

The Scripture Standard

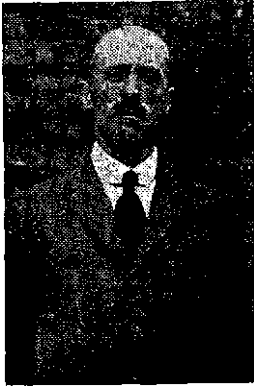
Pleading for a complete return to Christianity as it was in the beginning.

VOL. IX. No. 6.

JUNE, 1943-

Bro. John Scouller,

Jerry 'Building



IN response to requests, we have pleasure in publishing a photo of Bro. John Scouller, who passed from us on April 11th, 1940. This is the best photo available, and although taken some twenty-five years ago, is a very good likeness of our esteemed brother and fellow-labourer in the defence and furtherance of the old faith. He is missed by many, and in many ways. We thank God for him, and for all his faithful labours, and hope one day to praise God with him through the eternal day.

'We bless Thee for his every step
In faithful following Thee;
And for his good fight, fought so well,
And crowned with victory.'

We intend having some of these photos printed on cards'. Will those who desire one (or more) please send stamped addressed envelope to Bro. A. L. Frith, 12, Poulton Street, Fleetwood, Lancashire.—

EDITOR.

HUMANISM has completely failed. The war has shaken men out of their complacent belief in inevitable progress. The danger is that men will slip back to the paganism of 1938 when the war is finished. The Church must *now* capitalise man's disturbed complacency. Sin is the rock on which all social schemes fail, and only the redeeming love of Christ is sufficient to save the world.—

LESLIE D. WEATHERHEAD.

MOST of us are acquainted with the term 'jerry building.' The dictionary definition is 'erection of buildings with cheap and unsubstantial materials.' Although dating back to the middle of the 19th century the term became more widely used after the last war, when thousands of houses of flimsy material and workmanship were run up to satisfy the great demand.

Not only in the industrial but in the religious world there is 'jerry building.*' Paul gives a vivid description of and warning against this kind of building in 1 Cor. iii. 10-15. Read it carefully. Paul tells us that the favour of God, of which he was ever conscious (Cor. xv. 10; Eph.3:8; 1 Tim 1:12-14; had given him authority to lay the foundation of the Church of Jesus Christ. In this work there was no chance of error—'other foundation can no man lay.' That foundation is Jesus Christ, not some teaching or theories about Him, but Himself—living, crucified, risen, and glorified. What is not built on Him is no part of God's building, and those won into the Church by teaching not based on the revelation given in Him are no true members of the Church of Jesus Christ.

The foundation has been laid once for all. But even that is not all. It is not sufficient to sing 'The Church's one foundation is Jesus Christ her Lord.' There is a building to be erected on that foundation—the Church. So Paul warns: 'Let each man take heed how he buildeth.' The foundation is Jesus Christ, the responsibility for laying the foundation was the apostles', but the responsibility for the kind of building to be erected is ours.

Paul shows it is possible to rear upon the foundation two kinds of building: on the one hand a building of 'gold, silver, costly stones' (R.V.), on the other one of 'wood, hay, stubble.' He is writing to the Corinthians, and Paul has in mind the buildings he has seen in their city: on the one hand magnificent temples and palaces of costly marble and granite stone, decorated with gold and silver; and on the other hand, in the very shadow of those "solid structures, wretched hovels of wood, the cracks in the walls stuffed with hay, and roofs thatched with 'stubble.' He reminds

them that the Church of God is a temple (verses 16, 17) not a hovel.

This passage of Scripture is often expounded as meaning the kind of lives we are living as Christians. However applicable it be to that its primary meaning is not the lives of individual Christians but the teaching on which those lives are built. Read in the light of what Paul has already written in the same epistle, we find that all the time he is contrasting true teaching with false! The Church is composed of persons (1 Peter ii. 4, 5), but what those persons are is largely determined by what teaching they receive and obey.

What kind of teaching is the general rule in the so-called Church of Jesus Christ to-day? On how many occasions does one hear a minister or preacher of the gospel expound a text or portion of Scripture in its correct setting? How much oftener does one hear rather the sermon based on some 'topic of the day,' newspaper headline, or sentence in some ephemeral book. And how popular is the sermon with some catchpenny title! What kind of lives can be built on such teaching? Is it productive of anything solid and substantial? Can it be? We do not doubt the honesty of such teachers. They claim to be building on Christ. You will find all religious denominations claim to be so building. But the building being erected is unworthy of the foundation.

There is no more misused word in the language to-day than the word 'Christian,' whether as noun or 'as adjective. Men are accepted by the Church as Christians when they have no standing as such in the light of the New Testament. We speak of 'Christian teaching,' 'Christian principles,' 'Christian civilisation,' etc. So you see all take Christ as their foundation. But was ever such a heterogeneous structure ever seen as the Church of Christ as erected by 'organised religion' (ugly term)? What strange materials have been used in her construction. Opening her functions and even preaching in her pulpits are, as a writer has said, 'men of any faith and men of no faith at all.' In her shelter one can get, to quote the same writer, 'anything from a sermon to a sandwich, from theology to the theatre.' She has her Boy Scouts, Girl Guides, Church Lads' Brigades, dramatic and debating societies, and innumerable other activities, all having, it is claimed, a 'Christian' atmosphere, but all copying and practising the methods of the world which crucified the Church's Saviour. The activities named may be very good, but their place is not as part of the Christian Church. There is nothing they do that the Church cannot do in a much fuller and higher and more thorough manner. The man who airs his political views may be very necessary, but his place is the floor of the House of

Commons or the public platform, and not the Church of Christ.

Keeping in mind the kinds of buildings Paul had seen in Corinth we learn that on firm foundations of old palaces and temples ramshackle structures had been reared, a strange mixture of design and material. Is not the Church so to-day? What would Paul say, if he now saw the superstructure which 1900 years have raised on the foundation? Teachers labour to erect—a pack of cards; many have been built into the living temple who have brought to it no stability or beauty. In the ambition to extend the size of the Church and in the aim for quantity, little consideration is often given to the worth or worthlessness of the materials used. What is true of other buildings is true also of the Church—that additional size is additional danger if the material is not sound.

Why should the structure of the spiritual temple be sound? Because 'the day shall declare it . . . it is revealed in fire.' The 'day' is that of Christ's return to judge. That day is likened to a fiery trial. Fire is often used in Scripture as an attribute of God, for example in Deut. iv. 24; Isaiah lxvi. 15, 16; Mai. iii. 2, 3; 2 Thes. i. 8; Heb. xii. 29. The burning presence of Christ will penetrate all human things and will declare of what worth they are. To the Corinthians this picture of trial by fire would be very vivid. They still spoke of the horror which had swept over their city 200 years before when the Roman general, Mummius, had set fire to it. They knew that only those buildings strongly founded and built had endured and that the miserable dwellings of wood and lath had fallen easy prey. They knew that the pillars and porticoes still stood proud and strong after the fierce blaze had died away. And they knew that the gold and silver ornamentation had been ruthlessly looted by the marauding Roman soldiers.

Another incident of more recent date will illustrate. Near Abergelle on August 20th, 1868, the Irish Mail train crashed into some wagons laden with petroleum. The inflammable oil caught fire from the engine and the flames immediately spread to the coaches of the express. They became instantly a mass of flame and there was no hope for the rescue of the trapped passengers. When the flames had been extinguished the heaps of cinders that had once been human beings were extricated from the wreckage. Those who had perished were able to be identified only by the gold and silver watches, ornaments, and precious stones they had once worn.

'Yet he himself shall be saved.' Paul states the possibility of a Christian doing poor work. In that case the man will be saved but his work burned. Like a man whose house is burning round him rushes out to save himself with the smell

of fire on him, he sees what he has built up as the fruit of his labour go for nothing. He is stripped and the toil of his life wasted.

The time has come for each teacher and worker for Christ to ask himself seriously the questions, 'Will my work abide?' 'Am I content to be doing something?' The cry is; 'Get your young people doing something,' as though if we are only active it matters very little what we do. The work done must be such, as to bear scrutiny and to stand the test to which it is being put and will be put in the great Day of the Lord.

The Gospel of Jesus Christ as contained in the Word of God will alone bear eternal results. That alone makes men and women not simply more respectable, more moral, better citizens, and more fit for taking their place in the world, but new creations in Christ Jesus. Let us see to it that we labour to be approved of God, and to receive from the Lord Jesus the 'Well done, thou good and faithful servant.' CARLTON MELLING

Important.

OWING to illness, and having to undergo an operation, Bro. Kempster has been compelled to give up responsibility for the Nyasaland Mission. It was in 1930, when the late Bro. Frederick and those associated with him refused to compromise on the communion question, and were subsequently 'excommunicated' by the Foreign Missions Committee (Year Book, 1933, p. 67), that Bro. Kempster undertook the task of raising money for their support; and he has continued this until now. We were glad that the recent Birmingham Conference paid a tribute for the work he has put in for our brethren in Nyasaland, with assurance* our sympathy, and prayers for his restoration to health.

At the same conference, Bro. W. Steele was appointed to take Bro. Kempster's place. Will Churches and brethren please send contributions for Nyasaland Mission to Bro. W. Steele, Ravensheugh Cottage, Prestonpans, East Lothian.—
EDITOR 'S.S.'

'WOMAN 'tis thine to curb the passion's sway;
And' wipe the mourner's bitter tears away;
'Tis thine to soothe- when hope itself has fled,
And cheer with angel smile the sufferer's bed,
To give to earth its charm, to life its zest;
Only one task, to bless anfi to be West.' i

Conference in 'Birmingham.

APRIL 24th, 1943

OVER one hundred and twenty brethren were present during the afternoon session. Bro. Steele presided and Bro. Wills (Bristol) led in prayer. A very warm welcome was extended by Bro. George Hudson on behalf of the Summer Lane brethren, which was followed by a brief word from the chairman, who reaffirmed our belief in our plea and position which was so dear to each one.

Bro. Tom McDonald was elected recording secretary.

Bro. L. Morgan then read the committee's report, which is given in this issue of the 'Scripture Standard.'

The report of our treasurer, Bro. R. McDonald showed a balance in hand, on the 17th April, of £462 13s. 2d. He took the opportunity of conveying to the conference the good wishes of Bro. Charles Bailey, of Morecambe. Discussions took place on questions of policy, after which the treasurer's report was accepted.

The evangelists' reports were given, and we hope will be recorded in the 'Standard.'

Next came the report from Bro. Wm. Kempster, who described the difficulties in transmitting letters and remittances, and made reference to one hundred Bibles which are to be forwarded by the Bible Society of Scotland at a cost of 3s. 6d. each.

Bro. Kempster's financial statement showed a balance in hand of £33 6s. 10d., he further reported that he was unable to continue the work, and that he had mentioned a successor.

The conference accepted the report; and resolved that Bro. W. Steele be asked *in* continue the work done by Bro. Kempster. Bro. W. Steele, in accepting, asked for the support of the brethren.

Bro. A. L. Frith (Fleetwood) then presented the 'Scripture Standard' report. The financial position for the half-year ended December 31st, 1942, showed a balance in hand of £148 16s. 9Jd. • The reported was accepted. In his general report Bro Frith made reference to the circulation, wWch is approximately as before, and expressed the conviction that the circulation could be increased, and appealed to the brethren to do what they could.

It was resolved that the next conference be held in Edinburgh on September 11th, 1943, Bro. W. Steele and the Slamannan brethren to be asked to make all arrangements.

There was an air of expectancy as the evening session commenced, one felt that we were to have a feast of good things, and we were not disappointed. It was necessary to bring in extra chairs, which

caused our hearts to rejoice; as we meditated with those of like mind.

Bro. M. Mountford was chairman, and our young brother did extremely well as he opened up the Word. He based his remarks on the Epistle of Paul to the Galatians, reminding us that Paul denounced what was taking place, and called upon us not to compromise.

Our speakers for the evening were Bren. C. W. Robinson (Ilford) and W. Crosthwaite, who with forceful addresses faithfully expounded unto us the Word of God. We pray that both brethren will be spared for many years service, and we suggest to both that their addresses be printed in the 'Standard' for the benefit of those brethren who could not attend the conference.

We are indebted to the brethren of Summer Lane who rendered three anthems during the evening. Bro. P. Day led the singing, and all can be assured that the time spent in practising was well worth while.

In closing this report may I, on behalf of all who stayed for the week-end, express our hearty thanks to the brethren at Summer Lane for their unstinted service. However the brethren provided hospitality for over fifty is beyond our comprehension, but they did it. Well done, Summer Lane! L. MORGAN.

for refusing to undergo medical examination. He was released on the Monday and was later offered N.P.S. work which he accepted, and started this on March 8th, 1943.

The month of October was spent at Dunfermline, November and December at Rose Street, Kirkcaldy, and January and February at Coaltown.

The position at the moment is that we have only one evangelist in the field, which is very unsatisfactory. Many of our Churches are working under difficult circumstances, and are in urgent need of help. It does seem that our hands are tied until the end of the present war, unless the Conference has any suggestions.

Another matter that needs our attention is the printing of literature for our cause. The two addresses, 'Is the Bible True?' and 'The Old Paths,' have proved of real help, and are still available, but we are constantly being requested for booklets and tracts which speak of our cause.

We again pay tribute to the work of Bren. Albert Winstanley and Prank Worgan, and trust that before long we may have peace; and that our cause will prosper under the guidance of our Heavenly Father.

On behalf of the Committee,

LEONARD MORGAN (secretary).

COMMITTEE'S REPORT

DEAR BRETHREN,—It is with pleasure that once more I present this report on behalf of the Committee, which deals with events since our last Conference.

As many of you know Bro. Albert Winstanley commenced his service with the Belfast brethren on Lord's Day, September 27th, 1942, for a period of three months. But Belfast, following the example of Oliver Twist, asked for more, which at first was refused, because arrangements had been completed for his services with the South Eastern Division and Kentish Town. Next came a moving appeal from our evangelist, saying that three months with a Church so weak was totally inadequate, and suggesting an extension of three months would give the Church and himself a chance. He furthermore expressed his belief that he could put the Church on its feet, if given the extension applied for.

It was decided, therefore, after consulting the South Eastern Division and Kentish Town to grant an additional two months, so that the Church at Belfast has had five months of Bro. Winstanley's services, which we believe have been worth while.

Since the beginning of March Bro. Winstanley has been serving the brethren at Tunbridge Wells.

Regarding Bro. Worgan, shortly after the last Conference on October 9th, he had to face the court and was detained

EVANGELIST'S REPORT

FROM the Blackburn Conference I served the Church in Belfast (Berlin Street) for five months.

For gospel work, conditions are extremely difficult. I believe religious bigotry to be more strongly rooted in Northern Ireland than any place I know. This is due to the very definite line of demarcation drawn between organised Protestantism and Roman Catholicism. Our position is most unusual. New Testament Christianity is as dangerous to present day organised Protestantism as it is to Romanism. Consequently it is natural for both parties to regard us with suspicion.

Three additional activities were started. A Lord's Day prayer meeting, a Bible study, and a children's service. The last was very successful, but unfortunately had to conclude when I left—there being no one to take charge. Its short life served a good purpose in bringing new scholars into the Lord's Day school.

The purpose of the Bible study was two-fold. To teach young members New Testament truth—thus to ground them in the principles of the Church of Christ; and to train them for future service in the Church; special emphasis being put **our** the mutual ministry. This meeting is continuing satisfactorily.

At our first gospel meeting we had twenty-seven present. This was a very

good attendance for them. At our last gospel meeting nearly eighty people were present. Many non-members attended regularly, a good number continues to do so. Attendance at the Lord's table, which had been very poor, was doubled, and averaged over twenty when I left. We distributed two thousand tracts each month, and were able to do quite a lot of visitation, including hospitals and sanatorium. A young man made the great decision during a ten day mission, and a number were brought back into fellowship.

Superficially, these figures would seem to indicate but small result for five months' effort. But figures in this case are very misleading—for they are by no means comparable with the results achieved.

Conditions could not have been more depressing when our effort began. But, by the enabling grace of God the Church has been more firmly established. The blessing of God upon our effort has made all the difference to the future of the Church.

With March I began a seven weeks' effort with the Church in Tunbridge Wells. The brethren gave me a very cordial welcome. Meetings were well supported. Apart from Lord's Days, I spoke at the women's meeting, devotional meeting, and children's service (Sunshine Corner). Attendances at the gospel meeting, had been very poor. These steadily grew from rather more than twenty to fifty-five. It was a disappointment that none were added by baptism; there were a number of non-members attending regularly.

I am to spend five more weeks in the S.E. district, with the Churches at Brighton and Piltdown.

Observations: Each Church should have a Bible study for young people, that they might be well grounded in the faith.

Churches should endeavour to maintain a week-night children's service, to counter the cinema and other attractions. Lord's Day school alone is not enough.

'Brethren pray for us.' Past victories give us confidence in the over-ruling guidance of God. Future and greater victories we anticipate.

A. E. WINSTANLEY.

CONTRIBUTIONS to the Evangelist Fund are as follows:—

Receipt No.	£	s.	d.
522.	.. 5	0	0
523 ..	.. 5	0	0
524 ..	.. 5	0	0
525 ..	.. 6	10	0
526 ..	..	10	0
526B ..	..	4	0
527 ..	.. 5	0	0
528 ..	.. 2	0	0
529 ..	.. 1	0	0
530 ..	..	4	0
531 ..	.. 1	0	0
532 ..	.. 2	0	0

The 'Young Christian.'

THIS small four-page folder, now in its second year, is designed to assist the young in the faith with their study of the Scriptures. The need was suggested by the influx into some Churches of an encouraging number of Sunday school scholars. The paper can be used as a basis of study in a Bible class for young Christians, or it can form an equally good aid to private meditation. Even older Christians will find in it food for thought, together with mind-refreshment on points sometimes overlooked.

Subjects dealt with in the past year are: 'How to Study the Bible'; 'The New Testament Church'; 'Conversion'; 'Baptism'; 'The Lord's Feast'; and each month questions are set to which replies may be sent to our Brother W. Steele for correction; the answers appearing in the following issue.

An article by the late David King, an ardent advocate of the primitive faith, is being reprinted serially on the back page of the folder and deals with an all-important subject, 'The Resurrection.' Copies may be obtained from William Steele, Ravensheugh Cottage, Prestonpans, East Lothian. R.A.H.

The Minister,

EXTRACTS from a circular sent to brethren of Churches of Christ in New Zealand, by Bro. James Simpson, who before going there was a member of the Church in Armadale (Slamannan District).

Our earliest preachers laboured and obtained excellent results. But, then, they laboured, not as clergymen or 'ministers,' but as evangelists, fighting tooth and nail against giving place to such in the Church. . . . I suggest as the reason for our unfruitfulness, that in the 'minister' we have introduced into God's husbandry a foreign plant that has choked the native plants, and made them incapable of bearing fruit; and that unless it is eradicated it will continue to do so, perhaps more effectively. This applies to every form of clergyman, even to that described as 'a full-time preacher.'

For this plant robs the membership in general of the reception of that grace of Christ by which it was in the New Testament Church, 'in everything enriched in all utterance and all knowledge,' because it excludes such utterance, and therefore makes such knowledge of little utility. (See 1 Corinthians i. 3, xii. 11.)

It, in fact, makes void our plea for a complete return to New Testament faith and practice (which surely is the best), and makes New Testament results im-

possible Of course our Church of Christ 'ministers' do not yet insist on a one-man ministry, but the few who may speak are not to be compared to the many that should according to New Testament example, in which 'the minister,' as such, has no place. We require general efficiency in the Church, not clerical efficiency.

However, to demand efficiency before conceding the right of expression is equal to demanding of our youth (whom I have chiefly in mind) that they do not enter the water before they learn to swim. And in these days of good education in general, there is no excuse for the absence of general expression in the Church, any more than in other institutions, unless it be general ignorance of the sacred writings.

Let us eradicate this clerical plant. But let us cultivate to the fullest the native plants in our own native soil, the Church. Then only shall we be fully warranted in expecting that increase, which we must assume, God is ever ready to give to those who labour according to His will, even as: we formerly experienced.

The 'Best Evidence.

A NUMBER of years ago a woman who had been associated with a notorious agnostic had an appointment to deliver three lectures in one of the cities of northern England. The object of her discourses was to prove that, while Jesus Christ might have been all that we claim, there is no way of really knowing and that probably the whole Christian story is a myth.

A crowd of workmen went to hear her, drawn together, as is usually the case, more by curiosity than by any real conviction as to the subject she was to discuss.

When the lecture was finished a man arose at the other end of the hall. He said: 'My friends, you all know me. I have lived here among you all my life. Twenty-five years ago I was a drunken brute. I used to beat my wife and my home was a hell on earth. This lady says that Jesus Christ is a myth. I don't know just what a myth is, but I suppose she means there never was such a person as Christ. But there is one thing I do know. When I was a drunken, wife-beating brute, Jesus Christ met me and opened my eyes and showed me I was a sinner, and then forgave my sins. You know, my friends, what He did for me. You know the life I have been trying to live these years. Maybe the lady will be kind enough to explain me?'

She did not explain him and the other two lectures were never delivered—

Selected.

News.

SUNDAY School Conference will, D.V., be held at Bathgate on Saturday, June 5th, to commence at 5 p.m. Tea will be provided. A hearty welcome to all.

Kentish Town. God willing, the Church here will hold a SPECIAL MEETING on SATURDAY, JUNE 26th, for the encouragement of all who contend steadfastly for the faith once and for all delivered, to give opportunity for members separated from us by war conditions to meet with us, and to celebrate the mercies of God in granting us another year of service for Him in this place. Afternoon session: Meet at 2.30; tea provided at 4.45. Evening session at 6 o'clock.

A very cordial invitation is extended. Those intending coming from a distance should write R. B. Scott, 96 Chetwynd Road, London, N.W.5.

SPEAKERS: A. E. Winstanley (evangelist) and others. We are very thankful to have faithful young brethren with us, keeping up the work, and are looking forward to Bro. Winstanley's work with us for eight weeks, beginning June 19th.

Loughborough.—Members stationed near, or visiting, will be welcomed at the Church of Christ, Meeting House, Oxford Street. Breaking of Bread, 10.45 a.m.; School, 2.30 p.m.; Gospel service, 6.15 p.m.

Birmingham, Summer Lane.—After the lapse of a few years since the death of our last Elder, the Church has again been set in order according to the New Testament pattern. On Lord's Day, 11th April, following prayer and fasting, three of our Overseers were ordained Elders and two were ordained Deacons by the laying on of hands. This service was rendered the Church by our aged Brother John M'Cartney (now in his ninetieth year), assisted by Brother W. B. Ainsworth, and was attended to at the morning meeting for worship and Breaking of Bread. As our usual hired room was not large enough for the number of members who were present the Ormond Street Mission Hall was kindly lent to us for the occasion, KRBD . C. DAY.

Blackburn, Lancashire.—The Church has been refreshed and strengthened by the very able labours of Bro. J. B. Kendrick of Wigan. On five Lord's Days, March 7th to April 4th, his subjects were like a good pea pod in titles and substance: The Gospel in Promise; Picture; Person; Practice and Power. He gained the attention of many from other religious bodies, and very many in Blackburn now know where the Church of Christ stands in relation to New Testament Christianity. Our 'advert.' in the newspaper

stood out, so unique and primitive in its plea. We feel much indebted to our brother for his labour and sacrifice. He travelled about forty miles for each service. The message was faithfully proclaimed, and we pray that fruit will be gathered in days to come. May we labour on with more 'determined zeal, without compromise, looking for the coming of our great God and Saviour Jesus Christ.'

H. WILSON.

Capetown, Woodstock.—Since February 14th, our Bible School has commenced earlier and has proved more successful. We trust by the grace of God all will be to the praise of Him Who loved us, and Who said: 'Suffer the little children to come unto Me, for of such is the Kingdom of God.'

We appreciate having in fellowship with us two esteemed missionaries from Northern Rhodesia, Bro. and Sis. Brittell, who were on vocation. Their extended stay was due to severe illness. The Lord has heard the prayers of His people on their behalf. 'Let us not be weary in well-doing, for in due season we shall reap if we faint not.' May we with patience wait for the coming of our Saviour.

T. HARTLE.

Fleetwood.—The small Church here rejoices in the addition of one to our number. 'There is joy in the presence of the angels of God over one sinner that repenteth,' said Jesus. Surely upon earth a father can have no greater joy than to hear his own son make the grand confession, and then both go down into the water for baptism. Nor can a mother have greater joy than to hear and witness this.

Such was our joy, as on April 22nd, Lancelot Hirwen Frith put on the Lord Jesus at the Baptist Chapel here, and ere these lines are read will have been received into fellowship. Brethren came from Blackpool Church, and we were grateful for their presence and help.

Our hearts were moved as our aged Sister A. Windle, now in her eighty-fourth year, offered a closing prayer that Hirwen would continue faithful, and that his example would be followed by others, and that many more would be gathered

A. L. FRITH.

Tranent.—We had the services of Bro. W. Crosthwaite for the months of February, March, and two weeks in April. Our Brother gave us of his best. Building up the Church and preaching the gospel two nights each week. He held a class for young men and old dealing with many important subjects. A visit was paid to all our members. We rejoice that the seed sown has found good soil. One has been added to the Church who had no previous connection with us. We thank God and take courage and hope our sister will remain steadfast until the

coming of the Lord. Other non-members are attending regularly, we trust they, too, may follow the Master.

WALTER WILSON.

Obituary.

East Kirkby, Beulah Road.—The Church here has again passed through a time of sorrow. Our beloved Sister Millicent Lander fell asleep in Jesus on Monday, April 26th, at the age of seventy-two years. Of late several of our little flock have passed away from the land of sorrow and death to await the glorious resurrection to bliss and endless joy. This is the third loss the Church has sustained within five months. Our sister will be remembered better by the name of Longden, she being the revered mother of that rather large family known by that name, all of which are members of the Church, also many grandchildren. She gave her heart and life to her Lord and Master forty-six years ago, and was immersed at Underwood, on March 4th, 1897. The early years of her earthly pilgrimage were spent with the Church at Selston. Later she met with the Nuncargate Church, and when the Church was formed here she was one of the first company of disciples which met to Break the Bread in the writer's home. Our sister was of a very quiet, unassuming disposition. Always in her place when health permitted at all the meetings of the Church, manifesting a deep interest in its activities. A model of consistency and fidelity. 'By honour and dishonour, by evil report and good report,' she plodded her way onward and upward. 'Faithful unto death' would be a most suitable epitaph. My own sense of loss is beyond expression, she having rendered me personal service during a crucial period of my Christian experience. Beautiful in life, beautiful in death; she has gained a decisive victory, and the memories of such a noble soul will linger as a precious fragrance in all our hearts. The last rites were conducted by the writer, assisted by Bro. W. Farnham, of the Mutton Hill Church, when a large company met (the chapel being full to the doors) to pay their last tribute to the memory of our beloved sister. The Lord be praised.

Our heart-felt sympathy is extended to the bereaved family of such a revered mother.

W. B. JEPSON.

The above notes were scarcely finished when yet another of our number, Brother W. K. Jepson, passed away at the ripe age of eighty-five years. Our brother had been in failing health for some time and prevented from meeting with us. He was one of the 'old standards' and had

rendered valuable service as preacher and teacher to several of the Churches in the district. For about fifty-seven years he had been in the Master's service, and he and his wife (who predeceased him ten years ago) were drafted along with others from the Church at Underwood on June 12th, 1881, to form the Church at Selston. Later he helped to establish the Church at Nuncargate in August, 1890. Under this date, in the writer's father's own writing (W. W. Jepson), is the following notes: 'After this Bro. and Sister Harvey and Bro. and Sister Potton expressed a great desire to hold meetings at Bottom Lane. Hence we commenced meeting in their houses after we had done our day's work. On August 16th, 1890, we commenced to meet in Kirkby Woodhouse Board Schools, when I gave four discourses on four Lord's Days in my humble way and best I could. Then, having to put up with many insults from those we might think would be our friends, we hired Mr. Thorpe's room at Nuncargate, when Bro. T. Langton preached at the opening services, on September 6th, 1891. Brother Kettleband Jepson and I came in turn, until Bro. K. Jepson came to reside at Kirkby Folly (East Kirkby), then I stayed with the brethren at Selston, and Bro. K. Jepson was stationed at Nuncargate, now what we commonly call Mutton Hill.'

The last few years of Bro Jepson's life were spent with the Church here. Our brother was a man of one theme, and one book, and publicly or privately he loved to discourse on the Bible. But now he has ceased from his labours, and awaits that great day When our blessed Lord will come to call His own unt'. Himself.

Our prayer is that others may arise to fill the places of these worthy servants of God. He leaves a large grown-up family, many of which are members of various Churches in the district. Also two sons and one daughter in Canada. To these we offer our most sincere sympathy. A service was held in the house, afterwards his remains were laid to rest in the same grave as his sister wife. The writer officiating in the house and at the grave.

W. B. JEPSON.

Hindley.—We regret to record the death of Bro. William Ashton, who died on March 26th, following an accident. He was thirty-one years of age.

We shall treasure his memory, and think of him as a quiet unassuming brother, who was at all times willing and eager to do any small service.

We commend his sorrowing wife and children to our loving heavenly Father, whose grace alone is sufficient,

L. MORGAN.

Motherwell.—We mourn the loss of Sister Semple, who died on March 18th, aged sixty-one years. She was one of our older members. Our sister was baptised in the river Nith, and was in the Church at Annan previous to coming to Motherwell, in 1912. During the years she and her husband, Brother Robert Semple, have been faithful members and ever interested in the welfare of the Lord's Church and cause. Our sympathy and prayers are with Bro. Semple and his son and daughter. • Sister Semple was buried in Airbles Cemetery. Bro. John Anderson, officiated in the home and Bro. James Wardrop at the grave.

L. PURCELL.

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