

Watchword for 1947.

**'Let your loins be girded about, and your lamps burning;
and be ye yourselves like unto men looking for their Lord'.**

(Luke xii. 85-36, B.V.)

Careful readers of the New Testament cannot fail to note what a lot is said about the Lord's coming again. Some fifty years ago, E. Hampden-Cook published a book with the startling title, 'The Christ Has Come.' The writer claimed that most of the predictions concerning the Lord's second coming (*paroltsia*) were fulfilled in A.D.70. His reasoning is very plausible, but whatever took place in connection with the destruction of Jerusalem, there are many predictions which were not fulfilled then.

The Lord's coming again was to be **personal**: 'I will come again.' 'The Lord himself shall descend from heaven.' (John xiv. 3, 1 Thess. iv. 16). It was to be **visible**: 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' (Acts i. 11). 'They shall see the Son of Man coming in the clouds of heaven with power and great glory.' (Matt; xxiv. 30).

At His coming, the dead in Christ were to be raised, and living believers caught up and changed. (1 Thess. iv. 16-17, 1 Cor. xv. 51-54). If this took place in A.D.70, then the Apostle John and countless believers were left behind.

Further, at His coming, the judgment is set, and all rewarded or punished according to their deeds.

(Matt. xvi. 27, 2 Thes. i. 7-10, 2 Tim. iv. 1-8). We cannot believe that all this took place 1876 years ago. If it did, what do we yet hope for?

The one grand hope of the Gospel is the Lord's coming again to take His prepared people to His prepared home. This great hope has dropped out of modern preaching and teaching, resulting in indifference and a lowering of spiritual life. But, taught by the Scriptures of Truth, we are 'looking for the glorious appearing of our great God and Saviour Jesus Christ. We believe that He is faithful who has promised, and He will surely come again. Each Lord's Day at the Lord's table we proclaim His death and His coming: 'till he come.'

**"Thou art coming! At Thy table
We are witnesses for this,
As we meet Thee In communion,
Earnest of our coming bliss.'**

Our attitude, in view of this, is set forth in the Scripture at head of this article, and may be summed up as Serving, Shining, Looking.

Serving: 'Let your loins be girded about.' That indicates readiness to serve, as seen in the following: 'He shall gird himself . . . and serve them.' 'Gird thyself and serve me.' (Luke xii. 37, xvii. 8). Our Lord set the great example: 'He took a towel and girded himself . . . and began to wash the disciple's feet.' (John xiii. 3-5). Of those whom God would

loring to punish His Apostate people, it is written: 'None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed.' (Isaiah v. 27).

Unceasing activity, 'always abounding in the work of the Lord,' is the need of to-day. To be girt about, suggests conflict, too. Exhorting the Christian soldier to 'put on the whole armour of God,' Paul said: 'Stand therefore, having girded your loins with truth.' Let the Word of Truth dwell in us richly, let it grip mind and heart, and we shall 'be furnished completely unto every good work.'

Shining: 'And your lamps burning.' This calls to mind the parable of the ten virgins. All were professed friends of the Bridegroom. All went forth to meet him. All took lamps, but only the wise took oil in their vessels with their lamps. This seems to illustrate the difference between profession and possession, between the form of godliness, and the power of it. If we are to continually shine for Jesus, the lamp must be daily trimmed and fed. By diligence in prayer, reading, and meditation of the Scriptures, we will grow in grace and the knowledge of our Lord and Saviour Jesus Christ; we shall reflect as in a mirror His glory, and so shine for Him.

We are living in a dark Godless age, and in the midst of this 'crooked and perverse generation,' we are to be 'seen as lights in the world, holding forth the Word of Life.' That Word can dispel all the darkness and gloom.

As those Greeks at the feast said, 'We would see Jesus,' so people everywhere expect to see Him reflected in the character and actions of His followers.

'Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing
For the lights along the shore.'

Looking: 'Be ye yourselves like unto men looking for their Lord.' That means like servants expecting the return of their Master, and who are-anxious to win his approval.'

Blessed are those servants whom the Lord when he cometh shall find watching.' That would have a revolutionary effect on our lives and conduct, We would keep away from places where we would not like Him to find us; We would do nothing we would not like Him to find us doing. It would be our constant 'aim, whether at home or absent, to be well-pleasing unto Him.'

Many seem like the evil servant, who said, 'My Lord delayeth His coming,' and are fraternising with the Lord's enemies, and becoming so like men of the world that they are not known as the Lord's-servants. To such, the Lord will come suddenly, unexpectedly, and deal with them as hypocrites, for whom is the weeping and gnashing of teeth, 'Take heed to yourselves,' said our Lord, 'lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares !

Throughout this year, if we are spared, may we be constantly serving, shining, and looking for Jesus.

'O that each in the day of His coming
may say,

"I have fought my way through,
I have finished the work Thou didst
give me to do!"

—EDITOR.

The Bible and the Church.

Lectures and Messages given at the Bible School, Hindley, June, 1946.

Subjects	Writers
'The Bible'.....	W. Crosthwaite
'The Church'.....	F. C. Day
'The Apostles' Doctrine'.....	W. Steele
'The Fellowship'.....	A. E. Winstanley
'The Breaking of Bread'.....	F. Worgan
'The Prayers'.....	L. Channing

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Evangelise through Literature,

The Church To-day.

IS it a trite saying that the Church today faces some unusual problems? It is true nevertheless. Even if it is trite, it should be pointed out that the Church is not designed especially for any era, any condition, or any section of the world. It can function in any type of human society and in any age. It got its great start in the world under the power of an imperial system. It can even thrive under an oligarchy, or a plutocracy, or, of course, in a democracy. It has a way of crossing all barriers and of entering the hearts of the rich as well as the hearts of the poor. But it continues to be true that the common people hear the message of Christ gladly. The Church is not designed for an age of peace simply. It functions as well in a time of war. Of course, the Church is affected by the society in which it finds itself. It is sometimes handicapped by war. It can likewise be handicapped by the straitened condition of a depression. But, anyway, it is designed for all conditions and all ages. Each age furnishes its peculiar challenge.

There is always the danger that the Church in any age will yield unconsciously to the conditions about it. The Church, for example, in the Roman Empire unconsciously absorbed the political thinking of that empire and gradually was transformed by it into an imperial order, with the Pope as the head of the Western Church dictating the policies of the whole fellowship. The Church in a Protestant world is very apt to yield to the influences of Protestantism. It sees about it on every hand the thinking and plan of operation of the Protestant communions, and it is almost impossible to keep it from yielding to an extent to such influences. It is very difficult to keep the Church pure when there is such a pressure from the surrounding world. It is corrupted in doctrine as well as in practice unless a valiant fight is kept up to preserve its integ-

ity and purity. It cannot be denied, on the other hand, that the Church of our Lord in the United States has exercised a very great influence upon Protestantism. One of the chief doctrinal points of Protestantism has been its mysticism in the realm of conversion. The Churches of Christ in America have insisted on a sane scriptural basis of conversion. The pressure put upon a Protestant world upon this basis has had a very big influence.

Departures have always come in the body of Christ from the outside in one of two ways. The first of these is by an unconscious absorption, which has been mentioned already in the case of the Roman Empire, and the Church of the last three centuries. A second danger point is in bringing into the confines of the Church a membership unacquainted with its ideals and its chief doctrinal points. Only recently, a well-informed sister told me that two young preachers had told her that they did not believe it was proper to preach that baptism was for the remission of sins. This denotes a fearful weakness that is about to creep into the ranks of the Churches of Christ through a membership that will come into our midst which is not fully converted or, charitably speaking, does not understand the fundamental distinction between the Churches of Christ and sectarianism. There cannot be any doubt that it is quite necessary to keep hammering at the fundamentals so that we shall not rear another generation which will not know the fundamentals of the gospel. A departure can be made along this line unless preachers of the word everywhere continue to hammer upon the vital matters of New Testament teaching.

From the time of the Campbells, Walter Scott, and others, until now, the Churches of Christ have had a supremely militant message. No pulpit in all the land has equalled

in positive forthright militant teaching that of the Churches of Christ. Following the Great Awakening, an era of outstanding evangelism was ushered in. The Restoration Movement was launched with extraordinary pulpit ability and true constant revivalism for almost a century. This continued to be the main method of the propagation of the ancient faith. It was an age that peculiarly lent itself to conversion through pulpit work. The Churches of Christ have capitalized upon that in an outstanding way. The membership of the Churches likewise was usually a well-informed membership, and to some extent it was also militant. Within recent years, however, entirely too much has depended upon the militancy of the pulpit rather than upon the militancy of the entire Church in its teaching programme. When the apostle Paul commented on the plan for developing the Church into the right kind of an organisation, he said: 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.' From the foregoing quotation it is quite clear that the evangelistic class alone cannot get the job done. It makes no difference how eloquent the pulpit may be, nor how well versed the minister of the word there are other things that have to be done. Teachers constitute as distinct a class as do pastors (elders) or evangelists. The Church simply cannot do its job in this age without recourse to all the avenues

set forth by the apostle. A militant pulpit with a diffident membership cannot push the Church forward as it ought to go. We shall have to rear a generation of teachers, and we shall have to train constantly the pastors of the flock, if we expect the Church to succeed. The Church today is threatened with becoming lopsided. It might become such if the conditions of the age did not demand that we develop a more well-rounded programme. When the preacher of a local Church must carry the main part of the responsibility for the elders and for the teaching programme, the Church is at the point where it can begin a decline. It will take teamwork of all of the agencies the Lord has put in the Church to make it successful. We have been yielding to a pattern of thinking and action characteristic of America in an age of pulpiteers. The recent outstanding campaigns in groups such as those in Salt Lake City, Utah; Syracuse, New York; and Lubbock, Texas, are teaching us some things we can well afford to think seriously about. More personal work will be required with the passing of the days.

In the old days the Church used to be sort of a social centre. Going to Church was an occasion. With no radios and no telephones and with but few newspapers, the people who worked hard all of the week not only enjoyed religious edification when they came together for Church services, but congregating in Church meetings satisfied the social instincts of the people. The Church in such a day had the advantage of a sociological background. It has been entirely robbed of that background today in an age of automobiles, theatres, and countless means of social satisfaction. People do not need to go to Church to satisfy the social instinct. The tide which carried the Church in other days has been gradually receding to leave the Church without the natural conditions of the social impetus of an age. On the other hand, those who are reached by the gospel and who respond to its appeal will do so more to satisfy the

basic religious instinct if they meet the claims of the gospel in their own lives. But simply because we do not have the advantages which used to be enjoyed, it makes it necessary for the workers in the Church to survey the field and to bring all the power which they have to bear upon the problem. A very great deal of it will have to be done in the future through personal work of one sort and another. The pulpit will never lose its power. It simply cannot be displaced, for the Christian religion was launched through the public proclamation of the word; but we must use other means of reaching the people to-day. We must use the printed page more, as well as the radio. The greatest means of winning souls, in my humble judgment, will continue to be the channel of personal work, both on the part of the preacher and all the membership of the Church. This is the way

see the problem of the Church to-day. 'GOSPEL ADVOCATE.'

Birmingham (Summer Lane) withdraws, from the Co-operation.

Dear Editor,

Here is a copy of the Resolution passed by the above Church: 'That we withdraw from the Co-operation of the Churches of Christ in Great Britain and Ireland for the following reasons:—

1. The Co-operation in its present form is unscriptural. Any attempt to interfere in the conduct of the local Church by an outside organisation is directly opposed to the New Testament teaching on Church government. The Co-operation, with its many committees, seeks to legislate in matters that are no concern of anyone outside the local assembly. The Lord and His apostles are the only legislators and the Bible our only guide-book.

2. The accepted leaders no longer regard the Bible as the sole authority for the Church in all matters of faith and-practice.

3. The general teaching on the subjects of the inspiration of the Scriptures—creation of man—animal sacrifices, etc., is in the direction of Modernism, which leads to infidelity, as it belittles the authority of Jesus Christ, and openly implies He had imperfect knowledge.

4. The leaders are leading away from the position the Churches of Christ came into existence to restate and establish. They depart from the standard laid down in the Scriptures. The Churches of Christ have a specific function among the religious bodies. When we lose that we lose our right to, and indeed the need for, our separate existence.

5. The Annual Meeting trend is in the direction of amalgamation: such as the Free Church Federal Council, the calling-in of Church of England ministers, etc., Lord Mayors and other dignitaries to assist at conference: all of which appears to condone the teaching of the religious bodies around, giving the false impression that we are becoming united, when in fact no attempt to conform to the New Testament teaching is made or asked for.

6. Whether individually we approve and participate or not, so long as we are in the Co-operation, we must be held responsible and accountable. Our protests have been ignored, there is only one remedy: withdrawal. We must not, for we dare not, so we will not, be partakers in these departures from the Truth.'

A copy of the above has been sent, to the 'Christian Advocate.'

FRED C. DAY.

THE herd instinct in humanity is important for the weak—the strong do not need it. The imitative Instinct is strong in children, and some people never out-grow it. Hence, fashion becomes a dictator for large groups who know no independent thinking or action. There is great danger in the growing fashionability of social drinking. There are far too many people who would rather be accused of Immorality than unfashionability. To-day liquor propaganda and liquor advertising are making drinking fashionable among the so-called 'best' of both sexes. DR. GEORGE B. CUTTEN.

Infant Baptism.

THE 'Fleetwood Chronicle,' of Oct. 18th, 1946, published some statements by 'Rev.' S. G. Stanton, M.A., Vicar of Fleetwood, who is a real Anglo-Catholic: 'One often wonders,' he writes, 'why so many people who have little or no interest "in the Church, unless it be for weddings and funerals, are so anxious that their children should be baptised as soon as possible after they are born.

'It may be that it means there is still a lingering, slumbering regard for the Christian religion, deep down in the hearts of people, in spite of the widespread neglect and apparent indifference of its requirements.' He fears 'an element of superstition also prompts some people to seek baptism for children who appear to have no prospect of being brought up in the Christian way of life.'

'There is no doubt,' he writes, 'as to the **rightness** of baptizing infants in principle. But it can only be right and justified where there is a reasonable prospect of their being brought up in the faith and practice and environment of the Church.' 'Godparents must be professing members of the Church of England.'

The following letter from Bro. Frith appeared in the 'Fleetwood Chronicle' of November 7th ::—

WHY all this fuss about infant baptism? The sprinkling of infants (or adults) is not baptism in any sense.

There is one baptism taught in the New Testament. Paul says so, Ephesians iv. 5. This baptism is complete immersion in water for those who hear, believe and obey the Gospel.

A child, of course, cannot do this. Every preacher knows, or could know, by referring to a Greek dictionary, that the word 'baptizo,' means to dip or to plunge. Liddell and Scott, under 'baptizo,' say 'to dip under, or dip repeatedly, to bathe.' Even the Prayer Book service for the 'Baptism of Infants' makes provision for the child to be 'dipped.'>

The act of sprinkling a child signifies nothing, imparts nothing, and is of no value in the sight of God. By this ceremony, no infant can be 'received into Christ's Holy Church, and be made a lively member of the same,' or be 'grafted into the body of Christ's Church,' as the Prayer Book says.

The system of godfathers and godmothers is more or less a farce, and everybody knows it. All this shows how far apostasy has gone, and how far the religious world is from the simple truth of the New Testament which is the guide and final authority in all matters of faith and practice, and not any church. The New Testament always was, is now, and ever will be, above the church.

Sprinkling is widely believed in and practised, and I hope no parent will be hurt or offended by what I have written. Sincerity is hot enough; this string has been played upon far too long. •

Knowledge is required. The New Testament is an open book and there is no excuse for not knowing what it says and requires. Let it speak, never mind the church.

Should a child die, whether sprinkled or not, no parent need worry, 'for of such is the kingdom of Heaven.'

The Vicar, as reported in last week's 'Chronicle,' says 'There is no doubt as to the **rightness** of baptizing infants in principle.'

I challenge that, and invite the Vicar to meet me on a public platform in debate. I will affirm that there is no New Testament evidence whatever for the sprinkling of infants, and that baptism was, and is, for believers only.

Also, if the Vicar, or anyone else, can quote one single text from the New Testament to prove that infant sprinkling was ever practised or commanded, I will give £10 to any institution in the **town** that the Vicar, or any other person, cares to name.

ARTHUR, L. FRITH

Walter Scott: Eloquent Pioneer.

THE impression made on the minds and hearts of those who heard Scott will never fade until all things else fade.

The American phase of the New Testament Restoration Movement possessed leaders of outstanding personality, giants in intellect and apostolic zeal, of dauntless courage and Christlike devotedness. We recall Thomas Campbell, Alexander Campbell, Barton Stone, John Smith, and others. With these stands another, unsurpassed and scarcely equalled as Gospel proclaimer and divinely-blessed soul-winner.

A century and half ago, on October 31st, 1796, Walter Scott was born in the little Scottish town of Moffatt. Of kindred ancestry to his namesake, Sir Walter, the celebrated writer and poet, he ranks high indeed among those who strove heroically as pioneers, amid the stress, hardships, and opposition of the Restoration Movement's early days.

Giving promise almost from infancy of exceptional talent, Scott, in due course, by parental thriftiness, entered Edinburgh University, where hard study and unimpeachable conduct gained him signal appreciation. Then, in 1818, through a maternal uncle's encouragement, he crossed the seas to America, there securing a position as Latin tutor. Later, love of adventure impelled him to migrate towards the opening areas of the undeveloped West, and he walked the three hundred miles over the Alleghanies to Pittsburgh. Again he found congenial employment as teacher, and also delightful, helpful companionship in his chief, George Forrester, a high-principled fellow-Scotsman of deep religious fervour.

Scott had aspired to public service under Presbyterian auspices, but close contact with Forrester definitely changed his purpose. The latter had imbibed the views of the Haldanes, of Scotland, consider-

ably akin to those of the Campbells and the Restoration Movement, and he was a keen student of Holy Writ. Scott, along with him, made a thorough investigation of the conditions of salvation as set forth by the New Testament writers. This Berean search of the Scriptures ere long proved to him conclusively the absence of any divine authority for infant sprinkling, and the Bible requirement of personal, public acceptance of the Saviour by faith and baptism. Ever resolved to act conscientiously, he decided accordingly, was immersed by Forrester, and united himself with the associated company of believers. He became a very valuable helper of the little cause, devotedly continuing his Bible researches, and consolidating the membership with his Christian kindness and culture.

Scott's further study of Sacred Writ led him to desire still closer adherence to New Testament precedent. Hearing of religious communities pursuing this greater strictness, he sought to examine their doctrines and practices. Alas, he found them so extremely Calvinistic, or unenthusiastic, or crude in their ways, that co-operation with them was quite impracticable. He returned to his previous locality, and his friend, Mr. Forrester, having meanwhile suddenly died, he was requested to accept the school and religious leadership so vacant. Thereon for a time he combined scholastic and pastoral duties, all with conspicuous approval.

Then, in 1822, occurred one of the events in Scott's career. He met Alexander Campbell. Comparing their understandings of New Testament truth, they immediately became warm-hearted friends, mutually appreciative Restoration co-workers. Though a marked contrast in some particulars, especially physically, they formed a striking complement to each other. Both possessed extraordinary gifts of ex-

position, in Campbell convincing, and Scott persuasive. Both, too, cherished profound reverence for Bible inspiration and authority, and consuming all-impelling love for the Saviour.

Unexpectedly, when thirty years of age, Scott was appointed evangelist for the Mahoning Baptist Association. This proved the opportunity for Scott's almost matchless genius in Gospel"endeavour. Soon, God blessed his efforts with remarkable success. Most of the Churches were in languishing condition, callous indifference widespread, conversions nil. However, Scott's brotherliness and personal magnetic charm brought large gatherings to listen; and his lucid explanations, unquestionable sincerity, and winning eloquence speedily secured, with the Spirit's aid, scores, and later, hundreds of converts. A marvellous revival resulted. At the District Convention, he reported for the year 1,000 converts and several new Churches planted.

Scott's Gospel success continued so for years, varying but astounding. Clearly setting forth the New Testament examples, he led the district Baptists to adopt the Restoration Movement's principles. He became a Restoration leader second only to Alexander Campbell, and for a lengthened period the Movement's foremost Gospel pleader and soul-winner. Space limits forbid particularisation of his glorious work on apostolic lines.

Eventually his strenuous exertions told adversely on a frail physique, and he had to lessen his preaching activities, and give himself to labours with pen rather than voice. To the far-spread deepest grief of the Restoration devotees, Walter Scott, one of earth's choicest spirits, whose life and memory had been a benediction to thousands, fell asleep, April 23rd, 1861, aged sixty-three years.

(To be Continued)

'There is no fear in love ,but perfect love casteth out fear.'—1 John iv. 18.

From the Treasurer.

To our Readers:

The 'Scripture Standard' will be published at a considerable loss each month during 1947, as the larger issues have been during 1946. It is hoped that each issue will in future be sixteen pages, and larger type will be used.

Owing to improved conditions, and increased wages, costs in the printing trade have risen considerably, consequently the 'Scripture Standard' is affected like other magazines, etc. However, there will be no increase in price. The brethren who started the 'Scripture Standard' have decided to continue as now, believing that our readers will meet our needs.

The Editor, Treasurer and 'Agents do their work free, otherwise increase in price would be necessary. Balance in hand, due to generous support during recent years, will now be most useful.

Warmest thanks are due to our agents for their work in distribution within the churches; without them, distribution would be more difficult and costly. Our printer, Brother Walter Barker, renders valuable service, month by month, in dispatch to agents; this is much appreciated.

A. L. FRITH.

THE NOBLE ART OF SELF-DEFENCE.

'DO you think it would be wrong for me to learn the noble art of self-defence?' a religiously inclined young man inquired of his pastor.

'Certainly not, answered the minister. 'I learned it in youth myself, and I have found it of great value during my life.'

'Indeed, sir! Did you learn the old English system or Sullivan's system?'

'Neither, I learned Solomon's system. You will find it laid down in the first verse of the fifteenth chapter of Proverbs, "A soft answer turneth away wrath." It is the best system of self-defence I have ever heard.*

What kind of Bread.

'WHAT kind of bread should we use at the Lord's Supper?' The question has been heard frequently of late and this article is written to indicate the Scriptural answer. Some maintain "that the matter is unimportant, and that in our observance of the Supper, we may justifiably use whatever is commonly called 'bread.' But the following considerations will show that such a contention cannot be sustained :

(a) We must never attach unscriptural ideas to the words used in the Bible. If we use a word to justify any practice, we must be sure that what we mean by the word is the meaning attached to it in the Word of God. An example is the word, 'baptise.' A dictionary might give three different meanings: 'immerse, pour, sprinkle.' In common usage to-day, the word means one or all of these. But in inspired literature, not so. There, the word means 'immerse' and never either 'pour' or 'sprinkle.' Hence the folly of looking to modern usage for the right definition of any Scriptural word or term. 'Church,' 'minister,' and 'priest' are also words which, in present language, are given meanings utterly foreign to their Scriptural use.

(b) In whatsoever He has ordained in worship, God has consistently been careful of details. Some dismiss the question as to what kind of bread we should use in the Lord's Supper as a mere detail, but they forget that all acceptable worship must be according to the divine pattern given by God. Indifference to precise detail, or neglect of it, has often brought severe punishment on the disobedient—as in the cases of Nadab and Abihu, Uzzah, and others (see Levit. x. 1-2, 2 Sam. vi. 6-7). This suggests that in any particular act of worship which God has ordained, there is also a definite symbolism indicated. Baptism is an ideal example. It is a pictorial-representation of the great facts of our

faith, and through baptism the believer associates himself with those facts. It is a burial of the 'old man,' an association with the death of Jesus, therefore, the means of access to the cleansing power of His blood; and out of it there is a resurrection to 'newness of life' in God's Kingdom. The ordinance itself pictorially illustrates the spiritual experience of the penitent believer who thus surrenders to the Saviour: death, burial, resurrection.

This article will show what kind of bread Jesus used in instituting the Supper, and will also suggest the symbolism associated with it.

When was the Lord's Supper Instituted ?

'Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the Passover?' (Matt. 26: 17; see also Mark 14; 12, Lu. 22, 7-9). Following this, we read of the observance of the Passover by Jesus and His Apostles. Next is an account of the institution of the new feast of remembrance. 'And as they were eating, Jesus took bread, and blessed, and brake it, and he gave to the disciples and said, Take, eat; this **is** my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it . . . etc." (Matt. xxvi. 26-27; see also Mark xiv. 22-24; Luke xxii. 19-20). It is clear, therefore, that the Lord's Supper was instituted after the Passover had been celebrated by Jesus and His Apostles, during a period of 'unleavened bread.'

Exodus xii. explains the phrase, 'the first-day of unleavened bread.' It contains God's detailed instructions for the observance of the Passover, which is called 'the feast of unleavened bread.' (v. 17). We read: 'In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the

month . . . Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel . . . Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.' (vv. 18-20). During the seven days of the Passover, the Jews could eat none save unleavened bread. They were scrupulously to avoid leaven of any kind. To disobey was to incur severe punishment.

Therefore, the bread the Saviour used in instituting the Supper must have been unleavened. It couldn't have been any other, for no other kind was present during the Passover period. To suggest that any other kind of bread was used is equal to saying that Jesus deliberately disobeyed His Father's commands. That is unthinkable.

Why Unleavened Bread ?

What was the symbolism of the 'unleavened bread' of the Passover? Why had the Jews to put away all leaven out of their houses? What is the significance of 'leaven'? In the Scriptures, leaven is usually a type of sin. Jesus used the figure when He warned His disciples to 'beware of the leaven of the Pharisees and the Sadducees.' (Matt. xvi. 11). The same figure was used by Paul: 'Know ye not that a little leaven leaveneth the whole lump'? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our Passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.' (1 Cor. v. 6-8). The purpose of the unleavened bread in the Passover is here indicated. By its symbolism, God sought to teach the Jews that to worship Him aright they must first purify their own lives. In like manner, Christians, worshipping God through Christ Jesus, must draw nigh to Him in holiness, .

Why then is unleavened bread to be used in the Christians' remembrance feast—the Lord's Supper? The bread that Jesus took is literally 'a loaf,' an unleavened loaf. Weymouth renders it 'a Passover biscuit.' Of it, Jesus said: 'This is my Body.' This immediately suggests the life that Jesus lived. As the bread was without leaven, so the life that He lived for us was without sin. It reminds us of a complete, sinless life. That was the claim He made for Himself (Jn. viii. 28); its truth was recognised by His enemies (Jn. viii. 46), and also by Pilate (Jn. xviii. 38). Thus, in partaking of the bread, we should feed spiritually on Him as we remember His sinless life. The most effective way of doing this is to dwell on any particular incident in His life and apply its truths to our own experience.

Some object that this cannot be the symbolism of the unleavened bread, because Jesus said: 'This is my body which is broken for you.' (1 Cor. ii. 24). But it is significant that in the Revised Version the word 'broken' is omitted, so that we read: 'This is my body, which is for you.' This then harmonises with Matt. xxvi. 26, and Mark xiv. 22, and Luke xxii. 19, the latter reading: 'This is my body which is given for you.' Moreover, the actual breaking of the bread cannot be meant to indicate what happened to the physical body of Jesus, for that body was not so broken. It was bruised and wounded, but not broken in any sense comparable to the breaking of the Passover biscuit. The Passover biscuit was broken in pieces, the body of Jesus was not. We read, 'But when they (the soldiers) came to Jesus, and saw that he was dead already, they brake not His legs . . . For these things came to pass that the Scripture might be fulfilled, a bone of him shall not be broken.' (Jn. xix. 33-36).

Thus we see the completeness of the Christians' feast of 'remembrance.' The unleavened bread speaks of the sinless life, the fruit of the vine reminds us of the precious blood poured out in atonement for

sins. It would be unreasonable to assume that both bread and wine represent the same thing. Rather, each is complementary, giving us a complete view of 'all our redemption cost.' The actual breaking of the unleavened bread is therefore seen to be merely incidental to the partaking of it. As we 'break the bread' and remember His perfect life, our spiritual life is fed and sustained in remembrance of the One Who said: 'I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever; yea, and the bread which I will give is my flesh, for the life of the world!' (Jn. vi. 51).

A. E. WINSTANLEY.

Christian Pacifism.

Dear Editor,—The letter of Bro. Jepson is strong, but it loses its force as he cannot refer us to a single Scripture where Christ or the Apostles teach that war is an evil. *

If war is a fundamental evil, it is difficult to reconcile that with God countenancing and approving of war under the past dispensations. I know of no inherent evil that was permissible in the Mosaic or Patriarchal times.

The spirit of the New Testament may be against war and like leaven work its way till war ceases, but Bio. Jepson's overbearing position is not justifiable where there is no law. We will not submit to his reasoning and inferences.

JOHN ANDERSON.

Reading Cards.

READING CARDS for 1947 are now ready and may be had upon application. The readings have been kept reasonably short generally, except in one instance. Certain Psalms have been omitted owing to their length and the difficulty in breaking them up intelligently.

A. L. FRITH.

WANTED.

CONVERSION TO GOD,' by Alexander Brown. Bristol Tune Books. (Tonic sol fa). Prices, etc. to Bro. P. Wills, 46 Daventry Road, Bristol, 4.

A number of *Hymns for Churches of Christ*, first published in 1908 and used by the Churches until 1938. Large type preferred. Prices and particulars to Brp. S. Harbottle, 43 St. Barnabas Road, Leicester.

SCRIPTURE READINGS



Paul's Letter to Philemon.

IT seems clear from a reading of the concluding verses of Paul's letter to the Colossian Christians that Philemon was a native of Colosse. Tychicus and Onesimus were the bearers of the letter, and Onesimus of the personal letter to Philemon. It is possible that the Church met in Philemon's house, but just as likely that there was a sufficient number in his household to justify a separate meeting. The greeting to 'the church in thy house' perhaps proves the latter. The word 'Onesimus' means 'useful,' which indicates a play upon words in verses 11 and 12.

The mention of Epaphras (possibly the founder of the work in Colosse, and at this time a prisoner with Paul in Rome), and Archippus, confirm the close connection.

Here we have the story of a life transformed by the grace of God through the preaching and living of the gospel. The runaway slave, who had probably also robbed his master (verses 11 and 18), meets the aged prisoner in Rome, hears and sees his testimony to the Saviour, and is turned from his evil way to become 'a brother beloved,' 'the faithful and beloved brother, who is one of you' (Col. iv. 9), and very dear to the apostle: 'my very heart.'

The sincere repentance of the slave is manifest in his willing return to his master. Paul's willingness to spare his child, begotten in his bonds, shows the apostle's anxiety that all righteousness should be fulfilled in that matter. The letter is indeed a true example of Christian courtesy, asking tenderly when to command would be right, and breathing the affection which should characterise us all, particularly in our dealings with one another, but also in all our paths. True Christian behaviour is a fount of love, joy, and peace.

With what Joyful anticipation would the once heathen household prepare a lodging for such a one as Paul, the aged. We wistfully picture such a visit with its overflowing joy, and that is a faint shadow of the most wonderful meeting of all. May we all share it!

The Letter to the Hebrews.

Chapters i to iv. 13.

The whole Bible is full of passages of beauty, yet in this letter there is something thrilling in the very language. We understand the language of the original manifests a literary quality, unique in its flowing phraseology, and almost poetical expression of thought. The first

few verses, extolling the supreme glory of Christ, remind one of the introductory verses of John's Gospel and Letter.

The purpose of the writer is to appeal to Christians of Hebrew origin, and his work shows a skilful approach to hearts with strong Jewish leanings. While the conclusions might be regarded as radical in their complete rejection of the Old Covenant, the approach is that of one who has a deep reverence for all it meant, one who knows it to have been as much the work of God as was the New, and yet to have merely foreshadowed something infinitely better.

In the sixty-four verses we are considering, twenty-three are taken from the Old Covenant writings, and much of the rest deals with truths expressed in them and bearing upon the better covenant. The first thoughts are of the 'divers portions,' and the 'divers manners' as contrasted with the one final revelation of the Son, before all things, and yet heir of all things, almighty and yet-making purification of sins.

The argument in our portion may be taken in three parts:

(1) The supreme position of the Christ in relation to the angels, i. 1 to ii. 4. His position as Son in His likeness to the Father, as Creator and as Upholder of all things, places Him above all other spiritual beings, and after His earthly pilgrimage, He has the supreme position at the right hand of the Majesty on high. Those Scriptures which prove the matter are quoted, and those which indicate the functions of the angels. The passage is concluded, as is the habit of the writer, with strong warning against falling back from so glorious a salvation.

(2) His supreme fitness as compared with angels for the work of redemption. ii. 5 to 18. 'The world [or age] to come' probably means the Christian dispensation, being a Jewish anticipation of Messiah's reign (see Heb. vi. 5 and Matt. xii. 32). Jesus was indeed 'Son of man,' and as representative of the race fulfilled the Psalmist's words in the fullest degree. He tasted death, and suffered with us (and of course for us) thus being identified with us, acknowledging us as brethren, and being fitted for His supreme priesthood and mediation.

(3) His superiority to Moses, iii. to iv. 13. Every Jew venerated Moses, and rightly do we all do so. As the mediator of that Old Covenant, he held a supreme position. Moses served God for the house of Israel of which he was himself a member, but the Christ IS the owner of the Church: I will build my Church.' These Jewish readers would be taunted for their disrespect towards Moses, and their neglect of the things he commanded. The Temple was still standing, the priests still officiated at the altar, the worship was still maintained. But Moses himself

foretold Christ in saying, 'A prophet shall the Lord your God raise up . . . like unto me' (Deut. xviii. 15).

This section forms largely an exhortation against failing like those did to whom Moses ministered in person. In view of the supreme position and goodness of Christ, how much more necessary was it to give obedience to Him. The example indeed of the people in the wilderness is a warning much needed, but especially when there are discouragements. The gospel preached to those in the wilderness (iv. 3) was the rest in the promised land, which they failed to reach on account of their unbelief. The application is obviously to the Christian's pilgrimage to heaven. The word 'Jesus' (iv, 8) should of course be Joshua, and in the following verse a different word for 'rest' is used (see R.V.) indicating 'sabbath rest.' This surely indicates the believer's eternal rest, but in verse 3 our rest would perhaps indicate that rest which Jesus promised: 'Come unto Me all ye that labour . . . ' and which we have now while we continue strong in faith, and faithful to the Divine will.

Verses 12 and 13 give us the estimate of the writer of the power and qualities of the Word which he has been so extensively quoting. How careful we should be to handle it aright, and to give it that earnest and reverent attention, which is due. It searches the hearts of men, it makes wise unto salvation, and it furnishes the man of God with all he needs.

R. B. SCOTT.

Political Questions.

WHY do so many Christians attack politicians? Have they ever thought of the Christian working in society for the removal of social evils? Should Christians bury their heads in the sand, refusing to see or hear of the wrongs of the world? Should our Christianity finish at the Church door, thus making the Church a coward's castle?

I believe that we have become too contented with ourselves, even to the extent of being selfish, in so far that we refuse to proclaim our belief in town councils or even governments.

The meek are far from inheriting the earth, so let us propagate Christian ideals until this is so.

I am quite aware that men seek self-aggrandisement and position, but the Christian seeks Christ in all things.

While we are in the world, we must not be of it. Politics only mean policy, and if Christ is in our policy, who can say that we are wrong, in a world where we must have the necessities of life?

J. H. BREAKELL.

Forthcoming Events.

IMPORTANT.

Next Conference will (D.V.) be held in Belfast on April 5th, 1947 Further details later. Book the date.

Slamannan District.—The Annual Social will be held (D. v.) in the Bl&ekridge Church Meeting House, on Wednesday, January 1st, 1947, commencing at 1 p.m. Chairman: Bro. W. Steele, Tranent, Speakers: Bro. L. Channing, Kentish Town, Bro. A. E. Winstanley.

A hearty welcome to all. Come and help to make this meeting one of happy fellowship and encouragement.

D. DOUGALL, District Secretary.

East Ardsley.—Rally of Loyal Brethren, February 1st, 1947. Tea at 4 p.m. Evening meeting, 6 o'clock. Chairman, Bro. F. Sugden (Morley); speakers, Bro. E. W. Jepson (Doncaster), Bro. F. C. Day (Birmingham).

Morley, Yorkshire.—The Church Anniversary will be held on Saturday and Sunday, February 22nd and 23rd, 1947. Chairman, Bro. Charles Bailey (Doncaster); speakers, Bro. F. C. Day (Birmingham), Bro. J. A. Ballard (Hull). Further details later.

CHURCH OF CHRIST MEETING IN ARGYLE STREET, HINDLEY

Preliminary Notice.

Bible School.

Book the Dates.

OWING to the great success of our Bible School last year, and the many requests from the brethren, it has been decided to hold yet another Bible School from Saturday, May 24th, to Thursday, May 29th, 1947.

The theme of the school will be 'Forward!—Back to Jerusalem,' and messages will be given under the heading 'Things which cannot be shaken.' The times of the meetings will (D.V.) be: Prayer meetings, 8 a.m.—8.30 a.m.; Lectures, 10—11 a.m., 11.30—12.30; Questions answered, 2.30—3.15 p.m.; Messages, 3.15—4 p.m.; Open-air, 6.30—7 p.m.; Singing, 7—7.30 p.m.; Gospel, 7.30—9 p.m.

News.

Blackridge.—Again we forward news. We have witnessed the confession and baptism of Samuel Savage. May he prove a faithful Servant to the Lord Jesus, in his new life.

He was baptised on 1st December, and received the right hand of fellowship the

same morning. He is the husband of our Sister Savage.

Bro. Albert Winstanley has given us strenuously of his labours while here in Blackridge. j. KERR.

Capetown, Woodstock.—We are glad to make known that we again rejoice in witnessing three young people confess the Lord Jesus and unite with Him in baptism, on the afternoon of the 13th October, 1946. These converts are due to the efforts of the Grassy Park assembly. We are indeed experiencing a time of spiritual revival for which we give God the glory. The service was conducted by the writer, and words as to the importance of baptism, as regards salvation and the necessity of out-living the Christian life, were expressed by brethren Hallis and Parks. We do pray that we and others in lands both near and far may witness men and women being saved. Let us, who love and fear Him, endeavour to be zealous in the Master's service for the extension of His Kingdom. T. HARTLE.

Fleetwood.—Following correspondence in the "Fleetwood Chronicle" on the subject of "Infant Sprinkling," and as the result of the editor quickly closing the discussion, a public meeting was called on Lord's Day evening, 24th November. Brother Frith spoke on "Why Sprinkle Infants?" and "Who should be Baptised?" Members of various religious bodies were present, and the address was heard with keen attention. Opportunity was taken to put forth the position and plea of the Churches of Christ, and the audience was asked where this was not in conformity with the New Testament?

At the end, questions were lacking, the scriptural position had been put simply, and if listeners had any doubts, they failed to air them. Splendid support was given by brethren from Blackpool and Blackburn, and Brother Slater Wilson, of Blackburn, lent valuable aid at question time in emphasizing certain points.

The correspondence and the meeting has, at least, caused people to sit up and take notice.

Hull and district.—The following meetings are being held in the Band of Hope Rooms, 1 Baker Street, Hull:

Lord's Day: Lord's Day School, 10.45 a.m.; Gospel Service, 6.30 p.m.; Breaking of Bread, 7.30 p.m.

Wednesday: Bible Class, 7.30 p.m.

Will those who have names and addresses of people likely to be interested, or who can in anyway help to establish a Church in this city, please communicate with James Ballard, c/o Mr. Grantham,, Skidby, Cottingham, East Yorkshire.

Lincolnshire.—We have made a few contacts in this "shire," but "there are

bound to be a lot more of our brethren who have removed to this area for employment. Will they, or interested friends, please pass on their names and addresses to Bro. James Ballard.

Slamannan.—The Church rejoices to report the addition to our membership of one young man, David Hayman, who, having confessed his faith in the Lord Jesus, was buried with Him in baptism on Wednesday, 13th November, 1946. Our hope and prayer is that he may grow in grace and in the knowledge of Jesus.

M. NEILSON;

Shrewsbury.—The Town Council, by twenty-five votes to thirteen, has decided not to open the public playgrounds on the Lord's Day. The opposition to the opening of these was led by Bro. J. Breakell, who is a member of the Council.

Hearty congratulations.

Slamannan District.—The half-yearly Conference of Sunday School Teachers was held on -16th November-, at Slamannan. The Conference was enjoyable and profitable. Bro. John Richardson, chairman, gave a hearty welcome to all, and pointed out that these Sunday School Conferences are called to consider ways whereby we might better train the children, and deepen our interest in this noble and virtuous work. It is our duty to look to the young ones.

An able address on 'Social Contacts with Sunday School Children' was given by Bro. Alex Allan. He suggested various methods whereby we might interest the children and thereby perhaps bring them to Jesus Christ:

Home.—Invite the scholars to our homes.

Outdoor Work.—Take the older scholars rambles and picnics in the summer time.

Social.—Also take the older scholars to Church socials.

Vacations.—Take the senior classes for a vacation, somewhere where there is a Church, so that they can attend Church on the Sunday.

United Social.—Just as the Churches have socials why not get a united meeting of Sunday School scholars from all parts of the district, and have them meet in one place, and items given by each Sunday School represented.

Singing Class.—A singing, class among the scholars creates much interest.

Sewing Class.—A sewing class among girls is very profitable.

Visitation.—It is the duty of all Sunday School teachers to visit the scholars.

Hearty appreciation of Bro. Allan's address was expressed by a number of the brethren.

The next Conference is to be held at Blakridge, and Bro. Winstanley will

give the address on new Methods of Teaching in the Sunday School.

The meeting concluded with Bro. Winstanley moving a vote of thanks to those who had made the Conference so successful.

J. NEILSON.

Tunbridge Wells.—The Silverdale Hall held their seventh anniversary on Sunday, December 1st. We had the pleasure of our Bro. Channing, of Kentish Town, to serve us for the day. A very uplifting and inspiring time was spent. The children sang special pieces in the afternoon, a number of parents being present.

D. OILETT.

Ulverston, Ford Villa.—We rejoice in another addition to our numbers. On December 1st, Hilda Saunders, an elder Lord's Day school scholar, who has attended a number of our meetings, was immersed in the Baptist Chapel, kindly loaned for the occasion. Our young sister was received into the fellowship of the Church on Lord's Day, December 8th.

Our meetings are all well attended, and the Lord's Day school is growing in numbers and interest. Truly, the Lord is doing great things for us whereof we are glad.

W. CROSTHWAITE.

Obituary.

DoncastOP.—We regret to report the passing of our greatly esteemed Sister Hampshire, who fell asleep in Jesus, on Monday morning, December 9th.

Although Mrs. Hampshire has been a great sufferer for a considerable number of years, she has reached the ripe age of eighty-three years. Stricken with facial lupus in middle life, she has been sorely afflicted for many years, but has borne her suffering bravely, and with wonderful resignation and patience. She joined the Doncaster Church, having been associated with the Wesleyan Methodist from early girlhood, nearly fifty years ago, and has remained a faithful follower of Jesus and a loyal supporter of the Church, through all the years.

Mrs. Hampshire, was a strong minded woman, sometimes blunt and outspoken, but very genuine and true, and faithfully (served her Lord, through her long lifetime.

Although for the greater part of her life, she passed through indescribable suffering, her faith and trust never wavered.

Her mortal remains were laid to rest in Doncaster Cemetery, on Thursday, the 12th. Bro. J. Garnett conducting the service.

Slamannan.—It is with deep regret that we record the death of Sister Russell, which took place at her home on Thurs-

day, 7th November, 1946, after a very short illness.

Sister Russell had been a faithful member of the Church here for a long number of years, and was a sister of the late Bro. Andrew Gordon. She had a cheery disposition, and in a very unassuming manner let those with whom she came in contact know that she belonged to Jesus. She knew in whom she

believed and trusted in Him to keep her from falling. We at Slamannan mourn her loss.

In the presence of relatives and brethren our dear sister was laid to rest in Slamannan cemetery. Bro. William Hunter conducted the service in the house, and Bro. John Gibb at the graveside.

M. NRILSOV.

List of Independent Churches of Christ.

Bathgate, W. Lothian, Old Masonic Hall, Gidlow Street: Breaking of Bread, 11.30 a.m.; Gospel service, 6.30 p.m. Bro. C. Fleming, Gayneld Terrace, Mid Street, Bathgate, W. Lothian.

Birmingham, 12 Charles Henry Street: Breaking of Bread, 10.45 a.m.; Gospel meeting, 6.30 p.m. Bro. E. W. Horton, 4/150 Charles Henry Street, Birmingham 12.

Birmingham, Summer Lane: Bro. F. C. Day, 69b Stamford Road, Handsworth, Birmingham 20.

Blackburn, Lanes., Hamilton Street: Breaking of Bread, 10.30 a.m.; Gospel meeting 6 p.m.; Tuesday, 8 p.m., Bible Class. Bro. H. Wilson, 2 Hollinbridge Street, Blackburn.

Blackridge, W. Lothian: Breaking of Bread, 1 p.m.; Gospel meeting 6 p.m. Bro. J. Kerr, 1 Dyke Brow, Harthill, Lanarkshire.

Creswell; Breaking of Bread, 11 a.m., in the home of Bro. J. T. Fretwell, 255 Elmton Road, Creswell, Worksop, Notts.

Dennyloanhead, Stirlingshire: Breaking of Bread, 11.30 a.m.; Gospel meeting, 6 p.m. Bro. T. Cooper, Balgornie, 36 Falkirk Road, Bonnybridge, Stirling-shire.

Devonport, Devon, Oddfellows' Hall, Ker Street: Breaking of Bread 11 a.m. Bro. W. F. M. Lakeman, 69 Woodville Road, Swelly, Plymouth.

East Ardsley, near Wakefield, Yorks.: Breaking of Bread, 2.30 p.m.; Gospel meeting 6 p.m.; Wednesday, Gospel meeting, 7.30 p.m. Bro. E. Worth, 73 Main Street, East Ardsley, near Wakefield, Yorks.

Eastbourne; Breaking of Bread, 7 p.m., in the home of Bro. R. A. Hill, 12 Kingston Road, Hampden Park, Eastbourne.

East Grinstead, Sussex, Labour Room, High Street: Breaking of Bread, 11 a.m.; Gospel meeting, 6.30 p.m. Bro. W. Hillman, 'Angorfa,' Queen's Road, East Grinstead.

East Kirkby, Beulah Road, Notts.: Breaking of Bread, 10.30 a.m.; Gospel meeting 6 p.m.; Wednesday, Bible study and prayer, 7 p.m. Bro. W. B. Jepson, 'Havendale,' Pearl Avenue, East Kirkby, Notts

Fauldhouse, w. Lothian, St. John's Masonic Hall: Breaking of Bread, 3.15 p.m. Bro. D. Stewart, 63 Murrysgate Crescent, Whitburn, W. Lothian.

Fleetwood, Lanes.: Breaking of Bread at 11 a.m., in the home of Bro. A. L. Frith, 12 Poulton Street, Fleetwood.

Glan-y-Nant, Glam., 21 Hambury Street, Pengam: Breaking of Bread, 2.30 Bible study, 11 a.m., in the home of Bro. W. Hurcombe, 131 Gillygaef Road, Lefn Hengoed, Hengoed, Glamorganshire.

Glasgow, C.5, 71 Hospital Street: Breaking of Bread, 11 a.m.; Gospel meeting 6 p.m.; Bible class on alternate Tuesdays at 7.30 p.m. Bro. A. B. Morton, 183 Polloc Street, Glasgow, C.5.

'Goole, Yorks.: Breaking of Bread at 2 p.m., in the house of Bro. J. Holmes, 111 Weatherell Street, Goole, Yorks.

Hull, Yorks.: Breaking of Bread, 11 a.m. in Band of Hope Room, Baker Street; also Bible study at 7.30 p.m., in the Y.P.I. rooms, George Street, Hull, on Fridays. Bro. R. Wray, 48 Paisley Street, Walton Street, Hull, Yorks.

Hereford! Visitors to Hereford and district should contact Sister Sprake, of 6 Breinton Avenue, Hereford.

Hindley, near Wigan, Lanes., Argyle Street: Breaking of Bread, 10.30 a.m.; Gospel meeting, 6 p.m.; also Wednesdays at 7.30 p.m. Bro. L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, near Wigan.

Kilbirnie, Ayrshire, Masonic Hall: Breaking of Bread, 11.30 a.m. Bro. W. Ferguson, Craig-Dhu, 13 Stoneyholm Road, Kilbirnie, Ayrshire.

Kirkcaldy, Fife, Rose Street: Breaking of Bread, 11.30 a.m.; Gospel meeting, 6 p.m.; Wednesdays, 7.30 p.m.; Christian Fellowship, Saturdays, 5 p.m.; Men's Training Class. Bro. D. Mellis, 149 Beatty Crescent, Kirkcaldy, Fife.

Leicester, Adult School, Churchgate: Breaking of Bread, 10.45 a.m., Bible study, Tuesdays, in the home of Bro. S. Harbottle, 43 St. Barnabas Road, Leicester,

London, N.W.5, Hope Chapel, Prince of Wales Road, Kentish Town: Breaking of Bread, 11 a.m.; gospel meeting, 6.30 p.m.; Wednesdays, Gospel meeting, 8 p.m. Bro. R. B. Scott, 96 Chetwynd Road, London, N.W.5.

Morley, near Leeds, - Yorks., Zoar Street: Breaking of Bread, 2.30 p.m.; Gospel meeting, 6.15 p.m.; also Wednesdays, 7.30 p.m. Bro. H. Baines, 42 Garnett Street, Britannia Road, Morley.

Morwenstowe, near Bude, Cornwall: Visitors to this district, should contact Brq. A. P. Milton, 'Hobb's Choice,' Eastcott, Morwenstowe, near Bude, Cornwall.

Motherwell, Lanarkshire, Union Street: Breaking of Bread, 11.30 a.m.; Gospel meeting, 6.30 p.m.; Bible class, 7 p.m. on Thursdays. Bro. L. Purcell, 13 Union Street, Motherwell, Lanarkshire.

Musbury, near Axminster, Devon: Visitors to this area should contact Bro. K. Spencer, 'Dawn Farm,' Trinity Hill, Musbury.

Newport, Monmouthshire, Commercial Street: Breaking of Bread, 4 p.m.; Gospel meeting, 6.30 p.m. Bro. J. Blandford, Yew Tree Cottage, Caudwr Road, Ponther, near Newport.

Newtongrange, Midlothian, St. David's: Breaking of Bread, 12 (noon); Gospel meeting, 6 p.m.; also Tuesday, 7.15 p.m.; Bible class. Bro. W. H. Allan, 18 Abbeygrange, Newtongrange, Midlothian.

Pennyvenle, Ayrshire, Pennyvenie Schoolroom: Breaking of Bread, 12.30 p.m.; Gospel meeting, 6.30 p.m.; Tuesday, Mutual Improvement class, 6.30 p.m. Bro. E. Jess, 37 Camlarg Crescent, Dallmellington, Ayrshire.

Pittenweem, Fife, Lower Town Hall: Breaking of Bread, 11.15 a.m.; Gospel services, 6.15 p.m. Bro. J. Hughes, Water Wynd, Pittenweem, Fife.

Scunthorpe: Visitors to this district should contact Bro. P. Ferraby, New Row, Thealby, Scunthorpe.

Slamannan, Stirlingshire, New Street: Breaking of Bread, 12.15 p.m.; Gospel meeting, 6.30 p.m. Sister M. Neilson, Binniehill Road, Slamannan, Stirlingshire.

Tranent, East Lothian, Lochside Chapel: Breaking of Bread, 11.30 a.m.; Gospel meeting, 6 p.m.; also Bible reading, Thursday, 7 p.m. Bro. W. Wilson, 33 Haddington Road, Tranent, E. Lothian.

Tunbridge Wells: A group of brethren meet to Break Bread in the Hall, Silverdale Road, Tunbridge Wells.

Ulversfon, Lanes., Ford Villa, Hart Street: Breaking of Bread, 2.30 p.m.; Gospel meeting, 6 p.m.; Tuesday Gospel meeting, 7.30 p.m.; Friday Bible class, 7.30 p.m. Bro. W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lanes.

Wallacestone, near Falkirk, Stirlingshire: "Breaking of Bread, 12.15 p.m.; Gospel meeting, 6 p.m.; Wednesday, Gospel meeting, 7 p.m.; Friday, Bible study, 7 p.m. Bro. R. Brown, Fernbank, Wallacestone, By Falkirk, Stirlingshire,

Whitburn, W. Lothian, Masonic Hall: Breaking of Bread, 11 a.m. Bro. W. Clark, 40 East Main Street, Whitburn, West Lothian.

Wigan, Lanes., Albert Street: Breaking of Bread, 10.30 a.m.; Gospel meeting, 6 p.m.; Thursday, 7.30 p.m.; Young People's class. Bro. W. Smith, 262 Scott Lane, Marsh Green, Wigan, Lancashire.

Wigan, Lanes., Jackson Square, Scholes: Breaking of Bread, 10.30 a.m.; Gospel meeting, 6 p.m.; Tuesday, prayer and Bible study at 7.30 p.m. Bro. C. Melling, 10 Wynard Avenue, Great Acre, Wigan.

Names and addresses given are of brethren who will be glad to receive communications.

All alterations, and/or additions to above should be notified to Bro. A. Gardiner, Junior, 36 Gatehouse Street, Shettleston, Glasgow, E.2.

N.B.—Keep this list for reference.

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Secretary of Conference Committee: F. C. DAY, Holmlugh, 69b Stamford Road, Handsworth, Birmingham.

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