

Scripture Standard

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

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SEPTEMBER, 1945.

'Preach the Word.'

IN the 'Christian Advocate' of December 2nd, 1938, Bro. Laurie Grinstead said: 'During the last two years I have been a constant listener . . . I have noticed one or two striking changes. Generally speaking, our preaching has changed over from expository to textual . . . The evening service is still announced, in most places as a Gospel service, but it too often happens there is not enough Gospel in it to save a mouse.'

Having recently done more listening than for many years past, we can fully confirm the above. The Churches of Christ, generally, are in a deplorable state, and those responsible for present-day conduct of meetings and preaching describe them as 'stagnant and sterile,' 'dead and done.' The wonder to us is that under modern methods the Churches have survived so long.

We wonder, too, why, when Churches of Christ have become so like Anglo-Catholic and sectarian bodies, the struggle to keep them going as a separate body should be maintained. From every standpoint, numerical, financial, and most important, spiritual, present-day methods are a ghastly and tragic failure.

Many Church of Christ preachers seem more anxious to preach for and support sectarian Churches than their own, often preaching for other bodies while our own meeting-houses are closed.

Many who by word and example should be leaders are so much engrossed in material interests and pursuits, attending cinemas, theatres, etc., that they have no time for spiritual things. No wonder they decry 'other worldliness.' In every age when God and His Word have been neglected, and His people have failed to conform to His will, true prosperity and everything that makes a people truly great have departed.

The higher critical campaign has caused preachers to lose their bearings, and has created doubt and scepticism in the minds of the people. Preachers come out of colleges full of doubts, with no certain beliefs. No wonder when books used in such institutions, and advertised in the 'Christian Advocate' as 'the tools which every preacher ought to have,' are 'sodden with infidelity.'

Nearly two thousand years ago, the inspired Paul, wrote: 'The time will come

when the people will decline to be taught sound doctrine, and will accumulate teachers to suit themselves and tickle their own fancies, they will give up listening to the truth and turn to myths.' Paul's remedy is the one for to-day: 'Preach the Word; keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your teaching.' (2 Timothy iv. 2-4, Moffatt's Translation.)

When will we learn that it is not our words and thoughts, 'not enticing words of man's wisdom,' but 'the Gospel of Christ' which is 'the power of God.' The life-giving seed is the Word of God. We have not to manufacture the message, we have to deliver it. A very candid preacher said: 'We are worse than Judas, he sold his Master and delivered Him; we sell Him but fail to deliver Him.'

Peter's address, as reported in Acts ii., which resulted in the conviction and conversion of a vast multitude, was one half quotations from the Scriptures. Now texts are taken and sermons tacked on to them, which have no relation to the text, and often with no reference to the Scriptures, and sometimes, alas, with no mention of Christ or His Cross.

During the reign of King Josiah the discovery of God's Book, which had—as in many ages since—been lost in God's House, resulted in a revival of the ancient religion and a period of real prosperity. Luther's discovery of a Bible and the proclamation of its precious truths, resulted in the great Reformation. The work of the Haldanes, Campbell, Scott, and other pioneers of the Restoration Movement, was to preach the Word, to call the people back to the Bible, and the model New Testament Church. The only hope for Churches of Christ is in getting back to the Bible, and making sure that those who occupy their platforms 'preach the Word.'

At the Annual Conference of 1906, the revered Bro. James Leavesley said: 'The bulk of the addresses I now hear from our platforms would be just as acceptable in a Methodist chapel.' We can say that many of them would be acceptable in a Jewish synagogue or a heathen temple. If visitors to meetings of Churches of Christ hear nothing different to what can be heard in sectarian buildings, they will not join them. Only the distinctive preaching and practice

which created Churches of Christ can maintain them. 'Preach the Word,' it only can convert and save, fitting us for the life that now is and the life to come. Brethren, 'preach the Word,' and see that others do, or keep them off your platforms.

EDITOR.

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: Bren. 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, 53 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.

By tramcar (Boundary or Darwen): From Station Boulevard to Infirmary—Fare 1½d.

COMING EVENT

Kentish Town.—The Church here cordially invites brethren to join in Rally and Anniversary Meetings on Saturday, October 6th. Afternoon meeting, three o'clock; tea, five o'clock; evening meeting, 6.30.

Evangelists and Committees.

Dear Bro. Crosthwaite,—May I reply to Bro. Partington, who has stated that 1 Peter v. 2 relates to the local Church, by asking him to read the first few verses of the first chapter, and then look at his map to see the area of the places mentioned; and again I repeat and claim that there is authority for a general oversight of Churches, yes for the feeding of the flock, and that is what the 'Old Path Committee' has been doing by sending out evangelists to preach the word.

If the word 'oversight' does apply to the local Church (and I believe it can apply to both the local and the general Churches), why don't we use the name?

I have no intention of continuing this discussion any further, as I have only sought to answer your first letter, and to express my own opinion of a change of name.

J. E. BREAKELL.

Dear Bro. Crosthwaite,—Regarding the question of Evangelists and Committees, I would suggest the venture of the loyal London brethren at Kentish Town be noted. From the 'Christian News Sheet' we learn that the local Church will use the services of a local brother in evangelistic effort. There is the suggestion, too, that this brother may later serve other Churches in the same way.

This being so, then, in this and like cases, the New Testament way would be for our brother to work in co-operation with his local assembly. This, of course, does not exclude the prayers and support of loyal brethren.

Had there existed a Church of New Testament order, willing to undertake the responsibility of propagating the Gospel in the above manner, and brethren everywhere had been in real earnest, then probably the present Committee (perhaps never intended to be permanent) would not have been called into being.

A 'Business Session' at a conference of Christians appointing a committee, makes for another 'Co-operation,' which is rightly lamented by many who feel that it is unwise to seek further authority for government than that of the local Church.

Another important point Bro. Partington raises. He speaks of 'so-called Gospel meetings being a waste of time, because oftentimes there are none present to whom the Gospel may be preached.' Certainly, let us go beyond four walls to preach the Gospel. Yet I would add, with all kindness, what I feel is equally true: 'There are oftentimes none present who preach the Gospel.' It is possible, at times, brethren are unable to bring

in the unsaved because they fear the Gospel will not be preached.

Even though Gospel preachers attend 'Gospel meetings,' expecting only the saved and not the lost to be present, let them tell again 'the dear, old story of a Saviour's love,' which 'grows sweeter as the days go by.' It is a joy to tell, and a joy to listen. Have our preachers in many cases lost the art of Gospel preaching, that art being an obvious rejoicing in a salvation, the way of which he is very familiar with? No converted soul can ever listen too often. Nor let us decide that the faithful effort is wasted when we do not see visible results. God is also faithful and will use the word to His glory.

F. MURPHY.

Dear Editor,—A statement by Bro. Philip Partington I think warrants a few remarks. He says: 'If some are entitled to be known as "evangelists," why have we not apostles and prophets to-day?' It is no presumption to say that the days of apostles and prophets are past. Apostles and prophets were chosen specially, for their particular duties as such. An apostle was one who had seen the Lord, who was an eye-witness and an ear-witness. They received special gifts by inspiration, and could work miracles. Their qualifications were supernatural, and Christ entrusted to them the organisation of His Church and the truth of his Gospel to be spread to the ends of the earth. They had no successors; and when the last apostle (John) finished his work, their task was completed.

In a strict and literal sense, a prophet was one to whom the knowledge of future and secret events was revealed, and that he might reveal such to the particular persons to whom God had sent him. The Apostle Paul uses the word in the sense of a public teacher in order that the Church might be edified.

The evangelist is a permanent officer, either in the Church or out of it, and his work is to preach. What Paul wrote to Timothy applies to every preacher capable of instructing others: 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.'

As to the method of choosing an evangelist, there is no fixed law, but the Church out of necessity can utilise those best fitted for the work. Men like Philip, Stephen and Apollos are fine examples to study.

W. FERGUSON.

Dear Brother Crosthwaite,—No one familiar with the New Testament would suggest that the Evangelist Committee is a Scriptural institution. The divine appointment is that the work of the Church shall be done exclusively through the Church—not by or through any exterior society. But, as Brother Partington's letter might suggest that

the question is being ignored, I feel that the following observations are to the point:—

The Evangelist Committee was formed when the state of the Churches was chaotic. It was well nigh impossible to distinguish between 'sound' Churches and others. Those responsible for its birth regarded it as a necessary temporary expedient—because of the divided state of the brotherhood. Undoubtedly conditions have since greatly changed. Many of us have long been seriously concerned with this question: 'Is the Committee to continue as a permanent institution, or shall it cease to exist—making way for the Scriptural method of evangelism (i.e. through the local assembly)?' This question was discussed at the Morley Conference. At Kirkcaldy (March 31st), the Committee reported: 'That it would be in the best interests of the Cause if Churches did take over the evangelists, but not in the capacity of one-man ministers. We believe this is the ideal to which all should work.' I believe the Committee are honest in their declared intention—to cease to exist just as soon as the Scriptural method becomes an actuality. It is now up to individual congregations to take the initiative along these lines.

Regarding evangelists, Brother Partington's conclusions are incorrect, because they are based on an unsound egegesis. He does not distinguish between temporary and permanent ministries in the apostolic age. He says: 'If some are entitled to be known as "evangelists," why have we not apostles and prophets to-day?' Yet, in his letter, he admits the Scripturalness of elders, also mentioned in Ephesians vi. 11. We might ask him: 'If not apostles, prophets or evangelists to-day—then why elders?' Obviously there cannot be apostles to-day. These men had the Holy Spirit in special measure and were personally sent out by Jesus. They have left behind the apostolic teaching as the Church's sufficient guide. Their ministry was temporary. Prophecy was also temporary, being a special gift, which, with others, witnessed to the divinity of the Gospel. But evangelists and pastors (literally 'shepherds,' i.e. elders—see 1 Peter v. 2) had ministries which met permanent needs in the life and work of the Church. That cannot be said of either apostles or prophets.

'Evangelist' in the New Testament describes one whose life is wholly devoted to the proclamation of the 'glad tidings.' As God so gave the name, will Brother Partington tell us by what Scriptural authority he applies it 'generally' to 'anyone who is preaching the Gospel . . .' Does he deny that 'evangelist' in the New Testament refers to a specific ministry just as much so as does 'pastor' (elder)? Is every Christian an elder? Is every Christian an evangelist? If no one to-

day is an evangelist in the only sense God ever gave the name; then no one to-day is an evangelist in any sense at all. There is no sense in which the name may be used other than in the sense God has given it.

Here, then, is what appears to be the point of this matter. There was a particular need in the life and work of the Church, for which need God required a class of men, having a particular ministry, called 'evangelists.' The question Brother Partington must answer is: 'Does that need still exist?' If 'Yes,' then the ministry which met the need must necessarily be permanent—and necessary to-day.

A. E. WINSTANLEY.

Scripture Readings.

John's Gospel xvii., xviii., and xix.

THE Lord's Prayer: Here we read some of the last words of the Saviour. Especially in His prayer in chapter xvii. do we come into the most intimate touch with His mind and heart. We should approach with reverence and prayerful interest. If it is our highest ambition to have the mind of Christ—and it ought to be so—here we may read its profoundest secrets.

The time for the supreme sacrifice is near. We may write **THE** hour is come, for it is the greatest event in the world's history that is about to come to pass. His prayer for Himself is, 'Glorify Thy Son.' His prayer for His apostles is, 'Keep them in Thy name.' His prayer for us, 'That they may all be one.' The underlying thought is that the glory of the Son is fulfilled in the giving of eternal life to men. His manifestation of Himself, and, therefore, of the Father, to the apostles, brings that gift to men.

What man could dare to say: 'I have finished the work which Thou gavest me to do?' Remember the Prayer is said in the presence of those upon whom the future 'greater works' depend. Their unity and ours is a pre-requisite to the world's belief in Christ. The final thought is full of meaning, and needs personal application—all the manifestation of God, all the patient teaching of the Son, 'in order that the love' of God may be in us. Yes! Christ in us.

The Arrest: After the prayer is the walk in to the valley and across the Kidron to the garden. We must read the other Gospels to get the full picture of these soul-stirring scenes. John emphasises the complete prior knowledge of his Master. He fearlessly and calmly faces arrest, His concern being for the safety of the apostles. Doubtless, it was this calm and majestic bearing that overawed, for a time, the brutal soldiery, the

traitor, the hate-filled enemies of Christ; but they had reached the stage where they were past feeling the compunctions of conscience. Peter's natural yet so foolish resistance might have brought trouble upon him had not the Saviour's hand wrought its last work of mercy on Malchus. Then the disciples forsook Him, yet John and Peter regained courage to follow to the High Priest's house.

The Trial by the Jews: It seems that a preliminary examination took place before Annas. Caiaphas, we understand, was appointed by Rome—a very far from proper appointment of a High Priest for God's people, but the 'old paths' had long been forsaken. He apparently took the chief place in the trial. We observe the fearless statements of truth by Christ as against the violence and deceit of His traducers, and their care to avoid defilement—ceremonial defilement—while working out the vilest crime in history's record. They seem to be insolent to Pilate, doubtless knowing something of his weakness of character, and having measured him up by their own standards.

Peter's Denial: With what deep sorrow we read the story of failure. The overbold and zealous follower now quails before the servant maids and household servants in the courtyard. Yet here we may well see ourselves, if we are honest. It is not so easy to be identified with Jesus to-day, especially when we are in the midst of His enemies, those who reject and despise Him. We may feel bold when in the good company of His people, but that is not the time of testing. 'Let him that thinketh he standeth, take heed.'

It is a little difficult to reconcile the four accounts of this event. The eyewitnesses record their impressions faithfully and supplement one another, but it is admittedly difficult to fit all together with complete satisfaction.

Jesus Before Pilate: Debased as Pilate was, he yet recognises a perfectly innocent person. He also has the measure of those who are accusing Him. He knew that for envy they had delivered Him up, and that the charges trumped up were baseless. At some points Jesus maintained a dignified silence, which spoke volumes to the judge, but His answers constitute a study in truth and wisdom. It is almost pathetic to view the anxiety of Pilate to release Jesus, and thus to clear himself of the obvious act of injustice and submission to wicked men. However, we cannot but see his first thought is his own safety rather than the strict adherence to justice. The subtle threat involved in 'Thou art not Caesar's friend' and 'We have no king but Caesar,' overcame better thoughts, and the sacrifice

of innocence to violence was consummated.

The Crucifixion: The sickening physical horror of this form of torture makes any sensitive human being shudder. Only the brutal and hardened can think of it with anything but loathing. Alas! how in these enlightened days we are getting hardened to the torment and destruction of human life! Let us bow in lowly penitence before this scene of suffering love. This is not a compulsory suffering inflicted by a tyrant out of whose clutches He cannot get, but the willing offering of the just for the unjust, the sacrifice for sins made once for all, to cover the sins of others, to bring back to a loving Father those who have strayed into disobedience. Can we view it unmoved or shall we renew our vows of love and obedience, and resolve never more to grieve Him 'who loved and gave Himself for us.'

Death and Burial:

'O perfect life of love,
All, all is finished now—
All that He left His throne above
To do for us below.'

Here again we note the punctilious observance of certain rules with a total disregard for the fundamental provisions of the law. There is always danger of such development when true religion is at a low ebb. Remarkable fulfilments of Scripture are obvious in the manner of death, and the place of burial. Nicodemus and Joseph thought to give fitting burial to the body of a good man. Little did they realise what would follow.

R. B. SCOTT.

FORTHCOMING EVENTS

Hindley (Argyle Street).—Anniversary Services, Lord's Day, September 16th. Speaker: Bro. F. Day (Birmingham). Monday, September 17th, 6.30 p.m.—Speakers: Bro. Leonard Channing (Kentish Town, London); Bro. A. E. Winstanley (Hindley). A warm welcome awaits all brethren.

Eastwood.—The Church is celebrating its Jubilee on October 6th and 7th, 1945. Saturday: Tea at 4.30. Evening meeting, six o'clock. Speakers: Bren. W. Crosthwaite, F. Day, and A. E. Winstanley. Lord's Day: Bro. W. Crosthwaite. An invitation is extended to all.

Morley, Yorks.—Autumn Rally, Saturday, October 20th, 1945. Speakers: L. Morgan (Hindley); E. W. Jepson (Doncaster. Chairman: Ed. Pickersgill (Morley). Further particulars next month.

Nyasaland.

Dear Brother Editor,—It is with pleasure that I seek your permission to have Ronald's letter printed in 'S.S.' After waiting a long time it is gratifying to be able to pass on this good news from our brethren in Nyasaland.

Please let me renew my thanks to those Churches and brethren who have continued to give such concrete evidence of their desire to have fellowship in the Gospel.

W. STEELE.

Atholl Dene, Longniddry,
East Lothian.

Aug. 8th, 1945.

Dear Brother in Christ,—I remember that I have not given you a report of the progress of winning souls for Christ, as a result of preaching, since the end of 1944. Therefore, to-day, I am preparing to send you the following:—

Namiwawa, Zomba: During November, 1944, eight confessed the Lord before many witnesses and were buried with Him in baptism.

Jobou Village, Mlanje District: Here, on December 31st, 1944, seven were added to the Lord in His appointed way.

Mikongoni, Mlanje District: On May 13th, 1945, seventeen made the good confession and were baptised in the presence of many witnesses.

Brother Rabson C., of Ncheu District, Northern Province, reports as follows:—

Ulongwe, Fort Liwonde District: Here, on March 4th, 1945, two souls were buried by baptism, having made the good confession.

Fort Langeni, Ncheu District: One was here added by baptism and three restored to the faith.

We are very happy and rejoice in the Lord. 'Likewise joy shall be in heaven over one sinner that repenteth,' and so we ask you brethren to rejoice with us over these who have repented.

Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from wicked and unreasonable men; for all men are not of the faith.

I beg to close with greetings to you and your family and all my beloved brethren in the Gospel.

I am yours in the Lord's services,

M. R. L. KAUNDO.

Namiwawa, Zomba, P.O.,
Nyasaland,

June 1st, 1945.

Query.

Dear Editor,—Would some brother answer the following question? Is it according to our plea and practice to ask men from other assemblies, which practise un-Scriptural things in divine worship, to give exhortations and preach in our meeting places?

Should not a more definite stand be taken against digression in any form?

G. ALLAN.

Is it well?

‘IS it well with thee?’ It cannot be well with one who is in the bondage of sin. If this be your state you are in darkness; your soul is diseased; you are guilty before God; the chains of Satan bind you; you are under sentence of death; and yours will be outer-darkness where there is weeping and gnashing of teeth, the lake of fire that burns for ever. How could it be well with you with all this burning your heart? And you stand in just as much danger even though you do not recognise the perils. You will be the object of the vengeance of God, who shall send the Lord Jesus in flaming fire. (2 Thess. i. 8.) You cannot but be miserable in the fetters of sin. Your own conscience condemns you. The Word of God as a two-edged sword is piercing your soul and cutting you to the heart. It can, therefore, be well with you only when you have bowed in submission to the will of Christ, in faith obeying every commandment and ordinance of God.

L. O. SANDERSON.

PIONEERS.

THE preachers we had long ago
Were not so fine and grand;
They took ‘degrees’ a-hauling logs
And clearing up the land;
But when one of them rose to preach,
I tell you we could smell
The fragrant flowers of heaven
And stifling smoke of hell.

—Selected.

MARRIAGE

AT Beulah Road, East Kirby, on July 21st, Alice Longden, youngest daughter of Bro. and Sister W. Longden, to Clifford Morley, Bro. A. E. Winstanley officiating.

News.

Bathgate.—We have been enjoying periods of refreshing in our small assembly these last few weeks past. Brethren A. Brock (Glasgow) and F. Worgan (Tranent) have given us their labours on Lord’s Days. Their services have been well spent in the Master’s service.

The children of the Sunshine Corner have presented Bro. J. Richardson, of Fauldhouse, with a Bible in appreciation of his services.

Lately, too, the Lord’s Day school have had pleasant times, first in the presentation of prizes for attendance, by Bro. R. Fleming, on July 22nd; secondly, in their first Field Day since the commencement of the school, which took them to Port Seton, near to Bro. and Sister W. Steele’s home. A very happy time was spent by young and old.

A good deal of the thanks for this are due to Bro. and Sister Steele and Sister Wilson, of Tranent, for their help in making this outing a success.

We thank God for all these blessings, trusting that in some measure He was glorified above all.

A. ALLAN.

East Kirby, Beulah Road.—The weekend, July 28th and 29th, was a time of rich fellowship and uplift, it being the anniversary of the opening of our meeting-house, a ‘red letter’ day in our history. At our social tea, we had a record number of brethren and sisters from near and far. From Harrison Road, Leicester, we had an invasion; a good number came from Eastwood and Ilkeston, some from Birmingham, and among these a dear sister now in her eighty-eighth year, seventy-three of which have been spent in the Master’s service. What a record!

As brethren and sisters came in, some wondered: ‘From whence can we satisfy them with bread in the wilderness?’ But the Lord had provided sufficient and more, to whom our thanks and praise were given with no uncertain voice.

Better things followed. The evening meeting was very ably presided over by Bro. A. E. Winstanley. A marked feature was the good and hearty congregational singing, which was heard and favourably commented on by people in the neighbourhood. Items of praise were rendered by Leicester, Eastwood, Ilkeston, and Beulah Road brethren.

The message of Bro. L. Coley, of Leicester, captured our hearts. It was based on the words, ‘Let us,’ so often

found in the Epistle to the Hebrews. He pressed for progress in the divine life, contrasting true and modern methods; giving illustrations from the pamphlet on 'Modernism,' by John Shearer, ex-president of the Baptist Union of Scotland, which ought to be read by all the brethren.

Bro. W. Steele (Scotland) spoke on 'Is the Church to blame?' He left no doubt in our minds that the Church in general, and Churches of Christ in particular, are to blame, and that the cause of all the trouble is modernistic teaching and practice.

We thank God for the faithful witness of our brethren, which was a real tonic to our souls.

Bro. Steele served the Church on Lord's Day. He spoke to the Church on Peter's great confession, revealing to us things new and old. In the evening, our brother proclaimed the Gospel with great power, his theme being: 'The Best Government.' Space will not allow even an outline of this outstanding address.

This was also a great day for the children, who at afternoon and evening services, rendered songs and recitations with great credit to those who had trained them. There were special items of singing by brethren and sisters, led by Bro. J. Longden.

These meetings will remain for a long time in our minds, and we pray they may result in fruit for the Master and the glory of God. The Lord be praised!

W. B. JEPSON.

FROM a Leicester Visitor: I must express the heart-felt thanks of the Leicester brethren for the glorious time and fellowship with the brethren at Beulah Road. We all felt greatly uplifted by the inspiring messages of Bro. W. Steele and L. E. Coley. The welcome given made us feel at home; we felt we were amongst our own. The enthusiasm, spirit, and love of the brethren greatly inspired us. It is a pity such does not exist here. One sister said: 'I was greatly uplifted. I have never felt like that before. How I wish the same spirit could be seen here.'

May God richly bless you in all your work, and may Beulah Road become a shining light in the district.

S. HARBOTTLE.

Hindley, Argyle Street.—We have recently had visits from Bro. Andrew Gardiner (Coplax Street, Glasgow) and Bro. T. Dand (Mapplewell).

Both brethren gave of their best, and we had rich fellowship as we shared treasures, mined from the Word of God. The messages given stimulated us for further service for the Master.

Our best thanks to both brethren for this valuable help. May God richly bless them is our earnest prayer.

Private for Fifers.—We were 'awfully glad' to welcome the 'great wee' singers from Rose Street, Kirkcaldy. They could sing and talk.—Many thanks.

L. MORGAN.

Ilkeston.—Something unique in the way of a children's service was enjoyed by many adult visitors on Monday, July 23rd, at Burns-street chapel. During his previous visit, last September and October, a bright little service for children, called 'Sunshine Corner,' was started by Mr. A. E. Winstanley, the evangelist, now serving the Church. During his present stay he has again personally conducted this service each week, much to the children's delight. This delight was shared by their parents and other friends last Monday. The children sang from memory many of the thirty beautiful choruses, many of them 'action' choruses, which they have learned. Bible texts beginning with each letter of the alphabet and thirteen beautiful poems were recited. There were also Bible readings, duets and special hymns were sweetly rendered.

Perhaps the most interesting part of the programme was an 'object lesson,' given by Mr. Winstanley, entitled 'Past Mending.' This was based on a text found in Jeremiah xvii. 9: 'The heart is deceitful above all things, and desperately wicked: who can know it?'

At the close, Mr. F. Gregory, the school superintendent, made an appeal for the co-operation and interest of parents on behalf of the Sunday school and 'Sunshine Corner.'—Local Paper.

Ilkeston.—Bro. A. E. Winstanley has concluded a full eight weeks' mission with the Church here. It has been a delightful time of fellowship with all of us who have been co-operating with him in the furtherance of the Gospel. Besides the usual Lord's Day services, a mid-week Gospel service has been maintained for double the period at both Ilkeston and Eastwood, the two Churches co-operating well together. For the same period, a children's service, styled 'Sunshine Corner' has been conducted by Bro. Winstanley at each place. This, with much work in visitation, etc., and a weekly visit to the Church at Beulah Road, East Kirkby, has allowed our evangelist very little leisure. Our attendances have varied from twenty-five to fifty. The good 'seed of the kingdom' has been faithfully and skilfully sown, and we look forward to the time of harvest. We regret being unable to report any ingathering of souls at the moment, but a few regular visitors at the Gospel services must have been made to reflect on their position before God. As our brother returns to us for our mid-week service during a further period of service at Eastwood, we pray these may come again and ultimately surrender

themselves to our Lord Jesus Christ. May the sower's heart be made glad, with our own, in reaping the fruit of his labours in the Lord! Meantime, let us pray. We acknowledge with gratitude the kindness of the brethren concerned in allocating this, another period of our brother's service to us, and his own self-sacrificing labours with us. Many thanks!

S. JEPSON.

Newton Grange, Mjlothian.—At a special general meeting, held on August 8th, after a statement by the chairman, and full discussion, the Church unanimously decided to withdraw from the Co-operation of Churches of Christ.

We are pleased to report that, on August 11th, two young people, Alma Kirkwood and Joe Currie, who have for some time been in sympathy with our position and plea, were immersed, and will take their stand with us in the good fight. May God guide and keep them to their journey's end.

W. H. ALLAN.

[So, one by one, Churches are leaving the apostate Co-operation, and until the Co-operation returns to the original New Testament plea and practice (which does not seem at all likely) this will go on. The Apostolic injunction for to-day is: 'Come out from among them, and be ye separate.' Cease to support a Co-operation whose leaders are bewitched with modernist infidelity, and whose practices are nearer those of Rome than those of the New Testament Church.—Editor.]

Newtongrange.—At a baptismal service on August 11th, at which fifty were present, Bro. Frank Worgan spoke on "The Ten Virgins," and also served the Church on Lord's Day morning, August 12th. Bro. John Graham (Buckhaven) spoke at the evening meeting. We had a mountain-top experience of blessings.

W. H. ALLAN.

Obituary.

MRS. POW, for many years a member of the Church in Armadale, and sister of our esteemed Bro. James Wardrop, after a long illness, fell asleep in Jesus in Edinburgh, where for a long time she resided. The funeral took place at Bathgate on July 17th. We share the sorrow of the bereaved, and commend them to the God of all grace and consolation.

Bentley, Doncaster.—It is with deep regret we record our loss in the passing onward, in her seventy-seventh year, after a serious illness, of Sister Florence D. B. Wild, of Doncaster and Bentley. Baptised in early years, along with her sister (afterwards Mrs. C. Bailey), by our late greatly esteemed Bro. W. E. Knight, at Huddersfield, she soon became a Sunday school teacher, actively engaged thus and in other respects for the Master's cause. When, several years later, that once thriving influential Church ceased, she was transferred to Liversedge, and subsequently upon removal to Doncaster was transferred to the Church there, remaining in this connection until within a few weeks of her death, when she accepted membership at Bentley. In all, Sister Wild was associated with Churches of Christ some sixty years, and was well known in earlier days among the Yorkshire brethren. Isolated for a considerable period at Morecambe, she was ever present, when practicable, at the house of observance of the 'Breaking of Bread' there. Miss Wild held firmly to New Testament principles, having no sympathy with the recent modernist worldly tendencies, and deeply interested in 'old paths' activities and progress. After a brief service at Bentley, the interment took place at Morecambe, Bro. Robert McDonald conducting the former and assisting at the latter.

C. BAILEY.

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