

The SCRIPTURE STANDARD

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

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'And let us take care to stir one another up to love and good works. Do not neglect, as is the habit of some, to meet together; but cheer one another, and all the more because you see the day coming.' *Hebrews 10: 24, 25*

THE CHURCH AT CLEVELEYS

has again undertaken to arrange (D.V.)

The SPRING CONFERENCE, SATURDAY, APRIL 9th, 1955

CONGREGATIONAL CHAPEL, ROSSALL ROAD, CLEVELEYS

2 p.m. Business Session, *Chairman* : Bro. Philip Partington

6.30 p.m. *Speakers*: Bro. A. Allan, Bro. L. W. Murphy, *Chair*, Bro. E. Winter

Tea at 4.30 in the Co-operative Hall, Beach Road (near the chapel)

Lord's Day, April 10th, Meetings at 10.30 and 6.30 in the Co-operative Hall

PLEASE NOTE.

1. Will individuals, groups, and churches, arranging coach transport, please send a postcard as early as possible, stating number coming, so that adequate tea arrangements can be made. In all cases not later than March 31st.
2. The chapel is on the main road, in Cleveleys, facing the tram route from Blackpool to Fleetwood. The stop is at WEST DRIVE. For the Co-operative Hall, the stop is BEACH ROAD, and over the main road, two minutes away.
3. Light Refreshments will be served, from 12.30 to 1.30, on Saturday, in the Co-operative Hall.

Communications to Bro. Eric Winter, 77 Kelvin Rd., Norbreck, Blackpool

CONFERENCE AT CLEVELEYS

THE CHURCH at Cleveleys deserve the highest commendation for again undertaking to entertain the Conference. They are a small, loyal company; and all were agreeably surprised at the splendid way in which everything was catered for and carried through.

No Conference of Churches of Christ has before been held at Cleveleys. It is to be hoped that Brethren and Sisters will rally there in large numbers, and thus encourage the Church, and make a good advertisement for the cause for which we stand.

Matters of great importance relating to the future of the Restoration will be discussed.

May all do their best to make the Conference a memorable milestone in the history of our movement,

EDITOR, S.S.

'Morals without Religion'

SUCH was the title of broadcast talks by Mrs. Margaret Knight, professor of psychology at Aberdeen University. Psychology is defined as the science which analyses the human soul or mind. It is strange that a professor of that science should display such a lack of knowledge of the nature of man, and the facts of history. Well did Paul warn Timothy concerning 'oppositions of science falsely so-called' (1 Tim. 6:20). The world has suffered much from such scientists; and it would have been good for humanity if some of them had never been born. They have invented means for the mass destruction of their fellows, causing 'men's hearts to fail them for fear.'

There is nothing new in Mrs. Knight's talks. Others in ages past have tried to reduce Christian beliefs to myths, and have claimed, as she does, that religion is not essential to morality. But New Testament Christianity has survived, and will survive, every attack made upon it. As Gamaliel said 1900 years ago: 'If this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it' (Acts 5:38-39).

Is Religion Necessary?

It has been fully demonstrated that man is a religious being, and wherever he has been found he has worshipped something or someone. Further, he becomes like his God. When they have worshipped gods 'whose attributes were rage, revenge and lust,' they have exhibited the same attributes in their character and conduct. But when they have been persuaded to 'turn from idols to serve the living and true God,' their abominable and cruel rites and practices have ceased. Charles Darwin bears testimony thus: 'The march of improvement consequent on the introduction of Christianity throughout the South Sea, probably stands by itself in the records of history . . . Should a voyager be on the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have reached thus far' (*Journal of Researches*, 2nd edit, pp. 414 & 505).

James Russell Lowell, American diplomat and poet, thus challenged those who had been airing their sceptical views: 'When the keen scrutiny of sceptics has found a place on this planet, ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted, a place where age is revered, infancy respected, womanhood honoured, and human life held in due regard—when sceptics can find such a place, ten miles square on this globe, when the Gospel of Christ has not gone and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the sceptical *liverati* to move thither and then ventilate their views. But so long as these men are dependent on the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob a Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terror and the grave of its gloom.'

We have not heard of any sceptics taking up that challenge. Of the French Revolution of 1789-1795, Ernest Renan said its 'history teaches what may be expected in any age when rationalism attempts to govern people without reference to their religious needs.' That revolution was run by those holding similar views to Mrs. Knight. They tried to dethrone God, sweep the Bible and Christianity out of the land. It was a reign of terror. No one's life was safe, and the streets were a sea of blood.

But even then they needed a god, so they dressed up and exalted a woman, and worshipped her as the 'Goddess of Reason.' Now, according to

Mrs. Knight and Professor Julian Huxley, the new god is 'Scientific Humanism.'

We may well ask, Whose Science? For the science of our age is not the science of the last age. Every new position taken means an old one given up. And humanism is defined as 'that system which puts human interests paramount.' Who is to decide what human interests are? 'Scientific Humanism' really means every man doing what is right in his own eyes. Would there be any safety or security under such a system?

Paul described what happens when people try to forget God—they 'became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient . . . who knowing the Judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them' (Rom. 1 : 18-32).

When we think of the teaching given in schools, colleges and universities; by those holding similar views to those of Mrs. Knight, we tremble for the future of our country. History records that all nations that forget God perish, and thus many of earth's proud empires have passed away. It does matter what children and others are taught to believe, for what we believe governs conscience and conduct.

When, some fifty years ago, Robert Blatchford made an attack on the Christian faith, a letter was sent to him by one who had been a drunkard and a bookmaker. He challenged Mr. Blatchford to find in the whole of Britain twelve persons who had been saved from these and other immoral things by the system he was advocating. While, said the writer, I will find in any village congregation more than twelve persons who have been saved from these things by the Gospel of Christ. That challenge was not responded to. It is said that 'miracles never cease,' but there are some miracles that will never begin, and those are, souls saved and lives transformed by 'Scientific Humanism'; or any other system which undermines faith in God, Christ and Christianity.

The safe and secure course is to—

'Cling to the Bible, though all else be taken,
Lose not its precepts so precious and pure;
Souls that are sleeping its tidings awaken;
Life from the dead in its promises sure.'

EDITOR.

Unity and 'The Co-operation' A Warning

IN WRITING this short article I have no animosity towards those we cannot but regard as enemies of the plea for New Testament Christianity. The attitude towards such must be ruled by Christ's own instructions. The truth must be spoken with a view to maintaining it, and being loyal to God, not in order to score points, or to anger an opponent. The contrary party must be treated with Christian courtesy, and nothing underhanded can be justified. It is surely one of the failures of God's people to be inconsistent—to be entirely loyal to truth, but to lose the spiritual battle by allowing ill-will to get into the heart.

We read in the Year Book of the associated churches certain comments with which we agree in principle only.

'The Council (Central Council) and its Executive have both given much thought to the suggestions made at last Conference that steps might be taken towards reconciliation with our "Old Paths" brethren. It was agreed that approaches should be made locally or personally where the time is felt to be ripe; the Council is anxious to avoid widening the breach by merely taking up again old controversies.'

The Union Committee states 'Furthermore as we have studied the Lund Report with its great stress on the scandal of disunity, the burden of our own "divided house" has caused us much heart-searching, but we have felt that progress in this matter may best be made informally and unofficially.'

Resolution 31 of the Conference reads, 'That on the matter of reconciliation with the "Old Paths" movement raised by the Hindley church, action be taken in accordance with the paragraph in the Central Council's Report' which we have already quoted above.

There ought not to be two separate religious bodies both bearing the right name, 'Churches of Christ,' and claiming to plead for New Testament Christianity, and effort should be made to unite them if possible. But observe that the 'old controversies' are not to be taken up, and those old controversies are the vital points at the root of the division, and unless they are dealt with it is just foolishness to attempt unity. The so-called "Old Paths" brethren are those who refused to digress from the original position of the churches on the matter of the divine inspiration of the Bible, and the co-operation with those who while claiming to be Christians (and being so in the modern meaning of the term, but not according to the Word of God) are in denominations. The churches involved in the Co-operation are by their own admission a denomination, but the true church of Christ cannot be that. My own suggestion is that the church of Christ on earth is composed of all who have enthroned the Lord Jesus in their hearts, and are walking accordingly, accepting the Word of God as their guide. Such will immediately fall into line with New Testament Christianity when it is pointed out to them, and thus cease to be denominationalists individually—and collectively so soon as a few get together. But they will accept God's estimate of a Christian as revealed in the Word, and therefore in all kindness regard the title as confined to such. The idea of an enormous world-wide organisation is bound either to fail of fulfilment or to be an apostasy.

Most of our readers will be aware of the 'Strictly Confidential' circular issued by the Central Council some time ago. That recognises that 'the organised "Old Paths" group are a separate body of people.' The 'organisation' consists of a 'committee' entrusted with freewill offerings towards support of evangelists, and arranging two meetings a year for those who sympathise and wish to get together for spiritual help and co-operative objects. The *Scripture Standard* is a means likewise of mutual encouragement and news, and in plea stands where the churches stood fifty and one hundred years ago. The statement is true that there are two separate bodies of people, and the only possible way to unity is the reversal of the policy, beliefs and practices, sponsored by the Central Council. It is no use speaking of a 'divided house.' Those called (not by themselves) 'Old Paths brethren' could only rejoin the main body—if that is a correct description—if they gave up their faith and practice.

It will be seen that the approach advised, and already put into practice in a small measure, is an effort to draw us away from our strong hold upon the New Testament faith and practice into co-operation with those who are already more closely in touch with the denominations than ourselves in spite of the expressed desire for unity 'in our own ranks.'

We believe many honestly think that the 'co-operation' position is the right one, and that closer touch with 'Old Paths' brethren ought to be

achieved. We may be dubbed 'divisive' and 'intolerant,' but we unhesitatingly hold that any weakness in our stand against the digressions would be fatal to our plea, and unfaithfulness towards God and His Word. Therefore, we think a word of solemn warning is in place lest the personal and tactful approaches now advised where the time is ripe, should be successful in drawing some away from their steadfast adherence, and contention, for the faith once and for all delivered to the saints.

R. B. SCOTT.

The official 'Association (Co-operation) of Churches of Christ' is one of the constituent denominations of the Free Church Federal Council; and welcomes to its platforms clergymen and ministers of the denominations. If those known as Old Paths Brethren united with them, New Testament Churches of Christ for which our fathers fought and suffered so much would cease to be.

We all deplore division, and continually pray for unity; but real unity must be based on New Testament teaching and practice; not on compromise and time-serving.—ED.

When we were all one

(continued)

It was said in a previous article that the organ had been introduced into the worship of many churches of Christ, both in this country and in America, despite the warnings of many brethren in both countries that it would lead to other departures from 'the faith.' Such it has proved, deny it who will. 'One departure from God's truth always calls for another, and the floodgate once opened, there is no checking the innovations.' A deeply serious consideration, however, lies in the fact, that it is a flagrant violation of the inspired teaching found in the following scriptures: 1 Cor. 14-15, Eph. 5:18-19, Col. 3:16, Heb. 3:15. To many this teaching is of equal importance as if the Apostle had said, 'No instrumental music must be used in any of the churches.'

The consecrated human heart is the organ of the soul, and there is no substitute, notwithstanding all the subterfuges introduced into this controversy. The fact that the early church for hundreds of years, notwithstanding that instrumental music was used in the synagogues, had no mechanical aids to the offering of praise in the worship of God, should be proof enough. To this day also, the Greek Church does not use it. Significant when we remember that they have the New Testament scriptures in the original Greek.

It has been said that they who oppose the organ have no appreciation of good music. That is far from the truth. From his own love of classical music, this writer can easily brush that idea aside. Such an attempt to prove a case is childish, and unworthy of any serious-minded person.

'If your religion is thus flexible, why must it all the time bend toward those corrupt parties who invented, and have hitherto exclusively used, the organ, yet remain as stiff as a crowbar against your own brethren who oppose it? Why is it so expedient to conciliate a sectarianised and vitiated public taste, but so inexpedient to conciliate your own conscientious brethren, whose hearts' desire and prayer to God is for the restoration of the simple worship instituted by the Apostles?' This pregnant question, asked by the late J. McGarvey, of his American brethren, must close this question, hoping it may find its way into the minds and hearts of some who have digressed on the music question in this country.

Other matters of equal importance call for attention ; only one will be dealt with here, namely, 'the Communion question.' This is an old controversy between British and American churches. It would take a volume to tell of the discussions which have taken place through the years. As it has already been dealt with in the October, 1954, *Scripture Standard*, it must suffice to quote from the chairman's address by the late Bro. Thomas Wallis in the controversy of 1881-2 at the annual meeting held at Manchester. **Please keep in mind**, however, that the writer of the paper at the 1954 Wigan Conference of Churches of Christ makes various suggestions, what he calls 'Guest Communion,' also 'Communion by dispensation,' amongst others. This writer, however, does not hesitate to suggest that if it is decided to move from 'close Communion' to 'open Communion' in any form, it will split the churches still in the co-operation in twain.

Bro. Wallis's statement is well worthy of consideration and study, and better than anything the present writer could advance. He says: 'One important subject yet claims notice. I refer to the continued want of harmony, or, I might say, the positive diversity in Christian rule and practice, which unfortunately still obtains as between ourselves and the major part of the American churches. It is impossible that we can be indifferent to this! We deplore the existing and (to our view) unauthorised laxity which prevails in these churches as to Communion at the Lord's Table! I think I shall speak for you all, as well as for myself, if I add that we on this side have seen no reason whatever to alter our view and conclusion in the light of New Testament teaching that this matter (in reference to the first principle which underlies the whole question) should be referred to the Christian attribute of faithfulness, rather than to a so-called 'liberality' or 'charity,' which, if not spurious, is at least doubtful.

Were it simply a question of liberality or generosity of Christian sentiment, I ask, have we no eyes, ears, tastes, proclivities, or sensibilities, gladly prompting in this direction, and moving to sweet consent? But confessedly, when in doubt it is a general rule to fall back on first principles. Of these, a cardinal one, and a potent, is this, 'That before a man can be liberal with anything, he is to be quite sure that it is his own to deal with.'

What is true of the individual is also true of the church. See then to what this leads. Nothing less than the recognition of the Kingship of Jesus, of Christ sitting as King upon His holy hill of Zion, and of necessity, and by consequence, of His right to give laws, and to settle precedents for the guidance of the Church universal.

This conclusion is really a self-evident proposition to be granted without question, and being so granted, who, we then ask, is set in trust for the defence and establishment of these laws, but that 'Church of the living God which is the pillar and ground of the truth!' . . . I go not further into the general argument now, except this one word, God is surely not the author of confusion, but of 'order in all the churches.'

Confessedly, there must be one right and proper mode (by faith, repentance and baptism) of introduction into the family of God, and the privilege of the children's bread! For the Son of God; Jesus Christ who has been preached among us, is not yea and nay, but in Him is 'Yea.' Now, since there is no record of admission to, or allowance of, Church privileges by the Apostles (who surely should have known well the mind of the Master) apart from lawful and proper introduction into His Kingdom, does not any other usage presuppose a spirit of lawlessness, and can it be well to tamper thus with these divine arrangements, 'ordered in all things and sure'? We distrust entirely these short cuts to success, these royal roads to high spiritual achievement. 'Where the Scriptures speak, we speak, and where the Scriptures are silent we are silent.'

If the scholar's 'Manual,' the Disciple's 'Handbook,' the Zionward traveller's 'Guide and Itinerary,' the soldier's 'Marching Orders,' the officer's 'Articles of War,' allow, tolerate or sanction the liberty to which we refer, why then, let us practise it, but if not, it is surely wisest to keep on the safe side, to avoid complicity—in a word, to have neither part nor lot, nor sympathy, with this unauthorised practice in question.'

Brethren of the Annual Conference, to be held in 1955, heed these wise words of this servant of God of former days! You are stewards. Do not trifle with your stewardship, lest the judgment of a righteous and indignant Lord falls upon you.

J. HOLMES.

FAMILY CIRCLE

conducted by Harold Baine

THE ALPHABET OF SUCCESS

Sacrifice money rather than principle.

Touch not, taste not, handle not, intoxicating drink.

Use your leisure for improvement.

Our first motto, 'Sacrifice money rather than principle,' touches on a very real human weakness, the love of money, which Scripture does not hesitate to tell us is the 'root of all evil' (1 Tim. 6:10). Money and principle are often conflicting forces, yet if we are true to our calling in Christ, there should never be any hesitation on our part over which go first, principle or money—it should be money every time.

By principle we mean a guide or code of conduct, a rule we go by. Now most people, even the worldly ones, possess 'Codes of conduct,' certain principles that govern their lives; it is said there is even 'honour among thieves, and one of the worst things we can say of a man is that he is unprincipled, completely without a recognised 'code of conduct.'

Space does not permit an enlarged discussion on this topic, but I would urge my youthful readers, and my older ones too, never to allow the prospect of gain to undermine the Christian principles that govern, or should govern, your life.

Our next motto touches once more on the question of strong drink, and I would fervently and lovingly urge you all to be as uncompromising with this evil as our test suggests. Don't touch it, don't, above all, taste it, avoid handling it as an unclean thing. Remember, drunkards are not made out of teetotallers, but out of first drinkers.

Drink advertisements tell you 'Beer is best.' Is it? Listen to this. Many years ago a certain London mission revealed these significant facts—that through their hands had passed 19 solicitors, six doctors, four dentists, five graduates of art, nine schoolmasters and three ministers of religion. Every one of them brought to ruin through **drink**. 'Beer is best'—left alone.

Lastly, how do we spend our leisure? Obviously neither the writer or anyone else can legislate just how each of my readers ought to spend their leisure hours. The ways are as varied as the needs, but our motto suggests a guiding principle. Use your leisure for improvement. Improvement of what? Why, your mind, your body or spirit. Whatever form your use of leisure may take, see to it that it is for the improvement of one or other of these three things and you won't go far wrong. The Lord bless you.

We are now nearing the end of our 'Alphabet.' Our next letters will be V and W.

SINGING AND THE HUMAN VOICE.

WE HAVE had given to us by our Maker a most marvellous creation in the human voice, and the purpose of this article is to express in non-technical terms some of the wonders of our voices.

There have been some wonderful instruments created by man. The organ, piano and violin readily come to mind. The organ can sound much louder, the piano a bigger range or compass of notes, the violin quicker and more intricate music, but the human voice is the only instrument that can sing and speak at the same time.

One does not forget the modern speaker of the radio and gramophone, but these, marvellous instruments though they may be, are not producers but reproducers of music and speech.

In the human voice the mind directs and the voice responds. Harsh cursings or sweet words of comfort and blessing can be produced by the mere directing of the human will.

Most of us have what we may term only ordinary singing voices : some, alas, have no singing voice at all, but all of us can and ought to raise our voices in 'lofty praise to Him, who is all praise above.'

Many have exceptionally good singing voices and by training have added to their power and range, but this article is concerned with ordinary mortals with ordinary voices, desirous of using those voices in the grandest of all exercises, the worship of God.

The voice is a marvel of simplicity. It consists of vocal cords placed in the windpipe which vibrate when air is expelled from the lungs and produces sounds. It is called the larynx or voice-box. There are two of these vocal cords, like in appearance to two pieces of gristle, yet these two organs can expand or relax according to the type of sound required and as the mind directs.

When not required these organs lie flat against the side of the windpipe and permit air to pass from the lungs silently, but when required can spring instantly into action and produce sound or speech in a wide variety of tone.

Most musical instruments need resonators, something to give volume to a tone ; organs and pianos have sound boards ; violins, 'cellos, etc., have hollow bodies. The old-fashioned phonographs of the early 1900's had huge horns suspended from stands on the floor, all designed to amplify the note or speech being reproduced.

The human voice is even more equipped with resonators than any of these instruments named. The voice normally has three ranges—low, middle and high. The lower range, or chest voice as it is called, uses a muscle known as 'the diaphragm,' as its resonator. The muscle lies below the lungs, dividing them from the abdomen, and, properly used, provides great power to the lower-range voices such as bass, baritone and contralto.

The middle voice uses the cavities of the mouth and throat as an amplifier. That is why all who aspire to sing should open their mouths and let the sound come out—this acts on the same principle as the gramophone horn and amplifies the sound already made.

The third range is the head voice for high notes. Who among us has not marvelled at the power and ability of some famous tenor to make even his softest high notes penetrate to the farthest corner of a large hall. It is because he has mastered the art of using the cavities of the head as sound amplifiers to carry the delicate tones his voice was producing to the ears of his audience.

If worldly people can go to all the trouble they do in the interests of secular music, how much more should we citizens of a Heavenly City learn to use our voices in the singing of the sacred music of the Songs of Zion.

The writer is indebted to the Music Editor of the *Sunday Companion*

THE RIGHT APPROACH.

A lady who was walking down the street one day noticed a small girl coming out of a church unaccompanied. As the child passed her, the lady asked where she had been.

'In there,' said the girl as she pointed towards the church.

'And what were you doing in there?'

'Praying,' was the prompt reply.

The lady, imagining the child was bothered with some perplexing problem, asked her, 'What were you praying for, dear?'

'I wasn't praying for anything,' the child replied. 'I was just loving Jesus.'

We wonder how many times grown-ups offer up a prayer 'just because they love Jesus.' Far too many pray only when they are in trouble or when they desire some favour from the Lord. It is so easy to forget to offer thanksgiving to God for His wonderful love. *(Prophetic News)*

I HAD two lovely poems sent me by a dear sister some time ago. I wonder if you will like them. Here they are. Perhaps you will recite them at your next Sunday school treat.

ON HIS KNEE.

I so often wonder, was it just a boy like me
That Jesus lifted in His arms and sat upon His knee,
Perhaps his hands were dirty and his clothes all torn with play,
But Jesus didn't mind at all, nor turned the boy away.

Perhaps it was a little girl of only five like me,
I'm sure she wasn't frightened, sitting there upon His knee.
Perhaps He called her by her name and stroked her glossy curls,
I think He would, for Jesus loves all the little girls.

BIRDS.

We are awakened every morning
By the cheerful singing birds,
Who are praising their Creator
Though they haven't any words.

We do not stop to ponder
How these helpless little things,
Whose only hope of safety
Lies in their tiny wings.

Can always keep so cheerful
Though I tell you it's the truth

They often have their dwelling
Under someone else's roof!

They can never, never tell you
What another day may bring,
Yet they manage to keep cheerful
And to even chirp and sing.

They seem to say, 'Don't worry,
It's a silly thing to do,
For the God who feeds the sparrows
Surely cares as much for you.'

Religion

MAN is naturally a religious being. Every man and woman professes some sort of religion whether of darkest Africa or of the elite of civilisation. But one must not only be religious but Christian (Acts 4:11, 12). Because everyone has a religion of his own and some degree of sincerity a sort of sleeping sickness has spread across the world. Whether Mohammedan, Buddhist, Methodist, Baptist, Catholic, or any number of other religions, they desire undisturbed slumber. But God says 'all men everywhere' must 'repent' (Acts 17:30). One may not be saved in one body, another in another body and another in another. There is one Lord (Eph. 4:5); He died once and purchased one body (Acts 20:28). All men are to be reconciled to God in one body by the Cross, if reconciled at all (Eph. 2:16).

If you want to be saved in a different manner, in a different body than the one Christ bought, then you must have another Lord; another sacrifice and there is none (John 14:6). Sincerity is not enough (read Matt. 7:21-23).

The most difficult task, perhaps, is to show men that just anything with Christ's name attached is not Christianity. Pseudo-Christianity will not save. It is the truth that will save (John 8: 32). 'Every plant, which my heavenly Father hath not planted shall be rooted up' (Matt. 15: 13). 'But in vain they do worship me, teaching for doctrines the commandments of men' (Matt. 15: 9; read also 2 Cor. 11: 13-15; 2 Pet. 2: 1-3; 1 Tim. 4: 1-3; 2 Tim. 4: 1-4). It is time that men wake out of sleep and realise just anything will not pass the judgment seat into eternal life (John 5: 28, 29; 2 Cor. 5: 10). What shall we do? How can we be certain of the truth? The word of God is the truth (John 17: 17). It must be in the word (the Bible) to be true. Do you find your baptism, worship, manner of life, approved in the Bible? Friend, search the Scriptures (Acts 17: 11); prove all things (1 Thess. 5: 21), hold fast that which is good (in the Word) and turn from evil and live (Ezek. 18: 32).

P. BUTTERFIELD, in *Truth*.

SCRIPTURE READINGS

6—2 Chronicles 2:1-12. Luke 9:18-36.
 13—Ezekiel 3:1-14. " 9:37-62.
 20—Deuteronomy 1:19-36. " 10: 1-20.
 27—Leviticus 19:1-18. " 10:21-42.

The Confession, and our confession (9:18-27).—The close relationship between verses 18-22, and 23-27, makes me put them together here. We learn further details of the question and answers in the parallel passages in Matthew 16:13-20 and Mark 8:27-30. Jesus and His disciples had apparently retired somewhat from the crowds, and the districts in which He was so well known. The habit of prayer is one we all need to follow. It was perhaps one of the most vital points to be grasped by the apostles that this Son of Man with whom they were in such close personal contact was in fact more than man. The fact might well be obscured by the same close personal contact which would likewise teach the truth. The halos in our pictures are as entirely imaginary as the Wise Men presenting gifts in the Stable, and it did not need this sign to prove His relation with God. Thought, word and action proved it, but the full significance of the confession made by Peter was not grasped, being obscured by preconceived ideas. Thus it was necessary that the disciples should not announce the truth at this point, and that they should be warned of the path of trial before them. The Messiah they had pictured would have been a conquering king, but they would come to know that His kingship was spiritual and that the material powers would make it dangerous to follow Him. Thus the cross of shame is exhibited, the profit of the soul against the world's profit, and the gaining of the praise of God as against the praise of men. Verse 27 undoubtedly refers to Pentecost.

The Transfiguration (9:28-36).—It was specially fitting that after both confession and warning, the wonderful revelation of divine glory should be granted to those three men who were to be leaders in the great work of spreading the gospel. One of them was the first to be put to death, another the last survivor of the apostolic band and Peter the one who opened the door of the kingdom by preaching the gospel for the first time, and declaring the terms of pardon. Again we observe the place of prayer, and connect it with the pronouncement of the 'Christhood' of Jesus. The awful solemnity of His approaching trial and death, was being revealed, and the glory was revealed surely to strengthen faith and provide assurance in the coming trial. Peter (2 Pet 1:16-18) and John (John 1:14) refer to the revelation. The significance of Moses and Elijah being present with Him is so plain as not to need comment, and we quote 'To him shall ye hearken' (Deut. 18:15). See also Matthew 17:1-13; Mark 9:2-13.

Healing the demoniac (9:37-43).—Mark gives us the most detailed account of this incident (9:14-29). It would seem that there was something in the appearance of Jesus which caused astonishment to the crowd. They had gathered around the other disciples who had been unable to deal with a specially hard case of demon-possession. Jesus afterwards told them this case did require prayer and fasting, but He Himself brought immediate relief to the distraught father of the child, after making enquiry and appealing to his faith which had been greatly shaken by the inability of the disciples. Had they, we wonder, lost contact through familiarity with power to heal? They must have been pulled up short in that case, and made to realise afresh their need of Christ. The wonder of this miracle is lost upon us if we do not consider the effect upon the father and son.

Rebuke for ambition (9:44-50).—Verses 44 and 45 are a reiteration of warnings already given of the coming 'disaster.' Henceforth it must have been often repeated without being understood, but the ambition was connected with the view they took of the messiahship. Attention given to the little child rebukes their thought of being 'bosses,' and their presumption in relation to use by another of their Master's name is also rebuked. It was a case for their Master's interference if anyone's.

Rebuke for a revengeful spirit (9:51-56).—The time for the final journey had come, as our earlier readings this month so clearly indicate. We believe no man ever could face such a trial as this, for there is the dark mystery of sin and its fearful consequences added to the anguish of anticipation of a frightful death. At this time it was heresy for a Jew to go through Samaria and as we see a corresponding ill-will by the Samaritans. Jesus did not allow these prejudices to influence Him although they were based upon a real perversion of the law. He made clear to the Samaritan woman at the well that there was no question as to whether Jerusalem or Gerizim was the right place. Knowing all the love and kindness which the Saviour manifested everywhere and to everyone, His disciples resented on His behalf as they thought, this insult. No such spirit should ever be manifested by Christians.

Would-be disciples (9:67-62).—It may be that these three incidents happened at different times, or at this juncture when following Jesus was becoming a more critical matter. They show us very emphatically how exacting discipleship was then, and how certainly it requires willing and persistent effort. Jesus did not take followers under any misapprehension. We might make the mistake to-day of presenting too easy a way to heaven, or the opposite. 'Jesus bids the unreflecting to count the cost, He prompts the procrastinating to immediate action, and urges the vacillating to unreserved decision.'

Mission of the seventy (10:1-24).—Referring back to ch. 9:1, we view an increasing effort to rouse the people to the fact of the coming of the kingdom of God. We believe the whole country had already been stirred by the work and words of Christ, and the twelve apostles had of course already been preaching and healing all around Galilee. Many more are now to have the final opportunity and warning, to bear fruit later when the gospel was preached after the resurrection. Now the urgent message is given and the messengers pass on. Rejection of God's Son is a fatal and terrible thing, and rejection of His message the same thing as rejecting His

person. The messengers are overjoyed at the results of their work and the power they are privileged to exercise, and in fact it is a foretaste of the final victory when Satan is dethroned for ever—this I think is the meaning of the Saviour's statement in verse 18. Mighty works have their place but it is more important to give humble obedience to God's instructions, and so be inscribed in the Lamb's book of life (Matt. 7:22-23). We may well connect the Saviour's rejoicing with Paul's words in 1 Corinthians 1:19-31 and following.

Parable of the Good Samaritan (10:25-37).—I suppose this is the best known of all the parables. We need consider no other requirement of God's law to find ourselves condemned sinners, for who has carried out that first command? Did the lawyer think he had done so? Perhaps he felt the sting of the 'This do and thou shalt live,' and a limitation of 'neighbour' might have provided an excuse. But the command is all-embracing, and the Saviour's story touched such a sore spot in the Jewish outlook, he must have retired discomfited. He may have come with quite an honest intention of questioning, but with the thought that he knew already the correct answer. He received a heart-searching reply.

Martha and Mary (10:38-42).—In John's gospel (ch. 11 and 12) we have further information about this household and the raising of Lazarus in connection with it. It is well to read this while we consider the short notice given by Luke. The coming of Jesus was a signal for putting down the work of the house and giving attention to His instruction—in the part of Mary. We can quite understand the irritation this would cause to Martha, bustling about to make the guest thoroughly welcome and comfortable, and getting distraught in the effort. She would not realise how little the material mattered when the spiritual was there. So she received a rebuke many more of us need. It was not her energy or work that was wrong but it had to be put in its place. Do we fuss too much at times over things which are necessary, but not so important after all?
R. B. SCOTT.

NEWS FROM THE CHURCHES

Aylesbury, Bucks.—We are again able to ask our brethren to rejoice with us, for on February 6th last, Marion Joyce Cole was added to the Lord's Church in the Lord's way. Our good brethren at Kentish Town, London, prepared their baptistery for our use, for we do not have

one in Aylesbury that we can use.

The year 1954, now gone for ever, to us here was another year of steady progress, six being added to our numbers, three of whom have worked and worshipped elsewhere for our Master, Bro. and Sis., Hardie, from London, and Bro. David King, from Tunbridge Wells. We are looking forward to the coming home of Bro. Frank Harford, from the Middle East, to take up work in this town.

It is with great joy that we welcome week by week, brethren from overseas and it is our hope that, in June, we will be having an American evangelist for a two weeks' mission.

Greater interest is being shown in the Gospel meetings, and it is good to see new faces, with open ears and hearts ready for the good news of salvation in Christ. Bro. Len Channing continues to do a grand job, not only in his teaching, but in his constant visiting among interested people. We are trusting that the year 1955 will show even greater results for the Master than ever before in the six years' history of this Church.

Our need in this town is a building of our own, that we are able to use seven days a week instead of one as at present. To this end we have been seeking a site and trust that we shall be soon rewarded. We were pleased to receive a gift towards a building for two good people who met with us for some time, Brother and Sister Middleton, now returned to the U.S.A.

The Church at Aylesbury is growing, and we, the members, are growing too, in the Lord.

W. J. COLE.

Birmingham, Summer Lane.—During the latter half of January, we were very much helped and encouraged at special services conducted for us by Brother A. E. Winstanley. Meetings were held every night except Fridays. The inclement weather made the gatherings small at the commencement but as that improved so did the numbers attending, until at the last service, on Lord's Day evening, January 30th, the chapel was well filled.

We are happy to record the immersions of Janet M. Reid and Kathleen E. Jones, both daughters of members, and scholars in our Bible School. The latter's case is surely unique, for her parents, grandparents, and great-grandfather are all members of this Church, and her great-great-grandfather was one of our early deacons. We pray they may both be kept faithful unto death. We also commend to our heavenly Father the work of our faithful Brother Winstanley as he labours elsewhere.

FRED C. DAY.

Blackburn, Hamilton Street.—It is with great joy that we record two more additions to our assembly. Two young girls from the Lord's Day School, Pat and Rosie, were immersed on Lord's Day, January 30th, and received into the

Church fellowship on Lord's Day morning, February 6th. We pray, as they have been faithful playmates at school, they may prove faithful in the work of School and Church with us all, for our Saviour Jesus Christ.

H. WILSON.

Dewsbury.—Our hearts were made glad by the decision and immersion of David Robinson—a student in Leeds University. We have been impressed by his keenness and devotion, and earnestly pray he will continue and increase in knowledge and usefulness. The Church is in great need of devoted young men and workers in these days of apathy and indifference.

R. MACDONALD.

Eastwood.—The Church here rejoices in the fact that the Word has triumphed. A young maiden coming to us with the opening of our Bible School, continued with us. Her interest increased and eventually she attended the gospel meetings and our mid-week Bible Study, with the result that she confessed her faith in Christ and, on Dec. 12th, 1954, was immersed into the ever-blessed name. Our hearts are gladdened by this, the first fruit of our labours, and pray that it may prove to be the droppings before the showers.

CHAS. LIMB.

Loughborough.—During the week January 22nd to 30th, the Church held a mission conducted by Mr. Lister, of Southport. Although we are unable to report any additions, we can rejoice that through the efforts of Mr. Lister a number of members who had become lukewarm have regained interest and are now quite enthusiastic.

Greatly increased attendances were maintained during the week, and we hope and pray that through this effort the succeeding weeks may show some results.

F. WOOLLEY.

Nelson (Southfield Street).—The annual prize distribution was held on Saturday evening, February 12th, when about fifty children and parents were present. Items were given by the scholars and teachers. The speaker was Bro. A. Carson, who gave a stirring address on living a straight life from beginning to end. He also presented the prizes. Refreshments were served at the close. Everyone left with a warm heart although it was freezing outside.

J. BROWN.

Peterhead.—Again we are happy to report that another young man, Douglas Strachan, aged nineteen, accepted the Lord as his personal Saviour. He was immersed on January 31st by Bro. Aik Strachan. Many young people were present. May the Lord keep him close beside Him. A young married sister has also been restored to her Saviour. May she also be kept in the shadow of His wing. We are experiencing soul-stirring times. May we go on from strength to strength, striving daily to do His good

will. We ask our brethren to remember us in their prayers.

We believe God answers prayer.

We are sure God answers prayer.

We have proved God answers prayer.

Glorify to His name. ALEX STRACHAN.

Tunbridge Wells.—The Church in Silverdale Hall held their Bible School prize-giving on Saturday, January 29th. Tea was served at 4.30, and forty-five children and fifty adults, including the parents of the children, partook. It was quite a joy to see so many fathers present. At six o'clock, the senior and junior scholars represented characters in the Bible, showing their knowledge of the Scriptures. This was followed by individual items of singing and recitations, including the infants. Bro. Hillman brought the large gathering to a happy ending when, with Bro. Styles, they presented the children with their books as a prize for a year's attendance and progress. We pray that our Father may still continue to bless and strengthen our hands to teach these little ones the love of Christ, who said, 'Suffer the little ones to come unto me and forbid them not, for of such is the kingdom of heaven.'

EDNA GILLET.

OBITUARY

Bedminster, Bristol.—It is with sadness we record the passing of our Sister Randall—known to many in the Church as Gran Randall—at the advanced age of ninety-four. A life-long member of the Church, it was her joy to meet with the brethren until advancing years made it impossible for her to do so. The last time she met with the Church she was entertained in the home of the writer and during the quietness of that Sunday afternoon she sang to herself two verses of 'Abide with me.' Such we can testify was the measure of her faith in her Lord and Master. Of late years, she had been in a home for aged women but, following a fall and the complications which ensued, she was removed to a hospital where she fell asleep on January 24th. The service in the home of her son and at the graveside was conducted by Bro. S. W. Collins.

F. W. WELLS.

Dalmellington, Ayrshire.—It is with regret that we report the passing from this life on 10th February, of our Sister Black in her eighty-second year. She was mother of our Sister Annie and Brother William Black, Dalmellington, and Bro. James Black, Kentish Town. Baptized into Christ in 1938, she has retained her love and affection for the Lord's work, and even in advanced years joined us on occasions at the shore on the children's outings. During her long illness, she was cheered by the love and attention of her

whole family, which sustained her to the end. Services in the home and at the graveside were conducted by the writer. The husband she so devotedly sustained and the family she loved so dearly, we commend to the loving care of our heavenly Father.

E. JESS.

Dewsbury.—We regret to record the passing of one of our number—Sister Purdy. In her early days she was associated with the Church in Bradford. On taking up residence in this district she took up membership with the Church in Dewsbury. When the Church was reformed she took up membership again although in poor health. She removed to Scarborough and later to Huddersfield, where she passed away. A motherly woman with a deep affection for children, she will be missed by the many she befriended.

R. MACDONALD.

East Kirkby.—Early on Lord's Day morning, January 30th, at the age of thirty-three years, a young life and a dear soul whom it was a privilege to know—was taken from us, and we feel the earth to be a poorer place because of her passing. She was a friend beloved of almost everyone living in the locality of her home, and to many further afield, even to some in other lands. The end of the beautiful life of Miss Edna Mary Adlington came as a shock to many, though it was known to more intimate ones that the end of her sojourn here was not far distant.

Since birth she had been a paralysed victim, from the hips downward, and was never able to walk. For the last twenty-seven years she had been confined to her bed. Happily her room was near to and facing the street, and both adults and children waved their greetings as they passed the window, to be always acknowledged by the raised hand of our friend. Though thus confined and having to undergo much suffering only relieved by the love and tenderest care of the best of mothers, she was always of the most cheerful, uncomplaining disposition, and those (many in number) who paid her visits, returned with the greater blessing. Her life largely consisted of receiving friends from all quarters, and she just loved to see old and new faces. Her radiant life, cheerful smile, and beautiful character will always remain a fragrant memory to all who knew her. 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'

The funeral service was held in the Mutton Hill Meeting House on Wednesday, February 2nd, when a large number gathered to pay their last respects. Bro. Allen Murray, assisted by the writer, conducted the service. The cremation followed at Wilford Hill, Nottingham, Bro. Murray officiating.

The parents of our dear friend request me to convey to all their most grateful

thanks, for all kindness shown, visits paid, and letters of sympathy received (which are too numerous for personal replies) but which have been most helpful.

W. B. JEPSON.

Pittenweem.—It is with deepest regret that we report the passing of our Sister Mrs. Horsbrugh, who fell asleep in Jesus on January 21st, aged seventy-six. She was one of the faithful for the old path movement. The Church has sustained another loss by her passing. She had been in failing health for the past three years, but the brethren always gave her a visit when they had the opportunity. We know that she has gone to be with her Master, whom she served faithfully. The service was conducted by Bro. John Maclaren, who gave a rousing address both in the house and at the graveside. She has left two daughters and a son, who are not in the Church. We pray that their mother's influence, and Bro. Maclaren's services will bring them in some day.

NEIL PATERSON.

Tranent.—It is with the deepest regret that we record the passing of our esteemed Sister Jane Forrest, who departed this life in the early hours of Friday, January 28th. Our sister celebrated her eightieth birthday on January 23rd. Sister Forrest was a member of the Church for over fifty years, and she was an outstanding example of devotion to the Lord and His Church. She maintained a keen interest in the work of the Lord, and was always happy when those of like faith visited her, to talk of those things which were near and dear to our hearts. The Church in Tranent has lost much by her passing, but our loss is Heaven's gain. We are glad that her passing was peaceful and quiet, and that she was free from pain, and looked forward to the day when we shall meet again, in that 'Summer land up yonder.'

Our deepest sympathy goes out to her loved ones who mourn her loss, for they have lost a very dear mother and friend. We commend them to the grace of God. The funeral service was conducted both in the house and at the graveside by Bro. Wm. Steele.

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

Tunbridge Wells.—The Church meeting in Silverdale Hall has sustained the loss of Bro. Highton, on Thursday, January 27th, aged eighty-six. By coming into the gospel meeting nine years ago, he learned the way of the Lord more perfectly and desired to be united to his Saviour by baptism. Though through age and infirmity he has not been able to meet for some time around the Lord's Table, he had kept in touch with the Church by sending his contributions and

had enjoyed reading the *Scripture Standard*. We know now he is free from his pain and entered into rest, 'to be for ever with the Lord.'

E. GILLETT.

[If all who cannot attend the meetings sent on their contributions, or even gave for all the Lord's Days they miss (whenever able to attend), it would show their real interest in the Church, and considerably help Church funds.

—EDITOR.]

COMING EVENTS.

Ince (Wigan).—Bro. F. Worgan conducts a Mission at Co-op. Hall, Keble Street, Ince, from March 5th to 20th. Gospel Meetings Sundays, eight o'clock; Tuesdays, Thursdays, Fridays, Saturdays, seven-thirty.

Kirkcaldy.—As the Slammanan District Conference is being held on March 5th, the same day as we settled for the Kirkcaldy social, we have decided to alter the date to March 12th, 1955.

Brighton.—The Church of Christ meeting at Oxford Street, Brighton, is proposing holding its anniversary meetings on Saturday and Lord's Day, 2nd and 3rd of April, and earnestly invite members of Churches of Christ to be present, and encourage us in our patient endeavour to extend Christ's Kingdom.

The occasion will mark the 65th anniversary of the opening of our present meeting-place, but there has been a Church of Christ in Brighton for over a hundred years.

E. THORPE.

Slamannan District

The half-yearly conference of Sunday School Teachers in the Slamannan district will be held (D.V.) in the Meeting Place of the Church of Christ, Slamannan, on Saturday, 30th April, 1955, at 4 p.m. Chairman is Bro. Jack Nisbet (Tranent), and Brethren David Dougall (Wallacestone), and Alan Brunton (Newtongrange) are to speak on one of the parables found in the New Testament. A very hearty invitation is given to all who are interested in the work amongst the young.

JANETTE PLAIN.

HINDLEY BIBLE SCHOOL.

Preliminary Notice.—Saturday, May 28th, to Thursday, June 2nd, 1955. Book the dates.—Write: L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan.

FRANKFURT (Germany) Lectureship August 6th-14th.

Arrangements are in hand to visit Germany for the above meetings. The coach will start from Wigan and pick up at selected points en route for London. The estimated cost for travel is 10 gns. per head. Children counted as full fares.

Would those interested please communicate as soon as possible with Bro. R. Limb, 36 Percy Street, Eastwood, Notts. Further announcements later.

**LIST OF CERTAIN CHURCHES OF CHRIST IN GREAT BRITAIN AND IRELAND
PLEADING FOR A RETURN TO THE 'FAITH ONCE AND FOR ALL DELIVERED
TO THE SAINTS.'**

This list is circulated with the sole purpose of guiding members of Churches of Christ to meeting places, or enabling them to contact brethren of 'like precious faith.' There may be many churches of Christ unknown to us which have the same faith and practice. Each assembly owes allegiance to Christ only, and stands or falls by comparison with the Church revealed in the New Testament. As an indication of the stand taken, all the assemblies included refuse the instrument in worship, and do not co-operate with sectarian bodies—to the best of our knowledge and belief.

ENGLAND.

Meeting Place	Correspondent
AYLESBURY—Guide Hall, Beaconsfield Rd.	.... W. Cole, 13 Coronation Villas, Aylesbury
BIRMINGHAM—Geach St., Summer Lane	.... F. C. Day, 69b Stamford Rd., Handsworth, Birmingham, 20
BLACKBURN—Hamilton St.	.... H. Wilson, 'Prospect View,' Ribchester Rd., Clayton-le-Dale
‡BRIGHTON—Oxford St. Chapel	.... E. T. Thorpe, 32 Wilbury Cres., Hove, Brighton, Sussex
‡BRISTOL—St. John's Lane, Bedminster	.... F. W. Wills, 46 Daventry Rd., Knowle, Bristol, 4
CLEVELEYS—Co-operative Hall Beach Rd.	.... E. Winter, 35 Manor Rd., Blackpool
DEVONPORT—Oddfellows Hall, Ker St.	.... W. S. Lakeman, 69 Woodville Rd., Swilly, Plymouth
DEWSBURY—Friends' Meeting House, Bradford Rd.	.... R. McDonald, 4 Clarke St., Westboro, Dewsbury
DONCASTER—The Holmes, Wheatley Lane	.... John Garnett, 6 Bellwood Cres., Thorne, Doncaster
EAST GRINSTEAD—Constitutional Bldgs., High St.	.... W. Hillman, 'Marenatha,' Cansiron Lane, Ashurstwood, Sussex
EAST ARDSLEY—Main St. . . .	E. Pickersgill, 29 Back Oxford St., East Ardsley, Yorks.
EAST KIRKBY—Beulah Rd.	.... W. B. Jepson, 'Havendale,' Pearl Ave., East Kirkby, Notts.
EASTWOOD—New Meeting House	Ralph Limb, 36 Percy St., Eastwood, Notts.
HEREFORD—72 Whitehorse St.	Mrs. A. Sprake at this address
HINDLEY—Argyle St.	W. Morgan, 44 Lord St., Hindley, Lancs.
ILKESTON—Burns St.	S. Jepson, 40 West End Drive, Ilkeston Derbyshire
INCE—Co-operative Hall, Keble St.	.... W. Hurcombe, 20 Castle Hill Rd., Hindley, Wigan
LEICESTER—Adult School, Churchgate	.... Sid Harbottle, 43 St. Barnabas Rd., Leicester
LONDON—Hope Chapel, Kentish Town	.... R. B. Scott, 96 Chetwynd Rd., London, N.W.5. Gulliver 1176
‡LYDDINGTON—At the home of Mrs. Cheatle, Lyddington, Uppingham Rutland.	Lord's Days 2.30.
MORLEY—Zoar St.	F. Sugden, 40 Wakefield Rd., Gildersome, near Leeds, Yorks.
NELSON—Southfield St.	A. Carson, 'Eskdale,' Trent Rd., Nelson, Lancs.
TUNBRIDGE WELLS—Y.M.C.A. Bldg., 5 Mount Ephraim Rd.	.... A. E. Winstanley, 43a Church Rd., Tunbridge Wells, Kent
ULVERSTON—Oddfellows Hall, Fountain St.	.... W. Crosthwaite, Ford Villa, Hart St., Ulverston
WIGAN—Albert St., Newtown	W. Smith, 262 Scot Lane, Marsh Green, Wigan
WIGAN—Jackson's Sq., Scholes	H. Davenport, 4 Warnford St., Swinley, Wigan

NORTHERN IRELAND.

‡BELFAST—Berlin St., off Shankhill Rd. C. I. Hendren, 78 Broom St., Woodvale Rd., Belfast
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SCOTLAND.

- BATHGATE C. Fleming, Gayfield Terr., Mid St., Bathgate, W. Lothian
 BLACKBRIDGE John Steele, 8 Viewfield St., Harthill, Lanarkshire
 DENNYLOANHEAD—205 Glasgow Rd.
 Miss Davidson, 36 Main St., Bonnybridge, Stirlingshire
 FAULDHUSE D. W. Stewart, 63 Murraysgate Cres., Whitburn, W. Lothian
 GLASGOW—71 Hospital St., C.5 A. B. Morton, 183 Pollok St., Glasgow, C.5
 KILBIRNIE—Masonic Hall, Newton St.
 W. Ferguson, 13 Stoneyholm Rd., Kilbirnie, Ayrshire
 KIRKCALDY—Rose St. D. Mellis, 149 Beatty Cres., Kirkcaldy, Fife
 DALMELLINGTON—9 Knowehead
 W. Black, 37 Craiglea Cres., Dalmellington, Ayrshire
 LEITH—Lansbury Halls Tom Jamieson, 'Broomfield,' Balerno, Midlothian
 LEVEN—Crossroads (three miles from Leven)
 J. W. Davidson, 4 Sandy Brae, Kennoway, Fife
 Motherwell—Union St. L. Purcell, 98 Addie St., Motherwell, near Glasgow
 NEWTON GRANGE—St. David's
 A. J. Brown, 9 McLean Place, Gorebridge, Midlothian
 PETERHEAD A. Strachan, 94 Balmoor Terr., Peterhead, Aberdeenshire
 SLAMANNAN Miss M. Neilson, Binniehill Rd., Slamannan, Stirlingshire
 TRANENT—Loch Rd. D. Scott, 33 Ormiston Cres., Tranent, East Lothian
 WALLACESTONE BRAE Alex. Brown, 'Fernbank,' Wallacestone, Stirlingshire

ON THE BORDER OF WALES.

- NEWPORT, Monmouthshire—4 Commercial Rd.
 D. H. Berry, 103 Malpas Rd., Newport, Mon.

† The names of these churches appear in a list issued by a central organisation.

It will be appreciated that alterations in addresses take place without warning and we cannot even be quite certain that all those stated are now up-to-date. In case of failure to contact it is suggested that enquiry should be sent to the compiler, R. B. Scott, 96 Chetwynd Road, London, N.W.5 (Telephone Gulliver 1176), who is solely responsible, but who will be delighted if anyone else uses the list, and it has the effect of getting brethren together for mutual spiritual help.

May the Lord bless and aid all who are honestly seeking the old paths wherein is the good way. Nothing else is good enough though the world deride and pity.

PLEASE NOTE.

News items should reach the editor not later than 15th of each month, and all matter for insertion must be written on one side of paper only.

CHANGE OF ADDRESS.

Cleveleys Secretary: Eric Winter, 77 Kelvin Road, Norbreck, Blackpool.

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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, Athol Dene, Longniddry, East Lothian.

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