

The Scripture Standard

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

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The Restoration Movement.

By Carlton Melling

VII.—The Movement in Britain

WE come now to glance at the history of the restoration of N. T. Christianity in these islands.

It must not be thought that the Churches of Christ here are a 'mission' or outgrowth of the Restoration Movement in the United States. Indeed, it can be said that seed sown in this country produced the rich harvest of souls embracing the pure Gospel in America. For the same quest after the original faith and practice of the Church which influenced the Haldanes and the Campbells, led to the formation of Churches of the N.T. order in this country.

In the second article of this series, brief mention was made of John Glas and his followers, the 'Glasites,' and of Archibald McLean, of the Scotch Baptists. Both of these men restored in some measure the original faith and order in the Churches they formed. As a result, such Churches existed, unknown to each other, in various parts of the United Kingdom before there was any knowledge of or contact made with the cause in America. A report of the General Evangelistic Committee, in 1883, said: 'A careful glance through our early magazines reveals the fact that several Churches, in various places, arose about the same time, and previous to obtaining any knowledge of Mr. Campbell and his work. These were, for the most part, unknown to each other, but were teaching and upholding the same things. In the north were Auchtermuchty and Grangemouth; in the south, Bristol and probably London; and between these two distant points were found Churches in Coxlane (near Chester), Wrexham, and Shrewsbury; also one in Dungannon, Ireland. These Churches stood isolated for years, but steadfast in the Apostles' doctrine, the fellowship, the prayers, the teaching, and Breaking of Bread every first day of the week; and each in turn was equally surprised and pleased to find it was not alone in pleading for a restoration of the ancient order. How these Churches came to exist may be accounted

for by the fact that, during the greater part of the eighteenth and the early part of the nineteenth centuries, the Spirit of God had been moving the minds of such men as Glas, Sandeman, Walker, McLean, the Haldanes, and others, to plead for a restoration of the pure Gospel. And by these instrumentalities the Lord prepared the way for the reception, in our own land, of the more complete restoration pleaded for by Alexander Campbell.'

The way in which the cause in the two countries was brought to the notice of each other is further evidence of the guidance of God. William Jones, elder of the Scotch Baptist Church, at Finsbury, tells how 'during the summer months of 1833, on the afternoon of the Lord's Day, while the public worship of God was moving forward at the chapel in Windmill Street, Finsbury Square, a young man was perceived to enter and take his seat near the pulpit.' This young man, Peyton C. Wyeth, was a member of the 'Disciples' in the United States, and was acquainted with Alexander Campbell. In 1835 Jones began a periodical, the 'Millennial Harbinger,' to circulate Campbell's writings. But the hostile reception these teachings received from many of the Scotch Baptists caused Jones to cease their publication, for he feared to follow them to their ultimate end.

Nevertheless William Jones's work did not fail. The publication of Campbell's writings was continued by James Wallis, of Nottingham, in the 'Christian Messenger.' In 1937 Wallis wrote to Campbell that a Church on N.T. principles had been formed the previous year at Nottingham. This dissemination of literature on the Church of the N.T. resulted in many enquiries and in the co-operating of those Churches previously unknown to each other.

R. W. Emerson in his 'Essays' has written: 'There is properly no history, only biography. All history resolves itself into the biography of a few stout and earnest persons.' Whether this be true or no, we have space in these articles for only the briefest references to one or two significant figures of that early period, in the hope that this more particular glance will act as a guide to the history of the movement in general.

In 1842 the first annual meeting of the

Churches was held at Edinburgh. Of fifty Churches forty-two reported one thousand three hundred and five members. The meeting was brought about as a result of the impassioned appeals of George C. Reid, the first evangelist of the Churches, for co-operation in evangelism. George Reid was born at Dundee in 1803, and in 1837 became pastor of the United Christian Church there—somewhat similar in faith and order to the Methodist Church. He was a magnificent preacher. At first he strongly defended infant sprinkling, and in his house several members of his congregation discussed the subject. As one of the company later said: 'They debated themselves out of infant sprinkling into believers' baptism.' Thereupon Reid renounced his position as 'clergyman,' and without committee, funds, or guaranteed support entered upon the then arduous calling of evangelist. By his earnest and eloquent pleadings he roused the brethren to some realisation of their responsibilities towards their fellowmen, in reaching them with the Gospel which had brought such blessings to themselves. The consequence was this first annual meeting. George Reid devoted the rest of his all too brief life to the proclamation of the Word. Enfeebled by disease, he still resolved, as much as in him lay, to spend his strength to that end. 'Did Paul himself count his life dear to him?' he said. 'Did our blessed Lord and Master lay down his life for us? Is the world perishing for very lack of the Gospel, and are we afraid of losing a few years of life, and that life purchased by the blood of Jesus? Had I a thousand lives, I would give them all to Jesus. Had I my course to run over again, I would try to exert myself yet more in the glorious cause.' He died in America in 1847. Oh for more such self-sacrificing and devoted evangelists today!

Another event of 1842 destined also to have important consequences to the Churches, was the adherence of David King to the cause of N.T. truth. Cradled in the Church of England, he later became identified with the Wesleyan Church, until a business acquaintance introduced him to the fact of the existence of the 'Disciples' in America. David King studied their writings, and 'examined the Scriptures daily, whether these things were so,' and finding them true, sought those of like belief in this country. After two years he at last was introduced by James Wallis to the Camden Town assembly, and he was added to the Church in 1842. Possessed of great intellectual and spiritual power, David King became to the movement in Britain what Alexander Campbell had been in the United States. For the next fifty years, as evangelist, editor, and debater, he took the cause of Christ to many parts of these islands. Evidence

of his power as preacher and teacher is afforded by the fact that he won over to the primitive faith and practice a former Adventist Church in Piltdown of over one hundred and fifty members. He was a voluminous writer, for as well as editing such magazines as the 'Old Paths,' 'British Millennial Harbinger,' 'Ecclesiastical Observer,' and the 'Bible Advocate,' he published many tracts, for example: 'Why baptise the little ones?', 'Baptism, sprinkling, and pouring, versus immersion,' and 'History and mystery of Christadelphianism.' These old periodicals and tracts can be read with profit to-day, and we should bear a clearer witness and make a firmer stand if we had not 'outgrown' these 'old-fashioned' methods of propagating the truth. Much of the growth of the Churches in the half century from 1850 to 1900, is due to the work of evangelists trained by David King. He began his training work in 1866, and from that time a series of faithful and zealous men were the product of what came to be styled 'King's College.' The training work was carried on by Alexander Brown, whose intellectual and expository abilities are apparent in the classical work, 'Conversion to God.' A study of this work alone, with the book of Acts, will give any would-be preacher sufficient understanding of the Scriptural way of salvation to be able to set forth that way with conviction. After Alexander Brown, Lancelot Oliver continued the training of evangelists and preachers, and many still living have benefited by that great teacher's work.

'And what shall I more say, for the time will fail me if I tell of' T. H. Milner, J. K. Tener, G. Y. and H. E. Tickle, the brothers Collin, John Crook, Bartley Ellis, James Nimmo, W. Chapman, to name only a few now dead. Justice has not been done in the short space of this article to those who have received fuller mention; how much less to those who have only been named or have gone unmentioned. They, being dead, yet speak. They followed in the direct line of the pioneers of the faith. They lived and died in the truth as it is in Jesus. They cared not for the praise of men, but sought rather the praise of God. They were ill-spoken of, misunderstood, misjudged, but they feared neither the open onslaught of atheism and secularism, nor the more covert but no less real opposition of denominational religion. We have moved far since their day, not always in the right direction. Could they return they would fail to recognise many present-day 'Churches of Christ' as those for which they spent their lives, and would be ill at ease in their assemblies. Who to-day follows in their train? Do we? Are we the spiritual descendants of such noble men? We are only if we remain faithful to the truth they taught and the path they trod. They were passionately devoted to the Saviour: for

them, like Paul, to live was Christ and to die was gain. They breathed the pure air of heaven, they spoke of the things of God in the words of God; they did the work of God in His way, and they received His blessing.

'They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train.'

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'Tell the Truth about Hell'

IN the 'Christian Standard' of February 17th, the editor calls attention to the need for more preaching about hell. He wisely suggests that teachers and preachers should 'tell the truth about hell.' This is good advice. It is timely advice. The truth should be preached about all Bible subjects. Right now the world is suffering the temporal consequences of sin in the most terrible war of all history. But we should not lose sight of the future and eternal consequences of sin. It is just as reasonable to expect the finally impenitent to be eternally punished as to expect the finally faithful to be eternally happy. It is just as Scriptural. The same word that measures the duration of the happiness of the righteous also measures the duration of the punishment of the wicked. (Matt. xxv. 46.) No one can preach the whole counsel of God who fails to preach 'the truth about hell.'

The article follows:

'If the Bible teaches anything plainly, it does teach the reality and the certainty of eternal punishment. If Jesus, the meek and gentle Son of God, revealed anything clearly, it is the truth of judgment and eternal perdition for all who abide under the wrath of God. Moreover, the Son of God went to the Cross in the conviction that by doing so he was providing the only means of escape from the just punishment coming upon a race that had rebelled against its Creator. This is the very heart of the historic Christian gospel.

'Just now this is not popular teaching. Many preachers have become universalists in fact if not in name by denying the possibility of misspent lives resulting in eternal misery. Many of the rest of us, conservative though we may be, have added our silence to this denial.

'All this may be observed to show a natural trait of the human mind, to throw off or to "escape" from thinking of the unpleasant. Many and varied have been the forms taken by this "escape" mechanism. The Roman Catholics have their purgatory, where

the fires of hell are distilled into a warm, cleansing bath. The Jehovah's Witnesses have their "second chance." The Christian Scientists have adopted the ostrich method of burying their heads out of sight of unpleasant realities. There are many other such dodges.

'But the existence of hell is a solemn fact. The life spent outside of Christ is destined to eternal misery. This is one reason for preaching the gospel. Men outside of Christ are lost, doomed to eternal despair. Those millions in India, Tibet, China, throughout this pain-racked and blood-drenched world are lost.

'This present sin-cursed, death-ridden, lust-corrupted generation of which we are a part will never be saved unless men of courage, men who are willing to be mocked and laughed at, tell the truth about hell, and then tell the truth about the loving Christ, who "is able to save to the uttermost."

There has not been, there will not be, there cannot be, a revival of true religion without strong preaching on the future punishment of the wicked. Jonah warned the Ninevites of certain and immediate destruction if they did not repent. On Pentecost, Peter urged his hearers to save themselves from the doom of a crooked and perverse generation. And on Mars' Hill, Paul threatened his learned, but scornful, hearers with the judgment. Men do not call a physician until they realise they are sick; men do not seek a Saviour until they are convinced that they are lost; men do not flee to Christ for refuge until they are convinced there is something from which to escape.

If it be urged that there are some even in the Church who think that preaching the truth about hell is out of date, we are not prepared to deny it. Paul predicted long ago that the time would come when some would not endure 'the sound doctrine,' and that some would 'depart from the faith, giving heed to seducing spirits, and doctrines of devils.' It is not a matter of preaching what some people regard as being up to date; it is a matter of preaching what the Bible teaches. It is not a matter of preaching what people want; it is rather a matter of preaching what they need. If one preached only what everybody accepted as up to date, there would not be anything left to preach. Every portion of the Bible is thought of by some as being out of date. Others would discard the entire book as being out of date. But Jesus intended that the same Gospel be preached unto the end of the world.

—'GOSPEL ADVOCATE.'

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'THERE is a way that seemeth right unto man; but the end thereof are the ways of death.'—Proverbs xvi. 25.

Evangelists and Committees.

Dear Bro. Crosthwaite,—First of all, let me thank Brethren Breakell and Jepson for their replies to my recent letter.

It is quite evident that there is not Scriptural authority for committees being appointed to employ evangelists.

Bro. Breakell suggests that the committee (I take it he means the Old Paths Committee) be termed an oversight, and he quotes 1 Peter v. 2 in support of his suggestion. This passage refers to elders, and as far as I am aware, elders are only spoken of in connection with local Churches. I know no Scripture to suggest that any oversight existed in the Church in its universal aspect. Further, the passage quoted speaks of the elder's work as that of 'feeding the flock of God,' but being responsible for the work of evangelists can hardly be included in this work.

Bro. Jepson, in his letter, writes many things which could be discussed with profit, but let me first explain why I asked my questions.

I am one who is seeking after the Truth, and it is my desire, as far as possible, to be in harmony with the New Testament Scriptures. For some time past I have felt that we could not find any Scriptural authority for committees, but I wondered why a committee existed amongst those who claim to take their stand upon God's Word. Hence, I decided to ask these questions, hoping that some brethren, older in years and experience than myself, would reply.

I will state my findings on the subject, but I am quite prepared to accept correction and further instruction from the Scriptures.

In the New Testament the word 'evangelist' is mentioned three times (Acts xxl. 8, Ephesians iv. 11, and 2 Timothy iv. 5).

In the sense that the word 'evangelist' is used in the above passages, I see no authority for men to hold this office to-day. If some are entitled to be known as 'evangelists,' why have we not apostles and prophets to-day? (See Eph. iv. 11.)

The word 'evangelist' can only be used generally to-day when it is applied to anyone who is preaching the Gospel to unbelievers.

I see nothing wrong in a brother devoting his whole life to this work, but I believe that the responsibility of all proclaim the Gospel should be to the Lord, and not to any committee.

It may be argued that present conditions make a committee necessary, but I feel that no set of circumstances should be a sufficient reason for introducing something which is un-Scriptural.

In answer to Bro. Jepson's question

with regard to brethren uniting together for the purpose of spreading the Gospel, I say that I see nothing un-Scriptural in this. After all, the first concern of every true follower of Christ should be to win those who are lost for Him. But, let me say this: There are many so-called Gospel meetings to-day which are simply a waste of time, because oftentimes there are none present to whom the Gospel can be proclaimed. I would point out that it is not necessary to confine ourselves to four walls, and to hold Gospel meetings every Lord's Day if we see that no good is being accomplished.

I trust that this discussion will be to our mutual good, and to the end that we shall all have a greater desire to do the Lord's will more perfectly.

PHILIP PARTINGTON.

Scripture Readings.

John's Gospel, Chapters xiv., xv., and xvi.

THESE chapters report our Saviour's teaching to His apostles at the close of the Last Supper. It seems that they were at table up to verse 31 of chapter xiv., and finally went out at verse 1 of chapter xviii.

The section begins with the words: 'Let not your heart be troubled' and ends with 'I have overcome the world.' Yet what the disciples are learning is that their Friend, whose power they have witnessed, is to leave them, and they are filled with despair. This arose from their failure to grasp the significance of His words and works. We certainly cannot blame them for this. Had we been in their place we should have been no better—possibly worse. To follow One whose end on earth was a Cross, who had the message of life, and yet was suffering death; who for His goodness and purity was despised and refused; this is a hard road for human souls to follow. Christina Rossetti puts it this way:

Will the day's journey last the whole day?

From morn till night, my friend!

Does the road wind uphill all the way?

To the very end!

But the end is perfect day, the experience of which will outbalance immeasurably all that has been suffered—'an eternal weight of glory' to set against 'the sufferings of this present time.'

We see very good reason, therefore, for the teaching of a glorious future in the presence of the Father Himself (with the Son, too). The Christian's heart is to be set upon heavenly things, or he will fail: 'If in this world only we have hoped in Christ, we are of all men most miserable.' What wonderful consolation

has been brought to suffering souls by the precious words: 'Let not your heart be troubled.'

We would specially note the questions raised by the apostles. Thomas wished to know the way to heaven. Philip wanted to be shown God. Judas wanted to know why Jesus should show Himself to His apostles and not to the public. They all wished to know what was meant by the 'little while' of parting. These questionings indicate to us how little the apostles had grasped the truth, which they were afterwards to declare to the wide, wide world—and have, in fact, done so with such marvellous results! We ought to be impressed with the fact that it is Divine Power which has accomplished it with human instruments. It should prevent any such nonsense as praying to or worshipping saints. The mighty power of God latent in His Word, empowers us feeble mortals to 'greater works' (xiv. 12). Remember, 'We have this treasure in earthen vessels.' (2 Cor. iv. 7.)

Let us consider several leading thoughts in our passage. First, there is the Oneness of Father and Son in person, in speech and in works. This involves our being satisfied with that revelation God has chosen to make to us of Himself. It binds us to acceptance and following the 'faith once and for all delivered'; therefore, of course, to New Testament Christianity.

Then we have the impossibility of separating love and obedience, and that love as the condition of manifestation, first, and then the presence of God with us.

The 'new commandment' to love one another is repeated and amplified, and also illustrated in the parable of the Vine, Husbandman and Branches. The close connection of 'vine' and 'branches' depends upon love.

The promise of the Spirit is here given with detail. The greatest need of the apostles was Jesus. They could not have Him in His earthly tabernacle if the world was to hear the good news of salvation. Therefore He sent them the 'Paraclete' (the Greek word) to be Comforter, Helper, Advocate, One called to the side of another, the Counsel for the defence. The world cannot receive Him, but by His power and presence the apostles are guided, and we through them, into the truth. Note that He is to bring to the apostles' minds all that Jesus said to them. This cannot refer to any others, nor can any rightly claim apostolic power to-day.

The hatred of the world and its persecution of Christ's people is brought to view. The Saviour leaves no misapprehension in the mind, but warns His followers to expect the same as He Himself received. The apostles already knew what this meant, but they were within

the next few hours to know more clearly, as they saw their Master, arraigned, condemned, mocked, scourged and crucified. This is not to cause them to stumble, because they are forewarned, as they had been many times before.

Finally peace and joy are promised and assured. The peace will be the peace of Christ, which comes from doing the Father's will—and taking the consequences! The joy will be an inward satisfaction not affected by outward circumstances, but dependent upon 'peace with God through our Lord Jesus Christ,' and the precious possession that Spirit of Truth of which He had been speaking. A time of terrible darkness was coming upon the apostles, but it was a little while. Then their hearts would be filled with rapturous joy when they came to realise fully that 'Jesus is risen.' After that they bore faithful witness unto death, and there is still the peace and joy of eternity. J. B. SCOTT.

Blackburn Calling.

THE half-yearly conference will D.V. be held in Blackburn on Saturday, September 15th. The conference and evening public meeting will be held in the Harrison's Girls' Institute, two minutes' walk from Hamilton Street Meeting House. Afternoon, 2.15; evening six o'clock. Chairman: Bro. C. Melling (Wigan).

Evening Meeting

Chairman: Bro. A. Carson (Nelson).
Speakers: Eren. R. A. Hill (London) and L. Channing (Middlesex).

Book the date! Come and help to make the meetings a real success!

Light refreshments for those who arrive early will be provided in the meeting house. Luncheons in the same place from 12 to 1.30 p.m. Tea also will be served there.

Visitors are requested to bring rationed food with them.

All applications for accommodation and luncheons, should be made NOW to Sister E. Helling, Redlam Brow, Blackburn. All other communications to Bro. H. Wilson, 2 Hollin Bridge Street, Blackburn.

Commercial hotel arrangements can be made for those who desire such, at 7s. 6d. for bed and breakfast.

Route Notes

By bus: Mill Hill, Moorgate, or Green Lane, to Harrison's, Taylor Street, 2d. fare; for meeting house, or Harrison's Institute.



Young Folk's Corner.

By Uncle Bert.

Month's Motto:

'HAVE faith in God.' (Mark xi. 22.)

FAITH

ONE day a little girl, just five years old, strayed on to a railway line. Unaware of danger, she knelt between the sleepers, picking daisies here and there. She did not know that an express train was thundering down the line towards her. Coming to look for her, her father saw the terrible danger at once. He had not time to run to her, and for an awful moment it seemed as if she would surely be killed. He did the only thing possible, 'Lie down flat, darling, and keep still,' he called. At once his little daughter obeyed. Father said so, and it must be all right. She lay flat between the railway lines. The train passed, and she jumped up unharmed. Her simple, trusting faith in her father had saved her life.

There's a great lesson for us in that story. Such faith we need to have in our Heavenly Father—God. Many people are unwilling to obey Him, seeking to find excuses for disobeying His commands. But if we would please Him we must have faith in Him. To have faith in God, as Jesus commands us, is to trust Him and trustfully to obey Him. Jesus meant just that when He said: 'Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.'

ANSWERS

1. Herod (Matthew ii. 8).
2. Jesus (Matthew iii. 15).
3. Satan (Matthew iv. 3).
3. The Roman centurion whose servant was cured by Jesus (Matthew viii. 8).
5. The Pharisees (Matthew x. 11).
6. The disciples of John the Baptist (Matthew xi. 3).

WHO SAID?

1. 'Am I my brother's keeper?'
2. 'Behold the fire and the wood; but where is the lamb for a burnt offering?'
3. 'Shall not the judge of all the earth do right?'
4. 'What man is this that walketh in the field to meet us?'
5. Behold, I am at the point to die: and what profit shall this birthright do to me?'

6. 'Wilt thou also destroy the righteous with the wicked?'

Search for answers in the Book ISSGENE (letters mixed).

News.

SILVER WEDDING.—Day-Davis. On July 26th, 1920, at the meeting-place of the Church of Christ, Summer Lane, Birmingham, Frederick C. Day to Edith L. Davis, Bro. R. K. Francis (evangelist) officiating.

[Our readers will join us in heartiest congratulations and good wishes.—Editor.]

BIRTH.—Born to Brother and Sister Worgan, at 139, Summerlee Street, Prestonpans, East Lothian, a son, Peter, on June 22nd.

BIRTH.—On July 7th, at Bathgate, to Bro. and Sis. J. Pearson (née Nan Banks), a daughter.

BIRTH.—Bro. and Sis. Eccles, of the Summer Lane Church, Birmingham, have had the gift of a daughter (Christine Beatrice), and thank God for His answer to prayer.

Capetown, Woodstock.—We are glad to make it known and rejoice, that on May 10th, 1945, a meeting of the various assemblies represented here in the Cape, i.e. Capetown, Woodstock, Claremont and Grassy Park, was convened. The service was conducted by Bro. Kannemeyer, and addresses delivered by brethren representing each assembly.

The addresses delivered, together with the singing, made the meeting profitable and beneficial to all present. It could thus be said: 'The Lord was magnified.'

The children of our Bible school are usually given an outing at the seaside, but on account of the rainy weather this had to be postponed, and instead a treat of fruits, cakes, sweets, and tea was prepared for them in our meeting-place on May 19th, 1945. Those who assisted were Sisters Rule and Hartle, Bro. Kannemeyer, superintendent of the Bible school, and Bro. Hartle, former superintendent.

On May 20th, 1945, we witnessed a young man confess the Lord Jesus and unite with Him in baptism, which once again manifested the wondrous power of the Gospel of Christ. The service was conducted by our Bro. Sedres, of the Claremont assembly, and brief addresses were delivered by Bro. Christians, of the Claremont assembly, and Bro. W. L. Brown, a missionary of Macheke, Northern Rhodesia.

Their addresses were based on real interpretation of the word and ordin-

ance of baptism, and its true significance, and also how this ordinance was deceptively practised and dispensed in the religious world, thus making it of no effect to the true sinner who is seeking the truth.

Finally we had the pleasure of being privileged to witness a large gathering of both brethren and visitors at this meeting. To the latter speaker at this meeting, who, together with his wife and children, had spent a brief vocation at the Cape with us, we bid 'Au Revolt.' Their fellowship with the brethren here, as at all times has grown to be a monument in the hearts of us all.

T. HARTLE.

Eastwood.—The Church of Christ has been favoured with the services of Bro. A. E. Winstanley during April and May, and has enjoyed a time of spiritual uplift. We pay tribute to the manner in which Bro. Winstanley handled the Word of God, both in exhortation and preaching the Gospel. A 'Thus saith the Lord' does not seem to be the aim of some preachers, but this cannot be said of our brother. His sincerity in presenting the truth was much to be admired. Bro. Winstanley is a Trojan for work. We had meetings each Monday, Tuesday, and Friday evenings. Ilkeston and East Kirkby Churches were served one night each, weekly, and in addition, regular visitations were made. The meetings throughout were well attended. It is true we are not numerically large, but our numbers were doubled, and to have friends interested speaks well for the future. Although we have not had any additions to the Church during his stay, we feel that the seed so faithfully sown will yield an harvest in the near future. In his work for the Master we pray God will abundantly bless him. H. SLEATH.

Eastwood.—The Church is still receiving the help of Bro. Winstanley each Tuesday evening, and the meetings are being well attended. On Tuesday, July 3rd, we witnessed the baptism of a young man who had been converted by the power of the Gospel ably preached by the evangelist. We know there are others interested and believe they will soon enter a new life through baptism. We pray for God's blessing to this end. H. SLEATH.

Hindley.—On Saturday and Lord's Day, May 19th and 20th, we enjoyed a visit from Bro. F. C. Day, of the Church meeting in Summer Lane, Birmingham.

On the Saturday, brethren from Blackburn, Albert Street, Scholes, and Mitchell Street, came over to help us, and seventy-four brethren and friends heard a fine address on the Church of Christ.

On the Lord's Day, we again had in-

spiring messages from our brother, who gave unstintingly of his services.

Romans xii. 1, Gal. vi. 7, 1 Samuel xxii. 1, 2 were expounded by our brother, who is beloved by all the brethren here. We are encouraged to press on, and as a result of the fellowship our spiritual life has been deepened. L. MORGAN.

Ilkeston.—A real good start was made on Saturday and Lord's Day, June 9th and 10th, in connection with Bro. Winstanley's labours with the Church here. We celebrated our sixty-fifth birthday as a Church, the thirty-second in our present home. A public tea and meeting on Saturday drew a record attendance. Thanks to the very good number from a few of our district Churches. We had a fine time as we listened to fervent and inspiring addresses by Bren. C. Limb, of Eastwood, and A. E. Winstanley. Hymns and spiritual songs by singing parties from Beulah Road, East Kirkby, and Eastwood, jointly with our own, all urging us to the vigorous prosecution of the Lord's work. When we all sang together the songs of Zion there was a spiritual power which was truly felt by all of us. Bro. F. Gregory ably presided.

Lord's Day services commenced with, and maintained throughout, the same spiritual power and blessing. Bro. Winstanley was in his element talking to the children; and with great spiritual power proclaimed the Gospel to the older friends. The children sang their anniversary hymns, together with many beautiful choruses taught them (many of them last autumn) by Bro. Winstanley himself. In the reciting of their poems and memory texts from the Bible—one for each letter—and their ready answers to his many questions on Bible lessons, the children also acquitted themselves right well. An illustrated lesson on the 'Christian Soldier,' we are sure the children will never forget. We had a full house in the evening, and nearly full morning and afternoon. At the Breaking of Bread, we had the joy of welcoming into the Church a young brother immersed the previous Wednesday. It was indeed a happy time of fellowship. Excellent addresses were delivered by Bro. Winstanley. In the morning the theme was: 'Jesus Standing,' from the story of Stephen's martyrdom, and in the evening, 'Where are the nine?' from the story of the ten lepers. We were happy to raise the sum of fifteen pounds for our own local hospital, beside a special fellowship in the morning for our Evangelist Fund. S. JEPSON.

Loughborough.—The scholars and teachers of the Lord's Day school held their annual services on Lord's Day, May 27th. They gave a story in reading and song, entitled: 'Providence,' which was very much enjoyed by a goodly number of parents and friends. Bro. L. E. Coley,

of Leicester, was our speaker, and his talk to the young people in the afternoon, and his Gospel address at the evening service, were very much appreciated by all, and we feel that much good work has been done. We pray that God's blessing may indeed rest upon the efforts of the young people, and Bro. Coley, and that God's name may be honoured and glorified and His kingdom extended.

We are very pleased to report two more additions to our numbers. On Lord's day, June 10th, Peter Hill and Barry Sharpe, both scholars of the Lord's Day school, made the good confession. They were baptised by their Sunday school teacher, Bro. S. Ward, during the Gospel service.

Bro. Edmund Hill (the father of Peter) was our speaker, and basing his address on the story of the man who was born blind, pointed out how God chose trivial and commonplace things to us in His mighty purposes, and how, through the medium of water, God's salvation is given to all who will hear and believe His Word.

Quite a number of young people were present, and we pray God that in witnessing the baptism of our two young friends, they, too, may be brought to a fuller knowledge of God's love.

S. WARD.

Obituary.

Kentish Town.—With deep regret on our own account, but with joy for her, we record the death of our sister, Miss Violet Mary Jarvis, on Thursday, June 7th. She had just passed her sixty-ninth birthday, and had lain for seven months in great weakness after a serious operation. For some years also she had

suffered with eye trouble, which was incurable and gradually got worse. Through all this we gladly testify our sister showed true Christian faith and courage. She was of a quiet, abstemious and methodical temperament, and could be relied upon to be in her place early at the Lord's table every time it was possible, and at all other meetings, too. May we profit by her example, and 'endure to the end' for the final re-union of all who love our Saviour and render Him obedience. We laid her remains to rest at Highgate Cemetery on June 15th, after a service at the chapel with a company of relatives and friends.

R. B. SCOTT.

Kilbirnie, Ayrshire.—Bro. Thomas Miller, Glengarnock, has received word of the death of his son, Andrew Miller, by a road accident in Antwerp. Andrew was an engineer in the Merchant Navy and sailed the Seven Seas all during the war without an accident of any kind, the worst being the storms at sea.

Bro. Miller lost his youngest son over two-and-a-half years ago, when an aircraft carrier was sunk. Both young men were members of the Church here. They were well educated, and would have been of great service to the Church. Both were well liked, of a joyful nature, and will be sadly missed by all who knew them.

Bro. Miller is well known to all the Slamannan brethren, and I am sure that all will share in sympathising with Bro. and Sister Miller and family in their terrible trial. Both lads have died abroad, which makes the calamity all the more grievous. But there is a land far away; a happier land, in which there will be no more partings; and there are fixed the hopes of all who love and obey the Gospel of our Lord and Saviour Jesus Christ.

WILLIAM FERGUSON.

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