

The **SCRIPTURE STANDARD**

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

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MODERN MISSIONS AND THE SCRIPTURES

MUCH has been said and written about the mission in Harringay Arena, London, conducted by "Dr." Billy Graham, of U.S.A. It is good to know that so many thousands have gathered to hear his messages and that a vast number have been led to consider their standing before God. We hope lasting results will be seen in changed lives; and more earnest efforts by the church to reach the masses. There has probably never been a mission in Britain on such a gigantic scale, with such elaborate preparation, prayers and efforts of thousands, and such lavish expenditure in organising and advertising. We read of all-night prayer meetings, and of special trains to convey bearers to the meetings. It must surely be thrilling to conduct a mission under such favourable circumstances.

What a contrast to most of our efforts! For so-called Gospel meetings no preparation, no prayers, no advertising; very few of even our own members present; very little interest shown, no prayers for the preacher, and no word of encouragement. When some years ago an American evangelist was conducting missions with the churches in Britain, the secretary of our General Evangelist Committee told us of the great times this preacher was having with some of our larger churches. We said: "If you want to try what he can do send him to some of the smaller churches we have to work with." "Oh," he replied, "we would not think of sending such a man to such places, and if we did he would just look at them and walk away." "But," we replied, "our own evangelists are judged by what they accomplish at such places."

What would happen at Harringay Arena if Billy Graham gave enquirers the same instructions as were given in New Testament times? Billy Graham just tells the people to "Get up and come"; and in enquiry rooms they are directed back to the churches with which they have been associated.

When in the Philippian prison the jailor asked, "What must I do to be saved?" the answer given was "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." But that is not the whole story. That jailor might well have asked, as did the once blind man, "Who is he, Lord, that I might believe on him?" So we read, "They spake unto him the word of the Lord, and to all that were in his house; and he took them the same hour of the night and washed their stripes, and was baptised, he and all his straightway" (Acts 16:29-34).

To those on the Day of Pentecost, who had heard and believed Peter's testimony concerning the Christ, and from pierced hearts cried, "Men and

brethren, what shall we do?" Peter replied, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:37-42).

To the penitent Saul of Tarsus, who on the Damascus road had confessed his faith in the Lord Jesus, a Heaven-sent messenger said, "And now why tarriest thou? Arise and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts 22:12-16).

The Gospel meets us where it finds us. To unbelievers it tells the first step to be taken, "Believe on the Lord Jesus Christ." To those who have heard and believed, it says, "Repent, and be baptised in the name of Jesus Christ for the remission of sins." While to those who have believed and repented, it says, "And now why tarriest thou? Arise, and be baptised, and wash away thy sins." How would these answers be received at a modern mission. Our late Bro. R. H. Parker told us of hearing that great American preacher, D. L. Moody, at a mission organised by various churches. Mr. Moody preached on the conversion of Saul of Tarsus. A lady who was with Bro. Parker went to the preacher at the close of the meeting, and said, "Mr. Moody, you gave a grand address to-night. You led us up fine to where Saul cried, 'Lord, what wilt Thou have me to do?' but why didn't you tell the people what he was told to do, to 'Arise, and be baptised, and wash away the sins'?" Holding up his hands, Mr. Moody said, "If I had told them that it would have broken up the meeting in confusion."

During the great Welsh revival of nearly fifty years ago, the *South Wales Daily News* reported, "A Jarring Note at Llwydcoed." Writing on this, "Rev." George Price said, "The jarring note was the reading of Acts 2:38. I proceeded to read the second chapter of Acts, making a running commentary. All went well until I came to the 38th verse . . . I remarked that Peter's answer on the Day of Pentecost was never given by the leaders of the present so-called Pentecost. I then read the 38th verse, 'Then Peter said unto them, "Repent, and be baptised, every one of you, in the name of Jesus Christ for the remission of your sins," etc. Before I had finished the verse, a Methodist deacon interrupted, saying they believed that, and there was no need of my reading any more Scripture. Some of the Congregationalists and Methodists shouted that they had come to a prayer meeting and not to hear the Scripture read . . . a scene of wild confusion followed. Methodists vied with Congregationalists to silence my reading, and amid the din and uproar the Rev. W. Samlet Davies said that I had taken advantage of a mixed audience. I immediately answered that Peter did the same . . . While I quoted the verse the Methodist and Congregationalists began to leave the chapel, a few prominent Congregationalists inviting them to Horeb."

Yet it was claimed that the Welsh revival was inspired, guided and controlled by the Holy Spirit, but they were not willing to hear all the Spirit's Word.

Writing on Acts 2 in *Sunday School Chronicle* of September 1st, 1912, Principal T. Philipps said: "Peter insists on two things which the modern Church has permitted to fall into the background, 'Repent, and be baptised.' Our modern evangelists ask their converts to stand up, or to walk into the enquiry room . . . Peter knew nothing of this. His method was the one enjoined by his Lord. Three weeks after a mission one often asks, 'Where are the enquirers?' And more often than otherwise they are difficult to be found, but the converts of Simon Peter continued steadfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers."

While some modern evangelists may do good work, they would do better work if they copied New Testament examples, and shunned not to declare all the Counsel of God. By so doing they would help to answer the real Lord's

Prayer, "That they all may be one . . . that the world may believe that Thou hast sent me" (John 17:20-21). Writing to the Corinthians, Paul declared, "For other foundation can no man lay than that is laid, which is Jesus Christ"; but he gave the warning, "Let every man take heed how he buildeth thereupon." . . . "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved. Yet so as by fire" 1 Cor. 3:10-15). The figure suggests a man barely escaping from a fire which destroys all his property.

The standard by which our conduct and work will be tested is "the Word of God, which liveth and abideth for ever." The question asked will not be "Were you popular? Did you draw a crowd?" but "Did you declare My Word faithfully?"

"Only the truth that in life we have spoken,
Only the seed that on earth we have sown,
These shall pass onward when we are forgotten,
Fruits of the harvest, and what we have done."

EDITOR.

HINDLEY BIBLE SCHOOL

I HAVE been asked to write a report of the Bible School—no easy task. There is so much one might say, so much to commend, so much that fills one's heart with thankfulness to God. However, two things have been outstanding. First, the emphasis on the spiritual life—the evident desire of all for a fuller consecration to the Lord and His will. Perhaps the keynote of the School is best expressed in the words of the Saviour, "Seek ye first the Kingdom of God and His righteousness . . ."

Then there was the fellowship enjoyed. Not in the services only (and it was on the highest level there), but also as we "walked and talked together in the way"—and also in the homes of the saints. How splendidly our sisters cared for us! What a tremendous job they had catering for an army of visitors (including not a few 'locust' preachers!), and how well they did it. Without their manifest devotion in self-sacrificing labour (so much of it behind the scenes), the School could not have been so successful. We thank God for them.

Morning Prayer Meetings.

As ever, these were a source of spiritual refreshment. It was grand to share in this experience: so many prayers offered, yet so brief, simple and sincere.

Lectures.

The lectures, entitled "God's Plan for Unity," were based on Eph. 2:11-22. The expositions thrilled us as we contemplated the grandeur and perfection of the divine plan for reconciliation in Jesus Christ, the Lord. It is intended that the substance of the lectures be published in *Scripture Standard*.

Forums.

These were practical in nature, dealing with "The Christian and the World, Money, Recreation and Politics." There was an evident desire to lay bare New Testament principles and to guide us in every department of our lives. In every situation we ought to ask "What would Jesus do?"

Questions Answered.

This session is always popular. The questions were very varied and indicated a general anxiety to search out the truth of God. The churches may expect true progress so long as members hunger for truth and righteousness.

Discussion Groups.

These were very constructive, dealing with "Do's and Don'ts in Worship," "What is an Ideal Sermon?" "Worship in the Home" "Improving the Bible School." A wide variety of ideas and suggestions were offered. Many are worthy of serious consideration—especially those concerning evangelism. Only one may be mentioned here: the need for really united gospel work in places where a number of churches could work together. Naturally, Wigan district was primarily under consideration, and it was generally felt that there—and in any district—congregations ought to plan for concentrated, united gospel campaigns. Why should we give best to sectarian systems? What error can do as to results truth can **always better**.

Open Air Services.

It was good to see so many disciples "going" to make known the gospel outdoors. Such activity ought to be the everyday experience of the church. We must evangelise or perish.

Much more could be said—the long, detailed planning involved—the support given by visiting brethren—the wonderful singing, the fine body of young people—and the concern of all to help, encourage, edify and instruct. Let this suffice: the Bible School is clear proof that the Church, of which we are privileged to be members, is the family of God and "a colony of heaven." Thanks be to God.

A. E. WINSTANLEY.

When our Hindley brethren and sisters undertake anything to help forward the work of the Lord, they do it enthusiastically and generously. All the work that is put in to plan and organise the meetings, and for the comfort of those from a distance, is known only to themselves and God. All who visit the Bible School must be amazed at the ample evidence of their desire to make all feel at home with them. We spent three busy, happy days with them. It was good to have such pleasant fellowship with brethren and sisters from different lands, and to feel so intensely that whatever our race or colour we are all one in Christ Jesus. We are sure that all must have been inspired and given a foretaste of the time "When from every clime and nation" the Lord shall call His people home.

We do pray that our Hindley brethren and sisters may be richly rewarded for the happy way in which they did such arduous work. We pray, too, that the Church at Hindley may be strengthened and multiplied as a result of the meetings held. All who attended the Bible School must have gone back to their home churches heartened and stimulated for greater efforts for the Lord.

EDITOR.

OH! HOW I LOVE THE SAVIOUR'S NAME.

(An appreciation of the Bible School at Hindley, June 5th to 10th, 1954)

"There is a name I love to hear,
I love to sing its worth,
It sounds like music in my ear,
The sweetest name on earth.

These words, which were sung repeatedly during the Bible School, form for me a summary of many impressions received during these past few days. In everything we did and in every way the name of our Lord and Saviour was extolled.

The challenge was presented at the meetings on the Saturday, when Evangelism (afternoon) and Christian Ideals

and Living (evening) were the subjects discussed. This evening session proved to be a wonderful preparation for what was to follow, because of the way in which Bren. Steele and Channing caused us to search our hearts and lives.

Following this, we were reminded of the Saviour's name in which we might approach God by the early morning prayer meetings. The other services on the Lord's Day brought out what the Saviour's name could mean to us in worship, when we met in His name to remember His love; and in service to Him, among the young, and in preaching the Gospel in Germany and at home.

The theme of the lectures was God's Plan for Unity. Here again the name of Jesus was exalted. Redemption in His

name, reconciliation in His name, access to God by Him, and preaching peace in His name, were the aspects of this theme that impressed me most of all. In the forums, discussion groups, and periods devoted to the answering of questions, we discussed ways and means of exalting His name more completely in our lives.

In the gospel meetings we heard of what the name of Jesus could mean to those who as yet know Him not. Surely the climax was reached when those two fine young people responded to the invitation and were immersed into His name at the close of one of the best attended gospel meetings witnessed by any of us for many Years.

Of what shall we write more? Of the wonderful fellowship in the Saviour's name with many brethren from England, Scotland and Ireland, from Germany, from France, and from U.S.A., a fellowship which provided us with recreation, without money and without price!! Of the wonderful hospitality of the Hindley brethren and sisters. How you suffered our antics is beyond understanding, except that you too were singing with us, 'Oh! how I love the Saviour's name.'

Hindley 1954, has proved to be one of the greatest spiritual experiences of my life, and the love that was manifested, and the wonderful fellowship that we enjoyed, has certainly made the prospect of heaven so very much sweeter for many of us.

In conclusion, I wish, on behalf of all the visiting brethren, to take this opportunity of thanking the elders, the brethren and especially the sisters of the Hindley Church, as well as any other person who may have played a part, whether large or small, to help to make our stay more pleasant and profitable. To those who were not present I would express my sincere regret that you missed this year's Bible School.

ANDREW GARDINER.

THE GOSPEL MEETINGS

Since the commencement of the Bible School eight years ago great importance has been attached to the preaching of the gospel as well as to the teaching of the Church. It can, indeed, be said that the School fills a dual role it is a teaching *and* a preaching campaign. That these aims have been realised is evident not only from firmer grounding in Scripture truth but from the conversions as a direct result of the preaching of the Word during the School.

I was present at only three of the five meetings*, so that my impressions do not give a complete picture of this aspect of the School.

The practice was begun last year of having one preacher to give a series of

gospel messages. It was agreed that this gave a greater sense of urgency to the preaching of and obedience to the gospel, and this year this plan was again, followed. Brother Otis Gatewood, from Frankfurt, Germany, was the preacher this year. On the Lord's Day he answered the question 'Why Believe in God?', and followed in the remaining nights with 'The Church,' 'Jesus Christ,' 'The Cross,' and 'The First and Greatest Commandment.' Brother Gatewood preached with that directness and simplicity which is characteristic of the American brethren who have preached over here.

Attendances were extremely good. The small meeting-house was crammed each night, many having to stand in the vestries—so sorry to use the Romish term—or ante-rooms; some also stood at the rear of the hall, whilst the passageways were filled with seats. Those present thus formed a solid mass of hearers—a splendid sight in these days. Looking from the platform on the Wednesday evening of the School the congregation presented a wonderful picture. Attendances were: Sunday 152, Monday 235, Tuesday 219, Wednesday 237, and Thursday 222. Yet no complaints of discomfort were heard.

During the School two responded to the gospel on the Wednesday night and were baptised immediately. Expectations were that many more would thus yield themselves to the Saviour, and there was therefore some disappointment that the results seemed so scanty. But who is to say what the results of preaching the incorruptible seed will yet be? Two days following the close of the School two very old people were obedient to their Saviour in baptism. May they be a first fruits of the great harvest to follow.

C. MELLING.

PREDESTINATION IMPRACTICAL.

M. B. Moffett, of Terre Haute, Ind., who sued the Big Four Railroad for ten thousand dollars damage for killing his father, was awarded one dollar by the jury after a hot legal battle. Lawyers for the railroad showed that Mr. Moffett and his father had been preachers of predestination, of the strictest order. It was argued that the death of the elder Moffett on the railroad tracks under a train had been predestined, and the railway company was in no way liable. The jury took the same view of the matter, holding that it was inconsistent for preachers of predestination to ask damages in a death case.

The defendant, and the jury, asked the preacher to accept, not in theory, but in practice, what he preached.

—*Gospel Digest*, U.S.A.

BIBLE VERSUS CHRISTADELPHIANS

(The following issued as a tract years ago by Samuel Jackson, of Derby, is applicable to all who hold the land of Canaan theory.)

Bible: " Rejoice and be exceeding glad, for great is your reward in heaven " (Matt 5:12).

C: Rejoice and be exceeding glad, for great is your reward in Palestine.

B.: "Lay not up for yourselves treasures upon the earth . . . but lay up for yourselves treasures in heaven, for where your treasure is there will your heart be also " (Matt. 6:19-21).

C: Lay not for yourselves treasures in heaven; but lay up for yourselves treasures in the earth—in Palestine, the promised inheritance of the saints; for where your treasure is (in Palestine) there will your heart be also.

B.: " Go and sell all that thou hast, and give to the poor, and thou shalt have treasures in heaven " (Matt. 19-21).

C: Go and sell all that thou hast, and give to the poor, and thou shalt have treasures on earth—all the wealth that misers are now piling together, and their estates.

" Seek those things which are above, where Christ sitteth at the right hand of God, set your affections on things above, and not on things on the earth " (Colossians, 3:1-2).

Seek not those things which are above in heaven, but on the earth below, where Palestine, the promised inheritance is. Set your affections on things below—on the land of Canaan promised you, and not on things in heaven above.

B.: "For the hope that is laid up for you in heaven " (Colossians 1-5).

C: For the hope which is laid up for you on the earth.

B.: "Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you " (I.Peter X&A).

C: Hath begotten us again unto a lively hope, even the hope of Israel, by the resurrection of Jesus Christ from the dead, to an inheritance of the Land of Canaan, in Palestine, which is incorruptible and undefiled, reserved in the earth for you.

B.: "Thou shalt guide me with Thy counsel and afterward receive me to glory" (Psalm 73:2).

C: Thou shalt guide me with Thy counsel and afterward receive me to Palestine.

B.: " In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there you may be also " (John 14:2-3).

Q.: Ill the earth, My Father's house, are many mansions, if it were not so I would have told you. I go and prepare a place in Palestine for you; and if I go and prepare a place on earth for you, I will come again and receive you unto myself, that where you are in Palestine there I may be also,

B.: "And took joyfully'the spoiling of your goods knowing in yourselves that ye have in heaven a better and enduring substance" (Hebrews, 10-34).

C.: And took joyfully the spoiling of your goods, knowing in yourselves that ye have in the earth a better and enduring substance—even the Land of Canaan as an everlasting possession.

The Christadelphian Declaration affirms "that the earth, and not 'heaven above the skies,' is the inheritance of the saints" (p.44).

(We have always found that the best answer to teachers of error is to fit their own interpretation of words into passages where they occur. There are many others than Christadelphians who talk much about the Jews and Palestine of which matters the New Testament is as silent as the grave.—

Editor, S.S.)

FAMILY CIRCLE

conducted by Harold Baines.

WE are indebted this month to Arthur Daniels, of the Bedminster (Bristol) Church of Christ, for the following article on the hymn-writer, William Cowper.

"A Glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives, but borrows none."

The writer of this hymn demonstrates, not only outstanding poetic qualities, but the words of a forthright defender of Scripture Truth. Yet the writer, William Cowper, had every reason to complain of life, for he suffered from perhaps the most dreaded disease—mental. He was from a child modest and shy, and at a public school where he was educated—Westminster—he suffered much from the thoughtless bullying of his school fellows.

He did not commence writing until later in his life, and he was then subject to fits of madness, which pursued him through his life. He was, however, aware of the nature of his malady, and in his periods of sanity took sensible precautions. He also received careful attention from two ladies—Mrs. Unwin and Lady Austen—who recognised the qualities of genius in their patient.

It was on an occasion when he was observed to be falling into one of his fits of dejection, that Lady Austen—to cheer him—told him one of her childhood stories about a certain John Gilpin. The story had the desired effect—the poet said he laughed all night and never slept a wink. He also said that he had written a ballad—a ballad which is well known and loved to this day.

It is said that on one occasion when he felt an attack of madness coming on, that the words of a new hymn occurred to him. During the long period in which the disease held him in its dreaded grip, the words were forgotten, but with returning mental health the words came back to his mind, and taking the first opportunity he wrote them down, to the delight and comfort of succeeding generations. When reading or singing this hymn we can forget our own weaknesses in remembering the great courage and faith of the poet. For he says:—

God moves in a mysterious way,
His wonders to perform.
He plants His footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

Blind unbelief is sure to err,
 And scan His work in vain.
 God is His own interpreter,
 And He will make it plain.

One quotation from his poem, "Truth," will perhaps reveal the character of Cowper—(the Frenchman is Voltaire).

"Yon cottager, who weaves at her own door,
 Pillow and bobbins all her little store;
 Content, tho' mean, and cheerful if not gay,
 Shuffling her threads about the livelong day,
 Just earns a scanty pittance, and at night
 Lies down secure, her heart and pocket light;
 She for her humble sphere by nature fit,
 Has little understanding, and no wit,
 Receives no praise; but though her lot be such
 (Toilsome and indigent), she renders much;
 Just knows, and know no more, her Bible true—
 A truth the brilliant Frenchman never knew;
 And in that charter reads, with sparkling eyes,
 Her title to a treasure in the skies.
 A happy peasant! O unhappy bard!
 His the mere tinsel, hers the rich reward.
 He praised, perhaps, for ages yet to come,
 She never heard of half a mile from home.
 He lost in errors his vain heart prefers,
 She safe in the simplicity of hers."

THE OTHER GIFT.

"I watched a blind man weaving
 With fingers deft and sure,
 A basket slim and graceful—
 He'd done it oft before.

And as I watched those sightless eyes,
 Those hands so sure and strong,
 I wondered what his thoughts could be,
 Whose day must seem so long.

For nights and days alike must be
 To him; and yet it seemed
 He was content it should be so,
 For on his face there gleamed

A light; a heavenly radiance
 Shone out for all to see.
 I pondered how this could be so—
 It would not be for me!

And then he spoke; I strained my ear
 To catch the gentle words;
 'I cannot see the daffodils,
 But I can hear the birds;

I cannot see the sunset red,
 But I can smell the rose.
 For every gift God takes away,
 Another He bestows.'"

—BY WYNNE DAVIES.

THE WORD.

Lord, though I may not in the public place
 Proclaim Thy Word,
 Grant that along life's common, homely ways,
 My voice be heard.

Stand by my side when I am face to face
 With honest doubt;
 Upon my faltering tongue that right word place
 To cast it out.

Give me the word to comfort a dear friend,
 In bitter grief;
 Into my heart—my lips—the message send,
 To bring relief.

And help me give whatever I possess
 Of laughter gay,
 To bring a gleam of hope and happiness
 To someone's day.

—BY ELSIE S. CAMPBELL.

YOU may remember in a previous issue I introduced the first letters of an "Alphabet of Success" and the letters we chose were A and B. To-day let us take C and D.

The mottoes I want you to learn are:—

"Consider well, then decide positively,
 Dare to do right, fear to do wrong."

The teaching suggested is thoughtful consideration and decision, coupled with courage, that kind of courage that knows what is right and does it and leaves the consequences with God. We should always "look before we leap," and life has a habit of teaching us in hard lessons of the folly of "doing first and thinking afterwards."

Consider means to ponder thoughtfully, to think over and examine, and our motto teaches us that, having done so and weighed up the pros and cons, to decide positively our course of action.

The ability to make decisions is a good trait to have in our character. It makes for sturdiness of faith and impeccable conduct, for we swiftly learn to govern our lives by sound morals, if we couple with this ability to decide the courage to do right.

Remember Daniel. He was a man of high integrity, who in spite of his exalted position in a king's household, prayed to God three times every day. When his enemies made it illegal by a trick for him to do so, he not only prayed to his God as usual, but deliberately did so before an open window, with what result you can read about in Daniel, Chapter 6.

Next time I hope to take the letters E, F and G.

CATHOLIC ATTITUDE TOWARDS THE BIBLE

THE following excerpt is from an address by the Cardinals to Pope Pius III, and is preserved in the National Library of Paris:—

'Of all the advice that we can offer your holiness . . . we must open your eyes well and use all possible force in the matter; viz., to permit the reading of the gospel as little as possible in all the countries under your jurisdiction. Let the very little part of the gospel suffice which is usually read in mass, and let no-one be permitted to read more. So long as people will be content with the small amount, your interest will prosper, but as soon as the people want to read more, your interest will begin to fail. The Bible is the book which, more than any other, has raised against us the tumults and tempests by which we have almost perished. In fact, if one compares the teachings of the Bible with what takes place in our churches, he will soon find discord, and will realise that our teachings are often different from the Bible, and oftener still, contrary to it.' (Folio No. 1068, Vol. II, pp. 650, 651.)

—Herald of Truth.

APPLES OF GOLD.

THINK of the force of casual words
When uttered by the lips of man;
They start a journey which will not cease
To the farthest village and land.

They take to their wings and soar like a
bird,

Never ceasing or seeming to tire;
They spread so fast they resemble the
path

That's made by the forest fire.

These words when spoken and heard by
others,

Are on that journey to stay;
Though some may try to turn them
around,

They persist in going their way.

Some words are spoken for strength and
help

To those that toil at the mill,
They encourage the man with a heavy
load

As he labours to climb the hill.

Others are spoken to destroy and grieve,
Causing many to weep and moan—

They've parted the ways of dearest
friends

And broken up many a home.

The words we have spoken will serve as a
guide

Those that follow our way,
And if it should be that the guide is
wrong,

We've caused them to go astray.

Though years may pass as we go beyond,
And our words may seem to abate,
They will all return at the judgment day
to decide our eternal fate.

The words we speak shall cast us out
if they're cankered with sinful mold,
but the words we speak shall gain us a
home

if they glisten like apples of gold.

ARE WE MERELY PLAYING AT RELIGION?

David Lipscomb once wrote: 'Brothers and sisters, we are only playing at religion while our fellow men are going down to death.' Probably to an even greater degree than in the time of Brother Lipscomb is this statement true of the Church to-day. It seems that many Church members are merely playing at religion; it is not a serious matter with them. To this growing class religion is a sideline or sort of hobby. It does not occur to them that more interest in religion is required than just enough to comply with the barest formalities.

There are doubtless many others in the long list of Church members who are just 'playing at religion,' but I am sure that the following are qualified for at least honourable(?) mention:

1. Those who attend just as few services of the Church as possible without quitting completely. This includes the brother who says it is not required of one to attend oftener than each Lord's day morning.

2. Those who watch the clock during worship, especially during the sermon, and grumble if the preacher spends three-quarters of an hour in breaking the Bread of Life to them.

3. Those who seldom take one hour of the 168 in the week for meditation upon the word of God, or devote five minutes to prayer, but who spend hours at the movies, reading comic strips, or idle talk.

4. Those who rarely visit the sick and needy, except when such happen to be their own relatives or closest friends.

5. Those who give as little as one dollar out of twenty to the Lord's work.

6. Those who attend and show an interest in the services of the Church only during 'big meetin'.'

—*The Christian Magazine.*

SCRIPTURE READINGS

4—Job 31:1-28. Mark 10:17-31.
11—II Chron. 1:1-12. " 10:32-45.
18—Psalm 148. " 10:46 to 11:11.
25—Jer. 8:13 to 9:11. " 11:12-33.

It seems that our Saviour was at this juncture in Peræa beyond Jordan retired somewhat from the public, but still much resorted to (John 10:41, 42).

The Rich Young Ruler (10:17-22).
Read Matthew 19:16-30; Luke 18:18-22 to get the fulness of this incident. It must have astonished the onlookers to see one so eminent, in such haste and humiliation. The young man had rightly gauged the Teacher's eminence, and he had a right desire. There is rebuke for his hasty use of words, and for his thought of doing something to merit eternal life, but it is the right cry for sinners, conscious of guilt to use. Jesus esteemed him, and gave him his needed lesson—following Christ means giving up much including our own ideas.

Teaching about riches (10:23-27). We need to read the parallel passages in this case also. Our Saviour turned to His disciples sadly viewing the rejection by the Young Ruler of the wonderful opportunity. He gave them a more than alarming picture of the fate of the rich. Was the Kingdom of Heaven closed to them? Only in so far as they trusted in their riches, and allowed them to stand between them and the doing of God's will. Perhaps we have at times grieved over

those who cannot on account of preconceived notions, etc., see the simple truths of New Testament Christianity.

The position of those who follow (10:28-31). Whether Peter asks this question from self-interest, or from a feeling that things must be bad for him if the rich cannot get on, we cannot say, but the answer must satisfy. Its meaning would become clear in after life when the persecutions became so difficult, yet the number of those who pray, love, sympathise, open their houses, follow the fathers in the faith like children, increased so wonderfully. Then eternal life none can measure. 'We,' says Peter: Jesus said, 'Many that are first shall be last . . .'

Jesus leads the final advance upon Jerusalem (10:32-34). His disciples did realise that going to Jerusalem meant death—or victory of an altogether miraculous kind. He who could raise the dead, what were a few legions against His power? But He is preparing them for His terrible death, and their terrible disappointment—'We thought it was he which should have redeemed Israel.' 'They were amazed' surely refers to His demeanour as He led the way, with a full consciousness of what lay before Him, and having made the facts perfectly clear to them. They forgot He was to rise again—His enemies did not.

Rebuke to ambition and rivalry (10:35-45). In spite of all His teaching the error of expecting the Kingdom of God immediately to appear in exact contradiction of their Master's teaching, persisted. Thus mother and sons made their application for uppermost positions in a worldly kingdom. The solemn teaching which followed this, rebuked their ambition and sought their loyal adherence in following their leader. It was perhaps natural that the envy of the other disciples was excited. They may have noted the closeness of these two to Christ (with Peter), and felt they were seeking unfair advantage. How beautiful a rebuke it is which draws to their minds the picture which perhaps they were too accustomed to—and failed to notice, like we fail to notice the sun's glory. The Son of Man came not to be served, but to serve others—and they had witnessed it so intimately.

Healing of Blind Bartimæus (10:46-52). The disciples of Jesus with the addition, doubtless, of pilgrims going to Jerusalem for the feast, passed through Jericho, quite a multitude. This made a harvest for the wayside beggars but something much more important was in the mind of the blind—the fame of the Saviour was nation-wide and here was the oppor-

tunity of certain and instantaneous restoration of sight. Little wonder that he could not be silenced. It may be that the crowd were awed by their leader's solemn silence, and sought to prevent interruption with ill-conceived goodwill for Him. We notice the true title applied to the Messiah, indicating that at least Bartimæus recognised that. It is impossible to realise what sight meant to Bartimæus, but he was one of many hundreds whose hearts had been so gladdened by a touch of that loving hand, or a word from those tender lips.

The entry into Jerusalem (11:1-11). The way from Jericho to Jerusalem passes through rocky and desolate country infested at that time by robbers. The pilgrims would form a large company safe from interference, but we may be allowed to ponder the thoughts of the Saviour as He went on this rocky path towards the city chosen by God to put His name there.

I understand the city would not come into view until the Mount of Olives with first Bethany and then Bethphage (meaning respectively 'House of dates' and 'House of figs') had been passed. The action of the Saviour in sending for the animals so that He might ride upon the colt, indicated to the pilgrims, as did His acceptance of His title by Bartimæus, His claim to it. Their enthusiasm for such an One as raised Lazarus from the dead, led them to exult with simple heartfelt love and reverence—so different from formal 'worship,' and so much better. This was a royal procession so different from every other that has disgraced the world with the military pomp of bloody might, that it would seem insignificant and foolish to the authorities. It was not so with the religious leaders, whose angry jealousy was to be still further roused by popular demonstration in the following days. This humble adoration must have moved our Saviour's heart. When the pomp of worldly might has perished in the fire of divine wrath, the humble praises of the poor will continue to vibrate in the harmony of heaven. Jesus and His disciples returned to Bethany overnight and came back to the city in the morning.

The unfruitful fig tree (11:12-14 and 20:26). This miracle is certainly much different from most, and it sounds a note of grave warning to us all who make profession of loyalty and obedience to our Lord. Do we look as though we are ready to serve Him, and yet fail to produce in our lives or in the lives of those around us, those choice fruits which He is looking for? If so, we are like those professing religionists of His day, or those of this day, who 'have the form of

godliness but deny the power thereof.' Let us humbly take stock—'let a man examine himself.' But the lesson pointed specifically by Christ is the lesson of faith in the power of God, a faith which is brought into line with the will of God before it asks, and then knows the answer is sure to come and be right. It presupposes also forgiveness of others, which is part of that will.

Cleansing of the Temple (11:15-18). From the time when the Saviour first cleansed the Temple the wrong habits had recovered and the desecration continued. No new spirit had taken possession of those in control or they would have respected and maintained the first effort. On this occasion the work was done again victoriously—the opposition gave way to force backed by popular support. At this time chief priests and scribes felt beaten but continued to plot and hope for 'the hour of darkness.' Jerusalem would be filled with people at this time, and the night in Bethany, presumably in the home of Lazarus, would surely give what rest the mind could have at this time—doubtless in prayerful dependence.

A question about authority (11:27-33). These days must have been days of extreme strain. The leaders were making their final efforts to entrap. Here is one of them. What right had 'a passing stranger,' a travelling preacher without means, without substantial support from the 'high-ups,' or other backing, to 'cleanse' the Temple, teach the people, lay down the law of right and goodness? It was a futile question with all the abundant evidences of power, and wisdom manifest in His very person so obviously. His question in reply completely 'corners' His questioners, and gives outstanding defiance to their authority. The fulfilment of His work for God is nearing completion. R. B. SCOTT.

PLAY THE MAN.

There is another thing I want to say to you, and that is this—Avow your religion. Mrs. Wesley, you remember, wrote to her son John, when he was at Oxford, and said to him: 'Make a business of your religion.' John did, and by making a business of religion, he became a creator of religion in hundreds of thousands besides. Make a business of your religion. You are a journalist. How many people do you tell in a day that you are? You are proud of it. You are a barrister. How often do you let us know that fact? The thing you make a business of you are prepared to declare to other people. Do your fellow-clerks know that you are a Christian? When you go to your office on Monday, will they tell you a number of foul stories as to how they spent their Sunday? They will

throw out insinuations and innuendoes. If they knew you to be a professed Christian they would hesitate, or they would present these things in a different way, not as to one accepting them, but as one prepared to frown upon them. Be brave. If you are, in any sense, a religious man, a manly man, a man who hates falsehood and unreality, who hates gambling, intemperance, and lust—if you are a man of that sort, avow it. Play the man!

THIS IS ABOUT A BANQUET.

Everybody likes to satisfy what is mostly called the 'inner man,' though actually, it is the 'outer man'—the 'body' as compared with the 'spirit' within—the real 'inner man.' Nevertheless, the stomach is an internal organ of the body which by its function creates a feeling we call 'appetite'; hence the phrase 'inner man.' Banquets or feasts therefore have always been popular because they mostly provide something more tasty than the ordinary everyday menu and also in greater variety and abundance. Even in the war periods with acute food shortage and strict rationing the banquet did not disappear entirely from important official functions.

Our story is about a very ancient banquet in an oriental country where there were many poor and needy people, and where perhaps food was more scarce in variety and quantity than the supply we enjoy to-day. Consequently, to be invited to a banquet gave no little pleasure to the people of that country and time. The circumstances are interesting.

A civil servant was giving up a very lucrative position (though not considered an honourable one by his countrymen), for one which he declared was very noble and honourable and really attractive. Strange to say, however, it was an honorary service without salary, wage or any guaranteed remuneration. The call had come direct and definite from his would-be Leader on these well-known terms and conditions under which the Leader Himself also laboured. To bid farewell to his old business friends and associates and to introduce them to his new Master and Friend, the hero of our story invited them to a banquet at his own residence which must have been pretty spacious to accommodate his many invited guests.

How pleased and proud he was to introduce his old friends, so numerous, to his new Master and His friends to whom he was about to join himself! Actually, many of his old friends had already become attracted to this new Leader by what they they had seen and heard of Him. They felt honoured, therefore, to be in His presence and interested to hear something further of His wonderful work and teaching.

So they listened with deep interest and

very real pleasure to the reply which he gave to certain critics, who professed to be very pious men, who found fault with Him for being in such company whom they characterised as sinful men, many of them engaged in a disreputable occupation. The Master's reasoning was, only they who are sick require the doctor, not those who are well. In other words—I am come to help these very people, calling them from a life of sin in true repentance to a purer, nobler, better life in the worship and service of God. If you think you have no sin in your life, I can be of no service to you; it is only the sinner who knows himself as such that I can help and save.

The lesson to them and to us is obvious. We have all 'sinned and come short of the glory of God.' Jesus Christ alone as the Divine Physician, by virtue of His sinless life offered to God as an atonement for our sin, can save us from our sin with its eternal consequences. Without an acknowledgment of sin and a definite turning away from it to 'follow' Christ, He cannot save us. Let no-one say they are following Him while disobeying His commands. Even as true disciples we are not entirely free from sin, which must be penitently confessed for Divine forgiveness. Further, the real banquet in Matthew's house was the presence and teaching of the Son of God, which he and all his guests no doubt thoroughly enjoyed. That spiritual banquet is spread for all of us to enjoy to-day. Read your Bible, Matthew 9:9-13, Mark 2:13-17, Luke 5:27-32, Romans 3:23, Matthew 28:19-20, Mark 16:15-16, Luke 24:47, Matthew 11:28-30, Philippians 2:12-13.

SILAS.

New Testament truth firmly but kindly, seeking above all the salvation of all those who read it.

Any suggestions offered toward making the paper a more effective means of gospel proclamation will be carefully considered. All correspondence relating to *Truth in Love* should now be sent to me at 43a Church Road, Tunbridge Wells, Kent.

Gospel literature is very scarce among us, and I feel that Bro. Morgan deserves to be commended for maintaining, during the past six-and-a-half years, a medium of effective gospel preaching.

A. E. WINSTANLEY.

NEWS FROM THE CHURCHES

Beulah Road, East Kirkby, Notts.—During May a series of 'Special Gospel Meetings' have been held here on Monday evenings, conducted by our brother David Dougall, Evangelist. In his discourses upon 'The Scheme of Redemption,' our brother put forth God's plan of salvation in such a plain, unmistakable way 'that even "wayfaring men" should not err therein.'

Each week good congregations have assembled with a fair muster of friends present. One young man, John Dodsley, became convicted by the truth spoken, and gave his heart unto the Lord, and was obedient to the claims of Jesus. Our young brother had been a member of the Salvation Army and obtained a position of distinction in that connection. His decision was made in the face of much opposition and required great courage. We believe he will make a useful member of the Church and our prayer is that in his newborn faith he will ever remain steadfast, immovable, always abounding in the work of the Lord. W. B. JEPSON.

Capetown, Woodstock.—We were privileged to witness on the afternoon of May 9th two young men confess the Lord Jesus and unite with Him in baptism, for which we say, 'Great is the Lord and greatly to be praised.' In a world of turmoil, strife, and pleasures on every hand, we admire young men and women who are prepared to make Christ their choice.

We are able to repeat the words of Isaiah, 'for, as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void.'

The meeting was very well represented

CORRESPONDENCE

'REVIVAL'—A CHANGE

As indicated in the notice in last issue of S.S., Bro. Leonard Morgan has asked me to take over the work of editing and publishing *Revival*.

I intend to continue the policy faithfully maintained by the former publisher; to set forth distinctive gospel truth in as simple and direct a manner as possible. I am enlisting the aid of capable brethren to write gospel articles for the paper. I know that the endeavour will have the prayerful support of all who long to see the bounds of Zion's kingdom extended.

There will be one significant change. Instead of *Revival* the paper will be called *Truth in Love*. Bro. Morgan is in complete agreement with the change, and it has been made after prayerful thought and consultation with various brethren. We feel that this title more accurately states our purpose: to present

by both brethren and visitors, and words of encouragement to the candidates, and on the subject of baptism, and its significance were given by our Bro. Gray. We pray, however, that this, another 'milestone' of blessing along our Christian journey, might provoke us to greater determination, zeal, and faith to labour unitedly, in lands both near and far, that by the grace of God many souls might turn to Christ.

Our cottage meetings continue in the homes of people who are willing to open their doors that Christ might be glorified, tract distribution and personal contact among people individually are by the brethren being done, for which we pray that it might also add to the extension of God's Kingdom. T. HARTLE.

Cross-road, Meyhill.—The Church held its annual social on May 1st. Although the attendance was not large, everyone enjoyed a very rich time of fellowship together. Very helpful addresses were given by Bren. Andrew Gardiner (Evangelist) and John McLaren, Buckhaven.

Bro. Gardiner, who is serving the Church at present, spoke on 'What is right with the Church?' and presented us with these facts: 'It's message is right; it's constitution is right; it's way of salvation is right, and it's destiny is right.' For which we all give thanks to God.

Bro. McLaren spoke on 'Theory and Practice.' He pointed out that these were distinct, and that few persons are proficient in both. The practice of religion would be a potent force in the Salvation of many souls. The Gospel and Christianity must be made to live, move and act. To extend the boundaries of Zion rather than to elevate has been too much the work of God's people.

At the end everyone agreed that they had been served with a feast of good things, both for the physical and spiritual man.

Bro. Gardiner is putting in much hard work for the Church here. Pray for us.

J. W. DAVIDSON.

Ilkeston.—We have pleasure in reporting successful meetings on the occasion of our seventy-fourth anniversary. On Saturday, June 12th, we had happy fellowship with many visiting brethren and sisters at a public meeting preceded by a tea. Brethren from Scotland, Birmingham, Leicester as well as local brethren including many from Beulah Road, East Kirkby and Seymour Road, Eastwood, came to encourage and support us.

Bro. David Dougall, our anniversary speaker (by the kindness of the Slamannan District Churches) gave us a fine exhortation to carry out our solemn duty and privilege as the Church of God of being 'the pillar and ground of the truth' (1 Tim. 3:15). Bro. Ralph Limb (Eastwood) delivered a stirring Gospel mes-

sage regarding 'the full assurance of faith' (Heb. 10:22), answering the question: 'Can we have full assurance of salvation?' This he answered affirmatively, providing we believe and obey the complete will of God. The secretary read his report concerning the activities of the Church during the year. Special items of song were rendered by the Ilkeston brethren and sisters.

Good meetings were held on Lord's Day, June 13th. First, the Church met to 'break bread,' when Bro. Dougall gave us an excellent exhortation from Paul's words in Galatians 6:17 R.V. At the afternoon and evening services, the children, assisted by members, rendered ten special hymns and an anthem, and the children recited their messages in poem. They listened with interest as Bro. Dougall told them a story of an eagle, to illustrate the danger of letting sin rule their lives, singing also a chorus they had learned on the same subject. In the evening a fine Gospel appeal was made by Bro. Dougall from the old-time prophet's warning (Amos 5:12), 'Prepare to meet thy God.' Offerings for Doctor Barnardo's Homes realised the sum of £20.

We acknowledge our deep indebtedness to the Slamannan District Churches and warmly thank them for releasing Bro. Dougall to serve us, and tender our warmest thanks also to Bro. Dougall for his excellent ministry.

S. JEPSON.

Ince (Wigan).—It was a happy yet solemn occasion when Miss Anna Marsden was baptized for the remission of sins on Saturday, August 12th. Her sister is a member of the Lord's Church, so now there is unity in faith. Prayer has been answered. Our sister is eighty-five years old and was a member of the Church of England. An active worker and teacher or many years. We pray she may lead many to Christ by her obedience to the Lord. Truly some have sown, others watered, and God has given the increase.

W. HURCOMBE.

Nelson.—Our Bible School scholars, teachers and friends held their annual outing to Earby last Saturday, June 12th. We were fortunate to have a dry and sunny day, and the surroundings were ideal. Amusements for the children were plentiful. Tea was provided and a programme of sports and games followed. Brethren from East Ardsley made the journey to join us, which was indeed encouraging and another happy event goes on record.

A. WILLMAN.

Peterhead.—On Sunday evening, May 30th, our Sister Joan May (wife of Bro. Andrew May) was buried with her Lord in baptism. Bro. George Reid, Snr., of Buckie, gave an outstanding address entitled, 'I thought, I know,' to a very large

audience. Brother John Geddes, also of Buckie, immersed our sister.

The help these two brothers are giving in Peterhead speaks for itself. More and more non-members are attending to hear them tell 'The old, old story.' We pray that their efforts will be richly blessed, and that He will keep our sister strong in patience and in faith.

'All to Jesus I surrender,
All to Him I freely give,
I will ever love and trust Him,
In His presence daily live.'

ALEXANDER STRACHAN.

Slamannan District.—The half-yearly conference of Sunday School teachers was held in the meeting place of the Church of Christ, Tranent, on Saturday, May 8th, a 4 p.m.

In his remarks, the chairman (Bro. James Gardiner, Tranent) pointed out the responsibility of Christian parents in 'training up their children in the way they should go.' He said that the responsibility not only lay with parents, however, but with *all* Christians who were engaged in teaching the young.

The Scripture reading (Acts 8:26-40) was read by Bro. Jack Nisbet (Tranent). Bro. Tom Nisbet then spoke on 'Methods of Teaching in the Sunday School.' He stressed the need for preaching Jesus to to the children to-day. Various methods, whereby children could be taught, were outlined, namely (a) by interrogation; (b) by visual aids, and (c) by simple illustration. He also gave six excellent hints to all those who taught the young: (1) Never teach what you do not understand; (2) never tell a child what you could not make him tell you; (3) never give information without asking for it again; (4) never use a hard word if an easy one will convey your meaning; (5) never begin your lesson without a clear view of its end; (6) never give an unnecessary command, nor one you do not mean to be obeyed.

A time of questions and discussion followed Bro. Nisbet's address, and it was felt that a very profitable time had been spent by all. The singing of a hymn and a prayer brought the meeting to a close.

J. DOUGALL

Tunbridge Wells (Mount Ephraim Rd.)

—Bro. John Partington served us very acceptably on Lord's Days, May 30th and June 6th, exhorting the Church and addressing the gospel meeting on both occasions. We appreciated his ministry and were very much encouraged by it.

A. E. WINSTANLEY

Wallacestone.—On Wednesday, May 26th, we had the pleasure of again witnessing the ordinance of Christian baptism, when David Freckleton put on his Lord in His own appointed way. Bro. Freckleton was received into the fellowship of the Church on May 30th.

We are greatly encouraged by this addition to our number, and trust that his example may help others to make their decision.

A. BROWN.

Wigan, Albert Street, Newtown.—Our special mission—started on March 20th—came to an end all too soon on Lord's Day, May 16th. It has been good to see large numbers of non-members at all our gospel meetings, right up to the end, and though we have no more additions to report we feel that many were very near to decision. We pray that seed sown will bear fruit in the near future. We thank God for wonderful blessings, twelve baptised, two received formerly baptised and five brethren and eight sisters restored again into fellowship. We trust they will be kept faithful and continue steadfastly unto the end. At the final meeting, the writer expressed thanks and appreciation to all who have helped to make the effort a success; and to Bro. Winstanley for untiring labours and inspiring addresses given during the mission. We all realise there is no limit to what God can do if His children have a mind to pray and work. So to God be the glory, great things He hath done.

WALTER SMITH

Zomba District, S. Africa.—At Sakalarve, three received the Word, and were given power to become the sons of God, by believing, repenting, confessing, and being immersed. On March 25th, two confessed their faith and were added to the Church. On April 4th a man and his wife were received from the 'Sons of God.' On May 16th, at Namakoka, one was restored to fellowship. We ask for your prayers that we faint not for any cause.

GARNETT LIMANI.

OBITUARY

Birmingham, Summer Lane.—We have to record the loss by death of our Sister Mrs. Violetta Kemshead, who passed away on May 12th. She was the oldest but one of our membership, having been baptised from the Bible School in April, 1877 and so had completed seventy-seven years' unbroken fellowship with the Church—a truly wonderful record. She was a faithful Christian, regular in attendance, generous and devoted in service and exemplary in every way. Qualities we may all do well to cultivate. The funeral service was conducted by Bro. G. H. Hudson at the chapel and the interment took place at the City Cemetery, Witton. We commend our Heavenly Father's consolation to her daughter Mrs. Singlehurst, still with us at Summer Lane, and her son Frank, who is secretary of the Church at Kingstanding.

FRED C. DAY

A HUSBAND'S CHALLENGE.

On the fourth anniversary of their wedding day, a young wife said to her husband: 'I have been a very happy woman for four years; if only one thing else could be true, I would be the happiest woman in the world.'

'Well,' he said, 'what is it? I would do anything for you.'

'If only you were a Christian,' she replied.

'Are you a Christian?' asked the young husband.

'Yes,' came the answer.

'Well, I didn't know it,' he remarked; and then, after a pause, he put his astonished wife through a series of questions.

'Do you swear?'

'No.'

'Neither do I,' he responded, 'and you don't steal?' he queried.

'No, of course not.'

'Neither do I. And you don't gamble?'

'Of course I don't.'

'Neither do I,' said he. 'And do you get drunk?'

'Why do you ask such a question? Of course I don't.'

'I don't either,' he again responded. 'And now,' he said, 'you drink wine at receptions?'

'Yes, out of courtesy to the hostess.'

'I do, too,' he added. 'And you go to the theatre?'

'I do.'

'I do, too. And you play cards, don't you?'

'Where's the harm in that? I play, of course.'

'I do, too,' he replied. 'And you dance, don't you?'

'Certainly,' she added, 'there's no harm in that. I love it. I dance, of course I do.'

'Well,' said her husband, 'I do, too. And now, if you'll show me the difference in the kind of life you live and the kind I am living I have no objection to becoming a Christian.'

WISE WORDS

'You can move back; you can move on; but you cannot stand still.'

—Sir Robert Peel.

.....

'The best doctors in the world are Dr. Diet, Dr. Quiet, and Dr. Merryman.'

—Swift.

NEW HYMN BOOK FUND.

Treasurer: Bro. F. A. Hardy, Windyridge, Bag Hill Green, West Ardsley, nr. Wakefield, Yorks.

CHANGE OF MEETING PLACE.

Dalmellington. The Church of Christ that met at Pennyvenie now meets at No. 9 Knowehead, Dalmellington. Lord's Day: Breaking of bread 12.15 p.m.; Gospel meeting 5.30 p.m. Wednesday: Gospel meeting 6.30 p.m.

CHANGE OF ADDRESS.

Blackburn Church Secretary: H. Wilson, 'Prospect View,' Ribchester Road, Clayton-Le-Dale, near Blackburn.

COMING EVENT.

Beulah Road, East Kirkby, Notts., thirtieth anniversary of the commencement of the Church here will be held (D.V.) on November 27th and 28th. Speaker, Bro. Walter Crosthwaite. Sat., 27th, tea 4.15; meeting 6 p.m. Kindly book the date. Your presence will be greatly appreciated; we promise an inspiring time.

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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, Longliddry, East Lothian.

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