

'Fifty Years' Work and the Lessons it Suggests'.

THIS was the title of a paper read by Bro. David King at Jubilee Annual Conference of Churches of Christ, held at Edinburgh in 1892.

After reviewing the history of Churches of Christ, Bro. King stated 'great principles . . . tested and adopted by our pioneers . . . adhered to till now.' Among these he named :

1. Nothing ought to be received into the service or worship of the Church, or made a term of communion among Christians, that is not as old as the New Testament.

'2. The observance of all divine ordinances, after the example of the primitive Church, without any additions whatever of human opinions or inventions of men. That we return to the same ground on which the Churches stood at the beginning.

'3. That where the Bible speaks, we speak; where the Bible is silent, we are silent.

'4. Nothing to be received, as a matter of faith and duty, for which there is not produced a "Thus saith the Lord," either in express terms, or by approved Scripture precedent.

5. The abjuration of human creeds, as roots of bitterness and apples of discord; as the permanent cause of sectarianism: faith in Jesus, as the true Messiah, and obedience to Him as our Lawgiver and King, the only test of Christian character,

and the only bond of Christian union, communion and co-operation, irrespective of all creeds, opinions, commandments and traditions of men.

'6. Into every kingdom, human or divine, there is a legal door of admission. This in the statute book of heaven is called a birth; and, as to the kingdom of which we speak as now existing in this world, Jesus Himself taught, that into it no person can legally enter who is not born again, or born of water and the spirit.'

Then Bro. King summed up as follows:—

'Our conviction, then, is firm, that during the past half-century, including also the several previous years, the Churches of this country have had one common and abiding purpose: that of the complete carrying out of the principles affirmed in the foregoing writing; and, that that purpose has been adhered to in such a way as to leave the original type unchanged. A lesson of no small importance, because, if these principles are surrendered our continuance in separation from surrounding denominations has no Justification. . . .

'To a point or two some further reference may not be useless. We remark then;

'1. That our largest comparative success was at the first, without evangelists or highly educated proclaimed of the Gospel, and solely as the result of the brethren individually doing what they could.

•'-2. That the employment of fairly competent evangelists, with the necessary appeals for money, may be so presented as to lead to the idea that a liberal contribution, according to means, relieves the contributor from obligation personally to press the saving truth whenever opportunity can be found; and if this kind of result prevails to any great extent, the payment of preachers may produce more harm than good. What we need is that the bulk of the brethren shall be "all at it, and always at it."

'3. That success cannot be determined by numbers, as its main feature; that complete adherence to aim and purpose is the more important element. Could a membership of ten thousand be increased to eight hundred thousand in six months, upon conditions of enlarged facilities for the influx of the world, the flesh and the devil, acceptance of the conditions would not be success, but failure and ruin, as in the time of Constantine and on to the consummation of Popery.

'4. That to "Hold the Fort" is a first essential, preserving intact every element of the Faith and Worship of the Church of Christ, and leaving the question of numerical success to Him, yet still, not satisfied with any measure of progress attained, so long as a larger attainment is possible to us, and sacrificing whatever is merely our own, in order to reach it; but refusing to surrender a single item of His, even to convert a continent: "Buy the truth, and sell it not," even though the proffered price be multiplied success.

'We have only been asked to deal with the past; yet the future invites anticipation. Shall we make greater advance in the time to come than in the past? If not, we shall not soon become numerically great. We may, nevertheless, be great morally and

spiritually if we will. We cannot, at our best even, always command numbers; we can command personal character. That is an individual question and a living issue. Communities, and even nations, have at times been stricken with apathy after early success—a fatal blight. But history has not yet recorded that earnest, resolute souls have ever lived for nought and in vain. Theirs is the kingdom of heaven! In proportion as we are earnest, Christlike, and loyal to the divine standards, God will not fail to mark our success. We may not even see it ourselves now, but we shall see it all, in His time.

"God knows the way, He holds the key,
He guides us with unerring hand;
Sometime, with tearless eyes, we'll see,
Yes, there, up there, we'll understand."

—'Year Book,' 1892.

If those great principles had been adhered to, and those lessons heeded, the position of Churches of Christ in Britain would have been vastly different to what it is to-day.

The editor of the 'Christian Advocate,' in the issue of September 24th, 1941, said: 'We become more and more efficient and less and less successful,' and after claiming that recent literature has 'put us on a level with Churches much larger than our own,' he asked: 'But what is the good of all this if we are a diminishing community?'

In the fifty years reviewed by Bro. King, 1842-1892, membership of Churches of Christ increased from one thousand three hundred to nine thousand five hundred and eleven. But what of the following years? In 1942 the figure was thirteen thousand five hundred and eleven, an increase of only four thousand. And what of the last five years? The figure given in the 1946 'Year Book' is eleven thousand six hundred; and when figures for 1947 are available it will be seen that membership is back to where it was fifty years ago.

It is significant that during the past twenty years there has been a

decrease of four thousand. Is there not a reason? Bro. Laurie Grinstead, for many years a leader and official in the Co-operation, after the Annual Conference of 1938, writing in the 'Christian Advocate,' said: 'I have wondered how much of the plea remains, and if what remains is worth maintaining a separate existence for.' ('C.A.', December 2nd, 1938). And he well added: 'It seems to me the only way forward is the way back.' That is what the 'Scripture Standard,' and those called 'Old Pathers' plead for.

Back to Jerusalem! Back to New Testament faith and practice. Back to New Testament preaching, teaching, and living. Fling the worthless idols of modernism, fraternisation with sectarians, and worldliness, to the moles and bats. Let preachers preach and live the Gospel of the Christ; let all Christians testify for Christ by lip and life; and depend not on human wisdom and methods, but upon Him who 'giveth power to the faint,' then we may hope to repeat the triumph of the Church's earliest and best days.

EDITOR.

The New Birth.

A U.S.A. Wireless Address by M. A. Meredith.

FOR our Scripture lesson this morning, I am going to ask you to turn with us to the third chapter of John. We shall read the first eight verses:

'Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him: Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him: How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered: Verily, verily, I say unto thee, except one be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born anew. The Spirit breathes where he wills, and thou hearest his voice, but knowest not whence he cometh, nor whither he goeth: and so it is with every one who is born of the Spirit.' (Free translation from the original).

When Jesus told Nicodemus that

he must be born again, he was mystified. But I am sure that he was no more so than a lot of good folk today over the same subject. There is hardly a single doctrine of Christ that has received any more emphasis than the new birth; and yet, there is hardly any teaching that is more misunderstood. The lack of understanding of the subject arises from an abuse of the Scriptures. Rather than coming to the Bible with the idea of letting the Word of God speak fully and freely upon the subject, there are too many who come with their minds already made up. In fact, they come to justify that which they have already done, and what they have chosen to call the new birth. It shall be our purpose to investigate the subject in the light of God's Holy Word. Nor shall we seek to interpret the Scriptures, but simply to let the Bible interpret itself.

Christ opened His part of the conversation with Nicodemus, by saying 'Except one be born anew, he cannot see the kingdom of God.' If Nicodemus, or anyone else, is to be a partaker of spiritual blessings found only in the kingdom of God, he must begin by having his spiritual senses exercised to be able to discern the

nature of that theocracy. That which is of the earth is earthy, and the kingdom of God is not composed of these elements. It is these same spiritual signs that men and women care not to see, when they start out looking for something sensational in religion. There are some who want miracles, little realizing the greater things that Christ has blessed us with. They want noisy revivals, wild stories, and lots of excitement. Little do they seem to realize that the Spirit of God is not found in this way. There are many others who must have robed choirs, paid soloists; magnificent buildings, and even images, before they can have the perspective of worship which they think they ought to have. Such persons are not exercised in spiritual discernment, and they cannot see the kingdom of God. They are blind to the real kingdom of God, as twice-born men can see the kingdom without such trappings and allurements.

When Nicodemus became a son of Abraham, he became a son of the old covenant in the same process. Jesus is now informing him that such is no longer true. If he would enter the New Theocracy, he must experience the new birth. This must have been revolting to the mind of this leader of the Jews. However, John the Baptist had already annihilated all Israel with his loud call to repentance. 'Think not,' he told his contemporaries, 'Think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.' Jesus sums all this up, when he says, 'You must be born again.' It is a striking thought to see that God did more than John said he would. In those who were despised more than the worthless rocks that covered the Judean wastelands, did God raise up a people for himself. I refer to the Gentiles, of course.

Nicodemus was staggered by all that is meant in the Lord's statement. His answer shows it, when he says, 'How can a man be born when he is old? Can he enter a second

time into his mother's womb, and be born?' To Nicodemus that birth from his natural mother was the most important event of his whole life. Jesus answered this by amplifying what had been said before: 'Except you are born of water and the Spirit, you cannot enter into the kingdom.' To be born anew, or from above—as the Greek means either—is to be born of water and the Spirit. The latter phrase helped Nicodemus to understand the former. After Nicodemus hears these and other words, he finally says in condescension, 'How can these things be?' But as for his understanding the new birth, there is no reason for anyone to think but that he had a partial and fair perception of the meaning of Jesus' words.

Men have taken these words and have tried to mystify them, by perverting them into saying something that is not taught. This is but a plain confession of dishonesty for one to do so. The difficulty here is not in the text, but in the creeds of those who are determined to misunderstand it. The words are simply, 'of water and the Spirit.' Now, what do they mean? I maintain they mean exactly what they say. We don't try to mystify the word, 'Spirit'—why do so with 'water'? Nicodemus had seen the Jewish washings. He had no doubt heard of John's baptism, and very probably could have known about Jesus' disciples practising baptism. Even though he knew little about baptism, yet it is only natural to see how he would understand Jesus had referred to this ordinance, in mentioning water.

Every candid Bible scholar of any repute recognizes that 'water' here has reference to baptism. The full catalogue of leading Bible scholars and commentators can be produced with hardly a dissenting voice. Hooker says, 'of all ancient writers there is not one to be named who ever expounded this text otherwise than as implying *external baptism*.' John Wesley, Albert Barnes, Philip Schaff, and the great majority of ripe scholarship understand baptism,

Henry Alford, Dean of Canterbury, says, 'There can be no doubt, on any honest interpretation of the words, that "born of water" refers to the token or outward sign of baptism, "born of the Spirit" to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of these two plain facts, have sprung from doctrinal prejudices, by which the views of expositors have been warped' (Greek Testament, vol. 1, p. 672). Bishop Westcott, who was possibly one of the greatest Greek scholars of the last century, says that the preposition used here recalls the phrase of Matt. iii. 11, 'baptize—plunge—in water, in spirit.' 'Hence all interpretations which treat the term "water" here as simply figurative and descriptive of the cleansing power of the Spirit are essentially defective, as they are opposed to all ancient tradition' (Bible Commentary, vol. ix. p. 49). Prof. Marcus Dods, in the Expositor's Greek Testament (vol. i. p. 714), says, 'The water, then, is considered as that which cleanses from sin : the Spirit as the principle of the new life.'

It has been urged against our understanding water to refer to baptism, that in the conversation with the woman of Samaria, that Christ spoke of water in a figurative manner. This is quite true. But a stubborn fact that must be reckoned with, is that baptism is specifically mentioned before we get to said conversation. And incidentally, how could Nicodemus know what was said to this woman, when that conversation was yet in the future? In John iii. 22-23, the Scriptures say, 'After these things came Jesus and his disciples into the land of Judaea ; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there : and they came, and were baptized.' In the chapter previous to our text, Jesus changed the water into wine. Modernists might make this figurative, and they would have as much reason to do so, as others have to make the water in the new birth,

figurative. As further contextual evidence, we have verses 26, 31 and 33 of chapter one, all clearly making mention of baptism in water. Hence, we have baptism in water on both sides of Christ's statement to Nicodemus, and not one figurative use of the term anywhere between. How say some that actual water is not meant here ?

That the apostles understood entrance into the kingdom to require baptism in water, cannot be safely disputed. There is not one case of conversion on record, this side of the Cross, where baptism is not either specifically mentioned or alluded to. Paul even gives us a parallel statement of the new birth, when he said, 'not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit' (Titus iii. 5). As to the washing that is meant here, another verse will answer for a comment: 'Having our hearts sprinkled from an evil conscience ; and having our body washed with pure water' (Heb. x. 22). In further speaking of sanctification—and all admit that sanctification and regeneration are the same act—Paul says, 'Christ also loved the Church and gave himself up for it: that he might sanctify it, having cleansed it by the washing of water with the word' (Eph. v. 26).

We come next to the Spirit's part in the new birth. Jesus said the Spirit was the life-giving force : 'It is the Spirit that giveth life,' and added : 'The words that I speak unto you, they are Spirit and they are life' (John vi. 63). It is the spirit-breathed word that is the quickening power in the new birth. Of which, Peter asserts, 'Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God' . . . And this is the word of the Gospel which we preached unto you' (1 Peter i. 23-25). The Apostle James also affirms that the Gospel is the power of procreation, when he said, 'Of his own will he begat us by the word of Truth' (Jas. i. 18).

In the first creation, 'the earth was waste and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters' (Gen. i. 2). Here we see the creative energy of God overshadowing the substratum of chaos, and out of this movement came the first creation. It is the same energizing Spirit that overshadows the nothingness of our beings, and brings out of the waters of baptism a new creation—a new creature. There were two agencies in man's first parentage, and it is the same in the new creation. Furthermore, Israel after the flesh, were 'all baptized unto Moses in the cloud and in the sea' (1 Cor. x. 2). The cloud by day and the pillar of fire by night, would certainly represent the Divine Presence. Israel hid from view in the Red Sea is a type of the person, who in the act of baptism is momentarily laid in the liquid grave, raised to walk in newness of life (Rom. vi. 3-5). And as the Israelites were separated from their life of slavery by the Red Sea, so the Christian finds sweet release from the bondage of sin in baptism.

It is also an eminent fact that the human race was once purged by water, when in the days of Noah, all inhabitants of the earth were destroyed, with the exception of this righteous family. 'Eight souls,' says Peter, 'were saved through water, which also after a true likeness doth now save you, even baptism' (1 Pet. iii. 21). Here again, we have the picture of God, through His Word, leading us through the waters of baptism, where we are purged from the world and all its impurities.

In showing the connection between the first and the second creation, Paul solemnly avers, 'If any man is in Christ, he is a new creature' (2 Cor. v. 17). Now carefully think over those words, and you will see that a creature is not made new anywhere outside of Christ Jesus. I have searched the Scriptures diligently, and I can find that only through genuine faith, sincere repentance, and Scriptural bap-

tism is one translated into Christ and His righteousness. If you will notice two texts, you will see that our proposition is clearly established. First, Gal. iii. 27, and then Rom. vi. 3: 'For as many of you as were baptized into Christ, did put on Christ;' and 'Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?' Now, lest I be misunderstood, I would have you to know that there is no virtue in the water. Water, and water alone is of no spiritual value, whether applied to infant or adult. There is no righteousness but that found in obedience to God.

Twice-born men are those who keep the commandments of God. John reminds us, 'ye know that every one that doeth righteousness is begotten of him' (1 John ii. 29). This language would indicate that all who are born again evidence the same by doing what God had commanded. Peter told Cornelius, 'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is acceptable to him' (Acts x. 35). David tells us that God's righteousness is contained in His commandments (Psalm 119 : 172), to which Jesus adds that baptism is one of those commands, when He said it was necessary to fulfil all righteousness (Matt. iii. 15). And so, whenever you hear an individual speak lightly of baptism, you may pretty nearly know that there is someone who has not experienced the new birth. For, anyone who has been born anew has submitted to baptism. It is at this point that all who deal lightly with God's commandments are weeded out.

ARDSLEY ANNIVERSARY

Saturday, October 25th, 1947. Tea, 4.30 p.m.; meeting at 6 p.m. Chairman: Bvo. P. Worgan. Speakers: Bren. L. Morgan (Hindley) and E. W. Jepson (Doncaster).

Sunday at 2.30 and 6 p.m.: Bro. L. Morgan (Hindley).

Expediency in Worship and Service.

AT Annual Conference of Churches of Christ held at Leeds, in 1885, Bro. Alexander Brown read a paper on 'The Region of Expediency in Relation to Worship and Service of the Lord.' We give the following extracts which contain lessons much needed to-day :

Let us beware of the employment of unlikely means. Our aim may be pure and worthy, and the plan decided upon may be the best possible, but all may be spoiled through putting the wrong men to work. The machine may be perfectly adapted to produce first-class work, but an inadequate workman may only produce worthless material or no material at all. We would not employ an unconverted man to convert others. We would not employ a man with an unworthy character to plead for the purity of Christianity. Nor should we give encouragement to anyone to attempt work who is not suited to it by nature and experience as well as grace.

Open-air speaking has its place and its uses, but there is a common mistake in connection with it. Speakers that would not be tolerated inside are thrust, or thrust themselves, into outside work. It is a mistake. It is not every speaker that can effectively speak to an audience in the open-air. The best and most self-possessed are required in that department. So in all departments of Church work, we need care to employ the suitable men.

The any-kind of ministry is a mischievous blunder. To me it is one of the finest proofs of the inherent divine power of New Testament Christianity that, despite all our bungling, it accomplishes so much. God's system is so marvellously adapted to the needs of humanity that, notwithstanding all the faults of the workers, immense good is achieved. But let us not thence conclude that care may be dispensed with. The finer the system the more care we should exercise, both in the

selection of expedients and in the selection of workers to put the expedients in operation.

Nor can we afford to be off our guard in the matter of the one-man ministry. When success is coming slowly, it is tempting to some to try the expedient of a hired pastor to do all the speaking, or nearly so. It is a special temptation when there is an overflow of money. But the one-man ministry appears in varied guise. You may have it irreverently stamped "Rev." and , advertised wherever the Rev. goes, by the handiwork of the tailor and the laundress. You may have it in the form of a resident evangelist, having thus an unscriptural thing under a Scriptural name. You may have it not less in the person of an elder. And you may have it in the person of a loquacious brother who is never weary of his own speaking. These latter two, the elder and the ever-ready-to-speak brother, are often in some respects the less tolerable form of the one-man ministry. They have generally less time and less opportunity for preparation, and they are apt to occupy the time by saying the same things week after week for a life-time.

Beware of the one-man ministry in all its phases. Beware of the small-minded creature who cannot be content to be called and dressed as other men are called and dressed. Beware of the modified, though equally dangerous, form under the cognomen of evangelist. Evangelists have an important place to fill, but it is desirable that we take heed, lest in our very anxiety to succeed, we help them into a wrong place.

And beware not less of the elder or speaker who would talk at every meeting. Every phase of the one-man ministry must inevitably fail. It may please for a little, it may indulge the indolence of a Church, it may be specially agreeable to a few where the man is their favourite, but it cannot prosper. It is unequal to

what requires to be done, and it is subversive of the divine order. Let us, therefore, keep our eyes open and our minds alive to the exclusion of this blighting curse. Let us beware of the employment of all unlikely means.

Let us beware of degrading Christian work into entertainments.

We may sing the Gospel, but I do not know that we can play it on any musical instrument. Even in singing in connection with Gospel work, there may be mere entertainment. If a song composed of unscriptural thoughts, or couched in unscriptural words, be sung, truth is in nowise conveyed. What should be aimed at is lost sight of. It is an inexpedient device. Suitable words may also be lost sight of, and so be useless, amid the exuberant rush of the music.

Singing can only serve the purpose of edification and spread of the Gospel, when the words contain truth, and when they are sung as to convey the truth to the listeners. In the adoption therefore of singing expedients it is very desirable to distinguish clearly between music however skilfully executed, that conveys no truth, and singing which is made the vehicle of communicating truth. Beware of mere entertainment. Music has powerful charms. Under the name of religion its charms are more powerful to badly informed religionists. Let us take care lest we cheat them with sound rather than sense, and at the same time cheat ourselves into the notion that we are doing Christian work, when we are only having enjoyment.

The consideration of an objection will bring this paper to a close . . . It has been charged against us as an inconsistency, that we profess to speak where the Scriptures speak, and to be silent where they are silent and that, at the same time, we have Sunday Schools and other things which are not named in Scripture. And it has been urged that we should either give up Sunday Schools and everything not men-

tioned in Scripture, or give up our plea.

The charge has barely as much plausibility as makes it respectable. What then is meant by speaking where the Scriptures speak, and being silent where they are silent? Does it mean that because the Scriptures do not mention Sunday Schools, annual meetings, evangelist committees, balance sheets, '*Ecclesiastical Observers*,' baptisteries, etc., that we should never have any of these nor have them so much as named among us? . . . Where the Scriptures are silent we are silent does not mean, never was intended to mean, and, with any justice to language and common sense, never can be made to mean that we are not to use any word in religion until we find chapter and verse for it.

Such a narrow, cramped, and unnatural meaning of words, such a shrivelling of their value is enough to make us at least pray to be preserved from the 'narrow mindedness' which the objectors exemplify in themselves, while they groundlessly charge it against others . . . To speak where the Scriptures speak, and to be silent where they are silent may be explained thus: principles, doctrines, necessary parts of Christianity are in view, and not ways and means to the outcarrying of the principles, doctrines or constituent parts. God has given us great principles, important doctrines, parts that cannot be dispensed with without marring Christianity.

Whatever Scripture discloses of these we fearlessly and adoringly utter. But about any thing and everything insisted upon by man as part and parcel of Christianity of which the Scriptures do not speak: we are resolutely silent, unless, indeed, we open our mouths to expose the lack of foundation. Scripture speech, giving commands and examples, involves the employment of means to carry out the commands, and to copy the examples. Since God has given us His soul-saving Gospel, and instructed us that it is our business to spread it every-

where, that Gospel and the general nature of the trust placed in our hands inspire us to use every possible expedient—Sunday Schools, open-air meetings, and mission work of every conceivable kind; and yet, the sacredness of the Gospel deters us from adding a single thought to its unapproachable perfection. We open our mouths in boldness to declare the Gospel anywhere, among the young or the old, and we pledge ourselves to adopt any means, and to employ any words that will lodge the Gospel in its purity in the minds and hearts of our hearers. But we close our mouths with reverence as we view the perfection of the Gospel and we dare not add a syllable to its matchless completeness.

May we so know and feel the worthiness of Him whom we serve and adore, and may we so intelligently appreciate the calling to which we have been called, that every power of mind and body of every one of us may be laid on God's altar and consecrated to His service, and may we thereby discover and adopt such expedients as shall have our Father's and our Saviour's richest blessing, and result in pure and abundant success.

ALEXANDER BROWN.

MY SON

YOU, my son,
 Have shown me God.
 Your kiss upon my cheek
 Has made me feel the gentle touch
 Of Him who leads us on.
 The memory of your smile, when young,
 Reveals His face,
 As mellowing years come on apace.
 And when you went before,
 You left the gates of heaven ajar
 That I might glimpse
 Approaching from afar,
 The glories of His grace.
 Hold, son, my hand,
 Guide me along the path,
 That, coming,
 I may stumble not,
 Nor fail to show the way
 Which leads us Home.

From the Treasurer

I SHALL be glad to receive outstanding subscriptions for this year and renewals for 1917 (D.V.) as soon as possible, both from agents and individual subscribers. Please do this NOW if you can, as the year draws to its close there is always much extra work normally.

May I remind you that the 'S.S.' is now published each month at a considerable loss, so anything extra you can send will be greatly appreciated. A.L.F.

THE "SCRIPTURE STANDARD"

Receipts and payments account, January 1st to August 31st, 1947.

	£	s.	d.
Receipts			
Balance brought forward			
from 1946	268	1	9J
By Subscriptions	139	13	7J
" Gifts	10	10	0
	£418	5	5
Payments	£	s.	d.
Printing and postage	188	1	8
Postage and distribution	22	7	0
Printing 'Not Confidential' circular	13	9	6
		3	9
		5	0
Balance at Bank 31/8/47	191	1	1
Cash in hand 31/8/47	2	17	5
	£418	5	5

A. L. FRITH, Treasurer.
 September 13th, 1947.

MARRIAGE

ON August 9th, at the Welsh Baptist Chapel (kindly loaned), Bro. Oliver Merrick to Sister Ermine Blandford, both of the Newport Church, Bro. W. Lewis officiated.

WANTED

WORKS by Archibald McLean, Scotch Baptist. 'New Testament Christianity,' by Lancelot Oliver.
 Prices, etc., to Editor 'S.S.', Ford Villa, Hart Street, Ulverston, Lanes.

SCRIPTURE READINGS

John's Third Letter. — We have preserved to us a variety of writings by the Apostle John, who was so specially intimate with the Lord Jesus during His sojourn on earth. There are the Gospel, a general letter, two personal letters, and the Revelation. It is the second personal letter we now consider, addressed to Gaius, a brother evidently widely known among the Churches. The main purposes of the latter are to congratulate Galus on his kind hospitality to visiting brethren, to warn him about Diotrephes and to commend Demetrius. We do not have other N.T. references to these characters, and Gaius himself is otherwise unknown. He might be of Macedonia (Acts xix. 29), of Derbe (Acts xx. 4), of Corinth (Rom. xvi. 23), or another unmentioned Gaius.

I. Introduction, verses 1-4.—John probably assumed the title 'elder' on account of his age and eminence as a surviving Apostle—does he not emphasise his having had personal contact with the Saviour?—or perhaps he was an elder of an Ephesian Church. Gaius was generally loved ('the beloved'). John has a special regard for him ('Clove in truth'—not 'the truth'). A mistake in A.V. might make us think that John put physical above spiritual well-being. The R.V. corrects by rendering: 'I pray that in all things. . . .' The confidence in his friend's spiritual condition was the result of the testimony of the brethren. Compare the phrase: 'Greater joy, have I none' with 'Greater love hath no man than this'—a similar construction. It should be at least one of our greatest joys to hear of faithful fellow-Christians. Note R.V.—It is 'walking in the truth' in verse four, that truth we have received from God through the Apostles.

II. Hospitality Praised (verses 6-8).—Gaius had received travelling brethren who were strangers to him (not strangers in the sense of unbelievers), and is exhorted to continue such a good work. Notice that the brethren were appreciative and made mention of it. They were careful to avoid any obligation towards Gentiles, and there was a special need for Christians in those days to receive and help one another.

III. Diotrephes (verses 9-11).—It seems almost inconceivable that an Apostle should be defied by a member of a Church in so flagrant a manner as is here indicated. That 'green-eyed mon-

ster' was surely at the back of such conduct. Everyone of us needs to be on guard against jealousy, or 'desiring to have the pre-eminence.' When such feelings arise they are a sign of blindness—not seeing God in the face of Jesus.

IV. Demetrius (verse 12).—Diotrephes brings sorrow and condemnation. Here is another who brings joy and commendation—a man to be relied upon.

V. Farewell (verses 13 and 14). — We sometimes write 'All news when we meet.' It was both more difficult to write and to convey a letter in those days, and the anticipation of a visit would bring joy. The term 'friend' applied to brethren in the Lord is unusual, though quite accounted for by the personal nature of the letter, and of the greetings. They are to be given personally—"by name."

The Letter of Jude

It is most probable that Jude (or Judas) was one of the Saviour's brothers, as was also James (James i. 1). We cannot speak with certainty, but James held a prominent place in the Church at Jerusalem, and natural modesty would make Jude use that relationship and prominence as introduction. (See Gal. i. 19; Acts xv. 13.) Some feel that the writers of these letters should have been Apostles, yet many in those days had apostolic authority without being "Apostles, and were no less inspired on that account.

There is great similarity between this letter and Peter's second. However, it is quite natural that two inspired writers should have similar messages to give. It may puzzle us that two so alike should be preserved to us, but it does not invalidate letters or contents.

The most striking point is the urgent encouragement to maintain the 'once-for-all-delivered faith.' Obviously (as proved by many other passages also), evil men had already (invaded the Church, and were in it for two wrong motives: (1) the satisfaction of sexual passion; (2) the love of money. Jude recalls that although God had in the past wrought great wonders, angels and men had failed Him, wrought evil and brought destruction upon themselves.

The only safe remedy (verse 17) is constant remembrance of the words of Christ and His Apostles. This will enable us to fulfil the will of Christ, and to avoid the snares of the Devil, which are so subtle.

There is a beautiful ascription of praise in verses 24 and 25, embodying emphasis on the power which alone can sustain us. To know these verses by heart is good.

Revelation I. 1 to ii. 17

We are perhaps shy of this book because it is admittedly difficult to interpret. Yet without understanding much of the imagery and figurative language, we can derive invaluable help from its pages. Encouragement to faithfulness is surely its main purpose. It is full of warning, too, of the doom of unrepentant sinners, and the final triumph of God and goodness is manifest.

The claims made by the writer would indeed be surpassingly blasphemous if not absolutely true. We must take heed to the solemn warning at its conclusion (xxii. 18 and 19) while we consider its pages. May the blessing of i. 3 be yours and mine.

Chapter i. is introductory, and gives us: (1) Preface, or foreword (verses 1-3); (2) John's greeting to the seven Churches in the Roman province of Asia for whom primarily the revelation was made. This is followed by, or rather embodies, an ascription of praise to the Godhead, stating in summary the work of Christ and promises of His return (verses 4-8); (3) John's account of the circumstances of the Revelation, and the commandments given with it. There is the vision of the Saviour's glory as He stands amidst the candles representing the Churches under notice. (Verses 9-20.)

Chapter ii. contains messages to four of the Asian Churches, of which we must consider three only.

I. Ephesus (verses 1-7). — Great was the work, noble her adherence to truth, but her love was dying. Repentance regarding her condition is her only hope of survival in spite of all the work. We break the law of Christ at one point and thus fail Him. I Cor. xiii. gives the lesson for this case. The promise remains for the individual Christian who overcomes—the tree of life in the garden of God.

II. Smyrna (verses 8-11).—Only commendation is given to this Church's character and work—yet she is to suffer much. This is a strange paradox to us. But the reward is priceless for that faithfulness to death, which is required of her—and of us all! Again there is a message for the faithful individual—no harm from the second death.

III. Pergamum (verses 11-17). — Here is a Church in a difficult place. She has already endured much without flagging in zeal. Her danger is from within, however. Three false doctrines are being taught in her midst: Loose behaviour in relation to idolatry; sexual vice; Nicolaitanism: Obviously these things are fatal to any Church, and must be repented of, if the Church is to survive.

There is again encouragement for the faithful individual — sustenance from God, and a secret joy born of the divine approval and favour.

Various controversial points arise over the significance of certain words, etc. For example: seven stars which are the angels of the Churches, paradise, second death, new secret name. These could well be discussed with profit, but there is much that is abundantly plain, bearing upon our work as Churches and individuals.

R. B. SCOTT.

IT'S NOBODY'S BUSINESS!

IT is nobody's business what a man thinks,
Nobody's business how much a man drinks,

It's nobody's business what I may do.
That sounds very well, but say, is it true?

Go ask the mother who's watching at home,

At midnight hour for her boy to come;
Night after night she will watch and pray,

Till her eyes grow dim and her hair turns grey.

Is it nothing to her that her innocent boy

Shall ruin his soul and his manhood destroy?

Go ask the wife in her faded gown,
Who anxiously looks for her husband from town.

She knows that the money needed for bread

Has gone to the bar-keeper's till instead.
She knows that their garments are tattered and old,

She knows her home has been mortgaged and sold.

She knows the saloonkeeper's mansion so grand,

And its table of luxuries best in the land,
Are furnished by fathers whose own girls and boys

Have few of life's comforts and none of its joys.

Is it nothing to her that her children must die,

While her drunk-crazed husband is deaf to their cry?

Go ask the children in school and in street,

Who are slighted and scoffed at by others they meet.

Is it nothing to them in the years to come,

That their father was killed by the drinking of rum?

The Initiation.

NATIONS have their laws of naturalisation, and societies their rules of admission: national treaties are formally ratified, and personal compacts are duly signed, sealed and witnessed. So the Divine Author of the Christian Institution has determined and announced the laws of admission to His Kingdom and Church. The initiatory ordinance, as by Himself appointed, is the baptism, *i.e.*, the immersion in water, of the confessing repentant believer of the gospel into the name of the Father, and of the Son, and of the Holy Spirit.

This ordinance intimates the Christian discipleship of the person so immersed; it is the discipling ordinance. So the commission, 'Go, disciple the nations, baptising them.'

It is the introductory step into the Kingdom and Church. 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' Accordingly, when the Church was constituted, 'Those that gladly received the apostles' word were immersed, and the same day were added to the disciples.'

It certifies the new or gospel relationship of the disciple: it attests his membership in the divine family. 'Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptised into Christ have put on Christ.'

It is the formal ratification of the Christian covenant or institution: the "person baptised according to the law of Christ has entered into covenant or institutional relation with Him. So the apostle argued not only that the baptised were the children of God by faith in Jesus, but that they had *put on Christ* in baptism: and Christ being Abraham's seed, they were his also, and heirs of the promise.

It carries to the disciple heaven's assurance of forgiveness and salvation as of all the benefits of the new institution. So the commission, 'Go ye into all the world, and preach the gospel to every creature: he that

believeth and is baptised shall be saved.' So Peter, 'Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins.'

It is the consecration of the disciple to his Lord: it denotes his union with Christ, both present and future, and therefore argues for his conformity to Him in character. 'Know ye not that so many of us as were *baptised into Jesus Christ* were baptised into his death? therefore we are *buried with him by baptism into death*; that like as Christ was raised from the dead by the glory of the Father, even so *we should walk in newness of life*.'

It is initiatory to acceptable, Christian service and worship. Those it was who gladly received the apostles' word and were baptised, were added to the Church, and continued stedfastly in the apostles' doctrine and fellowship, in the breaking of the loaf, and in prayers. Thus the exhortation, 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and *our bodies washed with pure water*.'

Note. No other than the above is Christian Baptism. Sprinkling or pouring is not baptism at all. Those who have not been baptised; and those who have not the scripture prerequisites of faith, repentance, and confession, are incapable of Christian baptism. Infants are thus incapable of it:

Compare Matt, xxviii. 18-20; Mark xvi. 15,16; John iii. 5; iv. 1, 2; Acts ii. 38-47; viii. 12, 35-40; xvi.; Rom. vi. 1-4; Gal. iii. 26-29; Eph. v. 25-27; Titus iii. 5-7; Heb. x. 19.

THOMAS HUGHES MILNER.

Slamannan District. — Mutual Improvement Class Opening Social will be held (D.V.) in the Church of Christ Meeting House, Blackridge, on Saturday, October 11th, at 5 p.m. Speakers: A. E. Winstanley, D. Dougall and A. Gardiner, Jr. (provisional). All welcome.

CREMATION.

Deal Bro. Editor,—I notice that Bro. Ferguson has closed his correspondence on the above subject. May I thank him for the interesting discussion we have had? I hope our brother has profited by it as much as I have.

In reply to his last letter, I find the following points need careful consideration:—'If I have proved it, never mind the difficulty.' Rather a strange statement to make, don't you think? If he had proved it, there would be no difficulty; the difficulty would have been removed by the proving of the point at issue. However, he throws his whole case into the air when he states: 'If he has proved it . . . suggesting there is a doubt as to whether he has achieved it or not, i.e., 'Is there anything in the N.T. against cremation?'

Apart from Bro F's own admission that he is not sure whether it is wrong, it is quite obvious from his letters that he could not prove it. Instead of proof he offers us types of interment 'worthy of imitation,' such as Moses, Christ, etc., these he calls Christian burials. (Not found in the N.T.) Also I received no reply to my question if such interments were possible in this country.

If he suggests a type of burial Christ had, then we must have it in its original form, embalming, etc. In changing the mode it ceases to be a type. Our Christian baptism is a type of Christ's baptism. Some people sprinkle water and call that a type of Christ's baptism. I am sure that Bro. P. does not agree with that. Therefore, if he insists on a type of burial like Christ's, he cannot have it in the sea or in the earth, but in a cave.

Whether he meant God or man buried the dead, in the phrase: 'God's way of burying,' I am not aware that God ever left instructions as to how we are to bury our dead. This is important, for where we have no revealed will there should be liberty in the manner of disposing of the dead.

Surely Bro. F. is not serious when he calls the graveyard 'God's acre' and sacred ground? The graveyard is the Devil's work. "When man sinned, death came into the world, and the graveyards since then have held his handiwork. Had man lived as God desired, there would be no such things as graveyards and tombs. Where do we find the graveyard termed 'sacred ground' in the Scriptures? I think that it is very bold and rash to state this, and savours of Romanism. The only reference to sacred ground in the Scriptures is found in Exodus iii. 5, where Moses had to walk with unshodden feet because of God's presence there. Could we say that of some graveyards today? Many are filled with

murderers, adulterers, and robbers, along with the remains of the righteous.

The reference to cremation in the Scriptures is found in 1 Samuel xxi. 12, 13, and not in chapter iii. as stated in last month's issue of the 'S.S.'

Thanking you, brother Editor, for the space given to my letters.

ALEX ALLAN.

[This discussion is now closed.—Editor.]

NEWS FROM THE CHURCHES

SUNDAY CINEMAS

AT a large meeting, held at Shrewsbury on August 28th, presided over by the Mayor, the question of opening cinemas on Sundays was discussed. Bro. J. Breakell took a leading part in the opposition to this. When put to the vote two hundred and fifteen voted against Sunday opening, and ninety-seven for.

Blackburn, Hamilton Street.—We wish to **place** on record our appreciation of the visit of Bro. John Allen Hudson, of Kansas City, U.S.A. He gave us a very interesting and profitable seven days' mission. We found, through his preaching and teaching, that we had much in common with his associate brethren in America. At the same time, we feel there is need for close scrutiny on the part of all the Churches pleading for a complete return to primitive Christianity, as we learned from personal conversations of the different **phases** and **practices** of some of the Churches over the Atlantic. Sad to say, we have quite sufficient digression this side.

Again we **thank** God for the rich time we had with our brother; and pray God will **grant** him journeying mercies, and bless him in all his ministrations in the word and work of the Gospel.

II. WILSON.

Capetown, Woodstock.—We are glad to sound out the glorious news, that amid this world of distress and anxiety that Jesus is still able to save to the uttermost them that come unto God by Him. We were able to witness the glorious confession made by three young women and two young men that Jesus is the Christ the Son of the **living** God, and they were united with Him in baptism on the afternoon of July 27th, 1947. The service was conducted by the writer, **and** the meeting was well attended by brethren of the various assemblies in the peninsula here and visitors numbering **about** eighty.

Bro. Gray, of the Woodstock **assembly**, gave a brief address, showing that in

surrendering their lives to the Lord Jesus they had undertaken a great work, and were obeying a command of God. He wondered why many who had so often heard the Gospel, message still found reason to hesitate, and appealed to them to seek the Lord while He may be found.

Four of the candidates were due to the efforts of the brethren of the Woodstock assembly, and one due to the Wynberg assembly. To God be the glory.

Bro. E. Thomas, of the Wynberg assembly, said that he appreciated the fact that the brethren of the various assemblies were able to rejoice and able also to associate in fellowship to witness this event, and trusted that those who had now taken Christ at His word, had started out on a new life, to work, to watch, and pray.

With these words of comfort and the bright singing, the afternoon was well spent to the benefit of all and to the glory of God and His kingdom.

T. HAUTLU.

East Grinstead. — Following on Bro. Channing's two months' mission here, the Church at Kentish Town decided to send a speaker down every other Lord's Day. This plan was commenced in February last, and these faithful brethren continue to come along on their appointed days.

Bro. S. Bishop, of Tunbridge Wells, has also visited us, when possible, for several years.

The Church here wishes to say how much we appreciate the help and sympathy of all these brethren.

On Friday, August 22nd, the scholars of our Lord's Day school and Bible class, together with their parents, went by coach to Bexhill. The weather was ideal, and when we arrived back at 8.30 p.m. all agreed that we had had a most enjoyable day.

We thank our heavenly Father for all the many blessings we receive, and we pray that the work here may go forward.

W. HILLMAN.

Glasgow, Hospital Street. — On Saturday, September 6th, we held a social meeting to welcome Bro. D. Dougall amongst us to begin a three months' intensive Gospel campaign. The chairman was Bro. A. B. Morton. The meeting started with the hymn 'O thou, my soul, bless God the Lord,' and Bro. Andrew Gardiner led in prayer.

Well over fifty (the number being much less owing to the Slamannan Churches of Christ conference being held on same day) sat down to tea, provided by the sisters, who, as usual, did their part well.

The chairman warmly welcomed Bro. Dougall, and pledged whole-hearted support; also welcomed to the social Bro. J. A. Hudson, of U.S.A.,

Bro. D. Dougall spoke earnestly on 'Prove all things, hold fast that which is good.' Bro. J. A. Hudson enlarged on the same theme and gave of his best.

Bio. A. H. Odd endorsed what had been said, and encouraged all present to give all the support they could to make the effort being made a success.

We had a really great experience; several brethren gave solos and recitations:

We now go forward in the work of the Lord. May we have the prayers of the whole brotherhood, and may our Bro. Dougall, supported by ourselves wholeheartedly, do a great work.

A. B. MORTON.

Hindley, Argyle Street—It is with joy we report a time of fellowship during our anniversary, week-end, September 13th and 14th. Our speakers for the Saturday evening were Bren. F. C. Day (Birmingham) and L. Murphy (Mirfield, Yorkshire), both brethren bringing treasures from the Word of God. We are encouraged and refreshed by the messages given, and grateful to all who gave of their best to make our meeting so successful.

Bro. Day was speaker for the Lord's Day, and we are most grateful for his unstinted service for the Lord's cause. He spared no effort to tell the old, old story of Jesus and His love.

Our hearts were gladdened by the decision of a young lady (Gladys Ashton), who first came to our meetings at the Bible school, and who has been under conviction for a while. She made known her desire to be immersed on Saturday evening, and was buried with her Lord at the Gospel meeting on Lord's Day. We press on, encouraged by this decision for Christ.

L. MORGAN.

Ilkeston.—Further to our report in the July issue of the 'S.S.', our hopes have been realised and our prayers answered in the matter of soul-winning. The persistent and faithful sowing of the good seed—the Word of God—by Bro. Frank Worgan, evangelist, has borne fruit. We rejoice in the addition of nine to our number, by immersion, so far. As noted in our previous report, 'particular attention is being given to adolescents in this school.' We are grateful and joyful that six of these (all girls of thirteen to fifteen years old) have been won for Christ, together with a young woman, a friend of one of our young sisters, who played the part of 'Andrew'; also an older woman (mother of one of the girls), and a dear, old lady of eighty-three years, who had so resolutely made up her mind to obey her Saviour that she afterwards said: 'If I had thought it was going to be the end of my life here, I would still have done it.' She **suffered** no ill-effects whatever, is profoundly happy, and no one enjoys the services and the fellow-

ship of the Church more than Sister Brown, though nearly blind physically.

So we all thank God who giveth the increase, and take courage. We feel we cannot pay too high a tribute to Bro. Worgan, for he is 'always abounding in the work of the Lord,' and the quality and Biblical soundness of all his preaching and teaching is something very exceptional in these days, reminding us of some of the 'great men' amongst us in by-gone days.

S. JKPSON.

Pennyvenie. — We have been enjoying periods of refreshing in our small assembly this last few weeks, with Bro. Winstanley labouring in our midst. It has been a delightful time of fellowship with all who have been co-operating with him in the furtherance of the Gospel. Our brother is a Trojan for work in the proclamation of the good news, and during Bible studies he has proved himself to be a great teacher as well as a preacher.

We give most of our time to open-air work in making known the message, and are pleased to say it is causing a lively interest among the sects and parties. On several occasions we have had good discussions with the 'Brethren,' the Church of Scotland Evangelistic Council, and the Free Kirk minister. The latter invited us to the Manse, and on all occasions Bro. Chalmers and myself listened with admiration as our brother wielded the sword of the Spirit with great skill, proving beyond doubt that baptism is essential to salvation, and that division is un-Scriptural.

Amongst the children Bro. Winstanley is especially "successful, he teaches them choruses and tells them stories, as many as fifty and sixty being present.

Brethren, pray for us in the sowing of the good seed.

WM. BLACK.

Slamannan.—We have been favoured with the services of Bro., A. E. Winstanley for the past three-and-a-half months. He has laboured very earnestly in preaching and visitation, and we are pleased to report that his labours have not been in vain, as much interest has been aroused both in and outside the Church. The attendance of the brethren at the Lord's Day morning meeting has been very good, whilst a number of strangers were present at the evening meetings.

A meeting was also held in the Church of Scotland Meeting House, Limerigg, each Sunday evening, where a large number of strangers came to hear the Gospel preached. Four open-air meetings were held weekly.

As a result of our brother's untiring labours, two were restored to fellowship and three baptised.

We pray that they may remain faithful unto the end,

M, NKTLSON.

Scholes, **Wigan.**—During August an intensive Gospel campaign has been conducted by the Church at Scholes, Wigan. By arrangement with the Church at Kentish Town, London, Bro. Leonard Channing worked with us in the Gospel during that month. Bro. Channing preached at four meetings each week, taught the combined men's and women's Bible classes each Lord's Day, exhorted the Church twice, and gave talks on Church government at a Bible study meeting of the Wigan district Churches each Thursday-night. In addition many hundreds of people were reached in the open-air by means of a microphone and amplifier purchased by Bro. Leonard Morgan.

Great crowds in the neighbourhood of the meeting-house, and especially on the Wigan market square, heard the plea of the Church of Christ put forward with conviction and power, and interesting discussions took place with Mormons, Christadelphians, and Roman Catholics. Brethren in the Church distributed thousands of tracts and invitations to the meetings, and results from this work, both in the Bible school and the Gospel meetings, were encouraging. The district Churches supported well by their presence, and the Church at Scholes is very grateful to them for the help they gave, and to the Kentish Town Church for releasing such a whole-hearted, self-sacrificing servant of the Lord as Bro. Channing.

The results, so far seen, have been that nine (two males and seven females) have been baptised. One of the two men, a member of the Church of England, obeyed the Lord fully when he realised what was required of him, but has not yet taken up membership with the Church of Christ, though every attempt will be made to help him to see the necessity of this also. The other man is, like Cornelius, a case of a soldier who became a Christian.

The girls were either from the Bible school, or through attending Gospel meetings as an outcome of their grandmother's death a few weeks before. (Reported in the 'S.S.' last month.) So wonderfully does God work 'in a mysterious way His wonders to perform.'

In addition to these converts, one has renewed fellowship with the Church and another has taken up membership with us. We pray that we shall be equal to the task of faithfully shepherding these who have been won to the Saviour by the power of His Gospel. There are still many opportunities of reaching the unsaved, and we are hopeful of winning still others to Him who died for them.

May God make us worthy of these rich blessings.

C, MELLING

Obituary.

Ilkeston.—The Church has suffered the loss of one of her oldest and most honoured members (Samuel Arthur Storey), who was called to 'the rest which remaineth to the people of God' on Tuesday, August 12th, in his seventy-fifth year.

He was an outstanding example of Christian patience, forbearance, and cheerfulness. Though totally blind through colliery accidents (losing the sight of each eye at different times) for some forty years, he was never heard to murmur or complain of his lot, but contrariwise, had always a smile and cheery word for everyone, which was often accompanied by some jocular remark to his friends and acquaintances. With others who had any sorrow, trial, illness or misfortune, he was most sympathetic. He seemed to forget his own trials and sufferings in his care and concern for those of others.

Generosity, hospitality—though his own means were slender—true gratitude and appreciation for all he received as from the Lord, were other admirable traits of character. He was always faithful in setting aside the Lord's portion of his income. His courage and perseverance in making the best of his own condition and circumstances was also remarkable. For instance, he learned how to get about in earlier years by the aid of a dog he had trained.

His great desire for the dally reading of the Scriptures was manifest by his mastery of the Braille system and the procuring at considerable expense of the necessary volumes for the completion of his Bible. His knowledge of the Word was considerable, and one never heard a prayer from his lips without some Scripture quotation or some lines of a saintly hymn (he had memorised many). He

loved to join in the songs of Zion and was thus able to do so.

From early manhood he was an acceptable proclaimer of the Gospel, and excelled as a teacher of the Word, always ready to exhort his brethren on Lord's Day morning when no other speaker was available. Baptised on January 28th, 1893, he has thus enjoyed over fifty-four years of Church fellowship. In earlier years he was an ardent Sunday school worker and also a member of the Church Oversight, and, until his blindness, presided at the Lord's table. Up to his last illness, he was never absent therefrom except through illness or other unavoidable cause.

He will be greatly missed in the Church, but still more in his own home by his beloved widow and daughter, to whom our Christian sympathy is extended. An old friend—Matthew Higton, of Underwood—conducted the funeral service, on Saturday, August 16th, and spoke appreciably of his character and worth. His mortal remains were interred in the Ilkeston General Cemetery. We rejoice in the victory and reward of such a life and its legacy of Christian influence and example. s. JBPSON.

Slamannan.—We regret to record the death of Sister Allan, who died on Wednesday, September 3rd, at her home in Slamannan.

Sister Allan was for a long number of years associated with the Church at Blackridge, coming to Slamannan while in failing health a few years ago. When health permitted she was ever present at the Lord's table. She was a sincere and earnest Christian. By her request, during Bro. A. E. Winstanley's mission, a prayer meeting was held in her home, when a number of her favourite hymns were sung.

She was interred in Woodbank Cemetery, Bro. Andrew Gardiner, of Hospital Street, Glasgow, officiating.

M. NBILSON.

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