

The SCRIPTURE STANDARD

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

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We Preach Christ Crucified.

SO wrote Paul to the 'Church of God' in Corinth. It has been said, 'What a glorious paradox!' A Church of God in such a cesspool of iniquity as ancient Corinth was. Paul gives a foul, black catalogue of the worst vices with which man can be associated, and as evidence of the power of the Gospel, says, 'And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.'

Paul was a man of like passions as we are, and probably feeling faint and weary in the great fight, received an encouraging message from his Lord: 'Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.' (Acts xviii. 9-10).

How much we need encouragement and strength in these days!

'Face thine enemies, accusers, scorn the prison, rack, or rod;

If thou hast the truth to utter, speak, and leave the rest to God.'

As in our day, so then, there were demands for something more in keeping with the spirit of the age. 'The Jews require a sign, and the Greeks seek after wisdom.' The Jews looked for an earthly king and kingdom — they wanted something to satisfy their carnal material views. The educated polished Greeks wanted something to appeal to their intellectual tastes; their so-called

love of wisdom. Yet with all their boast of wisdom, vice rotted them. 'The wisdom of this world is foolishness with God:' and has proved a positive hindrance to man's moral and spiritual progress.

In effect, Paul says: 'We are out to supply not what they *want*, but what they *need*.' That is a distinction with a great difference. 'But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' (1 Cor. i. 22-24). Here Paul plainly states his method and message, which should be ours.

The Method: 'We Preach'

Some spend much time on catering for the social, material needs of the people. Surely there are plenty of agencies in the world attending to these. The Church of Christ stands to cater for man's spiritual needs; and she has a full time job on to mind her own business. It has been demonstrated that the Churches which have done most along social lines are the Churches whose hold on the people is the weakest. Others amuse and entertain the people, even going the length of organising whist drives and dances. This has been done until they cannot get people to attend the ordinary services. Well did Archibald Brown say: 'The Devil did a finer stroke for

his kingdom than when he persuaded the Christian Church that it was her duty to amuse and entertain the people rather than preach the Gospel to them.'

'But,' says Paul, 'We preach Christ Crucified'

'For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' That is God's only plan.

An angel and the Spirit spake to Philip, the evangelist, but neither angel nor the Spirit spoke directly to the seeking Ethiopian. He must hear the Gospel from human lips. Philip 'preached unto him Jesus.' (Acts viii. 26-40).

An angel spake to Cornelius, but instructed him to send for Peter, 'who shall tell thee words, whereby thou and all thy house shall be saved.' (Acts xi. 13-14).

'How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' (Roman x. 14).

Brethren, the Lord holds us responsible for the preaching of His word.

The Message: 'Christ—Messiah—Crucified'

We have not to manufacture the message, but to deliver it. We are heralds. Under the old law relating to heralds, if a herald in any way altered the message he was charged to deliver, he lost his head in a very literal sense. If that law held regarding heralds of the Gospel, there would soon be a lot of preachers without heads.

'Christ Crucified' is the sum of the Bible. To His disciples after His triumphant resurrection, Jesus said: 'Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.' (Luke xxiv. 26-27).

When Jesus was nailed to the Cross on Calvary, we read, 'and sitting down, they watched him there.'

Shall we 'watch Him there'; and as 'we survey that wondrous Cross, where the Young Prince of Glory died,' we see:

Sin at its worst

What is the meaning of that cry of anguish, 'My God, my God, why hast thou forsaken me?' We do not claim to be able to penetrate the mystery of the Godhead; but it does seem that in Jesus the Divine and human were ever present; but in that dread hour he seemed to be tasting death in its worst form, separation from the Father. And if we draw near we shall hear: "Tis for thee.'

'The Holy One did hide His face;
O Christ, 'twas hid from Thee!
Dread darkness wrapt Thy soul a space,
The darkness due to me.
But now that face of radiant grace
Shines forth in light on me.'

Love at its best

Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.' That is the limit of human love. 'But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.' 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.'

The answer to the greatest of all problems

This was stated by Job: 'How can man be just before God?' (Job ix. 2, R.V.m.). Not just before man, or human law, but before God, to Whom 'all things are naked and open.' God has answered that problem. 'He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' (2 Cor. v. 21).

'The sons of ignorance and night
May dwell in the eternal Light,
Through the eternal Love!'

Brethren! Preach the Christ Crucified!

The result of this preaching

'Unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power

of God, and the wisdom of God. Results mainly depend on the attitude of the hearers. The Jews thought only of a material kingdom, and had no place for the Cross. The worldly-wise Greeks regarded the story of the Cross as foolishness: 'How shall this man save us?'

We cannot explain the Gospel of Salvation through a crucified and risen Saviour, but it works. For nineteen centuries it has proved the greatest regenerative force the world has known. Many of us know, in happy experience, that Christ can save, because He has saved us.

At Corinth, Paul testified that 'Jesus was the Christ: and Crispus, the chief ruler of the synagogue, be-

lieved on the Lord with all his house: and many of the Corinthians hearing believed and were baptised.' (Acts xviii. 8). That is the Divine order, which was never violated in New Testament times. Preaching, hearing, believing, obeying in baptism. 'Go,' said King Jesus, 'unto all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be condemned.'

All intelligent persons who hear the Gospel can believe it, if they will. Will you?

—Substance of Address by Editor S.S.

Revival and Rebuilding.

'YET now be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Jehozadak the High Priest, and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts. According to the word that I covenanted with you when ye came out of Egypt and my Spirit abode among you: Fear ye not. (Haggai ii. 4-5).

THE prophet Haggai delivered the above message to the Israelites at a period in their history of revival and renewal. The people, a short while previously, had returned to the city of Jerusalem after a captivity in Babylon of seventy years. The power of Babylon had been overthrown and the armies of Medes and Persians held sway over all their territories. God had moved the heart of the Persian King Cyrus to allow the Israelites to return from Babylon to Jerusalem, that they might re-build the city and temple, both having been ravaged and destroyed by Nebuchadnezzar over fifty years previously. A remarkable feature of the Persian's concession being that Cyrus provided gifts and help for the Jews.

The people were led by Zerubbabel, the governor, and Joshua, son of Jehozadak, the High Priest. Some fifty thousand in number, they began their task of restoring the city of their forefathers and the temple of God; of clearing the debris and waste of years. They started with a will and the foundation of the temple was laid amid fervent rejoicing on the part of all the people, but, as so frequently happens to the good projects of the people of God, the work soon came to a standstill, when difficulty arose and the forces of opposition become manifest. This account is full of parallels to our own day. We will benefit from an examination of their experience, failure, and consequent triumph.

They who work for God are subject to all sorts of attacks from Satan, who stops at nothing to frustrate God's purposes. These builders were no exception, and it was not very long before the power of opposition was felt. During the Jew's captivity in Babylon, strangers had settled in the regions round Jerusalem. Seeing Zerubbabel and his followers at work, these people offered to assist in the building, but on their help being declined, they

proved themselves enemies by making things difficult for the Israelites.

Zerubbabel's refusal of help from ungodly men was right. His words are recorded in Ezra iv. 3: 'Ye have nothing to do with us to build an house unto our God.' Compromise with evil will never bring success to the work of God. Looking back through the ages, we see that one of Satan's persistent methods to foil God's plans, is that of placing ungodly men amidst the children of God, thus securing a fifth column amongst God's workers. The Church of Christ has suffered great hindrances when accepting help from the world; but when Christians have refused to compromise, the great cause has always prospered triumphantly.

These Jews might have argued from a material standpoint that their would-be helpers were interested in God's work; that there would be more workers and larger funds; the work finished more quickly. Have we not heard that sort of argument in relation to Church work? It is always wrong. God is a Covenant God. When His people are faithful to His precepts they need not fear what the future may hold. His word is 'I am with you.' Help from Satan will always prove to be a hindrance to the ultimate good of the work.

Having stood their ground against compromise with ungodly men, the Jews soon found that faithfulness to the right way brings tribulation, the would-be helpers became powerful adversaries. The work of building was hampered and molested by the people of the land until eventually it ceased altogether, and the builders turned to their own affairs and constructed pleasant houses for themselves—meanwhile the Temple of God lay derelict. Satan's attacks become less intense when the people of God are wrapt up in the gratification of self, and God's work suffers as a result.

God has always found means, or men, for a renewal of His cause. Sometimes He finds new workers;

sometimes, in His mercy, He sends a zealous servant to awake the slumberers. It was so on this occasion. Haggai was one of God's instruments for awakening His builders to a new sense of responsibility. The word of the Lord came to Haggai and he delivered the message to Zerubbabel. Haggai reveals that the people were excusing themselves from the Lord's work: they said, 'It is not the right time for the Lord's house to be built.' But their own personal affairs were flourishing. The Scriptures inform us that God does not need a house to dwell in; no wall could contain Him in whom all things consist. The temple at Jerusalem was the centre of the true worship of God at that day, and it was designed by Him to play a part in His plans for mankind; it was a symbol of His presence with His people.

Another cause of discouragement to the builders arose in their midst. Some of the older Jews had seen Solomon's temple before its destruction over fifty years previously, and they told of the splendour; the gold and costly ornamentation of that structure, compared with which, Zerubbabel's building seemed a miserable affair.

Christians frequently speak longingly of the 'good old days.' The work we do may seem puny to the work of past stalwarts, but let us remember that it is His work given to us to accomplish. The things that we are engaged in to-day may seem humble, but we are all builders of that glorious temple that fills eternity, when we work in His Church.

'Though lowly here our lot may be,
High work have we to do;
In faith and trust to follow Him,
Whose lot was lowly, too.'

Are we like these people of old, making excuses for not doing God's work, yet finding plenty of time for private affairs?

The word of God to His workers conveyed by Haggai, was clear cut and incisive. They were to be strong and work; to remember that God was with them, and not to fear,

The message was for all, both young and old.

How were these people to be strong? There is a phrase in common use, 'strength of purpose,' that will help us to grasp the idea. A cause of strength is to have a purpose; an end, in view. A vile man consecrated by a fixed purpose moves in a straight line; all obstacles seemingly swept on one side until the objective is reached. How much more, then, will the strength be of those whose consecrated purpose is the doing of God's will as revealed in His Word? A single eye in serving God becomes a dynamic strength to the pulling down of Satan's strongholds. Christ Jesus had such strength of purpose in His devotion to the will of the Father. His words were, 'I have a baptism to be baptised withal, and how am I straitened till it be accomplished?' All great men are what they are because empowered by consecration to a purpose. The strength required is more than physical or moral strength, although both are involved.

It is spiritual strength that is required for God's work and such strength comes to a man or woman whose life's purpose is working for God. Zerubbabel and the people must make the first move towards the direction of God, and then all God's strength is at their disposal. 'God is our refuge and strength.' Paul, during his ministry, received the assurance from God that His strength is made perfect in the weakness of His servants.

The strength of God to Zerubbabel and to us is of no value unless it is appropriated for use and put to some purpose, therefore, God says, 'work' and 'I am with you.'

The message is also, 'Be strong'—everybody! Here we may turn to a chain for illumination, for they are always made to be strong, but no chain is stronger than its weakest link. In God's cause everyone must be strong, and can be if they are devoted to Him. The Christian life is a battle ground in which the Lord's followers are beset by all the forces

of Satan, and if there is one weak soldier who gives way to Satan, then a breach is made in the battle line, and a heavier task thrown on to fellow soldiers. As we build for God we grow and get stronger in the work. Idleness produces flabby muscles; gives Satan easy victories.

'Satan still finds mischief for idle hands to do.'

The Saviour's words are, 'Work whilst it is day, for the night cometh when no man can work.'

A further injunction to the Israelites was 'Fear ye not.' It might be asked, 'Will not strength obviate fear?' Work and pre-occupation does prevent us from looking into the perilous steeps all round us. The knowledge of God's presence and covenant should exclude fear, but God knows the flesh and its weakness. One panic stricken man may infect a whole company: one fearful servant will incite others to unbelief so the messages from God to men abound with exhortations to have courage. Jesus said, 'Be not anxious for the morrow, for the morrow will be anxious for itself' and, 'Sufficient unto the day is the evil thereof.'

'Oh, for a faith that will not shrink,
Though pressed by many a foe:
That will not tremble on the brink
Of poverty, or woe.'

God's building will be finished despite failure on the part of His servants. If I fail, He will find someone else to take my place. God's purposes cannot fail. 'The latter glory of this house shall be greater than the former; saith the Lord of Hosts; and in this place will I give peace.' (Hag. ii. 9).

(Substance of address by Bro. M. Mountford, at Birmingham Conference, March 27th.)

MARRIAGE

Morley.—In the Zoar Street Chapel, on Saturday, May 22nd, 1948, Bro. T. Day to Sister F. V. Manley, both of Morley. Bro. Harold Baines officiating.

BRO. F. WORGAN.—Address until end of July, c/o Mrs. Burton, 13 Junction Street, Brierfield, Nr. Nelson, Lancashire.

'Mutuality is more than Ministry.'

UNDER the above title, in *Gospel Advocate*, April 29th, 1948, Bro. J. A. Hudson offers a few strictures on what I wrote on Mutual Ministry in the March issue of *S.S.*

I admire Bro. Hudson very much, and respect him for his ability as a preacher, teacher, and writer. With some of the things he says in that article I fully agree.

He says, for example: 'But I contend that mutuality must go far, far beyond the mere matter of public speaking in the morning service, or worship service.' To that statement I can give a hearty 'Amen.' I feel that Bro. Hudson has a point here which we British brethren need to think over. Was it not true in the days of our own pioneers that every brother and sister could give some reasons why they were members of the Body of Christ. Brethren, we must develop every Church member to the point where they will be active, personal evangelists for the Lord Jesus Christ.

This applies to every aspect of Christian work; to visiting, to assisting the poor and needy, and to every work that can be said to be done in the name of the Lord Jesus. On this point, brethren, we need to wake up!

However, I do feel that there are some things that need to be said before the subject is closed. Bro. Hudson admits, 'Now mutual edification and development is a Scriptural principle, while the phraseology is not found in the New Testament.' And again, 'Now a mutuality in ministry, or a mutual edification of one another certainly is a Scriptural thing.' Bro. Hudson then blames us for taking that principle and confining it to the morning or worship service. In this, he is quite mistaken. The British Churches apply this to **all** their services.

However, we desire to turn the search-light on Bro. Hudson's position. We understand that the Churches with which he labours

exclude the principle of mutual edification from the public services of the Church, both on Lord's Day morning and on Lord's Day evening. (They do have a form of teaching by different Church members on Lord's Days before the morning service). How can he admit that mutual edification and development is Scriptural in principle, and contend that we do not take it far enough, when in these services he excludes the practice of it, and hands over the public teaching function to a specially trained 'minister'?

In dealing with Eph. iv. 16, he says, 'The ministry behind that makes this general and harmonious growth possible is that of apostles, prophets, pastors, teachers, and evangelists.' Now, in the face of this statement, how can Bro. Hudson contend for the whole ministry in the public worship services of the Church to be handed over to the one man—the evangelist? This, to some of us, looks very much like the thing sectarians call the 'Pastor.'

Bro. Hudson says further: 'It was the whole teaching programme of the Church, publicly and privately, night and day—on the Lord's Day, about the Lord's Table, and on all other days.' Why, then, do these brethren exclude it from the Lord's Table and hand this part of the mutual edification over to the minister—in some cases spelt with a capital M?

Bro. Hudson takes us to task for a lack of elders in the Churches today. This is a point on which the Churches are admittedly weak. However, it is a point for future consideration, rather than for using against the Scriptural principle of mutual edification. The way out is to develop men to be Scriptural elders, rather than to rush men into office, who will seek out a minister to take care of the teaching programme of the Church for us.

Bro. Hudson complains about the term 'mutual.' That the actual word

does not appear in the Scriptures, in connection with ministry, I readily admit. However, Bro. H. asks, 'Why such a stress on the mutual part of it? Can anyone find specifically anywhere in Scripture such a thought. I insist that he cannot.' I am not a scholar like our good brother, but it does seem to me that the following passages, and many which are similar, seem to supply what he insists we cannot find: Heb. iii. 13: Exhort *one another* daily . . . 1 Pet. iv. 10, 'As every man hath received the gift, even to minister the same *one to another*, as good stewards of the manifold grace of God.' ('Every man' seems to include *all* capable brethren, which caused Bro. Hudson so much concern in his article).

Our good brethren often quote Heb. x. 25 to show that no Christian should wilfully miss the Lord's Table. In the same connection, we read, . . . exhorting *one another*.

As an evangelist among the British Churches, I have often had a part in the mutual ministry at the worship service in reading, praying, teaching, etc., so our evangelists are not excluded from these things. However, we fail to find any Scripture where the whole teaching programme in these public worship services should be handed over to the minister, or, for that matter, where each Church that can afford to do so, should **have** a 'minister' or located preacher. These things we feel are the beginning of a 'Pastor system,' and we greatly fear will lead the American Churches of Christ down the slippery paths to the 'Kingdom of the Clergy.'

ANDREW GARDINER, Junr.

Correspondence.

HOW COME ELDERS

THE letter from Bro. George Allan calls for a reply. No support for the contention of Bro. Allan that the Holy Spirit has revealed how elders were ordained, can be found in any passage of any recognised translation of the New Testament. Bro. A. has not quoted one, and

to find support he has to make a special translation of his own. We refuse to accept his private translation because we believe the standard translations are correct. His translation violates the most elementary rules of translation. Where a Greek word had different meanings at different periods, the scholars and translators held that it is the every-day meaning and common usage of the word in the New Testament times that must be taken. Is it wrong to take the meaning that the word had when it was used by Luke and Paul, or should we, like Bro. Allan, go back into former ages and bring out a hoary meaning that was antiquated and obsolete when the Apostles lived?

Bro. Allan, it is true, quoted four passages, but three of them had nothing to do with our present subject. Those in Timothy and Titus refer to the character and qualifications of the elders and make no reference to the manner of appointment. In 2 Cor. viii. 19, the choosing of elders is not in view.

Bro. Allan should have left 2 Cor. viii. 19 for me to quote against what he says. In this passage, the translators in 1611 gave 'chosen,' and in 1881 gave 'appointed,' which shows that they agree that 'ordained' (A.V.) and 'appointed' (R.V.), as given in Acts xiv. 23, were quite correct.

The reference, in my last letter, to the word 'psallo,' struck the issue we are discussing just right on the head.

JOHN ANDERSON.

Heartiest congratulations to Bro. Anderson, who passed another milestone recently, and is now 86. Many younger men wish they could think as clearly and write as well as Bro. Anderson. May the Lord's richest blessings be his.—Editor, 'S.S.'

Dear Bro. Crosthwaite,

I wish to thank those who have written on the subject of the Elders. I especially appreciate the letter of Bro. David Chalmers. He seems to have a realistic understanding of the matter. I hope many will heed his words. He seems to put his finger right on the point when he says, 'In a show of hands, the majority do not always go as the Word of God teaches, and it is unsafe and unsound.' Surely, this is precisely the reason why we have an unscriptural cooperation with its many attendant unscriptural committees.

To Bro. John Anderson I would like to say, 'You consider me quite wrong.' Well, maybe I am, but, your defining of the election of Matthias gets more amazing. To say the disciples 'voted' by casting lots is altogether unfounded. Voting has nothing whatsoever to do with the casting of lots. The casting of lots, in the English language is commonly called a lottery, and a lottery is

a contrivance to determine a question by chance; and that is precisely what the disciples wished to do.

Voting would have involved their influence in the matter, influence which they passionately desired to avoid, that is why they employed a means of chance, trusting that God alone would decide upon whom the lot by chance would fall. The method they chose was perfectly suitable to the occasion, but altogether inappropriate and furnishes no precedent for the election of Overseers in a Church.

It has been my experience to find nomination papers on the table after the Lord's Day morning meeting, when anyone so desiring, from the youngest to the eldest, may nominate whom she or he will. Later, a voting paper is given to each member with the nominees' names thereon, with the instruction to 'place a cross by the names of the persons you would like to serve.'

Thus, from the youngest to the eldest, from the least informed to the most knowledgeable, each votes for whom he or she 'like.' Thus, by majority vote, an oversight is put in power. All Church business is carried on in the same way, and I have heard Overseers say that they have had to accept what they would not otherwise do but for the majority vote. Hence, an oversight is put in office by majority vote and ruled by majority vote. Is this what the N.T. means where it speaks of the bishops ruling the House of God?

Bro. Anderson speaks of any method other than the election of Overseers by majority vote as leading to Episcopalianism and Romanism. Let me at once hasten to say, lest I be misunderstood, that I am not a propagandist for Roman Catholicism with its extensive abuse of every Christian doctrine. God forbid! The word Episcopal is not found in the English translation of the N.T. I will, therefore not use it, but, that the Church (or Churches) of Christ could be 'ruled' by its bishops (or elders) cannot rightly be denied (1 Tim. iii. 5; and v. 17; and Heb. xiii. 7 and 17).

If the N.T. teaches anything about the duties of the elders, it certainly teaches that all bishops should have a common understanding of what is expected of them (see Titus i. 9).

There could be no confusion of teaching if all overseers were of the same mind concerning the faith, and surely if all members of the Churches are to be of the same mind, it is essential that overseers should be. There would be no installing of musical instruments or any other unscriptural device for the use of the Churches if the elders stuck to the faith. Elders, I mean, who are not governed by the popular opinions of the congregations. That is why I quote 2 Tim. ii. 2. Paul wanted the Church to be governed by 'faithful men,' that is

why he instructed Timothy to 'commit' the teaching to faithful men.

Faithful men keep the faith; they teach the faith; they feed the flock.

There is no evidence in the N.T. that the Churches of the N.T. times elected and ordained their own elders. The Apostles or their delegates, governed and controlled by the Holy Spirit, elected and ordained them, and in my view it follows that that is the principle which should always be followed. If the Holy Spirit chose the then rulers of His Church to elect and ordain rulers in the Church, since when has He changed His course of action? And, lastly, I did meet Bro. Anderson's point in Acts vi. I agree the Church selected the seven and the Apostles appointed them, but they were deacons. The qualifications for deacons are similar to those for eldership, that is just how it should be, but the office is different and the way to obtain it different.

G. M. BISHOP.

[We have been generous re space for this discussion (some say far too generous) but with Bro. Anderson's reply to the above this discussion must close. -- Editor.]

THE NEXT CONFERENCE PRELIMINARY NOTICE

A FURTHER gathering of Churches and individual brethren and sisters, pleading for, and standing by, the Old Plea of Churches of Christ, will take place (D.V.) at Albert Street, Wigan, on September 18th, 1948.

Kindly book the date, and pray for the success of the gathering. Further details later.

W. B. JEPSON.

THE next Conference will be held on Saturday, September 18th, 1948, under the care of the Church at Albert Street, Wigan. We hope for a large gathering and with this in view are endeavouring to secure a large place in the centre of the town. We hope to be able to announce this in the next issue of the 'S.S.'

W. SMITH.

DIFFICULT TO GET AWAY FROM

'IT is very difficult for an individual who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the word of a revered teacher. It forms a part of the warp and woof of his life.'

—Woodrow Wilson.

SCRIPTURE READINGS

Luke vii. 18 to viii. 39.

John the Baptist's message.—From Matt. xiv. 1 to 12 and Luke iii. 19 and 20, we learn the position of John, his righteous protests which brought him there, and the manner of his death. Shut up in a gloomy prison after so open-air and vigorous a life, and in the prime of his powers, he would naturally wonder at the apparent futility of his effort, and his comfort would be that he had fulfilled his mission faithfully. He knew he was the 'voice' and the Messiah had come, having been signified to him by the voice from Heaven, yet is it any wonder that his faith should waver? It is a characteristic of Scripture—quite unique—that the sins of the good are faithfully recorded. Doubtless John's expectations had been coloured by the general ideas of the nation, and so the Saviour's message and methods did not accord with them. Not one of us can point a finger at this great man—if we reached his standard of life and message, it would be wonderful.

The Saviour's answer is a gentle rebuke in some measure, and yet calculated to satisfy the earnest enquirer. It is so with so much of God's revelation. Prophecy is fulfilled so exactly that there could be no doubt left. Be satisfied to know that God's plan is in course of fulfilment—only He knows the end from the beginning. The Lord Jesus came not to fulfil a requirement of man, but the Word of God, and if He does not fit in with our views, we'll have to be satisfied otherwise—or be lost. We have no doubt that John was satisfied, and 'died in faith.'

The Saviour's comments upon John. (vii. 24-35). Reading also Matt. xi. 7-19, we have an eulogy of John placing him high in the honours list of God under the Old Covenant. There was no greater prophet than he. Consider the points—an unshakeable character, he flinched not before rulers and kings, gave his uncompromising warnings and appeals with straightforward simplicity. He lived the simplest life, absolutely clear of the social amenities and entanglements of life—lived solely to serve God in the delivery of the greatest message in the world's history apart from the gospel itself. He was the 'acid test' of God for that nation. A man either accepted or rejected God Himself as he reacted to the call of John.

The fickle grumbings of those who rejected both Herald and King, are fitly compared with contrary children, whom nothing will satisfy—they 'won't play.'

All the same, true wisdom is found equally in John and Jesus although their approaches are so different.

Manifestation of a Pharisee's hospitality and a sinner's Love (vii. 36-50). We must understand that houses were more open, hospitality much freer, than we know here. Knowing the hostile, if not contemptuous attitude of the Pharisees in general, we wonder at acceptance of an insincere invitation. Jesus did not refuse any opportunity of doing good, and regarded nothing as *infra dig* except sin. Hence he made no protest against failure to offer the elementary courtesy of feet-washing until it could be spoken in defence of one who was regarded with loathing and contempt by His host. The woman was of course a notorious sinner (some think her to be identical with Mary Magdalene). Vice had been her trade. Touched by the love of the supremely sinless One, she appears unashamed to pay her tribute of repentant gratitude. She had heard the 'Come unto Me . . . ' seen the loving acts of healing, listened to those 'gracious words'—the Son of Man did come indeed to call sinners to repentance.

Simon was doubtless a righteous man by all ordinary standards—thoroughly respectable—yet he was wrong in all his thoughts. He valued Jesus but little, or the feet-washing would not have been neglected, or the kiss of greeting (an equal) omitted—he felt himself superior in status. He thought a prophet would reject the sinner's homage and spurn her. He thought it a blasphemy to say 'Thy sins are forgiven.' The woman on the other hand was right in her thoughts—she knew herself to be a sinner, she knew her sorrow, repentance and homage would not be rejected, she loved and adored the Saviour. May God keep us humble. Farrar well says, 'What is wanted to awaken 'much love' is not 'much sin'—for we all have that qualification—but deep SENSE OF SIN.' Is it not easy to cling to our 'rotten rags,' thinking them very respectable garments? Faith and love are wonderfully mingled to bring forgiveness and peace.

Brief account of a preaching tour (viii. 1-3).—These verses are most interesting as giving us the companions of Jesus, indicating some of His material supporters, and the wide range of His ministry. The opening phrase would indicate that He had been working from a central position, probably from Peter's home in Capernaum, now every city and village is visited. The fact of the women accompanying Him is less surprising to us than it really was. In that country women were despised, and the gospel had not yet brought them its wonderful emancipation. One has called Luke's gospel 'the gospel of Womanhood.' These women were with Jesus from gratitude, and how their love would grow as the lineaments of His character were revealed from day

to day with cumulative power. Little wonder is it that they were last at the cross and first at the grave.

Parable of the Sower (viii. 4-18).—The parallel passages in Matt. xiii. 1-23 and Mark iv. 1-25 give rather fuller accounts and should be read. Great numbers were gathering to hear the Great Teacher. His supreme wisdom chooses to address them in parables—perhaps most simply described as 'earthly stories with heavenly meanings.' We must not misunderstand the Scriptures as saying that the parables were spoken for the express purpose of hiding truth. They were undoubtedly intended to make special appeal to any willing to understand. The parables of Jesus have touched the heart and conscience of mankind in all ages and countries. The very fact that the simple stories hide spiritual truth has made men examine them minutely, and therefore more effectively learn the intended lessons, proving the truth of our Lord's words in verses 16-18 in particular (and see Mark iv. 22-25).

This particular parable is perhaps the best known of all. It teaches that, subject to the message being indeed the word of God, an honest and good heart is required for its successful growth. It gives warning as to the spiritual conditions leading to failure, and provides indirectly perhaps comfort for the faithful gospel preacher—so often discouraged by apparent failure to move the hearts of men.

The true relatives of Jesus (viii. 19-21).—This incident is probably identical with Matt. xii. 46-50 and Mark iii. 31-35, and Mark iii. 21 throws light upon it. We know that the brethren of Jesus did not believe in Him. John vii. 3-5 shows them also in a somewhat hostile attitude towards Him. It may be that others had influenced them to think they should stop His excessive zeal in preaching and teaching, and 'leave it alone for a bit. Many an earnest soul has been named "religious maniac." The answer of Jesus might have been a very direct rebuke and refusal, but it was instead a gentle yet firm and constructive appeal. How they would in later years look back and wonder at their impertinence.

Christ stills the storm (viii. 22-25).—It is a touching sign of physical weariness that the Saviour not only fell asleep in such circumstances but remained asleep in the storm. The thronging crowds with all their burdens of sin and trouble, and their persistent appeal, had left Him short of sleep doubtless for many long days. It was His suggestion the lake should be crossed. His disciples seem to have avoided waking Him until they felt their great peril and need. Their appeal is almost petulant (Mark iv. 38), but they knew who could save them. Wonder upon wonder was unfolding in

their midst to help to fix in their hearts an unshakeable trust.

The healing of the Demoniac (viii.

26-39).—This is perhaps the most graphic and striking of the miracles. Matthew records two men, Mark and Luke only mention the one. Demon-possession is a terrible thing not much in evidence in its outstanding forms. There is little doubt that some forms of insanity are similar. Hudson Taylor in his Chinese records gives some account of it as found there. Here is an extreme case inspiring both pity and fear. The only defence man has (however he may think otherwise) against the devil is trust in God. We are after all under the domination of Satan if we do not accept Christ. Much ink has been spilt to explain or explain away the passing of the demons into the swine. The dark forces of the evil one are not manifest, but it was necessary that they should be to the inhabitants of that land. They had a wonderful demonstration of the power of Christ in their midst in the recovered maniac, a solemn warning of the power of evil. John Oxenham has summed up the tragic request of the Gadarenes in these words 'Our ways are not as Thine. Thou lovest men, we—swine.'

The fact that so great a loss had taken place overshadowed everything else. How necessary that the healed man should stay to teach and testify in their midst though he longed to be with Jesus (verse 39). They should have realised that God had visited them, that a great prophet had arisen among them. Their request was granted against their true interest. Were they not 'swine' in a figurative and spiritual sense? And the pearls were withheld from them. Someone has said 'What we love that we become like.' 'No cumbered chamber will the Master share'

R. B. SCOTT.

Hindley Bible School.

EVEN as we lingered saying good-byes at the close of the 1947 Bible School, we were looking forward to meeting again (D.V.) the following year, but with the announcement of the 1948 Bible School our looking forward was with eagerness and perhaps some impatience.

If a bird's eye view of the British Isles could have been taken on Saturday, May 15th, many brethren and sisters from all directions would have been seen converging upon Hindley.

Bro. L. Morgan presided over the first meeting, when we were privileged to listen to two American brethren who are labouring on the Continent. Bro. Vander-viss in Holland and Belgium, and Bro. Otis Gatewood in Germany. Our hearts were stirred as they told of the work al-

ready accomplished, but even more as we were reminded of the great physical distress and spiritual need of the people there.

Bro. Gatewood told us that services conducted in German were attended by as many as five hundred people, fifty having already obeyed the gospel. Other work included classes each night, organisation of a boys' home, and distribution of food and clothing.

During tea, we were able to greet our brethren and sisters.

At the evening meeting, a very warm welcome to all visitors was given by Bro. S. Winstanley. Bro. L. Morgan invited us to climb and share together mountain top experiences, which we did as we listened to very able addresses by Brethren W. Steele and C. E. McGaughey.

On the Lord's Day, the prayer meeting at 8 a.m., led by Bro. G. Lodge, proved a fitting opening to a great day. In a really deep spiritual atmosphere, we met to keep the Lord's Supper, the meeting house being full to capacity.

In the afternoon, Bro. T. Kemp spoke to the children, after which we went out to give invitations to the meetings. Two Gospel meetings were held. Bro. West, of Los Angeles, U.S.A. addressed the first, his subject being: 'The second coming of Christ.' At the second, Bro. Otis Gatewood exhorted us upon 'The Vital Need of Personal Evangelism.' This ended a great day in the service of our Lord.

On Monday we commenced a fixed programme of meetings and lectures. Each day commenced with a prayer meeting at 8 a.m. Morning lectures were from 10 a.m. to 12.30 p.m., when Bro. F. C. Day gave 'Messages from the Psalms,' and Bro. W. Crosthwaite lectured on the theme, 'The Incomparable Christ.' At 2.30, a 'Questions Answered' session was followed by addresses on 'These Things' (2 Peter i. 5-6), given by Brethren A. E. Winstanley, Eric McDonald, L. Channing and F. Worgan. The evening session commenced with an open-air service. The day concluded with a gospel meeting, when messages were given by Brethren W. Crosthwaite and Tom McDonald, L. Channing and T. Kemp, G. Hudson and A. E. Winstanley, W. Steele and F. Worgan.

In introducing his subject, Bro. Day said that the value of the Psalms was that they came so close to life, and in them we found the expression of every circumstance in which we might find ourselves. Therefore, he proposed to consider them in relation to four phases of our spiritual life: Praise, Worship, Service and Lasting Confidence. Under these headings he demonstrated the need for a Christian's close communion with God in his attitude, approach, duty and relationship to his Creator and heavenly Father.

Bro. Crosthwaite said that he felt his incapability to set forth in worthy terms the 'Incomparable Christ,' the matchless,

the peerless, the transcendent one; but all were confident of his ability to exalt Him. He divided his subject into four: portraying the Christ as 'The Greatest Teacher,' 'The Wonder Worker,' 'The Mighty Saviour' and 'The King of Kings.' This was done so simply, but with such powerful charm, that all felt a life's service too small an offering for such love as manifested in the Christ.

The lectures on 'These Things' stimulated us in our Christian life exhorting us not to be content with manifesting faith, but that it is needful for each one 'to grow into a full grown man, unto the measure of the stature of the fulness of Christ,' and therefore in our faith we must supply virtue, knowledge, temperance, patience, godliness, brotherly love, and love.

The gospel was proclaimed ably but simply and with moving power. Many friends attended these meetings, and our prayer is that the seed which was so faithfully sown might yield a rich harvest in due season. All meetings were well attended, much support being given by neighbouring churches. Although many visitors had to return early in the week, all fears that numbers would not be maintained were proved groundless.

Special mention must be made of the fellowship experienced during the School. This was enjoyed in the meetings, as many visiting brethren assisted by presiding, reading and leading in prayer. Also, throughout the day, as we assembled for lunch and tea and on even to the homes where the doors were opened wide, the spirit prevailing was convincing as to the abundance of the life found in Christ. The thought occurred, 'Was this the experience of the early disciples?' We read that all that believed were together and had all things common. And they, continuing with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people.' Certainly it was an experience never to be forgotten.

At last came the time to part, and we reluctantly said 'Good-bye,' strengthened and encouraged, determined that the result of the Bible School should be lives sanctified and consecrated to Christ's service.

A VISITING BROTHER.

WE are glad to report another successful Bible School, held from Saturday, May 15th to Thursday, May 20th, 1948. We praise God for these seasons of refreshing. Again it has been our privilege to have mountain-top experiences, sharing happy fellowship with our brethren and the Lord whom we love. A meeting was arranged at short notice for Saturday afternoon, so that brethren would have an opportunity to hear Bro. Otis Gatewood speak on the work in Germany. Many gathered together to hear of this

fine work being done for the Master. We were also glad to have a message from Bro. Vanderviss on the work in Holland.

The welcome and fellowship meeting at 6 p.m. found the writer of this report in the chair, inviting the brethren once more 'to climb.'

Bro. S. Winstanley gave a warm welcome to those present, on behalf of the brethren meeting in Argyle Street, Hindley. Our speakers were Brethren Will Steele and C. E. McGaughey, U.S.A., who gave the School a taste of the good things to come.

From Lord's Day to Thursday, we held a prayer meeting each morning at 8 a.m. and the numbers attending were 64, 66, 54, 35 and 37. The brethren who led and gave us messages were Brethren G. Lodge, G. Hudson, Will Steele, Tom Kemp, Len Channing. The theme of each prayer meeting was 'The way to victory' (Isaiah xi, 31).

The fellowship was indeed wonderful and it was an inspiration to break bread with so many of like faith. We had the largest meeting of the Bible School at the 8 p.m. Gospel meeting when support from the district churches brought our numbers up to 180. Monday to Thursday we were again privileged to sit under Bro. F. C. Day, lecturing on 'Messages from the Psalms,' and Bro. W. Crosthwaite, on 'The Incomparable Christ,' and our hearts were again warmed as we listened eagerly to the messages from the Word of God, given as a result of much study and experience.

'Questions Answered' commenced our afternoon session. Brethren W. Crosthwaite, F. C. Day, C. E. McGaughey, G. Hudson, W. Steele, L. Channing and L. Morgan, had the task of dealing with various topics that had caused young and old some little difficulty. This period has been found very profitable, and enjoyed by good numbers attending.

Next followed four afternoon messages under the heading of 'These Things.'

Open-air work was not neglected, and several of our visiting brethren made their voices heard sending out messages and invitations.

Gospel meetings each night brought to a close full and happy days.

We thank God for all those who helped in any way to make the Bible School a huge success, for the time our preaching brethren devoted to the task of preparing their messages, to one and all we say a big thank you.

We are glad also to report still another addition, Mrs. Lince, attended the Bible School, for one day, listening to the Gospel preached by Bro. Crosthwaite, during one of the morning lectures, then Bro. McGaughey had, with others, some conversation with her, and we praise God that she decided to be obedient to the commands of the Lord Jesus, and was immersed the following Saturday, bringing our total additions for the year to 21. We pray she may be kept faithful, and living

at Leyland fifteen miles away from Hindley, we may live to see the day when a New Testament Church will be established. Brethren, may the cause we all love continue to grow from strength to strength, we trust that these days on the mount may fit us for greater service in the valley. L. MORGAN.

REVIVAL

THIS is the title of a bright, attractive, small paper published by Brethren at Hindley during their recent successful Gospel Campaign. This paper has helped much to make contacts and get New Testament teaching into the homes of the people. The paper is published monthly, and can be had at prices named below. Churches desiring to reach the people would be well advised to get a supply monthly, and distribute them systematically in their districts. We heartily commend this Gospel paper. Editor, 'S.S.'

'Revival.'—Millions need the Gospel. Will you help? Send 'Revival' to your friends in your letters and distribute door to door. 'Revival' is published by L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan. 50 copies 2s. 6d.; 100, 5s.; 250, 12s. 6d.; 500, 25s.; 1,000, 50s. Additional copies after first thousand, 33s. per 1,000. All post free. Churches and individuals taking 250 copies and over, the printer will add: Published for (name and address).

DON'T STAY AWAY

DON'T stay away from the Church of Christ because you are rich. We can cure that.

Or because you are poor. No charge made for admittance or exit.

Because you are tired. Rest your body here, while you find rest for your soul.

Because the Church is not perfect. You are not either, so you will fit in all right; you wouldn't if it were.

Because it rains. We have a roof on the building, just like yours at home.

Because it is not your denomination. The same thing will keep you out of heaven.

Or because you think the roof will fall in if you come. We'll take the risk.

Really, is it not a lot wiser to come to Church, as your Bible, your common sense, and your conscience tell you to do? We will be glad to see you next Sunday.

—Selected.

Teaching Ministry.

NOT only are the oversight and edification of a Christian congregation not committed to one man, but those who have the oversight are not exclusively its instructors—the Holy Spirit having so divided the ministry of the Church, that there may be found for each member service for which he is adapted.

For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every-one members of one another. Having then gifts differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith—or ministry, let us wait on our ministering—or he that teacheth, on teaching—or he that exhorteth, with exhortation—he that giveth, let him do it with simplicity—he that ruleth, with diligence. (Rom. xii. 4-8).

Ruling, teaching, exhorting, are thus apportioned to different servants, the rulers being able to teach and exhort, the teachers often falling short of the experience and capability requisite for oversight, while others may be able efficiently to exhort to love and good works, who make no pretension to fitness for ruling or teaching.

Mutual instruction is the gift of all apostolic intimations bearing upon the edification of congregations. Addressing not preachers, not bishops, but the body, the apostles wrote, 'Seek that ye may excel to the edifying of the church' (I Cor. xiv. 12). 'Building up yourselves on your most holy faith.' (Jude. 20). 'Wherefore comfort yourselves together, and edify one another.' (I Thess. vi 11). 'Not forsaking the assembling of yourselves together as the manner of some is but exhorting one another.' (Heb. x. 25). 'Able also to admonish one another.' (Rom. xv. 14). 'Let the word of Christ dwell in you richly, teaching and admonishing one another.' (Col. iii. 16). 'Wherefore comfort your-

selves together and edify one another.' (1 Thess. v. 2). These and other passages exhibit the apostolic order, and no instance is producible of a congregation depending for edification upon any order of instructors, so circumscribed, as not to embrace every member able to speak to edification, exhortation, and comfort.

Teaching and exhortation, like every other branch of ministry, are limited to the qualified. None may be rabbi. None master, but all brethren, 'from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working of the measure of every part maketh increase of the body, unto the edifying of itself in love.' (Eph. iv. 16).

(We commend the above to all readers of the S.S. Written in 1856, by Bro. David King, it is just as timely to-day as it was nearly a century ago).

A. GARDINER, Jnr.

TOBACCO'S FATAL EFFECTS

MEDICAL science continues to bring to the attention of the people the evil effects of nicotine. No small quantity of this deadly poison is absorbed by the body and assails the delicate tissues to the great injury of health.

Declaring that tobacco is one of the three main causes for coronary deaths of business men, Dr. W. Gordon Maddox, of Dallas, professor of South-Western Medical School, predicted that tobacco will be outlawed completely within the next thirty years, as young people of to-day become acquainted with the fatal effects of nicotine.

The speech was made at a weekly meeting of the Kiwanis Club, in the Stephen F. Austin Hotel, Austin, Texas.

The speaker asserted that in the forty to fifty age bracket, coronary occlusions have universally been found in smokers. He declared that every heart specialist and every X-ray specialist in his own city, who had been smoking, has stopped entirely.

Dr. Maddox pointed out that with the increase in the number of smokers for the past two or three decades there has been a noticeable rise in the incidence of heart disease and cancer. Quoting from the experience of specialists, the speaker asserted that twelve per cent. of cancers are lung cancers, and these invariably occur in smokers. He declared that since World War I, when women took up smoking, there is one lung cancer in women for every two in men.

The speaker asserted that research has shown that because of the poisonous effect of nicotine, seventeen million persons, or one out of every five persons in the United States will die of cancer. He declared that every case of Buerger's disease studied showed it developed in a smoker.

'This nation,' he observed, 'spends two hundred and fifty million dollars a year for education and four hundred million dollars for cigarettes. If you Kiwanians are really interested in children, you can do something about this.'

The 'Firm Foundation' editor fully believes that Christians should do all in their power to preserve their bodies and live as long as possible, and to this end these facts regarding nicotine should be noted and regarded. Particularly notice what the heart specialists and X-ray specialists of Dallas have done. Would every one of them have quit smoking if they were not certain of the hazard of smoking?

—'Firm Foundation.'

THINKING a thing is right does not make it right. We have to be guided in matters religious by the word of God and not by the doctrines and commandments of men. Our souls will be plunged into hell if we do not follow the teachings of the word.

FRED E. DENNIS.

THOSE who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A Church that is not training in terms of bringing the gospel to all men is tacitly admitting that it has no message for any man.

K. S. LATOURETTE.

May 16th. Our joy was increased at this baptismal service when a young man confessed and obeyed the Saviour. They were welcomed to the Church on Lord's Day, May 23rd. May they be kept faithful until the Lord comes to claim His own. We have also received into our fellowship Sister Oates, who was formerly immersed.

We wish to record our high appreciation to the services of Bro. McGaughey, of Washington, U.S.A., during a five days Mission. We all felt that his stay was too short. He was a favourite with the Bible School scholars, and won the admiration of two young Germans in the house where he stayed. May God abundantly bless Brother and Sister McGaughey, whose kindly spirits and kindred minds endeared them to us all, and may He grant them journeying mercies everywhere they go.

We also had the pleasure of a visit of Bro. C. E. West, U.S.A., who enriched the Church with his messages, and fellowship. During the visit of these brethren, by chats, queries and answers, we saw divergent ways and means of evangelistic work. On the question of instrumental music in worship we were 100 per cent agreed against it. We see much to be desired in carrying out plain New Testament principles, and pray that these contacts may lead to the furtherance of the Gospel, and the glory of our Master.

H. WILSON.

Capetown (Woodstock).—We are glad to sound out the glorious news that we are not ashamed of the gospel of Christ for it is the power of God unto salvation, in that we witnessed three young women and one young man united with the Lord in baptism, on the afternoon of May 23rd, 1948.

Three of the candidates were due to the efforts of the Woodstock assembly, by God's grace, and one young native woman, to the efforts of our native brethren of the Langa Assembly, for which we give God, through Christ, all the praise and glory.

With a representation of brethren of the various assemblies in the Peninsula: Claremont, Grassy Park, Langa and visitors, we had an attendance of ninety-six in all.

The service was conducted by the writer. Brief addresses were delivered by Bro. Wentzel (Grassy Park), Bro. Gray (Woodstock) and Bro. Makhoti, of the Langa native assembly.

It was expressed that while we rejoiced over those who had decided for Christ we should be concerned about those who had not done so. In all the addresses there was an earnest prayerful appeal

NEWS FROM THE CHURCHES

Blackburn (Hamilton Street).—With great joy we report the addition of a young maiden from the Bible School who made the good confession on May 13th during Bro. McGaughey's mission, and was immersed on Lord's Day evening,

to those who were still halting. The theme upheld was the imminent return of Christ, being at 'the very doors.'

T. HARTLE.

East Kirkby (Beulah Road).—After a long period of faithful sowing, in difficult circumstances, the good seed of the Word of God has taken root and brought forth fruit. We rejoice greatly to report the addition of two more souls won for our Lord.

The occasion has been an intensive Gospel Campaign, conducted by C. E. McGaughey, of U.S.A., who is on a tour of loyal Churches in this country. The Mission lasted from May 22nd to the 30th, inclusive. Gospel meetings were held every night, excepting Friday, and supported magnificently by our members; and some from other Churches. The meetings were well advertised and a good number of friends, with ever growing interest, attended. Our Brother spoke with conviction and persuasive power, and the consequence was a considerable stir in the minds of the people. Many have been much impressed by the very simple and plain Gospel truths proclaimed; and besides the two additions referred to, quite a number of others have been brought to the point of decision. One of the converts was the husband of our Sister Warren, who was formerly immersed at Selston, but for a number of years had wandered from the fold, but returned, amid much rejoicing, to the Shepherd and Bishop of his soul. The second addition was the husband of one of our young Sisters, who, when the appeal was made came out and made an open confession, and was buried with his Lord in baptism the same hour of the night.

It has been a most joyous occasion, and the fellowship in the Gospel of the richest kind. The Church has been built up, and confirmed in the faith. Both our Brother and Sister have endeared themselves to all our hearts; and the general feeling is that if their stay could have been prolonged further souls would have been garnered into the kingdom of our Lord. Our Brother and Sister took their leave from us, bound for Scotland, on Monday, May 30th, taking with them the best wishes, and love of a united Church.—The Lord be praised!

W. B. JEPSON.

Fauldhouse.—The Church continued their effort during the second half of April and May which was begun in October by Bro. A. Gardiner and lasted to the middle of April. Bro. A. E. Winstanley by visitation, distribution of tracts and invitation cards, has sought to bring outsiders into the Gospel Meetings, held on Lord's Days and Wednesday evenings.

Some have come to hear the message of life and the way made plain, but up to present no one has made the good confession. The Church has been much

helped, our privileges and responsibilities kept persistently before us. We trust the seed sown may yet produce fruit in the hearts of those outside who heard and also influence the Church to greater effort. We are thankful to Bro. Winstanley for his fine work and pray for his success in his new fields of labour in the district.

D. M. STEWART.

Ilkeston.—A time of joyous worship and service in celebration of our sixty-eighth anniversary has been ours. We were favoured by a visit from Bro. Leonard Morgan, of Hindley as our preacher.

With Bro. F. Hickman, of Netherfield, he addressed our social gathering after tea, on Saturday, June 12th. The message from both our brethren left our hearts burning with regard to evangelical opportunities and responsibilities. Our brethren and sisters from Beulah Road, East Kirkby, also delighted us with their singing of a favourite anthem and quartette. We were much cheered with the presence of many from our district Churches. Bro. Fred Gregory ably presided.

Lord's Day activities will remain a happy memory. Sunday School parade at 8.30 a.m. took many little messages and invitations to people on their doorsteps and the singing by the children brought cheer to several on their sick beds. During the day the children sang ten special hymns and Bro. Morgan conducted their singing of several choruses. This he jokingly said was in rivalry to Bro. S. Jepson who conducted the children in the singing of their special hymns. He felt rather jealous of him. The children also gave 27 useful messages in poem. They were assisted in their singing by teachers and other members of the Church. Our brother's faithful exhortation to the Church, his interesting talk with the children and his faithful and forceful proclamation of the Gospel will not readily be forgotten. What a pity that the same interest and enthusiasm cannot be maintained in our Church life continually!

S. JEPSON.

Loughborough.—During May, we had the privilege of being served by the Leicester F.O.Y. Commando Team, ably led by Bro. G. B. Waterton and well supported by the various Leicester F.O.Y. Groups.

We had good congregations and lively meetings. The last Sunday coincided with our Children's Day, and after the children had given a Scripture Alphabet and other items, Bro. Waterton gave a stirring address and made a moving appeal. Although no definite decisions were made we are hopeful that as a result of the efforts of the Commando Team we will have the joy of seeing those who are on the verge make the great decision.

A collection was taken on Children's Day and the sum of £5 was sent to the

local hospital to be used in connection with the Children's Ward.

We wish to record our thanks to all those who took part in the Commando effort.

F. WOOLLEY.

Nelson (Southfield Street).—Bro. F. Worgan commenced a two-months' Mission with us on June 5th when we had sixty present to give him welcome. Since then, the Gospel has been faithfully proclaimed and we have again proved that it is 'the power of God unto salvation.' On Saturday, we had the joy of witnessing the immersion of Sister C. Goucher, who, after hearing the Gospel and talking with Bro. Frank in her home, decided to follow the Lord in His own appointed way. She was received into fellowship on Lord's Day, June 13th, along with Sister Stella Tysoe, who had been associated with the Brethren for a number of years, but learning the way of the Lord more fully, desired to identify herself with the Church here.

Others are making inquiries and we feel that we are on the verge of great things. We are doing our best with the help of God to build up a strong New Testament Church. Prospects are bright and we are hopeful of being able to record others entering the Kingdom.

A. CARSON.

Wigan (Albert Street).—The Church has again experienced a season of refreshing. During the last week in April we had the services of Bro. C. E. McGaughey, of U.S.A., from Lord's Day to Thursday, and we feel the stirring messages delivered created a great interest in all present. Bro. Frank Worgan, of Hindley, followed with a month's mission during May. With the co-operation of members from Hindley, Scholes and Mitchell Street for which we are very grateful. Much good was done and we rejoice in three additions, two young men and one young woman, deciding to follow Jesus Christ. One Sister was restored to Fellowship. We thank God for these, and hope that the seed sown may bear more fruit, in due time.

W. SMITH.

Obituary.

Heanor.—The Church here has sustained a great loss through the death, at the age of seventy-six, of Mrs. S. A. Hawley, mother of our present Church Secretary, and the wife of our late esteemed Church Treasurer, who predeceased her five years ago. Our sister had long associations with the Church here, having been immersed at Hill Top, Eastwood, whilst the Heanor Church was yet a 'Church in a house,' fifty years ago. Coming over from the Wesleyan body, she met with much opposition from her own family and friends; her own husband, who subsequently followed her example, being amongst those who disagreed with her decision. Throughout her long connections with the Church she had been very active until quite recently, her death coming rather unexpectedly to us all. 'Given to hospitality,' she had through many years entertained in her home innumerable visiting brethren who served the Church as preachers from time to time. She was deeply concerned, too, with the care of the Church building, and had given much time and service in its upkeep.

The funeral service, on Tuesday, June 1st, was conducted by Bro. S. Jepson, of Ilkeston, and amongst the many friends assembled were quite a few members of the local branch of the N.B.W.T.A.U., of which our sister had been an enthusiastic member for many years. Amongst Church members who, too, were well represented, could be seen brethren and sisters from other Churches in the Notts. district.

Our very sincere sympathies are extended to her two sons, their wives and families, and also to other relatives of our sister, and we pray that this present loss may work out a more exceeding and eternal weight of glory.

W. E. BARKER.

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