

The Scripture Standard

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

VOL. VIII. No. 11.

NOVEMBER, 1942.

Blackburn Conference.

'A SEASON OF REFRESHING FROM
... THE LORD.'

ONCE again we enjoyed rich fellowship with those of like faith. We had been eagerly awaiting the dawn of September 19th; for we felt assured that we would have a feast of good things, and we were not disappointed. A party of thirteen set out early from Hindley for Blackburn, more following later; and we enjoyed every moment, as we talked of our work and expectations. With what joy we conferred with brethren from Scotland, Nottingham, Bristol, Kent, Northampton, Birmingham, Yorkshire, and Lancashire; and we truly felt that our fellowship was real.

The conference was opened by our chairman, Bro. Albert Winstanley, who was delighted to see such a good gathering, and he hoped for a profitable time together. It was regretted that Bro. Wills (Bristol), and Bro. George Hassell, were not able to be present because of sickness; and we hoped that they would soon be restored to health.

The secretary, Bro. L. Morgan, gave a short report of the work of the committee. More applications were being received than could be granted; and it was regretted that we have not more evangelists in the field. Several young brethren were awaiting the opportunity of training under Bro. Crosthwaite when the war ends. Bro. Frank Worgan was waiting further action by the authorities; and brethren were asked to bear him up at the throne of grace, that he may receive needed strength for his ordeal.

It was agreed that after a period of service in Belfast, Bro. Winstanley serve the South-Eastern Division for January, February, and March, 1943; and then go to Kentish Town for April and May. Bro. McDonald presented the treasurer's statement, which showed a very large balance in hand. We had reports from our two evangelists, Bros. Winstanley and Worgan. These reports we hope will appear in the 'Scripture Standard.'

The secretary read statements from the editor and treasurer regarding the origin and management of the 'Scripture Standard.' It was agreed that the appreciation of conference be conveyed to

Bren. Crosthwaite and Frith for their able conduct of the magazine.

The conference accepted, with much pleasure, the invitation from Summer Lane brethren to hold the next conference in Birmingham, on Saturday, April 22nd, 1943.

Our very best thanks are given to the Blackburn brethren and sisters for providing tea for about 112 adults, no mean task in these days; and it was thoroughly enjoyed and appreciated. We thank them, too, for the fine achievement of handing to the treasurer the sum of £7, being balance from collection at tea.

The evening meeting, under the chairmanship of Bro. Albert Winstanley, was very well attended. The four speakers: Bren, A. Gardiner (Glasgow); G. Bishop (Tunbridge Wells); E. Jess (Penny-venie); and F. Worgan, gave of their best, and we hope that the substance of these addresses will appear in the 'Scripture Standard.'

Many were the expressions of appreciation and thanks to all who had helped to make the conference such a great success; and we look forward to our next meeting (D.V.) in Birmingham.

LEONARD MORGAN.

A Call for a Decided Stand

WE are living in perilous times, distress among the nations, men's hearts failing them for fear. Political leaders speak of a new order, and deplore that the Church has failed to give a lead, Leaders of religious thought, after a general imitation of Rome for the past twenty years, now speak of more recognition being given to the layman who all along has been the chief source of spiritual benefit to the country. What a confession! In the hour of trial, when the need is greatest, high sounding titles, ordinances copied from Rome, innovations galore, all prove useless!

The cry is for leadership. On the confession made by Peter, in answer to the question of Jesus, 'Whom do ye say that I am?' 'Thou art the Christ the Son of the living God,' 'Upon this rock, [this confession], I will build my Church.' We are that Church.

Of the Church Peter writes: 'Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ.'

'No lofty pile, no glittering fane,
Is ours in tribes to seek,
God's house is one of living stones,
Where Christ is heard to speak.'

We are the one Church of Divine origin, whose borders are wide enough to embrace all who accept Christ as Lord. 'There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.'

By whom are we led? In every movement of liberation, there has always been an element who long to get back to their former state of slavery. When Israel left Egypt under the guidance of Moses, we read, 'a mixed multitude' went up with them. People who cried, 'we had flesh to eat back there; you have brought us out here to die; we have nothing but this manna.' This constant complaining, like leaven, soon leavened the whole lump.

Paul, with tears, writes of some who, minding earthly things, were enemies of Christ; while Jude charges some with going the way of Cain, who offered as a sacrifice what he thought, instead of what faith that cometh by hearing required.

It amazes one to-day to hear the cry, 'Why no progress?' In spite of the introduction of theological teaching, trained preachers, instrumental music in worship, and a general imitation of the sects, numbers are still falling.

But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious way by reason of whom the way of truth shall be evil spoken of.'

Can we stand idly by and witness the destruction of the faith?

'Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?'

In the hour of Israel's bitter need, when Jerusalem was being ravished by her foes, Obadiah indicts the children of Edom for their heartless neutrality. They did not join in the work of destruction, but they did nothing to help. Forgetful of their common ancestry they acted toward Jacob the part of callous, and even complacent, indifference. This, says the prophet, in God's sight made them one with the open foe. 'In the day thou stoodest on the other side (R.V. aloof), in the day strangers carried away captive his forces, and foreigners entered his gates, and cast lots upon Jerusalem, thou wast as one of them.' Are we silent at the introduction of ritual to our worship; at the undermining effect of modernistic teaching; to the writing of those who declare the Church of Christ is a

'Bridge between Protestantism and Catholicism?' God demands that we take a side. It is the day of His battle, the watchword is: 'He that is not with me is against me. He that gathereth not with me scattereth abroad.'

To sit quietly by, to acquiesce to all we hear, is to merit the condemnation from God's throne, as John writes to the seven Churches: 'Because thou art neither cold nor hot, I will spew thee out of my mouth.' Effort, zeal, and active service, are called for from all who have the cause at heart. When the Jews in sackcloth and ashes were wailing their distress, a message was sent to Queen Esther to intercede with King Ahasuerus for their release, a message which pointed out that she was included in its scope. 'Think not with thyself that thou shalt escape in the King's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the Kingdom for such a time as this?'

We, the spiritual Israel, are left with the faith, to hold it forth before the world; to redeem the fallen, and restore those who are blinded. The battle is on, brethren. Are we wholehearted in our service? He who triumphed over sin, death, and hell, assures us of victory. 'Fight the good fight of the faith,' collectively, that we may gain 'the crown of life.' 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.'

EDWARD JESS.

Substance of address at Blackburn conference.

The Former Years.

'THEN shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years.' (Mal. iii. 4.)

Golden memories of days gone are amongst our most tenderly prized possessions.

God remembers, too. God is saying: 'Oh! that things were as they used to be! What wonderful times—what delight—I had in the love of my people! in the olden days . . . the former years! But things have changed. The glory has departed from the House of Israel! No longer does she keep mine ordinances. But if only she would repent and return unto me; if only she would render to me the things which are mine, I would bring back to her the centuries lost. I would restore the years which the locusts have eaten, and we should be back to the days of old, the former years.'

The people of Israel were in a pitiful and unenviable position. Worst of all, they did not seem to know it. When God accuses them of robbing Him, they reply: 'Wherein have we robbed thee?' When Malachi tells them that they wearied God with their words, they ask: 'Wherein have we wearied Him?' And when God declared that their words had been stout against Him, they cry: 'What have we spoken against thee?'

And mark this. It was not merely the people of Israel whom Malachi came to reprove. He brought a reproof for the priests also, who were considered leaders and shepherds of the flock of Israel. He says: 'The priests lips should keep knowledge, and the people should seek the law at his mouth, for he is the messenger of the Lord of Hosts. But ye are departed out of the way. Ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts.'

Yes, indeed, it was an age of doubt and waywardness into which Malachi came. Yet, had we been permitted to move in the higher society of the priests and rabbis, we might have overheard them earnestly discussing the situation. 'Is it not remarkable, Rabbi Joazer, that although we are sending forth more young men from the schools of Theophilus and Matthias, who are fitted with every advantage that modern education can provide; and skilled in all the knowledge and culture of the Greeks and Babylonians; yet, not only are we receiving fewer proselytes, but even our own people, Israel, are becoming restless and dissatisfied. Surely, it is beyond all comprehension! I cannot understand it!'

'I can understand it,' said the voice of God. 'Ye are, even from the days of your fathers, gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you.' But they would not hear the voice of God.

In what respects are we, Churches of Christ, like this wayward people? Well, we are crying of failure. We are deeply concerned—each one of us—for the future. We have more men in the fields of service, but still, the progress which all so much desire does not come. We look back wistfully and tenderly to the days wherein our Churches were a vital and revolutionizing force. We long and wish that we were back to the pure, fresh morning of our Movement. We pray for progress equal to that of our pioneers.

But stay! Look at the changes seen since those days! We cannot expect to make the progress which the early pioneers made if we reject the very principles for which they stood so firmly and resolutely. I venture to suggest, to-night, in all earnestness and sincerity, that we shall only get back to the good old days—back to the 'former years'—when we get back to, and stand upon, the ground on

which the fathers of our movement stood. Back to the Bible! To the Bible only! To the Bible altogether!

You remember the former days, don't you? They were days when you said: 'Of course it can be done! Who doubts it?' You had a zeal for service in the olden days. But now we get tired very soon, 'and there is a lion in the way.'

Who cannot recall the days when our faith was above suspicion? We never—even for one moment—suspected that the Bible contained anything that was untrue. But now some doubt the truth of that, suspect the authenticity of this; and others say this should never have been in the Bible at all. How it got there they really cannot say.

The sincerity, simplicity, truthfulness, which we used to think was the very soul of the Bible seems to have gone. Thanks to the unfaithful priests of Israel!

I know that we have our Rabbis who, like Joazer, are saying: 'We are becoming more and more efficient, and less and less successful. It is beyond all comprehension. We cannot understand it.' But once again God is saying: 'Ye have not kept mine ordinances. That is the secret of your failures and defeats. Return unto me, and I will return unto you.' I wonder if the true Israel will listen to the voice of God this time?

God has not changed. He says Himself: 'I am the Lord. I change not!' He is the same yesterday, to-day, and for ever. Our fellowmen change, and so we often lose those whom we once accounted trustworthy friends. But let us not forget that although the love of God is unchanging, so also God's holiness and righteousness are unchanging. That is why He demanded the return of His ancient people before He would bless them. They had changed. We, too, have changed. It may be that we considered the changes introduced would bring us the progress which we all so earnestly desire. But the progress has not come. Why not then return unto the Lord? 'Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

In former years the witness of the Churches of Christ was as a flaming torch. Oh, that the Church had back her glory of the former days! The days when the Lord's own day seemed so short, when the warmest hymn seemed too cold, when our offering to the Lord seemed unspeakably small; when, with unquenchable faith in the word of a risen and returning Christ, the Church went forth conquering and to conquer!

Aye! Those were the Days! 'Oh Lord, revive Thy Work!'

FRANK WORGAN.

Substance of address delivered at Blackburn conference.

Some Impressions of the Conference.

'CONFERENCE was a great success, better (in my view) than either Hindley or East Kirkby.'

'The conference was a success in every way. It was grand to see so many old faces, and to make new acquaintances.'

'It has inspired and fortified me for greater service for the Master.'

'We enjoyed every minute of conference . . . and feel that the efforts of the Blackburn brethren were beyond praise.'

'We return with renewed hope and uplifted souls to our tasks of preaching the gospel in all purity and simplicity; know that God not only "spoke," but "speaks" —not only "was," but "is."'

'The conference seemed, more than ever before like the gathering of a large family, where a magnificent spirit of unity and warm-heartedness prevailed, one that will live long in our memory.'

A BROTHER wrote and said: 'Did you get to Conference? I am still asking to what end and purpose these conferences are?' These conferences began, I think, in 1924, when brethren and Churches were alarmed at the drift and apostasy within the official Co-operation. The drift from New Testament principles within the Co-operation has gone worse and worse, apostasy abounds, the official organ, 'The Christian Advocate,' is read with dismay by hundreds. No one could discover by reading it what the Churches of Christ stand for. We are now told by brethren that if it is proposed to unite with the Baptists, there will be a crisis with many Churches refusing to go over, a determined stand will be taken, and a fresh start made on restoration lines. We shall see.

To what purpose these conferences then? In my view their chief purpose is to keep alive the RESTORATION spirit, to keep aloft the spirit of evangelism, and to cheer and encourage each other in our efforts to propagate the 'faith once for all delivered.'

At Blackburn, there was no mistaking where those gathered stood. Many Churches find it difficult to carry on. Our young evangelists are working hard, often under (humanly speaking) depressing conditions, yet souls are being won. There was a serious realisation that evangelism was the great need of the day. It always was, is now, and ever will be. I felt a deep seriousness all through the Conference on the part of brethren. One very encouraging feature was the number of young people present. The platform at night with five young men, was a change from anything previous, and rejoiced the hearts of those present; and would have done others of mature

years who have fought hard and long loyally, who were not able to be present. There are calls for help from many Churches, the Committee would gladly send help if workers were available. Others are eager to enter the field, but circumstances will not permit. Finance is no difficulty, the position was never better, which is a clear proof of where the sympathies of Churches and brethren lie. To me Blackburn Conference was the best yet. I did feel the overshadowing presence of God, and wise decisions were come to.

More trying days are ahead, days of greater testing, WHICH WOULD DO US ALL GOOD, and perhaps bring real revival.

Let us not be found wanting.

A. L. FRITH.

Balance Sheet.

For half-year ending September 4th, 1942
Income

	£	s.	d.
Brought forward—			
Bank	333	18	10
Hand	8	2	0
Contributions	173	18	0
Bank Interest	17	10	
	516	16	8

Expenditure

Bro. Winstanley—			
Salary	30	0	0
Expenses	6	10	0
Bro. Worgan—			
Salary	53	7	6
Expenses	1	0	0
Balance—			
Bank	414	18	8
Hand	11	0	6
	516	16	8

Coplaw Street (Glasgow); Liversedge (Yorkshire) and Summer Lane (Birmingham) paid Bro. Winstanley direct.

The sum of £95 18s. 6d. has been received since September 4th.

We wish to convey to all subscribers our very best thanks, for their loyal and increased support.

R. McDONALD, Treasurer.

Notice.

A Sunday School Conference will be held (D.V.) in the Meeting Hall, Gideon Street, Bathgate, on Saturday, November 28th, to commence at 5 p.m. Chairman, Bro. W. Crosthwaite; speakers: Sis. C. Whyte and Bren. D. Stewart and W. Steele. Tea will be provided, but please bring your own food. A cordial invitation to all who desire the salvation of the young.

Questions and Reply.

1. 'Is a Church of Christ justified in refusing fellowship at the Lord's Table to one, who after believing and repenting, has been immersed into the name of Father, Son, and Holy Spirit, and who is living a consistent Christian life, because he does not realise that New Testament baptism is for remission of sins?'
2. 'Does the New Testament demand belief in baptism for the remission of sins as a condition of fellowshiping around the Lord's Table?'
3. 'Is it true to say that the baptism of a penitent believer is for remission of sins, even though he does not fully recognise it is so—because the Lord has ordained it?'
4. 'If certain baptised believers must be excluded from fellowship, who are they, and why?'

ANSWER.—As the above questions overlap we will answer them together. So far as we know, the general custom of Churches of Christ is to allow such as described in question one to have fellowship at the Lord's Table, and we know of no scriptural reason for refusing such. The test question is: 'Into what then were ye baptised?' God's Word says: 'Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.' (Acts ii. 38.) God has fixed the design of baptism, and what men see or think cannot alter that. If we fulfil the conditions, God will fulfil His promise to them that obey Him. The design of baptism and the knowledge of it are quite different matters. An agreement might be drawn up entitling you to specified property on fulfilment of stated conditions. You fulfil conditions, enter into possession, and are well pleased with what you have got. Some time later on, reading over the agreement, you discover it relates to much more property than you thought. Because you were in ignorance of the extent of the property, would it be necessary for you to fulfil conditions again? Would your ignorance rob you of the other property?

Now, while we can admit such as described above to occasional fellowship at the Lord's Table, it seems to us quite another matter if such desire membership in a Church of Christ. Care should then be taken to 'teach them the way of God more perfectly,' and to make sure that they know and accept the New Testament position for which we stand and plead. Otherwise, if you get a number of members who do not accept the Scriptural design of baptism they will transform the Church of Christ into a Baptist Church or a 'Brethren' Assembly.

It is essential that we 'all speak the same thing,' and that there should 'be no divisions among us.' New Testament Churches were composed of immersed believers in Jesus the Christ the Son of God; who were taught that they were made free from sin when they obeyed from the heart the form of doctrine delivered to them. (Romans vi. 17-18.)

As to baptised believers who should be excluded from fellowship, Mormons, because they said they were immersed believers, have been allowed fellowship at the Lord's Table. Into what were they baptised? There are others who do not believe in the pre-existence and Deity of the Lord Jesus; and some who believe that Jesus was ignorant, mistaken, and just 'talked according to opinions current in His day.' Such ought to meet in a Jewish synagogue rather than with a Church of Christ.

Read Paul's words: 'I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolator, or reviler, or a drunkard, or an extortioner; with such a one, no, not to eat . . . put away the wicked man from among yourselves.' (1 Corinthians v. 11-13, R.V.) 'Now we command you, brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.' (2 Thess. iii. 6.)

'Now I beseech you brethren, mark them which are causing divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them.' (Romans xvi. 17, R.V.)

Churches of Christ would be stronger and more successful if New Testament discipline were enforced.

EDITOR.

The Editor's Labours.

FROM beginning of July, with a short break, the editor was with the Church at Blackridge. Meetings, indoor and out, were well supported by the members. In the open air, we generally got a good hearing for the grand old message. We rejoice to report that two young persons who gave their lives to the Lord were baptised, and added to the Church.

On Lord's Day, October 4th, we began a six weeks' mission at Slamannan. At the evening meeting on that day, our hearts were gladdened by the decision of a young girl for the Lord. To God be all the glory. On October 7th, two young girls confessed the Lord, and were baptised into His name.

OWING to pressure on our space, a number of items are held over.

From the Treasurer.

WE hope (D.V.) to publish as usual next Year. Again I appeal for early renewal of subscriptions, will AGENTS let me know as EARLY in December as possible how many copies are required for 1943. To one and all I beg you not to leave matters until the last two weeks of December. The more I can hear from during NOVEMBER the better. Always try to post on Friday or Saturday when possible, my time is not quite as fully occupied in the earlier part of the week, and a more prompt reply can be looked for. Address A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

Nyasaland.

A LETTER from Bro. Ronald, dated August 9th, arrived on September 25th. This is a decided improvement upon the service and I am glad to pass on to readers of the 'S.S.' a most encouraging report of the work done. I will keep as closely as possible to Bro. Ronald's own words.

I send the following report of progress of the Lord's Church in Nyasaland. I am sure the Lord is blessing our work together in taking the gospel to win the people from darkness into His kingdom. As we echo from Nyasaland we are always rising and rising to our brethren over seas. I am sure we are as one of you in the gospel here. I beseech the brethren, pray always for us that the Word of the Lord may have free course and be glorified even as it is with you. And that the Lord may call many people from darkness to our fellowship in Christ Jesus, as He said: "That all may be one."

'On July 25th, I visited the prayer house at Phalombe in company with some elders. We had a group meeting with the local elders of three Churches which are grouping this side, as follows: Daniel village, Ngwalangwa village, Jobru village. These all met at Daniel prayer house and, after prayer, I began to arrange with them about the coming of an evangelist from Namiwawa to work with them, for the single purpose of strengthening each other in peace and love, as members of the one body.

'On the following day, Sunday, there were some people who had repented and wished to be baptised by us. Our first meeting was therefore held at the river Phalombe. Though the day was a hard one, with much wind and rain, even the water of the river was very fearful to go

in, but the candidates and the people had shown their great interest and love to hear the word of great salvation, surely over two hundred persons were present on the bank of the river. Bro. Burnett Faraoh conducted the service, speaking on how "Moses lifted up the serpent in the wilderness." Nine candidates confessed their faith in the Lord, and were buried with Him. The second meeting was in the prayer house, which was filled with people though the weather continued stormy during the day, but the people showed their desire for the Word of God, as the best news being given to the world. So I conducted the service, speaking on, "For we labour together with God, ye are God's husbandry, ye are God's building." After exhorting them the Bread was broken.

'I am so glad to close my report with acknowledgement of your letter of June 2nd, which duly reached me on July 22nd, with a money order for £6.

'Best wishes and kind regards to you and all Christian friends, I am, yours in the Lord's service, R. L. KAUNDO.'

In the report sent to the Blackburn conference it was stated that an order had been placed with the National Bible Society of Scotland for £5 worth of Bibles in the language of Nyasaland, as a venture of faith in the interested brethren whom I expect to contribute to this outlay.

On October 3rd, I received permission to send £5 for Nyasa Bibles published by the National Bible Society of Scotland which will be obtainable at Blantyre by Bro. Ronald. The Society have also agreed to enclose in their shipment a parcel of books I wish to send to Bro. Ronald. I have packed the parcel of thirty-two books and despatched it to Edinburgh. The cheque has also been sent there.

I appreciate this offer on the part of the Bible Society. If the books arrive safely Bro. Ronald will have some Bibles for his brethren, and the books sent by me will help them in their studies.

Will brethren be kind enough to remit sufficient to pay for them?

W. M. KEMPSTER.

MARRIAGE.—On Lord's Day Morning, 27th September, at The Gables Hall, Finch Road (kindly lent for the occasion), Brother Robert Douglas Reid to Sister Lillian Gladys Cottom, both members of the Summer Lane Church, Birmingham; Bro. Fred C. Day officiating.

WANTED.—'A Vision of the Ages,' by B. W. Johnson; 'New Testament Christianity,' by L. Oliver; 'Englishman's Greek Concordance.' Prices, etc., to Editor "S.S."

News.

Birmingham (Charles Henry Street).—The Church held its eighty-fifth anniversary service on Lord's Day, September 20th. We had the very welcome visit of Bro. H. Williams, of Pontypool. He exhorted the brethren to stand fast in the faith once for all delivered to the saints. To the evening gathering, a special invitation was given to join the Church and keep to the old paths.

We were reminded of the early labours of the late Bren, D. King, L. Oliver, J. McCartney, J. T. Johnson, E. Field, and Day, who revealed to us the way of life, a better way than that of the Churches who were adding rites and vestments, and seeking the praise of men.

We were rejoiced at the response of the brethren. It was the largest gathering since 1935. Three of the Churches were represented and two more sent their good wishes. Several of the brethren renewed their fellowship. It was, indeed, a good start for another year of service for our Lord and Master.

It was also the second anniversary of the decease of our Elder and Bro., J. J. Bryden, whose presence is missed, but whose memory is ever before us, exhorting us to let the Word of God be our guide.

J. R. BRYDEN.

Birmingham (Summer Lane).—We were richly blessed by the visit and labours of Brother A. E. Winstanley, evangelist, and gladly bear testimony to his untiring energy and unbounded zeal. He never spared himself, usually speaking at nine or ten meetings each week, including two in the open-air, besides helping with the distribution of invitation literature from house-to-house in the locality. He exerted a splendid influence among the young folk of the Church, who rallied round him and gave constant support. His work in the School and at Young People's meetings was a marked success, and made a very fine impression upon all concerned. We are glad to be able to report an addition, Mrs. Blackburn made the good confession on the last Lord's Day of his visit among us, and has since been baptised and added to the Church. We bade our brother farewell and God speed at our Thursday meeting, 17th September, at which several speakers expressed their gratitude for and appreciation of his faithful administrations. We pray his labours in Ireland will be richly blessed.

FRED C. DAY.

Capetown.—We are glad to report that Bro. and Sis. G. Scott, of Northern Rhodesia, spent a three months' vocation with us. They left us on June 2nd. Acquaintance and association with them was indeed a spiritual revival for us,

especially the exhortations and fine examples set forth by Bro. Scott. Sister Scott was of great benefit and encouragement to the young people.

Our Bible School which, a while ago, was decreasing in numbers, is now, we are glad to say, owing to prayer, supplication, and humble efforts of those concerned, increasing. The full membership is forty-four. For this we praise the Lord.

Amid the present turmoil and anxiety, we are still by the grace of God proclaiming the unsearchable riches of Christ; being assured that however we may be tested, God will take care of us. Trusting that we, and all who love the appearing of our Lord and Saviour, may have patience to wait, and receive 'the end of our faith, even the salvation of our souls.' We are confident that He who said, 'I will come again,' will come, and will not tarry.

T. HARTLE.

Morley.—The Church is pleased to announce the addition of one to our number by immersion, Cyril Standige, one time a scholar in our School and Band of Hope. We lost touch with him, but he was met recently and invited to our meeting. He was not long in accepting the gracious invitation.

He was baptised on Sunday, October 4th, and received into the Church the same day. We pray that his spiritual life will be blessed, and that he will grow up to be a good and faithful servant. Others, too, are near the border. We pray they may soon be won over.

We have also had the joy of receiving Bro. and Sis. Harold Webb into fellowship, formerly in isolation.

HAROLD BAINES.

Obituary.

Motherwell.—We regret to report the death of Sister Barbara Traill, on 14th August, aged eighty-two years. She was baptised into Christ over forty years ago. In 1908, she was married to Bro. Robert Traill; and left Glasgow to live in Motherwell. She has been a widow since 1914. Coming here thirty-four years ago, she soon established herself amongst us, being frank and gifted with an ever ready expression. Her kind-heartedness, and alert practical interest in the welfare of others, gained our affection. Although latterly, through infirmity, she was unable to meet with us, her faith and hope remained bright. We buried her remains, looking forward with confidence to the day of resurrection. Brethren Wardrop and Anderson took part in the service at the grave.

L. PURCELL.

Pittenweem.—The Church has sustained a great loss in the death of three worthy brethren, Andrew Watson, one of the

youngest of our brethren, was killed in action fifteen months ago. He was a brother of great promise, and his death came as a severe shock, not only to his mother, father, and sisters, but to the Church which loved him, too. A fair young life was thus snatched away by the cruel monster, war.

Brethren Thomas and James Hughes also passed away on the 22nd and 26th September respectively. These two brethren, who had passed the Biblical three score years and ten, were for many years highly esteemed leaders of the Church. They possessed rare qualification for such work. Never were they heard to speak ill of another. The Apostle writes concerning such: 'He that offendeth not in word, the same is a perfect man.' Both were steadfast in faith; and it can be said of them, as claimed by the Apostle Paul, 'I have fought the good fight, I have finished my course, I have kept the faith.' They had a profound knowledge of the Scriptures, which enabled them to defend the truth. Many were the occasions when, in conversation with those who held atheistic views, they ably upheld the gospel. One such declared that James Hughes was the most intelligent defender of the Bible he had met, and if ever he should change his views, he would certainly join the Church to which Brother James belonged. Their service for God was constant, thorough, and ungrudging. They did not 'become weary in well doing.' The Lord's, 'Well done good and faithful servant enter thou into the joy of thy Lord,' shall surely be their final reward. Their whole lives bore testimony to the gospel which they preached.

We commend to our Heavenly Father the sorrowing ones left behind, but we sorrow not as they that have no hope, because we believe that Jesus died and rose again, and they that have fallen asleep in Jesus will God bring with Him.

'Take comfort Christians, when your friends

In Jesus fall asleep:
Their better being never ends;
Why then dejected weep?

As Jesus died and rose again
Victorious from the dead,
So His disciples rise and reign
With their triumphant Head.'

JOHN MCLAREN.

Pittenweem.—The little Church here has suffered a very heavy loss, in the departure from this life of Brethren Tom and James Hughes.

Tom died on Monday, September 21st, and was laid to rest in Pittenweem cemetery on Thursday, 24th, Bro. Nelson Barr (in the absence of Bro. Seath) officiating at the home and the graveside. Tom was in his seventy-fourth year.

James died on September 26th, at the home of his son, Andrew, in Kirkcaldy, and was laid to rest on Tuesday, 29th, Bro John McLaren (Buckhaven) officiating at the home (in Pittenweem) and at the graveside. James was in his seventy-second year.

Only those who know the Church in Pittenweem will realise what this loss means. They were the mainstay of the meeting, being most faithful to their Lord, and loyal to His teaching, for over forty years. They died as they lived. Their life and character were moulded by the power and influence of the Saviour they loved; and they have left behind most pleasant and fragrant memories. 'They are not lost, but gone before,' and we shall meet them in that land where death shall be an entire stranger and where partings are unknown.

Brethren Tom and James Hughes were two of God's gentlemen, their Christianity was not simply a profession, but a life lived with and for Jesus. Though their names have never been inscribed on a roll of fame here, we praise God that their 'names are written in the Lamb's book of life.' They were brothers in the flesh and brothers in the Lord. We lovingly commend those near and dear to the departed to God; and pray they may have the comfort and consolation which Jesus only can give.

A. SEATH.

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