

A Great Conference.

IT was a real tonic on Saturday September 20th, to see the Tranent Town Hall so well filled with brethren and sisters from all parts of Great-Britain and Ireland. We have not heard the exact number of those present, but it seemed to us one of the largest conferences we have held. To those of us who attended the first conferences of what we regard as the Restoration Revival Movement, it was an occasion for rapture and surprise. From what in those early days was described as a 'small miserable minority,' that could well be ignored, we have become a large, powerful force, that has to be reckoned with and is feared. We have reduced our opponents to silence and driven them underground. For all this, we give thanks and praise to Him who has wrought so wondrously.

The afternoon meeting was presided over by Bro. W. Crosthwaite. After a hymn, Bro. L. Morgan led us in prayer; and Bro. D. Dougall read 2 Timothy iii. Bro. T. McDonald was appointed recording secretary.

On behalf of the Tranent Church, Bro. W. Steele gave a hearty welcome to the conference.

The minutes of last conference were read and confirmed.- Then the chairman gave an address, substance of which follows:

Chairman's Address

Fifty-six years ago, I attended the Annual Meeting of Churches of Christ. It was held in Wigan, in 1891. That was my first experience of an Annual Conference. A lasting impression was made on mind and heart. There were giants in those days; David King, Alexander Brown, George Collin, James Anderson, Bartley Ellis, and others. What pygmies we are when compared with such! The following year, 1892, at a Jubilee Annual Meeting, David King read his paper on 'Fifty Year's Work and the Lessons it Suggests,' in which he showed 'that our largest comparative success was at the first, without evangelists or highly educated proclaimers of the Gospel, and solely as the result of the brethren individually doing what they could.' Leaders in other Churches have seen the truth of this. Sir G. Macalpine, when president of Baptist Union, spoke of 'the ideal New Testament Church; and said: 'So in this twentieth century must the advance of God's Kingdom depend upon the testimony, not of a selected or professional class of workers, but of every Christian man and woman.' Principal Edwards from the chair of the Baptist Union spoke of 'the ministry of the entire Church as a necessity of the times.' That is what we stand for.

The chairman of our Conference at Edinburgh, in 1943, Bro. Frith, answering the question, 'What good are these Conferences?' said, 'they have kept alive our protests against departures: encouraged those who desire to be loyal: instituted evangelistic efforts: emphasised the need for restoration.' In a word, I would say, they have kept the Restoration Movement in Britain alive. The first of these Conferences was held in 1924. We owe a great debt to Bro. Kempster for the work he put in amidst much opposition. Then like Nehemiah and his colleagues who restored the wall around Jerusalem, we were despised. 'What do these feeble Jews?' and 'they laughed us to scorn.'

But now our opponents are a beaten foe, afraid to face us, and compelled to send out 'strictly confidential' circulars. They profess to be great on psychology, and otherologies, but show a poor knowledge of human nature when telling folks not to read our literature. That is the sure way to get it read. We thank them for this. Many Churches have withdrawn from the Co-operation, and more are withdrawing. The 'little one' has become a thousand,' and the 'small one a strong nation: This is the Lord's doing: it is marvellous in our eyes.'

We have proved that to 'come out from amongst them' is the most effective protest. So long as you remain in the Co-operation, you must accept some measure of responsibility for its doings. "

There are many in the Co-operation who would like to be with us, but they are not brave enough to come out. They say their sympathies are with us, but for fear of man they dare not come over and help in the fight. They will want to claim a share when the victory is won. Christianity began with sacrifice, and only by continual sacrifice can it be carried on. Well did Lowell write:

**'Then to side with truth is noble when we
share her wretched crust,
Ere her cause bring fame and profit, and
'tis prosperous to be Just:**

**Then it is the brave man chooses, while
the coward stands aside,
Doubting in his abject spirit, till his Lord
is crucified,
And the multitude make virtue of the faith
they had denied.**

**Count we o'er earth's chosen heroes, they
were souls that stood alone.
While the men they agonised iar hurled the
contumelious stone.
By the light of burning heretics Christ's
bleeding feet I track,
Toiling up new Calvaries „ever with the
Cross that turns not back.'**

What of the future? The missionary Judson when asked, 'What are the prospects for the conversion of the heathen?' replied, 'Bright as the promises of God.' So we can say, and believe, of the future of our Restoration Movement. That is, if we are strictly loyal to the Lord and His Word. The only time the English word success is found in the Bible is in connection with strict adherence to, and observation of, the Lord's Word. To Joshua, the successor to Moses, the Lord said: 'This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success.'

Letters of greeting from Bro. J. Holmes (Goole) and the Brethren meeting at Churchgate, Leicester, were read and were much appreciated.

The chairman extended a hearty welcome to Bren. J. A. Hudson and Max Watson, from U.S.A.

The Committee's report was then read by Bro. F. C. Day.

Committee's Report

Dear Brethren,—During the last six months your committee have met three times with full attendances at each session.

We are happy to say that what was foreshadowed in our last report has become a reality. Bro. David Dougall has spent a period of preparation and training for evan-

gelistic work at Ulverston, under the guidance of Bro. Crosthwaite. He proved himself a diligent and careful student and was also highly esteemed for the help he was able to give in carrying on the work at Ulverston. He is now labouring with the Church at Hospital Street, Glasgow and himself will report to you in a few moments.

Bro. Andrew Gardiner, in accordance with his expressed wishes, named to you at the last Conference, after a period of service with the Church at Hamilton Street, Blackburn, returned, to Ulverston, for a further session of training with Bro. Crosthwaite. He, too, will be giving you his own report later on.

In the case of Bro. James Ballard, we regret to have to report that, on account of the illness of his wife and other difficulties, it was not found possible for him to go to Ulverston for the necessary training, and so we have been reluctantly compelled to terminate the temporary agreement we had to employ him half-time.

We commend to you all the work Bro. Crosthwaite is doing for the cause generally and for the Church in Ulverston in particular: for the training of evangelists, and the con-

we have evidence that the Strictly Confidential circular has not only not had the desired effect, but in some cases the very opposite has resulted from its issue which, even among their friendly supporters, has been regarded as ill-advised and foolish. We know the truth will prevail.

The present constitution of this Committee will come up for your consideration and decision as a separate item of business,

We earnestly desire that nothing but good shall be the outcome of our fellowship and conference to-day. That the work of the Lord may prosper—His Kingdom be largely extended—the number of His subjects greatly increased: and above all that the disposition of Jesus Christ may become increasingly apparent in each one of us is the prayer of

Your servants for Jesus's sake,

THE COMMITTEE;

This was unanimously adopted.
Then followed Evangelists' Report. "

Bro. Dougall's Report

Allow me to convey my warmest thanks to the committee for the trust placed in me, by giving me the opportunity to devote my whole time to study in service of Him whom we all love. I trust, with God's help I may be able to repay that trust in service.

On April 16th I began three months training with Bro W Crosthwaite. To me it was three months of sweet fellowship, and the study was hard but pleasant. We have much to be thankful for in having a brother such as he. I say brother because teacher does not convey or express fully his qualifications. If I said father in the faith, it would be a better description. He encourages and helps and gets the best out of a student. God grant that he may be long spared for this service.

We bespeak your prayers on his behalf

that he may abundantly blessed in the great task that he had undertaken and is carrying on with such marked success Will you also remember our sister Crosthwaite whose failing health is a source of great concern to our brother and his loved ones. Churches desiring evangelistic help should see that applications are in good time so that the services of available of available workers can be placed to the greatest advantage. we need not do more than remind you that all this needs money to carry forward. Our needs have been more than met and we have confidence that they will continue to be.

We have had no further communication from the Central Council of the Co-operation Churches, but

While at Ulverston, on invitation I visited the Churches at Blackburn Hindley, and Scholes, Wigan.

I left Ulverston on the 16th July for home on a 'fortnight's holiday.' During my holiday, I served the Church at Wallacestone on Lord's Days and Wednesday Gospel meetings. On the suggestion of the Committee, I was left free in August to prepare for a mission at Hospital Street, Glasgow. During the month, I visited Kirkaldy twice, Motherwell and Hospital Street. During the week, I preached the Gospel at Wallacestone.

I began my work with the Church at Hospital Street, Glasgow, at the beginning of this month, and during the first week we had the assistance of Bro. J. A. Hudson. The Church is not numerically strong, but is strong spiritually; and all are keen to do what they can to help. The meeting house is badly situated. On one side is a Jewish Tabernacle, and the street is full of Roman Catholics. Contacts are difficult. Knowing that personal contact yields fruit, and seeing the children running wild on Lord's Days, we have started a Bible School. Last Lord's Day, we had eleven scholars, and prospects are bright. Through the children we mean to contact the parents. The meetings being held are: Lord's Day, Breaking of Bread, 11.0 a.m., School 1.0 p.m., Prayer Meeting 5.0 p.m., Open Air 5.30, Gospel Meeting 6.0 p.m. Tuesdays, Bible Class. Thursdays, Gospel Meeting.

During the three months' period with Hospital Street, I am serving the Church at Wallacestone on Wednesdays. Brethren we need your prayers. If we work God will bless our efforts.

Your fellow labourer in the Gospel.
DAVID DOUGALL.

Bro. A. Gardiner's Report.

Dear Brethren,

We have pleasure in submitting a report of what we have attempted to do for 'the Saviour.

After the Belfast Conference, we moved to Blackburn where, commencing on April 13th, we spent a period of rather more than three calendar months with the Church meeting in Hamilton Street.

In addition to the services on Lord's Days, meetings were held on Tuesday and Saturday evenings, for the preaching of the Gospel, and on Wednesday evenings for the development of the brethren for service to the Master. These meetings were well supported, the approximate average attendances being: Lord's Day mornings, 40; Lord's Day evenings, 40; Tuesday evenings, 34; and Saturday evenings 22.

We also assisted in the children's meeting, which, begun by Bro. Albert Wihstanley during his visit, has been 'maintained by the brethren since. We had the joy of visiting many of the brethren, usually in company with one of the leaders of the Church.

In an effort to take the Gospel to the people, we formed two teams to visit the homes in the neighbourhood of the meeting house. In this way, many personal and printed invitations were given out, and a considerable amount of literature distributed. Although the response at the doors was gratifying, the meetings did not benefit greatly as a result of this Work. We do believe, however, that if this type of work is taken up by each Church and regularly and systematically carried out, it will be effective.

Throughout the whole effort we have had opportunity of preaching the truth to some who attended places other than our own. We know that in one case it led to a demand being made to a sectarian body for immersion by a person who was not desirous of changing her religious affiliation. We are glad to be able to report that during our period of service, one of the Lord's Day school scholars decided for Christ and was baptised on Lord's Day, June 8th.

At the suggestion of a Scotch Brother, no\v resident in Blackburn, a Bible questions night was inaugurated. This aroused considerable interest and gave rise to healthy discussion on some interesting and delicate questions,

Whatever may be said about the Blackburn brethren, they labour in a hard field. I enjoyed their fellowship and pray that the seed sown will yet bring forth an abundant harvest of souls for the Saviour.

After our holiday, we settled in Ulverston for a further period of training with Bro. Crosthwaite. We have been greatly helped by a perusal of these courses, and have enjoyed the studies very much indeed. During this time we have had a number of opportunities to serve the Church in Ulverston and have enjoyed fellowshiping with them. Since moving to Ulverston, one week-end has been spent at Blackburn.

During the five and a half months under review, short visits have been made to the Churches in Kirkcaldy, E. Ardsley, Nelson, Hindley and Glasgow.

In all these things, we pray for the Divine blessing and aim at the exaltation of the Saviour.

Your humble servant,

ANDREW GARDINER, Jnr.

Bro. Crosthwaite's Report.

Dear Brethren,—By the grace of God I am enabled to present a report of what has been attempted during the past half-year.

I remember a brother who, filling in a form, described his occupation as 'varied and sundry, without portfolio.' That aptly describes my work.

1. Personal Training.

Bro. David Dougall arrived in Ulverston on April 16th, and remained until July 16th, a period of three months. He proved a very keen student; and we did some close study of the Word together. He was very appreciative of help received; and said he felt much better, fitted for the work on which his heart was set. He rendered much very acceptable service to the Church here; and the sentiments of the brethren are, 'Will ye no come back again?'

Bro. A. Gardiner, who last year spent a period here, returned at beginning of August. He, too, is a very

keen student of the Word; and is giving much acceptable help in the meetings at Ulverston. To one who has grown old in the service, it is a source of great satisfaction to know that there are such young men so keen to learn and so loyal to the Word of Truth. The Lord, who has blessed me for so long, bless the lads.

2. Training by Correspondence.

While doing so much personal training, I have not been able to push this work as I would have liked. We have still a few live students who send their work in.

Since beginning this work, thirty-eight have completed a course on the Fundamentals as set forth in Hebrews i. 1-3. Twenty-two have gone through a course on 'The Work of the Holy Spirit;' and twenty-three have completed one on 'The Church that Christ built.' Some classes have taken these courses. Many letters have been received expressing gratitude for help given.

3. Evangelistic Work.

During the stay of Bros. Dougall and Gardiner, I have been considerably relieved of this. I can understand why some folks are keen on getting a 'Minister.' It is much easier to listen to someone else, than to do the job yourself. Still, I have taken turns at preaching and teaching; and I conduct a Bible Class each Friday evening. When Bro. Gardiner goes, I shall get plenty of preaching to do.

During Bro. Dougall's stay in Ulverston, four were added to the Church by faith and baptism. Our meetings are keeping up very well. We always have some adult non-members present. We pray that some of these will surrender to the Lord soon.

4. Editorial Work.

Samuel Chadwick, who was editor of a Methodist magazine, said: 'never take on editing a paper. It will follow you everywhere.' We have found that to be true. Such

work requires continual thought. I am well, aware that we do not please all. The man who can do that has not yet been born. Even our Lord Jesus failed, to do that.

We hear whispers that the 'S.S.' has no 'kick in it.' Officials in the co-operation evidently think there is some kick in it when they advise folks not to read it. We are not out to please our readers; our aim is to be well pleasing to our Lord and Master.

For nearly thirteen years, we have run the 'S.S.,' and we are grateful that its circulation and influence have steadily grown. Bro. Frith has all the time rendered valuable service on the business side. This has grown to be a formidable job. Our best thanks are due to him.

This is only a brief outline of what we have tried to do for the Master and the cause we love. For all that has been accomplished we render praise and glory to Him, whose we are, and whom we serve.

Yours in Him,

WALTER CROSTHWAITE.

Bro. McDonald read the Treasurer's Report. This showed that though, expenditure had been much heavier, there was a balance in hand of £555 Is. 7d.

The Nyasaland Mission Report was presented by Bro. W. Steele. This told of a good number of baptisms; and financial statement showed a balance in hand of £158 6s. 9d.

Scripture Standard Report

THIS was presented by Bro. A. L. Frith, and told of a large increase in circulation. He pleaded for an even larger circulation. Expenses had been heavy, the magazine is published at considerable loss, but there is a balance in hand of £193 18s. 6d.

There was much discussion on the constitution of the Committee. A resolution from East Kirkby Church to the effect that the Committee consist of elders and deacons from Churches outside the co-operation was submitted.

It was suggested that as some Churches have, no elders and deacons appointed as such it might be well to substitute 'overseers' for 'elders and deacons.' It was decided to defer consideration of this matter until next conference; and that papers on the subject, be prepared and read by Bren. L. Morgan and R. McDonald.

Bro. W. B. Jepson, East Kirkby, was appointed Secretary of Committee.

It was resolved that next conference be held in Birmingham, on March 27th. This was in response to invitation from the Summer Lane Church.

The conference closed with hymn and prayer;

Evening Meeting

There was a very large gathering in the evening. The chair was taken by Bro. F. C. Day, who spoke earnestly of real fundamentalism, building on the rock by hearing and doing the Lord's Word. Bro. W. Hendren (Belfast) - spoke on the image of gold, erected by Nebuchadnezzar in: the plain of Dura". Bro. J. A. Hudson (U.S.A.) gave an instructive address on various phases of the Restoration Movement, stressing that we must have an express command or an approved example for our worship and service; and that these imply "all that is necessary for carrying them out.

There, was some real hearty (unaccompanied) singing of the songs of Zion.

Thus ended another memorable milestone in our movement's history and we trust that all were made more determined to abide by the Restoration landmarks; and to stand firm against all departures therefrom, even though if need be, as with the three Hebrew young men, it means sacrifice and suffering.

QUERY

IS it right for one who' divorces his wife on grounds stated in Matthew v. 22 to re-marry? We shall be pleased to receive leaders' answers to this.—Ed.

Why a Disciple of Christ should not be a Member of a Lodge.

1. The Church is the Lord's divinely authorised institution while the Lodge is man's.

2. There is no good thing in the Lodge which not found in the Church. 'Ye are complete in Him.' (Col. ii. 10).

3. In proportion as individuals become interested in the Lodges, they lose their interest in the Church; (Matt. xxii. 37).

4. In every act of charity performed by a member of the Lodge, the Lodge receives the glory for it, while as disciples of Christ we are under obligations to do every act of charity to God's glory. (1 Cor. x. 31; Mark ix. 41; Eph. iii. 21).

5. As a member of the Lodge, a man is 'unequally yoked together with unbelievers,' in covenant relation; 2 Cor. vi. 14 forbids such relation.

6. Lodges have a smatter of religion which tends to satisfy many people, and causes them to believe that the Lodge is sufficient. It is therefore an enemy and a counterfeiter of the Church, and a stumbling-block to multitudes who will be lost. (2 Tim. iii. 5).

7. The Lodge engages in a form of religion which has originated with man and is therefore a vain worship. 'In vain do they worship me, teaching for doctrine the commandments of men.' (Matt xv. 9).

8. In the social functions of the Lodge, the cards, the dance and similar things, are often urged upon its members under the auspices of the Lodge; while as Christians we are admonished to 'walk as children of light,' and 'have no fellowship with the unfruitful works of darkness, but rather reprove them.' (Eph. v. 8-11).

9. The Lodges do not confess that Jesus Christ has come in the flesh, and are therefore anti-Christ. (1 John iv. 3).

10. The Lodges sing devotional songs of worship, while the Scriptures inquire, 'How can we sing the Lord's song in a strange land?' (Psa. cxxxvii. 4).

11. The ritualistic prayers of the Lodges omit the name of Christ, while the Scriptures say, 'Whatsoever you do in word or deed—do all in the name of the Lord Jesus, giving thanks to God and the Father by him,' (Col. iii. 17).,,

12. As members of the Lodges, individuals are bound by oaths to prefer their brethren in the Lodges; while as disciples of Christ we are under obligation to prefer our brethren in Christ. (Gal. vi. 10).

13. Lodges will, on the funeral occasions of their dead, commend them to 'the Grand Lodge above,' which (to them) is Heaven; while the Scriptures give no man a hope of Heaven except through the Church. (John xiv. 6).

14. The Lodge, through its regalia, its secrecy, and its official honours, appeals to the pride of men and women, which often absorbs their interest to the gross neglect of the Church. 'No man can serve two masters: for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon!', (Matt. vi. 24).

15. Lodges are 'plants' which the Heavenly Father has not planted; therefore they shall be rooted up. (Matt. xv. 13).

16. An individual will spend his time,- his talent, his means and his energy, in the interest of the Lodge which should be spent in the interest of the Church. I have known individuals who through their solicitations were instrumental in getting as high as twenty-five members to the Lodge in six months, who never induced one (to my knowledge) to obey the Gospel. (2 Cor. xi. 2, 3).

17. The Lodge is deceptive in that it pretends to be founded upon the Bible; by which they mean, if they mean anything, that the Lodge is authorised by the Bible. If they make such claims because they use the Bible in their ritualistic and degree work, the same claim can as truthfully be made by the Catholic Church. (Deut. xviii. 20).

18. The temporal support which the Lodges offer can be secured through institutions that are mutual, and which are strictly business propositions, and engage in no form of religious service. God can be worshipped acceptably by those only who are His children,—and as Christians, not as Mahometans, Mormons, Masons, Odd Fellows, etc.—but as Christians only. (John ix. 31).

19. Lodges are boastful of their good works, and criticise the Church because of her neglect of these duties; while every disciple of Christ knows there is no promise of reward in Heaven for any good work performed in any other relation than as Christians. (1 Cor. x. 31; Eph. iii. 21).

20. Lodges 'handle the word of God deceitfully,' in claiming their origin in sacred history and in using its lessons to emulate, exalt, and glorify themselves instead of Christ and the Church. (2 Cor. iv. 2).

For these and many other reasons I believe the fellowship of Christ's disciples with Lodges will provoke the Lord to jealousy. If we, therefore, love the Lord, and hope to be finally accepted by Him, let us not divide our time, our talent, or our devotion with any other institution, but let our service to the Lord be wholehearted and undivided.

A. W. HARVEY

CHANGE OF SECRETARY.

PLEASE address all communications for Conference Committee to Bro. W. B. Jepson, 26 Pearl Avenue, East Kirkby, Notts. Churches desiring services of evangelists during 1948 please send applications to above address not later than November 12th, 1947.

SCRIPTURE READINGS

The Revelation ii. 18—vi. 17

Messages to Individual Churches:

Thyatira.—This was Lydia's town (Acts xvi. 14). Here we view a Church which is making progress, and spiritual progress at that, but the all-seeing eye of the Master sees evil and danger in the midst. There is toleration of one like Jezebel, who fostered idolatry in Israel, but whose work in this Church is to mislead by false teaching. That this message has an immediate and local application we cannot doubt, in view of the punishment to be meted out and made obvious to the other Churches. The propagation of one error in a Church is a serious threat to her strength.

This message concludes with encouragement to the faithful to 'hold fast,' and promises again to the individual. There are references to Psalm ii., picturing victory over the nation and to Daniel xii. 3.

Sardis.—This is a brief and sad message. Sardis's was, we understand, a wealthy and famous town. The fabulously wealthy Croesus lived there. So the Church was famous as a living and active one, and yet was dead in the sight of Christ. She apparently kept up all the appearances of life. Some faithful souls remained in the midst of the prevailing hypocrisy. To them the great promise is made of walking with their Saviour in white: symbolising purity. The warning to the Church is to watch. We need to keep watch always in case our practice becomes hollow. All the ordinances may be observed, and even the doctrine contended for, and yet the true spirit of Christian living be gone. It would be a false light which such a Church upheld, so the extinction of it would follow unless the return to earlier faithfulness—remember, keep, repent—were brought about by the divine message. The worthy ones might be despised by the 'dead,' but Christ would confess them in glory.

Philadelphia.—Here is a weak Church: is there a rebuke in the title? The Saviour's power over all circumstances is emphasised in the introduction. This should encourage the few and weak. Indeed the promise is a call to continue faithfulness and extension of effort. Those who despised these few Christians and their-patient persistence would finally be compelled to acknowledge the Mighty One's presence with them. We need to be of good courage and not to faint. We must not lose the prize.

The plan of the letters is not varied. There is the final promise to the 'over-comer.' This time a supreme honour, a permanent place in the presence of God, being marked with God's name, the name of His dwelling place and the 'new name' of the Son.

Laodicea. — Sardis was dead. It is surely better to be alive even if only in poor health, but the sickness of Laodicea, and any communities in the same condition, is very dangerous, it is more especially so because the symptoms are not visible to the patient, so that he remains satisfied with his "condition. The Christian can so easily become lax and cease to realise the seriousness of the Saviour's call, that lukewarmness is a very common failing with us. The Sardian Church had the praise of the Churches, the Laodicean Church was entirely self-satisfied, yet one was dead and the other dying. In the first case watchfulness is enjoined, in the second application to the one only source of riches, clothing and sight. Rebuke and chastening of the assembly are given because of the Saviour's love. There is still time for zeal and repentance. Again should the Church remain lukewarm, there is the assurance of wondrous blessing for the faithful individual, heeding the divine 'knocking.'

The Vision of the Seven Seals.—This section of the book is followed by the seven trumpets into which it merges in chapter viii. verse 2. Our readings this month bring us to the partial results of the sixth seal.

Introductory Vision of the Worship of God In Heaven.—The term 'in the Spirit' indicates a condition of spiritual exaltation in which revelations are received. It is supernatural. (Rev. i. 10; 2 Cor. xii. 1 and 3; Ezek. xi. 1-5.) Future events are to be shown to the Seer.

No attempt is made to describe the vision of God Almighty in detail. Language and thought fail. The brightness and glory of the sight can only be dimly conveyed by the glistening brightness and beauty of precious stones. The rainbow like an emerald is of course significant of the divine mercy. About the throne are other thrones on which are seated twenty-four elders. Humanity seems thus to be represented in the very presence of God by some who had special honour and fitness. It is sometimes suggested that they represent both covenants: twelve patriarchs and twelve apostles. Their white clothing signifies their righteousness, and their crowns their victory over sin. The 'living creatures' share the honour of the elders in being around the throne. Their ceaseless activity and their worship seem to represent life in its varied forms, yet they have capacity for appreciation of the

Almighty, not given to the 'beasts.' There is a sense in which even inanimate creation worships God—doing His will without being conscious of it. The worship is to God as the Creator.

The Vision of the Scroll.—Books were scrolls in those days, not books as we know them. The scroll is presented as though in the open palm of God. It is filled with writing—even on the outside. '... seven skins, rolled one over the other, each of which was fastened down with a separate seal; so that when each seal was broken, one skin was set free, and could be read.' (Dr. Scrivener.) There is no unanimity among students as to what the scroll is. What is perfectly clear is that only Christ (the Lamb slain before the foundation of the world) could read and reveal what was written. Certainly the opening of the seals indicates an unfolding of future history (future at least to the Seer). The Lion of Judah is the Lamb of God, who taketh away the sin of the world. The seven spirits of God are represented in chapter iv. by seven lamps of fire, here seven horns and seven eyes, significant of complete power and knowledge.

The song of praise is changed from praise to God as Creator, to praise of God and the Lamb as Redeemer. This is an inspiring song full of encouragement to the saints. A spontaneous song arises as the Lamb appears as pictured in prophecy, as though He says: 'Lol I come . . . to do Thy will, O God.' The saints may be assured that their prayers are treasured before God's throne. The song is in anticipation of the final triumph, taken up by all the angelic hosts, and all other creatures. (Phil. ii. 9-11.) This is the great chorus of the ages. (R.V. 'every created thing.')

The Breaking of the Seals.—The first four revelations of the scroll are heralded by the four living creatures, and picture four horsemen going forth into the world.

1. The White Horse. These symbols are described abruptly, and can be identified with historical conditions. This first is a conqueror armed with bow and winning almost unresisted. Some identify the figure with Christ himself.

2. The Red Horse. Universal conquest leads to peace (for a time), but now war comes, with slaughter, possibly civil war.

3. The Black Horse. The balances seem to indicate a scarcity. We know what a careful weighing out of food means, and the declaration of the prices of wheat and barley confirm this, for a quart of wheat was reckoned to be a man's daily ration, and one penny (the Roman 'denarius,' probably equivalent to about 1/2 of our present money) one day's pay. With this there would be nothing left for other expenses of living.

4. The Pale Horse. Pallor and death are related. This awesome vision certainly tells of a time of terror, sorrow and death upon earth. One quarter of the earth's-population is to suffer.

The fifth seal produces a different scene, enacted within the heavenly temple. We are reminded that the scene is a temple. (See iv. 6, where we have the sea answering to the laver in the earthly temple.) The altar is here and the sacrificed victims are seen: the martyrs of that time come before the Apostle's sight. Their prayers for vengeance seem inconsistent with Stephen's prayer and the spirit we should expect of them, but we suppose the cry is not vindictive as perhaps a first reading might indicate, but is a call for righteous judgment. Evil cannot and does not go unpunished, nor ever will—'God is not mocked.'. Christians however leave the just settlement of all things in the divine hands, at least when it seems to require abolition of the law of love. The answer to the cry is immediate justification and consolation, but a call for patience.

The sixth seal brings an earthquake and terrors in heaven and earth, resulting in the despairing appeal by rich, mighty, and all classes of men, to the inanimate creation, to hide' them from the Lamb. The picture is of the great Day of Wrath. (See Hos. x. 8; Luke xxiii. 30.) We know not how near that day is—are we ready to 'look up for your redemption draweth night'?"

R. B. SCOTT.

SPRING CONFERENCE, 1948.

Saturday, 27th March.

THE invitation of the Summer Lane Church to hold the next Conference in BIRMINGHAM having been accepted, the necessary arrangements to ensure its success have already begun.

A HEARTY INVITATION to be present is extended to all throughout the British Isles. The Conference will be held on Saturday, 27th March, and some will be returning home the same day. Will all those who propose to stay overnight and desire accommodation, please write early to George H. Hudson, 102 The Broadway, Birmingham, 20. To save unnecessary correspondence, please make applications as explicit as possible by giving the number of people for whom accommodation is sought, their sex, and names: and whether lodging with members in private houses is required or hotel rooms needed.

It will materially help us in our catering arrangements, if all who intend to come will send notification, even though they are not needing accommodation overnight.

The Church Can End War but Won't.

THIS is the heading of a striking article in 'Peace News' by Dr. Rowland Jones. After giving a statement of Scientists— that by 1950 nations will have stocks of atom bombs; and 'it will only be a matter of which nation will take the risk and pull out the fuse-pin,' he says. 'The Church could end the threat of war. Her Gospel forbids war, if words mean anything. It is only the clever theologians who, by a process of rationalisation, try to twist those words to mean the opposite. The learned doctors of the Church, have laid it down that although war is wrong, defensive wars are permissible. That sounds reasonable enough, till you remember that never again will there be defensive wars. The only defence in 1950 will be a swift merciless attack. Will the theologians work that one out? . . . The Church could make future wars impossible. She has only to declare that in view of modern murderous technique, war is of the devil, and is forbidden to members of the Christian Church on pain of excommunication.. That would be the end, provided the Church made the statement unequivocally and really meant to carry out the excommunication — for marshals and privates alike.

'But it won't happen! The Church has allowed herself to be wedded to the State and to the wars that States wage. She has become but the mouth-piece of the State. In the last war, the various national Churches, including the Roman Catholic Church, only voiced the viewpoint of the nation in which she found, herself. Roman bishops in Italy blessed Mussolini's soldiers: Lutheran chaplains we're mostly Nazis: English bishops were on our side. .

'Very few, like Niemoller, took a stand against the Government . . . The scientists—the very men who discovered the atomic bomb—are

terrified at the horror of their discovery . . . Nearly fifty years ago, "the bishops of the Lambeth Conference declared- that war is incompatible with the teaching of Christ. Thirty years ago the same Conference declared: "We look forward to the day when war between nations will be unthinkable, precisely as duels have become unthinkable in civil-

ised society, because public opinion will not tolerate these absurd and horrible ways of settling disputes." If that was true in 1920, it is infinitely more true today. If war then was "horrible," today it is diabolical: if war then was "absurd," today it is criminally lunatic'

— Extraction from article in 'Peace News,' August 15th, 1947.

The Heavenly Father's Appeal.

A FATHER'S solicitude for his children's welfare always leads him to provide and arrange for them a suitable home and appropriate companionships. The parent knows that without the former, his children stand exposed to the most injurious and dangerous associations, and that through the evil communications of such associates, the contamination and corruption of his family become inevitable.

Hence the philosophy of the institution on earth of the Christian Church—the house of God; hence the wisdom of all its arrangements and ordinances; hence the kindness of the separation thereby from the world into family fellowship of all who have become the children of God through the faith of Jesus the Christ; and hence the urgent and imperative character of the apostolic appeal to the faithful in Christ Jesus, 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belk.1? or what part hath the believing with the unbelieving? and what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them and walk- in them; and I will, be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord-, and touch not the unclean, and I- will receive you, and will be a

Father Unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'

With this all-wise and most benevolent intention, the heavenly Father instituted 'the Church of the living God,' as a present home for his people through Jesus his Son, that he might have in them a habitation for himself through the Spirit, that they might have fellowship with the Father, and with his Son Jesus Christ, and that they might be kept from the evil that is in the world. He whose name is Love, who loved the Church and gave himself for it, who knows what is in man, and needs not that any testify to him of man, who knows altogether the deceitfulness of sin and the wiles of the devil, and who testifies that all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, he it was who instituted and constituted 'the Church,' and ordained all its ordinances, for the express purpose of separating to himself, from the world lying in the wicked one, those whom he is not ashamed to call his brethren, and for whom he gave himself, that he might redeem them from all iniquity, and purify unto himself a peculiar—a purchased people, zealous of good works.

But while this most wise and generous object appears plain, even on the most general consideration of the subject, it becomes still' more so by looking at the question in detail. Be it therefore noted—

1. That the privilege of sonship to

God is given to all who receive the Messiah. 'He came unto his own, and his own received him not; but to as many as received him, to them gave he the right to become the sons of God, even to those who believe on his name.' Therefore wrote the apostle to the disciples in Galatia, 'Ye are all the children of God by the faith in Christ Jesus;' and to the **Be** in Rome, 'As many as are led by the Spirit of God, they are the sons of God; for ye have not received the spirit of bondage again in fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, their heirs, heirs of God, and joint heirs with Jesus Christ.'

That the adoption of the believer is ratified by the ordinance of immersion into Christ. After reminding the brethren in Galatia of their being the children of God, the apostle immediately adds, 'for as many as have been baptised into Christ, have put on Christ.' Their consecration to the Messiah is thus expressed in Paul's words to the disciples in Ephesus—'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the laver of water by the word—that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.'

3. That all thus baptised were united in church, gospel or Christian fellowship. On Pentecost, when Peter first proclaimed the gospel and the multitudes convinced of its truth exclaimed, 'What must we do?' he replied, 'Repent, and be baptised, every one of you, on the name of Jesus Christ, for the remission of sins.' 'Then they who gladly received the apostles' word were immersed, and the same day were added about three thousand souls; and they continued stedfastly in the apostles' doctrine, and in the fellowship, and in the breaking of the loaf, and in pray-

ers.' Thus the Lord added to the church daily, the saved.

4. That all the ordinances of Christian service and worship were appointed exclusively for them. Having stated that the Messiah had by one offering perfected for ever the sanctified, the apostle says to them, 'Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh, and having a high priest over the house of God, 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.' So Peter—'Since ye have tasted that the Lord is gracious, to whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.' 'Ye are a chosen generation, a royal priesthood, a holy nation, that ye should show forth the perfections of him who hath called you out of darkness into his marvellous light.'

And lastly, that commands were given them to keep the ordinances as delivered to them, and to separate themselves from all the disobedient. 'I praise you, brethren,' wrote Paul, 'that you remember me in all things, and keep the ordinances as I delivered them to you.' 'For I have received of the Lord that which also I delivered unto you.' 'I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.' 'We command you, brethren, in the name of our Lord Jesus that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.' And so also the urgent exhortation already quoted, to 'Come out, and be separate, and touch not the impure.'

The essential character of these arrangements and injunctions ap-

appears in this, that it is only on condition of compliance with them that God engages to recognise the filial relationship with men. The apostle, having demonstrated by a series of unanswerable interrogatories the utter incompatibility of any attempt to establish true Christian fellowship with the unclean, the unconverted, the unbelieving or disobedient, at once gives the disciples the imperative injunction, 'Wherefore come out, and be ye separate, and touch not the unclean,' and supports his command with the assurance that then, and then only, will the divine promise be realised, in which God avers that he will be a father, and they his sons and daughters.

It is not for us to say what God will do in specific cases, in which his arrangements and commands are set at naught, but this much we are bound to submit and urge upon the consideration of all who either desire his favour, or profess to love him, namely, that there is no promise on God's part to regard as his children those who refuse obedience to these particular injunctions. That, on the contrary, these commands are laid down as conditions, on which this most exalted and precious of privileges is to be enjoyed. The attentive reader cannot fail to perceive that the promise of fatherhood is contingent on compliance with the terms specified.

It, therefore, undeniably follows, that those who, instead of receiving the Lord Messiah by believing on his name, and putting him on by baptism, uniting thereafter with such only as have so received him for steadfast continuance in the apostles' teaching, the fellowship, the breaking of the loaf, and prayers, so to enjoy their high privileges and fulfil their sacred duties, as children of the most high God, and so to keep all the ordinances as delivered, and maintain their separation from the world without—we say it undeniably follows, that those who, instead of doing this, adhere to churches of human organisation, as those of all the sects are, forfeit their claim to

the ineffable promise of the fatherhood of God in Christ. The organising of churches by human laws, the gathering into their membership of all characters, the throwing aside of the terms of Christian discipleship, the recognising of the world, the unconverted, the ungodly, as joint partakers and co-worshippers, all which is done by the sects of the day, is a defiance of the will of God, a practical denial of the mediatorship of Jesus, a usurpation of his authority as head of his body the church, a confounding of it with the world, a defiling of its purity, a weakening of its power, a desecrating of its ordinances, a destroying of its unity, a deceiving of the people as to their true position before God, and consequently, the losing of the divine favour, fellowship and blessing.

Dear reader, the ineffable privilege of sonship to God is open to you. It is offered you in *the* gospel. The conditions of this exalted adoption are before you. Compliance therewith makes the privilege yours. Refusal of compliance leaves you under the righteous displeasure of an insulted God. Therefore, beware, believe, obey, and enjoy.

T. H. MILNER.

TRAINING BY CORRESPONDENCE

We have still a number of printed study papers on the Fundamentals as seen in Hebrews i. 1-3, and 'The Work of the Holy Spirit.'

Will any who desire to go through one or both of these courses, please write at once to W. Crosthwaite, Ford Villa, Hart Street, inversion, Lanes.

Subscriptions for the Evangelist Fund-Receipt No. 834, £15; No. 5, £2; No. 6, £3; No. 7, £20; No. 8, £3; No. 9, £5; No. 840, £10; No. 1, £86; No. 2, £3; No. 3, 10s.; No. 4, 15s.

R. M. Donald, Treasurer.

WANTED

WORKS by Archibald McLean, Scotch Baptist. 'New Testament Christianity,' by Lancelot Oliver. Prices to Editor of 'S.S.,' Ford Villa, Hart Street, T.J. Iverston, Lanes,

Where The Bible Speaks . . .

WHAT is commanded we "reverently practise: What is taught we eagerly learn and will earnestly teach. We shall abide unflinchingly by the old paths, by the Heaven-given landmarks. We shall live and die, if the Lord come not to the rescue, defending and promulgating what has been revealed, all that has been revealed, and as respects Christianity nothing but that which has been revealed. Our motto shall still be the Bible, the whole Bible, and nothing but the Bible.

Combined, however, with that tenacity to the revealed, we have large scope for expedients. Much is made plain that we ought to do: but the time, the means, and manner of doing are often entirely left to our wisdom, and love and earnestness. The Lord, in effect, says, 'Go, do, judging for yourselves what is most expedient to effect the end.'

Grave responsibility thus rests upon God's people. Work is requiring to be done which is of the utmost importance, and which has issues that are eternal. The things to be done are perfectly plain: how to do them is less evident. Dare we rush heedlessly into any course of action, when the eternal well-being of ourselves and others partly depends on our work? On the other hand, can we remain satisfied to tread only beaten tracks, when the Master has trustfully and lovingly left so much within our choice?

Christian men and women occupy positions of immense trust. The peerless nobleman has gone into the far country: the Prince of Peace is at the Father's right hand. In His absence every servant is possessed of some charge. We are honoured with a high dignity, and a correspondingly great responsibility rests upon us. It behoves us, therefore, to use our utmost powers of ingenuity, and to blend therewith the greatest possible caution. With so much work to do, and the work of such an important nature, we cannot be too earnest and contriving, nor can we be too careful.

ALEXANDER BROWN,

FORTHCOMING EVENT.

Wigan, Soholes. — 65th Anniversary Meetings: Saturday, November 22nd: Tea 4.30 p.m.; evening meeting 6 p.m. Chairman Bro. James Melling. Speakers: Bro. Walter Crosthwaite (Ulverston) and Bro. Leonard Channing (London).

Lord's Day, Novemb^r 23rd: Bible school, 9.30 a.m. and 2.15 p.m. Breaking of Bread, 10.30 a.m.; Gospel meeting, 6 p.m. Bro. Crosthwaite will serve the Church all day,

A warm welcome and happy fellowship is assured to visiting brethren and friends.

Nelson (Southfield Street).—Anniversary, Saturday and Sunday, November 15th and 16th, 1947. Tea on the tables at 4.30 p.m.; evening meeting at 6.30 p.m. Chairman, Bro. Harrop. Speaker, Bro. L. Morgan (Hindley), who will address all services on the Lord's Day. A hearty invitation given to all brethren to attend.

NEWS FROM THE CHURCHES

Blackpool.—it is with great joy we report the addition of one to our number.

On Thursday, October 9th, our hearts were stirred when Mrs. Amy Winter, the wife of one of our members, confessed her Lord and was baptised into His ever blessed name.

Bro. A. L. Frith, of Fleetwood, conducted the service and our Sister Winter was given the right hand of fellowship the following Lord's Day. We pray that she may experience much joy in her new life and along with her husband may find happiness in the service of the Church.

E. WINTKK.

Belfast, Berlin Street.—We are pleased to announce that on Lord's Day, September 28th, a young man, James McIlwaine, was baptised, and was received into the Church on Lord's Day, October 5th. In the evening of that day, Mrs. Mary Brown put on the Lord in bapt.^st), and (D.V.) will be received into the Church on Lord's Day next.

We rejoice, too, that Mr. and Mis. Henderson, who, as immersed believers, had been in fellowship with us for some time, decided to join the Church and stand with us for the full and free gospel and primitive Christianity. May the Gospel have free course and be glorified.

a. l. IKNDDKN.

Ilkeston. Conclusion of Frank Worgan's Labours.—It is with no small regret that the labours of our brother with us for the time being, have ended. Since our report in October Issue, one more has been won for Christ, for whom many

prayers were offered—a beloved husband and father, whose wife and family are all in the Church. This brings our total additions to ten; all by immersion. On Monday, September 29th, on the eve of our Bro. and Sis. Worgan's departure, a fine social gathering was held to bid them good-bye and God-speed. A good programme, consisting of praise, prayer, speech, reading, solo and elocutionary items, etc., was fully enjoyed. Many were the expressions of joy and gratitude for the success God has graciously granted unto us, and sincere appreciation of the great part played by Bro. Worgan, assisted by Sister Worgan, in their devoted and efficient service. As we finally sang, 'Hail, sweetest, dearest tie, that binds our glowing hearts in one,' the force and significance of these words were in all our hearts.

Our warmest thanks are tendered to the Hindley Church and all who have made possible to us the labours of our evangelist. May he soon return!

AN appreciation of Bro. Frank Worgan's labours with the Church at Ilkeston, April-September, 1947.

(Presented to the Farewell Social Gathering, on September 29th, 1947.)

HOW oft, my brethren, do you hear it said—

'What's in a name!'

To-night, in few words to show, I am led

There's much in a name!

I speak on behalf of the Church meeting here,

Of one—Frank Worgan, you know;
I hope without flattery, favour or fear,
This name is 'outstanding' to show.

And since our time is all too short
To speak of his excellent name,
There's just three points to raise, we ought—

The man! the message! the aim!

Concerning the man behind this name,
We speak with heart sincere;
His face is pleasant, his voice 'good cheer,'
His heart is sound, his conscience clear!

The man is genuine, through and through;

As every 'child of God' should be;
He won't deceive, he thinks of you,
And what for you he ought to do.

And what of his message? How many here

Can say they've been helped by God's Message clear?

To saint and to sinner—without watering it thinner,
The Truth has gone home as obedience has shewn,

And now of his 'aim not honour or fame—Does he seek, oh dear nor.
But to win lives for Him, who suffered

for sin,

That the sinner might have the 'New Name!'

And so you'll agree, there's much in a name,

If only of Frank Worgan we speak!

There's Sister Worgan too, who helps him right through—

All his toil, anxious cares, will she meet.

And now to conclude, Oh what can we say?

To you, dear brother and sister too?

There's only one word—one wish to be heard—

That's very great 'Thanks,' and 'God bless you!'

Moral: Put your flowers on the living—not the dead.

s. JEPSON.

Kentish Town.—^Anniversary meetings postponed on account of War Damage Repair Work. New date will be announced as soon as possible. Bro. and Sis. K. Spencer, who were meeting, at Musbury, have left 'Dawn Farm,' and are now meeting with Church at Kentish Town.

Leven, Fife, Scotland.—Brethren, long associated with the Church at Buckhaven, desiring to stand for the truth of the Scriptures, have commenced to meet in the Band Hall, off South Street, Leven. Breaking of Bread, Lord's Day, at 11.0 a.m. Gospel Meeting, 7.0 p.m.

Loyal brethren and sisters will be heartily welcomed. Christian greetings to all who are with us in Christ Jesus.—John Graham, Secretary, Kennoway Burns, Kennoway, Fife.

Morley.—On Saturday, October 4th, the Church held a Welcome Meeting to Bro. and Sis. Prank Worgan, who have returned to Yorkshire for a further four months' labours.

The meeting, which was presided over by Bro. P. A. Hardy, of Morley, was well attended. Messages of welcome were given by Bren. H. Baines, of Morley, and E. Worth, of East Ardsley. Bro. W. Wintersgill, of Ardsley, opened with prayer.

We had a fine time of spiritual refreshing, and Bro. Worgan gave, a splendid send-off to the Mission with a stirring call to labour, based on that well-known passage from Nehemiah: 'The people had a mind to work.'

He affirmed that the Church could be divided into three classes, the 'Workers, the Shirkers and the Jerkers,' and exhorted us all to be workers, with a mind to work, *

Bvo. Geoffrey Lodge, of Dewsbury, offered the closing prayer. After the meeting, a joint committee of the Churches got down to the serious business of planning out the work.

It is intended that Bro. Worgan labour a month with each of four Yorkshire Churches, commencing with Doncaster.

II. DAINKS.

Tranent.—Conference week-end, September 20th and 21st, 1947. After weeks of expectancy, our hopes were realised. It was good to gee face to face those whose faith we have admired and whose fellowship and love we cherish.

The meetings on Saturday were all we had expected:

1. A business meeting well conducted; a continual evidence of that keen desire to do all things as stewards of the King; the spirit of brotherly love at all times most marked.

2. A meeting to which a still greater number, including the public, turned their attention. Bro. P. C. Day, in that manner we have associated with this proclaimer of the good news, immediately took hold of our attention, in a brief statement on fundamentals.

Bro. Will Hendren of Belfast, held our interests as he related with a vigorous, quiet oratory, the glories of the faith manifest in those who quenched the violence of Nebuchadnezzar's lire.

Bro. John Allan Hudson, of U.S.A., recounted the history of the Restoration Movement, telling in detail the steps by which men found their way from the darkness of the shadow cast behind the passing 'dark age' of Romanism, into the glorious light of the Gospel of the grace of God.

With hearts full and eyes moist we said good-nights and good-byes, as brethren left us to travel back to their homes.

The best was not yet past, for the first day of the week, the Lord's Day, was one of rich experience for those who waited with us over the week-end.

THE SCRIPTURE STANDARD is published monthly. Prices: Home:—One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: One copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels are all post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: XV. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lanes. AU orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westbora, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Lonpiiddry, East Lothian.

Secretary of Conference Committee: W. B. JEPSON, 26 Pean Avenue, East Klrkby, Notts.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Lanfley

As we broke the loaf and partook of the cup of blessing, we were aware of the richness of the blessing of His presence. Bro. A. L. Frith then exhorted us to 'praise the Lord.' This delightful teaching was doubly effective coming from one whose whole being is praise and whose consecrated lips give such inspiring example of the sacrifice of praise. •

The Bible school in the afternoon was a joint meeting of the three meetings normally held for the purpose of disciplining the young. At this meeting, Bro. Slater Wilson held the children in a state of keen expectancy, as he spoke words of guidance to young travellers who might get lost.

At the usual hour of 6 p.m., Bro. George Hudson, of Birmingham, preached powerfully, testifying and exhorting his hearers to obey the faith of the Gospel.

Meeting, as on Saturday, in the Town Hall, we gathered a large company at 8 p.m. ort Lord's Day.

Bro. John Allan Hudson, by special request, preached in the most convincing eloquence on the two covenants. The teaching he dispensed was a feast which many expressed as something they would care to partake of over and over again. The many friends who came in with us wer6 left in no doubt as to the requirements of the Gospel, and we are more happy for this opportunity to witness to its truth.

So ended a glorious day. The echo of its songs of praise break in upon us as we journeyed home, and as we related again and again the joys of the fellowship we had that day.

W. STEELE, K.

Wigan, Soholes.—The Church again rejoices in the baptism of a young man, Alan Martindale, on Tuesday evening, October 7th. He has been won to the Saviour through the testimony of our young brother in the Faith, David Sharpies, who was baptised only seven weeks previously. May both prove to be good soldiers of Christ Jesus.