

The SCRIPTURE STANDARD

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

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Nearer than Ever.

'AND that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light' (Rom. xiii. 11, 12). The theme of Paul's epistle to the Romans is the Gospel of Christ, its power to save and transform. He shows its practical application to all relationships of life, and as an incentive to live worthy of the Gospel he emphasises the swift flight of time.

The near end of another year reminds us how quickly days and years pass. Time's ever-rolling stream is fast carrying us to the end of life here. This we all know, and yet many try to forget. Grass, flowers, shadows, vapours, are some of the figures used in God's Word to keep ever before us the shortness and uncertainty of our days.

'Our years are like the shadows
On sunny hills that lie,
Or grasses in the meadows
That blossom but to die:
A sleep, a dream, a story
By strangers quickly told,
An unremaining glory
Of thing that soon are old.'

'Now is our Salvation nearer than when we Believed'

That is what the flight of time means to the Christian. We have been saved from past sins, those were blotted out when we believed and obeyed the Gospel. We are now being saved in and through temptation and tribulation. But there is a salvation yet future, 'to be revealed in the last time' (1 Peter i. 5). Paul speaks of this as 'the redemption of our body,' when 'this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory' (1 Cor. xv. 54).

'The Night is far spent—'

We are living in the night now: the night of our pilgrimage, conflicts, trials, temptations, sorrow and bereavements.

'The Day is at hand'

The day that shall never end, 'for there shall be no night there.' Like the Israelites of old, we are journeying 'in the wilderness toward the sunrise.'

We are between the two appearances of our Lord. 'Once in the end of the world [ages, R.V.] hath He appeared to put away sin by the sacrifice of himself . . . and unto them that look for him shall he appear the second time, without sin unto salvation ['to make their salvation complete,' Weymouth] (Heb. ix. 26-28). That day is nearer now than ever it was before.

'Now it is high time to awake out of sleep'

It has been said that the wakefulness of the most holy Christian, compared with what it should be, is a 'sort of slumber.' The alarum has gone, it is time to wake up, to 'cast off the works of darkness,' the night-clothes, all that fears the light of that day,' and to 'put on the armour of light,' by which we can overcome the forces of darkness.

Paul sums all up in his final exhortation: '**Put ye on the Lord Jesus Christ**, and make not provision for the flesh, to fulfil the lusts thereof ['to gratify your earthly cravings'] (Rom: xiii. 14). 'As many of you as have been immersed into Christ, have put on Christ' (Gal. iii. 27). But that is not all-sufficient, we must keep Christ on, wear Him, not as we wear our Sunday clothes, but as our daily dress. Live now as we would like the Lord to find us. 'Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming' (1 John ii. 28).—

EDITOR.

Substance of Addresses given at Dewsbury Convention.

September 10th, 1949.

Conformed—Transformed

IF I were to ask the question, 'Are you a nonconformist?' you would probably wonder just what I meant. But let there be no misunderstanding, for I am not talking of nonconformity in a denominational or sectarian sense, but in a strictly Christian sense, that which we find set forth by Paul when he says in Rom. xii. 2: 'And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.' There are two words to note here, namely, 'conformed' and 'transformed.'

Conformed. The word 'conformed' which the Apostle uses here, literally means 'with form,' and is the same Greek word in the original which is translated in 1 Pet. i. 14; by the word 'fashioned.' But what does Paul mean when he exhorts us to 'be not conformed to this world'? Actually there are many things in this world to which we must conform. We must, for instance, conform to the 'fashions' of the country in which we live, that is its prevailing mode of dress, at least to some degree. We must also conform to its customs and laws, insofar as they are compatible with the will of Christ. It is true that a Christian is a member of a 'peculiar people,' but that does not mean that he should interpret that word 'peculiar' in the sense that he should make himself ridiculous in the eyes of his fellow men. Certainly then, conformity to the world does to some degree mould our daily lives. Of course, it is obvious that Paul is not speaking in this sense, for he has in view not the customs of the world, so much as its sins and errors.

Now it is a proved fact, that man becomes assimilated to the character of the object which he worships. This is the danger in idolatry, not only because it fails to recognise and honour the true God, but because it is in itself detrimental to the spiritual life. A primitive savage hews out a piece of wood, sets it up as an idol, and worships it as a god. But the idol having no attributes of its own, he unconsciously heaps upon it his own sinful characteristics and desires, which in turn are looked upon as the attributes of the god itself, and therefore as an ideal to be attained. Thus corruption is heaped upon corruption. Here is the reason for the viciousness of pagan idolatry.

It is just the same in principle with the more sophisticated gods that men set up for themselves to-day. If a man's god is money then he becomes avaricious. If he worships at the shrine of pleasure, then he becomes lustful, and if his only thought is power, then he becomes cruel and tyrannical. For the Christian it means that if his eyes are upon the world he will eventually go back into it. The divine image which has been implanted in him is blotted out, and he assumes the characteristics and image of the 'god of this world.' Here is the reason for Paul's warning against conforming to the world, for it is just as dangerous to expose ourselves to infection in spiritual as in the physical sense.

If this is true of individuals, it is also true of the Church as a whole. We see this grimly exemplified for us in the denominational world. Through failure to proclaim the original gospel their witness has become increasingly ineffective, but instead of getting back to the source of power, New Testament Truth, they have thought to remedy the situation by conforming to the world and its methods. It virtually means that they have sought to drag down Christ to the level of the sinner, instead of raising the sinner to the level of Christ. The result is plain for all to see, for worldliness has eaten the heart out of most of the sects, with increasing corruption, namely the rationalistic unbelief of the Modernist following in its wake.

And this has even happened in the midst of the glorious Restoration movement. A recent leader in the *Christian Advocate* on 'Statistics,' laments the fact that in recent years thirty-four Churches, representing 1,600 members, have departed from the Co-operation. It will not take long to tell the writer why, simply because the present leaders of that movement have thought more of currying favour with the sects, and adopting their unscriptural methods, than they have of conforming to the New Testament pattern. In consoling himself, the writer makes a damaging admission. He says: 'But we ought not to forget that this large number are not really lost in the sense that they have drifted away from Christianity.' Well then, if we have not drifted, the question arises, who has? Brethren, at all costs we must take care to avoid that road!

Transformed. Now certainly Christians should conform, but to what? Paul supplies the answer, 'to be conformed to image of his Son' (Rom. viii. 29). That means more than being 'conformed,' it means being 'transformed'; 'but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God,' a complete and radical change. We can begin to appreciate the greatness of this change when we realise that the word here translated 'transformed,' is the same word as is translated 'transfigured' in Matt. xvii. 2; to describe the changing of the Lord from earthly form to heavenly glory, on the Mount of Transfiguration. And this is what transformation should mean spiritually for the Christian, the realisation that we have been made 'partakers of the divine nature,' or, as Paul puts it in Col. iii. 10, 'And have put on the new man, which is renewed in knowledge after the image of him that created him.'

But something else emerges from this, and that is, that only insofar as each individual member of the Church has been transformed, will the Church transform the world. This is something which I feel is not sufficiently emphasised amongst us, the need for a greater degree of holiness, a deeper spirituality, a more zealous consecration to the Lord's service on the part of each Christian. We can preach the Truth, and we can, as a Church, conform to the divine pattern, but to think that this alone is going to bring men into the Kingdom is a sad mistake. These are only the mechanics, but the real power, the motive force, is the indwelling of Christ in the heart and life of each Saint, and therefore the indwelling of Christ in the Church as a whole.

Let us, therefore, at all costs observe two things. First, as a Church, keep our eyes upon the New Testament pattern, the divine blueprint; and secondly, as individuals, keep our eyes upon the One behind the blueprint, the glorious Person of Christ, daily being transformed by Him, and therefore becoming like Him.

'Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.'

L. CHANNING.

Discipleship.

LIKE most other words in the Christian vocabulary, the words 'disciple' and 'discipleship' are very loosely used. The word Christian itself is often used as a name for people who bear little or no resemblance to the people first called Christians at Antioch. The words, salvation, faith, justification, etc., are used just as loosely.

Most dictionaries define the word disciple as: one that receives instruction from another; one that accepts the instructions or doctrines of another; scholar; pupil; follower; adherent; partisan; supporter, etc. All these definitions have some truth in them, but they are very limited. Judas was a follower, but 'he went out and hanged himself' The Apostle in his letter to the Philippians reminded them 'that many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.'

What then is discipleship? Let the Master Himself answer: 'If any man will come after me let him deny himself and take up his cross daily and follow me.' There can be no doubt but that, according to Jesus, discipleship consisted of self-denial, cross-bearing and following. The word '**self-denial**,' however, is as much misunderstood as any. Most people consider the tossing of a coin to a beggar as a noble act of self-denial, or the coppers saved by going without sugar in tea, chocolates, smokes, etc., as self-denial. Very few such cases have any self-denial about them, but such acts pale into insignificance by the side of the self-denial noted in the Word of God. Paul tells us that Jesus 'emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross' (Phil. ii. 7-8, R.V.).

Jesus told the rich Ruler that if he wanted to be perfect to 'go and sell that thou hast and give to the poor and follow me' It may be there are few of us who have any wealth in its material sense, but in view of all the teaching of Jesus and His disciples on the subject, no one would seriously suggest that Jesus meant only material things. It so happened that material wealth stood between the rich ruler and eternal life, but it was equally true that the real trouble was that his heart was set upon his riches and he would not surrender them. So also many who are not

rich in material goods, have to turn away sorrowful because they will not surrender their pleasure—or it may be their own preconceived ideas or habits. 'If ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live' (Rom. viii. 13). Jesus demands more than our surplus time, energy, or surplus goods. 'If any man come to me, and hate not his father and mother, wife and children, brethren and sisters, yea and his own life also, he cannot be my disciple.' Such self-denial is only possible when prompted by a **strong motive**. No amount of personal gain could enter into the calculations of a man who is prepared to 'hate his own life.' Such a one is

'Content to let the world go by,
To know no gain nor loss—'

and there is only one power strong enough to do that—the creative power of Love. Love is the fundamental principle underlying all true giving and self-denial. 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might' was the command given to God's people many centuries ago. God Himself so loved that He gave; and what a gift! Self-denial is useless unless prompted by true love. 'Though I bestow all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing.'

Cross-Bearing

This is another badly misused term. How often we hear people bemoaning the fact that some tragedy has overtaken them, or some trial from which they cannot escape. Often they will close their story with an air of resignation by saying, 'Ah, well, I suppose we all have a cross to bear.' One can sympathise with such people in their trouble, which may be a very heavy burden for them to bear, but it is not a cross in the sense in which Jesus spoke of cross-bearing. Jesus said, 'let a man deny himself and take up his cross daily.' Our friends' trouble has come to them unsought and unwanted, whereas Jesus speaks of something we take up each day. It is a voluntary act on our part, something we do deliberately.

We pick up a cross and can therefore put it down whenever we have a mind to. Just as Jesus took up His Cross for our sakes, so His disciples must take up their cross which, in most cases, will probably be some act of service rendered for Jesus through some other person. The cross will not be the same in every case, but 'he that doth not take up his cross and follow me is not worthy of me.'

As with Jesus, the cross denotes suffering. We do well to remember that we belong to the Church militant. In other words, we are soldiers in the army of Jesus. That army is at war. No soldier on active service thinks for a moment of rest and comfort until the job is finished. It is true we do not fight with carnal weapons, but it is war just the same. After the experience of two world wars it is not necessary to do more than say that war means suffering. It often meant giving up our job, our home, our loved ones. It means sleepless nights, hunger, doing unpleasant things, taking risks, being shot at, maimed for life, and possibly killed. Bearing our cross for Jesus—can we face it? 'If any man will come after me, let him deny himself and take up his cross daily and follow me.' Those are the words of Jesus and it is not easy to follow Him, is it? Jesus does not go fast enough for most of us, does He? We can show Him a much quicker way, and far too often run so far ahead of Him that we lose all contact. It is then we begin to realise we are doing little more than beating the air. We are amazed to find that 'we have followed too much the devices and desires of our own heart . . . and there is no health in us.' We must learn that following means *walking behind*; in this case, behind Jesus. There

are some very clever and very good people in the world, but it is not these we are to follow. It is not even our conscience, for that may be wrong, as it was with the Apostle Paul (Acts xxiii. 1). It is Jesus we must follow. He will choose the path and make the pace.

'Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace.'

Where shall we follow Him? Into the Temple with the scourge of cords. Yes, many of us are far too ready to show what we call 'righteous indignation' against the wrong doers or those from whom we differ. Too ready with our 'Woe unto you scribes and Pharisees, hypocrites.' But are we as ready to follow Him in the ceaseless round of service for the outcast, the sick and afflicted, without even having where to lay our head? Can we stay up with Him to keep a midnight appointment with an enquirer who is afraid to be seen talking to Jesus in the daylight? Can we spend the night in prayer, or do we get impatient if the prayers of the Church go on more than a few minutes? Can we go with Him to Jerusalem conscious that we shall be crucified? Can we meet around His Table with the knowledge that one of the company is a traitor? Can we watch with Him while He pours out His very soul in agony, and sweats, as it were, great drops of blood? Can we take our cross with Him to Calvary? That is what Jesus meant when He said: 'If any man will come after me let him deny himself and take up his cross daily and follow me.'

'It is the way the Master went,
Should not His servant tread it still.'

R. H. CROSS.

Becoming like Him

'This is the day that the Lord hath made: we will rejoice and be glad in it'
(Psalm cxviii. 24).

THE hope of the Christian is to 'See him and be made like him.' The Psalmist puts it poetically (Psalm xvii. 15). 'I shall be satisfied when I awake with thy likeness' (similitude). So each day is another opportunity to grow more like Him, for we shall never awake with His likeness if we go to sleep bearing no resemblance to Him. Two things suggest themselves as essential: sanctification and justification.

Sanctification means separation. The word may be viewed from four angles. (a) John x. 35, 36. The Father sanctified the Son and sent Him into the world. He was separated from heavenly things and sent into the world. Laid aside His glory. Made a little lower than the angels. He spake of 'The glory which I had with thee before the world was.' (b) John xvii. 19. For the sake of His apostles, Jesus sanctified Himself. Separated Himself from what might be regarded as legitimate pleasures and conveniences that He might better serve. He taught His disciples: 'A man's life consisteth not in the abundance of the things which he possesseth.' (c) Hebrews xii. 14. See how terribly important this is. Sanctification: 'without which no man shall see the Lord.' From what must a man be separated before he can see God? From sin. The sinner must be sanctified, for 'the wages of sin is death' (Romans vi. 17-23) but Jesus came that we might have life, and the sinner can have it only as Jesus Christ has ordained (Acts xxii. 6; See Hebrews ix. 13, 14). So we accept Him and being sanctified we become 'saints.' (d) But Christians sin (1 John i. 8) and sin separates. So what? Be baptised again? No! Our sins up till then were certainly forgiven. God has made other provision for His children. It is

the only provision, and it is dreadfully humiliating. Read 1 John i. 5 to 21. We have to *confess* our sin—not acknowledge that we are sinners, but *confess the sin*. Only then can we have forgiveness and so enjoy sanctification. Jesus Christ is our example. He sanctified Himself. We must, or—‘without which no man shall see the Lord.’ So we grow like Him. How slowly. ‘Lord, I desire to live as one . . . who fear but grieving Thee, and knows no other shame . . . ; as one who fain would keep apart from all Thou lovest not.’

Justification. How concerned we are for our reputation! Aren’t we? We needn’t be (Romans viii. 33). Our reputation doesn’t matter. ‘He made himself of no reputation.’ Character is what really matters, for character is what I am. Reputation is what folk think I am. (1 Peter ii. 21-23). One has well said, ‘Character is the only coin current in the eternal realm.’ Are we beginning to look like Him?

‘O Lord and Master of us all!
We love Thy reign benign;
We own Thy sway, and hear Thy call,
We test our lives by Thine.’

FRED C. DAY.

The Empty Tomb

THE Church is built upon the belief that Jesus was crucified and buried, and in three days rose from the dead. The Resurrection has often been denied so our first consideration must be:

Reasons for Believing in the Resurrection

We have only time to suggest one or two. The Resurrection was prophesied.

Isa. liii. 10: ‘When thou shalt make his soul an offering for sin, he shall prolong his days.’

Ps. xvi. 10: ‘Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.’

Jesus said: ‘Behold we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge and to crucify him, and the third day he shall rise again’ (Matt. xx. 18, 19).

The Testimony may be Tested

The strongest form that evidence in Court can take is when the witnesses, agreeing in the main points, differ in the small details. In the Gospels, the main points of testimony are given and agree, while in matters of detail the records differ, but are reconcilable. Paul’s account in 1 Cor. xv seems to be a summary of the evidence.

The Transformation in the lives of the Disciples

testifies to the truth of the Resurrection. After Christ’s crucifixion, they were completely disillusioned. Fifty-three days later, they publicly accused the Jews of crucifying the Messiah, and boldly preached the Gospel (Acts ii.). Nor was it just a temporary change, for they preached the Gospel everywhere, turning ‘the world upside down,’ and many of them sealed their testimony by martyrdom. However,

The Change Wrought in the World

by the Resurrection is even more remarkable. If Jesus did not rise from the dead, then this great falsehood has had more power to transform the lives of many men and women than any truth in the world.

It is fitting that we consider the

Records of the Resurrection

These tell us that Pilate made sure that Jesus was dead before giving His body to Joseph of Arimathea to bury, and that he allowed the Jews to put a guard of Roman soldiers at the tomb to prevent the stealing of the body. Early in the morning on the first day of the week, there was a great earthquake, and when the women arrived at the tomb, the stone was rolled away, and they did not see Jesus, but an angel sitting on the stone, who told them that the Lord was risen, and that they should tell His disciples so. Mary Magdalene went to find Peter and John, and returned with them. She stayed behind when they left the tomb, and there she saw and talked with the Lord. He also appeared to the other women as they went to tell the other disciples. Later that day, He appeared to two of them as walked to Emmaus, and they returned to Jerusalem to find eight other disciples gathered together discussing the Lord's appearance to Simon Peter. Just at this time the Lord appeared to them and showed them His hands and His feet.

The Results of the Resurrection

are that Jesus is declared to be the Son of God (Rom. i. 4). The Gospel is certified (Rom. iv. 25), a strong foundation is laid for the Christian's hope (1 Thess. iv. 13-17) and the world is given a solemn warning of judgment to come (Acts xvii. 31). In the light of this great truth, we urge you to believe in Jesus as the Son of God, obey the Gospel, and enjoy the hope of eternal life, through the resurrection of the dead.

ANDREW GARDINER.

Not fit for the Kingdom

Text: 'And Jesus said unto him, No man, having put his hand to the plough, and looking back is fit for the kingdom of God' (Luke ix. 62).

TAKEN out of context, one would think this was a message for backsliders. The text was given to one of three unnamed, would-be disciples.

Reading from verse 57 we have three classes of people spoken of who are not fit for the Kingdom of God

1. The man who is not prepared to deny himself

'A certain man said unto him, Lord, I will follow thee whithersoever thou goest. Jesus said unto him, Foxes have holes, and birds of the air have nests: but the Son of man hath not where to lay his head.'

'I used to wonder at the disciples who straightway left their nets and went with Jesus (says one missionary, rather surprisingly, speaking of Chinese youth under the new system) but now I see it acted out by hundreds and hundreds of college and middle-school students and un-schooled young people. They suddenly leave, with grim promises of a life of sweat and sacrifice, taking nothing with them but the clothes they wear. After a few months of indoctrination, off they go southward to liberate the masses.'

If young men can do this for Communism and manifest a spirit of self-denial and sacrifice, how much more we ought to be prepared to deny ourselves for the cause of Christ. We need to hide our faces, ashamed, because of our littleness of love.

The man who loves father more than Christ

'And he (Jesus) said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.'

This man felt his first duty was at home. Earthly affection had the first place in his life. Jesus demands first loyalty, and why not? He does not ask more than the State asks in time of war (and, sad to say, in time of peace). I am a pacifist, but no one need try to tell me that thousands of young men and women who went to the last war did not love father, mother, wife, or sweetheart. They (many of us think, mistakenly) had a higher loyalty, and the Lord Jesus demands first place in our affections. If we are not prepared to give him this place, we are not fit for the Kingdom of God.

The man who looks back

'And another also said, Lord, I will follow thee: but let me first go to bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back is fit for the Kingdom of God.'

Here we have a man attracted to Jesus, but who wanted to delay. Jesus tells that man, and us, there is to be no backward look. With what sorrow Paul must have written to Timothy, 'For Demos hath forsaken men, having loved this present world, and is departed unto Thessalonica' (2 Tim. iv. 10). Not fit for the Kingdom. Friend, brother, sister, there is no armour prepared for the back. The whole armoury of God is prepared to help those who are prepared to fight. . . . 'Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness: and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God' (Eph. vi. 14-17).

'Follow me,' says Jesus, onward, and do not look back, for if you do you are **'not fit for the Kingdom of God.'**

L. MORGAN.

They have taken away my Lord

WE are living in an age of religious indifference. Men and women have no time for Christianity or the Church. They feel that Christianity is out-dated, and the Church has ceased to matter. It was not always like this. Read the thrilling story in the Book of Acts. See the Church in the early days, with strength and virility. It ought to be like that to-day, and it can be. The Gospel is still God's power unto salvation. We still have the same **living Christ**. Then why this spiritual stagnation? I believe it is because the words spoken by Mary on that historic Resurrection morning are true to-day, but in another sense: 'They have taken away my Lord.'

The Acts of Apostles reveals a Church in which the Lord Jesus was supreme. He was the spring of the Christian life, the basis of hope, the theme of its message. The cause of the poverty and weakness of religion to-day is the absence of Christ. Men may not to-day be guilty of removing His body, but many have removed His blood, His word, His way.

'Liberal theologians' tell us that 'the doctrine of the Atonement is old-fashioned, and quite revolting to people of taste and culture.' There were men who kicked at the Cross in the days of Paul. He never tried to pacify them. He said: 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ.' 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation.'

Modernist preachers will talk the sun down on Christ, the marvellous moralist, the wonderful teacher, the great leader, but they say not a word

about **Christ, the perfect sacrifice.** When the blood goes the life goes. The call of the Gospel is: 'Behold the Lamb of God which taketh away the sin of the world.' There is no way to God save the way that leads by the foot of Calvary.

They have taken away the Word of my Lord

The Lord Jesus said: 'Heaven and earth shall pass away, but my word shall not pass away.' 'The word which ye hear is not mine, but the Father's which sent me.' 'He that rejecteth me and receiveth not my sayings, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.' In these passages the Lord claims that His Word is eternal, Divine, and will be the standard of judgment. And yet when questions concerning doctrine and practice arise, it is to human creeds and confessions of faith men turn, rather than to the Word of the Lord.

The greatest religious conflicts have been concerning the doctrines and commandments of men. The Church was purest and most successful when one Book, the Bible, was accepted as the last word on all matters of faith and practice.

They have taken away my Lord's Name

We contend that we have no right to give the names of men, such as Wesley, Calvin, Luther, or of ordinances or systems, to that which belongs to Christ alone. The Church is the Bride of Christ. He loved and gave Himself for her. There can never be unity except in the one name of Christ.

They have taken away the Way of my Lord

Just before His return to the Father the Lord gave to His Apostles the great commission: 'Go ye out into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be condemned' (Mark xvi. 15, 16). Some tell us all we need to do is to believe. But the Lord said: 'He that believeth **and** (a very important conjunction) is baptised shall be saved.' We did not put these words there, and those who quarrel about baptism will have to answer to the Lord whose words they are. 'The word that I have spoken, the same shall judge him at the last day.'

We plead for the restoration of the ancient order, and that all may make known the Lord's sacrifice; honour His Word; wear only His Name; and proclaim only His Way. In a word, seek in all things to give Him pre-eminence.

Some things we have said may sound strange to some; we ask that they will search the Scriptures to see whether these things are so.

FRANK WORGAN.

A SINCERE WORD OF THANKS FROM THE TREASURER

Once again, I wish to thank all who have helped to carry on the work of the 'S.S.' during another year. The Editor, Printer, and Agents deserve best thanks, as well as sisters C. A., H. and V. Wood who, here at Fleetwood, do a tremendous job in despatching the magazine. This task every month takes up a lot of time.

Thanks are due to many for special gifts, and in this matter Churches in Scotland easily lead the way. Our brethren in Scotland are generous, jokes about the meanness of the Scot have no foundation in fact. To our subscribers the world over grateful thanks are due. This work has grown every year. Let us thank God and press on with it.

A. L. FRITH.

SCRIPTURE READINGS

Matthew's Gospel, xxvi to end.

Correction in November Notes.—Paragraph 'Gethsemane.' Please read 'conflict' not 'convict.'

Condemnation of Jesus by the Jews.—

Matthew and Mark give details of a second preliminary trial only. The first would be that before Annas (John xviii. 19-23), where the Saviour remained silent so far as answering questions was concerned. What he did say was a specially fitting rebuke to the unscrupulous High Priest, who was illegally conducting an enquiry in secret, and in the darkness of night. It is probable that Annas was regarded as High Priest by the Jews, and Caiaphas by the Romans, who gave him the position—what an anomaly for 'God's High Priest.' Both would probably occupy the 'palace,' and at least a part of the Sanhedrin was present at the trial by Caiaphas. After cockcrow the full council met, apparently to ratify the condemnation of Jesus in preparation for delivery to Pilate for execution of sentence. The witnesses contradicted one another so thoroughly as to make answer unnecessary. The Lord's dignified silences during His trials are eloquent, emphasising His innocence and the guilt of His judges. His declaration of His Messiahship embodied the prophecy of future judgment, being quoted from Daniel vii. 13 and 14. Every reasonable sanction of justice is violated in these proceedings.

Peter's Denial. One of the saddest features of the arrest is the desertion of the disciples. Let us not be harsh in judging them. John apparently escaped any questioning through being known in the household, but Peter, following afar, came in for this trial, and in spite of his earlier protestations, did not stand up to it. He was doubtless weary with the sleepless night, the strain and discouragement of the circumstances, the deep sorrow for his Friend and the chilly conditions of the early morning when the body is at its lowest strength. We note that the man who was ready to draw his sword and use it against hopeless odds failed before the scorn of a few servants. Such is the weakness of human nature that we are all very liable to be taken at our weakest point. We must rely upon the divine strength to sustain us.

The Fate of Judas. It would appear that Judas 'came to himself' when he saw the results of his betrayal. His thoughts alas had been upon the money and his gain. When wicked and selfish aims possess our souls, we cannot but get

deeper into sin. When we recognise our guilt it may be too late for repentance. The chief priests surely have another warning of their own terrible danger when their willing tool appears, and declares the prisoner innocent. We note their strict regard for the law in disposing of the money—what a hollow sham such observance can become. We need so much to give heart obedience to God.

The Trial before Pilate. It was illegal for the Sanhedrin or Elders of Israel to hold their trial before daybreak, so we read of their final meeting in xxvii 1, at which the final decision was made. The accusation was apparently threefold: first, 'Perverting the nation'; second, 'Forbidding to give tribute to Caesar'; third, 'Saying that he himself is Christ, a king' (Luke xxiii 2). From the Roman standpoint, the important crime would be the last, hence Pilate's question in verse 11. The Governor was not impressed by the Jews, but he was amazed and awed by the majestic silence of the prisoner. He strove to establish His innocence, and exercised the hope of appeal to the better feelings of the mob by offering release of a prisoner 'at the feast.' They were not to be turned aside by any such device from their murderous purpose, but chose the robber. Pilate well knew what was behind the vehemence of the Rulers, the dream of his wife further troubled him, but the more it was seen that he was anxious to release, the more did the chief priests and elders urge the crowd to louder and fiercer demand for His death.

It seems amazing that in so short a time the people should turn from praise and favour to this hatred. We suppose that they had been deeply disappointed because they had so wrong a conception of the Messiah's work, and their leaders knew how to turn this to account. The washing of Pilate's hands could not remove his guilt, but it served again to emphasise their guilt, which surely they themselves realised.

The awful cry 'His blood be upon us and our children' was fulfilled about thirty years afterwards in the bloodiest and most terrible of sieges, in which a million Jews were murdered, burnt, starved, crucified, and sold into slavery. It is said that the soldiery of Titus could not find trees enough to crucify their victims. Pilate capitulated after seeking to get out of his dilemma by referring the judgment to Herod, thus inflicting further torment upon Jesus. He delivered Him to that terrible punishment of scourging, and even after that sought to change the temper of the crowd—without success. Some criminals died before crucifixion with the scourging, yet it was but a preparation for the ghastliest of deaths.

'Bearing shame and scoffing rude.' We, of course, have to read all four accounts to get the full story of these shameful scenes. Jesus was tried three times by the Jews, He was submitted to the spitting and mockery of the base soldiery again and again. He suffered two trials by Pilate and one by Herod. He bore it all without resentment. Peter, who witnessed most of it, wrote in later years of this in his first letter (ii. 23). What an exhibition of brutality and inhuman mentality, rejoicing in inflicting torture upon a helpless and forlorn sufferer! Such things do happen again and again in history, and doubtless are happening now in some dark corners of the earth, as they happened so much in war-time.

The Crucifixion. This most revolting method of punishment allowed the victims at times to linger in agony for days. It was so designed. Often the sufferer, after scourging, was compelled to bear the cross to the place of execution. It would seem that the Saviour was by this time too weakened in body to do so and Simon was compelled into the service. The draught of stupefying wine was offered but refused. The Saviour of the world would bear His pain with unclouded mind. We are struck by the callous nature of those attending on this matter: 'they sat and watched him there' after dividing His garments among them. They were hardened to the agonies of the dying, but how could those of whom finer feelings could be expected, vent their wrath and hate in gibes and mockery? Yet even the robbers crucified with Him joined the chorus, but one of them repented.

The sixth hour was mid-day, hence the darkness was alarming to all who witnessed the scene. A reading of Psalm xxii will make it clear that the Psalmist anticipated, in the Holy Spirit, the very agonies of Calvary. Human pity was shown by the man with the vinegar, and there were standing by also the faithful few who loved with all their hearts and were bowed down with hopeless grief to see Him suffer. To Mary, His mother, it had been said, 'A sword shall pierce thine own soul'—how true!

Physical Manifestations of Divine Displeasure. What could the chief priests think when the Temple veil was rent? The crowds, who went to see their will wreaked on the eminent Teacher and Preacher, returned beating their breasts, beginning to realise, what they further learnt at Pentecost, that they had put the Son of God to death.

We have not experienced earthquakes in this country. If we did feel the earth moving under our feet, we should be terror-stricken. The earth did then quake and the rocks were rent. Some of the sleeping saints were seen also in that time. The Gentile centurion could not but connect the manifestations with the

righteousness of the Sinless Sufferer, declaring Him to be the (or more likely 'a,' because he was a Gentile) Son of God. Who in all history ever died like this? Then Pilate also was astonished that He had died so soon, and doubtless that two such eminent Jews should be interested. So Joseph and Nicodemus (John xix. 39) saw to the body of the great prophet whose career they thought now ended—nobly ended ('and with the rich in his death,' Isaiah liii. 9). The women who had cared for Him in His life, with heart-breaking sorrow watched to see where they laid Him, longing to do the last duties to that sacred body.

The Fears of the Rulers. Pilate was angry because he had been beaten, and showed it in two ways. He first refused any alteration to the accusation inscribed upon the cross, and then in his response to the request for a watch upon the tomb—'Ye have a watch . . . make as sure as ye can.' Alas, he could not be just—he could be spiteful. The request arose from a fear of the disciples of Jesus. The power of the rulers over the people might be shortlived. They knew perhaps better than the disciples themselves what Jesus had taught. It seems also that they knew what He meant when He said 'Destroy this temple' though they had been glad of a falsification of His words in their endeavour to convict Him, Who were the deceivers, and what was the error?

The Resurrection. There has been much controversy as to how long the Saviour was in the tomb, and therefore upon what day He was crucified. The question hinges upon what some of the phrases used actually mean. There is one absolute certainty, namely that He rose on the first day of the week, at dawn. The watchers fled into the city and reported. The women were comforted by the angel and ran to give His disciples the news. Fear and joy filled their hearts. Then Jesus Himself met them and they worshipped Him. A further Council was hurriedly called and the soldiers bribed to tell falsehoods which could only be believed by those who wanted to do so, and which must have been abundantly disproved to multitudes after Pentecost. They had thought to get rid of the troublesome teacher who exposed their hypocrisy and defied their authority, but we may hope that even some of them became obedient to the faith in due time, for surely not one of them ever forgot.

The Great Commission. Here is the great conclusion to a great book. It sets the programme which has even yet not been acted upon fully enough. It sets forth the way of entry into the kingdom which shall endure until it is consummated in Heaven above.

R. B. SCOTT.

READING CARDS

These are being drawn up by Bro. Carlton Melling, and will be ready some-time in December. Please state how many are required. No charge is made, but contributions towards the cost are always acceptable. All orders to Fleetwood, please.

A. L. FRITH.

**SUGGESTED SCRIPTURE READINGS
FOR 1950**

For next year, the consecutive readings are taken from the book of Acts. This is thought fitting because, this year, we have had the perfect life of the Messiah set before us in the readings from Matthew's Gospel. Following the Gospels we have recorded in Acts the way in which men and women became followers of this Jesus, the Son of God. Acts is the 'book of conversions,' and leads naturally to the Epistles, in which is portrayed the life which Christians are to live here and hereafter.

What may be thought one or two unusual features have been adopted in the readings. One is that the readings from Acts are placed first, and the other readings bearing upon them second. This plan has been followed on the suggestion of a brother having a wide knowledge of and deep reverence for the Scriptures. Again, as this year, two N.T. readings have been occasionally selected when they harmonise better than an Old and New Testament reading would. Thus we have really 'first and second readings.'

It should be mentioned, too, that, in many cases, chapter divisions in Acts have been ignored. These chapter divisions often prove very useful, but at times they hinder consecutive reading and therefore the sense of a passage. A glaring case is in the division between chapters 21 and 22. Let it not be thought that this is irreverent tampering with the text of Scripture, for, as originally written, the Bible had no divisions into chapters and verses. It is encouraging to know that several brethren in exhorting the Church gathered round the Lord's Table have based their message on one of the Scripture readings for that day. This practice could, perhaps, be even more widely followed, with benefit to both teacher and taught.

C. MELLING.

BIRTH

On October 27th, to Bro. and Sis. John Baird, Seaview Cottage, Wallacestone, the gift of a daughter (Joan).

CHANGE OF SECRETARY

East Ardsley.—In 1950, Bro. W. H. Slade, 40, Calder Road, Lower Hopton, Mirfield, will be acting secretary for the East Ardsley Church.

AN APPEAL FOR HELP

The Church at Scholes, Wigan, finds it necessary to have its meeting-house reconstructed. The building was erected 119 years ago, and is now in a dangerous condition. The walls are bulging and may possibly collapse. During the past twenty-five years, repairs have been carried out which have strengthened and added life to the building. But now expert opinion advises that the best thing to do is to take down the existing walls and rebuild, and to lower the roof.

The cost of this rebuilding will be in the region of £1,500. Of this sum, the members of the Church have raised by gift or loan about £600. We are not in a position to raise much more than this, as we are supporting financially a brother whose whole time is devoted to the work of the gospel. We do not want this latter work to suffer. Nor shall we resort to any doubtful means of raising the necessary money, such as sales of work, bazaars, 'special efforts,' or acceptance of contributions from non-Christians. We are desirous of accomplishing this work through the Lord's people, and through them alone. Accordingly, we appeal for the help of the brethren in a wider field for gifts or loans to assist us to raise the £900 still required. We shall be grateful for these, large or small, and every contribution will be acknowledged by official receipt and personal letter.

Will any brethren who find themselves in a position to lend money please state on what terms they wish to be repaid and whether with or without interest?

We appeal with confidence to you, brethren, for your fellowship in what is a necessary and worthy undertaking.

Any contributions should be sent to James Melling, 2 Pyke Street, Wigan, Lancs.

On behalf of the Church at Scholes, Wigan,

CARLTON MELLING, Secretary.

EVANGELIST COMMITTEE

The Evangelist Committee acknowledge receipt of the following subscriptions:

Receipt to	£	s.	d.
984	1	0	0
5	5	0	0
6	10	0	0
7	25	0	0
8	2	0	0
9 (per Bro. Crosthwaite)	10	0	0
990	20	0	0
1	3	15	0
2	3	15	0

R. McDONALD (Treasurer),

SPECIAL REQUEST

Will brethren abroad, when sending subscriptions by Money Order, please send to me a covering letter or postcard that they have done this. When the London General Post Office sends on to me the Order they do not indicate, of course, who it is from. Unless the sender does this, I cannot issue a receipt.

THE PASSING OF SISTER E. M. NICHOLSON

My work for the 'Scripture Standard' has been hard and exacting at times, especially in the early days and during the war years of strain and stress. However, somehow, the work got done, and we never missed an issue. Our printer, somehow, found the paper for us in the most difficult days.

This work has also brought great pleasure, and has established friendships all over the world. Letters have come—hundreds of them and at once, in many instances, I knew whom they were from by the writing. Mine, in reply, were known by the violet ink, and, I hope, some have derived a like pleasure to mine as receiver.

The work for the 'S.S.' has had a sad side to it. One of the things which has always troubled me has been the brothers and sisters in isolation, and very often lonely as well. I have always felt that, had I been a man of means and leisure, I would have bought a car and visited every one of those so placed. When such sent their subscriptions, it would have been very easy just to send a receipt under a penny stamp, but I just couldn't do it. A letter had to go to such, however tried and pressed I might have been at the time. I always felt I wanted to go to Cleethorpes to see Sister Mrs. Elsie Maud Nicholson. We never met, but I wrote as often as I could, and both the Editor and Bro. James Holmes wrote as well. Last year, she sent her subscription twice within a short period. It was evident memory was failing. She was ill and lonely. My last letter was unanswered. Now comes the news of her passing, some months ago, at the age of seventy-seven.

Sister Nicholson was the daughter of Sister Mrs. Daniel, one of the founder members of the Church at Hucknall, Notts. She had two sisters known to me, who were members of our Churches, the late Mrs. A. J. Parr, of Mansfield, and Mrs. Starr, who died at Beeston, Notts, a few years ago. These three, with their mother, walked from Hucknall to Bulwell, Notts, to break bread before the Hucknall Church was formed—a distance of six miles there and back.

Before marriage, Sister Nicholson was a school teacher, and this served her well when she became a teacher in the Lord's

Day School. She was unfortunate, in that her husband did not share her religious aspirations, and for over 50 years she was not able to be in fellowship with a Church, living, during this time, at Barnsley and Cleethorpes. Yet she remained loyal to her early beliefs. When her sister, Mrs. Starr, died, I was requested to send her copy of the 'S.S.' to Sister Nicholson, and thus began our correspondence. Probably that was her first knowledge of brethren contending for our original position. She was aware of the drift from that position by many Churches, and was sad about it. Her interest was aroused by the 'S.S.' and to help our work of restoration, provision was made in her will, and a small legacy has come into my hands. We honour her memory and loyalty, especially in unhelpful circumstances. Our trust is to remain loyal to those things for which she stood.

BRO. CHARLES BAILEY

On December 19th (D.V.), Bro. Bailey will attain the age of four-score years. Many will join us in heartiest congratulations and all best wishes.

Bro. Bailey was immersed into Christ on April 14th, 1890, nearly sixty years ago. For many years, he earnestly laboured as a whole-time evangelist, spending periods in many districts, and visiting some 160 Churches.

Nearly twenty years ago, at great personal sacrifice, he resigned from the staff of the 'General Evangelist Committee,' stating as his chief reason for this 'the widespread favour given by leading members of the Brotherhood to distinct modernist teaching.' Ever loyal to the Lord and His Word, he has rendered valuable service, advocating by tongue and pen the claims of New Testament Christianity.

In a recent letter, he says: 'I have much indeed to be grateful for to our gracious Heavenly Father . . . Until some four years ago, I was not one day in bed since infancy, and for forty years and more I think only once in bed after 8 a.m.' Surely a remarkable record.

We have known Bro. Bailey for more than fifty years. Many will join us in prayer that the years that remain for him may be the brightest and best of all. And may the Lord bless and strengthen Sister Bailey, who is so well ministering unto him.

EDITOR.

COMING EVENTS

Dunfermline, Priory Lane.—Annual Social, January 14th, in Netherton Institute, Dunfermline, at 4 p.m. Speakers: D. Dougall (Wallacestone), F. Worgan (Hindley). All Churches welcome. Numbers and programme items to Secretary, W. Brown, 1 Camden Crescent, Rosyth.

TRAINING FOR SERVICE BY CORRESPONDENCE

Will those who desire to begin in the New Year a correspondence course on 'The Fundamentals as contained in Hebrews i,' or one on 'The Work of the Holy Spirit,' please write as early as possible to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancs. Many have testified to help received from these courses.

NEWS FROM THE CHURCHES

Birmingham, Summer Lane.—We had splendid inspiring meetings in connection with our eighty-fourth anniversary. On Saturday, November 5th, after a tea, Bro. Lewis Murphy, from Dewsbury, and Bro. Alex Allan, from Bathgate—now serving with the Church—gave very helpful messages to the meeting that filled the Chapel and overflowed into the annexe. Brethren met with us from Blackpool, East Kirky, Churchgate (Leicester) and several local Churches. The report showed fourteen baptisms during the year and mentioned the two aged sisters still with us—and present in that gathering—with seventy-two and seventy-six years unbroken connection with the Church since their immersions. What wonderful records. During the evening, our visitors from Leicester rendered a part-song and a trio very acceptably. Bro. Murphy stayed over the Lord's Day, exhorting the Church in the morning and preaching the Gospel at night. The occasion was very happy and encouraging and we much appreciate the help given by all who served.

FRED C. DAY.

Blackridge.—The Church at Blackridge reports the confession and baptism of two young women, Ishbel MacGregor and Jean Spiers, on Wednesday, October 26th, 1949; also two being restored to fellowship. We pray that they will all be kept faithful to their Lord. Bro. Frank Worgan came to help us at the beginning of October, and will continue (D.V.) until March, 1950. He has given of his best in his first month with us, and we look forward, happy in the knowledge that there are some 'near to the Kingdom.' Hoping to report again soon.

JOSEPH KERR.

Devonport.—It is with great joy that we record the addition of three precious souls into the ever blessed name of the Lord Jesus Christ. On October 19th, a young man of twenty-one years, George

Alfred Fox, was immersed and received into fellowship Lord's Day morning, October 23rd. On November 2nd, his mother and sister were also immersed and received into fellowship Lord's Day morning, November 6th. We pray that these new converts may be faithful to the Lord Jesus Christ, and receive that crown of righteousness which is laid up for those who love His appearing.

W. LAKEMAN.

East Ardsley.—The Church held their thirty-fourth anniversary tea and meetings on Saturday and Sunday, October 28th and 29th. A good number sat down to tea. At the evening meeting, we were ably served in the chair by Bro. Tom McDonald, of Dewsbury, and Bren. J. Garnett and F. C. Day gave inspiring messages. On the Lord's Day Bro. Day again excellently served the Church, and we felt blessed and enriched in the Lord. We thank these brethren for their unstinted efforts. On November 5th and 6th, Bro. John Pritt, of Blackburn, served the Church and ministered in His Word. May we be given grace to continue faithfully.

E. WORTH.

Nelson, Southfield Street.—The Church celebrated its thirty-first anniversary on Saturday and Sunday, November 12th and 13th. Enthusiastic and inspiring meetings were the order of the day. A large number sat down to tea on the Saturday including visitors from Blackburn, Blackpool, Burnley and Wigan. The social meeting which followed was presided over by Bro. W. A. Carson and Bro. F. C. Day gave an inspiring message on "Marks of a Christian." The Church met for worship on Sunday, and here again we were happy to have with us several members of other Churches. Bro. Day gave an inspiring exhortation. In the afternoon the subject was 'Envy.' The largest congregation for many years assembled in the evening for the Gospel service. Another stirring message entitled 'Standards' was given by Bro. Day. Our celebrations are concluded, but we feel now life has been kindled in the Church, and contacts made which will be of value.

ALEX. CARSON.

Siamannan.—Bro. David Dougall, Evangelist, who has been labouring with the Church here for the past three months, terminated his mission with us on Sunday, October 30th.

During his sojourn with us, Bro. Dougall worked hard and earnestly. Fortunately, the weather was in favour of us having open-air meetings twice weekly.

One young woman has been restored, and we trust that the good seed planted may some day yield an abundant harvest.

M. NEILSON.

Wigan, Albert Street.—We rejoice to record a further addition to the Church. Harold Shambley, the husband of one of our sisters, who has been attending some of our meetings, expressed his desire to follow his Lord in the more perfect way. Bro. Leonard Morgan, who served the Church for two Lord's Days, officiated on Wednesday, November 9th, when our brother made the good confession and was immersed into Christ. We trust that he may be kept faithful unto the end.

W. SMITH.

Wigan, Albert Street.—Special gatherings took place on October 22nd and 23rd. On Saturday, a tea was provided by the sisters, and 136 refreshed themselves with the fare provided. After which, we had a social meeting, ably presided over by Bro. John Foster, about 150 being present. In a few homely remarks, he expressed the thanks of the Church to all visitors from Blackburn and district Churches. Bro. Baines, of Morley, read a portion of Scripture; after which we rejoiced to hear once again our esteemed brother, Walter Crosthwaite, who referred to his first visit to Wigan in 1891 and the changes that had taken place since then, also making a brief reference to our late Bro. Edward Price. He gave an inspiring and forceful address with an appeal to keep to the Word of Truth. He was followed by a younger brother, Tom McDonald, of Dewsbury, whose message greatly strengthened us, and gave an incentive to press forward with greater zeal in the Master's cause. Bro. McDonald also exhorted the Church on Lord's Day morning, spoke to the school in the afternoon, and preached the gospel in the evening. We feel sure that the seed sown will bear fruit in the future, and we express our grateful thanks for help and labours given in the Master's service.

W. SMITH.

OBITUARY

Birmingham, Summer Lane.—Our sister, Mrs. Mary Elizabeth Jones, will be sorely missed by her husband and family—three sons and four daughters. She passed away on October 23rd with unexpected suddenness, though she had been an invalid for many years. It is about twenty years since she and her family came to Birmingham from Aberdare, South Wales, and for only a very short period of that time was she able to meet with us as a Church, for gradually her incapacity increased and she was eventually unable to get about. We commend her loved ones to our Heavenly Father's care and consolation, and pray that this sad bereavement will only be the means of drawing them nearer to him.

FRED C. DAY.

Gellygear, Glam.—We have had to bid farewell to our brother, W. Hurcombe, sen., of Gellygear, South Wales. He was removed to hospital on October 8th, where, after an operation, he died on October 20th, in his 76th year. He stood firm to 'where the Bible speaks, we speak, and where the Bible is silent, we are silent.' Our brother had been a member of the Church for over 40 years.

The funeral service was conducted at the home on October 24th by Bro. Lewis, of Newport, Mon., who also officiated at the graveside.

W. T. HURCOMBE.

Slamannan.—It is with deep regret that we report the death of Sister Glagsow, which took place at her daughter's home in Grangemouth. For some years past, Sis. Glagsow has been isolated from the Church here. She died, trusting in her Saviour. She was laid to rest in Slamannan cemetery. Bro. David Dougall, Evangelist, officiated in the home and at the graveside.

M. NEILSON.

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Secretary of Conference Committee: A. HOOD, 5 The Green, Seaton Carew, West Hartlepool, Co. Durham.

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

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