

*The Freed Jougden*

# Scripture Standard

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

VOL. XI. No. 2.

FEBRUARY, 1945.

## **The Restoration Movement.**

(By Carlton Melling)

### **II. Influence of the Haldanes on Alexander Campbell**

IN his debate in 1837 with the Roman Catholic Bishop Purcell, Alexander Campbell said: 'We can show... that from the earliest times there existed a people whom no man can number, that have earnestly and consistently contended for the true faith once delivered to the saints.'

Thus he did not look upon himself as an originator. The Church of Christ did not begin with Alexander Campbell in the early nineteenth century, but had existed from the first century, and had continued to exist, like its founder, 'rejected indeed of men, but with God elect, precious.' Members of the Church of Christ refuse to own the name 'Campbellites,' for they follow Campbell only as he followed Christ, and are therefore Christians only.

Alexander Campbell owed much to influences with which he came in contact as a youth. It is remarkable, in reading the history of the Restoration Movement, to discern God at work through His written Word in widely separated lands, and in men, some of whom never met nor knew about each other, yet whose work was fused together to bring about that revival of New Testament Christianity the world was so sorely needing.

Examples of such movements for return to the original teaching and practices of the Church of God were: In Scotland, the work of John Glas and his followers, the 'Glasites,' in the second quarter of the eighteenth century; the Scotch Baptists, from which body Archibald McLean evangelised parts of England, in the second part of the eighteenth century; and in America, the movement led by Barton W. Stone, with its revolt against the Westminster Confession, and its adoption of the Bible as the only rule of faith and practice, and the formation of the first Church on the N.T. pattern in that country in 1804.

But who was this Alexander Campbell, and what were the influences which inspired him to carry out his great work?

Alexander Campbell was born in 1788 in Co. Antrim, Ireland. His father,

Thomas, a man of strong mind; cultured, and familiar with the Scriptures, was a minister in the Seceder Presbyterian Church. Deploring the divisions in the Seceder Church, Thomas Campbell made efforts to bring about union, but the Synod disapproved. Thus early, father and son had their experiences of division and sectarianism, which influenced them in their later work.

Alexander was a voracious student, and his ambition was to become 'one of the best scholars in the kingdom.' In accordance with the mystical theology of the time, Alexander had his struggles for 'assurance of salvation.' He said of that period: 'Finally, after many strugglings, I was enabled to put my trust in the Saviour, and to feel my reliance on Him as the only Saviour of sinners. From the moment I was able to feel this reliance... I obtained and enjoyed peace of mind. It never entered my head to investigate the subject of baptism....'

In 1807, Thomas Campbell sailed to the United States, and the following year his family set sail to join him. They were, however, shipwrecked, and stayed in Scotland for ten months. This was the means of bringing Alexander into contact with the teachings and work of Robert and James Haldane. These remarkable brothers had been originally members of the Scotch Baptist body, a Calvinistic sect which sought to practice a rigid adherence to apostolic example. Owing to differences of doctrines, Robert and James Haldane had broken away and had formed Churches on congregational lines, giving liberally of their wealth to the erection of places of worship, the training of young preachers, and the evangelisation of Scotland. They were men of deep piety and evangelistic zeal, exalting the supremacy of the Bible and testing everything by its precepts. After examination into the subject of baptism, James and Robert had been immersed, but they did not make immersion a test of fellowship.

These men had sought to organise Churches on the Scriptural plan of fellowship, unfettered by creeds, to observe the Scriptural ordinances, and to keep free from the bitter sectarian spirit of the day. Though they failed to achieve their aims to restore Christianity as in the beginning, the Haldanes had purified many of the Church practices of their day, and had infused a burning zeal into the preaching of the Word of God.



Nevertheless, they were forced to admit that 'our efforts to restore apostolic Churches and primitive Christianity were unsuccessful.'

The Haldanes were sowers, not reapers. Alexander Campbell was to reap much of the harvest these faithful pioneers had sowed. In Glasgow, Campbell heard of the work of the brothers and their helpers, and received his first impulse to that restoration which he afterwards carried out so successfully. He was impressed especially by the importance attached by the Haldanes to the weekly observance of the Lord's Supper, by the pointing out of the evils of divisions in Churches, and of the domination of the clergy. But as yet, the subject of believers' baptism did not engage his attention.

Gradually, Alexander Campbell became more and more favourably impressed with the principles of congregationalism laid down by the Haldanes, though he was reluctant to withdraw from the Seceder Presbyterian Church. His mind was working, the form of his future life's work was opening before him, and when he joined his father in America, in 1809, he expressed his intention of devoting his life to the propagation of N.T. Christianity. Father and son, by different ways and without conference together, had arrived at the conclusion that sectarianism was wrong. Thomas was forced to his conclusion by his experiences in Ireland and in America; Alexander by his study of the Bible and his seeing from that the sin of a divided Church.

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## **Proposed Union N.Z. Churches and Baptist Churches.**

A PERSISTENT agitation has been made by many Church of Christ ministers for this union, despite the fact that the Baptists insist that we repudiate what we never believed in, i.e. 'baptismal regeneration,' and that we accept Baptist opinions on the question of baptism in place of the exact terms of Scripture.

Our ministers' professed reasons are principally two. These may be fairly stated as follows:—

### **1. That our Movement began with Christian Unity as its Object.**

Now, in Campbell's 'Christian Baptist' there are indexed thirty-two essays on 'Restoration' and only three on 'Unity.' By Restoration was meant 'A restoration of the ancient or New Testament order,' or as elsewhere, 'A complete return to the faith and practice of the Church of the New Testament'; or,

in short, 'back to Jerusalem.' This was truly contended for first, last, and all the time, as the essential way to Christian unity. As our ministers now have no intention of contending for this way, it amounts to a gross deception for them to refer to our original aim as being for unity without mention of the way.

### **2. That Jesus Prayed for the Unity of His Disciples so that the World might Believe.**

As this is presented as an appeal to us in support of this proposal, it constitutes a more gross deception, because it credits man with rights and powers from which the prayer itself excludes him. For in this prayer Jesus deliberately put this matter in the hands of the Father, and beyond man's contrivance for ever. Its true support therefore belongs to that Divine unity consequently attained by the apostles and early Church, and which resulted in that uniform testimony and teaching of the apostles fully and perfectly expressed, and, as Jesus assuredly intended, put in writing in terms alone worthy of all acceptance by all the world for all time, to the entire exclusion of human tampering then or ever. It belongs also to that common faith and practice, thus secured, of those who first believed and 'continued steadfastly in the apostles' doctrine and fellowship,' etc., as being entirely efficient for the purpose of the prayer for all time without alteration, and therefore of utmost value for imitation or restoration, such as we contend for.

It is noticeable that our ministers, so called, make no suggestion for union with that numerous people known as the Brethren, whose faith is similar to that of 'The Baptists,' but whose practice is nearer our own. Why this discrimination? Obviously, because such a union would involve elimination of our ministers as a clerical class, whereas union with the Baptists would ensure its continuance, and enhance it.

Therefore the proposal seems to be largely a matter of 'birds of a feather (clerical) flocking together' to further re-build the clerical system by which all Churches are made effeminate and their capacities stunted and made incapable of true Christian unity.

JAMES SIMPSON,  
Christchurch, N. Zealand.

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## **Free Church Council**

[In response to enquiries we publish the following from 'The Free Church Federal Council annual report, 1943-1944.']

'REPRESENTATION in the Free Church Federal Council shall be open to the following denominations hereinafter re-

ferred to as "the constituent denominations," viz.:—

Here follows the list in which are included: Baptist, Congregational, Methodist, Presbyterian, the Churches of Christ, etc. (Page thirty.)

In list of denomination secretaries is the following:—'Churches of Christ: Mr. A. L. Brown, 218 Errwood Road, Levenshulme, Manchester, 19.' (On back cover.)

In list of members of the Council elected by the respective denominations are the following:—'Churches of Christ: Ald. J. Wycliffe Black, LL.D., Mr. Arthur L. Brown, Mr. W. Lister, Rev. Principal William Robinson, M.A., D.D.' (Page four.)

Under Councils appears 'Gloucester: Rev. G. J. Hammond, Tabernacle Manse, Derby Road, Gloucester.' (Page twenty-one.)

In doctrinal statement V. we read: 'The sacraments—baptism and Lord's Supper—are instituted by Christ, who is Himself certainly and really present in His own ordinances (though not bodily in the elements thereof), and are signs and seals of His gospel not to be separated therefrom. They confirm the promises and gifts of salvation, and, when rightly used by believers with faith and prayer, are, through the operation of the Holy Spirit, true means of grace.'

'The ministry is an office within the Church—not a sacerdotal order—instituted for the preaching of the Word, the ministration of the sacraments and the care of souls. It is a vocation from God, upon which no one is qualified to enter save through the call of the Holy Spirit in the heart; and this inward call is to be authenticated by the call of the Church, which is followed by ordination to the work of the ministry in the name of the Church. While thus maintaining the ministry as an office, we do not limit the ministries of the New Testament to those who are thus ordained, but affirm the priesthood of all believers and the obligation resting upon them to fulfil their vocation according to the gift bestowed upon them by the Holy Spirit.' (Page thirty-two.)

[The foregoing, taken verbatim from the report of the Free Church Federal Council, will show our readers where Churches of Christ now stand.—Editor 'S.S.']

### KIRKCALDY CALLING !

THE next half-yearly conference will (D.V.) be held in Kirkcaldy, Fife, on Saturday, March 31st, 1945.

Arrangements have been made for the meetings to be held in Abbotsrood Church building in High Street (West End), Kirkcaldy. This place is situated in the main street of the town, and is

only one minute from the bus terminus and five minutes from Kirkcaldy station. Tea will be provided in the nearby Masonic Halls.

The meetings will be held as under:

Business Session, two p.m.

Evening Meeting, six p.m. Chairman of evening meeting: Bro. B. Wishart (Rose Street).

In addition, there will be a combined Gospel Meeting on Lord's Day, at 7.30 p.m., with community singing at 7.15 p.m. Speaker at this meeting: Bro. W. Crosthwaite (evangelist).

Hospitality will present problems, so that all brethren requiring same should write **AT ONCE** to me, stating length of stay and full requirements—David Mellis, 149 Beatty Crescent, Kirkcaldy, Fife.

## Is Evolution True?

A DEBATE took place on December 21st in the Motherwell Church of Christ Hall, between Mr. J. Wilson, atheist, and Mr. W. Crosthwaite, evangelist. It was the result of a challenge given by Mr. Wilson at a meeting. Mr. Crosthwaite submitted three propositions which were rejected. It was evident that Mr. Wilson did not desire the 'evolution of man from the lower forms of life' to be the proposition. 'Is evolution true?' was considered not desirable, as it covered a very wide field. Mr. Crosthwaite had to accept the question proposed by Mr. Wilson or there would be no discussion.

Each disputant opened with a speech of half-an-hour. Mr. Wilson took the affirmative and opened the discussion. Half of his time was taken up with matters irrelevant to the topic. Prejudice and persecution by people concerning those who had discovered things of much importance was time wasted. He affirmed that evolution was accepted by all scientists. There was, he said, the period of reptiles, mammals, the different stages in the development of the horse; then the ape-like creature, and man. He made reference to certain organs in animals and man, which were not useful and deteriorated until they disappeared altogether. He mentioned aberrations in nature as supporting his case. Darwin's 'Origin of Species' was much relied on, but he placed more reliance on present-day biologists than on those of the past. In America, he said, antagonism to evolution being taught in the schools was because of this opposition to atheism.

Mr. Crosthwaite, in reply, said his opponent had said the six days of creation, as stated in Genesis, was not true, and the Bible was always against scientific discoveries. He claimed to be a fundamentalist and was willing to defend the Bible statement. He was well equipped with evidence to prove that evolution



did not rest on fact but speculation. He read at some length from the works of evolutionists to prove how unreliable were their assertions. He admitted development of species, but denied transmutation. The Bible statements were still true. 'And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.' (Gen. i. 24.) Each species would produce after its own kind. He asked Mr. Wilson who started evolution, and who stopped it.

The statements as to the age of the earth as given by geologists, varying by many millions of years, were simply guesses.

He crowded a lot of material into his speech, which was given with clearness and precision, and had that advantage over his opponent.

Mr. Wilson manifested a sincerity and enthusiasm worthy of a better cause. There is no doubt as to which side was the stronger.

A report of the debate was taken, except for the first fifteen minutes before the reporter arrived. If Mr. Wilson is willing to write out the part of his address not reported, we expect a full report of the debate will appear in due course.

JAS. WARDROP.

## Scripture Readings.

### JOHN'S GOSPEL

IT would be difficult for those who love the Divine Word, and rely upon it for spiritual nourishment, to imagine any other writer than John, 'the disciple whom Jesus loved.' That thought seems to be interwoven in our minds with the gospel bearing his name, and a theory to prove any other would seem a clumsy farce—which is surely the truth. We need not worry, therefore, that the authorship has been much disputed, and by some scholars the work dated many years after all the apostles had fallen asleep in Jesus.

Apart from what is revealed in the sacred writings themselves, there is general agreement by tradition on the life history of the apostle. We can assume that he was at Jerusalem up till the time when instructions were sent out as to the behaviour of Gentile Christians. (Acts xv.) Thereafter, it seems certain that he went to Ephesus, but not apparently until after Paul wrote his letter to the Ephesian Church. At the time of writing 'Revelation,' he was taking a special interest in the Churches of Asia Minor, but was in exile on the Isle of Patmos. He would by that time be well known among them as ministering in the Ephesian Church. One tradition pictures him as having charge

of that Church, and in extreme old age repeating his lesson: 'Little children, love one another.' He was the last survivor of the apostolic band, and the only one who died a natural death.

It is a reasonable suggestion that the elders urged John to commit his teachings to writing while he was there, so that they should be preserved. The Divine providence often acts through human agency to further His designs. What countless multitudes have blessed Him and His faithful servant for the great work!

Let us look at the picture of John as we have it in Holy Writ. His parents were Zebedee and Salome. James, the first of the apostles to be martyred, was his brother. It was a well-to-do family engaged in the fishing industry, probably at Bethsaida on Lake Galilee. Note that his father had hired servants (Mark i. 20), and Salome was one of those women who 'ministered to Jesus of their substance.' (Mark xv. 40, Matt. xxvii. 55, Luke vii. 3.) John had acquaintance with the high priest (John xviii. 15), which would indicate the same thing.

The Galileans were a hardy race, not so cultured as the Judeans, and simpler in habits and outlook. He would be regarded as a comparatively uneducated man. (Acts iv. 13.)

His first contact with Jesus would be through John the Baptist, as he records in John i. 36-42, where we assume he is the unnamed disciple of the Baptist. He was afterwards called (at least once) from his fishing nets (Matt. iv. 16) from that time to follow the One who had not where to lay His head, who required His follower to take up the cross and follow Him, and to become a fisher of men. 'Lo,' said his fellow-apostle, 'we have left all and followed thee.'

John may have been the cousin of our Saviour—the suggestion being based upon a comparison of John xix. 25 with Mark xi. 40, and this might account partly for the special intimacy of their relationship. We find him in the selected group at the raising of Jairus's daughter (Mark v. 37); at the transfiguration (Matt. xvii. 1), when the Saviour foretold the destruction of Jerusalem (Mark xiii. 3), and in the Garden of Gethsemane. John reclines next to the Saviour at the last supper, and at the prompting of Peter is admitted to the secret of the identity of the traitor. (John xiii. 21-27.) He, too, is given the sacred charge of the care of the mother of Jesus. (John xix. 26, 27.)

We note also some characteristics of the man as illustrated in the gospels:

1. Because of the impetuosity of James and John they are named 'Sons of Thunder,' and they show some hasty intolerance in asking that those following Christ without being in their own company should be stopped. They received the Saviour's rebuke for it.



2. Then, again, there is the well-known incident, when, thinking of the prophet Elijah, they ask that fire should devour the Samaritans who rejected Christ. (Luke ix. 54.) They have to learn yet a better way.

3. There is ambition, perhaps prompted by strong feelings of loyalty to their Lord, in the request to share His throne, and their willingness to bear suffering to attain the honour. (Matt. xx. 20.)

This gospel is unique in character. It is mainly doctrinal, whereas the other three are mainly selected narratives of events. This would be natural in view of its being the latest in date. Probably the others had been in circulation some time before John's was written. We realise this is not a biography, it is a selection of the thoughts, words, and actions of our Lord, designed to serve a three-fold purpose:

1. That readers should believe that Jesus is the Christ, the promised Messiah; promised and foretold in the Old Covenant Scriptures.

2. That they should believe Him to be the Son of God, the representative of the Father, who would have all men to be saved—not simply Jews.

3. That thus believing they should have life through His name, acting upon their faith by accepting and obeying.

Space forbids further enlargement of our subject in this issue. There are other points worthy of special consideration to which we hope to give attention as we proceed with our readings in this entrancing book. R. B. SCOTT.

### 'SENIOR DEACON'

Dear Editor,—As the term 'senior deacon' was used in my report to the 'S.S.' recently, I may, as the culprit, be expected to supply the answer to 'Enquirer.'

Unless all the deacons were born on the same day, I fail to see how to avoid having a senior deacon. I regard 'senior' and 'oldest' as synonymous.

What authority is required for 'senior elders' I do not know, but I call to mind an occasion, when elders were being selected in the Church, of a brother asking why we could not have some young elders—and in a moment (presumably when 'the penny had dropped') his face broadened into a smile as he realised he had been asking for warm icebergs. FRED C. DAY.

### WANTED

Campbell-Purcell debate on 'Roman Catholicism.' Price, etc., to Editor.

Tonic-Sol-Fa Modulator. Price, etc., to Bro. D. Dougall, Wentaside Cottage, Wallacestone, Polmont, Stirlingshire.

## Never Man spake like this Man.

In John xi. we have the account of the raising of Lazarus from the dead. And, here again, Jesus takes occasion to utter words which, from any other, would be sheer blasphemy and mockery; 'I am the resurrection and the life. He that believeth on me, though he die, yet shall he live. And whosoever liveth and believeth on me shall never die.' Who amongst men could possibly conceive this idea? And yet this is the very basis of the religion of Jesus.

He claims, because He is the Resurrection and the Life, that all who accept Him shall share the enduring, age-abiding life, which is assured by virtue of His own conquest over death and the grave. Because of this we can say with the apostle: 'Oh death, where is thy sting; oh grave, where is thy victory? . . . Thanks be unto God who giveth us the victory through our Lord Jesus Christ.'

If Jesus was not divine He could never speak words like these. But we know that the authority of heaven is behind them, and that they have been the consolation and comfort of millions. They speak of victory over defeat and death.

And so we could go through the gospel records, quoting these wonderful words of Jesus, finding claim upon claim, which, coming from any other, would be blasphemy. Words and claims which none but He can speak and make. And yet not a single word or claim is out of place when it comes from the lips of Jesus.

May we now mention some words which show the relationship Jesus bears to all who will come under His gracious rule. He speaks of Himself as 'the way, the truth, and the life,' and tells us, with strongest emphasis, that no man can come unto the Father except by Him. And our hearts say: 'Yes, that is true!' We would not question His right to speak thus. His is 'the only name whereby we must be saved.' His name, through faith in his name' can alone gain us acceptance with the Father.

Again, He refers to Himself as 'The good shepherd,' and that He 'lays down his life for the sheep,' and He is. On the Cross, He voluntarily 'gave himself for us, the just for the unjust, that he might bring us to God.' With the apostle we may say: 'He loved me; he gave himself for me.'

As we read Psalm xxiii., that wonderful picture of God's leading and provision for His people, we know, deep in our hearts, that only in Christ Jesus, the Good Shepherd, can its precious promises be fully realised.

Again, He claims that 'all authority is given unto me, both in heaven and upon earth,' and by this authority, after His resurrection, He sends out His am-



bassadors to proclaim the glorious gospel to the whole creation; and fixes the terms, so simple and yet so profound and fundamental, upon which we may claim His salvation, procured by the shedding of His precious blood—'He that believeth and is immersed shall be saved,' and from Pentecost till now, men have yielded to His authority, and have proved His word to be true.

Then again, notice how during His mission upon earth His word of authority is recognised. By His word the leper is cleansed, the blind receive sight, the lame walk, the deaf hear, the dead are raised to life. By His word, the tempest of the mighty deep is stilled, and calm reigns upon the troubled waters; the fig tree is withered, evil spirits are cast out. Surely all these things prove that Jesus Christ is the Son of God. God manifest in the flesh. They prove also that His word is with power and that His sayings are indeed spirit and life. 'Never man spake like this man.'

Finally, Jesus speaks of His coming again, with just the same authority and assurance that mark all His statements. To the first disciples, He said: 'Let not your heart be troubled, neither let it be afraid. Believe in God, believe also in me. In my Father's house are many dwelling-places. If it were not so, I would have told you. I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.' He repeatedly refers to this great and momentous event which one day shall be fulfilled. If we never question His authority upon other matters; if instinctively we feel that every word He spake is truth, then this final word should be believed and ever remembered, that we may be ready to meet Him when He comes with His holy angels and in the glory of the Father.

J. HOLMES.

## News.

CONTRIBUTIONS to the Evangelist Fund, January 10th, 1945:—

Receipt No.	£	s.	d.
671 .. .. .	1	0	0
2 .. .. .	2	0	0
3 .. .. .	1	0	0
4 .. .. .	10	0	0
5 .. .. .	5	5	0
6 .. .. .	1	0	0
7 .. .. .	2	2	0
8 .. .. .		9	0
9 .. .. .	1	0	0
680 .. .. .	5	0	0
1 .. .. .	1	0	0
2 .. .. .	50	0	0
Total .. .. .	79	16	0

R. McDONALD,  
Treasurer.

## NYASALAND MISSION

THINKING that the brethren who support preachers of the gospel in Nyasaland would like to see the names of those preachers, I asked Bro. Ronald Kaundo for a list. He sent me the following list of names, Church and districts:—

Ronald L. Kaundo, Namiwawa, Zomba; Pitches Jana, Namiwawa, Zomba; Jackson Nazombe, Namiwawa, Zomba; Hetherwick N. N., Ulumba, Zomba; Tabbu Chisiano, Ulumba, Zomba; Benson Tulisya, Chiphoola, Zomba; Josamo Chinomba, Thondwe, Zomba; Wellem Kunde, Likangala, Zomba; B. Katunga, Chigwembele, Nlanje; B. Farah, Nikononi, Nlanje; B. Gauma Chiraozulo; R. L. Chinyengo, Bunyenga, Ncheu; Lamuel Kaluza, Kamvunguti, Lilongwe; T. N. Seyama, N. Khonjeni, Cholo.

Along with this list of supported preachers he sent a list of elders, who are not supported, but whom he describes as faithful servants of the Churches, which I append:

Ousten Nminah, Phalombe, Zomba; Andrew Katsinchi, Likangala, Zomba; Sandalam, T., Ngevalangwa, Zomba; Nauntain, N., Funderi, Zomba; Robert Chilbande, Jobvu, Nlanje; Water Nyimbochi, N. Kanda, Zomba; Maxwell Kupshetta, Nalimba, Dowa; Nickson Kachimaga, Bilina, Ncheu; Isaac Suozi, Nphonde, Deoza; Isaac Natolera, N. Khoma, Lilongwe; Sandrack, C., Chakwanila, Lilongwe.

These lists, together with the reports of gospel victories in Nyasaland give us great cheer, and support our convictions that the best preacher of the gospel to any people is a man of that people, and that the existence of Missionary Societies is unnecessary.

W. STEELE.

Received from 'Anonymous' (Falkirk postmark), £1 for Bibles. Many thanks

Receipt No. 233, 'A Friend in Glasgow,' £1; Receipt No. 235, 'A Sister,' £1. Best thanks—W. Steele.

**Belfast, Berlin Street.**—For some weeks past, Mr. and Mrs. Henry have been attending our meetings. On Lord's Day, December 31st, Mrs. Henry decided to follow her Lord in baptism, while her husband, formerly immersed expressed his desire to fellowship with us.

Lord's Day, January 7th, at our gospel meeting, we witnessed the good confession and immersion of our sister. This is the first baptism to take place in our newly-erected baptistry. We hope many more will follow the good example, Bro. and Sister Henry will be received into the Church next Lord's Day.

Despite severe weather and a large amount of sickness amongst the brethren, we are having good numbers at our gospel meetings. We ask for your interest and prayers in our labours, that we may, by God's grace, build up a strong Church in Belfast.

MARY C. HENDREN.



**Capetown, Woodstock.**—We rejoice that a young man confessed the Lord Jesus, and was united with Him in baptism on October 29th, 1944. This was due to the efforts of the Claremont assembly. The service was conducted by Bro. Coe, of Claremont, assisted by Brethren Hollis and Sedres and ourselves.

These brethren emphasised the necessity of the ordinance of baptism as the only guarantee of entrance in the Kingdom and Church of Christ, and furthermore the only possible way to claim sonship with God through Jesus Christ. And that after being buried with Christ, it had to be realised that the 'old man' was buried, and that a 'new man'—a 'new creature'—must arise to forget the things which are behind, and to reach forth unto the things which are before, the true living for Christ.

The words spoken and the bright singing made the service both effective and impressive, especially to the visitors present.

We do pray and hope that in the future, through the humble efforts of all in the work here and elsewhere, God will grant enjoyment of more such spiritual blessings.

The Master gave His servants work to do, and He is of a surety coming again 'to render to every man as his work shall be.'

T. HARTLE.

**Hindley.**—We thank God for another decision. Alfred Robinson, the youngest son of our treasurer, made the good confession and was immersed on Wednesday, December 20th, and was welcomed into fellowship, on behalf of the Church, by Bro. S. Winstanley, on Lord's Day, December 24th, 1944. Our young brother has been brought up in the Sunday school, and we are delighted with his decision.

We pray that God will abundantly bless him. May he serve our Master faithfully, and win others for Him who died that we might live.

L. MORGAN.

**Ilkeston.**—Since our last report of four months' special evangelistic effort, we are pleased to report another two months' faithful endeavour. During November last, we were privileged to have the good services of Bro. Charles Limb, of Newthorpe, Notts. Besides being our preacher each Lord's Day, Bro. Limb came each Monday evening. The gospel was faithfully and efficiently preached. The Church also was much edified by a series of addresses on Lord's Day mornings on the 'Tabernacle in the Wilderness.'

During December, the writer did his best in gospel proclamation and exhortations to the Church each Lord's Day, and was loyally supported by a faithful company of the brethren.

Though we are not able to record any further baptisms at the moment, the good seed of the kingdom has been

faithfully sown. May God bless our united efforts and give the increase by-and-by.

We are especially grateful to Bro. Limb for his faithful, untiring efforts with us. As we carry on and do our best, we hope the time may not be long before we have a return visit from our beloved evangelist, Bro. A. E. Winstanley. S. JEPSON.

**Morley.**—On Saturday, December 23rd, the Sunday school had its annual prize distribution and party. After a good tea, provided by the sisters of the Church, a good number gathered to listen to solos, recitations, etc., by the teachers and scholars.

The proceedings were very ably presided over by Bro. Herbert Wilson, and in the interval between tea and meeting, the children indulged in games, etc.

The prizes were presented by Bro. E. Pickersgill, who in a short address, laid stress upon the importance of "will and determination," not only in prize winning, but in the more important things of life.

On Sunday, Bro. Fred Sugden spoke, topically and very effectively, on "For Unto Us," showing how Christ came to all men. It was for the world to accept and not reject Him.

In the evening, Bro. Herbert Wilson spoke on "The Superiority of Christ," showing most effectively just how much superior our Lord is to the world in every respect.

We have now reached the close of our jubilee year, and in sending greetings to brethren far and near, we express our thanks to all who have helped us.

H. BAINES.

**Scholes, Wigan.**—The Bible school tea and prize distribution was held on New Year's Day—the first time a tea had been provided since the war began. An excellent tea was set out by the sister teachers and the Women's Meeting, over one hundred and forty being present. Tea was followed by evening social meeting, presided over by Bro. James Melling, superintendent of the school, who spoke very effective words on Ephesians vi. 1-4, stressing the necessity of both children and parents following out these wise injunctions. Scholars rendered items of real uplift in excellent style. Book prizes were presented by the teachers of the respective classes to scholars who had attended regularly during the past year, and gifts (provided by two teachers in the school) were made to young children who have not yet begun attendance at the Bible school.

**Slamannan District: New Year Social.**—This was the largest and most representative social we have held during the war period. The meeting-house at Slamannan being well filled with over two hundred from Fife, Glasgow, and the various Churches in the district.



Bro. Andrew Gordon, on behalf of the Church, gave a warm welcome, and expressed his pleasure at seeing so many present at our gathering. After an excellent tea, served by the local sisters, Bro. Wm. Steele (Tranent) presided and expressed his delight that the Churches in Slamannan District had remained faithful to the position and plea of the pioneers of our movement, and stressed the need of watchfulness so that we pass on to others implicit trust in the Bible as the Word of God, and in Christ the Son of God.

Bro. Thomas Miller (Kilbirnie) spoke from Romans i. 14, and showed how Paul was debtor to the Greeks and barbarians, both to the wise and unwise. While at Athens, Paul was encountered by philosophers of the Epicureans and Stoicks. Paul, in Romans i. 16, declared he was 'not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greeks,' and in consequence he felt he was debtor to bring this message of salvation and resurrection to them, which far excelled all philosophies of life.

Bro. W. Crosthwaite (our late evangelist), speaking on 'Watchman, what of the night? The morning cometh and also the night,' showed that the New Year brought a morning of glorious opportunity. If there is to be a real new world it can only come by submission to New Testament teaching. The night which will end our labours will surely come. But beyond that is the eternal day. Though we may feel at times that our strength is spent for nought, it will then be seen that our labour has not been in vain in the Lord.

Bro. Winstanley emphasised the need of implicit faith in God and His word, and drew his message from the report of the spies who returned from Canaan, saying: 'We came into the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled and very great, and moreover we saw the children of Anak there.' These did not enter into the promised land, because of unbelief, whereas Caleb and Joshua, because of their faithfulness,

entered in. Times, he suggested, may be difficult and inopportune, in some people's estimation, for preaching the gospel, but our work was to make known the message, and God would give the blessing.

We were favoured during the meeting with solos, duets, quartettes, and recitations by members from Fife and the Churches in the district.

Our best thanks were given to all who took part in the programme, and especially to the sisters who had provided so wonderfully for our temporal needs.

D. M. STEWART.

## Obituary.

WE learn as we go to press that Bro. George Hassell, of Leicester, passed away on Wednesday, January 24th.

**Doncaster.**—We deeply regret to report the death of our sister, Mrs. Edith Hall, who passed to her rest on Monday, December 25th, 1944. Sister Hall had been in poor health for some time, but she became seriously ill a few weeks before her death, and after much pain and suffering, passed peacefully away on Christmas Day.

Mrs. Hall was immersed into Jesus Christ when she was a girl of fifteen, forty-seven years ago, in the old Copley Road Meeting-room, and through all the intervening years, through many changing experiences, she has maintained a steady consistent Christian life and character. A good Christian, and a loyal Church member, Mrs. Hall merited and won the love and esteem of her brethren with whom she was associated, and her passing is another break in the link with those far-off days, when the Doncaster Church was a stronger and more effective Church than it is today. We laid her mortal remains to rest in the Doncaster Cemetery, on Wednesday, December 27th.

Our deepest sympathy is extended to our Brother and Sister Vincent Hall, and especially to her daughter, Ivy, in the loss they have sustained of a very devoted and loving mother.

J. GARNETT.

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