

Scripture Standard

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

VOL. XI. No.7.

JULY, 1945-

Back to Our Home Town,

THE editor of 'S.S.' was born in Ulverston, Lancashire, in 1873; was baptised and added to the Church there in March, 1891. We left Ulverston at the end of 1898. After living two years near Dalton-in-Purness, we left, at the beginning of 1901, to begin work as a whole-time evangelist in Yorkshire. With the exception of some two years spent in the Leicester District, we were in Yorkshire until the end of 1917. We have discovered that it is still necessary to repeat our reasons for leaving that field. It was because of our opposition to war; amalgamation with the 'Christian Association'; and the establishment of a theological college; that we were compelled to resign. At the time of our leaving, Bro. N. F. Bam-bury, who was chairman and treasurer of the Yorkshire Committee, wrote: 'The close of our co-operation together in Yorkshire is to me personally, as you know, a source of great regret. It has been a very happy fellowship which I shall always remember with joy and appreciation. I can only hope the opportunity may soon come again when we may be associated together in some useful work for the Master we both love to serve.'

After some six-and-a-half years in the Leicester District, during which we supported ourselves, and gave much time to preaching, we left at the end of May, 1924, to begin work as a whole-time evangelist in the Slamannan District. So we have spent twenty-one years among what have been called 'The Churches in the Wilderness.' Of our work in that district sufficient was said in our issue of November, 1944.

Now, after more than forty-six years, we return to our home town, where we hope, if the Lord will, to continue training and editorial work, and to help as far as there is opportunity, the Churches in the district. The Church at Ulverston has recently suffered serious loss in the passing of Bro. Albert Cox and - Edward Wood. We knew Bro. Cox for fifty years. It is largely due to his faithful efforts

in dark and difficult days that there is still a Church in Ulverston. We knew Bro. Wood for much longer than fifty years. Although in membership with the Church at Lindal, he gave much valuable assistance, especially in later years, to the Ulverston Church. Two faithful men, who feared and served the Lord more than many, have passed on. Links that bind us to the past are broken, but the glorious hope, of the Gospel assures us of re-union in the land where we do not grow old.

Will all please note our new address:

FORD VILLA,
HART STREET,
ULVERSTON, .
Lancashire.

EDITOR.

HINDLEY ,

Dear Editor—My attention has been drawn to a report in the 'C.A.' which is apt to give a wrong impression to brethren outside the Wigan district.

I quote from the report: 'The Hindley brethren, who until recently met at the Argyle Street Church, held their first service on Sunday, May 13th, in the meeting-room in King Street.'

May I say that the Church meeting in Argyle Street are still worshipping there, and have not removed to King Street.

Will brethren also note that no reports have been sent recently to the 'C.A.' from the Church of Christ, meeting in Argyle Street, Hindley.

Yours fraternally,

L. MORGAN, Secretary.

FROM BRO. FRITH

FURTHER to my note of last issue. After two weeks holiday, rest in bed for at least a month is necessary. A further medical examination has been somewhat disturbing. A minimum of correspondence please, and will visitors to this coast kindly note that meetings at our home will not be held until further notice.

Restoration Movement,

By Carlton Melling

VI. Controversy and Division

'THERE is no institution so pure and excellent which the folly and corruption of man will not in time alter for the worse.' It is a tragedy that this has occurred in the history of the movement we are now considering. Nevertheless, to obtain a right conception of its history, this marring of the work of God by man must be recorded.

From the time of the preaching of Walter Scott and the union with Barton Stone's 'Christians,' the growth of the 'Disciples' was phenomenal. No longer were they, like the early Christians 'a sect everywhere spoken against,' but they grew beyond the size and strength of their former enemies. The 'Disciples' had come to be a people acknowledged and respected, but the early pioneering, adventuring, and debating spirit had gradually died. With the ageing and death of the pioneers, the form of the movement changed for the worse. This second era was the perilous period, and the Churches did not come through it unscathed and pure.

Perhaps the American genius for 'getting things done' played some part in the declension. The restless energy of the leading personalities was directed to organisation and the perfection of worship. The inevitable outcome was an attempt to improve on the Scriptural order, with the result that, as the denominations did, so did they. Under the plea of 'expediency' practices were advocated which had no warrant in the Scriptures.

Paul's teaching in 1 Cor. vi. 12 and x. 23 shows expediency to cover not the things which may be included, but those which must be excluded: 'All things are lawful [there is no law, no 'thus saith the Lord,' it is not forbidden in so many words] but all things are not expedient'—all things are not right. Archbishop Whately in this connection has said: 'Nothing but the right can ever be expedient.'

Let us glance more particularly at these introductions which caused controversy and division in a previously happy and united body. They can be listed under three heads: (1) Colleges; (2) Societies; (3) Instrumental music in the Church.

I. Colleges

Alexander Campbell had individual ideas on the nature and scope of education, and put these ideas into practice when he founded Bethany College in 1840. It was not strictly a theological college, but Campbell sought to make the Bible the basis in all the studies. It was not

easy to see how this could be done in the general education given. Campbell had, of course, a perfect right to establish his college, but he went beyond his rights when he toured widely to solicit funds for its support. One cannot help but think that if the same time and energy had been devoted, as in earlier days, to his powerful proclamation of the Gospel, his work would have borne richer fruits than have resulted from Bethany College and its progeny. This begging of money from the Churches was one of the causes of opposition to these colleges. The brethren should not have been asked to support an institution which they had not brought into being. The opposition was not to education, but to the using of funds for that purpose which should have been used in the propagation of the Gospel. For by no means all the students in the college found their vocation in the evangelistic field. In his old age, Daniel Sommer said: 'In 1830, when the Mahoning Association resolved, itself and left the Disciples without any religious organisation except the local congregation, we were on the plainness and simplicity of the order found in the N/IV. But in ten years the purpose was considered by Alexander Campbell to establish a college—to educate men for the ministry. And that humanism was the beginning of divisions among the Disciples in the 19th century. It was intended for good. But what were the results? I became a student there in 1869. But of all the young men I met there who intended to preach, only one went into the field as an evangelist and stayed there, and that one stands before you to-day (Daniel Sommer himself). All others sought pastorates, or a professorship, or some other position rather than evangelist. The young man "pastorate" was begun among Disciples and was borrowed from denominations, for it cannot be found in the Bible.' Bethany College was the progenitor of numerous similar colleges.

A much more serious objection than that of misuse of Church funds without adequate return, was that based on the teaching, which tended more and more to liberalism and modernism. The results are apparent in the Churches of the 'Disciples' in America to-day, with their acceptance of the 'modern approach' to the Bible, 'the assured results of modern Biblical criticism,' and the open admission that the 'Disciples' are a denomination among denominations, as indeed they have become. The beloved and scholarly J. W. McGarvey, author of the much-used commentary on Acts, who was from 1865 to 1895 professor in Lexington Bible College, and president till his death in 1911, feared this trend, and stated that, rather than see his college yield to infidelity, he would prefer to see it sunk in the depths of the sea. Foy E. Wallace Jun., has said; 'It was the colleges, and

not the societies, which led us into the digression.'

2. Societies

The American Christian Missionary Society was founded at Cincinnati in 1949, and had a mixed reception from the Churches. Some, like Jacob Creath, Jun., opposed it from the commencement, on the ground that the Church as the Church was the only divinely appointed Institution for spreading Christ's Gospel, and that in the N.T. the Churches sent forth their missionaries, and not any Society within or without the Church. Others, like Benjamin Franklin, turned from at first supporting the Society to opposition. Alexander Campbell was made president and continued so to his death in 1866, but he was not present at the inaugural meeting, nor did he preside over a single meeting of the Society. How much he was interested is shown by the fact that, though he died the richest man in West Virginia, not a penny did he leave to the A.C.M.S. Campbell had written strongly against such Societies in the 'Christian Baptist,' saying that 'The Societies called Churches neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers Societies. They viewed the Church of Christ as the scheme of heaven. They dare not transfer to a Missionary Society a cent or a prayer lest in so doing they should rob the Church of its glory and exalt the inventions of men above the wisdom of God.' Stern words, but true: for if the glory which has been given to Missionary and other Societies within and outside the Church had gone to the Church, she would be seen as indeed the 'habitation of God through the Spirit,' and not as the scorned and apologetic beggar soliciting the favours of the world. 'To the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God.' (Eph. III. 10.)

Many other Societies followed in the wake of the A.C.M.S., using up the energy, time, and money which should have been consecrated to the Church.

3, Instrumental Music

The pros and cons of this question have been too often thrashed out to need rehearsing here. Suffice it to say that a certain L. L. Pinkerton first introduced an organ into the Churches of the Restoration in 1859. Gradually the practice spread, and in 1870 feeling rose to its height. Such men as Moses Lard, Benjamin Franklin, and J. W. McGarvey were strongly opposed. Some declared they would not preach for a Church using instruments, and would not tolerate corrupters of the worship. They

argued that they could not use the Instrument and be loyal to the Lord, and that those who favoured it should, by the Law of love, yield their preferences and not wound the brethren. Those for its use claimed that, though not enjoined, the use of the instrument was not contrary to the spirit of the Scriptures, was desirable under modern conditions, and that the organ was no more a part of worship than tuning forks and hymn books.

This constant drift and desire to be like the sects which had driven out their fathers and had refused to accept the N.T. faith and order, finally led to open cleavage. Those who preferred their illegitimate practices to the fellowship of their brethren remained as the 'Disciples' or 'Christian Church,' whilst the advocates of pure N.T. Christianity withdrew and were called simple Churches of Christ. The 'Disciples' are the body with which the Co-operation Churches in this country are identified, whilst not the slightest recognition is made, of the Churches of Christ. But we are bold to say that the latter are following more nearly in the path of the pioneers as they followed the Scriptures, and are more truly the spiritual descendants of those worthy men. True, even Churches of Christ in America have some practices which seem to us in Britain to be unwarranted, for example the prevalence of Bible Colleges with their attendant dangers, real not imaginary, of which the brethren there seem to be aware, judging by articles appearing from time to time in such magazines as the 'Gospel Advocate.' To them we British have our peculiarities, to us they have theirs, but each can profit from the other's fellowship and help.

WANTED

A LADY school teacher in Cleveleys, near Blackpool and Fleetwood, requires a lady, preferably between forty and sixty, to share her home and give general domestic help, cleaning, preparing meals, shopping (no washing). The above lady urgently needs help and companionship. A quiet, comfortable home; no family, duties not heavy; reasonable leisure. Free board and lodging and 10s. per week offered.

Will anyone Interested please write Bro. Frith at 12 Poulton Street, Fleetwood, In first instance.

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing, my hand and denying His power to lead me. If prayer rules the life, victory results.—Alliance Weekly,

The Extensive Authority of Christ,

IT is far easier to extol the character of Christ as King than to become His devoted subjects, and to submit implicitly and unreservedly to His authority. And yet unless this practical object be obtained, all else is useless theory, exposing us to the charge of inexcusable inconsistency, and to danger of divine condemnation.

The entire subjection of the soul to the authority of Christ is described by Paul in terms of great force and beauty: 'The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' (2-Cor. x. 4,5.)

The Extensive Authority of the Lord Jesus Christ: It Reaches to 'Every Thought.'

Where He reigns supreme all evil reasonings are destroyed, the mind is overcome, and given up to Christ, its conqueror, to do what He requires, and yield entirely to the power of the truth believed. When did proud philosophy invent such a system of morals, invest it with such authority, and achieve such victory?

The Gospel Subjugates every Proud and Vain Thought

'Casting down imaginations'; all fallacious and sophistical reasonings; 'every high thing that exalteth itself against the knowledge of God.' So long as we entertain lofty ideas of ourselves, we are, so far, disqualified for the reception of the Gospel. If we think highly of ourselves, our elevated intellect, moral conduct, or worldly distinction, the influence of the Gospel on our minds is so far hindered. We must come to Christ with all the simplicity and docility of little children, and yield ourselves entirely to the teaching, guidance, and government of Christ; to surrender our 'every thought' to His control.

The Gospel Requires the Subjugation of all Worldly Thoughts

We are not required to seclude ourselves from the world, but we are forbidden to love the world, and the things that are in the world. When worldly thoughts are in competition with the requirements of the Gospel, and arrogate that power which belongs alone to Christ; then all worldly gain, policy, maxims, vanities, must be brought into 'captivity to the obedience of Christ.'

The Gospel Requires the Subjugation of all Rebellious Thoughts

The terms in which Gospel duties are described teach us that there must be much self-sacrifice and self-mortification, if we would be indeed disciples of Christ; that this will be as painful as cutting off a right hand, the plucking out of a right eye, the crucifixion of the affections and desires of the flesh. Jesus says: 'If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me.' To say, 'I will go thus far but no further,' is rank rebellion, every thought must be brought into captivity, and with humility and meekness, we must say: 'Lord, what wilt thou have me to do?' The truly renewed man comes to the feet of Christ that he may learn His will, and thus is the end. If the Gospel assured, in us. Bringing the thoughts into captivity implies that the attainment of this victory is difficult. Paul alludes to the taking of a fortress, the subduing of foes, and leading the captives home in triumph.

Man alone could not accomplish it, but with Christ the 'Captain of our salvation' it can be done. This captivity of the thoughts could never be obtained, were it not for the all-sufficient grace of the Redeemer. We are, to strive for the mastery, and the thought that through Him we shall succeed is sufficient to invigorate under every difficulty.

The Carnal Mind is Enmity against God, and this has to be Overcome

If the beloved child of our bosom acts contrary to our wish; if his views, habits, and character, are deliberately bent on irreligious pursuits, how ought we to act? Shall we leave the ground barren? No! We must add precept to precept, prayer to prayer, exhortation to exhortation. There is in the human mind a natural disinclination to the requirements of Christ. This has to be overcome.

Many Professing Christians do not Aim at the Subjugation of their Thoughts

They may be intelligent, strictly orthodox, punctual in performance of duties, liberal contributors, and yet every thought may not be brought into captivity, there may not be unreserved obedience to the authority of the Redeemer. It is not every bosom that glows with pleasure at the success of the Gospel, this may only serve to inflate us with pride, unless we surrender our thoughts to the dominion of the Lord Jesus Christ. What Christian but must acknowledge that he is frequently led astray, and influenced by motives the meanness of which he is compelled at other times to admit,

The Means whereby Victory may Ultimately be Achieved

The claim of authority. Who Is it that askS this submission of our thoughts 'to Him? It is Christ, the Lord, the King. The religion of the Gospel is not a matter of opinion or taste, it stands upon the highest authority. When we reflect upon the authority of Christ we have a reason and motive for our actions, over which the- world is unable to prevail. Who are we that we should withstand His will, or lightly esteem His authority?

The Claim of Obligation

We are under infinite obligation to Him, who loved us and gave Himself for us. The love of Christ should constrain us, not' to gratify our own unworthy desires, but to live to-His glory, who died for us and rose again.

The Claim of Profession

Every Christian is professedly a lover of Christ, and He says: 'If ye love me keep my commandments.' If the Saviour has to enquire three times, 'Lovest thou me?' there is reason to suspect that, all is not right. It is not merely an occasional passion, but a habitual temperament of the whole mind. This love, glowing in the soul, will lead the Christian to mourn the little he does for Christ; and to determine to bring every thought into captivity to the obedience of Christ.

Consider the Claim of Happiness

Who can tell the peace and joy every such subjugation occasions? When our thoughts govern and lead us astray how miserable we are; the mind cannot then be at ease. The more our thoughts are brought into captivity to the obedience of Christ the greater will be our peace. The joy of victory will sparkle in our eyes, and fill our hearts with a sacred glow of delight. Every new triumph will add strength to the mind, and urge us to press on till 'Victory!' 'Victory!' resounds through the mansions of the eternal.

How Great is the Power of the Gospel!

What else can effect such splendid triumphs? Neither moral philosophy, nor partial Christianity. They are achieved solely by the doctrine of the Cross, rightly understood and felt. Let all readers of this article pray .that its hal- lowing influence may be felt in them. How extensive are the requirements of true-religion! But chiefly it affects the heart and thoughts, and requires every thought to be brought into captivity to the authority of the Redeemer.

; We should have in view the state from Whence all vain thoughts will be for ever excluded. When he that is 'faithful un- to death' shall receive 'the crown of life.'

--Selects by W. B. JEP§QN.

Evangelists and Committees.

Dear Bro. Crosthwaite,—May I reply to Bro. Partington" by acknowledging at once that we have no New Testament authority for committees . appointing evangelists, and suggest that in future the committee be termed an oversight? This would be quite Scriptural. (I Peter v. 2.) Some may say that this term is applied to the local Church, but I say the Church knows no bounds.

With regard to the employment of evangelist, I suggest that the oversight g'et the authority of the local Church to accept responsibility for. their employ- ment. Surely, brethren, we can do this work Scripturally, decently and in order.

J. E. BREAKELL.

Dear Brother Editor,—The letter of Bro. Partington in the May 'S.S.' is both interesting and important. I do not pro- pose replying to the questions raised, but venture to hope that abler pens will take up the matter and that a profitable dis- cussion will ensue. However, I venture to make one or two observations to that end.

I, personally, know of no Scripture for committees at all, much less for commit- tees appointing evangelists, but have always understood" that, as far as the O.P. Committee is concerned this was generally regarded as a temporary and justifiable expedient. Certainly on this ground I personally was induced, to ac- cept office..

Bro. Partington speaks of committees, but happily we are confined to the one, and that of a far different kind to what we have beenmsed to. During my term of office, I do not remember the Commit- tee appointing evangelists. Is not this done by the brethren-meeting in confer- ence from time to time? True, the con- ference has delegated to the Committee the directing of their labours, and the overseeing of the work Of p.uch, generally. But some, I note, are calling in' question the Scripturalness of the appointment of evangelists at all. Is this the real issue?

In closing my observations, may I ask Bro.' Partington 'if he regards it -as Scriptural for brethren, to unite together, purely for the advancement of the Gos- pel? If so, what alternative. In the light of present circumstances, -he has to sug- gest In place of a Committee?

W. B. JEPSON.

God is love. Love Is self-sacrifice as. opposed to self-seeking. Love is life; selfishness is death. Love is communion; selfishness is separation.' God is love,

Scripture Readings,

John's Gospel, Chapters xl., xll., and xlll.

AS our readings proceed, the clouds, about to break with crushing violence, gather darkly around the innocent, peerless and perfect Son of Man. In our present chapters., the final act of treachery transpires..

Bethany Read Luke x., 38 to 42, for another glimpse of the household, where Jesus was beloved. Can we adequately realise the joy He would have in such company? It must have been a godly family to enjoy the company of the Son of God. We know the conditions upon which He will be our guest. (John xiv. 23.) It is surely worth everything to have that privilege.

Lazarus Is Sick: The time of the Passover was drawing on and Jesus was in retirement beyond Jordan. There the news comes of His friend's sickness. Bethany is about two miles from Jerusalem. He knew that death would supervene, yet delayed His going. It was better that the glory of God should be exalted than that sorrow and death should be averted. This must always be so, even though we may not like it, but we must learn to desire that exaltation above everything.

The disciples were astonished that their Teacher should suggest returning to the danger zone, and seemed to hope that Lazarus 'sleeping' would make it unnecessary. But their attachment to Him made them willing to go. Thomas expresses their determination to be with him even though it meant death. They well knew the hatred and spite which had gathered such impetus during the feasts of Tabernacles and Dedication.

Lazarus Is Raised i How well we know the story of: the miracle: the sorrowing relatives, the so-called mourners, the critical onlookers, the final surprise and victory. And 'Jesus wept!' What incalculable consolation has been brought to bereaved Christians by the incident and its vital messages. The evidence of the power of Christ went home to many who had hitherto smothered their convictions, or deceived themselves. Even the most hardened could not deny it. The family was quite well-to-do, and some of the better-off folk from Jerusalem were present. They recounted the truth in influential quarters in Jerusalem.

The Plotters; Consternation resulted in a council meeting and a sentence of death in effect was passed upon Jesus. Calaphas pronounced a profound truth without knowing or intending it (11, 50 to 52). The orders for arrest were made and speculation as to the possibility of the Saviour coming were rife as the Passover preparations commenced,

The Triumphal Entry: SQ 'Jesus, did come—His time had come—to the supper at Bethany, where, reclining at the hospitable table, He received, the humble homage of Mary, and the honour and love of the family to whom he had bSen so gracious a guest and so great a benefactor. Here He was both believed and beloved. Jealous and greedy Judas was there, hypocritically-criticising an act of unselfish adoration and love..

The fame of the powerful healer and Teacher was growing. The news of His coming to Bethany spread rapidly. Even Lazarus's life was endangered, so well was the miracle attested and known. The despicable authorities of their time would fain have destroyed both healed and Healer to get rid of rival and evidence at once. But they dared not do it openly. They must work in the dark. 'Evil men love darkness.'

'We must read the other records, too, to get a full picture of the entry. 'Ride on! Ride on, in majesty, in lowly pomp ride on to die,' writes the poet. 'Pear not, daughter of Zion, thy King cometh' wrote the prophet. Some came joyfully acclaiming with Him, while the untamed dolt quietly carried the Saviour-of the world amid noise and movement which would have made the tamest London carthorse rear and plunge—and others came down the steep descent from the city of the Great King, excitedly waving the palm branches in welcome and praise. And jealousy angrily whispers its fears.

Enquiry and Unbelief; The Greeks, putting their desire forward, stimulate the expression of solemn and yet triumphant truths. He looks forward to His coming death and coming glorification. God's voice is heard for the crowd's sake—surely they will believe and accept the Light who is to be with them but a little longer!<

But unbelief predominates yet. Some it is true believe, but how short-lived their faith. It endures a week and then suffers total eclipse. Then there is the honour of men to consider—it is dearer to most than honour from God. Do We sufficiently disregard the opinions of men, or sufficiently regard the approval of God? I trow not. Yet it is the word and judgment of God that will settle every issue.

The Last Supper; Who is not moved by this loving act of humble service? He who was indeed the Teacher and Lord, immeasurably superior in every way, gives the lowliest menial service, - so gently, so kindly. Peter seems to have sensed the greatness of the condescension. Yet is it not a picture, too, of the service the Creator is always giving to His creatures? All His wonderful works minister to man, yet man is haughtily rejecting His preferred love and blessing, and in proud independence endeavours to cut Him out of life. Here is surely the

most obvious duty of man—even without the supreme gift to honour his Creator.

Just so not one of the disciples offered even to wash- his Master's feet; and would they wash one another's, not they! They were quarrelling as to who should be greatest, jealousy and faction their habit of thought.

And then Judas! Have we realised what a deep grief is indicated in xiii. 21? It is not a selfish grief, but one born of great love.

Love One Another; Here is the final and greatest teaching and test of all Will we love one another, or shall we betray or deny the one Teacher who has perfectly practised all He taught? The one-Teacher who has a message for every human soul without distinction of colour or nation, and can save mankind from suicidal destruction. R.B.S.

On Dog-Collars.

A PARISH MINISTER in West Lothian says he often takes off the 'dog-collar,' and wears ordinary dress to get nearer to the people. We hear this is becoming a common practice with regular ministers. Ye we hear of some self-styled 'ministers' wearing the clerical collar in order, as they say, to get a better reception among the people. Strange how eager some are to adopt things which the denominations have found to be failures, and have scrapped. The collar referred to above is called the 'Roman Collar' which betrays its origin. Our forefathers in the faith described all clerical dress, titles, etc., as rags of popery.'

Mr. Augustine Birrell, author and statesman, whose father was a prominent Baptist minister, writing to the 'British Weekly,' said: 'I wish all ministers of the Free Churches would abandon the shreds and rags of sacerdotalism (priest-craft) that still cling to them; that they would give up ordination, services and the title "reverend," and that the sacraments should be frequently administered by those who are (absurdly enough) called "laymen".'

Yet, as Shakespeare wrote: 'Man, proud man, drest in a little brief authority—plays such fantastic tricks before high heaven, as make the angels weep.' EDITOR.

'UNION amongst the disciples of Jesus, in the faith once divinely taught, is supremely to be desired; but a union of sects is supremely to be deprecated . . . A union amongst Christians can be obtained only Upon Scriptural grounds, and not upon any sectarian platform.'

ALEXANDER CAMPBELL.

Belfast.—A pleasing function took place in the Berlin Street Church on & recent Saturday, when members and, friends from Berlin Street and Bloomfield Avenue Churches met to give an official welcome home to Miss Bessie Melville.

Bro. George Millar presided over a representative and happy gathering, and brethren „from both Churches expressed words of welcome and appreciation..

Mrs. Best, the oldest surviving member, presented Bessie with a gift purse.

In her reply of thanks, the latter gave a most interesting and enlightening talk on her work in India.

We are happy to say that Bessie Melville is now looking and feeling much better and that her health continues to improve. A. M. FORREST.

Cape Town, Woodstock.—On February 17th, 1945, our Bible School anniversary was held. The distribution of prizes was carried out by Bro. and Sis. D. ajerritt, of Namwianga Mission, Northern Rhodesia. A very encouraging talk was given by Bro. E. S. Kannemeyer, and a selection of choruses was very well rendered by the Bible School children.

The anniversary was concluded by Bro. Hartle, superintendent of the school, expressing thanks and appreciation to all the teachers and others who had made the anniversary a success.

On April 1st and 8trj, 1945, we were glad to witness two men and one young woman united with the Lord in baptism. These three candidates were due to the efforts of the Cape Town, Woodstock, and larger township assemblies*

We pray and hope that we may be able to witness many more of these times of refreshing, God willing, T. HARTLE.

Ilkeston.—'What mean ye by this service?'

This old-time question was answered most thoroughly, with a clear and unmistakable appeal to the New Testament, and with all his characteristic fervour, -by Bro. A. E. Winstanley, in reference to a baptismal service at Ilkeston, on Wednesday evening June 6th. We were impressed by the way the candidate—a young man of great promise—confessed his Lord, indicating firm conviction and true sincerity. It was throughout an impressive service—one of the many joint "efforts of the Eastwood and Ilkeston Churches with whom Bro. Winstanley is now labouring. Our newly-born brother in Christ has been drinking in the pure milk of the Word for seven months, and following a fine appeal made by Bro. F. Hickman, of the Netherfield Church, on Lord's Day previous, could hold out no longer. Praise God! S. JEPSON.

Scholes, Wigan.—The annual picnic of the Bible School was held on Monday, May 21st, at Orrell, three miles from

Wigan. Though sandwiched between two days of torrential rain, the day was beautifully fine;—find more than one hundred and fifty scholars, members, and friends availed themselves of the outing. A really happy and refreshing time was spent, arid was brought to a close with the singing of hymns, thoroughly enjoyed by many passers-by on the road outside the field.

Slamannan District.—The Half-Yearly Conference of Sunday school, teachers and friends was held on Saturday, June 2nd, in Loch Side Chapel, Tranent. A number of the Churches in the district were represented, making it apparent, that interest is being taken. After tea, well supplied and well partaken of, business proceeded. •

Bro. Haldane, Newtongrange, presided. He emphasised that Sunday school work is a branch of gospel work. Bro. Allan, Newtongrange gave the conference address: 'How best to retain our elder scholars?'—an old question, he thought, and very hard to answer. If older people would attend the Sunday school and children's meetings and give them moral support, it would be a great advantage to the young people. 'That is one of the main reasons the older scholars drift away, when they think they are becoming too grown up. Then there is no greater example to children than the example of their parents: 'Train up a child in the way he should go: and when he is old, he will not depart from it.' The teacher also is one of the vital links in the retaining of our elder scholars. Every scholar should have a place in the heart of the teacher. If the Church, parent, and teacher, would co-operate, the results obtained might be outstanding in bringing those children into the fold and

family of God. The address right through dealt with the subject in a helpful way. An interesting discussion followed.

The next conference is to be held (D.V.) in Slamannan; with Bro. D. Stewart presiding, the address to be given by Bro. Steele on: 'How can we best exhibit Jesus to the children?'

Bro. Richardson proposed a vote of thanks to all who had made the meeting a success. j. NBILSON.

Obituary.

Bathgate.—Sister Fleming, Sen., widow of Bro. Charles Fleming, fell asleep, in Jesus on May 17th, aged, eighty-seven years. She was baptised at Slamannan many years ago. With her late husband and family, she removed to Bathgate, and for a good number of years had been in membership with the Church. To the end she remained a faithful and loyal member. When health permitted, she met with her brethren to remember the Lord.

She lived up to Solomon's description of the virtuous woman. (Proverbs xxxi.) She brought up a large family, and her children have risen up to call her blessed.

The funeral services at the home and cemetery, on May 21st., were conducted by Bro. W. Crosthwaite. 'Blessed are the dead who die in the Lord.;

Kelty, Fife.—Bro. T. Forker, for many years a member and treasurer of the, Kelty Church, after being ill for about a year, passed away on May 12th, at the age of sixty-two. He was a faithful man, and loyal to the original position and plea of Churches of Christ.

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