

# Scripture Standard

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

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## *Papers on the Plea we Advocate.*

*(continued)*

THE position of Campbell in taking the Word of God as the only rule of faith and practice, necessarily led to the new and bold step taken by Scott; nor was he slow to second it in his public address, as well as by his powerful pen. They were yoke-fellows in the same glorious cause; and when, with tongue and pen, they exposed long-cherished errors, and brought to light long-forgotten truths, many from the various religious parties were ready for what they bad to offer, and were attracted to them as particles of steel to the magnet. Even from the world those who had well-nigh lost all faith in God through the false and contradictory views of religion which they had heard, and the discords which

prevailed among those who professed to be followers of the Lord, came and embraced and rejoiced in the truth; of which truth many of them became able and successful advocates and defenders.

But many difficulties attended this republication of the ancient Gospel and return to the practice of the primitive Church which it is necessary to notice.

The first of these was the religious teaching of that day in regard to what was necessary in order to the conversion of a soul to God. In primitive times nothing was plainer, simpler, easier to be understood. An Apostle delivered his message in a style and manner suited to the capacity of his hearers. Those who were convinced of the truth of what if they heard, and showed their sincerity by an abandonment of their sins and obeying the instructions which fell from his lips, were received into the favour of God and the fellowship of the Church. The instructions given to a nobleman, travelling in his chariot, - by one of the primitive teachers of Christianity, not usuepying perhaps more than an hour or two resulted in his conversion. An Apostle found a company of pious women assembled at a place of prayer by the river-side not far from a pagan city. They had an acquaintance with the law of Moses, but never had heard the glad news of the Messiah's coming, of His death for sin, and the glorious offer made to all, both Jew and Gentile through the Gospel. This he made

known. Some of his hearers gladly received it, and immediately entered into the enjoyment of the favour of God, through faith in and obedience to the Lord Jesus. Stranger still, in that same pagan city, a man brought up in idolatry, was brought in contact with the Apostle and his fellow-labourer, and under their instructions, between the going down and the rising of the sun, he learned enough to renounce idolatry, and to gladly and intelligently become a Christian.

Everywhere during the ministry of the Apostles, the conversion of sinners to God was brought about by the same instrumentality: the preaching of the Gospel the simple Scriptural statement of one, case is the model for all. It is said: 'Many of the Corinthians hearing, believed, and were ba. Used.' None of these elements was absent, in any case of conversion which took place under the labours of the Apostles, and one of the chief of these, in reviewing his labours, says: 'I am not ashamed of the Gospel of Christ, for it is the power of God unto the salvation of every one that believeth.'

Forty or fifty years ago [now about one hundred and fifty—Editor 'S.S.'], instead of being guided by these plain Scriptural teachings and making the cases to which we have referred to models, the utmost obscurity and confusion prevailed with regard to the way in which a sinner must come to God; so much so indeed, that it is doubtful whether any view could have been presented that would have been so generally rejected, as that a sinner could be saved by reading and obeying the instructions contained in the New Testament. The most prevalent idea with regard to this matter was that the conversion of a sinner was an exercise of miraculous power On the part of God, which the sinner could neither so control as to bring himself under its influence, nor resist, when he was subjected to it. A favourite mode of expressing this view was that the sinner had no more power to turn to God than Lazarus had to raise himself from the dead; and no more ability to resist the power of God when it came upon him, than the dead Lazarus had to resist the call of the Son of God. No uniform view of the law of Christ, or of the power of His truth, seemed to be present in the

minds of preachers when addressing the people. Conversion was as much, a mystery to them as to their hearers. They might be converted instantaneously or after a long season; the most careless and indifferent might be made to yield when they neither expected nor desired to do so, while others, sincere, earnest, weeping penitents, might seek the same blessing, yet seek in vain, thus causing the enquiry to rise in many hearts: Why should God be favourable to those who neglect and even resist His grace, and yet be deaf to the tears and beseechings of those who seek His face sorrowing?

The following scene, witnessed by the writer . . . will serve to illustrate the point before us, and is by no means an exaggerated picture of the state of things at the time of which we write. A revival meeting was in progress, and a large number of persons were at the altar of prayer, and the minister and some of the leading members were giving the seekers, as they were termed, such instructions as it was thought their condition required. But all their efforts seemed of no avail; the penitents were evidently willing to be saved, but the blessing they were seeking, and which their spiritual guides taught them to expect, was denied. One of the ministers was called on to pray for the mourners, and after entreating heaven earnestly and fervently on their behalf, thus concluded his prayer: 'O Lord, here are sinners desiring to be converted. O Lord they cannot convert themselves; O Lord, we cannot convert them. No one, O Lord, can convert "them but Thyself"; and then, changing his tone of voice, added: 'And now, Lord, why don't you do it?'

While it is true that expressions like that with which he closed his prayer were uncommon, the feeling expressed in the previous part of it with regard to the sinner's inability, and the inefficiency of human instrumentality, the feeling that the conversion of sinners was to be effected by something beyond their own power was almost universal. The thought that a man had the power to turn to God in obedience to the teaching of the Scriptures, or that ministers bearing in their hearts and in their tongues the divine message of mercy, had power to turn their fellowmen from darkness to light, and from the power of Satan to God, by presenting the facts, motives, and conditions of the Gospel, would then have been as strange and startling as if it had been presented for the first time, instead of having been the rule in all the conversions which took place under the ministry of the Apostles. In their day no one was converted until he heard the Gospel preached, and those who heard the glad message believed it and obeyed the instructions given by those whom Christ

sent forth to convert the nations, were made free from sin, and happy in their obedience to the truth, under their ministry, to hear, believe, and obey the Gospel was to be converted.

Conversion consisted in having mind, heart, conduct, and state changed by a belief of and obedience to the truth. Every man was active in his own conversion, and was urged to be so by Apostolic authority, in such language as, 'Save yourselves from this untoward generation'; 'Repent, and turn, that your sins may be blotted out'; 'Repent, and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins.'

But at this time, man was regarded as passive in conversion; he was not required to do anything; could do nothing; the work was God's alone. . . . It was an age of marvels. God was expected to act as if He had revealed no plan of salvation; as if the great commission were no longer in force. Conversions were as various as the temperaments of different individuals; those of persons of quick sensibilities and lively fancies were bright and clear, sometimes excelling even the most striking cases of a miraculous age; while persons of calm, thoughtful habits were so far from reaching such raptures that they were almost reduced to despair. . . . But at the time to which we refer, the wonderful was common; a dream, a light, a voice, the creature of an exalted or excited fancy, was deemed better evidence of the favour of God than to obey the teachings of the Bible, or to imitate the example of those who were converted under the Apostles themselves. In a word, a dim and mysterious speculative theology was dispensed from the pulpit, and substituted for the plain and simple teaching of the Word of God. Nay, the Word of God was commonly spoken of as a dead letter; nearly everything was made to depend on an influence of the Spirit, separate and distinct from the written word, and the feeling, frames of mind, and emotions were supposed to be the operations of the Holy Spirit on the heart, even when these were often in direct opposition to the declarations of the Scriptures of truth. . . .

Professors of religion, as a general rule, were much better acquainted with the tenets of their particular party than with the Bible. Conformity to party views was the test of orthodoxy, and to deny the teachings of the Church standards, whether creed, catechism, or confession of faith, even though the Bible were silent in regard to such matters, was quite as heretical and dangerous as to deny the clearest and most explicit declarations of Holy Writ. Many of the religious parties regarded each other as the Jews and Samaritans formerly did, and the union of Christians for which the Saviour prayed with almost His

dying breath, and when nearly in sight of the Cross, was regarded not only as unattainable, but even undesirable. In view of the state of things which then prevailed, we are able now to place something like a proper estimate upon the work of those men by whose labours such a great and blessed change has been effected—a change quite as deserving of the name of a reformation as that which was wrought by Luther or Wesley.

Nay, the movement of which we write resulted in a change deeper and more radical than that, effected by either Luther or Wesley; and without the least disparagement of these great and good men, we may say, with truth, that their work was only preparatory to the reformation of the nineteenth century, which has carried out into practice, truths which those earlier reformers only dimly and partially perceived. Luther's work in the main was a protest against the grosser and more evident corruptions of the Church of Rome, and Wesley's protest against the formalism, want of spirituality, and lack of zeal for the welfare of the souls of men by which the State religion — Episcopalianism — was characterised. The poverty and abundant labours of the Apostles, contrasted with the wealth and ease of the higher orders of the clergy of his day, stirred up his soul to an exhibition of zeal, self-denial, and labour truly Apostolic; for no man ever demonstrated better than he what should be the life of a preacher of the Gospel—not a life of lettered ease, droning out a few theological platitudes once or twice a week to a drowsy and listless auditory, and spending the rest in the library, at the luxurious feast, or amid the coarser joys of the chase, or the revel; but a life of incessant toil, visiting the sick and in prison, teaching the ignorant, relieving the distressed, preaching in churchyard, field, and moor, wherever opportunity offered; preaching especially to the poor, and showing how the servant may imitate the example of the Master by going about doing good. It is no part of our purpose to undervalue such lives and labours as these. Truth, purity, and goodness should be honoured wherever they are found, and such men as Luther and Wesley belong not to a sect or party, but to humanity, and we institute a comparison not between men but principles, when we say that the Reformation of our times contemplates a greater work than the reforms of any preceding age. Contemplates, we say. We do not claim that all is done that needs to be done, and that must be done, before the Church of Christ shall appear before a scoffing world, 'fair as the moon, clear as the sun, and terrible as an army,' with triumphant banners.

We claim, however, that the right path has been entered upon, and the right

principles discovered, which, if persevered in and carried but to their legitimate issue, cannot fail to promote the purity and spread of our holy religion and the union of all who love our common Lord. The Bible cannot lead any faithful and earnest soul astray who sincerely desires to come to the Saviour; and as surely as that word is the sinner's best and safest guide, so surely is it the only platform on which all true believers can stand. There can, then, be no misgivings as to the correctness of our course when we point sinners to the Lamb of God in the very terms which the Apostles employed for that purpose, and when we propose the Bible in the place of any and all creeds as the basis of Christian union. The Reformation, then, of which we speak, may, with greater propriety, be called a Restoration, or a return to primitive and original ground. That such a course is possible is evident from the fact that the state of things to which we aim to return once existed. And that such a course is best must be evident from the fact that the religion of Jesus Christ, as presented in the New Testament, is as far beyond the power of man to change or improve as the laws of the material world; as incapable of being improved as the air that we breathe, or heaven's own sunlight.

From 'Introduction to Life of Walter Scott, a Restoration Pioneer,' by W. Baxter.]

## *Final Reminder of the Conference*

OF all who desire to remain faithful and true to the position of the New Testament Church. To be held at **East Kirkby, Notts.**, in the Baptist Chapel, Forest Street, on **Saturday, April 20th**, commencing at 11 a.m.

We ask for your presence and prayers. We promise a time of real spiritual fervour, and happy fellowship.

Come in crowds and test the welcome and hospitality promised by the Church.

For particulars of meetings, see previous 'Scripture Standards.'

### WANTED

FOR the Hindley Vacation Bible School, June 8th to June 13th. A brother or sister proficient in taking shorthand notes, to take a verbatim report of all addresses and lectures delivered. Write to: L. Morgan, 44 Lord Street, Hindley.

## Scripture Readings,

**LYSTRA and Derbe:** These towns were of refuge in their turn. Experiences were repeated with even worse results at Lystra, but at Derbe there is no record of violence or opposition.

God permitted signs and wonders to accompany the preachers, and that at Ijystra was one of the most striking on account of the public nature of it. The effect on the superstitious heathen population was not realised by Paul and Barnabas at once, perhaps on account of the shouting in 'the speech of Lycaonia.' Jupiter was the chief of the heathen gods, and the fact that his temple was at Lystra would indicate some special preference for him there. Mercury was his spokesman, according to mythology, and the comparisons made rather confirm the view that Paul was short of stature. Any contradiction of the superstition would be hard to bring home to such darkened minds, and the subsequent events indicate disfavour. We note the appeal to nature's bounties—the law and the testimony would be inoperative in such circumstances.

In spite of the untoward ending of the stay here, disciples were made, Churches formed and set in order, as in all the places visited. God was taking out a people for His own possession from the midst of heathen darkness and superstition. Persecution, too, was testing their faith. They are not entering the Church to get rest or material benefits. They are entering to escape the consequences of sin in the spiritual sense. We are not told how the elders were appointed, but it appears likely the Churches made the choice and the Apostles appointed. We are told, however, that it was with prayer and fasting, and there is no reason why we should not have both—without any slide towards Rome, but rather a heavenward progress!

What joy to return to Antioch (after probably two years of travel and toil) to recount how God had blessed them. They returned to their own company in a special sense.

**The Council at Jerusalem:** It was good that Paul and Barnabas, with their experience of the Divine grace manifested among the Gentiles, should be at Antioch when those arrived who wished to shackle the Gentile converts with Jewish observances. These false teachers had not been satisfied with the Gospel, but wanted more—they wanted to put the new wine into the old bottles.

These teachers had come from Jerusalem and so would be regarded as coming with authority, so to Jerusalem the question was taken for settlement. It is pleasing to see how Churches had sprung up everywhere already, and the travellers carried their joyful news, and

were received with joy at every place. The promised new nation was in, being, composed of every nation; all fleshly distinction being removed, and the new bond of love formed.

Both sides in the controversy were able to state their cases, and it was after much disputing that Peter, the leading Apostle, and James, the leading elder, spoke, and a decision was reached. Jerusalem would be the stronghold of those who wished to abide by the Jewish ordinances and combine the two Covenants,

Peter had already explained the matter of the Gentiles, and reiterated what he had said in his defence on the former occasion. The Holy Spirit Himself could not be contradicted, and His approval of uncircumcised Gentiles for admission to the Church had been beyond all question. The miracles and wonders wrought among the Gentiles by Paul and Barnabas, gave entire confirmation of Peter, and the conclusion of the whole company was inevitable.

The limitations imposed upon the Gentiles concerned their morals and their connection with heathen religions, and the kindly message and warm greetings of the Jerusalem Church, with its elders and the Apostles, brought comfort and joy to the Church at Antioch. In this way the controversy and division could have been finally settled, but it appears that it was not, for we find Paul having to defend himself and refute the same errors at later dates, and now in some denominations we have a measure of Jewish ceremonial brought over, including the Ten Commandments and the Sabbath.

**Second Missionary Journey:** Paul's decision was obviously, dictated by his love for those they had left in Asia Minor to carry forward the battle. We think Silas would be one of the prophets who had come down from Jerusalem with the letter. He would be drawn to Paul and the Church at Antioch through his contact with them then, and was evidently now in their midst. We sorrow that there was contention between Paul and Barnabas. When such a thing arises it is better to separate.

The journey through the districts where Paul had preached before would be marked by many a joyful re-union. The result was, "Churches established in the faith and increased in number daily." Timothy was circumcised so as to avoid unnecessary objection on the part of the Jews, and Paul's choice of him was obviously from his character. His upbringing by a godly mother and grandmother, fitted him for the work of God. No one knows what a great part such things play in the formation testified that all that was good in them was due to their parents instilling the Word of God in their early life.

It requires a look at the map to get the right understanding of verses 6, 7

and 8 (chapter xvi). The route taken was dictated by the Holy Spirit. His hand is seen in prohibition and in vision, and the Gospel came across to Europe from Asia thus.

Philippi would be an important city by its connection with Rome and for commercial purposes. Lydia seems to have been there for trading, but her trade did not hinder her worship. We conclude that she and the other women that gathered on the Sabbath for prayer at the riverside were Jewesses. Her immediate surrender to the Gospel and her hospitality commend her indeed as one who would be ready to do the will of God. May we all have the same readiness.

R. B. SCOTT.

### NO SALE

I'VE heard of a preacher who had on his desk a special notebook labelled, 'Complaints of members against other members.' When one of his people called to tell him the faults of another, he would say: 'Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially, I shall know, what I may expect you to testify to.'

The sight of the open book and the ready pen had its effect. 'Oh, no; I could not sign anything like that!' And no entry was made.

The preacher says he kept the book for forty years, opened it probably, a thousand times, and never wrote a line in it.—Selected.

### WARNING

A COLOURED man, professing to be a very earnest New Testament Christian, giving the name of E. H. R. Gibson, and claiming to have been baptised by Bro. Frank L. Cox, in California, is visiting Churches and borrowing money and other things. He claims to be a native of British Honduras. We know Kentish Town and Ilford have been visited so far. Brethren can be assured he is a deceiver.

### A REMINDER

HAVE you booked up yet for the Bible School? Drop a line to the Secretary of Bindley Church to-day: L. Morgan, 44 Lord Street, Hindley.

**Kyasaland Mission**—R.E.C. £2 ; Well Wisher (Glasgow) 10s. Best Thanks.

W. BTRKLL.

Letters on 'Should Christians Vote' unavoidably held over to next issue.

## Queries,

1. Is it compatible with the spirit of New Testament Christianity to refuse reconciliation with brethren who have taken part in the Church of Christ for more than half a century?

2. Can the Church delete members' names from the roll, before personal visitation has been made by members of the Oversight?

3. Can the Church debar members from attending Church business meetings (not Oversight meetings) whose names have not been deleted from the roll? G.A.

Yes.—these things can be done, and are done, generally by those who are so charitable and tolerant that they can fraternise with sectarians; but such actions are, in our judgment, certainly not in harmony with the teaching, and spirit of New Testament Christianity.

We shall be glad to have the mind of other brethren on the above.

EDITOR.

## Evolution.

THE textbooks have confused the issue by concentrating attention on masses of detail between those stages; and in the popular Press, in literature to-day, and in the minds of many young students at the universities, Evolution really means just that monstrous method of obtaining plus out of minus. Well might Darwin write words which both his enemies and his friends have forgotten to read:

'That grand sequence of events which our minds refuse to accept as the result of blind chance. The understanding (he wrote in "The Descent of Man") revolts at such a conclusion.'

It was the strongest language that Darwin ever used. Why has it been completely forgotten? Why has this revolt of Darwin been forgotten in that modern revolt of which we hear so much from the popular Press—the 'revolt' which has made a great part of modern literature so revolting? Did they think he was lying when he said it—the most emphatic sentence he has ever uttered, and couched in the most noble language he ever used? Why have they swept it so completely aside that it is never mentioned even in a whisper? It is perfectly obvious to what other con-

elusion Darwin was quite definitely pointing in that sentence, although he refused, as a man of science, to go any further in his speculations in that direction. He said once (you will find it in his biography), that he did not wish to speculate on those subjects, because it seemed to him that the mind of the Creator must be as far above the mind of man as the mind of Newton was above that of a dog.

It was not a very accurate or a very strong way of stating the real truth. It has been much better stated in a much older way: 'As the heavens are higher than the earth, so are my thoughts higher than your thoughts.' The distance between the mind of Newton and the dog is measureable; the other distance is immeasurable.

—From 'The Edge of the Abyss,' by Alfred Noyes.

## News.

### CHANGE OF SECRETARY

Hospital Street Church.—A. B. Morton, 122 Queen's Drive, Crosshill, Glasgow, S2.

CHANGE OP ADDRESS.—Bro. R. McDonald, Lumley House, Clarke Street, Westboro, Dewsbury, Yorks.

Slamannan District.—Change of Secretary: Bro. David Dougall, Whiteside Cottage, Wallacestone, Polmont, Stirlingshire.

Bathgate.—The annual Sunshine Corner Social was held on March 16th, with Bro. Robert Fleming presiding over a grand turn-out of parents and children, numbering sixty-eight. Bro. David Dougall, of Wallacestone Church, gave of his best to the children and parents, a grand address fitting both young and old. The children also played their parts well, in poems and solos, not forgetting the usual choruses. Prizes were presented by Bro. Dougall for attendance to the scholars. A well spent evening, was the opinion of all.

A. ALLAN.

Chorley, Lancashire.—The Church was reopened here on Lord's Day, March 3rd. Our speaker at the Gospel meeting was Bro. Job Fitton, of Scholes, Wigan, whose message was uplifting to us. Twelve members from Chorley and Leyland Broke Bread. We pray that God will bless us in our endeavours for Him. We extend a welcome to all brethren in the district and visiting brethren to have fellowship with us.

A. ASHURST.

Glasgow, Hospital Street.—About one hundred (many of whom were non-members) were present at our social on February 9th. We had fellowship with

brethren from loyal Churches in Scotland, and also some Glasgow brethren.

Bro. A. H. Odd presided, and expressed pleasure that so many had gathered. He compared the Church of Christ with other Churches, and exhorted us to be faithful to the Word of God.

Bro. D. Dougall (Wallacestone) spoke of the Church as the pillar and ground of the truth. The Church must be strong to hold up the truth against the many prevalent errors.

Bro. W. Steele (Tranent), speaking on Hebrews iii. 1, painted a vivid picture of Jesus as the Apostle and High Priest of our profession. Brethren from different Churches contributed recitations and items of praise. AH deemed it a profitable meeting. We thank all who helped us, and now we go forward encouraged to fight the good fight of the faith.

On Lord's Day, Bro. Steele returned and served us both morning and evening. He spoke in the morning on 'Behold Your God!' and in the evening on 'The New Birth.' We trust that the seed sown will bear fruit in future days.

A. B. MORTON. \*

Glasgow, Hospital Street.—On Tuesday, February 26th, at the business meeting of the Church, the following proposition was submitted: 'That the Church, viewing with disdain the modernistic teaching and Anglo-Catholic practices of the Co-operation of Churches of Christ, and realising that the New Testament knows no greater organisation than that of the local congregation;' withdraw from the Co-operation of the Churches of Christ in Great Britain and Ireland.'

After a full discussion the proposition was unanimously adopted.

A Gardner, senior; E. Hendry, A? B. Morton, Overseers, Church of Christ, Hospital Street, Glasgow.

Hindley.—We are glad to report further additions, one by restoration and one by immersion.

Sister Mullen decided to accept the Lord Jesus after the Gospel meeting on February 17th, and was buried with her Lord on February 24th, and welcomed into Church fellowship and service the same day.

We press on, greatly encouraged by these blessings, to further service.

L. MORGAN.

Kentish Town.—We rejoice to record the immersion on February 17th of Mrs. Mary Lorado. Our sister is a Jewess, a refugee from Central Europe. We praise God for this decision and evidence of the power of His Word, and pray she may find great joy in serving God with us. It is anticipated, a further immersion will take place on March 13th. Bro. Channing continues his work with us until April, when he goes to East Grinstead.

R.B.S.

**Morley, Yorks.**—The Church celebrated its fifty-second anniversary on February 23rd and 24th. On Saturday, a large company from district Churches joined in our rejoicings, and partook of tea. The Morley sisters did a good job of work in cleaning, preparing, and providing.

On the spiritual side we had a 'feast of good things' provided by the Spirit through the ministrations of Bren. L. Coley (Leicester) and R. B. Scott (Kentish Town).

On Saturday, Bro. Scott proved himself a real teacher of the Word. He spoke on 'Christian Virtues,' and on the Lord's Day he presided at the Lord's table.

Bro. Coley, who is becoming a 'hardy annual' at Morley, gave us of his very best in all his three addresses.

We were at the height of our evangelistic campaign, and Bro.- Sugden, who presided on Saturday, spoke of the sterling work of Bro. Frank Worgan, our evangelist. We are getting fine meetings on Lord's Days and week-nights. The district has been toured with van, fitted with loud speaker, and the Gospel has been delivered into the homes of the people with no uncertain sound.

We thank God for the times of refreshing we have enjoyed. We also thank our sister Church at East Ardsley, and other Yorkshire Churches, for their interest and splendid support. II. HAINCS.

**Newtongrange.**—We have just concluded a very successful mission, conducted by Bro. T. Nisbet. On February 24th, Sister Nellie Holgate confessed - her faith in Jesus as the Son of God, and was immersed into His name. We commend our sister to the Lord of Glory, and trust that she will be useful in His service.

On February 27th, the Church held its annual meeting. Bro. H. Bell presided. Bro. A.' J. Haldane gave a report, expressing thanks to all who have helped us, including brethren from Glasgow, Kirkcaldy, Buckhaven, Wallacestone, and Tranent. During the year ten had been added to the Church by Immersion; three had been restored, and two formerly immersed had been received. He exhorted the Church to contend earnestly for the faith of the Gospel.

On March 3rd, we commenced a two **Months'** mission, conducted by Bro. A. H. Owd (Glasgow). We earnestly request for prayers of the brethren everywhere that the Word of the Lord may have free course and be glorified

W. H. ALLAN.

**Albert Street, Newtown.** — on March 2nd Bro. Albert Winstanley commenced a two month mission with the Church. Eighty were present, and inspiring messages were delivered by Bro. J. Foster and Brethren Carlton Melling and A. Winstanley

On behalf of the Church, Bro. E. Price gave a loyal welcome. Singing Items were rendered by members from Hindley and Scholes.

Bro. Winstanley soon endeared himself to all, and got to work in the district. We are blessed with improved attendance at all our meetings, including the school. We have had four restorations to fellowship.

We are experiencing the joy of real, practical co-operation, members from Hindley, Scholes, and Mitchell Street, giving whole-hearted assistance.

At our first meeting, many from Blackburn were present.

The prospects are good: many non-members are attending the Gospel meetings on Lord's Days, Wednesdays, and Saturdays. We have a Sunshine Corner on Tuesday evenings.

We ask for the prayers of all readers of the 'S.S.' that the Word may have free course, and that the Master's kingdom may be extended.

W. SMITH.

## Obituary.

**BRO. HERBERT HARRINGTON,** Of Ilford, was taken ill and passed away with tragic suddenness on Saturday, February 2nd. He had just passed the 'allotted span,' and leaves a widow and several children. He will be remembered particularly by those who took the stand of a CO. in 1914-18 with him. He had not been enjoying robust health for some time, but it did come as a shock to us to realise we should not enjoy his converse and fellowship again on this side of Jordan. For some time, he had been worshipping with us at Kentish Town and had several times exhorted the Church most acceptably. Of a gentle and kindly presence, our brother was unflinching in adherence to the truth. He came to London at the age of seventeen, and was first associated with the Baptists. Through the influence of the late Bro. Simmonds, he came, through careful study, to take his stand with the brethren at Amity Hall, Stratford, subsequently being in membership at Forest Gate and Ilford. He loved the old paths and earnestly opposed all drift towards the sectarianism, out of which he came at some sacrifice. We record our warm sympathy with those near and dear to him, and pray for them the Divine consolation. R.B.S.

**Slamannan.**—It is with feelings of sincere sorrow that we record the death of Bro. Andrew Gordon, who passed peacefully to his rest on Sunday, February 17th, 1946, in his seventy-first year. Our esteemed brother had been ill since December, 1945, but those who nursed and Visited him little thought that his end

was near. He joined the Church almost forty years ago.

By his removal from our midst, the Church is called to pass through a season of mourning and sadness, a true supporter is taken, many feeling they have lost a brother and a friend. He was always ready to do his share and more in the ministrations and government of the Church. He was superintendent of Limerigg Sunday School for over twenty years, and carried on a Band of Hope for an equivalent number of years. All the children love him. He had a fascination which held the interest of each child. He was the only Sunday school teacher the writer ever had.

He was a man who gained the esteem and respect of all who knew him, his consistent life making him a humble follower of Christ. By his death the Church has lost one of its oldest and most faithful members. Deeply pious, ever of an affectionate and peace-loving disposition, and true in his advocacy of the 'faith once for all delivered to the saints,' he endeared himself to all who knew him.

He was never absent at the Lord's table and-Bible class when in his usual health, and during his last illness, his one desire and longing was to be present with the brethren again.

The respect in which he was held was evidenced by the number of brethren and friends who attended the funeral at Slamannan Cemetery. Bro. Wm. Hunter and Bro. John Gibb (Slamannan Church) officiated in the home, and Bro. Tom Cooper. (Dennyloanhead Church) at the graveside..

Our prayer is that the Almighty may bless and strengthen his widow and family in this their great trial and loss, and the others also who were connected to him by ties of nature. ,

M. NKILSON.

**Liversedge.**—Bro. T. W. Vicker passed away on March 3rd, in his seventy-ninth year. He was immersed over sixty years ago. He occupied, every office in the Church. He excelled as a chairman—everything had to be done in order. As a young man he saw the need for Church meetings to be conducted pro-

perly, and he became an authority.—on 'procedure.'

While interested in the Churches in the district, he was seldom a 'visitor,' for he concentrated on Liversedge.

Apart from his Church work he was interested in the temperance cause, and was highly esteemed in Spenn Valley temperance circles. He was also interested in the work of the British and Foreign Bible Society.

The drift of the Churches away from the original position caused him much pain, for he believed his Bible from Genesis to Revelation,

He will be greatly missed for his wise counsel and for his stand for principle.

During his long and up-hill fight he has been loyally assisted by his wife, who, with his son and four daughters, mourn his passing. We commend them to the care of our Heavenly Father.

R. McDONALD.

**Ulverston, Ford Villa.**—We have suffered a great loss in the sudden departure of Sister Edmondson, who fell asleep in Jesus on February 27th, at the age of seventy-two years. Our sister was immersed and added to the Church in Ulverston on May 3rd, 1891. Her late husband, Bro. W. Edmondson and the writer were immersed and Joined the same Church on March 1st, 1891.

So for nearly fifty-five years our sister has proved to be a sincere Christian and loyal member of the Church of Christ, ever ready to take a firm stand for the old faith, and to help forward the work of the Lord. She was no fair-weather Christian.

Thus, one by one, links binding us to past days are broken, and memories of happy fellowship are awakened.

"On earth we part, with breaking heart,  
But on the heavenly plains

Love hath no broken chains:

Renewed, rejoined, at life's pure river,  
The golden links entwine for ever."

We commend our departed sister's son and daughter, and all the bereaved ones, to the God of all grace and comfort.

The funeral, at Ulverston Cemetery, on March 2nd, was attended by a large number of brethren, sisters and friends, and was conducted by Bro. W. Crosthwaite.

W.C.

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