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as it was in the beginning.*

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Is Mutual Ministry Scriptural?

AMERICAN, and other writers, state that 'Mutual Ministry' is not a Scriptural term, and that there is no Scripture to support it. After a visit to Britain, Bro. Otis Gatewood wrote: 'The idea of mutual ministry has been stressed in the congregations here with no Scripture to prove it, and it has greatly hindered the growth of the Church' (*Firm Foundation*, U.S.A., August 20th, 1946). Bro. John Allen Hudson, who has visited our land more than once, wrote: 'Where is there such an expression in the New Testament as regards words of edification as "mutual ministry"? I have not found it. It is a modern creation. The wish has been father to the thought. . . Mutual ministry does not build Churches in any land' (*Gospel Advocate*, U.S.A., October 31st, 1946). Much more to the same effect could be quoted, but the above will suffice. The object of these denunciations of mutual ministry seems to us to be to push and support a college trained ministry.

Before answering the question, Is mutual ministry Scriptural? we need to be clear as to the meaning of the words used. It seems to us that some writers cannot think of ministry apart from public preaching and teaching. The Greek word translated minister simply means a servant, and any service done for the Lord and His Church, even the cleaning of a meeting house, is ministry, according to the New Testament usage of the word. Of course, it would not give to many the same impression to see on a brass plate, or Church notice, 'John Smith, servant,' but when some see 'John Smith, minister,' they feel they are on holy ground, and must take off their hats and humbly bow.

Mutual is a New Testament word.

Paul wrote: 'That I may be comforted together with you, by the mutual faith both of you and me' (Romans 1:12). The word translated mutual is found about one hundred times in the New Testament, and is generally translated 'one another.' It is found in the following passages: 'able also to admonish one another' (Rom. 15:14), 'by love serve one another' (Gal. 5:13), 'Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another, and so much the more as ye see the day approaching' (Heb. 10:24-25), 'Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister

let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever' (1 Pet. 4:9-11).

If our readers will ponder these passages, and with the aid of a Concordance look up others, they will have ample evidence to prove that mutual ministry is Scriptural. That mutual ministry has been abused is no argument against it, any more than abuses of baptism and the Lord's Supper are arguments against them.

The Church likened to human body.

Paul wrote: 'For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith: or ministry, let us wait on our ministering: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth let him do it with simplicity: he that ruleth, with diligence: he that showeth mercy, with cheerfulness' (Rom. 12:4-8). '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' (Ephes. 4:15-16).

Certainly, these passages teach mutual ministry. As in the human body there are many members with differing functions, so in the Church, which is the body of Christ. If the body is to develop and grow, each member must be in its right place, in a healthy condition, in good working order, and must contribute its share to the growth of the whole. So must it be in the Church, members not working, paralysed, diseased, hinder progress. If it was possible for one member of the human body to do all the work, other members would degenerate and become useless. So is it in Churches where what is known as 'one-man-ministry' obtains. Henry Drummond, writing on 'Parasitism,' in *Natural Law in the Spiritual World*, said: 'The first symptom is idleness. When a Church is off its true diet it is off its true work. Hence one explanation of the hundreds of large and influential congregations ministered to from week to week by men of eminent learning and earnestness, which yet do little or nothing in the line of these special activities for which all Churches exist. An outstanding man at the head of a huge, useless and torpid congregation is always a puzzle. But is the reason not this, that the congregation gets too good food too cheap? Providence has mercifully delivered the Church from too many great men in her pulpits, but there are enough in every country-side to play the host disastrously to a large circle of otherwise able-bodied Christian people, who thrown on their own resources, might fatten themselves and help others. There are compensations to a flock for a poor minister after all. Where the fare is indifferent, those who are really hungry will exert themselves to procure their own supply' (pp. 355, 356).

Further, in 1 Corinthians 12, Paul shows how each member of the body is for a particular purpose, and how essential every part is. 'Nay,' he says, 'much more those members of the body which seem to be more feeble are necessary': and in another place he affirms that God uses what men count foolish and weak things to confound the wise and mighty: 'that no flesh should glory in His presence' (1 Cor. 1:26-31). We do not, and never have, pleaded for 'mutual mouth.' We contend that ministry covers all service for the Lord. There are plenty of spheres of service other than the platform, and an efficient eldership would see that each member was in his right place, doing the job for which he was best fitted, and

really helping to build up the Church. Yet, even so far as preaching and teaching are concerned, many can testify that they have received more help from those who were considered by some 'unlearned and ignorant,' than from those who were highly trained. After listening to some you feel that you have had an intellectual treat, but after hearing others you feel that Christ is great and you desire to be alone with Him.

Mutual ministry does not hinder progress.

In Britain, Churches of Christ made greatest progress when they depended upon mutual ministry, and had no highly trained preachers. As we have often pointed out since the establishment of a Theological College there has been a serious decrease in membership, average attendance at Lord's Supper has dwindled to less than a third of membership, the spiritual life of the Churches is lower, and the desire for worldly entertainment has increased. Other religious bodies, notably the Methodists, have similarly suffered. Most of their Churches were built up by local preachers, working men who, after a hard week's toil, walked many miles to tell of Jesus the Saviour of sinners. Since their dependence upon college-trained men has increased their cause has languished. Bro. David King, who in his day was thought of, in certain quarters, as those who stand for the things he did are now, in his paper read at Annual Conference in 1892, on 'Fifty years' work and the lessons it suggests,' stated:—

'1. That our largest comparative success was at the first, without evangelists or highly educated proclaimers of the Gospel, and solely as the result of the brethren individually doing what they could.

'2. That the employment of fairly competent evangelists with the necessary appeals for money, may be so presented as to lead to the idea that a liberal contribution, according to means, relieves the contributor from obligation personally to press the saving truth, whenever opportunity can be found: that if this kind of result prevails to any great extent, the payment of preachers may produce more harm than good. What we need is, that the bulk of the brethren shall be "all at it, and always at it"' (*Year Book*, 1892).

That is the mutual ministry for which we plead, 'all at it, and always at it'; not all doing the same job, but each doing that for which he is best fitted, that there may be 'increase of the body unto the building up of itself in love.'

EDITOR.

The Shepherd Psalm.

An exposition by a Syrian. (*Adapted.*)

IT was out of the shepherd life of my country that there came, long ago, that sweetest song ever written: The Twenty-third Psalm. Ah! so many things familiar to us of the East are strange to you of the West. So many things in the life of my people, the same now as in the days of old, have been woven into the words of the Bible. You of the Western world often misunderstand what is written, or at least fail to get a correct impression. There is the Shepherd Psalm. I find that it is taken among you as having two parts: the first under the figure of shepherd life; the second turning to the figure of a banquet, with the host and the guest. Actually, it is all a simple Shepherd Psalm. See how it runs through the round of shepherd life from first word to last.

'The Lord is my shepherd, I shall not want.' There is the opening strain of music. In that chord is sounded the keynote, which is never

lost till the plaintive melody dies away at the song's end. All that follows is that thought put in varying light. 'He maketh me to lie down in green pastures'—nourishment, rest! 'He leadeth me beside the still waters'—refreshment!

You think here of quietly-flowing streams, and get only another picture of rest, but streams are few in that shepherd country, and the shepherds do not rely on them. To the shepherd, 'the still waters' are wells and cisterns, and he leads his sheep to these still waters, not for rest, but to bring up water to quench their thirst.

'He restoreth my soul.' You know that 'soul' means the life of one's self in the Hebrew writings. There are private fields, gardens, and vineyards in the shepherd country, and if a sheep stray into them, and is caught there it is forfeited to the owner of the land. So, 'he restoreth my soul' means the shepherd brings me back, and rescues my life from forbidden and fatal places. 'Restores me when wandering' is the way it is put in one of our hymns.

'He leadeth me in the paths of righteousness for his name's sake.' Often have I roamed through the shepherd country in my youth, and watched how hard it is to choose the right path for the sheep; one leads to a precipice; another to a place where the sheep cannot find the way back, and the shepherd was always going ahead, 'leading' them in the right paths, proud of his good name as a shepherd.

Some paths that are right paths lead through places that have deadly perils—'Yea, though I walk through the valley of the shadow of death' is the way the Psalm touches this fact in shepherd life. This way of naming 'the valley' is very true to our country. I remember one near my home, called 'the valley of robbers'; and another, 'the ravine of the raven.' You see, 'the valley of the shadow of death' is a name drawn from my country's old custom. And so is the phrase, 'thy rod and thy staff,' for the shepherd carries a weapon of defence, and one for guidance. You should see the sheep cuddle near the shepherd to understand the words: 'they comfort me!' The shepherd's call, 'Ta-a-a-a' 'Ho-o-o.' and the answering patter of feet as the sheep hurry to him, are fit sounds to be chosen out the noisy world to show what comfort God gives to souls that heed His voice; and those sounds have been heard in my country this day, as they were the day the Shepherd Psalm was written.

Now here is where you drop the shepherd figure, and put in a banquet, and so lose the climax of completeness of the shepherd's care. 'Thou preparest a table before me in the presence of my enemies.' Ah! to think of the shepherd's highest skill and heroism should be lost from view as the psalmist begins to sing of it, and only an indoor banquet thought of! There is no higher task of the shepherd in my country, than to go from time to time to study places, and to examine the grass, and to find good and safe feeding places for his sheep. Great skill, and often great heroism, are called for. There are many poisonous plants in the grass, and the shepherd must find and avoid them. A cousin of mine once lost three hundred sheep by a mistake in this hard task. Then there are vipers' holes, and the reptiles bite the noses of the sheep if they be not driven away. The shepherd must burn the fat of hogs at the holes to do this. Around the feeding-ground which the shepherd thus prepares, in holes and caverns in the hillsides, there are jackals, wolves, hyenas and tigers too, and the bravery and skill of the shepherd are the highest point in closing up these dens with stones, or slaying the wild beasts with his long-bladed knife. Of nothing do you find shepherds boasting more proudly than of their achievements in this part of their care of their flocks,

The shepherd often risks his life to protect his sheep, and the Good Shepherd, Jesus, made the supreme sacrifice. He said: 'I am the good shepherd, the good shepherd giveth his life for the sheep.' Now do you see the shepherd figure in that quaint phrase: 'Thou preparest a table before me in the presence of my enemies'? God's care of a man out in the world is surely a grander thought than that of seating him at an indoor banquet table!

But what about 'anointing the head with oil' and 'the cup running over'? There begins the beautiful picture at the end of the day. The psalm has sung of the whole round of the day's wanderings; all the needs of the sheep; all the care of the shepherd. Now the psalm closes with the last scene of the day. At the door of the sheepfold the shepherd stands, and 'the rodding of the sheep' takes place. The shepherd stands, turning his body to let the sheep pass. He is the door (as Christ said of Himself). With his rod he holds back the sheep while he inspects them one by one, as they pass into the fold. He has the horn filled with olive oil, and he has cedar-tar, and he anoints a knee bruised on the rocks, or a side scratched by thorns. And here comes one that is not bruised, but is simply worn and exhausted; he bathes its face and head with the refreshing olive oil, and he takes the large two-handled cup, and dips it brimming full from the vessel of water prepared for that purpose, and lets the weary sheep drink. There is nothing finer in the psalm than this. God's care is not for the wounded only, but for the worn and weary also. 'He anointeth my head with oil, my cup runneth over.'

And then, when the day has gone, and the sheep are snug within the fold, what contentment, what rest, under the starry sky. Then comes the thought of deepest repose and comfort. 'Surely goodness and mercy shall follow me all the days of my life,' as they have through the wanderings of the day now ended. The song dies away as the heart that God has watched and tended, breathes this grateful vow, before the roaming of the day is forgotten in sleep: 'I will [not 'shall' but 'will'; for it is a decision, a settled purpose] 'I will dwell in the house of the Lord for ever.' The song ends, and the sheep are at rest, safe in the Good Shepherd's fold.

Reader, can you say: 'The Lord is my shepherd'?

J. HOLMES.

Principles of Evil.

1. 'The doctrine of doubt.'

IT is common knowledge in the world of men that most things have their principles. By that we mean, laws upon which they act and upon which a given doctrine is based. For instance, it is a law of science, to go back to originals; it is a principle of war, to kill or to be killed.

Now just as God has His principles, His Divine laws, by which He governs the universe and seeks to guide the destinies of men and nations; so Satan, we believe, our arch enemy, has his principles of evil, his laws upon which he acts in his nefarious practice of ensnaring the souls of men. It is the object of the writer, in this and subsequent articles, to outline some of these principles of evil, in the belief in and observance of a law of debate; 'know your opponent.'

We do need to know our opponent when dealing with the evil one; for he is a past master in the art of deception, and unless we are aware of some of his tactics we shall fall ready victims to his snares. Let us, like the scientist, go back to originals on this question, and see if we

cannot discover some of these principles of evil, as outlined in Holy Writ, for if any can reveal to us the powers of evil and how they work, it is the Word of the living God.

We have in Genesis 3 recorded the account of the fall of man, and the entry of sin into the world; that disastrous departure from the laws of God by our first parents, that wrought such havoc on God's earth and brought such sorrow and distress to the whole human race. In the preceding chapter, God told Adam and Eve just what they must and must not do; and had they been content to keep to that all would have been well. But the voice of the Tempter is heard, and the first revealing of the satanic doctrine of doubt is 'Yea, hath God said.'

A study of any portion of the history of man from that time to this, reveals the same doctrine in varied forms. As I have said, the Evil One is a past master in the art of deception, and some wonderful things have been attempted by him, which, analysed, reveal this satanic doctrine as a content.

Space does not permit a detailed study of the many doctrines that have sprung up as counterfeits of those of God's; but on examination of any doctrine will soon proclaim its origin, whether of God, man or the devil; and one infallible test is: does it cast doubt on the revealed Word of God. If it does, have nothing to do with it.

The apostle John, in his first epistle (4:2-3), says: 'Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of Antichrist.' Just as the Evil One deceived our first parents, so he to-day seeks to deceive us. By an impressive array of learning he seeks to deceive our ears with a superfluity of knowledge; to use this knowledge as a means of casting doubt on the Word of God. We have had a good sample of this in Darwinism, otherwise known as evolution, followed up by higher criticism or modernism. Now we have Atheistic Communism, with its pernicious materialism, all claiming to offer a better thing than God offers in His Word. Behind it all is that satanic doubt, 'Hath God said?' 'Will God do this?' 'Can He do that?' 'Don't you think He means something else?' all seeking to undermine the authority of God's Word.

Let us remember, God is not a deceiver, Satan is. God seeks to reveal, the devil to hide: God seeks to save, the Evil One to destroy, and his first weapon is doubt of the revealed word of truth.

Doubt sees the obstacles,
 Faith sees the way;
 Doubt sees the darkest night,
 Faith sees the day;
 Doubt dreads to take a step,
 Faith soars on high;
 Doubt questions, 'Who believes?'
 Faith answers: 'I.'

H. BAINES.

CONVICTION.

CONVICTION breeds conviction, and the man who is only half convinced himself never convinces other people. The Church itself has grown afraid of plain speaking; it is only parenthetically brave, and is habitually apologetic, and therefore is heard with disguised contempt, and dismissed with easy scorn. The only way to regain authority is to regain sincerity; and that is true both of the collective Church and of the individual. We want a more virile type of piety—fearless, sincere, uncompromising. We want not pious sentimentalists, but men.

World Evangelism.

4. Our purpose—world evangelism.

'TO give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace' (Luke 1:79). 'Go ye into all the world, and preach the gospel to every creature' (Mark 16:15). What a picture the world presents to-day! Masses of humanity living without God: staggering blindly along the broad road, unconscious of impending doom, heading to destruction. In the days of His flesh, Jesus realised that the multitudes were 'as sheep without a shepherd.' For, said He, on one occasion, 'as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be' (Matt. 24:38-39).

The same easy-go-lucky attitude manifests itself to-day—sunrise-sunset, day-night, spring, summer, autumn, winter; 'like the merry-go-round,' it goes on and on—so reason those outside of Christ. They close their eyes to God's Word—the warning given to the disciples by the Galilean peasant is unheeded: 'Watch therefore: for ye know not what hour your Lord doth come . . . Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh' (Matt. 24:42, 44).

What message can we give the body of Christ which will stir its members to greater activity? Sometimes I wonder whether we really believe in world evangelism—we are doing so little, when so much requires to be done. Surveying the world to-day, can we wonder that Jesus said: 'the labourers are few'?

It has been estimated that 50,000,000 people die every year, 136,986 die every day, 5,707 every hour, 95 every second. The majority of these die without Christ, without hope, without having an opportunity to hear the glorious message of redeeming love.

The bleeding Lamb, with His power to heal the soul's diseases, is not known in hearts and homes, because we who have tasted of the joy of sins forgiven are apathetic, asleep. Brother! Sister! Jesus puts the value of a human soul against the whole world, and the apostle James, referring to those who have erred from the truth, says: 'Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins' (James 5:20). My beloved brethren, the Lord Jesus is the one hope for this sinful and wicked generation. He came 'to give light to them sit in darkness and in the shadow of death, to guide our feet into the way of peace' (Luke 1:79). 'To give light' to the 73,000,000 in Japan, the 467,000,000 in China, 1,700,000 in Nyasaland . . . 'to them that sit in darkness,' the 66,000,000 in Germany, the 45,646,000 in Italy, the 41,907,000 in France, the 25,209,000 in Mexico . . . ; 'and in the shadow of death' the 19,234,000 in the Philippines, the 20,000,000 in Nigeria, the 322,000,000 in India . . . 'to guide our feet into the way of peace,' the 1,600,000,000 people the world to-day. Do these figures stagger you? We ought to blush with shame, when we think how little the body of Christ in this country is doing to bring about world evangelism. Many of us have the nerve to sit at home, feeding sumptuously every day, in comparative ease—and we dare to criticise those who are doing full-time work for the Lord, and sacrificing daily for Christ. Men are leaving the field—and small wonder, for what encouragement they get from some assemblies. The position is enough to make one weep with tears of sadness. Is there none among God's children in this beloved land of ours who will seek to arouse the Churches? Oh, for another Nehemiah! Oh, for a man

—or men—burdened with the sad state of the position to-day, who could rally a remnant of consecrated men and women in each area to do SOMETHING. One thing is certain—the devil will not take the trouble to push men who are prepared to stand still. Brethren, it will not do the cause any good if we bury our heads in the sand, like the ostrich. We cannot do that. We have a responsibility to God; and let us not forget it we shall all have to give an account of our stewardship to Him in that great day. 'Withhold not good from them to whom it is due, when it is in the power of thine hand to do it' (Prov. 3 : 27). 'He that is wise winneth souls' (Prov. 11 : 30).

We need to remember that we are heavily in debt to Christ; our obligations are so heavy that we are nothing better than bankrupt. We shall die in debt—so let's get busy. We were found to find, saved to serve.

If Christ the Redeemer has pardoned your sin
Tell it wherever you go.
If into your darkness His light has shone in
Tell it wherever you go.'

It is true, in some senses, that that which is everybody's business is nobody's business, but it must be my business, your business, to tell somebody, some time, somewhere. Efficiency, we are told, consists of doing the right thing, the right way, at the right time. It would not be efficient, then, to put up a recruiting bill on a cemetery wall, so we will concentrate on those who are alive. Men and women are wanted to share this glorious task of world evangelism who are eager to allow the 'potter power over the clay.' It is wonderful what the great Potter can do with common clay! Do you feel weak? Jeremiah did, but listen, 'Oh, Lord God! behold I cannot speak: for I am a child. But the Lord said . . . Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the Lord' (Jeremiah 1 : 7-8). When you are weak, God can use you mightily. It is when you feel strong in your own strength, you need to watch your step and the devil at the same time. We must say with Paul: 'I can do all things through Christ which strengtheneth me' (Phil 4 : 13). If we keep our eyes on Christ and learn from Him, our outlook must be world vision, our mission must be world harvest, our aim must be world conquest, our purpose must be world evangelism.

LEONARD MORGAN.

Why I left Masonry.

Claude McChung.

I HAVE been asked by many people why I left Masonry, as some of the very best, and highest professional men are in it. I now briefly, honestly, and with all sincerity, answer that question.

I became a Mason long before I became a Christian, hence knew what it was, and taught, before I knew what the Bible taught. I was a member of the Blue Lodge, Chapter No. 75, and was made a Royal Arch Mason, member of Lodge No. 371, at Springtown, Texas, near where I now live, and have lived for 57 years. I intended to go the full route, making me a 32nd Degree Mason. Here the providence of God, or fate, intervened, and I heard the gospel, obeyed it, and soon was preaching the truth in Christ.

Here are some of the things I began to look into, soon after becoming a Christian, which hadn't caught my attention, or thought, prior to obeying the gospel in Christ.

1. Was Freemasonry a religion ?

I hadn't given this any thought before, but now it challenged my attention, as the Lodge was opened with prayer, and closed with prayer. All their funeral ceremonies were of a religious kind, and type, hence I went about to learn if it was a religion. If it was a religion, was it 'Pure religion, and undefiled before God the Father'? I was honest then, in my investigation, and I'm just as honest now. I didn't take the word of the average member for this, but began to look for some authority, coming from some-one recognised as such. I was led to the works of Albert G. Mackey, and his outstanding writings on Freemasonry. I soon learned he was the most highly recognised teacher and instructor, and knew masonry from first to last. I read his works, and have them now, and here is what he said about it: 'Masonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon our labours—we teach all our members to bow before our altars. Freemasonry is thus identified with religion.' Again I quote: 'Some have endeavoured to prove that Masonry is not a religion. I am not disposed to yield on the subject of the religious character of Masonry—as some of my more timid brethren have done. On the contrary I contend, without any sort of hesitation, that Masonry is, in every sense of the word, an eminently religious institution; that it is indebted solely to the religious element which it contains for its origin, and for its continued existence, and without this religious element it would scarcely be worthy of cultivation by its wise and good' (Mackey's Enc., p. 727. I know by my own inside experience, this was the truth about Masonry, and hereby say without any thought of animosity toward any member of the Lodge, all its leading writers and teachers say it is a religion. I know it by my own instruction and experience.

This being settled in my own mind, then what God did Freemasons worship, must be found. I went to work on this point, and read all their works I could get, and here's the result of that search.

2. En Soph (Ain Soph), the G.A.O.T.U. (Great Architect of the Universe) is the God of Masonry.

All Masonic Lodge Halls face the East, and I wanted to know why. En Soph is the God of Light, and he is the sun. En Soph, by the power he possessed, produced all things as they are. He touched the earth his fecundation and the earth, the female brought forth. Here we have Emanation, instead of Creation. This is set forth in the fundamental doctrine of Masonry under the head of The Sepirah, or Seppiroth. This is why all initiates coming to the Lodge, and asking for admission, make this statement, 'I come seeking light.' The Worshipful Master sits in the East of the Lodge Hall, and rules the Lodge with his power. The Hall represents the world, and the Worshipful Master represents the sun, and from him emanates light in the Lodge Hall. All obligations given, and taken, by men on entering the Lodge, are given to the Sun God, Ain Soph, and not to Jehovah, the God of the Bible. This work all goes back to the Ancient Mysteries, and is patterned after them. It is all Paganism. It stems from Cain, and his descendants, from whom came all Paganism. This is why the God of Masonry, may be Jehovah in America, but Buddha in India, or any other god of any land.

The word Jehovah is never used in their so-called secret work, up to, and including the 7th Degree. Hence the God of Masonry may be any god, wherever the initiation is taking place. The Bible will never be found on the altar in India, but the Veda; so will it be with any land. In Asia it will be the Koran, in Salt Lake City, Utah, it will be the Book of Mormon.

The Square and Compass never are changed, nor no substitute is ever allowed for them. This being true, they are of more importance than the Bible, for it can be substituted by the Koran, or any book of like kind. When I learned this, I soon saw the Bible didn't have much importance in the Lodge, so left the Lodge. I had been told Masonry had preserved the Bible, like during the rebuilding of the temple by Nehemiah. I was taught they made a secret receptacle and in that was found the Law, the pot of manna, and Aaron's rod; placed there by Freemasons, when the temple was built. I soon saw this was a mere myth, and had no basis whatsoever, except Masonic claims. However, they're strong on such, they make a bold claim, and expect all members to accept, and never question it. That I refused to do, and began my own investigation. Did Jehovah entrust his word to the Order of Freemasonry, when they by-pass His only begotten Son, and delete His name from every scripture they use in their so-called secret work? This they do, and no well-informed Mason will ever seek to deny it. Listen to their funeral services and see how many times they use the name Jesus Christ. It is never used on such occasions, nor is it used in the opening prayers of the Lodge nor in their closings. It is deleted from all their teachings, up to and including the 7th Degree.

3. Freemasonry teaches a Resurrection and Immortality.

These basic doctrines of Masonry are stressed and enlarged upon in all their instructions; writings; and upon these the Lodge stands or falls. Where do they go for this basic doctrine, which is a Bible truth, and no-one will question it. They go back to the building of Solomon's temple, for their proof of the Resurrection and immortality. One Hiram Abiff was murdered by three men, Jubelo, Jubela, and Jubelum, because he refused to reveal a certain secret word he possessed. He was buried by these three, and when found, was raised by the Worshipful Master, hence the resurrection, and being a good Mason, he was raised to immortality. This proves, according to Freemasonry, that man will be raised from the dead, and shall live for ever, in the presence of the G.A.O.T.U. Listen to their funeral services, and see if this is not true.

When I learned that Hiram, who built the temple, lived and died a natural death, I was dumbfounded, for I had been led to believe he was killed, murdered, and raised by the Worshipful Master. If the resurrection and immortality is made true by this act, then Christ did not bring it to light, as Paul said, for it had been made a reality by the Worshipful Master, more than a thousand years before Christ. I couldn't reconcile these two conflicting doctrines, and soon saw I had to abandon one or the other. If Christ brought life and immortality to light, then it wasn't done by the raising of Hiram Abiff. It smacked of a great mockery, to me, and does yet, hence I left Masonry.

4. A Christian's attitude toward this teaching.

I began to think, and think seriously, as I studied such, as some of my very best friends were Masons. I had been told, 'Once a Mason, always a Mason.' I looked into this, honestly, and candidly, in the light of the Bible. When I found this Scripture, Lev. 5: 4-5: 'If a soul swear—with an oath, and it be hid from him; when he knoweth it—that he shall confess that he hath sinned in that thing.' I had sworn, and it was hid from me, now I have learned, this oath was made to En Soph, the Sun God, and not to the Elohim of the Bible, so it was easy for me to decided what to do. I left the Lodge, and prayed to my God for forgiveness, and 'come out from among them, to touch not, and handle not.' 'Light cannot have communion with darkness.' I left the Lodge, and how glad I am, that I can read my titles clear to mansions in the sky, as far as this dangerous doctrine

may be concerned. It has such a deadening effect on the ones embracing it, and how well do I know that. I beg of Christians to do the same, look into it, and if I have not told it exactly as it is, then God forgive me. Christ is all in all, and in His name we do all we do, and as His Church, stand against all spots thereon, that it may be without spot or blemish.

—'Firm Foundation.'

AN IMPORTANT EVENT

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By W. CROSTHWAITE

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The Editor's writings on the Tabernacle, which appeared as Editorials during 1950, have been put in permanent form and are now ready.

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A. L. FRITH.

Guard Well Your Spare Moments

They are like uncut diamonds. Discard them, and their value will never be known; improve them, and they will become the brightest gems in a useful life.

—Emerson.

LONDON MISSION

To be held at Kentish Town

August 4th - 12th

We regret that we have been unable to obtain a site for the tent in which we had hoped to hold the Mission. Services, therefore, are to be held in the Church building. Arrangements will be as follows (D.V.):

Saturday, August 4th. — Convention. Afternoon session 2.30 to 4 o'clock. Tea provided. Evening session 5.30 to 7 o'clock.

Monday, August 6th to Saturday, 11th. — Early morning prayer. Lectures and discussions. Helpful hints on Christian living. Discussion of problems. Open-air services and personal work. Gospel Service every night. Speakers will be announced later.

Social Activities for the benefit of visitors are being arranged. Amongst them are visits to the Festival of Britain on Wednesday, August 8th, and Friday, August 10th. Tickets must be booked in advance (price 5/-). Children under fifteen half-price. (No children admitted under five years of age).

Will those who wish to visit the Festival please let us know as soon as possible indicating on which day they would prefer to go.

Hospitality: Three types of accommodation are being provided — hotel, from approximately 15/6 bed and breakfast; hostel, at 5/- bed and breakfast; and the homes of the Brethren. As far as possible single persons will be offered hostel accommodation, and married couples, especially those with children, will be placed in the homes of the brethren.

Dinners and teas will be provided daily at a local cafe, at the approximate total cost of 6/- per day.

Will intending visitors please notify us as early as possible, indicating which type of accommodation they prefer.

Communications should be sent to the following: Hospitality and Social Arrangements, E. McDonald, 186 Fernhead Road, Paddington, W.9.

Publicity and Speaking Arrangements, L. Channing, 64a Maitland Park Road, Hampstead, N.W.3.

All other matters: R. B. Scott, 96 Chetwynd Road, Dartmouth Park Hill, N.W.5.

CORRESPONDENCE

LOSS ON SCRIPTURE STANDARD

Dear Bro. Crosthwaite,—I, along with many of your readers, was very much perturbed to read of the financial loss on our paper, and fully appreciate an increase in price will have to be put into effect another year.

In the meantime, I would suggest that all readers who can pay double for their copies from now on. I appreciate many of our older readers, especially those on pension, may not be able to do this, but surely the rest of us can.

As it now costs 5d. to produce, 6d. would leave a penny profit to meet those who could not afford to pay more, and would lessen the financial loss this year. I trust most of our readers will do this forthwith.

HAROLD BAINES.

OPPOSITION TO WAR

Dear Bro. Crosthwaite,—The war in Korea drags on. The tide of battle ebbs and flows, and what is happening is nothing more nor less than wholesale murder. The suffering, loss, and devastation make one's heart sick.

The religious world is apathetic. Almost as silent as the grave about it. I have been asked if a meeting could be convened to talk over with, and help those who, among us, may be involved by being called up, and who feel it to be all wrong. Our young brethren in many cases need help and guidance.

A meeting is suggested, possibly in Manchester, as soon as is convenient. This will have to be a few weeks ahead at least. Will any who are interested please write to me? The meeting would be on Saturday. Those writing in are asked to suggest a date. If the meeting is arranged, the date most suitable to the majority will be fixed. Kindly note, it is not proposed to bring into being an organised body, but such a meeting from among Churches of the restoration movement seems desirable.

No one can forecast the future. Signs are ominous, and one can only live from day to day, hoping for the best.

Write to A. L. Frith, 12 Poulton Street, Fleetwood, Lancashire.

THE COMMUNION QUESTION

Dear Brother Crosthwaite,

In my letter in a recent issue of your very excellent 'The Scripture Standard' is a statement which I wish to correct. In writing of the open communion practice among the majority of the American Churches of Christ I said: 'More frequently, however, I have heard it said

that if any one who has not been baptized wishes to commune they are welcome.' I meant to say: 'More frequently, however, I have heard it said that it (the Lord's Supper) is for all Christians, and that each is to judge for himself as to whether or not he is a Christian. Occasionally I have heard it said that if any one who has not been baptized wishes to commune they are welcome.' I wrote the letter and then copied it and sent the copy to you. It is likely that I overlooked several words in copying.

I appreciate the good work you are doing. There are some Churches in America that teach and practise about the same as you do. Here, in Austin, we (the First Street Church), practise mutual edification exclusively at the Sunday morning meeting (for the breaking of bread) and part of the time on Sunday nights and Wednesday nights.

J. D. PHILLIPS.

MUTUAL MINISTRY

Dear Editor.—We cannot let the article on 'Mutual Ministry' pass without comment. It is not true to say that the term 'Mutual Ministry' is merely confined to preaching in the British Churches of Christ.

Bro. Channing must surely have seen eldership, deaconship, precentorship, doorkeepers, sick visitors, floor-scrubbers, boiler stokers, besides evangelists, in the Churches he has visited. Are not these included in Mutual Ministry, and by many Churches put into practice?

While many Churches do help young brethren to become swordsmen in the 'wielding of the Word,' yet those Churches I know do exercise care in the selection of them. I suppose even Bro. Channing had to have a beginning.

Surely, the whole question of selection of speakers or preachers is left to the autonomy of the Church concerned. How can Bro. Channing say that many brethren have not the ability for the task, when he cannot have heard a quarter of the brethren who minister in the world? 'Who is to be the judge of whether a man is a good preacher or not?' 'What is the end of preaching, or purpose?' I heard a man preach once eloquently for an hour and ten minutes, and he could have said it all in twenty minutes. I also knew a poor, maybe what Bro. Channing would call an illiterate man, speak a few very humble but sincere words and gain two souls for the Kingdom.

Bro. Channing says it is 'ability and not sincerity which is the deciding factor.' But did not Paul say to the Corinthian Brethren, 'Though I speak with the tongues of men and of angels, and have not love, I am as sounding brass, and as a tinkling cymbal?'

Personally, I think Bro. Channing ought to think again, and seriously, or

not make rash statements as in his article. Or has Bro. Channing been led up the garden path by the American brethren? I would rather have read some article by Bro. Channing on Mutual Ministry. What it really is, in all its full meaning, than that he should be an apologist for the American College system.

E. WORTH.

TOBACCO AND TUBERCULOSIS

Extracts from a letter in the 'British Medical Journal,' of September 9th, 1950, by two medical authorities of Wallasey.

'The profession (medical) as a whole closes its eyes to what is probably the main cause of our failure to get rid of tuberculosis—namely our failure to get rid of tobacco.

'In a high proportion of cases—about 60 per cent, we estimate—pulmonary tuberculosis is complicated by tobacco smoking.'

After particularising ways in which tobacco smoking violates almost every principle in treatment of the disease, they ask: 'Can it, therefore, be doubted that smoking aggravates the course of pulmonary tuberculosis in a degree dependant in the main on the consumption of tobacco and the type of smoking.'

'The principal obstacle in the way of preventing and curing smoking is, in our view, its prevalence among medical men and women.

'We are of the opinion that the upheaval that would be caused to our economy and mode of life by abolishing tobacco smoking would be but a small price to pay for the substantial gain in the health and economy of the country that would quickly result.'

LENNOX JOHNSTON, M.B.

F. C. MORGAN, M.R.C.S.

SCRIPTURE READINGS

June 3rd—Exodus 31:1-11; 1 Cor. 12:1-26.

June 10th—Proverbs 10:1-22; 1 Cor. 12:27 to 13:13.

June 17—Numbers 11:16-30; 1 Cor. 14:1-19.

June 24th—Isaiah 45:11-25; 1 Cor. 14:20-40.

A test for spiritually gifted men.—We observe the brethren needed instruction on this subject in case their ignorance should mislead them. Formerly they had been led astray easily through ignorance but now they are enlightened and expected to use their knowledge to good purpose (8:1 and Heb. 5:14). Obviously

not all who claimed spiritual gifts were genuine. We should refer to John's first letter, 4:1-3, given at a later date, and notice that similar tests are recommended. Some men were granted special inspiration for 'discerning' of spirits—to distinguish divine from demoniac spirits. So the evil spirits can counterfeit the Holy Spirit.

One Spirit, many gifts.—The gifts are different but One Spirit gives them. The services given are varied but they are to One Master. The workings vary but are all God's. Nine different forms of inspiration are mentioned. All these were present in the Church at Corinth, so that the apostle could well say, 'that your faith should . . . stand in the power of God' (2:5, see also 1:5-7). What we need to remember is that the New Testament, upon which we must rely solely for divine instruction, was not in existence (though undoubtedly it was in course of preparation by the divine providence). Divinely inspired men were present to provide that necessary spiritual information and sustenance. The point is, too, that these men had no cause to vie with one another.

The lesson on mutual ministry.—The human body is the figure for Christ's body. Thus must the spiritually inspired servants of the church work together in harmony like the members of the body, to produce the well-being of the whole body. They must not think one gift or ministry is better than another or less necessary. All are necessary and that is why God provided them all. The same is, of course, true of the ordinary gifts of Church members apart from the special divine gifts of that period of early growth. It was necessary that certain unrepeatable provisions should be made initially, and these are listed in verse 28 in order of precedence. 'Helps' we assume indicate such as would assist those with the other gifts. 'Governments' would indicate those who took part in organising or directing other workers.

The lesson on love.—It is a pity that the word 'charity' was used in the A.V., which is so often regarded with greater veneration than the later translations. However all know it means 'love.' The word 'tongues' is misleading somewhat as 'languages' are meant, and gives a clearer idea. Paul definitely puts the speaking in strange languages in a lower place than (at least) prophecy, and here shows it to be a less important thing than the exercise of true love—the love of Christ, issuing in the love of others. The thought is too that love abides while the miraculous gifts pass away. The knowledge divinely revealed was

revealed, so to speak, little by little, until the whole was complete in the Word, written by inspiration and passed down and on through the divine providence. The complete revelation obviously could not be made through one man. Each miraculous revelation was made in part to individual members as the Spirit chose until the whole, or what was necessary for the future of the Church, was put into more permanent form. In verse 12 there is a further thought—a final personal revelation, making us think of 1 John 3:2. We now have all we need for the present—the hymn-writer says 'We have enough yet not too much to long for more.' There must remain 'the secret things,' the things 'which it is not lawful for a man to utter' (Deut. 29:29; 2 Cor. 12:4).

Seek the best gifts.—Evidently the power to speak in an unknown language was more coveted at Corinth than prophecy, probably on account of heathen veneration for oracles claiming inspiration. Prophecy was a gift of the Holy Spirit, enabling the men to forth-tell the divine message. It was more suited to edify the Church than an exhibition of supernatural power, unless the latter could be made to be understood by interpretation (verse 5). The spiritual exaltation is good but to share the truth with others is better. The argument is obvious and made necessary by mistaken ideas in the Church.

Edification of the Church to be the object of spiritually inspired men.—We should perhaps make clear that the word 'gifts' is not in the original but the phrase may mean 'spiritual men,' things or matters as well as 'gifts'—the context helps to decide which. Whatever the gift might be the brother should exercise it only when it can build up his brethren. It is just as true for to-day that everyone engaging in the public ministry of the Church should do so in such a way as to be easily and well understood by those present with him. It should never be a display of personal gifts, but an earnest effort by God's grace to edify the hearers. The temptation to make a display might well be even greater to an inspired man than to us to-day—the inspiration left the man free to exercise his self-control—Christ-control in the Christian, of course!

Some more exact instruction.—Signs were given to Israel through strangers. It was so in their carrying away to foreign parts, but more especially on the day of Pentecost. Even so the signs might be in vain, but their purpose was to stir up the unbelievers. So with the miraculous gift of languages. This was

to enable men to hear the message of the gospel in the language of their birth. In the Church assembly such would be unnecessary and unconvincing to outsiders. The teachings of God in plain words, spoken in an orderly way by those who love the Lord would bring conviction to many a heathen heart. We remember that the blasphemous tinker John Bunyan was brought to know God through the godly conversation of certain women, speaking of God and His goodness. Thus, how important that in the Church assembly all things should be done decently and in order. There would never be a confused babel of sound, but always reverence and true courtesy towards one another. Here is the illustration of what we call mutual ministry in the public work of the Church and more particularly in the worship. Each in his turn with the contribution he can make to the building up of the assembly. So we have 'all . . . prophesy,' 'all . . . learn, 'all . . . be comforted.'

Limitation imposed upon the sisters.—The apostle here requires the women to be silent in the assembly. This is not an absolute silence, seeing there are instructions to sing to one another, and also to teach on other occasions (Titus 2:3-5).

Final warnings.—This is a declaration of apostolic authority. There is some significance in its appearing so close to instructions so much neglected and defied to-day. There is Christian liberty but it must be subject to Christian duty—and Christian duty is to follow Christ's instructions. He said to His apostles, 'He that heareth you, heareth Me.'

R. B. SCOTT.

We Visit the Continent.

'These hours are our own from now on,' said a brother during the European Lectures, held in Frankfurt-on-Main, Germany, April 17th to April 20th, 1951. How true! Some of us have re-lived some of those hours, and I, for one, am disposed to thank God for the unspeakable gift of memory. Life would be colourless, indeed, if we were robbed of all the treasured pictures tucked away in the galleries of the mind.

Bro. Albert Winstanley, Bro. W. Stanton, my wife and I went from

Wigan district, and Bro. Len Channing from London. We made the journey by car, and for us at this end, the round trip was over 1,600 miles by road and sea.

On the outward journey, we spent the week-end in Holland, Bro. Winstanley and Bro. Stanton having fellowship in Haarlam, and Bro. Channing, Doris and I went to the meeting in Amsterdam. Albert spoke at Haarlam and I at Amsterdam, Bro. Payne and Bro. Phillips interpreted. We shall long remember the joy we had listening to our brethren in Holland sing 'What a friend we have in Jesus.' Although we could not understand the words, we had a fellowship not known by those outside Christ, and are not ashamed to say that tears of joy came as the song of praise went upward to the throne in an unknown tongue. We thank God, too, for the privilege of listening to the Gospel preached in Dutch, for we realise the day is coming when all language difficulties will be swept away, and the faithful will stand before the throne 'all one in Christ Jesus.'

Monday evening found us in Frankfurt, after a safe journey of eight hundred miles by car. Missionaries from Italy, France, Belgium and Holland, besides workers in Germany were present at the Lectures. Reports were given of the work in Belgium, Germany, Great Britain, Italy, France and Holland.

Frank discussions were held, mistakes and errors freely were confessed by many of these young missionaries, who undoubtedly love their Lord, and desire to see the Church firmly planted in the area of their labours.

We pay tribute to the humility of these men, who were eager to learn from the experience of other brethren. These men, in some cases, have left homes and loved ones to evangelise nations, whose customs, habits and languages are quite different from their own. To have any measure of success they realise, as Harold Paden so well put it, 'We must remember we are Americans—then forget it.' Our lives have been enriched by the fellowship we have had with them, and shall remember for a long time the many kindnesses shown to us during our visit. We were glad to have the opportunity to discuss frankly with our brethren some of the problems and practices that cause concern in England. We enjoyed the discussions and trust they proved helpful to all.

We left Frankfurt on Saturday, April 21st, and stayed the night in the home of Bro. and Sis. Zimmerman in Pepinster, Belgium, and had the Breaking of Bread about 4.30 a.m. the following morning, with Bro. and Sis. Melvin Anderson.

We feel sure much good will result from this visit, and our earnest prayer is that it will be to the glory of our Heavenly Father.

LEONARD MORGAN.

NEWS FROM THE CHURCHES

Heanor.—The Church held its anniversary services at the week-end, April 14th and 15th. At the social meeting on Saturday evening, our esteemed Bro. Fred White took the chair, and Bren. E. W. Jepson and J. R. Francis gave inspiring addresses. We were greatly encouraged by the presence of many visiting friends from the Churches in the Nottingham district. Bro. Francis served the Church very acceptably on the Lord's Day, and although coming amongst us as a stranger, we can assure him a warm welcome should the opportunity for a return visit come along. We thank God for another time of spiritual uplift and refreshing and a further realisation of the 'fellowship of the spirit.'

W. E. BARKER.

Hindley.—It is with grateful thanks to God that we record yet another immersion into the name of Christ. On Lord's Day, April 29th, at the close of the gospel service, we were privileged to hear the good confession of the wife of Bro. Robert Brown and to witness her burial with her Lord in baptism. May she be faithful while life shall last, and in the Master's work may she find peace and joy.

Bro. A. E. Winstanley has been labouring both at Ince and here during the absence of Bro. Frank Worgan, who has been in U.S.A. He has not spared himself but has given of his best to extend the Saviour's Kingdom by faithfully proclaiming 'The Word.' May his faithful sowing be followed by an abundant harvest of souls.

TOM KEMP.

Newtongrange.—On April 26th, a meeting was held to bid Godspeed to Bro. and Sis. D. Allan on their return to America. The meeting house was filled to capacity, visiting members being present from Peterhead, Slamannan and Tranent, Bren. W. Steele, W. McDonald, A. Gardiner and M. Finlay spoke very warmly of the services rendered by Bro. Allen, and hoped it would not be long before he returned. Bro. Bell then presented Bro. Allan with a travelling clock as a tangible token of appreciation of his work here in Newtongrange and said that he certainly had not shunned to declare the whole counsel of God. Bro. David replied and took for his subject 'See that ye fall not out by the way' and exhorted the brethren to 'keep the ancient landmarks, so that the Lord of Glory would bless us in all our work and that great things may be done in His name.'

W. H. ALLEN.

Tranent.—We are very happy to report seven more additions to our members. During the month of February a young married woman put on her Lord in Baptism, and during the last week of March six precious souls were added to the Lord. We give all praise to God for this further proof of the power of His gospel unto salvation. We pray that having started the Christian journey they may be found faithful at the coming of our Lord and Saviour Jesus Christ.

We were favoured with the services of our Bro. David Allen, of Pontiac, U.S.A. During March our Brother spared not himself in the proclamation of the Gospel, and we are indebted to him for many fine addresses. Our Brother has endeared himself to our hearts, and we commend both him and his wife to the grace of God.

D. SCOTT.

Wallacestone.—Change of time of meeting: Breaking of Bread 12.15 instead of 1.15.

A. BROWN.

Wallacestone.—We are glad to report that on the evening of April 23rd we rejoiced to witness a young man confess the Lord Jesus and become united with Him in baptism. The service was conducted by Bro. D. Dougall, evangelist.

We also report that one who has been away from us for some time was restored to fellowship. May they be kept by the power of God, through faith, unto the salvation to be revealed, when Jesus comes to claim His own.

A. BROWN.

OBITUARY

Doncaster.—We deeply regret to report the passing of our greatly esteemed sister, Mrs. Cooper, who fell asleep in Jesus on Friday, May 11th, after several months of illness.

Sister Cooper, who had reached a good age, joined the Doncaster Church over 40 years ago, and through all the years that have followed she has maintained a loyal and consistent member-

ship and a real interest in divine things. Her love for her Saviour, whom she served so faithfully and lovingly, never wavered, and as her days on earth became fewer, she was quietly and patiently waiting for the home call, ready either to remain a little longer or to be with Jesus. I have known Sister Cooper through the years and can pay my tribute to one who has proved so worthy and faithful a follower of Jesus and member of the Church.

Our deepest sympathy is extended to her son and daughters, who have so lovingly and kindly waited on our sister during her illness, and especially to Jenny, who in the home has shared together the joys and sorrows, the cares and blessings of home life.

I. GARNETT

Newtongrange.—The Church mourns with our Bro. Wm. Campbell in the tragic passing of Sis. Campbell and of his son, Jas. Campbell. Our sister was of a quiet disposition, had always a smile for everyone. We shall miss the influence for good that radiated from her, but she has gone from us to be for ever with the Lord, which is far better. May we seek to follow her example of doing good, so that we too shall receive that crown of glory when our life's work has ended.

We commend our Bro. Campbell to our Heavenly Father, who is the comforter and sustainer of all broken hearts.

W. H. ALLEN.

Siamannan.—With deep regret we have to announce the death of Sister Andrew Gordon, who departed this life on Wednesday, April 18th, in her 90th year.

The sad news conveyed to the members of the Church was received with feelings of the deepest sympathy. In Sister Gordon we have lost a consistent member. Although in feeble health for some time, whenever possible she was present at the Lord's Table and has left us an example worthy of imitation.

Bro. David Dougall, evangelist, officiated in the home and at the graveside.

M. NEILSON.

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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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