internal differences and dissensions. As he reviews these conflicting points of view and method, which slowed down the advance of the Movement, Burris Butler comes to the conclusion that the Restoration Movement is not dead, but it is 'dreadfully sick.'

The question is then posed: Should the 'patient' be allowed to die, or does 'he' deserve to live? 'In other words, is the Restoration Movement obsolete and is the Plea irrelevant to the needs of our day and generation?' The answer is that the patient must be helped to get well, for 'He is the doctor who has the prescription for an ailing Church and a dying world. The unifying of God's people by means of restoring primitive Christianity in its doctrines, ordinances and fruits is just as valid and essential now as when it was first pronounced.' How, then, can the revival and rejuvenation be secured? This is his answer.

*We must all re-study the plea.* All of us, editors, schoolmen, preachers, elders, deacons, Bible-school teachers, men and women in the pew, can profitably make a restudy of the basic principles that moved our fathers. In all candour and courage we should lay those principles side by side with our preaching and our practice, and see where we, as well as others, have departed from them.

*We ought to apply the plea to our own situations.* Nothing is gained by threshing the old straw that was well beat out by the Campbells, Scott and Stone. We have a new set of problems and circumstances, but if the plea is valid for us, it is relevant to those problems and circumstances.

*We must get back to the Book.* Too long have we allowed ourselves to be intimidated by those who cast aspersions on the inspiration and the authority of the Bible. Within the past forty or fifty years we have been forced to defend it to the point where it almost seems that we 'protest too much.' The message of the Bible is to be *proclaimed*, not to be apologised for. Let the issue rest right there—belief or unbelief in the revealed Word of God. Let us resume our place as the people of the Book.

*We must evangelise.* This is the best part of the prescription, and the most needful. Men and women are lost. They are dying in their trespasses and sins and going out to an eternal hell without Christ. If we would save our own souls and the life of the movement we cherish, we must spend our lives for the sake of Christ and the Gospel.

Is there not something, both in the diagnosis and in the remedy propounded to which Churches of Christ in Great Britain might well give prayerful thought and study?

[The above appeared in *The Christian Advocate* of January 4th, 1952, p.3. Although we did not say it, we agree with C.A. Editor as to application of diagnosis and remedy to co-operation of 'Churches of Christ' in Britain.—Editor, S.S.]

## SCRIPTURE READINGS

April 6—Deut. 11:13-25; Romans 13.  
 April 13—Zech. 7; Romans 14:1 to 15.7.  
 April 20—Isaiah 52; Romans 15:8-33.  
 April 27—Psalm 84; Romans 16:1, 1-4 and 16.27.

**The Christian's Attitude to the Authorities (13:1-7).**—There has been some controversy as to how far the command to give obedience to the powers that be, is to be carried. It cannot be absolute because in that case Christianity would not have survived. Christians would have given up their faith at the command of the 'emperor'—and it has been often necessary for them to 'suffer and to die' rather than to give obedience to the State. We believe that the obligation in this portion of God's expressed will, laid upon His people, extends just to that point where the State ceases to fulfil God's purpose in relation to His children (and in a measure to others also) of being 'not a terror to good works, but to the evil.' The State will in any case fulfil God's purposes whether it does right or wrong—ultimately—so will every soul, whether a vessel unto honour or dishonour. However, we are not speaking of the ultimate but the immediate. We must not rebel against the State in any circumstances but we may be compelled, humbly and yet firmly, to resist its power, refuse obedience—and be willing and glad to take the consequences. These instructions prevent Christians being a nuisance to the State by resisting it upon the least pretext (and many of its enactments must of necessity be contrary to Christ's teaching), and ensures by a quiet and useful attitude, favour and opportunity for the worship and service of God. Note the two points—1, to avoid trouble; 2, for the God-instructed conscience's sake.

**Love, the 'girdle' which keeps the Christian's character tidy. (13:8-10).**—Col. 3:14 expresses the truth in other words and figure, but here we have the principle lying at the basis of all Christian practice—love. And how utterly true it is—little wonder that the first

and great commandment is—love to God and man. How can we harm if we love? The forbidden debt is, of course, that held over too long, not that entered into by fixed agreement—the employer would have to pay minute by minute otherwise, not week by week, month by month, or other term: If he fails to pay upon the agreed time, he fails to obey this command. Of course, the debt in view is not only payment of money but payment of obligation of any kind—and obligation to the State has just been dealt with.

**Duty viewed in the light of the future (13:11-14).** We are surely apt to grow careless when all runs smoothly, and lose the consciousness that life is passing quickly, which means the day of reckoning is approaching, and the day of our final salvation (the salvation ready to be revealed at the last). These facts should awaken us to a pure and holy life. Alas, how often we are frivolous rather than solemn, giving more attention to trifles of the passing hour than to our continuous duty to God. In that heathen world it may be the grosser sins stood closer than to the average professing Christian of to-day, but not one of us is safe from temptation unless we are continually drawing upon the divine power. We all have some works of darkness to cast off, some piece of armour to put on, and it may be Satan is holding us to some 'innocent' worldly amusement or ambition which wars against the soul.

**Christian's attitude to a brother's weakness (14: 1-9).** This passage inculcates mutual toleration on matters of opinion. The 'weak' brother must not press his scruples upon the Church, nor must the 'strong' (who has come to a fuller knowledge of the Word) despise those scruples. Each must respect the other, while disagreeing.

We must bear in mind the Jewish national and legal customs held tenaciously over centuries of persecution and opposition. Moreover the provisions as to eating and drinking were of divine not human appointment, and, therefore, carried a measure of authority of which Gentiles had no conception. It is true, however, that some to-day endeavour to impose restrictions upon eating on account of their own private opinions, and base their views upon passages in the Word. A careful consideration of this passage will prevent our taking

extreme views, and seeking to impose them on others. The all-pervading thought is the honesty of purpose which must move us, and that consciousness of God's possession of our lives. 'In life; in death, O Lord, abide with me.'

**The same subject continued in more detail (14:10-23).**—We should perhaps here put the emphasis upon 'brother. Sometimes it is true brothers do not have that proper natural consideration for one another which should characterise every family, but the thought of family love is obvious. Why then condemn or despise—brothers have the same origin and a strong family likeness? So look within—the faults you see in your brother, are probably yours as well. How much better to take care we do not cause others to fall. We recall the Saviour's warning recorded in Mark 9:42. With the apostle himself there is no shadow of doubt—nay he was divinely instructed (verse 14)—that there is no unclean meat, i.e., food, this does not mean we can or should eat dirty food—that is not in view at all, it is 'kinds of food' that are being considered, such as meat offered to idols, meat killed in the heathen not the Jewish way, food ceremonially unclean under Mosaic enactment. By eating 'herbs' (verse 2), that is, vegetable diet (Daniel 1:8 and many present-day examples prove this possible with advantage) the Jewish Christian who felt doubtful, avoided the possibility of being wrong). 'We should be willing to be both vegetarians and teetotallers if by doing otherwise we should impede a brother's progress in the faith' (J. B. Phillips—'Letters to Young Churches,' translating verse 21). If we are fond of meat and beer, thought will indicate the meaning in personal self-denial of the apostle's instruction. But the rule does not only apply to matters of meat or drink, but is universally applicable to all our likings and dislikings, tastes and opinions. What we have to do is to deny self for others' sakes, and lovingly instruct, not 'tell off' those who do not see eye to eye with us.

**Christ's example in this matter (15:1-13).** The real good of our fellows is to be our effort, just as our real good was the Saviour's aim and object in sacrificing himself. He accepted the reproach cast upon God of weakness when He endured the Cross. It was all for our sakes. The thought of receiving one another concludes this subject as it began it (14:1 and 15:7). This must mean the acceptance and acknowledgement of one another as brothers and sisters, whatever our estate, education, culture, nationality—the barriers are gone, we are all one in Christ. 'How these Christians love one another' should be the comment of the world now as we

understand it once was. The cold and formal manners which creep into conventional Christianity are something to be ashamed of, and avoided like the plague. Why, what greater wonder in that old world could there have been than the drawing together of Jew and Gentile into one united family—and Christ did it, and the Word of God foretold it centuries before. So let us have joy, peace and hope in the Holy Spirit's power—together.

**Paul's special ministry and plans (15:14-29).**—We are coming to the end of this vital, weighty and mighty letter, so we expect personal messages and comments. Many encouragements and warnings have been given, but these must not be thought to indicate disapproval or lack of confidence. Why, these brethren had already proved their faith and competence to help one another, but Paul's special ministry from God (and in this place the word 'ministry' has a priestly touch) justifies special interest in the Church at Rome (the centre of the Gentile world). He therefore writes with special interest and authority. He is figuratively the priest bringing the Gentiles, the offering, to the altar of sacrifice through the gospel which induced them to offer themselves, cleansed by the blood of Christ and thus made acceptable to God. He rightly gloried in this while recognising it to be God's work through himself, and his work had been among those who would otherwise (humanly speaking) not have heard the good news. Illyricum was on the east side of the Adriatic, Jerusalem the other extreme of his territory. So busy had he been in this work that he had thereby been delayed in his coming to Rome, though that and the further-still territory of Spain had been his object for years. However, he was on the way at the time he wrote this letter to Jerusalem with the offering of the Gentiles for the poor brethren there (Acts 19:21; 20:22; 24-17, etc.). He plans to see the Roman Christians on his way from Jerusalem to Spain.

**Request for prayers (15:30-33).**—Paul had doubts as to the reception he would get at Jerusalem, and therefore asks for the earnest and loving prayers of his brethren at Rome for the success of his ministry of loving gifts there, his deliverance from his hostile countrymen, and finally his journey to them. How he must have thought longingly of Rome while he drew nearer to Jerusalem on that journey with its premonitions and prophecies of personal danger and rejection. But the prayers were answered affirmatively in a way little dreamed of, and we connect 'and may be refreshed' with 'thanked God and took courage' (Acts 28:15).

**Messages and greetings (16:1-16).—**Phoebe was evidently to carry this letter. We have read elsewhere of the noble saints Aquila and Priscilla, but here is further light upon their lives. We remember they had left Rome by an edict, and met Paul on account of his trade. But we cannot linger over the names and hardly revealed histories of Christian love and service in these names. Kissing one another was the common salutation in those times and countries, as rubbing noses and shaking hands is in others now—men greeting men and women women, of course, in the more intimate actions.

**Final warning, greetings and ascription (16:17-27).—**How many times have our letters really come to their conclusion when other thoughts crowd the mind—and some just have to be put down. What a danger there is of false teachings being accepted, especially where ready obedience to God, and willingness to receive the new teaching, has been shown. Our safety is not to accept new theories or specious arguments even when they come with good words and fair speeches—beware the flattering tongue, the kindly approach—keep your eye upon the teaching. Does it accord with God's word, or does it need some subtle evasion of a plain passage? Here follow greetings from Paul's companions, the actual writer of the letter, the host, the city Chamberlain, and Quartus. The ascription of glory embodies the thoughts previously expressed of the power of the gospel through preaching, exercised for Gentiles as well as Jews for 'obedience of faith.' So again we say—we must obey as well as believe though all the praise is God's. R. B. SCOTT

The need is urgent: the invitation is sincere.

Please let me know how many to expect from your Church.

Yours on behalf of the above Assembly,  
H. WILSON

#### CHURCH AT NEWPORT

Dear Bro. Crosthwaite,—The Church at Newport were much concerned to read a report that we had closed down ('S.S.' Feb.), and would be pleased if you could print the following paragraph in next month's 'Scripture Standard.'

We would like to assure all our brethren and friends that our Church at Commercial Road is, through God's grace, still open and proclaiming New Testament teaching. The report that we had closed ('S.S.' Feb.) was no doubt due to the fact that our late Bro. Miles had for some years observed the Breaking of Bread at his home, where had had been confined during his illness.

We pray that God will continue to bless our efforts in the Gospel, the seed show forth the fruit, and unto Him shall be given the glory. H. A. SHARREM.

#### THE KINGDOM OF GOD

Dear Editor,—In reply to my letter in March issue of 'S.S.' on the above subject you say 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. I can see where Peter said, 'God hath made that same Jesus, whom ye have crucified, both Lord and Christ,' but nothing about him being anointed King. On the contrary, Peter rehearsed what David had said: 'The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.' That is in harmony with Rev. 3:21, where 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.' That Scripture itself knocks the feet from your theory.

Until the above is acknowledged or otherwise, there would be no good purpose in me dealing with your other arguments. JAMES McLUCKIE

Does our critic not know the elementary truth that 'the Christ' means the Anointed? Has he never read the following passage? 'God anointed Jesus of Nazareth with the Holy Spirit and with power' (Acts 10:38). 'Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.' 'We see Jesus . . .

## CORRESPONDENCE

#### THE BLACKBURN CONFERENCE

Dear Bro. Editor,—May I give a special invitation and make an appeal to all brethren who can do so to attend the Conference of members of Churches of Christ to be held at Blackburn on Saturday, April 12th?

Particulars of meetings are advertised in this issue of the *Scripture Standard*, to which intending visitors are referred.

Hospitality is being provided for all who find it inconvenient to return home the same evening. Contact Sister A. Allan, 18 Herbert Street, Blackburn. All other inquiries to Bro. H. Wilson, 62 Bolton Road, Blackburn, Lancs.

Brethren coming from a distance are asked to assemble at the meeting house, where light refreshments will be served between the hours of 9 a.m. and 1.15 p.m.

We appeal to all to be present. It is worthy of making a sacrifice.

crowned with glory and honour' (Heb. 1:8-9; 2:9).

Our critic discreetly ignores all the Scripture evidence we gave on the identity of the thrones, in March 'S.S.' Until he faces up to this and makes an attempt to answer the questions we have put to him, it seems useless to continue this correspondence.

EDITOR.

### A PRACTICAL ISSUE.

A reply to Bro. Winstanley's letter in last issue has been received from Bro. Frith, but in view of Bro. Winstanley's article dealing with the same subject, it has been thought best to hold the letter over until next month.

## NEWS FROM THE CHURCHES

**Gape Town, Woodstock.**—On January 20th, in the afternoon, we had the privilege of hearing the good confession by an elderly lady and witnessing her immersion into Jesus Christ, in obedience to the Scripture. The service was conducted by Bro. Hartle, who read the sixth chapter of the Roman letter. He stressed for the benefit of a few visitors present how needful it was to be obedient to the precepts of the Scriptures, unto salvation.

We pray that this dear sister will be kept faithful by the power of the word of God, together with her dear husband who was baptised into his Lord some time back. We are very encouraged by these seasons of refreshing which provokes us to greater determination to preach the Word at every opportunity.

Our services are very well attended and we are enjoying times of rich blessing.

T. W. HARTLE

**Morley.**—The Church has just passed another milestone in its history. Our anniversary meetings, held on February 23rd and 24th, were a great success. More than seventy sat down to tea on the Saturday, and in the evening inspiring messages were given by Bren. C. Melling and T. McDonald, under the chairmanship of Bro. E. Worth. Bro. McDonald also served the Church on the Lord's Day. All who heard the messages spoke highly of them. We would thank all, both speakers and visitors—we had a coachload from Doncaster—who helped to make these meetings the blessing they were. We ask for your prayers as we labour on for Christ.

G. LODGE

**Scholes, Wigan.**—On Thursday, March 6th, the Church here concluded a mission with Bro. L. Channing. This began on Saturday, February 23rd. Gospel meet-

ings were held on Saturdays, Tuesdays and Thursdays and extremely well attended, with a goodly number of non-members present. After the usual Lord's Day meetings, open-air meetings were held on the Market Square. At these we had the loyal support of our brethren from the district Churches.

We are most happy to report that on Lord's Day, March 2nd, two decided for Christ. On Tuesday, March 4th, Mary Perrins, a young married woman, was baptized into the Lord Jesus; and on Lord's Day, March 9th, William Edwards, a young man of some twenty-six years, put on Christ in the way of His own appointment.

We are pleased to report that the husband of Mary Perrins, Robert Perrins, has taken membership with us from a digressive Church and both these were received into fellowship on Lord's Day, March 9th.

We are grateful to our Bro. Channing, who laboured so faithfully, and more especially to our God who has blessed us so richly, and we pray His blessing to be with those who have now put their land to the plough.

H. DAVENPORT.

**Tunbridge Wells (Silverdale Road).**—On Thursday, February 28th, a public debate was held in our meeting-house. The proposition was 'That the immersion in water, in the name of Jesus Christ, of a penitent believer, is for the remission of sins, and therefore necessary to salvation.' The affirmative was maintained by Bro. Frank Worgan, the negative by James Hodgson, representing a group which is similar to the 'Brethren' denomination.

The Church here wishes to place on record its appreciation of the way Bro. Worgan upheld the truth. It was obvious that our friends of the 'faith alone' persuasion (there were over twenty of them present) were severely shaken. It is our prayer that honest investigation will bring some to the truth.

Mr. Hodson is a well-known worker among these people. He is 77 years of age, and has been a full-time preacher for over fifty years. But he was unable to deny the plain New Testament teaching on baptism.

We rejoice that the truth was made known to many who would not normally hear it, and we are confident that through this the Church of the Lord is better known. May it result in many learning the way of the Lord more perfectly.

On the following night, Bro. Worgan preached the Gospel. We were sorry that more were not present on this occasion. But our expectations were realised on Saturday night when a good number came together to hear addresses by Bren. Ralph Limb and Leonard Morgan. There were visiting brethren present from London, East Grinstead and Brighton,

and a number of non-members, too. Bro. Morgan served us on the Lord's Day, and again in the evening a good number listened to the Gospel. We know that some of the friends who came in are genuinely interested, and we hope for their early obedience to the truth. We thank Bren. Worgan, Limb and Morgan for their fine services.

## OBITUARY

**Barrow-in-Furness.**—As briefly intimated in our last issue, Sis. Clark, wife of Bro. Levi Clark, passed suddenly away on February 14th (not January 14th, as erroneously stated). For 53 years, she had been a faithful and much-interested member of the Church of Christ, having had fellowship with Churches in Leeds, Lindal, Askam and Barrow. She was often very far from well, but whenever possible was present at the meetings. To Bro. Clark she was a true partner, a faithful and loving wife. After much suffering, she suddenly fell asleep in Jesus, and is now at rest in the Lord.

When the weary ones we love  
Enter on their rest above,  
Seems the earth, so poor and vast,  
All our life is overcast!  
Hush! be every mourner dumb,  
It is only till He come.

To Bro. Clark and his family we tender sincerest sympathy, and pray that they may be sustained by the God of all grace and comfort. The funeral services on February 16th were conducted by Bren. R. Jowett and R. B. Ormandy.

**Belfast, Berlin Street.**—We record the passing of Bro. G. Millar, one of the Elders at Berlin Street, with sorrow for the loss to the Church, and with a deep sense of personal loss, because of our intimate association over many years. Bro. Millar was taken Home on Monday, March 3rd, 1952, after prolonged illness during which his cheerful spirit and high courage bore him up in the faith, 'which hope we have as an anchor of the soul, sure and steadfast and entering in to that beyond the veil.'

On Lord's Day evening, March 9th, the Church paid tribute to Bro. Millar's services throughout his lifetime of membership, in a memorial service, when we were made to realise that 'he being dead, yet speaketh.' We were made to realise, too, that as the Master said on a great occasion, long ago, 'Thy brother shall rise again.' In the knowledge of that assurance we can bear the parting, trusting that to those who remain grace may be given to serve the Master; and by our combined efforts be able to make up that which is lacking. 'Till the day dawn, and the day-star arise in your hearts.'

C. J. HENDREN.

**Birmingham, Summer Lane.**—Our dear Sister Emma Robinson Jones fell asleep in Jesus on Saturday, 1st March, having just passed the 'four-score' years. It was on 4th March, 1897, that she gave herself in willing obedience to her Lord and Master, and right faithfully has she served Him ever since. For some years she has been almost blind, yet was most regular in her attendance at the meetings of the Church, whenever possible, even at the ten o'clock prayer meeting, with which we begin the Lord's Day. For the last few months, she had not been able to attend regularly, but expressed the earnest hope that she might be enabled to meet with her brethren once more before she died. Her wish was granted. She was present on 24th February and passed peacefully away on the following Saturday. She had been a widow for many years, but leaves two sons and two daughters to mourn her loss. All who knew her were the better for her example in the Christian life.

FRED C. DAY.

**Blackburn (Hamilton Street).**—It is with great regret and sadness that we record the passing of one of our oldest members, at the age of sixty-three years, Sister Woodcock, who had been formerly immersed in Canada and came into our fellowship twelve years ago. We shall miss her very much for her constancy at the Lord's Table, and her gracious spirit of patience and kindness were worthy for all to exemplify. To her sorrowing husband, daughter and son we tender our deepest sympathy in their great sorrow and loss, and commend unto them the gracious Saviour, she so lovingly followed.

H. WILSON

**Glasgow, Hospital Street.**—We regret to announce the death of our aged, beloved Bro. Matthew Warren, at the advanced age of seventy-seven years. In August, 1946, he was convicted of his need of the Saviour and although he was weak in himself he willingly made the journey, along with many of the Church members to Motherwell Meeting House, kindly lent for the occasion. Here our aged brother was baptised, and from that day to his death he was present, meeting his Lord and Saviour in His own appointed way. Very often, when his legs would hardly carry him he was present, and when absent, although aged, when he again met with the Church, he would see to it that he gave as the Lord had prospered him.

The funeral services were conducted by the writer, ably assisted by Bro. Hendry in the Co-operative Parlour, Morrison Street, also at the graveside. We laid the body of our beloved brother in the grave, sure of a glorious resurrection.

A. B. MORTON

**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 to Infirmary (fare 2d.); turn down Lower Hollin Bank Street (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.

**BIBLE SCHOOL**

The Brethren at Hindley invite  
you to another

**VACATION BIBLE SCHOOL,**

to be held (D.V.) from Saturday, May  
3rd, 1952, to Thursday, June 5th, 1952  
(inclusive) in the

Meeting House, Argyle Street, Hindley  
Accommodation provided for all visitors  
desirous of staying over any period.

Write either Bro. L. Morgan, 'Glen Iris,  
44 Lord Street, Hindley, or Bro. Tom  
Kemp, 52 Argyle Street, Hindley.

If you have never been—

Pay a visit this year.

If you have been before.

Pay a return visit.

**HYMN BOOKS WANTED URGENT**

Copies of the 1908 Hymn Book wanted  
by a church overseas. Churches and  
individuals would render great service by  
sending the same to me. A. L. FRITH.

**WANTED**

Addresses of Church of Christ  
members, living in and near Newton  
Abbot, Devon, wanted by W. H.  
Cummins, 29 Churston Avenue, Upton  
Park, London, E.13.

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