

the Scripture Standard

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

VOL. XI. No. 10.

OCTOBER, 1945.

Free Church Federal Council.

SINCE 1941, Churches of Christ have been one of the 'constituent denominations' of the above-named Council. Now that the Council is pressing for 'closer co-operation,' the folly of this is being made manifest.

In reply by the Central Council of Churches of Christ, they say: 'That no one Church (apart from the Roman Catholic Church) now claims to be the one true Church to the exclusion of all others. We all recognise each other's churchmanship and standing in Christ, and sorrow for the things which divide us.'

Then further on we read: 'The recognition of each other's churchmanship is one matter, a glorious achievement, but the admission to membership in any one Church (denomination) by ignoring the conditions which it conscientiously holds (rightly or wrongly) can lead to nothing but confusion; certainly not to a unity worth having.' ('Christian Advocate,' June 22nd, 1945.)

What an illogical position! They cannot admit to membership those whose 'churchmanship and standing in Christ' they recognise!

Certainly membership in Free Church Federal Council does 'lead to nothing but confusion'; certainly not to real unity.

Fraternalisation with denominations results in suppression of truth, for they will not tolerate 'the whole counsel of God.'

When united missions have been organised by Free Church Councils, their leaders have refused to allow Scriptural answers to be given to the question, 'What must I do to be saved?' on the ground that it would introduce denominationalism. **WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, SAITH THE LORD.'**

EDITOR.

So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.

CHARLES H. SPURGEON.

The Restoration Movement.

By Carlton Melling

VIII.: Timothy Coop and American Methods

THE course of N.T. Christianity in this country made steady if not spectacular progress from the time of the first annual meeting in 1842. The knowledge that other Churches in different parts of the country were standing for the same truths gave renewed courage and zeal to those Churches. The writings of Alexander Campbell, too, widely circulated, had a great effect in establishing and confirming the brethren in the 'truth as it is in Jesus.' That which was best in the movement in America was assimilated and bore its fruit in strong and zealous assemblies. Solidity rather than sensational results was the end aimed at, faithfulness to the Lord and His Word rather than success in numbers.

But this was regarded as lack of progress by one of the leaders in that mid-nineteenth century period—Timothy Coop. Converted from Wesleyanism as a young man, he had formed a Church of four members in Wigan in 1841. Persecuted and shunned by former friends, he was ready to 'suffer hardship as a good soldier of Jesus Christ.' Ungrudging tribute is here borne to Timothy Coop as he was in earlier years—an earnest and devoted saint of God. His pioneering for the Gospel, his readiness to preach those good tidings indoors and out, the physical hardship and suffering borne 'for the testimony of Jesus Christ,' are worthy of our imitation. But, as Joseph Collin said of him: 'He had the misfortune to get rich.' His business as clothier prospered, and he made great wealth and rapid advancement in social circles. He made the common mistake of thinking that methods which are successful in the world of business will necessarily bear the same results when applied to the Church of God. Business success can have a very subtle and often unconscious influence on one's attitude to the Church. So with Timothy Coop there came the desire to enlarge the borders. The religious circle in which he moved was so small and circumscribed in comparison with the large

and influential society of which he formed a part in the world of commerce. What we should regard as the great success which had blessed his work in Wigan did not satisfy him, and what he looked on as lack of progress in the Churches generally satisfied him less still. He had heard and read glowing accounts of the results of the methods adopted by the Disciples in America. He did not look closely into the means by which these results were obtained, nor examine their permanence and stability. In 1869 he visited the United States for himself, and fell more than ever in love with the practices of the Disciples there.

Many things contributed to Timothy Coop's admiration of those practices. First, he was, as one acquainted with him said, 'a simple-minded man.' He was thus easily imposed upon, and susceptible to the flattery he received in America. He was a wealthy man, and the Disciples had and have great faith in the 'almighty dollar.' Here was one ready to lay his wealth at their disposal for the bringing to England of those methods which had bewitched him. He was impatient for progress. He did not consider the very different conditions prevailing in the two countries, conditions so finely contrasted by J. H. Perkins and David King in the 1892 Year Book of Churches of Christ, and observed by brethren in the American Churches of Christ who have stayed in this country during the war, as shown in Max Weston's 'Report on the British Churches,' appearing in the 'Gospel Advocate,' of December 14th, 1914. One cannot help but notice in W. T. Moore's "Timothy Coop: A Memoir," the recurrence of the word 'success,' and the childlike faith Timothy Coop had that the bringing over of American evangelists was the infallible remedy for all our spiritual diseases.

Let results now speak for themselves. In 1875 H. S. Earl, a missionary of the (American) Foreign Christian Missionary Society, came to England and for a time held great and enthusiastic meetings in Southampton. Timothy Coop attended these meetings and was more confirmed than ever in his admiration. In 1878, M. D. Todd came from the United States as an evangelist to Chester, and in the same year Timothy Coop financed and brought over W. T. Moore as minister at the newly-opened Mornington Road Chapel, Southport. These men were sent over, as an American publication stated, 'to preach the primitive Gospel in the land of rites and ceremonies,' as though they were coming to a land where the Gospel had never before been preached and where no Churches existed. They completely ignored the Churches of Christ in this country; they came announcing that 'the possibility of firmly establishing the primitive faith in this country is no

longer problematical. It can and must be done.' In 1842 the Churches professing that primitive faith were forty-two, with one thousand three hundred members; in 1878 these had grown to one hundred and eight Churches reporting six thousand one hundred and sixty-six members. Yet these pass for nothing in the eyes of those who came to show the British brethren how things should be done. With such boastful statements; with the aid of accessories which had borne such startling results in America, such as organs and augmented choirs, not all the members of which were Christians; with some of America's finest preachers; financed by liberal funds; appealing to popular taste; practising one communion and taking collections from all in the meetings; and making claims which were downright dishonest, the American movement got under way in different parts of the country. In 1879 the 'Christian Association' was formed of Churches thus established. The net results after thirty years' work were that twenty Churches reported two thousand two hundred and thirty-seven members, compared with the eighty-four Churches reporting four thousand and fifty-three members thirty years after the first annual meeting of the original Church. Thus the older Churches had made almost double the numerical progress of the Christian Association in the first 30 years of their existence, showing conclusively that the lack of progress so much bemoaned by Timothy Coop was not due to repudiation of open communion, one man ministry, and open collections. With the admission of all these popular practices the progress of the two bodies does not bear comparison.

The truth is that almost complete failure was the outcome of the much-vaunted American methods, failure admitted by even the admirers and propagators of those methods. The 'Bible Advocate,' of April 17th, 1914, re-printed an article from the (American) 'Christian Standard,' of March 28th, 1914, in which the writer, S. S. Lappin, a Disciple, after showing the smaller numerical progress of the Churches planted by the F.C.M.S. than those of the 'Older Brethren,' goes on to say: 'Let us find fault with no one. The Foreign Society was in its infancy and was only "learning how." That it has so learned is proved by its withdrawing from the field.'

And another Disciple writer, M. M. Davis, in his 'Restoration Movement of the Nineteenth Century,' 1913, pp. 236-7, states: 'This new organisation (the Christian Association) has not met the hopes of its friends. It has now, after about thirty years, only twenty Churches with about two thousand members. The other brethren have succeeded better, and now have one hundred and ninety Churches with a membership of about fifteen thousand.' Truly a lesson had

been taught as the fruit of bitter experience. The lesson is this, and may it sink deep into our consciousness: that in Britain or America the old Gospel, preached in the old way with the old fervour and faith, will bear the old results.

There is a saying that 'If history teaches us anything it is that history teaches us nothing.' The Churches of the Co-operation are proud to be identified with the Disciples in America, who, with their elaborate organisation and worldly practices, have 'progressed' even further since the days of the failure of their mission in England. At every opportunity this identification is trumpeted, as though thereby we are made a nobler and grander body. There is still an envious desire for and imitation of the grand-scale manner in which the Disciples carry out their work in the United States, and a growing usage of their terminology and practices. And this influence is having its inevitable result upon brethren who have no knowledge of the disastrous failure of those practices when applied in England. Among such brethren there is no rooting in the past history of the noble Restoration Movement, and even less grounding in and respect for the N.T. Scriptures as the divinely authorised standard for the faith and practice of the Church of God. There is too much readiness to adopt any new-fangled ideas which hold promise of increased numbers, too much counting of heads and not of hearts, and too much faith in numbers.

We are aware of the existence in America of those who have in some ways remained loyal to the N.T. position. Yet even these Churches of Christ follow in the tradition of open communion they have inherited; the mutual ministry of brethren able to edify the Church in various ways is not widely practised there; and we perceive the danger of placing too much faith in college-trained ministers. We confess we in Britain find it difficult to understand the firm opposition to, for instance, instrumental music in the worship, yet the ready and almost unquestioned acceptance of open communion, which undermines the whole teaching of the N.T. regarding baptism and those who have the privilege of showing forth the Lord's life, death, and resurrection at His table. True, the Churches in our two countries have grown up in different traditions. But all of us need to yield our traditions and time-honoured practices if these are shown to be contrary to the Word of God. We appeal, therefore, to the brethren in other lands and in our own to 'examine yourselves whether ye be in the faith.' Only thus shall we be 'one in hope and doctrine, one in charity,' and only thus shall we fulfil the Lord's prayer: 'That they all may be one.'

Evangelist and Evangelise.

THESE words are modified Greek words and mean in English, announcer of good news and to announce good news. The good news consists in the truths, commands, and promises of the Saviour. The kingdom of Christ was opened by wondrous gifts of God's Spirit, so much needed to establish the grandest of all kingdoms and to continue the work Jesus commenced whilst living as a man. The gifts included apostles, prophets, evangelists, shepherds, teachers, to perfect Christ's 'holy ones' for the work of service. (Eph. iv. 11, 12.)

The extension of the kingdom, beatification, and perfection, as well as the protection of His subjects was in this way secured. The equipment of the 'gifts' was provided by the risen Christ. The apostles' work was permanent. It was to continue to the end of this age (Matthew xxviii.), and was the most important. When the kingdom was well established, no further gifts of prophets, evangelists, shepherds, and teachers were given. As Christ's apostles were entrusted with such great authority, they had as credentials the 'signs' of apostles. (See Acts viii. 18, etc.)

The success of the kingdom soon produced 'war.' The enemies aroused a great persecution against the assembly in Jerusalem, and the Christians were all scattered except the apostles. The men and women, fleeing for their lives, their property lost, their livelihood gone, did not say, 'We will teach no more about Jesus.' They went everywhere telling the good news of Jesus and the resurrection. Philip, a disciple of Christ, told of Jesus to a man who needed the good news. He was spoken of as an evangelist. What shall we call the Jerusalem and the London brothers who announce Jesus?

Paul, though an apostle of Christ, evangelised whilst employed in tent-making. You will probably tell me he was apostle, prophet, evangelist, shepherd, and teacher, all in one. He had been forgiven much. Who loved the Christ more than he?

Fifty to sixty years ago, it was the ambition of young men and women to fit themselves for Christ's service. Money, time, training, and work were invested by them in Christ's cause. May I suggest to all our young brothers to read the Bible through continuously; obtain, if possible, Young's Concordance. If ignorant of Greek, learn sufficient to read the New Testament in Greek and to enter the good fight.

Evangelising calls for all the best in man. Purity of heart, that beauty of

spirit resulting from walking with God; that Christ-like courtesy, so noticeable in our Lord; that fearless denunciation of wickedness and error, and all the application and skill that can be acquired. Do our evangelists actually do evangelising?

W. H. CUMMINS.

The Work of an Evangelist.

THE work of the apostles under the influence and control of the Holy Spirit was such that the audience said: 'We do hear them speaking in our tongues the wonderful work of God.'

To preach the Gospel is the work of an evangelist. Later, when the Church had grown considerably, other needs arose, and seven men were chosen to deal with them, but as Peter said: 'It is not reason that we should leave the Word of God and serve tables.' So the apostles continued at the job for which they had been prepared during about three years. So it follows, that a new convert, however zealous he may be, is not qualified for the office. It may be that, at least in part, the reason for so many sects to-day is due to the flood of uninstructed zealots everywhere. Philip was specially commissioned to perform the part of the evangelist, i.e., to preach the Gospel to the eunuch. 'How shall they preach except they be sent?'

Christians in general are not responsible for the work; it is one of the many gifts of the Spirit. And yet they may be expected to be able to give a reason for the hope that is in them. I consider that the work of an elder is to further instruct the newly-baptised into the Church, on the lines stated by Jesus to the apostles, 'Teaching them to observe all things whatsoever I have commanded you.'

Churches, as they arose here and there in distant places, were not always fully informed, so Paul sent Timothy to them to set in order things which were lacking, and for this Timothy was qualified because he had received a gift by the laying-on of the apostle's hands. It is said that at the dispersion of the early Church, following the martyrdom of Stephen, 'They went everywhere preaching the word'; but would it not prove too much if we were to contend that men, women, and children preached? (See Acts viii. 4, 5.) 'Then Philip went down to the city of Samaria and preached Christ unto them.'

F. S. GAMMON.

Blackburn Conference.

THE call of Blackburn was magnificently answered on September 15th, when about four hundred from all parts of Britain and Ireland assembled in Conference. The cause for which we stand is continually growing. 'This is the Lord's doing: it is marvellous in our eyes.'

Fuller report next issue, D.V.

SUBSCRIPTIONS FOR THE EVANGELIST FUND

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6	1	0	0	9	10	0	0
7	10	10	0	730	5	0	0
8	2	0	0	1	10	0	0
9	3	0	0	2	40	0	0
720	6	0	0	3	10	0	0
1	15	0	0				

We (the Committee) express our best thanks for your continued support. Our financial needs have been met, and we have a reasonable balance in hand.

Peace has been declared—at least fighting has ceased—and we expect, in the very near future, that we shall be at liberty to train and appoint evangelists. The need of this age is, above everything else, a Church loyal to the Master. We need to proclaim the glad tidings of a Saviour's love—Christ and Him crucified; to build according to the New Testament pattern; and to preach and live sanctification.

We know we have the Truth, and it is our solemn duty to preach it.

R. McDONALD,
Treasurer.

EVANGELIST WANTED

FOR the Slamannan District. Applications, stating age and experience, to the District Secretary, Bro. S. Riley, junior, 7 Blackburn Hall, Blackburn, West Lothian, Scotland.

CHANGE OF ADDRESS

BRO. E. JESS, 37 Camlarg Crescent, Dalmellington, Ayr.

Scripture Readings.

St. John's Gospel, Chapters xx. and xxi.

THESE two chapters very fittingly conclude one of our greatest pieces of literature. For beauty of thought, perfection of moral teaching, sublimity of subject, and probity of object, the book is unsurpassed in any language or period. The careful reading of this eye-witness record should convince any open-minded person of its genuineness, and that Jesus is, in fact, the Christ, the Son of God.

The record of the appearances of Christ is obviously not an attempt at giving them all, but rather to recount those within the personal knowledge of the writer.

This portion provides much food for thought, and has brought much blessing to faithful and discouraged servants of God.

What a supremely joyous day was that first day of the week, the precursor and original of so many more. How many times we have come to it, worked out, weary, full of care, to be refreshed? Like the pilgrims in the desert finding the oasis, we have refreshed our souls with the remembrances it brings. But we just cannot imagine what it meant to Mary of Magdala, 'out of whom He had cast seven devils.' She was distraught with grief at her terrible loss, and the agonising death of the Beloved Teacher, and had no thought of a resurrection. Her first distress on discovering that the tomb was empty was that the body was removed. The women had prepared spices to embalm it. That was to be the last office of love. Little wonder Mary failed to recognise her Lord! Her eyes were blinded with tears and her mind clouded with grief. She therefore 'clung' to Him when she recognised Him—the true rendering of the phrase, 'Touch me not,' is 'Do not continue clinging to me.'

With Peter and John it was no different, so far as surprise was concerned. Jesus had become everything to them: 'To whom shall we go?' How natural and human is the race to the sepulchre! The opening of the eyes of these men was a new world to them. Yet it must have dawned upon them how blind they had been, as they recalled their Master's warnings. Peter was outrun, but

his vital interest would not allow him to stay on the outside of the tomb. His investigation had to be made at once. The younger man (by common consent it was John) stopped, awed at the presence of death and then reverently made his own observation of the interior—and his conclusion as to the facts.

Then is recounted the Saviour's appearance to ten apostles (and possibly other disciples) on the evening of that first day. They were gathered, in fear, behind closed doors; but closed doors could not lock out the resurrected Lord. We cannot know the exact constitution of that risen body. It is sufficient that the manifestation was so clear that lifetimes of self-sacrifice and anticipation of hideous deaths could not remove the absolute conviction from the minds of His closest earthly associates that He had risen from the grave. Their faith in this greatest of miracles was such that they also believed in the final and triumphant fulfilment of every other promise He ever made. If we have not the same conviction and faith, it is not good enough.

The commission given in chapter xx. 21 to 23, gives authority to those who were present to continue the Saviour's work. The Greek word for 'breathed' (verse 22) is the verb form of that for 'spirit' (verse 23) as though we should say: 'He breathed on them, saying, "Receive ye holy breath".' The power to forgive we take to mean the right of the apostles to state the rules of conduct within the Church, rather than to forgive individual transgressions. This incident is 'an anticipation and earnest of Pentecost.'

We wonder whether the return of some of the apostles to their fishing indicated a failure in their faith, or a misunderstanding of their new duties, or perhaps a justifiable effort to make ends meet in the time of waiting for the power from on high. It is well in such cases, without being dogmatic, to assume the alternative which reflects least upon the apostles concerned. God, in His providence, used the fact to give them further evidence of His Son's continued power, His great human sympathy, and His supernatural understanding of the human heart.

We remember that Peter said that if all the rest forsook Jesus, he would not. Taking up the boast, and knowing all

the apostle had experienced since, Jesus asks him whether he loves Him more than the others do. Humbled and grieved, the apostle uses a word for love less exalted, yet more intimate, while the Saviour uses in His first two questions only, the word for a more exalted, more exacting feeling. He descends, so to speak, in His last question to Peter's level, and we see in Peter's answer the sign of his humility. He will boast no more. In the divine mercy, Peter is restored and commissioned to do his great work.

But while this interview closes, John also is following, and Peter's curiosity is expressed. These two were the most intimate of Christ's followers, and would naturally be interested in one another. There is perhaps a rebuke, and a warning to us, as to Peter, in the reply to his question. It is sufficient for us to know our own duty, and to be faithful to that regardless of the doings or characters of others. We must be kindly concerned in the welfare of others, but whether they outlast or outclass us in the service of Christ is of very minor importance.

R. B. SCOTT.



MONTH'S MOTTO:

'FAITH, if it hath not works, is dead, being alone.' (James ii. 27.)

PRAY AND ACT

WILL you try to discover the moral in this story? One day, Mary and Joan, two sisters, were on their way to Sunday school. They were already late, and had begun to run, in case they should be very late. Suddenly Joan stood still. 'Mary,' she said, 'I know what to do. Let's stop and ask God to help us to get to Sunday school early.' 'Oh dear, no!' said Mary. 'Let's keep on running, and pray as we run!'

Do you see the moral of the story? Just look again at Mary's answer. Isn't it a good one? Mary knew that prayer alone was not enough—that they needed both to pray and act. Now prayer is a

wonderful thing, and we cannot pray too much. But prayer alone is not what God wants. He wants action, too. A New Testament writer says: 'As the body without the spirit is dead, so faith without works is dead also.' We must pray to God for His help; we must believe that He will help us; but we must never forget that we have a part to play, too. He wants us to act by obeying His commandments.

Do you want to be like Jesus? Would you have everybody know you are following Him? Then pray for God's help; believe that God will help you; but don't forget to act. The Saviour said: 'If ye love me, keep my commandments.' Pray and act!

OLD MAN CARELESSNESS

'I AM not much of a mathematician,' said Carelessness, 'but I can add to your troubles, subtract from your earnings, multiply your aches and pains, and divide your attention. Also I can take your interest from your Church and discount your chances of heaven.'

MISSING WORDS

1. 'And thou shalt call his name.... for he shall.... his.... from their....' (Matthew i.)

2. 'Where is he that is born.... of the....? For we have seen his.... in the.... and are come to.... him.' (Matthew ii.)

3. 'Arise, and take the young.... and his.... and go into the land of.... for they are.... that sought the young.... life.' (Matthew ii.)

4. 'And the same John had his.... of camel's...., and a leathern.... about his....; and his.... was.... and wild honey.' (Matthew iii.)

5. 'And lo a.... from.... saying: This is my beloved.... in whom I am well....' (Matthew iii.)

6. 'For it is...., thou shalt.... the.... thy...., and him.... shalt thou serve.' (Matthew iv.)

UNCLE BERT.

RICHES

IT is not what we earn that makes us rich

As riches are really known,
But how honest we are as we lay our hand

On what we call our own.

It is not what we keep that gives us peace

In an age when peace is rare,
But how truthful we are as we lay aside
Our own and the Master's share.

—George Wiseman

The Image of God. From the Treasurer.

I SLAUGHTERED a man, a brother,
In the wild, wild fight at Mons.
I see yet his eyes of horror,
I hear yet his cries and groans.
We met on the edge of the trenches,
Where murder, in crimson, rode,
When swish went my blade to his
stomach,
I'd slaughtered the Image of God.

We'd never in anger quarrelled.
We never had met before.
But someone had dreamt of conquest,
And we had to buy it with gore.
Perhaps he'd a wife and children,
Through whose hopes and dreams he
strode,
With the pride of a king in his empire.
An heroic Image of God.

And I asked myself the question,
As I saw in his glazing eyes:
"Am I my brother's keeper?"
Till the sod I trod on cries:
"You made his wife a widow;
Made desolate her abode.
Your thrust made his children orphans.
You slaughtered the Image of God."

The cold, cold stars keep blinking,
And the winds make moaning sighs.
Men worship me as hero, and laud me
to the skies.
But I keep on thinking dully, till my
heart gets like a clod,
Of the thrust I made in the trenches
That slaughtered the Image of God.

—JAMES C. WELSH.

MAY I specially and urgently appeal to all subscribers and agents to remit to me as soon as possible. Please, do not wait until December, if you can avoid it. I shall be grateful if you will send me that Treasury Note, Postal or Money Order, or Cheque NOW.

READING CARDS

These (D.V.) will be issued again for 1946, and in good time. They will be free and post free. A postcard, stating number required will do, address in block letters, would help, please.

A. L. FRITH.

News.

MARRIAGE.—On September 8th, in the Meeting-house, Hamilton Street, Blackburn, Thomas Beesley, of Darwen, to Elizabeth Wilson, youngest daughter of Bro. and Sister S. Wilson, of Blackburn, Bro. J. Pritt officiating.

Hindley.—The Church has again been privileged to have for three week-ends, the services of our esteemed fellow-labourer in the Gospel, Bro. W. Crosthwaite. Memories of previous visits were again brought to our minds, as our brother mined the treasures from the Word of God.

Scenes of unspeakable joy were witnessed on Lord's Day, September 2nd, when, after the old, old story had been preached faithfully and fearlessly, two young ladies decided for Christ. Tears of joy were seen in many eyes, and the Church rejoices over precious souls won for the Master.

We thank God for our brother, who confirmed the souls of the disciples, and exhorted us to continue in the faith, reminding us that it must be through much tribulation that we shall enter the kingdom of God.

We shall look forward to the services of our brother again in the near future. May God richly bless him is the earnest prayer of the brethren.

L. MORGAN.

FORTHCOMING EVENT

Newtongrange.—Annual social meeting (D.V.) October 6th; tea at five p.m. Speakers: Bren. Frank Worgan and Thos. Nisbet (Tranent).

A hearty invitation to all.

Morley.—Autumn Rally, Saturday, October 20th, 1945. Chairman: Bro. Ed. Pickersgill (Morley); speakers: Bro. L. Morgan (Hindley) and Bro. E. W. Jepson (Doncaster). Tea, 4.30; adults 1s. 3d., children 9d. Tea (D.V.) in schoolroom on the Lord's Day. (Collection.)

Lord's Day, October 21st.—Speaker: Bro. L. Morgan. A cordial invitation to all within the locality to attend.

H. BAINES.

Newtongrango.—Bro. Andrew Gardiner, junior (Glasgow), is labouring with us during September, and Bro. Frank Worgan will be with us for October, November, and December. We would be greatly helped by the prayers of the brethren for the success of our mission: That the Gospel may have free course and be glorified.

W. H. ALLAN.

Portnockie.—The Church has been greatly helped by the services of visiting brethren from Glasgow during July and August. We have enjoyed their fellowship, and their helpful services were much appreciated. We trust, God willing, to renew our friendship in the near future.

M. MAIR.

Obituary.

Motherwell.—We mourn the loss of Bro. George McMorran, who died on August 27th, aged sixty-three years. Our brother came from Gateshead-on-Tyne, in September, 1912, and has been a faithful member since that time. He was present and took part in the service the day previous to his death. The interment was in Bothwell Park Cemetery. Bren. J. Wardrop and J. Drummond officiated in the home, and Bro. J. Wardrop at the grave.

L. PURCELL.

WE have lost a faithful friend in Bro. George McMorran. To know

him was to love him, but we have the assurance we will meet him again 'where the surges cease to roll.' J. A. I. T.

Slamannan.—Bro. John Farrell, a member of the Church for over forty years, entered into his rest on August 28th. His keen interest in the Church and all that pertained to its well-being was evident during the many years of his service. He was never absent from any of the meetings when able to attend. During the last three years of his life, he was an invalid and bore his infirmity with patience. Although weak in body, his mind was active until a few days before the end. For thirty-six years, he had been treasurer and fulfilled his duties with precision and carefulness. Every item was recorded faithfully, and his books were a delight to see. In making arrangements for social and other meetings he was always ready to help. The office of deacon is a very important one: 'They that have used the office of a deacon well purchase to themselves a good degree.' Bro. Farrell had the confidence of his brethren who admired the duties so faithfully done by him. He was respected by those who knew him. The number of friends at the funeral showed the esteem in which he was held. To his daughter and sorrowing friends we express our deep sympathy. We sorrow not as those who have no hope, but look with joyful anticipation to the time when those who love the Lord, shall be like Him, and see Him as He is.

JAS. WARDROP.

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