

The Scripture Standard

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

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SPECIAL CONFERENCE NUMBER

MAGNIFICENT GATHERINGS AT BLACKBURN.

IF further evidence of the growth and strength of the RESTORATION REVIVAL MOVEMENT was needed, it was supplied by the magnificent gathering at Blackburn, on September 15th. The opening lines of the first hymn, 'From distant places of our land, behold us, Lord, before Thee stand,' truly described the scene, for brethren and sisters were present from all parts of Britain and Ireland. Looking back to our first conferences, we were compelled to say: 'This is the Lord's doing; it is marvellous in our eyes.' To Him be all the praise!

A warm welcome to the Conference was extended by Bro. John Pritt, of Blackburn. Bro. Eric McDonald was appointed minute secretary.

Letters conveying greetings were received from Bren. J. Fretwell, J. Holmes, and C. Bailey. The secretary was requested to send letters to each of these, and also to the relatives of Bren. A. Cox and E. Wood, of Ulverston, who had, since the last Conference, passed away from us.

A letter from the Church at Belfast, Berlin Street, was read, telling of efforts to extend the Lord's kingdom, and also of much work done in repairing and decorating the meeting-house.

The Conference chairman, Bro. Carlton Melling (Wigan), spoke of the joy such a large gathering must be to those, who more than twenty years ago took a stand for pure, unadulterated, New Testament Christianity. Elijah's life and work are a great encouragement to us. He thought he stood alone, but there were seven thousand in Israel who had not bowed the knee to Baal. How much better it would have been if those seven thousand had let Elijah know that they were with him. The rank and file in the Churches are sound, but they need leadership. It is not enough to hold the fort, we must strike the evangelistic note.

Bro. L. Morgan read the Committee's report.

COMMITTEE'S REPORT

Dear Brethren,—It is with deep gratitude to God, for the many blessings we have received, that we again report to Conference of the work we share together. Our hearts are gladdened because we have evidence on every hand and side of the cause we so much love progressing. 'Progress' seems to be the motto of the brethren, and we are glad to see manifested in our midst, the earnest desire to get back to the position and plea of our pioneers.

Because of the modernistic teaching by evangelists and others, more Churches have withdrawn from the co-operation of Churches of Christ, among the latest are Rose Street, Kirkcaldy, and Newtongrange.

Bro. Fred. Day and Bro. R. McDonald represented us at the Annual Conference, to put our case regarding the meetings held between our brethren and the representatives of the Annual Conference. They will present their report later.

Bro. Walter Crosthwaite continues to serve the brethren well in training young men for greater service. Many expressions of appreciation have been given, and we feel sure that the brotherhood, in years to come, will reap abundantly for the sowing now being done by our brother.

He has served also the brethren by preaching the Gospel, recently spending three week-ends at Hindley. We rejoice to record two additions.

Bro. Albert Winstanley has again been fully employed, sparing no effort to strengthen the brethren and win souls for the Master. May I quote from a letter from a brother who has laboured with him. He says: 'Need I say that in all these events our energetic and hard-working evangelist has taken the leading part, giving his services freely and whole-heartedly in the great work for the Master. In many homes in Ilkeston, the name of Mr. Winstanley is constantly being mentioned. All the children love him.'

Assistance was given to the brethren

at Pittenween, Bro. Odd serving them for a while.

Bro. Leslie Coley has been offered a position as an evangelist, but he has provisionally accepted a definite proposal from a Leicester Church.

At the last Committee meeting, it was decided to place our resignation before the Conference. Two reasons are given: (1) The desire of some of the brethren to work through Churches, it being felt that the Committee is un-Scriptural; (2) it is a long time since the Conference was asked to express its mind on the choice of the Committee. It was felt that to place our resignation before the Conference would leave them free to choose for themselves.

We also report that Bro. Albert Winstanley and Bro. Frank Worgan have both been invited by the Church meeting in Argyle Street, Hindley, to work under their direction, and both have accepted the invitation.

Bro. Albert Winstanley commences after his period of service with Eastwood, and Bro. Frank Worgan commences from the time of his release from Ministry of Labour direction. All applications for their services will be dealt with by the Hindley Church.

A letter of good wishes has been sent to Bro. Leonard Channing on the occasion of entering the field as an evangelist, working under the direction of the brethren at Kentish Town, London.

We conclude our report by asking the Divine guidance on all decisions taken at Conference to-day, praying that the cause of New Testament Christianity may prevail. We pray, and work, for 'Restoration.'

Yours, on behalf of the Committee,

L. MORGAN.

Bro. R. McDonald presented the treasurer's report, which showed that, though expenditure had been greater, there was a balance of £820 4s. 2d. in hand.

Bro. W. Crosthwaite gave the report of training work, which at present is being done by correspondence. All the work done has been good, most of it has been excellent. He was gratified at so much appreciation of help given in studying the Word, and especially grateful to God for using him to help others. He told of his removal to Ulverston at the end of May, and of the plainly manifest efforts of the Co-operation party to keep him off the platform, and of the Ulverston Church, by a small majority, refusing to accept transfer of his membership. Reasons given being that he 'publishes a periodical, and trains preachers in direct opposition to the recognised organisation of the Co-operation of Churches of Christ.' He felt sure God's hand was in this, and that it would result in rallying loyal members, of deciding waverers, and in stiffening the backs of opponents of the Co-operation.

He spent Lord's Day with the Church at Askam, and one at Barrow-in-Furness. Three week-ends were spent at Hindley (Argyle Street). He said the withdrawal of Co-operation supporters from the Church at Hindley had taken a clog off the wheels; meetings are now better attended, and there is a feeling of real unity. We had the joy of hearing the decision of two young women to 'put on Christ.'

Bro. A. Winstanley gave a report of his work at Eastwood, Ilkeston, and East Kirkby.

EVANGELIST'S REPORT

My period of service with the Church meeting in Rose Street, Kirkcaldy, ended on April 9th. It was fully reported at the Kirkcaldy Conference (March 31st). The long effort in Kirkcaldy was fully justified by results.

On April 15th, I began a period of two months with the Church in Eastwood, Notts. Our weekly programme was as follows:—Monday: 'Sunshine Corner,' for boys and girls at Ilkeston; also on Monday nights a Bible study at Eastwood. Tuesday: Gospel meeting at Eastwood. Wednesday: Gospel meeting at Ilkeston. Thursday: Gospel meeting at East Kirkby. Friday: 'Sunshine Corner,' for boys and girls at Eastwood.

When our effort began, average attendance at the Lord's Table at Eastwood was sixteen. Considering the number of attending members, this was good. The Church has passed through times of extreme difficulty in past years. It was a great joy to us all, when ten members came back into fellowship, and past differences were forgotten. As a result, numbers at the Lord's Table improved considerably. Lord's Day Gospel meetings were never large, but always some non-members were present. At Ilkeston, 'Sunshine Corner' attendance and interest were good. Eastwood Bible study—combined study and discussion—was attended by about twelve members each week. We are losing much by not having more such meetings. Among our greatest needs is definite Bible study. We have a lot to learn from some sectarian bodies in this respect. From recent encounters with the people who call themselves 'Jehovah's Witnesses,' we have learned that they spend much time studying their un-Scriptural theories. So far as definite, organised Bible study is concerned, we are far behind them. Why shouldn't we give the time and attention to teaching New Testament Christianity as they give to teaching 'Rutherfordism'?

On Tuesday and Wednesday nights, we held united Gospel meetings at Eastwood and Ilkeston. Unity of effort between the two Churches was the chief factor in making these meetings a success. Present attendance at Eastwood (Tuesdays) is forty, with twelve or more non-mem-

bers at each meeting. Nearly all these non-members belong to various religious bodies, and some are known to be sincerely interested in the New Testament Church.

Thursday night Gospel meetings at East Kirkby were not well attended.

At Eastwood, 'Sunshine Corner' attendance grew to about thirty, and the meeting served its primary purpose in bringing along new scholars to the Lord's Day school. When our effort began school attendance was twelve children. Average attendance is now nearly forty.

On June 10th, our two months' effort at Ilkeston began. The only change effected in our programme was that now I served Ilkeston on Lord's Days, instead of Eastwood. Other meetings continued as previously. The commencement of our effort coincided with the anniversary meetings of the Church. It was a pleasure to address a Gospel meeting of well over one hundred people, containing many who were not Christians. Average attendance at the Lord's Table at Ilkeston was thirty-three. Some non-members regularly attended the Gospel meetings. We held a 'Parents' Night' at Ilkeston, the object of this meeting being to gain the interest of the parents by letting them see how and what we taught their children. Some forty fathers and mothers came along. We used the opportunity to talk to the parents and to invite them to our Gospel meetings.

At Ilkeston and Eastwood, I undertook regular distribution of tracts and hand bills. A definite area was selected, and this was covered each week for two months.

During these four months, two men were immersed—one each at Eastwood and Ilkeston. Both are now taking Bro. Crosthwaite's correspondence course, being desirous of fitting themselves for service in the Church.

Careful attention was given to visiting, not only of members, but also parents of scholars and interested friends.

After my annual holiday, I returned to Eastwood, on Lord's Day, August 19th. The programme, outlined above, continues, with the exception of the Thursday meeting at East Kirkby. I believe the decision to grant an extension to Eastwood assembly to have been a wise one. There is a definite awakening of interest among sincere people who are not members of the Lord's Church. These come consistently to hear the Gospel, and we are confident that the future will see some added by the Lord to His Church. Prospects at Eastwood are good, and the rather arduous work of the past four months has been well worthwhile.

Observations

1. Visiting is greatly neglected in many assemblies. It is certain that numbers of members have been lost to the Church

through a lack of systematic visiting of members by those who have the oversight of Churches.

2. We are not seriously tackling the business of tract distribution. It should be the object of every Church to acquaint every home in its neighbourhood with the teaching of the Church of Christ. For this purpose, regular weekly distribution of good literature should be undertaken. We are not advertising our plea.

3. We should do more in the way of contacting the parents of our scholars. Frequently there is a very definite interest on the part of the parents in the Lord's Day school. This should be exploited, and is a fruitful field for personal evangelism.

4. Many Churches are suffering through lack of Scriptural oversight. As government of the Church through elders and deacons is the right method, it must also be the best and most efficient method of Church government. It may be that a prime reason for the fact that so many Churches do not function aright is that they are not Scripturally (i.e. rightly) governed.

The past five months have been far from easy, but definite progress has been made. We have much for which to thank God, and we are very grateful to Him for His continual aid and blessing.

A. E. WINSTANLEY.

Brethren spoke in high appreciation of Bro. Winstanley's hard, earnest, and very fine work.

Report of Nyasaland Mission was given by Bro. W. Steele. The loyal native brethren are doing a great work. Financial help was sent to them each month. The balance-sheet showed a balance in hand of £224 10s. 9½d.

Bro. A. L. Frith presented the 'Scripture Standard' report. It was a great joy to many to see him looking so well after his recent severe and trying illness. He said the circulation of the 'Scripture Standard' keeps on steadily increasing. The balance-sheet shows a balance of £235 10s. 6½d. in hand.

REPORTS ON VISIT TO ANNUAL CONFERENCE AT LEICESTER

Bren. F. C. Day and R. McDonald gave reports of their visit to Annual Conference at Leicester, on August 7th.

BRO. F. C. DAY'S REPORT

In accordance with the request made at our last Conference, Brethren R. McDonald and F. C. Day attended the Conference of Churches of Christ, held in Leicester, on Tuesday, August 7th, 1945, for the purpose of listening to the report of the 'Five' on the 'Discussions of Differences,' and to reply thereto.

Bro. Hepworth gave the report, which followed closely that already circulated in

pamphlet form. He spoke for half-an-hour.

Bro. F. C. Day immediately followed, pointing out that the real cause of the differences that exist between us and them had not been squarely faced nor dealt with in the report. Leaving aside all personalities and ignoring thoughtless things that may or may not have been said by both sides, there still stood out clearly the fact that it was upon the fundamental principle underlying Christianity where our ways diverged. We reminded hearers that if two things were each equal to a third they must be equal to each other, hence where they and we differed must be the measures of deviation from the New Testament pattern on the part of one or the other or both of us. We cited Matthew xvi. 16; as being the foundation upon which to build and insisted that, to say they accepted that and subsequently call in question the teaching of Jesus on the Old Testament Scriptures, was analogous to the folly of laying a foundation and then proceeding to erect a structure half-a-mile away. We kept to the point that they were teaching and still accepted the conclusions of the higher critics on the interpretation of the Old Testament Scriptures. And as these are totally different from and in some cases diametrically opposed to the undoubted acceptance and teaching of Jesus on the same passages, then they were giving the lie to what they previously stated they believed—namely, 'That Jesus is the Christ, the Son of the living God.' On the other hand, we accepted the teaching and interpretation given by Jesus without question, because we had subscribed to the fact that He is the Son of God—God manifest in the flesh—claiming, 'The words that I speak are not mine but the Father's who sent me.'

Though the 'Christian Advocate' report of the proceedings says the book of Jonah was specially mentioned, it was not exclusively so. We referred to the Genesis record of the Creation: The reference of Jesus to Abel; John's reference to Cain, Noah and the Ark, and the declaration of Jesus concerning that; to Jonah and the teaching of Jesus on that subject, specially mentioning Matthew xii. 38-41; the authority of the Pentateuch in the light of what Jesus (after He had been raised from the dead) had to say about it. We reminded hearers of Colossians i. 18, and urged that that pre-eminence included intellectual pre-eminence, so that, if a university-trained scholar arrives at a result contrary to the teaching of Jesus, and submits it for our acceptance, we need no college education to enable us to decide which to accept and which to reject.

We had a very fair hearing: few interruptions were promptly and properly dealt with by Bro. J. Gray, the chairman, who handled the situation quite impartially. The whole matter was

timed to finish before lunch, but went on till four o'clock, to the exclusion of the Conference paper, which was postponed till next year.

The 'Five' who served them, were asked individually if they were prepared to meet us again, and each declined. An attempt to appoint other five to take on a similar task did not succeed. The ultimate decision you will doubtless be made aware of and asked to do something about later in this Conference.

FRED. C. DAY.

BRO. R. McDONALD'S REPORT

It was arranged between us that Bro. F. C. Day should lead after Bro. F. Hepworth. I waited until a number of speakers had taken part in the discussion, and then dealt with the following points:—

1. That we deplored division, and were as keen on unity as any section of the brotherhood. This was proved by the fact that the decision to meet the five nominated by the A.M. was practically unanimous.

2. That we entered into the talks realising that we were confronted with a difficult task, but expecting to place our differences in black and white for the brethren to judge.

3. That we entered into the talks without having first met, and without a list of questions. A list of questions was drawn up for the second meeting so that we could get to grips.

4. Bro. Hepworth made a point of us insisting on a stenographer. I replied that had a stenographer been present we should have been content to have had his report placed before the A.M.

5. I contradicted the statement made on 'Faith and Practice,' stating that a good deal of time was taken up on the five nominated by the A.M., not accepting New Testament practice.

6. I emphasised the point that it was the A.M. five who had broken off negotiations, and that I was profoundly glad that that allegation could never be placed at our door. We left the second meeting prepared to have a third.

During the discussion, when they were talking on a proposition about appointing other five to meet us, I said I could not speak for this Conference or the other four representatives, but I personally was prepared to meet them again.

An amendment was put to the resolution to finish discussions, viz., that other five be appointed to meet us. This found considerable support despite a second amendment asking us to submit to the A.M. a basis on which we can co-operate.

I am convinced that a large number at that meeting were with us—shown by the fact that an overwhelming number voted for a continuance of the discussion after the lunch intervals.

I should like to add my tribute to the fairness of the chairman, Bro. James

Gray. He was considerate, courteous, and fair to all who took part in the discussions.

R. McDONALD.

Conference Resolution

Minute Twenty-one in the 1945 Year Book reads: 'That the report of the representatives appointed by resolutions thirty-eight and thirty-nine, 1943, be amended so as to read: We regret to report that correspondence with the representatives of the "Old Paths" brethren led us to the conclusion that meantime further meetings with them are not likely to lead to any solution of the differences between us.

'We recommend that before any further discussion takes place, we request the "Old Paths" Conference to submit to next Conference a positive and constructive statement which might form the basis for further negotiations.

'That accompanying this resolution a letter be sent giving the feeling of this Conference, which is that we co-operate on the basis of the Lordship of Jesus Christ only, and that this is the only test of faith both for membership in the local Church and for co-operation in the Brotherhood.'

[This is taken from the Year Book, which has been published since the Blackburn Conference.]

Many Co-operation speakers at Leicester had expressed dissatisfaction and alarm at the present position. They admitted that the Old Paths' cause is growing, and that some of the best speakers and workers are on that side.

A long discussion followed the above reports. Brethren seemed to lose sight of the fact that the Annual Conference was not asking us to continue the discussions, but to state a basis for further negotiations. One brother suggested that we send a copy of the New Testament, as being the only basis on which we can co-operate, nothing more and nothing less. As no official intimation of decision at Leicester had been received, it was decided to leave further consideration of this matter until our next half-yearly conference.

The Committee Question

In view of general agreement that evangelists should be engaged by Churches rather than by Committees, the Committee had decided to resign. There was much discussion on this. It was stressed that though the Church at Hindley had taken on the responsibility of supporting two evangelists, there was still training work to be done, and arrangements for conferences to be made; and it was finally decided to re-elect the present Committee.

Subject to the approval of the Church, the next Conference, D.V., will be held at East Kirkby.

All felt deeply grateful to the Blackburn brethren and sisters for the arrangements made for entertaining the Conference, and for generous hospitality. They worked hard and well. Owing to the size of Hamilton Street meeting-house there had to be three sittings for tea.

It was grand to meet so many loyal and enthusiastic brethren and sisters, and to feel that we are not alone in our fight for the old faith. We thought of Isaiah's prophesy: 'A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time.'

EVENING MEETING

This was presided over by Bro. A. Carson, of Nelson. It was a great gathering, the large hall was crowded; there was not seating accommodation for all. Owing to afternoon conference being prolonged, it was long after advertised time before the evening meeting could begin.

In his opening remarks, the chairman spoke of Paul's last words: 'Fought, Finished, Kept.' (2 Timothy iv. 6-8.) He said, you cannot keep the faith without fighting. Men of power are men of the Word. What a difference it would make if all lived as Paul did, in expectation of the Lord's coming again.

Bro. R. A. Hill (Kentish Town, London) spoke on 'Ideals and Aspirations.' The greatest among these being to remain loyal to the New Testament standard, and the Divine model for the Church of Christ; to 'learn not to go beyond what is written.' To make real progress in the Divine life; to find out the Lord's will in all things. He spoke of desiring the office of a bishop, the need for real oversight, and the desirability for qualifying for this office.

Bro. L. Channing (Kentish Town, who is now a whole-time evangelist) spoke of the terrible condition of the world, and asked: 'What are the Churches doing about it?' The world is looking for leadership, and is not getting it. The present apostasy is summed up in Jude, verse ii. Cain is a type of those who preach a bloodless Gospel. Modernism is really blasphemy. Balaam is a type of those who compromise with the Word of God for the sake of gain. Core represents those who usurp authority, divide the Lord's people into 'clergy' and 'laity,' and rely on ritual rather than on Christ.

There was some real, hearty singing of the songs of Zion, and the Blackburn brethren and sisters contributed items of song to the praise of the Lord.

So we spent another great day in the Lord's service, and we trust that all felt encouraged and stimulated to stand firm and to work harder for the old faith as revealed in the New Testament Scriptures.

Appreciation.

Dear Editor.—May I be allowed through the columns of the 'Scripture Standard' to express to the Blackburn brethren our very deep and sincere appreciation of the fine effort made on our behalf on Saturday, September 15th.

The task of providing for over three hundred brethren was a formidable proposition, but all difficulties were overcome, and all deserve our thanks.

We are greatly encouraged at the interest manifested, and pray for the Divine blessing.

L. MORGAN.

Future Conferences.

Dear Editor.—Now that the war is over, we may look forward to bigger numbers attending the half-yearly conferences. The numbers at Blackburn far exceeded any previous conference. Something will have to be done at once if we are to avoid what occurred at Blackburn.

First, let me say that no reflection is here intended upon our Blackburn brethren. They did a Herculean job, and did it well. Only those who have had these tasks know what it means in thought and work. May I, therefore, make a few suggestions?

1. Until such time as it is possible to extend the duration of the meetings, say from one to two days, abolish the speaking at the evening meeting. The business must be done within a few hours; it scarcely ever is done satisfactorily, sometimes having to be rushed because of the clock.

2. The afternoon session to begin at 2.30 with a definite break for tea not later than five. Resume at 6.15 to finish the business. The minutes to be read over before the meeting closes and confirmed as a correct record by those there and then present who have done the business.

3. To save a lot of work and worry (especially as rationing will continue for a long time yet), I would suggest that those who are attending for the day only bring their food with them, and do away with the 'sit down' tea, except perhaps for those staying overnight or longer. Tea to drink would be available, which is an easy matter. Brethren could sit here and there in groups over this simple meal, and a lot of time would be saved—and work.

During the day, more time could be given to prayer and praise, a more spiritual atmosphere produced, and greater uplift. We sat far too long at Blackburn, and there was, in some cases, actual physical distress. Have one chairman for the day, and if, in the evening, he can see there is going to be time for a short address, he can ask for

this, and may be able to give some brother short notice. I commend these suggestions for consideration.

A. L. FRITH.

A VENTURE OF FAITH.

BRO. ALBERT WINSTANLEY and Bro. Frank Worgan have been invited by the brethren at Hindley to work under their direction. Both have accepted.

Bro. Winstanley commences after the conclusion of his services at Eastwood. Bro. Worgan commences after his release from Ministry of Labour direction.

Applications to be sent to the Secretary, L. Morgan, 'Glen Iris,' Lord Street, Hindley, Wigan.

The World and the Church.

They Court and Marry, But—

THE Church and the World walked far apart

On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
'Come, give me your hand,' said the merry World,

'And walk with me this way.'
But the good Church hid her snowy hands,

And solemnly answered 'Nay;
I will not give you my hand at all,
And I will not walk with you.
Your way is the way that leads to death,

Your words are all untrue.'

'Nay, walk with me but a little space,'

Said the World with a kindly air;
'The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude.
But mine is broad and plain;

My way is paved with flowers and dews,
And yours with tears and pain.

The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
There's room enough for you and me
'To travel side by side.'

Half shyly the Church approached the World,

And gave him her hand of snow;
And the old World grasped it and walked along,

Saying in accents low:
'Your dress is too simple to suit my taste;

I will give you pearls to wear,
Rich velvets and silks for your graceful form,

And diamonds to deck your hair.'

The Church looked down at her plain
white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
'I will change my dress for costlier one,'
Said the Church, with a smile of grace;
Then her pure white garments drifted
away.
And the World gave, in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls;
While over her forehead her bright hair
fell,
Crisped in a thousand curls.

'Your house is too plain,' said the proud,
old World,
'I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine.'
So he built her a costly and beautiful
house,
Most splendid it was to behold;
Her sons and her beautiful daughters
dwelt there,
Gleaming in purple and gold;
Rich fairs and shows in the halls were
held,
And the World and his children were
there.
Laughter and music and feasts were
heard
In the place that was meant for
prayer.
There were cushioned pews for the rich
and the gay.
To sit in their pomp and pride;
But the poor, who were clad in shabby
array,
Sat meekly down outside.

'You give too much to the poor,' said the
World,
'Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go, take your money and buy rich robes,
Buy autos and furniture fine;
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wine.
My children they dote on all these
things,
And if you their love would win,
You must do as they do, and walk in the
ways
That they are walking in.'

Then the Church held fast the strings of
her purse,
And modestly lowered her head,
And simpered: 'Without doubt you are
right, sir,
Henceforth I will do as you've said.'
So the poor were turned from her door
in scorn,
And she heard not the orphan's cry;
But she drew her beautiful robes aside,
As the widows went weeping by.
Then the sons of the World and the sons
of the Church
Walked closely hand and heart;
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease,
and said;
'I am rich and my goods increase;
I have need of nothing, or ought to do
But to laugh and dance and feast.'
The sly, old World heard, and he
laughed in his sleeve,
And, mocking, said, aside:
'The Church is fallen, the beautiful
Church,
And her shame is her boast and pride.'

The angel drew near to the mercy seat,
And whispered in sighs her name;
Then the loud anthems of rapture were
hushed,
And heads were covered with shame.
And a voice was heard at last by the
Church,
From Him who sat on the throne:
'I know thy works, and how thou hast
said,
'I am rich"; and hast not known
That thou art naked and poor and
blind,
And wr etched before my face;
Thence I from my presence cast thee out,
And blot thy name from its place.'

Oh! erring Church, from the tempter's
side flee,
Put on thy garments of white;
With meekness and truth, with faith,
hope, and love,
Walk again in the fullness of light.
—Author Unknown.

News.

Bathgate.—Bro. Odd, of Glasgow, kindly gave us his services during August and September. He may be an 'Odd' man, but his messages were of the truth, for which we are very grateful. An inspiring and instructing time, was the general opinion of all.

One young man has come over from the Baptists to join us during the labours of Bro. Odd. We thank God for the increase and for the services of our kind brother.

G. ALLAN.

Blackburn, Hamilton Street.—Inviting the Conference to Blackburn six months ago did not seem a big task, but as the time drew nearer we began to have a few alarms. First, we heard of the Scottish brethren's intended invasion, then one motor coach load after another made known its coming: one from East Kirkby, one from Eastwood, two from Wigan, and companies of brethren from Birmingham, Barrow, Ireland, Hereford, etc. Then we began to realise there were more brethren on the move for the Lord and His Word than we had witnessed for some time, till it reached a record of nearly four hundred. But we were not daunted. To our meagre larder we went, and then our sister housewives went to their ration books, and found for us

several hundred points, and it is to their hard sacrifice we give the credit of dispelling our alarms and in being able to provide luncheon for a good many, and tea for many more.

We were able to send the nice sum of £16 10s. 10d. to the Evangelistic Fund from the tea tables, and from the luncheon table, the sum of £5 for the Nyasaland Mission Fund, to the memory of the undaunted spirit of our late Bro. Frederick. The Church at Blackburn was honoured and blessed in having the Conference. The Church, too, was richly blest on the Lord's Day with a goodly number of brethren staying over. The day's fellowship will linger long in our hearts and memories, as we tarried and meditated around the Lord's Table, along with the earnest exhortation of Bro. Channing, of Kentish Town, and, then, in the evening, we had a real, heart-searching Gospel address from Bro. R. A. Hill, also of Kentish Town. We all thank God for the week-end well spent, and for the great, happy company of so many brethren who are acting as outposts, here, there, and yonder, to the sure truth of His Word and His blessed work.

H. WILSON.

Hindley.—We have pleasure to report very successful anniversary services on Lord's Day, September 16th, and on Monday, September 17th. Bro. Fred. Day gave us the messages on the 16th, and we truly sat in heavenly places in Christ Jesus. Shall we ever forget the message given from Colossians i. 18: 'Pre-eminence.' 'He.' 'All things.'

Our hearts were drawn closer to the Master, and our spiritual life deepened as a result of the thoughts given to us by our brother. The attendance were better than we have experienced for a long while.

Our good times continued on Monday. Thirty-eight visitors from Blackburn and

Scotland, came over to help us, sharing rich fellowship in the afternoon and evening. At our first meeting, we had words of testimony from Bro. Alex. Allan, Bro. Ernest Cole, and Bro. David Dougall, who gave us a brief message on Romans xii. 1, which we thoroughly enjoyed.

In the evening, we had Bro. Albert Winstanley and Bro. Leonard Channing as our speakers, when about one hundred and twenty gathered to listen to the thought provoking messages given by our young evangelists. The first named spoke from Numbers xiii. 18, stressing the word 'Nevertheless.' The last named based his message on Mark v. 19, stressing the need of more personal work for the Master.

We thank our brethren for faithful service, we appreciate the help, and are encouraged to press on.

L. MORGAN.

Newtongrange.—The Church has had mountain-top experiences of blessings from the Lord. On September 23rd, a young woman, a member of the Baptist Church desired membership with us. After an explanation of the difference between the Baptists and us, she fully agreed with our position, and so Sister Robertson was received into our fellowship.

In the evening we were overjoyed to hear the good confession, and witness the immersion of a young woman, now Sister Wilson, who has been attending our meetings for some time. May she be kept faithful unto her journey's end.

Bro. Andrew Gardiner, junior, of Glasgow, who is serving the Church during the month of September, addressed the meeting on 'The Confession of the Ethiopian' with great effect.

Brethren, rejoice with us. May this be the forerunner of great days to come.

W. H. ALLAN.

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