

Facing the Facts.

FROM the chair of 1938 Annual Conference of Churches of Christ in Britain, Bro. J. W. Black, said: 'The significant fact cannot be ignored and must be faced, that after twenty years of co-operative effort, and with a large increase in the number of supported preachers, the number of members upon the Church rolls is six hundred fewer.' (*Year Book, 1938* p. 30).

Since then, there have been nine more years of 'co-operative effort,' the number of supported preachers has increased, and expenditure of Home Missions Committee has gone up from £3,975 to £6,528; and there are 4,854 fewer members than in 1938.

This still more 'significant fact' ought to be faced.

It has been said: 'If history teaches us anything it is that history teaches us nothing.' That seems to be generally true. Still there has always been a remnant who have heeded the lessons of history; and have refused to be carried away by novel teaching and methods.

Abraham Lincoln truly said: 'You can fool some of the people all the time: you can fool all the people, some of the time: but you can't fool all the people all the time.' There always have been and, thank God, still are (and today they are rapidly increasing) a number who, refuse to be fooled,

The experience of the Christian Association in Britain should have been a lesson for all time. Some seventy years ago, a wealthy member of one of the British Churches visited America, and was greatly impressed with rapid progress there, compared with slow rate in Britain. As a result of his efforts some of America's ablest preachers and scholars started a campaign in this country. Large halls in good centres were taken, advertising was done on a grand scale, and a number of Churches were planted. These Churches had fine meeting houses, built for them. A trained pastor was stationed in each Church; they permitted the unimmersed to break bread at the Lord's Table; they used instrumental music in their services; and accepted financial aid from non-members.

After more than forty years of such 'co-operative effort,' they were received as a 'dying cause' into the co-operation of Churches of Christ. They had on paper, and mainly on paper, fifteen Churches, and about 1,500 members. During the same period, from 1875 to 1917, the old slow brethren had planted one hundred and five Churches, and added 10,000 to their membership. Surely this was a significant lesson of history that would be heeded. But no, co-operation leaders introduced

the very things that had proved futile, and fatal to the Christian Association.

Soon cries were heard: 'We must have better educated preachers.' 'We must have a college:' 'We must have buildings we can invite our business friends into:' 'We must be more broad-minded.' And, 'Oh, if we had an organ in our meeting nouses how we would attract and win the people.' Well for about twenty-five years many of the Churches have yielded to this clamour; and the result is 5,678 fewer members than in 1922; and 300 fewer than fifty years ago. The membership in 1897 was 10,932, now it is 10,628.

We offer no apology for stating, and reiterating these significant facts. They ought to be burned into the minds and hearts of every member of Churches of Christ; and those who wish to save the Churches should drop, and refuse to support, those things which ruined the Christian Association; and which, if persisted in, will result in extinction of Churches of Christ.

Frantic efforts have been made with the help of American and Australian preachers, costly missions have been held, numbers have been rushed through the baptismal waters but membership of Churches is fewer than before these efforts were made.

What is the remedy for present deplorable and declining state?.

Two words cover what is needed: *loyalty and labour* from every member. In order to do this we need in every Church an *efficient and enthusiastic eldership*. Men, as described by Paul, are the need' of the hour: 'Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.' (Titus i. 9).

Had there been such an oversight in each Church preachers who deny and undermine the faith would never have got a second hearing. An efficient oversight would not only see that all that is said and done is in harmony with New Testament

teaching and practice: but they would also see that *every member contributed his share in service and sacrifice*. It is not 'one man ministry,' but the ministry of every Church member that can save the situation. An efficient oversight would see that all were doing the work for which they are fitted.

The secret of Church life and growth are given by Paul: '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. iv. 15-16). God has ever delighted to use humble despised means in His service, that the excellency of the power may be seen to be of God, and not of man.

. Bro. George Collin, from the chair of 1894 Annual Conference, said: 'So long as we depend on money and machinery, so long will despair wait upon disappointment in our miserable experience; and so long will we try to make our Lord bow the knee to wealth. He will not do it. We only disgrace His name and our own honour in trying to force it. In the early times, wherever the disciples went, they preached the message. They were fellow-workers with God and Christ. They believed their message of life and salvation. They knew the work must be done according to specification. They loved the Master they were serving. Love, labour, loyalty, these were the elements of success in those days.' (*Year Book*. 1894. p. 21).

They are the elements of success now. Brethren, face the facts.

EDITOR.

SOME Scriptures are too plain to be misunderstood, while the meaning of others cannot be so readily discerned. To obtain a comprehensive knowledge of any Bible truth,

Scripture must be compared with Scripture, and there should be careful research and prayerful reflection.

But all such study will be richly rewarded, —Selected,

The Doctrine of Balaam.

'BUT I have a few things against thee, because thou hast there them that hold the doctrine of Balaam.' Thus spoke the Spirit to the Church in Pergamos. It has been a matter of dispute what was intended by 'the doctrine of Balaam,' as indeed the whole character and history of the man, as given to us, is puzzling. It was unquestionably a very bad doctrine, and a doctrine that was apt to repeat itself, as bad doctrines generally do.

When we examine the history of Balaam, it is difficult to find anything in his doctrine that could deserve this reprobation. When the messengers from Balak came to him to engage him to curse Israel, he would give them no answer until he enquired of the Lord. When the Lord said to him, 'Thou shalt not go with them; thou shalt not curse the people for they are blessed;' he acquiesced in the decision and refused to go. When they returned with large offers of reward to induce him to go, he answered, 'If Balak would give me his house full of silver and gold, I cannot go beyond, the word of the Lord my God, to do less or more.'

This certainly, is very good doctrine. True, his integrity seemed somewhat shaky when he enquired *a second time* of the Lord, as if the first answer was not sufficient. It looks like an anxiety to get another sort of answer; and when any one who understands clearly the will of God is prompted by his selfish interests *to try to understand it some other way*, he is very apt to get an answer to suit him, and to become the victim of his own delusions.

Thus Balaam got an answer to suit him the second time, and went to Balak. Still, there is nothing in any 'doctrine' taught by him that is bad. That he was in eager haste to obtain the rewards of unrighteousness, we are plainly told; and that the angel of God, who met him

by the way, admonished him of his madness—causing even a dumb brute to reprove him for his blind haste—we are fully informed. But in all, Balaam scrupulously adheres to the letter of his permission, and teaches no false doctrine.

Nor can he be said to assert any false doctrine in the magnificent utterances extorted from him in the high places of Baal; for whatever he may have desired to say, he spoke only words of blessing on Israel. He found no divination against Jacob, no enchantment against Israel. 'Behold, I have received commandment to bless, and he hath blessed, and I cannot reverse it.' Every succeeding trial but enlarges the blessing and increases the glory of the chosen people of God. 'And Balaam rose up, and went and returned to his place; and Balak also went his way.' In all this we discover no bad doctrine.

The text we quoted at the beginning (Rev. ii. 14), gives us the best insight into this bad doctrine. He 'taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.' Balaam saw that as long as the tribes of Israel 'dwelt alone,' and were not 'reckoned among the nations,' there was no divination against them. Beholding them all encamped according to the divine commandment, he was constrained to cry out: 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!' But it appears that this crafty man, before he left for his own land, put Balak on a plan to accomplish his purpose. He taught the king' to cease hostilities, and *assume the mask of friendship*; to invite the 'Israelites to his idolatrous feasts, and entice them with the daughters of Moab. Once persuaded to abandon their separate character, and to join in the festive rites of idolaters, God would curse them, and it would need no army to destroy them. Hence,

Moses, intimates that '*through the counsel of Balaam,*' Balak caused the children of Israel to commit trespass against the Lord.' (Num. xxxi. 16). Israel, lured by these friendly demonstrations, joined himself to Baal-peor, and ate the sacrifices of the dead; and four and twenty thousand fell down dead because of transgression.

This shows Balaam to have been a man of craft. His doctrine was the *doctrine of compromise*. 'You can not conquer them in open fight,' said Balaam. 'God has called them to be a separate people, and as long as they are true to their calling, they are' invincible. Enter into a compromise with them. Lure them, through blandishments, from their steadfastness; entice them by friendly demonstrations into a surrender of their integrity, and their ruin is accomplished.'

Thus was Israel led on to a betrayal of trust under the silken guise of friendship which the enemy assumed. They could not be *driven* to ruin, but they might be lured, by meretricious arts, into a fatal snare. The sequel is sad and awful.

Christians are called to be a 'peculiar people;' as a Church, they are separated from the world to a distinct work. Their invincibility is in their loyalty to the principles of the new life. They are in direct and positive antagonism to the world, the flesh, and the devil. They have ever been triumphant when true to their principles. The world in arms cannot subdue them. No Balaam can curse them. But the world in the *guise of friendship*—leading them into a compromise of their principles, and drawing them into sympathy with the pleasures and pursuits of the ungodly, can work their ruin. 'The friendship of the world is enmity against God.' The Church is in more peril to-day from the friendship of the world, than she ever was in the darkest days, when 'the heathen raged and the people imagined vain things;' when the kings and rulers of earth took counsel against her,

Forewarned is forearmed. We wish to lift a warning voice. The generation that initiated this movement for the restoration of primitive Christianity, is rapidly passing away. A generation is rising up that knows little of their toils and sacrifices. A cause that is already lifted into the sunshine of prosperity, and delivered from reproach, is, in many communities, called to experience a new kind of trial. It has conquered the *oppositions* of the world—can it likewise conquer its *smiles*? As riches increase, and numbers enlarge, and the world seeks alliance with a growing Church, and our membership is exposed to constant temptations growing out of this change of circumstances, will the Church conquer the world by its holiness and zeal, or will the world conquer the Church by its sensuous and sensual attractions? The ball-room, the card-table, the theatre are spreading their blandishments; political and commercial life are unsealing their fountains of corruption; the mad idolatries of pleasure and of gain are steadily luring us: pride, luxury, and a thousand forms of carnal indulgence are emasculating the sturdy faith and heroic self-sacrifice that achieved the successes of the past. Shall the Church still be a chaste virgin, arrayed in the 'fine linen, clean and white,' of spiritual purity; or be covered with the gaudy ornaments, and meretricious glare of the world's harlotries? Shall Israel dwell alone, or be joined to Baal-peor? The call is—Take *Care*.

Search the Scriptures.

SEARCH the Old Testament Scriptures: for they are they that testify of Christ.. To find HIM is the true and legitimate end of their study. To be able to interpret them as He interpreted them is the best result of all Biblical learning.—Dean Alford,

'The Pillar and Ground of the Truth.'

I SUPPOSE all Bible Students, with any knowledge at all, will agree that the apparent meaning of a scripture passage is not always its true meaning. The writer submits that the verses, of which the title above is a portion, is such a passage as given in the AV (1 Tim. iii 14-15), it reads

'These things I write unto thee . . . that thou mightest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.' Through many years, by many

brethren, I have heard this Scripture used to claim for the Church that it is the pillar and stay of the Truth, but I cannot believe that Paul meant to teach anything of the kind.

There is a statement in Deuteronomy (xviii. 21-22) which I commend to all interested in the Scriptures. It reads: 'If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, no i some to pass, that is the thing which the Lord hath not spoken . . .'

That was God's acid test, given to the people by which to try the prophets. We may and should use the same principle as a test of Bible interpretation., Any professed Scripture teaching which is not established by the lapse of time—does not 'follow' nor 'come to pass'—is untenable and should be discarded.

Under that test, the claim made for Paul as teaching that the Church is a pillar and stay of the truth, fails. (Please note, it is not Paul's standing as an inspired Apostle that is in question, but the interpretation put upon his words, as translated.

At no period of its history—except, possibly, at the beginning, for a very short time—has the Church shown itself to be a pillar and stay of the

truth—much to the contrary. Quite early it was rent by schism, and through the centuries it has been divided and sub-divided over and over again. Surely, a broken pillar and shaky ground upon which to establish/truth. How anyone, today, can make such a claim, with the Christian world divided in teaching and practices as it is, is beyond my understanding.

As a people we have sought to base our faith on the axiom, that 'where the Bible speaks, we speak; where the Bible is silent, we are silent.' I have yet to hear anyone amongst us plead for 'where the Church speaks, we speak; and where the Church is silent, we are silent.' But why not, if this Scripture means what it appears to mean, and what is so often said to be its meaning?

Incidentally, that is the way of Romanism, with all its doctrinal absurdities, 'established' by a Church which can do no wrong.

Which of these two is correct: the Church, the pillar and stay of the truth; or, the truth, the pillar and stay of the Church? Those statements are not equal to each other, and there can be no doubt as to which is correct.

When Paul wrote the words he had something in-mind. What was it?

Here is an interpretation taken from Coneybear and Howson's *Life and Epistles of St. Paul*. In their translation of the words quoted above from the A.V., we read: 'These things I write unto thee . . . in order that . . . thou mayest know how to conduct thyself in the house of God (for such is the Church of the living God) as a pillar and mainstay of the truth.' According to that it is not the Church but Timothy to whom the words are applied. Fitly so, as to one who, inspired by the Holy Spirit, was led—as were the Apostles—into all truth. Paul, in the same way, speaks of Peter, James and John, at Jerusalem, as pillars. . . BARKER.

SCRIPTURE READINGS

Revelation vii. to x.

the Sealing of the Faithful. — The events following the opening of the sixth seal are terrifying in the extreme, and it seems that none can escape the suffering. We assume the control of the winds by the four angels indicates a pause in the onset of destroying influences. During times like this, we must remember that God can protect His own in the midst of the tempest. The sealing is a sign of this. Whether it should be taken as a selection from Israel, or spiritual Israel, is a matter of doubt. The limited numbers do apparently indicate a mere remnant of the main body of people, whether of the nominal Church or the nation of Israel.

The Glorified Sufferers. — From the earthly scene of terror, the Seer turns to the heavenly scene of triumph. We believe the sealed ones would be included in the "great multitude." Note the purity of the saints comes from washing in the blood of the Lamb. How beautiful are the quotations from Isaiah xlix. and xxv.! The angels share our joy in seeing sinners repenting, and the praise of the Creator and Redeemer.

The Seventh Seal.—The seventh seal being the last on the scroll, we would assume to reveal the final events in the history of the ages, and therefore to cover the remainder of the Book. The commencement of so solemn a series of events produces a silence among the heavenly hosts. We are assured that silent meditation is more needed to-day than ever. We live in a world of noise.

The Vision of Trumpets.—We are now introduced to the fulfilment of the prayers of "the saints in God's Judgments upon a wicked and rejecting world of mankind; When we realise the depth of hate, malice, and hardened cruelty which, has been exercised upon God's people) through the ages (a consideration of the 'Inquisition' and Hitler's concentration camps will help), we shall recognise in the judgments a justice which perhaps our sensitive feelings almost resent.

In the first four soundings we have a succession of physical cataclysms pictured. They are highly symbolical if the general interpretation is accepted, and may well have been fulfilled in local and temporary conditions already: those experiencing the tribulations would realise it. The recurring famines and earthquakes in divers places would fill its conditions in a measure at least.

The Fifth Trumpet—This sounding introduces the 'first woe.' The earlier trumpets did not herald direct torment of human beings, but the three woes do so. The herald of these was an eagle—not an angel. (See R.V.) The fallen star reminds us of our Saviour's words in Luke x. 18. It seems to represent Satan (the shining one) and his charge of the 'pit' is consistent with this. At times we say of some pleasures, passions, and crimes, that they come straight from the pit. It may well be true. Such things torment men in reality, though some may regard them as enjoyable. Crime on the screen is enjoyed, as are 'thrillers' and other vile literature. The indication of the 'seeking death to escape life' is of a terrible condition of mind. We know no explanation of the period of five months. Abaddon and Apollyon likewise mean destruction—the work and the fate of Satan.

The Sixth Trumpet.—The seven angels sounding the trumpets are distinguished from others by their being called THE seven angels which stand before God, evidently having some eminence above others. Twice we read of four angels, controlling the ministers of divine wrath (here and in vii. 1). This time they are pictured as in the River Euphrates. Probably the cavalry, ix. 16 and 17—either figurative or literal—are to come as a scourge from that region. The hour, the day, the month, and the year of the fulfilment of the divine judgment indicates the exact working of it. Someone has said 'the mills of God grind slowly, but they grind exceeding small.' They will exactly fulfil His purposes "in due time. Like the stars in the heavens, 'not one is missing.' Fire, smoke, and brimstone may indicate volcanic disturbances, but are more likely to be symbolic of disease, invasion, persecution, or war—called plagues in ix. 20. The striking point in the picture is the obstancy of those undergoing the torment. It did not have the effect of bringing them to repentance. They continue their Worship of devils and idols, and the sins which inevitably accompany such folly.

The Angel with the Little Scroll.—As though to offset the sad and terrible condition upon the earth, the Seer is shown a mighty angel with a little book in his hand, who vows that God will finish His mystery, which we assume to be the consummation of the ages, and this will be after the sounding of the seventh trumpet. He comes down from heaven, stands upon land and sea. Thunders sound, whose meaning is clear to the Seer but not revealed to us. The consummation will accord with the revelation given to the prophets of whom John is last.

The little book (scroll) sweet to the mouth, bitter to the stomach, must be a revelation of God's purposes. 'This may mean It is sweet to hear of the future deliverance and glory of the Church; bitter to learn the painful path by which this happiness is to be reached.' (Dr. Scrivener.) R. B. SCOTT.

Divorce and Re-marriage.

Dear Editor,—With reference to query ' in Matt. v. 32 (not 22, as in November 'S.S. '), I submit the following: In Matt. xix. 6, we read: 'What therefore God hath joined together, let no man put asunder.' If, therefore, the parties are joined together by God, and are in Him, this query should never arise; but where one does not possess the Spirit of Christ the powers of evil can enter in, and we are confronted with the question: 'Should a Christian divorce his wife because of adultery?' Paul writing to the Corinthians, says: 'Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband.' From this statement it seems that Scripturally it is wrong for a Christian to divorce his wife. Further, in Mark x. 11, Jesus says: 'Whosoever shall put away his wife and marry another, committeth adultery against her.'

I think this last quotation answers the query, because for a man to put away his wife because of her adultery, and then to re-marry, is to put himself in the same position.

S. HARBOTTLE.

Dear Editor,—I believe New Testament teaching to be against divorce. There is something in the verse quoted that seems to require thought, and the part which says 'causeth her to commit adultery' seems to be a statement not easily justified. Some years ago, in order to get matured opinion on this verse, I visited an old Brother who, at that time and had been for a good number of years, was one of the oversight of a Church in the district. I explained my difficulty, and asked for his opinion. In a fatherly sort of way, he said, 'My dear fellow, you will require to be more careful in your reading, there is no such verse within the boards of the Bible. I have read the Bible often enough to be sure on that point.' The evidence finally convinced him that he had not read carefully enough. After sitting quiet for thirty-five minutes, he looked up and said, 'I am not prepared to express an opinion, but I tell you what I will do. I will visit Bro.——and Bro.——, both very able and highly respected brethren. Whether he did so or not, I am not able to say, his death took place shortly after.'

Some six weeks ago, I asked another very able Brother for his opinion on the

same verse, but, so far, he has not ventured an opinion. These experiences cause me to think they appreciate the difficulty of the verse. Many couples who have married without taking Paul's injunction, 'Be not unequally yoked,' have lived their lives, have had their differences, and while not always seeing eye to eye with each other, have been reconciled without having recourse to law courts, and 'with those who have been equally yoked (Church members), no friction is likely to become acute enough as to call for divorce. I conclude by saying I believe it is wrong for Church members to seek divorce, and I believe the following passages support me in my belief: Matthew xix. 4, 5, 6; Luke xvi. 18; 1 Corinthians vii. 10, 11; John viii. 7.

T. KIDDELL.

CORRECTION

Dear Bro. Crosthwaite,—I am very sorry to transgress after your closure on the subject of cremation. I only want to point out that the passage in 1 Sam. xxxi. 12-13, does not prove Bro. Allan's claim.

The bodies were burned and then the bones were buried under a tree. Had they been cremated there would have been no bones to bury.

WILLIAM FERGUSON.

[Correspondence on this subject is now definitely closed—and buried.—Ed.]

FROM THE TREASURER.

READING CARDS — 1948.

Suggested Scripture readings for Churches of Christ will be ready some time in December. Please state number required. No charge but a little towards postage will help.—A. L. FRITH.

ANTI-NARCOTIC

WHAT our fathers in the faith thought of the use of narcotics (tobacco, etc.) is seen from the following resolution of the annual conference of Churches of Christ in 1886. Resolution 42: 'That this conference receive the memorial from the Anti-Narcotic League with best thanks, and expresses its entire approval of the objects of the League as in view, and pledges itself to use all legitimate means to suppress the unwholesome and pernicious habits of indulgence in the use of narcotics; also that we shall be glad to receive suitable literature for distribution.'

Would the annual conference pass such a resolution now? If not, why not?

'Thou God Seest Me.'

THE circumstances surrounding these four words (Gen. xvi. 13) or the title given to Hagar on this occasion, were the consequence of an action which showed an imperfect faith on the part of Abram and Sarai. Abram knew the promise which God had made to him, that his seed would be as the stars, and knew also that the original divine marriage law allowed only for one husband and one wife, and that polygamy commenced with Lameck, the sixth descendant of that wicked race of Cain, who, says the apostle John, 'was of that wicked one.' Abram surely was aware of such facts, but like his forefather Adam, he listened to his unbelieving wife, and fell. Like Peter, when walking on the sea, he moved his gaze and floundered.

What was recognised as sin in the first nine hundred years from Adam, was now, in the time of Abram many years after the world had been flooded because of its wickedness, a tradition of men, to which even a faithful man like Abram, who was called 'the friend of God,' allowed himself to fall.

How easy it is to follow tradition, but what a harvest has to be reaped! Sarai's suggestion, heeded by Abram involved Hagar, a faithful slave. Pride led Hagar to assume an exalted position over Sarai, to whom she had been servant for about ten years. Being despised by a servant, caused Sarai to inflict upon Hagar hard punishment, which implied stripes and hard usage. Indeed, severe was the treatment, that Hagar fled from Sarai's presence into the desolate wilderness.

What an ordeal for all concerned, and yet, in all such cases, similar conditions have necessarily prevailed, for where polygamy has been practised strife and contention have always raged.

But what of Hagar? She had run away from her mistress into the wilderness and was probably on her

way back to Egypt, and we wonder what would be passing through her mind as she was by that fountain on the way to Shar. There she was, a poor slave, a stranger, an Egyptian suffering under the severity of her hasty, unbelieving mistress, who herself had brought her into such circumstances. She had no friends, probably no food; nothing but heartache and misery, caused by a suggestion, which, from a traditional point of view, was entirely innocent.

Yes, brethren, how often it is true to-day, when those who should know better act according to tradition rather than by divine command, or, again, how often has polygamy been introduced into the Churches. How often have Churches been dissatisfied with the divine arrangement of the N.T. Church the Bride of Christ and concubines have been added through innovations and departures. We keep in mind, that, as in the beginning, so it will be in the end, only the two will be made one. Only the one true Church can be the one true Bride. Christ will have neither concubines, nor the children of concubines.

But to get back to Hagar, in her distressed condition, away from everybody, she seems hopeless and helpless. But was she? Didn't anyone care about her? Hadn't anyone seen in which direction she had fled? Yes, the same God who made the promise to Abram, and in whom she had probably been taught to trust while living under his roof, had found her by the fountain in the

wilderness, gave a command, and there made a promise.

We learn that the command was obeyed and she returned to her mistress. But she did not return proud and haughty, for the promise to Hagar was not that her son would be Abram's heir, but that he would be the father of an asslike, untarable race. Literally, he would be wild ass-man. And speaking of

wild ass, Job (xxxix. 5-8) gives a vivid description which fits perfectly the Ishmaelites, the Bedouins or wandering Arabs, who are the descendants of Ishmael.

It is God, who, in this chapter is questioning Job and asks, 'Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwelling. He scorneth the multitude of the city, neither regardeth he the crying of the exacter. The range of the mountains is his pasture, and he searcheth after every green thing.'

Nothing can be more descriptive of the wandering, lawless, plundering life of the Arabs than this. God himself has decreed that they shall be a lawless people. The wilderness where no other human beings could live is their habitation. They scorn the city and therefore have no fixed habitation. For their multitude they are not afraid for when they make their plundering assaults on cities and towns, they return to the desert so quickly that all pursuit is eluded and in this respect the crying of the exacter is disregarded. They pitch their tents and feed their flocks wherever they please, and they search after every green thing, for they are continually looking for prey and seize on everything possible.

It is further said of Ishmael, 'His hand will be against every man, and every man's hand against him.' And so it has been all down the ages. Always, the Arabs have been in trouble. Truly they are untameable wild ass men. And when we consider that this promise was made to Hagar before Ishmael was born, we realise that through their independence we have an unquestionable argument for the truth of divine revelation. Had the Pentateuch no other argument to prove its divine origin, the account of Ishmael and his descendants compared with their history and manner of life for thousands of years would be sufficient in itself.

Again we have a parallel in the Church. We have the Ishmaelites

who claim to be a law unto themselves. The wilderness is their habitation. They seemingly thrive in wilderness food which could not

possibly sustain a Christian. They have no fixed habitation, they are always on the move, unstable. For their multitude they are not afraid for when they plunder the Churches, they retire so quickly that all pursuit is eluded. And while they may have no lands of their own, they pitch their tents and feed their flocks where ever they please, and they search after every green thing, for they are continually looking for prey and seize on everything that comes in their way. And their hands are against every man's hand and every man's hand against theirs, and so it has been from the establishment of the Church and so it will be to the end. And we can rest assured that they do dwell in the presence of their brethren.

And so we come to those memorable words, 'And she called the angel of the Lord who spake unto her, Thou God seest me.' That title acknowledged God through His Son who appeared in angel form. We admit the angel to be Jesus for the following reasons: (1) He promised to do what only God could do, and foretold what only God could know, for He said, 'I will multiply thy seed and he will be a wild man.' This proves the foreknowledge of God; (2) Hagar recognised the angel of God, and if he had been a created angel, he would have refused such an acknowledgment; (3) Moses, writing by inspiration, says 'she called the name of the Lord that spake unto her,' and this name could never be given to a created being; (4) This angel who in this chapter is called 'the angel of the Lord' is called in Gen. xlviii. 16: 'The angel which redeemed me from all evil; in Is. lxiii. 9, the angel of His presence; and in Mai. iii. 1, the messenger of the covenant.

These things cannot be said of any human or created being, for such knowledge and such works belong only to God. And it is evident in all these cases that Jesus alone can be

meant, and to him Hagar gave the name 'Thou God seest me.'

The mother of that wild untamable, lawless, plundering tribe acknowledged her Lord, and so must everyone, whether law-abiding, or lawless. She could flee from the presence of her mistress, her descendants can elude their pursuers, but they cannot escape 'The Lord that spake.' As sure as He saw the solitary Hagar so also He sees every individual. All through the Scriptures we have proof that escape' from His sight is impossible.

Adam and Eve hid themselves among the trees in the garden, but God found them.

Cain told a lie saying he didn't know where Abel was—but God saw the murder.

Jonah went to Tarkish rather than Nineveh, but God saw him and punished him.

Judas betrayed the Christ, but not without His knowledge.

David realised it was impossible to escape when he said (Ps. cxxxix.) 'If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there; If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand uphold me.'

In Jer. xxiii. 24, God asks, 'Can any hide himself in secret places that I should not see him? Do not I fill heaven and earth?'

Solomon says, Prov. xv. 3, 'The eyes of the Lord are in every place, beholding the evil and the good.'

It is evident that God sees and knows whatever we do, say, or think; and it is for us to choose where we shall make our habitation. Shall we belong to the 'Lamb's Bride,' the true Church, or to the concubine? Ours is the choice and we pray that our satisfaction will only be found in the divine arrangement, and that we shall do all that is possible to keep the Church pure remembering the words of Hagar, 'Thou God seest me.' For the word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing of soul

and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight:— but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.'

G. E. WOOD.

The Temple.

MANY years ago, I entered 'the wonderful temple of God's revelation. I strolled through the portico of Genesis and walked down the Old Testament art gallery where the pictures of Adam, Noah, Abraham, Moses, Joshua, Samuel, David and Daniel hung on the wall.

As I entered the music room, the Spirit swept the keyboard of infinity which brought forth the dirge-like wail of weeping Jeremiah and the grand, impassioned strains of Isaiah; and it seemed that every reed and harp in God's great organ of nature responded to the tuneful touch of David, the sweet singer of Israel.

I next found my way into the chapel of Ecclesiastes, where the voice of the preacher was heard, and passed into the conservatory of Sharon, where the lily of the valley's sweet scented spices filled and perfumed my life.

I lingered awhile in the business office of the Proverbs.

In the observatory room of the prophets, I saw many telescopes of various sizes; some pointing to far-off events, but all concentrated upon the bright and morning star, which was soon to rise over the moonlit hills of Judaea for our salvation.

I was conducted into the audience room of the King of kings, and caught a vision from the standpoint of Matthew, Mark, Luke, and John.

Viewing the Acts of Apostles, I saw the Holy Spirit doing his office work in the formation of the infant Church.

From the correspondence room, where sat Paul, Peter, James, and Jude penning their epistles, I stepped into the throne room of Revelation, where all towered into glittering peaks. I was enraptured by the vision! High and lifted up, mighty and terrible, and surrounded by myriads of angels and white-robed saints, sat THE KING. The' angel chorus, which thundered and echoed through the limitless expanse of the universe, was: 'Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever!' And I cried:

'All hail the power of Jesus' name:
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.'

—*Author unknown.*

Why not use Instrumental Music ?

SINCE the Church of Christ (not Christian Church) is in the very small minority of Churches which do not use man-made musical instruments, often the question is raised, 'Why not use instrumental music?' Our main reason is based on a Bible principle which we believe is largely overlooked by religious people. The principle is this: That to add in the worship of most high God that which He has not authorised, constitutes a sin. We do not find authority for instrumental music in a worship service either by precept, example or necessary inference in the New Covenant. Therefore, to have it would be sin.

—*Tidings of Truth, U.S.A.*

ANTI-NARCOTICS CONVENTION

IN Washington, D.C., there was held on June 23rd and 24th a convention to effect the founding of an International Federation for co-operation in resisting degeneracy caused by addiction to tobacco, alcohol and other narcotics. It is claimed that narcotics induce mental lethargy. Civilization cannot stand very much more mental lethargy.

How to Understand the Bible.

THE Bible is in two parts: Old Testament and New Testament. The word testament means a will, a covenant, an agreement. Two wills made by the same person cannot be binding at one and the same time; the new will take the place of the old. We should, therefore, read the Old Testament for example, but the New Testament for authority. Nothing is binding on us unless taught in the New Testament.

The Old Testament can be divided into three parts. These are the Law, the Prophets, and the Psalms (see Luke xxiv. 44).

The New Testament can be divided into four parts. These are:

The Gospels.—These tell us about the Christ, and what He did for us, and are designed to produce faith (see John xx. 30, 31). This part of the New Testament answers the questions, Who is Jesus? What did Jesus do for us?

The Acts.—This book tells of the conversion of men to God.. It is the only book in the Bible that tells of such after Christ had died for us. This part of the New Testament answers the question, What must we do to be saved?

The Epistles.—There are twenty-one of these, and they are all written to Christians. They tell us about the Christian life, and Christian duties. This part of the New Testament answers the question, How should we live as those saved by Christ?

The Revelation.—This gives us, among other things, a glimpse of the glory that awaits believers in the hereafter. This part of the New Testament answers the question, What is our hope as the saved of Christ?

Read the Bible with these divisions in mind, and you will understand it, and will not be a prey to every doctrine of man that comes along.

Who are the Cowards ?

UNDER this head-line, the editor of *Firm Foundation* (U.S.A.) publishes a letter (October 14th, 1947) from their late Brother J. D. Tant. We give the following extracts: 'For thirty years, ever since the Bible Colleges got control of the Churches, I have had the same sad experiences . . . Young preachers being raised under, that atmosphere, and taught by a school which tries to standardise with all other schools in worldly wisdom, will carry the same compromising rule into the Church. But do we have any Scripture elders today who will oppose such compromising teaching? I now have letters from four brethren who have been looked upon as elders for twenty to thirty years. In order to have peace in their congregations, they do not oppose anything done. One brother, who did more to build up the Church in his town than all others, writes me that he was forced to dismiss their preacher because the young people thought he was too hard on the sects. I know the said preacher to be one of our strongest men. Another brother, who has been a leader and an elder in the Church for thirty years, writes, "I still stand on the ground where I stood forty years ago, but the Church has moved off and left me, and will not let a man preach unless he can please the Baptists and Methodists

'Recently, an elder talked to me about one of our leading preachers who held their last meeting. I asked him how many Gospel sermons the said preacher preached during the meeting. He said "Not one." Then I asked him why they engaged the said preacher for their next meeting. He said because all the Baptists loved him.

'Most of our Churches today are under control of our Bible Colleges. The College makes the preacher and the preacher rules the elders, and our elders are fast becoming a set of moral cowards without courage enough to rule the Church of God.'

—*Firm Foundation.*

Is not the foregoing largely true of Churches of Christ in Britain as well as those in U.S.A. ? With compromising preachers, who fraternise with and seek to please the sects, and with elders, leaders, and members, who are afraid to speak out or make a stand for the old faith, is it any wonder that Churches of Christ are a rapidly diminishing community? *Be thou strong therefore, and shew thyself a man.*

EDITOR.

TWO BOOKS WORTH BUYING

In these days of incessant attacks upon the Bible, and the nonsense talked by evolutionists, I am happy to bring to the notice of our readers, and especially our young speakers, the books mentioned below. Recently, at a lecture, the tutor referred to the time; 'thousands of years ago when we were monkeys or something like that.' This kind of stuff is widely believed in religious circles and is taught daily in our schools in the study of biology. This is resulting in widespread atheism, and man is losing the sense of dignity.

A London journalist, Newman Watts, has written; 'Why be an Ape?' (2/6), and 'The Incomparable Book' (7/6) (Uplift Books Ltd., Croydon). These can be had from me post free at price stated. To purchase now will help our funds. Send at once to A. L. PRITH, 12 Poulton Street, Fleetwood, Lancashire.

THE PICTURES

OLDER folk who find themselves puzzled by the manners and ideas of the children of to-day will be Interested in the fact, lately established by a social survey, that of boys and girls of school age sixty-five per cent, go to the cinema once a week or oftener. Only five per cent, do not go to the cinema at all. This must be something like the proportions of those who a generation back did or did not go to Church and Sunday school. It is a help in understanding a disrespectful manner combined with a slowness of verbal expression to consider that, instead of learning the psalms and hearing the Bible impressively read at least once a week, sixty-five out of every hundred children in the country hear nasal slang and see dramas in which social distinctions are of the crudest kind and material luxury is shown as life's highest award.—'The Lady.'

Why have you not brought us the Book ?

THE September issue of the Bible Society Record carries a story about a government - worker - missionary who assembled the men of the desert of India each night to tell them the story of the Cross. One evening, after he had talked about Jesus Christ, an old man, the son of a king, said: 'You are a young man, and yet the things you have been talking about—how do you know these things?' The man told him that it was not his own wisdom, but that our Father in heaven has given us a Book with all the answers to the yearnings of the heart. The old man asked: 'Do you mean there is a Book with all these things you have been telling us about—about a love that is good, and all the rest?' And he wanted to know if it was in his language.

When the young missionary told him he had the Book with him; and it was in the, old Indian's language, he said, pointing his finger at him: 'Get me that Book!'

After the young man ran to his tent for the Book, he said that forty brown hands were outstretched for it. He gave one to the old man. The patriarch asked: 'Sir how long has this Book been in the world?' When he was told for hundreds and hundreds of years, he said: 'Did your people have it?'. The missionary said: 'Yes.' Slowly the old fellow said: 'And I am an old man. All my friends have died hopeless. I am nearly gone myself. And all this time the Book was here and nobody brought it to me. Why didn't someone bring us the Book long ago?'

That question ought to make every Christian think, and be determined that we will send that Book to all the world, so that every man may read in his own tongue 'the wonderful words of God.'

PRYDE E. HINTON.

The final test of any work is its fruit. If the Bible be not the Word of God then we may gather grapes of thorns and figs of thistles,

CONVERSION THE REAL NEED

'OUR first step in accepting God's offer is that we should be converted. Lots of folks don't like that word, because it is associated in their minds with an excess of emotion and with quack religious groups. But without conversion a man is not a Christian. And this is my word to members of Church Youth Groups and Sunday school teachers, as well as to those outside the Churches' life. It is not sufficient to try to follow the moral code of Christianity and, to live a decent life, or even to be loyal in Church worship. Every true Christian must come to the point where he stakes his life on the supremacy and authority of Christ, and acknowledges Him as Lord and Master.'—G. B. Kendrew, Methodist minister, in the 'North-Western Daily Mail.'

AM I my brother's keeper, It may be,
Had I a single word of comfort
spoken,
It might have cheered his overburdened
heart,
Without it—broken.
My brother's keeper! Will the Lord
forgive?
For while my selfish hands were idly
lying,
He fell neglected in the weary way -
Worn, wounded, dying.

—Selected.

SUNSETS FOR SALE

I HEARD a man in Paradise
Say this to God: 'Let's advertise!
You've got a proposition here
On which you'd make a billion clear,
If I could manage things my way.
My plan is this: Make earth-folks pay
For what you give them, night and day.
For instance, take the Milky Way:
To see that glittering display
I'd charge them fifty cents a night;
To purchase ticket's folks would fight.
We'll charge for flowers, and song of
bird-
Why give them free? Why, it's absurd!
One dollar for each sunset view,
The same for every sunrise, too.
Fall landscapes will be costly sights,
We'll reap a sum for mountain heights.
Green curving breakers will come high,
And men will pay to hear winds sigh.'
Then God replied, when he had done,
'I charge for all these things, my son.
And costly, costly is my fee:
A heart of childlike purity.'

—CLARENCE E. FLYNN,

GOLDEN WEDDING

ON November 26th, 1897, at Newton-grange, James Sneddon to Margaret Bruce, by A. L. Laird, M.A., evangelist. Present address, 44 Park Road, Tranent, East Lothian.

Heartiest congratulations.—Ed. 'S.S.'

CHANGES OF ADDRESS

ALL communications for Bro. and Sister A. E. Winstanley should be addressed to 49 Gideon Street, Bathgate, West Lothian.

Bro. and Sister, R. A. Hill from Eastbourne to 170 Northwick Road, Worcester. Contacts with brethren in this area would be appreciated.

WANTED.

VOLUMES of old magazines published by Churches of Christ.—Dates and prices to Bro. P. Worgan, c/o 34 Water-royd Lane, Mirfield, Yorkshire.

NEWS FROM THE CHURCHES

Belfast, Berlin Street.—We are pleased to report further additions to our membership. On October 26th, a young lady; Sadie Ashe, put on the Lord Jesus in baptism and was received into the Church the following Lord's Day, and on the 9th October, two young men, Alexander Henry and James Alfred Barrat, made the good confession before many witnesses and were baptised into the Name of Father, Son and Holy Spirit. We pray that God's blessing may continue to be manifested among us in the building up of the Church and in the saving of souls.

C. J. HENDREY.

Birmingham, Summer Lane. — Our eighty-second anniversary meetings were a splendid success. On Saturday, November 8th, after tea we had our social meeting and were delighted to welcome brethren from Blackpool, East Kirkby, Eastwood, Leicester, Loughborough, Northampton, Worcester, and the local Birmingham Churches. Our chapel and annexe were filled. Bro. Leonard Channing, from London, urged upon us the need for always keeping in line with God, and Bro. Carlton Melling stressed the obvious necessity for us to recognise and observe fixed standards in our religious life, just as we do in our commercial life.

Brethren from East Kirkby and Leicester delighted us by singing some of the songs of Zion. Bro. Melling very ably served the Church morning and evening on Lord's Day, when attendances were very good, indeed. We had present during the week-end, our two

oldest members—sisters. One, Mrs. Johnson' with seventy-four years' unbroken connection with the Church, and the other, Mrs. Kemshead, who was immersed seventy years ago from our Bible school. Records, surely! We had a season of refreshing from the presence of the Lord.

I-RED C. DAY.

East Ardsley.—The Church held its anniversary services on Saturday, 25th and Sunday, 26th October. A good number sat down to tea. At the evening meeting, Bro. P. Worgan, Hindley, was chairman, Brethren L. Morgan (Hindley) and E. W. Jepson (Doncaster) were the speakers. Both these Brethren gave of their best for the Lord. We were indeed strengthened by their messages. On the Lord's Day, Bro. Morgan, in the evening, spoke from the text: 'God so manifested his love towards us that while we were yet sinners, Christ died for us.'

We thank our Brethren for their work for the Master. After the meeting a young lady, Marjorie Ash, daughter of our Sister Ash, decided to obey the Lord in His own appointed way. On the following Wednesday, she was immersed into His name. May she be a great help and blessing to the Church.

E. WORTH.

East Grinstead.—After meeting for nearly five years in the Labour Room, we have been fortunate in renting a large room over a shop in the centre of the town.

On October 11th and 12th, we held our opening meetings. On the Saturday, we had tea, followed by a public meeting. Brethren came from Kentish Town, Ilford, Tunbridge Wells and Northampton. Bro. Tom Kemp was in the chair, and Bro. Len Channing was the speaker. On the Lord's Day, the speaker was Bro. Callaway, of U.S.A., at present meeting at Kentish Town.

Altogether we had a wonderful weekend, a very happy time of fellowship with our brethren. The address of our new meeting-place is: 104 London Road, East Grinstead. Brethren, pray for us, that the Lord's work may prosper here.

W. TULLMAN.

East Kirkby, Beulah Road.—On Monday and Tuesday, October 20th and 21st, Bro. J. A. Hudson, of U.S.A., debated with Mr. R. Storer, a Christadelphian, of Nottingham. This was well advertised and drew an exceptional number. We had to remove partition between meeting hall and vestries, and borrow seats from a nearby hall. Long before the debate was timed to commence, well over two hundred persons were packed into our hall.

It had been decided that each disputant have two twenty-minute speeches, the affirmative to speak first; that ten minutes each be allotted for questioning

each other. The propositions for discussion were: (1) 'The Scriptures teach that the promise to Abraham will have a future fulfilment in the land of Canaan.' (2) 'The Scriptures teach that the kingdom of God will be established at a future date.' (3) 'The Scriptures teach that during the earthly ministry Jesus was a mortal man, and not at that time of divine nature.'

Mr. R. Storer to affirm these, and Bro. J. A. Hudson to deny them. The debate was listened to by a most interested and appreciative audience, and a good spirit prevailed throughout. The usual stock arguments of Christadelphians were put, as well as they could be, by Mr. Storer; but Bro. Hudson was so well armed with the Scriptures that the audience in general quickly saw the weakness of Mr. Storer's contentions, and evidenced the utmost satisfaction with Bro. Hudson's masterly defence of Christian truth.

The debate will stand out in the history of the Church here. It has aroused considerable interest and enquiry, besides confirming our brethren in the New Testament position.

Bro. Hudson addressed a meeting on the Saturday evening on 'Some problems of the Church in the present day, and how best to meet them.' He delivered a powerful address on the Lord's Day evening on 'The Keys of the Kingdom: Our best thanks are due to him for his services to the Church here in the cause of truth, as a result of which we shall be better known. We press onward and heavenward with increased confidence of ultimate victory through our Lord Jesus Christ.

W. B. JEPSON.

Newtongrange.—The Church held its annual social meeting on 25th October. The meeting-place was filled to capacity, chairs having to be placed up the aisle. A really great and inspiring time' was spent by the great crowd, from Churches in Blackridge, Tranent, Rose Street, Kirkcaldy, Slamannan, the newly-opened Church at Leven, Fife and also from the newly-formed Church in Dunfermline. Bro. George Allan, Senr. gave all a very hearty welcome and encouraged all to be steadfast in the faith. Our speakers for the evening were Bro. Wm. Steele, who is labouring with the Church at Newtongrange during October and November and Bro. David Dougal, who will begin a period of three months in December with the Church here. It was good to listen to them unfolding the Word of God. Brethren from Newtongrange and sister Churches took part with solos, recitations and choir pieces. A really great and inspiring time was spent by all. Bro. W. Wilson, Tranent, in proposing the vote of thanks, remembered the Sisters who had looked after our temporal needs, the speakers, and all who had taken part in the programme,

and the chairman who had ably discharged his duties. The meeting closed with singing of hymn and prayer.

We ask the prayers of all our brethren for the success of the mission now being held in Newtongrange. Brethren, pray for us that the work of the Lord may have free course and that God may have all the glory through the Church.

W. H. ALLAN.

Pennyvenie, Ayrshire.—We have enjoyed the services of Bro. Winstanley for the past two and a half months. The Church has enjoyed a time of rich fellowship and blessing; and by our Bible studies so ably set forth by our Brother, we have indeed been inspired for greater service for the Master. Although we cannot report any additions to our number, the gospel has been faithfully proclaimed in word and by distribution of tracts. All our gospel work was done in the open-air, where we received a good hearing in Dalmelington, Pennyvenie and as far afield as Auchencleck and Old Cumnock. We gave five nights each week to open-air work, delivering on an average nineteen gospel addresses each week, not including Bro. Winstanley's two open-air meetings for the children. We now look forward with expectation that the seed so faithfully sown will yield harvest in the near future to the praise, honour and glory of God.

WM. BLACK.

Tunbridge Wells, Silverdale Hall.—We had great pleasure on Lord's Day, 2nd November, in witnessing one of our senior scholars, Anthony Styles, confess his faith in the Lord Jesus and being buried with Him in baptism. Our sincere prayer is that he may grow in grace and keep faithful till the end.

D. GILLETT.

Obituary.

Leicester, Churchgate.—We deeply regret the sudden passing of our dearly beloved Bro. A. H. Drinkwater, who fell asleep in Jesus, on Tuesday, November 11th, after only four days' illness. He had a seizure on November 7th and never spoke again. He reached the good old age of seventy-six years, and had been associated with the Church of Christ all his life. He passed through the Lord's Day School at Crafton Street Church and gave himself fully to the Lord, whom he loved and adored at the age of fifteen years, and was connected with that meeting-house until it closed down a few years ago. When we opened the meeting in Churchgate twelve months ago, he was ready to join with us, and has been a great inspiration to us younger brethren. We shall sadly miss him. The

last occasion he was privileged to read the Scriptures to the Church, there was one passage which could be applied to him: 'Be thou faithful unto death, and I will give thee a crown of life.'

Bro. E. D. Pearce conducted the service in our meeting-place and at Gilvoej cemetery.

We extend our deepest sympathy to Sister Drinkwater and her family, and may they in this time of sorrow, find Jesus the unfailing friend, and a very present help in time of trouble.

S. HARBOTTU.

Scholes, Wigan.—Bro. Thomas Wilkinson fell asleep in Jesus at the age of seventy-five years, on Tuesday, November 4th. After many months of acute suffering, bravely borne, our brother in Christ passed to his rest.

Bro. Wilkinson had a long and varied experience in the Church of Christ. For about fifty-eight years he had been a member of the Church, having been won for the Saviour through the faithful teaching and example of the late Bro. Joseph Collin. The gracious influence of that beloved brother was never lost upon Bro. Wilkinson, whose power in teaching the Word of God to others in this generation was largely due to that giant in the faith.

For forty-nine years Bro. Wilkinson was a member of the Church at Beech Hall, Wigan.. For most of that time, too, he was a teacher in the Bible school. In 1938, Bro. and-Sister Wilkinson, his wife, joined the Church at Scholes, and for almost the whole of the nine years since, Bro. Wilkinson was 'a beloved brother, and faithful minister, and fellow-servant in the Lord.' During his over fifty years' of teaching and preaching the Word of God, Bro. Wilkinson led many, young and old, to the Saviour, and at his passing many can rise up and call him blessed. Truly he rests from his labours and his works do follow him.

Not only in his public life in the Church was Bro. Wilkinson a faithful saint of God. In his daily work, first as

a coal miner, then" as insurance agent, and later as superintendent, he showed himself a man of God. He would not stoop to mean or unworthy actions. In his home life, too, the beauty of the Christ he loved was shed around. For over fifty years he and Sinter Wilkinson lived together in perfect harmony and happiness, in spite of some trials and much suffering. To enter their home was something like a foretaste of heaven. Indeed, Christ was the Head there. Our Sister Wilkinson will feel his passing very keenly, and we can only commend her to the God in which she places her implicit trust.

Bro. Wilkinson was a man of strong faith in God, and not easily discouraged in the work of the Lord. He laboured as unto Him, and through good report and ill was faithful in serving Christ whom he loved so passionately. His presence in a meeting was an inspiration in itself, and his powerful voice was used in the singing of the praises, of God and In proclaiming His Word. He had a cheerful and bright disposition, and a heart touched with deep sympathy for the suffering. He has taken sunshine and hope into many homes where he was a regular and faithful visitor.

Bro. Wilkinson was laid to rest on Saturday, November 8th. A large company of brethren and friends from near and far gathered in the meeting house of the Church at Scholes for a service conducted by brethren Stanley Oaken and Carlton Melling. He was buried in Wigan Cemetery. As we sang around, the grave

'But Lord, 'tis for Thee, for Thy coming we wait,

The sky, not the grave is our goal:
O trump of the angel, O voice of the Lord,'

Blessed hope, blessed rest of my soul.'

we felt how truly in his own life was this this favourite hymn of our brother's realised. And so we left him in the full and certain assurance of his rising again to be with his beloved Lord.

THE SCRIPTURE STANDARD is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: One copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lanes. All orders and payments to the Treasurer: A. L. FRITH, 12 Poultoth Street, Fleetwood, Lancashire.

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

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

Secretary of Conference Committee: W. B. JEPSON, 26 Pean Avenue, East Kirkby, Notts.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barter, Langley