

The SCRIPTURE STANDARD

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

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NOVEMBER, 1948.

'Declining Statistics.'

DISPUTING the claim that the Conference of Co-operating Churches held at Chester in August last, was 'the greatest ever,' C. K. Green, chairman of Home Missions Committee, in a letter to the *Christian Advocate*, wrote:

'I confess I was deeply disturbed by certain features of the work of our Churches, and that accounted for the somewhat sombre report I submitted to Conference on the Monday afternoon. I referred, as you will remember, to the statistical results of the year's working. I felt compelled to refer to them, although it would have been much more pleasant for all concerned to have overlooked them. This would have meant that many might have returned to their home Churches woefully ignorant of our true position, which can only make us seriously dissatisfied with the results of our efforts. We are apt to describe our Conferences in glowing terms, but it would be sheer folly, even if our Annual Conference were "the greatest ever," to forget the fact that our effective membership has declined drastically during the past twenty years.' — *Christian Advocate* (September 24th, p. 314).

The total membership given in 1948 'Year Book,' is 10,359. This is lower than it was fifty-three years ago, when the figure was 10,559. If average attendance at Lord's Table is an indication of effective membership, then the number, according to the 'Year Book,' is less than 3,500.

—Editor, S.S.

A Doomed and Dying Cause.

THE phrase, I think, is Froude's. When I used it the other day my friend jumped at it and said, 'That's just what I want. That's organised religion.' Now let me say at once that my friend is not one of those critics of the Churches who have not been inside a Church for forty years. He has given his life to the service of the Churches, and talents which would have brought him fame or fortune in many a secular sphere. Nobody who knows him doubts either the sincerity of his faith or the intensity of his devotion.

But here is what he said: 'All my life I've told critics of the Church to come inside and reform it. Now I think I'm wrong. I should have left it, and not worked to bolster it up. Oh, yes, I love it all right. That's the trouble. When you work for a thing you grow to love it. How often we've talked of the pathos of the situation when a few devoted souls toil and sacrifice to maintain a Church which has ceased to minister to a surrounding population, which often, indeed, has no surrounding population to which to minister! And we're doing the same thing. As those people love the very stones of their building, so we love the committees and the assemblies, the paraphernalia and

the personnel, of organised religion, and both alike hinder the progress of the Kingdom of God.

They write books asking, "Has the Church Failed?" when the failure shrieks at them the world over, and they ought to be repenting in dust and ashes. Two world wars, an acquisitive society, Christians just as active in the black market for food and petrol as non-Christians—should not the Church be on its knees? *Why can't we get away from it and start again as when the Church was very young?* Because, of all the vested interests in the world, the clerical interest is the most powerful. Granted, the sacrifice and loyalty of many of the poorer clergy and ministers redeem the situation, but did you ever know anybody more money-ridden than the men at the top? Look at A—, and B—, and C—. How they cling to office and pomp and power! *And how little they do for*

the Kingdom! It is the old story over again. Once the Church could say "Rise up and walk," but that was in the days when it could also say "Silver and gold have I none."

And so, with pain in his voice, my friend continued the indictment, pointing it with illustrations as he went along. Was he right? *Is organised religion a doomed and dying cause too far gone to resuscitate? Do we need a new Separatist movement, to get away from all the externals, the buildings that are burdens, the endowments that are snares, the vested interests of tens of thousands who live on the Church? Can we do more for the Kingdom trying to revive the Church as at present organised, or by starting anew in groups of the faithful?* My friend sorrowfully had made his answer. What is yours?

A.P. in *Manchester Guardian*

The Wigan Conference.

THIS Conference, held on September 18th, stirred within us memories of days of long ago. Our first visit to Wigan was in the year 1891, when we attended a Conference of Churches of Christ in Great Britain and Ireland. Indelible impressions were then made. We can clearly see now the brethren who were then prominent: David King, Alexander Brown, George Collin, James Anderson, Bartley Ellis, and others.

Speaking at the grave of David King, George Collin said: 'It is faithful followers of Jesus this age needs; men who dare to be true to truth—true to the truth; men who will not sell their Master for silver or gold; men who will not sell themselves. David King was not for sale. He was a man sound from centre to circumference, true to the heart's core. He feared God and hated covetousness. His conscience was formed and educated by the inspired Word of God, and it was

true and steady to that which formed it, as the needle to the Pole. He would do right though the heavens might totter, and the earth reel. He could tell the truth, and look men and devils right in the eyes.'

That was also true of the other pioneers of those days. We cannot, much as we sometimes wish, have them back here, but we can remember, consider, and imitate them. The Lord they so faithfully served, and the Word they preached and taught are with us, and are ever the same. Even in 1891, there was a 'digressive' party in the Churches, who talked much about a 'Forward Movement.' Some of these soon moved not only out of Churches of Christ, but out of Christianity, and became Agnostics; proving the truth of the apostle's words: 'Any one who is advanced and will not remain by the doctrine of Christ, does not possess God.' (2 John ix, Moffatt's translation),

Our souls were deeply stirred when we saw such a large company, gathered from all parts of the land, at Wigan, on September 18th. We thought of the days when we stood almost alone in protesting against departures and innovations, and were described by a leader in the Co-operation as 'a miserable wretched minority.' God has been with us and for us, and has prospered the work of our hands. To Him be all the praise!

As we joined the brethren and sisters in that Conference, we did feel that 'the fellowship of kindred minds is like to that above.'

Bro. Charles Limb, of Eastwood, Nottingham, presided over the afternoon meeting. The hymn, 'Fill Thou my life, O Lord my God, in every part with praise,' was heartily sung, and Bro. F. C. Day led us in prayer and thanksgiving. Bro. T. McDonald (Dewsbury) was appointed recording secretary.

The chairman, Bro. Limb, in a few words emphasised Paul's exhortation: 'Watch ye, stand fast in the faith, quit you like men, be strong.'

Letters, containing greetings and prayers for success of Conference, and the work of restoration, from Brethren C. Bailey, J. T. Fretwell, and J. Holmes were read. The following reports were submitted and approved:

The Conference Committee's Report

Dear Brethren,

In presenting this brief survey of the work attempted in the name of the Master, the brethren whom you have chosen to supervise and direct the labours of those giving their whole time in evangelistic work, are very conscious of their limitations and shortcomings.

In order to give careful consideration to the work entrusted into our hands, the committee has met four times during the last twelve months—at Nottingham, Sheffield, and Morley, Leeds.

During the period under review, we have only had two brethren

labouring under our supervision, Bro. David Dougall and Bro. Andrew Gardiner. A third, Bro. G. Smith, of Derby, has been to our esteemed Brother Crosthwaite for a period of training, and since has laboured with Bro. Dougall at Leven, Scotland, and again for a very short period with Bro. Gardiner, at Hospital Street, Glasgow. We much regret to say that Bro. Smith had to return home, five weeks ago, and is now receiving hospital treatment, and expects to undergo an operation for some spinal trouble. It is yet too soon to judge of our brothers' efforts, seeing he has had to start from rock bottom, and had much to unlearn, which is often a slow and difficult process, more so than the gaining of knowledge, and how best to impart it.

For the months of September, October, and November, 1947, Bro. Dougall was engaged at Hospital Street, Glasgow. From there he went to Newtongrange for three months, and followed on to serve the new cause at Leven for four months. He is now labouring with the Church at Dunfermline.

Bro. A. Gardiner went to Fauldhouse to serve the Church there, from October to March. On finishing his labours at this Church, he crossed over to Ireland and was with the Church at Broomfield Avenue for three months, after which he went to his home Church at Hospital Street, where he is now labouring. By request of the brethren in Belfast, and by the ready consent of the Church at Hospital Street, Bro. Gardiner returned to Belfast, Berlin Street, for one month, to assist Bro. McGaughey in the very successful mission just concluded there.

Both our brethren, we believe, have served our Lord and His cause faithfully and well, and rendered most valuable help to the respective Churches—they will be giving their own report to this Conference.

Other suitable young brethren are needed for the work of evangelising. In our view, we ought to have

at least one evangelist in each district, but both men and money to support such an adventure are urgently needed. If this is to be accomplished, it is evident there must be a more consistent, systematic, giving on the part of all wishing to see the restoration movement prosper. The Treasurer's report will urge this upon us all.

On the agenda of this meeting, the question of publishing a new Church Hymn Book will come up for further discussion. It is felt to be too big a problem for just we five brethren to deal with, but we believe the matter to be most urgent. After giving very careful consideration to the project, we are of the opinion that this meeting should co-operate and take such steps immediately, to ensure it becoming an accomplished fact.

According to previous arrangements, two brethren, in the persons of Bro. G. Hudson and W. B. Jepson, are to be relieved of the duties which, at your request, we have tried to faithfully discharge. Just twelve months ago, to tide over a difficult situation, Bro. Jepson reluctantly took the duties of Secretary *pro tem*. He now asks you, without fail, to appoint some other brother to carry on this important work. His duties end to-day.

Trusting that our gatherings may result in a more united effort to extend the Lord's kingdom, and bring honour and glory to His name.

ROBERT McDONALD,
FRED A. HARDY,
GEO. H. HUDSON,
H. WILSON,
W. B. JEPSON.

Bro. Dougall's Report

Dear Brethren,

It is with deep gratitude to God for His many blessings, that I present this report on the work attempted during the past year.

When giving my last report, I was working with the Church at Hospital Street, Glasgow. This mission extended to the end of October. The brethren were whole

hearted in their support, and their loyalty and enthusiasm was an inspiration. In addition to the services on Lord's Day, a meeting was held on Tuesdays for Bible study, and on Thursdays for the preaching of the Gospel. All the meetings were well supported. The Bible School which we began at the beginning of our mission, had twenty scholars when we finished, and is still going strong. To get the Gospel to the people, we conducted open-air meetings, distributed tracts, visited the homes of Bible School scholars, and on invitation contended for the faith in the homes of some who were of a different faith. We had no additions to report by baptism at the end of our mission but one brother from a nearby Co-operation Church, who attended our meetings regularly, decided to take up fellowship with us, and is proving helpful in the work. It was with joy I learned that soon after leaving Hospital Street, three were immersed and one restored to fellowship.

After leaving Glasgow, I went to Newtongrange Church for the months of November, December and January. This is a very active Church, and its future is bright. In addition to the services on Lord's Day, we had a meeting on Tuesday evenings for Bible study, and on Wednesday evenings for the proclamation of the Gospel. In the latter half of the mission, prior to our Bible study meetings, we held cottage meetings in the homes of two of the brethren. We had interested audiences. Although the week-night meetings were not supported as they could have been by the brethren, they were worth while. We distributed tracts and gave personal invitations to nearly all in Newtongrange district. On invitation from the sisters, I spoke at the women's meeting. At the close of our mission, we had the joy of hearing the good confession and witnessing the immersion of four adults, into the name of Father, Son and Holy Spirit.

The next five months were spent

with the Church at Leven. The brethren were originally connected with the Co-operation Church at Buckhaven, but decided to make a break and form a Church in Leven. Their greatest difficulty is not having a suitable hall. The one they are in belongs to the town band. However, they are keen to make progress and overcome this difficulty. We had meetings on Lord's Days, and a Gospel meeting on Thursday evenings. We conducted open-air meetings every Lord's Day evening, prior to the Gospel meeting, in an endeavour to reach the people. Many tracts were distributed. For two months we had the assistance of Bro. Smith, from Derby, who visited many homes and helped us greatly in the work. We had three additions: one by immersion, one restored, who had been out of fellowship for many years, and one transferred from the Co-operation Church at Buckhaven.

Meantime, I am with the Church at Priory Lane, Dunfermline, where I will be working until the end of this year. This also is a new Church—a break away from the Co-operation Church at Chapel Street, Dunfermline. It has a membership of twenty-three. They, like the Church at Leven, are happy and united in their freedom. They have no regrets, except that the break had not been sooner. It is good to have fellowship with such brethren, and engage actively with them in the work. Not having a hall of their own, meetings are restricted to Lord's Days and Wednesday evenings. We have begun a systematic tract distribution. So far the meetings are good.

During my holidays, I assisted the Churches at Blackburn and Ulverston. Since coming to Fife, I have conducted a training class at Rose Street, Kirkcaldy, every Saturday evening, except for holidays. In addition, I have conducted a meeting at Wallacestone, once a week, across the whole period I have reported.

In conclusion, may I render thanks to the brethren for their

loyal support. We give God thanks for His blessings in the past, and press on knowing His promises are sure. To Him be the glory.

DAVID DOUGALL.

Bro. Gardiner's Report

Dear Brethren,

My last report was that presented at the conference held at Tranent about a year ago. Following that conference I returned to Ulverston to complete the agreed period of training.

Leaving Ulverston early in October, I travelled to Scotland, commencing on 19th of that month with the Church in Fauldhouse, where I spent a period of six months. This Church has kept going during the last few years despite great difficulties. Most of the members stay in other villages, and as Fauldhouse is away out on the moors, on a high part of Scotland, considerable difficulty was experienced in travelling to and from meetings by the members.

During the six month period, the Gospel meetings were restarted and a meeting was held on Wednesday evenings at which we considered such subjects as 'The New Testament Church,' and also the Epistles to the Ephesians and Philipians. Previous to this study meeting on Wednesdays, the Sunshine Corner was conducted. For a short period cottage meetings were held regularly. Attendances at these meetings were not large, but the members of the Church are to be highly commended for their faithful support. Although no visible results were realised, we pray that the seed sown will bear fruit abundantly. The opportunity to advertise in the local Press was taken, and a considerable quantity of tracts were distributed.

The Fauldhouse brethren have a hard field to plough and they need all our prayers for strength and grace. During this period, I assisted Hospital Street, Glasgow, in a Bible Class on Tuesday evenings.

From Fauldhouse, I crossed the water to Belfast to work with the

Bloomfield Avenue Church for three months. Here, although the Church was in a city, the problems were much the same; a long period of little or no activity, coupled with a scattered membership, meant small meetings for quite a period of time. I wish to commend the effort of the Berlin Street brethren to work up interest in this area before I arrived. In addition to the usual Breaking of Bread and Gospel services on Lord's Days, a week-night Gospel meeting was held on Thursday evening, and a Sunshine Corner on Tuesday evenings. An attempt to start a S.S. having failed, we made another attempt which has proved to be quite successful.

Attendances at the meetings from the middle of April till the end of May remained about fifteen to twenty, with the exception of the Sunshine Corner (which reached as high as ninety), and the Sunday School, which averaged about thirty at this time. During two weeks in June, we decided to attempt a special mission. Immediately interest began to rise. Attendances rose and at one meeting forty were present, of whom at least twenty were non-members. From the time of this mission until I left Belfast, the attendances at the Gospel services showed a marked improvement. One feature of the work here was the co-operation which was readily given by the Berlin Street brethren, and we have hopes that ere long this will be a regular feature of the work of the two Churches. I was able to help the Berlin Street Church a little, especially on the Wednesday evenings at their Gospel service. We are glad to report that one was baptised, at Bloomfield.

From 1st August my time was allocated for three months to the Church in Hospital Street, Glasgow. However, at the request of the Berlin Street Church, in Belfast, the Glasgow brethren released me for a period of service in company with Bro. C. E. McGaughey, from August 17th to September 14th. This left

about two weeks to work with the Hospital Street Church before I went to Belfast. During these two weeks, interest and attendance were good. Bro. G. Smith, of Derby, assisted in personal work and visitation for a few days, but had to return home because of sickness.

On Wednesday, 18th August, the revival began in Belfast, with Bro. McGaughey preaching. My part was small, assisting in visiting and personal work. From the first, the interest was very fine indeed, and for over three weeks Berlin Street meeting house was filled every night. During this period seventy-three were baptised and twelve restored. It was not unusual to talk to people after the Gospel meetings until 10.30 or 11 p.m., and then baptise them. The average attendance for the twenty-six meetings was 120, the highest single evening, **the last** Lord's Day, was 248. On this occasion, forms were brought from a nearby hall and about fifty were seated in the vestries.

Observations

1. The day for high-powered evangelism is not past. Intensive missions are still a very effective way of rousing the Church or reaching the masses. I recommend that every Church have at least one such mission each year.

2. When an evangelistic effort has been closed as much of the interest generated as possible should be sustained, even if it requires the presence of the evangelist in the field for a considerable period afterwards.

3. N. Ireland presents to us one of the greatest opportunities and challenges of modern times. Every penny spent on evangelism there will be well worth while.

We give thanks to our Heavenly Father for His many blessings, and pray that every effort put forth for the extension of the kingdom will continue to have His blessing.

ANDREW GARDINER, Jnr.

Bro. Crosthwaite's Report

Dear Brethren,

When we met at Tranent a year ago, I reported a busy time spent with Brethren D. Dougall and A. Gardiner, both of whom, since then, have been engaged in whole-time evangelistic work.

During the past year, I have only had one student for personal training, Bro. G. Smith, of Derby. He came to Ulverston on January 13th and left about the end of March.

Correspondence Work

I have still a number of live students. Altogether I have had fifty-eight names on my list. Some of these have gone through three courses. A few classes have taken up these study papers. I have been asked to run courses on such subjects as the Millennium; but at present I am not being drawn into subjects which, while interesting and fascinating, are not vital. If young brethren will go through the courses on Hebrews i.: 'The church that Christ built,' and 'The work of the Holy Spirit,' they will get a grounding in the things that really matter. Any who desire, may take up these courses at any time.

The Church at Ford Villa, Ulverston

In addition to Lord's Day meetings, we run two meetings each week. The greatest part of the preaching and teaching has fallen to me. During the past year, I have delivered 112 addresses, besides conducting a Bible class each week. We have had three additions by baptism and now number thirty. We have an average attendance of eighteen at the Breaking of Bread; and we always have some non-members at evening meetings.

The 'Scripture Standard'

For fourteen years I have edited that notorious magazine. That was the period of Bro. Kempster's editorship. I have not pleased all. The man who can do that has yet to be born. Our best thanks are due to Bro. Frith for fourteen years'

hard work for S.S. He has done the job well. Our thanks also are due to our printer, Bro. Barker, who has helped us through some difficult times.

Above all, our heartiest thanks are due to Him by whose grace and strength we have been enabled to carry on.

I have tried to do my best: and slightly altering lines by J. G. Whittier, would say:

'When I am dead, if men can say,
He helped the Church along its way;
If they can say—if they but can—
He did his best: he played the man;
His way was straight, his soul was clean,
His failings not unkind, nor mean;
He loved his fellow-men, and tried
To help them—I'll be satisfied.'

WALTER CROSTHWAITE.

Treasurer's Report: Bro. R. McDonald

THIS was presented by Bro. R. McDonald. Although expenditure had been much heavier, there was a balance in hand of £319 18s. 1d.

He pleaded for more systematic giving. A helpful discussion followed, in which was manifest an earnest desire to give more and do more.

Nyasaland Report: Bro. W. Steele

This was presented by Bro. W. Steele, and told of a large number of baptisms. The Financial Statement showed a balance of £167 7s. 9d. in hand.

[Fuller Report next issue.]

'Scripture Standard' Report: Bro. A. L. Frith

IN the early afternoon of a day in November, fourteen years ago, Bro. Crosthwaite and myself sat down to draft the first issue of the 'S.S.' By tea time, the magazine had taken shape, and in January the first issue was sent out.

The *Bible Advocate* had long been unsatisfactory, even to brethren who were concerned for the restoration plea. Many copies were sent out which were not either wanted or paid for. This state of things was

not helpful in launching the S.S., and it was a few years before we could feel satisfied and be gradually winning confidence. The S.S. is firmly established, the number printed and circulated is three times that of the *Bible Advocate*. Loyal support has been given by Churches and brethren everywhere, both at home and abroad. Abroad it has been appreciated by many as being the only medium whereby they could know that a loyal remnant was working and pleading for restoration in the old country.

The editor and myself have written and received hundreds, yea thousands of letters, and we are grateful for so many kind messages sent to us from near and far. As readers know, we have published, month by month, solid reading matter, and except for a short period during the war, at 2d. per copy. We have had no revenue from advertisements, etc. Now with greatly increased costs of production, we MUST ask 3d. per copy in 1949, and at this price we shall still make a loss. A year ago our cash balance was £193 18s. 6d. Last month it was £75 17s. 1½d. I need say no more, but refer Churches and readers to the appeal published in the September issue. Both the editor and myself are confident of our needs financially being met. Our work has been and is done gratis, and if YOU wish to say 'Thank You' just send that cheque, note, money or postal order.

A. L. FRITH.

New Hymn Book.

THE need for this has been long felt. We cannot use the *Christian Hymnary*, which savours more of Anglo-Catholicism than Primitive Christianity. Said Dr. R. W. Dale, of Birmingham, 'Let me write the hymns for a Church, and I care not who writes their theology.' If people sing hymns, no matter how false the sentiments expressed may be, they will come to believe them. The compilers of the *Christian Hymnary* knew the truth of that. Brethren F. C. Day, A. L. Frith, and

C. Melling were appointed to go into the matter of getting out a new Hymn Book.

Votes of Thanks

Votes of thanks to Albert Street brethren for arranging Conference, to Bro. Jepson for services as secretary; and to the chairman, Bro. C. Limb, were heartily accorded.

Hymn and prayer brought to an end a memorable Conference, at which a fine spirit prevailed; and a keen desire for more enthusiastic efforts was manifest.

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There was a very large gathering for the evening meeting, at which Bro. W. Steele presided; and addresses were delivered by Bro. R. B. Scott (London) and C. E. McGaughey, of U.S.A. Bro. Scott named some hindrances to our work. Sectarianism confusing people. Critical theories concerning the Bible, and teaching given in educational institutions undermining faith in the Bible and the Christ.

Bro. C. E. McGaughey gave a stirring address on 'There is much land to be possessed.'

May the Lord stir us all up to more vigorous Gospel campaigns.



CHURCHES OF CHRIST WIGAN CONFERENCE

EVERY six months members of the Churches of Christ who believe that the New Testament alone is the authority for the faith and practice of the Church meet in conference, and the latest conference was held on Saturday in Wigan in the Hope Congregational Church, under the auspices of the Church of Christ, Albert-street, Newtown.

The afternoon session, which was attended by three hundred representatives from England, Wales and Scotland, and the Churches in the Wigan district, was devoted to the business of the Church, Mr. Charles Limb, of Eastwood, Notts., presiding. Reports on the financial position of the evangelistic work undertaken by the Churches, on the missionary work in Nyasaland, and on the progress of the 'Scripture Standard,' the magazine of the Churches, were read. The most interesting feature of the conference was the reports by evangelists of the

Churches of the work done throughout the United Kingdom. It was revealed that in one month's evangelistic effort in Belfast during August, seventy-three had been baptized, chiefly through the work and preaching of Mr. C. E. McGaughey, of Washington, D.C., United States, and Mr. Andrew Gardiner, of Glasgow.

After tea the proceedings were presided over by Mr. W. Steele, of Scotland. Mr. R. B. Scott, of London, stressed the responsibilities and privileges of Christians, and Mr. C. E. McGaughey, of the United States, gave a talk on the text, 'There remaineth yet much land to be possessed.'

—*Wigan Observer*

IMPRESSIONS OF THE CONFERENCE

THOUGH I am not in favour of the Conference as a body to pass resolutions and do the work of the Churches, my general impression was that both the afternoon business session and the evening meeting were on a high spiritual level. Though different views were expressed, especially on the matter of sending out evangelists, there was no feeling expressed unworthy of Christians. These differences go deep, it is true, but it was evident that we are all one in the realization of the need for evangelism. There was a serious tone of responsibility for the Lord's work, and a greater determination to carry out this work.

It is a healthy sign that we are ready to criticize ourselves and to admit we have not made the progress we should. Thus it was brought out that we have not yet learned the meaning of giving to the Lord: self-denying giving after the example of the Philippian Church. There is ample money among the brethren to do far more towards supporting full-time gospel workers and the other branches of the Church's work. The trouble is that this money is often not used in the right channels, neither by Churches nor by individuals. The discussion on giving was of a very high order.

Then there was heartening news from brethren who have been working for the salvation of souls. Bro. David Dougall's report on his work in Scotland showed sound and solid, if not spectacular, results. The glorious news of the revival in Belfast during August, when seventy-three were baptized and twelve restored to the Church, was evidence of what can be done when every member of the Church believes and acts upon the words that 'he that winneth souls is wise.' I felt that after these reports and discussion following, a fitting climax would have been for all to have sung 'Praise God, from whom all blessings flow.'

The results at Belfast prompt the reflection that we are perhaps placing too much stress on the need for full-time evangelists and forgetting the urgency of every Christian being a soul-winner.

That is the New Testament plan of evangelism we have been seeking so long. We should not feel that this is the evangelist's work only, but that individually we are saved to serve. The same danger is inherent in a Committee being responsible for sending out evangelists and doing other parts of the Church's work. There was evident too much tendency to 'leave it to the Committee.' This is fair neither to the brethren on the Committee nor to the Churches. Let us be careful of becoming 'committee-minded' and shelving our responsibilities. In spite of what has been said previously in these notes, the Churches are not yet awake as they should be to the work which God has appointed them to do.

It is good to know that there is felt a need for brethren to get together for conference on the deep things of the Spirit rather than to transact business. The brethren seemed wholehearted in their desire for such Conferences for edification in the Word, and this question is to be raised at the next Conference in April, 1949.

Altogether the meetings were a glorious experience, and there are solid grounds for hope and encouragement for the future

CARLTON MELLING.

EVANGELIST FUND

Receipt No.	£	s.	d.
884	5	0	0
5	10	0	0
6	10	0	0
7		10	0
8	3	0	0
9	1	0	0
890	2	0	0
1	5	0	0
2	1	0	0
3	20	0	0
4	20	0	0
5	1	0	0
6	5	0	0
7		7	10
8	25	0	0
9	15	0	0
900	10	0	0

R. McDONALD,

October 12th, 1948.

Treasurer.

READING CARDS

THESE have been prepared for 1949 by Bro. Carlton Melling and will be ready very shortly. Apply to me as usual stating **how many** are required please. No charge is made.—A. L. FRITH.

Revival.

'IF MY people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear, from heaven, and will forgive their sin, and will heal their land.' (2 Chron. vii. 14).

There is much talk to-day of Revival; we hear it on every hand. Unfortunately, what we hear sometimes is just talk, and very little action. But in some places, revival is in the air, and our Churches in various localities are at last waking up to the need for revival. Revival often means survival, for if the Church is going to survive, it must continually be seeking means to revive its spiritual energies, and what better method than by seeking to save souls from sin and bringing them up in the 'nurture and admonition of the Lord.'

Let us study together this morning, how this Revival can be best brought about. Our text is very suggestive, and I propose examining its message to see if we cannot apply it to to-day. I think we can.

Notice how it begins. 'If my people,' not somebody else's people, but My people, and if that is not enough God says, 'If my people, that are called by my name.' One might say, but I thought we were out to save sinners, and yet it starts with us doing something. Of course it does, and it ever was so. Revival has always had to start with God's people. It is God's people that always, in all ages, have been the instigators of revival. God-fearing men are stung sometimes into activity by the sheer wanton sins of their fellows, or the dire necessity of their nation; and so it is to-day. God's people that are called by God's name, must do something about it. What is that something? Just the message of our text.

'If my people, that are called by my name,' shall do, what? Humble themselves. Oh! you say, that's it, is it? Yes, precisely. Humility has

been defined as a modest estimate of one's worth, in short, a realisation of our shortcomings; and such a realisation is the first step suggested by God to His people to bring about revival. How different to our methods! We invariably go about it quite differently, we arrange meetings, draw up programmes, engage a special speaker, and while these are all essential parts of a revival programme, yet how often do we pay any attention to our spiritual condition first.

Why does God put this first? Let me suggest that humility is the very opposite of pride. Pride is of the Devil, and has no place in the Christian scheme of things, so our Heavenly Father wisely seeks to create the right atmosphere, by first ensuring we are in the right frame of mind by being humble, or, aware of our shortcomings, for then we shall be the more ready to rely on Him, instead of ourselves:

'Forbid it, Lord, that I should boast,
Save in the death of Christ my Lord.'

Let us now consider the next step, or steps, as these are closely allied to each other.

'And pray, and seek my face.' Now let me say that praying ought always to be the act of seeking God's face, but it is not always the case. Let me illustrate. We often approach our friends in seeking advice, often by letter, but if the matter is urgent or deep seated, and requires discussion, we seek personal contact, and in a heart to heart talk, we get to know our friend's mind on the matter. Have we tried that with God? Yet that is what Christ meant when He said, 'Thou, when thou prayest, go into thy closed room,' and it is what God means here, a fervent seeking of His face in constant and effective petition before the 'throne of grace.' Yet, in this question of revival, do we do that? Do we seek to precede all our efforts by humbly seeking God's face in prayer?

Now for our next step. 'And turn from their wicked ways.' What's that you say? We, God's people, that are called by His name, turn from our wicked ways. Yes, I mean just that. Have you never heard of sin in the camp, of David and the wife of Uriah, of Achan and the Babylonish garment, of the secret sins in the early Church? Yet sin in the camp, has been, and still is, the greatest hindrance to revival. How can we expect to win men and women out of the darkness of this world into the glorious light of the Gospel of God, if our witness is dimmed, and our message made of non-effect, because of secret 'sin in the camp'?

One of the greatest sins in Christendom to-day, is worldliness in the Church. Many other secret sins could be named, but time does not permit, but they must, whatever they are and whatever the cost, be cast out, for the Spirit of the living God cannot operate where sin is.

And what is God's promise if we do this thing? 'I will hear from heaven, will forgive their sin, and will heal their land.' And, my word, brethren, our land wants healing to-day, healing from all the sins of hypocrisy, vice, murder, etc., to say nothing of our own hearts of the sins of pride and prejudice, jealousy and strife, and many other petty little things that smear and besmirch the fair name of Christ.

In conclusion, let us sum up again the threefold points of our text: (1) 'My people, called my name, shall seek my face'; (2) 'humble themselves, and pray . . . and turn from their wicked ways'; (3) then I will hear from heaven, will forgive their sin, and will heal their land.'

HAROLD BAINES.

[Substance of Address given at Hindley.]

'REVIVAL'

DEAR EDITOR,—May I through the columns of the S.S. thank the many Churches and individual brethren who are regularly taking supplies of 'Revival.'

I have been greatly encouraged by the

reception given to this little Gospel paper, and we can rejoice that the Gospel is being distributed to thousands of homes.

Much door-to-door work is being done, and as a result, many for the first time are learning about the Church of Christ.

We hardly need say, we should be glad to contact any Church not taking supplies.

Sample copies sent free on request.

Best thanks to all fellow-workers.

LEONARD MORGAN.

SCRIPTURE READINGS

Luke xiv. 1 to xvi. 13.

Cure in a Pharisee's House on a Sabbath Day (xiv. 1-6).—The Sabbath was a joyous day, and often used for this type of feast (note there were bidden guests—verse 8). The man with dropsy was there doubtless by arrangements, with intent to bring a further accusation against the Saviour, was skilfully forestalled by His enemies as was His wont, and asked an unanswerable question—unanswerable to those who sought the cause against Him. The more telling and effective His answers, the fiercer became His enemies.

A lesson on humility in the same place (xiv. 7-11).—Here again we see the mark of the supreme psychologist. His keen observance of the minds of men. Polite society might consider His comments out of place, but God's interventions are always appropriate, however much resented, and end in blessing, when rightly received. So prone is the human soul to pride and conceit that a lesson on humility is never out of place. The wrong motives obtruding into our service for Christ at times are often related to these temptations. Pride walks in the garments of humility sometimes. Each man should examine his own heart. Of what value is the temporary exaltation of the praise of men beside the approval of God?

A lesson on true hospitality (xiv. 12-14)—Our natural instinct is to give where our gifts will be appreciated. True giving is pictured in vi. 27-38. Here again let us measure the earthly against the heavenly recompense.

The great invitation (xiv. 15-24).—The guest who made the declaration was guilty of two mistakes. He was thinking of physical bread and a material kingdom, and he thought the Pharisee sect (or the Jewish nation) was to be there as a matter of course. The parable was undoubtedly intended to show that God's invitation was refused on account of material entanglements. The House is

going to be filled anyway, and blessed indeed are those who accept the invitation. The invited guests, God's own chosen race, so highly favoured, having the first opportunity, were refusing. The examples of the excuses are only too applicable to man in every age and clime.

The cost of service to Christ (xiv. 25-35).—Jesus knew that the crowds were following Him without realizing their responsibility, or how all embracing were His demands upon those who chose to follow Him. What would they think of so shocking a simile as 'carrying his own cross'? Only the worst criminals did that, and what for? And hatred to parents and relatives—surely this would arouse serious thought. Tower building and war making were never undertaken without consideration. Decisions hastily and immaturely made do not endure. In dealing with enquirers we need to impress the grave responsibilities undertaken at baptism—without forgetting the almost greater responsibility of those already members of the Body to give subsequent help and encouragement. Disciples are like played out salt when they cease to put their Saviour first.

The Saviour's attitude towards the publicans and sinners was a cause of stumbling to the well-educated, cultured, religiously-minded people of His day. They regarded it doubtless as disgraceful that a Teacher should waste His time upon such. The three parables here following more than completely answer this objection.

The Lost Sheep. The Lost Coin. The Prodigal Son.—The lesson of the first two is too obvious to need comment. Farrar connects the loss of the coin with the loss of an engagement or wedding ring to-day. For a pastoral people with sheep in sight on the neighbouring hills the lost sheep would be a most homely illustration. We note especially that there is rejoicing in heaven over *one* sinner that repents. How good to know that God has a vital personal interest in every sinner. Surely He has made this abundantly clear in sending His own Son to die for us.

I suppose no story has ever had such publicity as that of the Prodigal Son. Whether we have yet exhausted its meaning seems doubtful from the innumerable addresses being spoken and written from it. The primary lesson is of course that of the two earlier parables, but the further point is addressed to the 'dog in the manger' Pharisees. Their attitude is pictured in that of the elder son. The streak of jealousy is in us all unmistakably and how highly dangerous it is. The elder son had indeed been loyal to His Father in labour and general obedience, but he was disloyal in failing to join in the Father's rejoicing. Family love is a sacred duty—and the FATHER has a very large family! Is not this

where the Pharisees failed apart from some of their obvious sins—they did not love their neighbours?

The Parable of the Smart Steward (xvi. 1-13).—We have here a story which has presented difficulty to many on account of the commendation of dishonest dealing. We must avoid pressing the details of every parable too far. They are given to teach certain lessons, and not every statement by the 'rich man' need be understood as indicating God's attitude. He was a man of the world and saw his steward's actions as indicating shrewdness—not righteousness. The Pharisees as well as the disciples were in view—verse 14 gives that information. They had money and loved it for its own sake. The use of money in ways pleasing to God and beneficial to our neighbours can result in a welcome in the Heavenly Home. Great wisdom and much grace are required. Riches stored and acquired for their own sake, and selfishly, are a delusion and a snare. (See 1 Tim. vi. 17-19). R. B. SCOTT.

IMPORTANT NOTICE

CONFERENCE Committee Meeting, 20th November, 1948.

Place of next Conference.—Invitations from Churches desirous of entertaining the next conference to be held (D.V.) on Saturday, April 15th, 1949, will be welcome.

Services of Evangelists.—Applications for preaching help and relevant matters will be considered. Bro. A. Gardiner serves the Church at Hospital Street, Glasgow until the end of December, 1948. Bro. D. Dougall is to serve the Church at Rose Street, Kirkcaldy, from January until end of April, 1949.

—A. HOOD (Secretary)

THE 'FIRM FOUNDATION'

THROUGH the generosity of our American brethren, for sometime past I have been receiving regular weekly supplies of the 'Firm Foundation' magazine. These have been distributed free of charge, and free of postage. However, from now on, it will be necessary to charge postage, at the following rates:

One copy per week 1d., three copies per week 1½d., six copies per week 2d., twelve copies per week 3½d., twenty-four copies per week 6½d.

Churches or brethren wishing to receive supplies are asked to send orders and cost of postage to: L. Channing, 88 Rugby Ave., Sudbury, Wembley, Middlesex. Some back numbers can also be supplied.

The Elders' Work.

THE Elder is the leader and guide of the Church. Of him Paul says, 'A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach . . .' (1 Tim. iii. 2-3). A man of integrity, whose character is above reproach and whose ability to teach is one of his qualifications.

That this is so, we see from 1 Pet. v. 5: 'Likewise ye younger submit yourselves to the elder.' Being true, the Elder is responsible to some extent, for the young in the Church, who never do anything at all. The young must submit to the Elders, but the Elders seldom say to the young, 'How about using your talents to the winning of souls for Christ?' They rather consume all the time themselves and are to blame for the lack of development of the young.

In connection with this, we have in Heb. xiii. 7, 'Remember them which have the rule over you, who have spoken unto you the word of God.' (margin: 'Are the guides.) We learn again that the young have guides and overseers.

Nature teaches us this as we are raised in families, but the Elders of the congregation are just as responsible before God for the young members not being developed and not working for Christ, as the parent is for the child who does not know to work at home.

Again Heb. xiii. 17: 'Obey them which have rule (guide) over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.' Elders have rule over the young, are supposed to watch after their souls. If they do not do it, they will be held responsible.

Who knows what the young can do if they have never been tried? How few will try to read in public.

pray, exhort or preach without some encouragement. Develop these young. While all young men have not great reasoning powers, every talent should be developed. Too many Elders try to do all the work themselves and seldom call on, and insist on, young men reading the lesson, offering thanks, or waiting on the Lord's Table.

By reason of their years, Elders may be expected to die sooner, and should ask themselves, 'Have I, should I die, a man trained to take my place as Elder?' If not, who is to blame? Looking to the future, we see a great need for qualified Elders and Deacons. If you can, develop the young.

An Elder must be 'apt to teach.' (1 Tim. iii. 2). If so, the young man must be taught and become a teacher before he is appointed Elder of the congregation. We can, therefore, see the necessity of Elders developing the young, and putting them to work that they may become teachers and qualified Elders before they are even needed to fill that office. The experience of the ruling Elders can best be passed on to the young by practical experience. Encourage them to speak, pray, and attend at the Lord's table, stand by them in the open-air, take them with you when you visit the sick, pass on to them that wealth of experience you have gleaned through your long years of service for Christ.

Christian parents, that child of yours is a gift from God. Teach him, in his tender years, the living oracles, and the work of the preacher and the Elders will be helped considerably by the early foundation you have laid. Of Timothy, it is recorded, 'from a child thou hast known the holy scriptures.' (2 Tim. iii 15), and it is to his grandmother Lois, and his mother Eunice, he is indebted for this early training. Paul's choice of this young man was made easy, and

what an asset the early training was to Timothy, and to Paul.

Let the Elders in the home, and also in the Church, develop the young to the glory of God.

EDWARD JESS.

CONTACTS DESIRED

BRO. ERIC McDONALD desires to make contacts with any members of Churches of Christ in Cambridge, or with any who are interested in New Testament Christianity. Will any who know of such please communicate with him. Address: E. McDonald, c/o 120 Histon Road, Cambridge.

CHANGE OF ADDRESS

BRO. L. W. MURPHY, 'Claremont,' 76 Corporation Street, Morley, near Leeds.

COMING EVENTS

Glasgow, Hospital Street.—Gospel Mission during November: Meetings Lord's Days, 6 p.m.; Tuesdays, Thursdays and Saturdays 8 p.m. Missioner, Bro. A. Gardiner, Junr.

Scholes, Wigan.—Sixty-sixth anniversary will be held on Saturday and Lord's Day, November 13th and 14th (God willing); Saturday, tea 4.30; evening meeting at 6 o'clock. Speakers, Wm. Steele and Tom McDonald. On Lord's Day Bro. Steele will serve the Church and Bible School. A warm welcome to brethren from near and far to join with us in happy fellowship.

CHURCH OF CHRIST, Southfield Street, Nelson: The thirtieth Anniversary Services will be held on November 13th and 14th. On the Saturday there will be a tea, at 4.30 p.m. and evening meeting at 6.30 p.m. Lord's Day, Breaking of Bread at 10.30 a.m. School at 2.15 p.m. Gospel meeting at 6 o'clock. Speaker: Bro. F. C. Day, of Birmingham. A warm welcome to everybody to all these services.

MONKEY VERSUS EVOLUTION

THREE monkeys sat in a coconut tree, Discussing things, like you and me. Said one to the others, 'Now, listen you two;

I hear a rumour that can't be true.

That man descended from our noble race!

The very idea is a disgrace. Why! No monkey ever deserted his wife, Starved his children and ruined their life.

And who ever heard of a mother "monk" Leaving her children with others to bunk;

Pushing them off from one to another, Till they scarcely knew who was their mother?

Another thing you'll never see Is a monkey-built fence round a coconut tree:

Letting the coconuts go to waste, Forbidding other monkeys to have a taste.

If I built a fence round a coconut tree, Starvation would force you to steal from me.

And another thing monkeys wouldn't do Go out at night and get on a stew.

Make a fool of themselves, stir up strife, Or with gun or club take another "monk's" life.

Of course man descended, the ornery cuss But, brother, he didn't descend from US.'

W. C. Evangel

NEWS FROM THE CHURCHES

GOSPEL WORK IN JAPAN

PIONEER work in Japan was done years before the Great War by Bro. J. McCaleb and other earnest preachers. Now we hear through Bro. O. D. Bixler (Brookfield, Illinois, U.S.A.) of truly marvellous results in that country, who in report says:

'Less than two years ago, it came into the heart of a few of us to visit Japan, and see about the work of the many years before the war, and also about re-establishing the work . . . Since those first few meetings, almost unbelievable results have been accomplished through the grace and power of God.

From America's side, we have sent sixteen missionaries, with four more ready to go. We have established thirteen new Churches, and seen baptised over five-hundred Japanese. It was in this time I had the pleasure of baptizing over one hundred myself. But on the Japanese side, important leaders in all classes and strata of society are behind our move, and this includes members of the Royal Family, many members of Parliament, educators, business-men and statesmen

Such news as the above should cheer the hearts of all who desire the spread of Messiah's Kingdom. The only hope for all the nations, as for every individual, is in subjection to Him who is the Prince of Peace, and the Saviour of all.

Birmingham (Charles Henry Street).—We are very pleased to report that on October 3rd, Ella V. Bryden was baptized into the ever blessed Name. She is of

the fourth generation to worship here. We pray that she will be kept faithful to the end.

J. R. BRYDEN

Hindley.—The Church meeting in Argyle Street, passed another milestone in her history with week-end services on 11th and 12th September. On the Saturday, we had the pleasure of the company of Bren. A. L. Frith, Fleetwood, and Eric McDonald, Dewsbury. The first-named spoke on a theme uppermost in the minds of men to-day, namely, 'Christian Unity,' and the latter dealt with Matthew xxiii, 1-12.

On Lord's Day, Bro. Eric McDonald was our speaker, and he spared no effort to edify the Church; and convict the sinner. To all who contributed to the success of the week-end, we say 'Thank you,' and we are encouraged to press on with the good work.

L. MORGAN

Ilkeston.—For three months, July to September we were admirably served by Brethren R. H. Cross (Priestly Road), A. J. Eccles, F. C. Day, F. R. Jones, H. Smith, G. H. Hudson, M. M. Mountford, and F. R. Kimberley, of the Summer Lane Church, Birmingham, in a special evangelistic effort. We gratefully acknowledge the fine service rendered by our brethren in preaching the Word. It has been a fine example of the simple New Testament way in which two Churches, in spite of geographical distance, may co-operate for the furtherance of the Gospel. Though we much regret no additions to the Church have been made, much useful and effective work has been done in Church and School services. Many are not likely to forget the plain New Testament teaching which has been given—so important in these days. The importance also of evangelistic effort and those things indispensable thereto have been emphasised. The Church and the pure and simple teaching of the New Testament for which we stand (thanks also to the little monthly 'Revival'), have become better known to the people of Ilkeston. We do indeed 'thank God and take courage.'

S. JEPSON

Morley, Yorkshire.—The Church here has just enjoyed a season of real spiritual experience in a Special Mission conducted by Bro. L. Channing, of Kentish Town, London, to whom we are greatly indebted for his service. Our Brother came originally on a week's mission, but the work was so successful that he stayed another four days.

A feature of the mission was a series of meetings held in the Council Schools at Gildersome, a place adjoining Morley, where some of our members reside. Bro. Channing addressed the first two on the subjects, 'Can we unite? Is Christian Union possible?' and 'What must I do to be saved?' Bro. Geoffrey Lodge, of Dewsbury followed this up with one on 'Are the Ten Commandments in force to-day?' The meetings were presided over

by Brethren McDonald, R. F. A. Hardy, and L. Murphy.

The meetings aroused great interest, and at the second one Mr. Bowers, a well-known Gildersome man in religious circles, contributed his views on 'What must I do to be saved?'

Questions were invited, and answered so effectively by our Bro. Channings that more than one of his questioners remarked at the end of the meetings, that he didn't answer the questions himself, but quoted Scripture, which is quite true. 'It isn't what I say,' was his oft quoted remark, 'it's what the Scriptures say.'

Meetings were held practically every night throughout his stay and thousands of handbills, together with 'Revivals,' were distributed, both before he came and during his stay, with results in well-attended meetings all the time. Our Brother spent much time in visitation and was responsible for three restorations, besides others renewing their attendance that had fallen off somewhat.

Our joy was made complete when five decided for Christ on Lord's Day, 26th September. The Mission started on the 19th, the day after the Wigan Conference, and they were immersed into the ever blessed name, on Lord's Day, 10th October.

Their names are Brother and Sister Donald Hardy, Brother and Sister Herbert Gaunt, and an aged Sister named Bedford, the latter being seventy-eight years of age, and has attended the Salvation Army all her life, but, to quote her own words, now desires to follow her Lord all the way.

We thank God for his blessings and pray our new members will remain faithful to their high calling in Christ Jesus. The ones restored are Sister Gunn, Sister Wilson and Sister Wakeley. The former are old Morley members and the latter of Ardsley. We would like to here express our thanks to the excellent support afforded us by our two Sister Churches of Ardsley and Dewsbury.

Brother E. W. Jepson, of Doncaster, gave us a fitting close to our Mission on the 10th, speaking at the Breaking of Bread on 'Ye are the body of Christ,' and in the evening on 'Sowing and Reaping. Ye have sown in tears, now reap in joy.'

H. BAINES

Obituary.

Belfast, Berlin Street.—Two of our members experienced the great sorrow of parting with loved ones during this month, and we pray the Lord to comfort them in their sorrow. Sister Mrs. Montgomery, whose infant son passed away on September 30th, aged eight months. Our deepest sympathy goes to her and her husband. Sister Mrs. Henry whose husband, our brother in the Lord, passed

to his reward on October 2nd. His faith was strong to the end, and his interest in the Lord's work unabated. We feel that the Church here has lost a stalwart member, and a brother keenly interested in the salvation of souls. His life and example were such that his wife and two of his sons have followed him into the Church. We sorrow not as those without hope, for we know that he is where suffering, sorrow, pain and death are done away and where God shall wipe away all tears from all eyes.

C. J. HENDREN

East Kirkby, Beulah Road.—The Church has suffered a great loss in the passing from this earthly pilgrimage of Brother James Jackson, who, almost without a moment's warning, was called to exchange time for eternity on September 17th at the age of sixty-seven years. It was while following his work as part-time gardener that this sudden call came—just as he would have wished to depart this life. He had often exhorted us not only to be ready, but to welcome the call when ever it should come. How verily the words of Jesus come to one's mind—though spoken of a different event, 'Watch therefore: for ye know not what hour your Lord doth come . . . therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh.'

Our brother had been a faithful member of the Beulah Road Church for the last nineteen years of his life, and was scarcely ever absent from the Lord's table, only at times of sickness. He was of a genial disposition, and a brother of strong faith, in spite of the fact that he had lived a very chequered life. He loved his Lord and found much joy in His service. He was immersed some fifty years ago, when it was the writer's privilege to have fellowship with him at the Church at Selston. His remains were interred on September 21st. Brother A. Murray officiated. He leaves a widow to mourn his loss, to whom our hearts go out in sympathy, and we pray that this sudden separation and consequent sorrow may lead to her own salvation.

W. B. JEPSON

Hamilton, Ontario, Canada.—Mrs. John Walker, who had resided with her daughter, Mrs. Walter Cartwright, 284 Wilson Street, died on July 8th at the General Hospital. Born in England eighty-five years ago, she had lived in this city for the last twenty-seven years. She was a member of the Church of Christ. Mrs. Walker is survived by a son, Harold, of Hamilton; a daughter, Mrs. Cartwright; two brothers, in England; three grandchildren, and four great-grandchildren (Press notice).

It was with feeling of sincere sorrow we learned of the passing of Sister Walker, who, with her late husband, Brother John Walker, was a member of the Church at Wortley, Leeds.

While doing evangelistic work with that Church forty-five years ago, and later, much kindness and gracious hospitality was accorded us in their home. What memories are awakened of stirring times at Wortley with our departed sister, her husband, and such stalwarts in the faith as Brethren G. Lund, J. T. Cartwright, and others. It was common in those days to see the meeting house packed. These worthies are remembered here, and will be remembered in the great day, by what they have done.

—Ed. S.S.

Tranent, East Lothian.—We are sorry to report the passing of our Sister Guiney, widow of the late Brother Robert Guiney. She came to us many years ago from Slammannan and has been a faithful member, present at meetings as long as she was able. As she lived, so she died, trusting in her Lord, waiting for His coming. She died on October 2nd and was buried on Tuesday, October 5th. Bro. W. Wilson took the service at the house and at the grave. Our sympathy goes out to her daughter and all those who are suffering bereavement at this time. We pray that this present loss may work out a more exceeding and eternal weight of glory.

W. WILSON

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Secretary of Conference Committee: A. HOOD, 107 Thomas Lane, Liverpool 14.

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