

*J. J. Congdon*  
*Journal*

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**Scripture Standard**

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

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## **The Restoration Movement.**

By Carlton Melling

### **X.—What of the Future?**

THE chief enemies to the teaching of Christ and His apostles are not outside but inside the various religious bodies. Paul warned the elders of Ephesus that 'grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.' (Acts xx. 29, 30.) It is significant that to the same people—the Ephesians—Paul wrote also: 'For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness; against the spiritual hosts of wickedness in heavenly places.' (Eph. vi. 12.) Again, to that same Church the glorified Christ sent the message: 'But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.' (Rev. ii. 4, 5.)

Have not these words their lesson for us? Through failure to heed the warnings of the word of Christ the threat to move the light of the Gospel from Ephesus was fulfilled, so that for centuries there has been no testimony of Jesus Christ in those parts. He 'who hath his eyes like a flame of fire,' and whose word is 'sharper than any two-edged sword' infallibly discerned the reason for the defection of the Ephesian Church—'thou didst leave thy first love.' All their zeal, work, patience, and even correctness of doctrine could not make up for that which was missing—love for the Church's Saviour. Just here is, I think, the cause of much of the error, modernism, and worldliness now indulged in by the spiritual descendants of the Campbells and others who blazed the trail for N.T. Christianity—that first warm and loving relationship with the Saviour has been lost. That being so, there necessarily follows disrespect and infidelity towards His revealed will. 'If ye love me,'

said Jesus, 'ye will keep my commandments.'

Prof. Clark, a Cambridge scientist, says in his recent pamphlet, 'The Atomic Bomb': 'It is a familiar fact that human beings are almost incapable of loyalty to a cause or a system. They require a definite person to whom they can show allegiance.' So is Christianity; not a system of ethics nor a set of rules, but a person—the Lord Jesus Christ. We are sometimes told that we must modify our beliefs to conform with that great god to which so many bow—'the modern mind.' But as Sir Charles Jeffries says, in his book, 'Creed or Common Sense': 'We discuss whether Christianity is a suitable religion for the modern man, with out stopping to consider that the real question is whether Christianity is true. For if it is, the modern man must be judged in relation to Christianity, not Christianity in relation to him . . . . The creed of the Christian is not a recital of guesses or pious hopes, but plain statement of fact. People are always wanting the beliefs of the Church to be "re-stated" in such a way as to be acceptable to modern thought. But a statement of fact cannot be re-stated. The critics want to change the meaning. They want the Church to admit that its facts were wrong . . . . It is not noticeable that those Christian bodies which claim to have done with "outworn dogmas" and admit latitude in doctrine, receive any wider public support than those which refuse to compromise.'

That last clause, 'refuse to compromise,' is the reason for the stand of those of us who are called 'Old Path' brethren. We refuse to compromise with any who are not heart and soul for N.T. Christianity. By our stand we protest against teaching unfaithful to the Word of God and additions and innovations in the worship of God. That is a very necessary aspect of our witness. But we need to make a vigorous, aggressive, and positive witness, too; for to propagate the Gospel means to oppose error and to proclaim the truth.

The foundation for our work has been laid. It is said that 'the Lordship of Jesus is the only test of faith.' But that is merely the foundation, and, if we would, we cannot lay another, for 'other foundation can no man lay than that which is laid, which is Jesus Christ.'

(1 Cor. iii. 11.) Our concern is to build upon that foundation: 'But let each man take heed how he buildeth thereon . . . But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is.' It is not the mere fact of building, as though it suffices simply to be busy, but the material with which we build which will determine the stability or insecurity of the spiritual edifice which is the Church of Christ. We stand, therefore, for the absolute uniqueness of the Church. There is nothing like her on earth. She cannot be compared with any human institution; the methods adopted in those institutions are no criteria of what the Church should do. She is divine; her law-giver is He who 'loved the Church and gave himself for it.' Her standard is not to be set by the business man or the worldly minded. Her work no other institution can do. She is complete, and alone sufficient for the work her Master commissioned her to do. When her members assemble they do so, not for entertainment, social or physical culture, or discussion of political problems, but for worship of God, proclamation of His gospel, and mutual encouragement in His Word. Hers is the richest and fullest fellowship possible, without the creation within her of anything additional. This is the true 'high doctrine of the Church,' which sees her as 'furnished completely unto every good work,' without dividing her into societies, committees, or fellowships.

We stand for the authenticity and the literal accuracy of every part of the original Scriptures, whether history, science, or morals. We believe the claims the Bible makes for itself, and we accept the evidence afforded from other sources, such as archæology, to the literal truth of disputed and doubted portions. Above all, we unquestioningly accept the testimony borne to the Scriptures by the Lord Jesus Christ. We believe Him to have been without error as without sin, equal with God, and that 'in Him dwelt all the fulness of the Godhead bodily.' We regard the charge that He was confined to the knowledge of His day as gross irreverence and little short of blasphemy. We believe that by the shedding of His blood He redeemed those who accept Him as Saviour and obey Him as Lord. We wholeheartedly embrace those doctrines to which but lip-service, if even that, is paid, in conventional religious circles: His virgin birth, His miracles, His atoning death, His bodily resurrec-

tion and ascension, and His coming again. Nothing inspires to purity of life and love to God and man as does belief of these cardinal teachings concerning the Christ of God.

And we are not alone in these things 'most surely believed among us.' The barrenness of modernism and unbelieving higher criticism is being demonstrated more and more. Many are beginning to see that they were carried away too easily by the first surges of this tide. Grim historical facts have shown the inability of the bloodless and social Gospel to uplift man and to give him a better hope. No longer is the optimistic philosophy accepted that 'every day in every way we are getting better and better.' We are beginning to see that only a supernatural message with uncompromising preaching of those things previously rejected as unacceptable to the 'modern mind' has any power to convert and any chance of success. The wholehearted believers in the Word of God, at first bewildered by the onslaught of rationalistic criticism, are recovering and will take the offensive. This is being experienced in our own Churches and in denominations around us. Revolt is breaking out against the tyrannical rule of that school of criticism which regards those who believe the Scriptures mean what they say as quite 'beyond the pale.'

Brethren, we are heirs to a glorious heritage. We have thrilled with pride as we have read and heard of those noble men of God, who through good report and ill, preached 'Jesus Christ, and Him crucified.' We are entering into their labours. We follow in their train. We stand where they stood, and can say 'Amen' to what they taught and wrote. By the will of God the future lies before us. It is a future bright with hope, because of what has been accomplished in the past; because of the zeal, knowledge, and consecration to the Lord shown by many brethren in the present. 'And who is sufficient for these things?' asks Paul in 2 Cor. ii. 16, and answers his own question in 2 Cor. iii. 5: 'Our sufficiency is from God.' If we are on the Lord's side, who can stand against us? We shall have disappointments, discouragements, and setbacks. We shall feel at times that ours is a forlorn and lonely cause, that we are fighting a lone battle. But, simply because the work is the Lord's success is assured.

On the far reef the breakers  
Recoil in shattered foam;  
Yet still the sea behind them  
Urges its forces home.  
Their chant of triumph surges  
Through all the thunderous din—  
The wave may break in failure,  
But the tide is sure to win.

O mighty sea, thy message  
In changing spray is cast;

Within God's plans of progress  
 It matters not at last  
 How wide the shores of evil,  
 How strong the reefs of sin,  
 The wave may be defeated,  
 But the tide is sure to win.

## From the Treasurer

ELEVEN YEARS. Yes, it is nearly that since we began the 'Scripture Standard.' Again, I would express warmest thanks to all who have so loyally supported us this year, and indeed, over the years. Our agents have again served us splendidly, thank you everyone. Bro. Barker, our printer, serves us well, and has done throughout the recent difficult days. Direct despatch to agents by him is most warmly appreciated. He refused to give up this service during the most trying days of the war. Recently, though still short of staff, he ran off a special Conference Number, and also the Nyasaland Mission Supplement.

Letters of cheer, goodwill, and appreciation are always arriving. They do help and inspire, especially when the Editor and myself have so much routine work to do for this magazine. So keep up the good work brethren, better is a living tribute than a floral wreath. My thanks to all who have sent along cash so promptly in answer to my appeal. **Others kindly note, and swell my post-bag within a day or two after reading this. Thank you in advance.**

A. L. FRITH.

WE heartily join in thanks to all referred to above; and also to Bro. Frith for all the hard work he has put in during the past eleven years. Without his splendid help, the 'Scripture Standard' would not have attained to the strong and influential position it holds to-day.

Our thanks are also heartily given to those who have written notes and articles for us. We are sure these are much appreciated by our readers.

We are not out, as some falsely say, to get all to conform to some narrow views of our own, but we are pleading for all to conform to what Churches of Christ profess to stand for: Christianity as seen perfect and complete in the New Testament Scriptures. EDITOR.

## COMING EVENT

SLAMANNAN District New Year Social (D.V.) January 1st, 1946, 12.30 p.m., in Slamannan Church meeting-house. Chairman, Bro. T. Nisbet; speakers; Bren. W. Wardrop, D. Dougal, and F. Worgan. All welcome. Come and have an enjoyable and profitable time.

## Is Christmas a Pagan Festival?

Extracts from Writings of David King

THE Church settles that question. Christmas and Easter are her high festivals—the one because Christ was then born, and the other because He then rose from the dead. So the Church which claims to be the Holy Catholic Church, and also the Protestant State Church of our country, keeps holy-day at Christmas, and our Established Church has done so with increased ceremonial. In many Churches, on Christmas Eve, they 'watch with the shepherds.' When I saw them last, there were the 'Rev.' Doctor, his curate, some forty surpliced men and boys, all looking so nice. The decorations of the Church were beautiful, and there was such a love of a cradle. Would the Church do all this, think you, if it was not certain that Christ was born on Christmas Day? Why it must be so, as surely as that He was crucified on Good Friday! Just about as certain is our reply. The certain thing is that the Saviour was not put to death on a Friday at all—that the Church has blundered in regard to the day of His death, as it has done with reference to that of His birth, and that this fact is evidence of the apostate and unreliable condition of that Church.

But, after all, if Christmas Day does not commemorate the birth of Jesus, what day does? For setting apart a day in remembrance of His resurrection we have Divine authority, but for this Christmas business none whatever. The best informed writers of all parties admit that the birthday of Jesus cannot be determined, and also that the Church did not observe Christmas till the third century, and not then to any considerable extent. It is also clear that the birth of Jesus did not occur in mid-winter, for it took place at that season of the year when the shepherds watched their flocks at night in the open field, for thus did the angels appear to them. True, the Eastern winter was not so severe as ours, but still it was too cold for sheep and shepherds to lodge in the open plain at the end of December. The flocks, according to Maimonides, were removed to the cities before the early rain, which fell in the month Marchesvan, and consequently about October. Thus far then our course is clear—there is no Bible authority for keeping the birthday of the Saviour—no evidence of any attempt to observe it till the third century—and the time set apart for the observance is not the right time. When, then, we teach our children that Christ was born on Christmas Day we teach them falsehood, and when we observe the day we honour not Christ but an apostate

Church whose deeds we are bound to renounce.

How, then, came the apostate Church to select December 25th as Christmas Day? That the selection is remarkably appropriate we do not deny. Ancient Babylon is the type of mystic Babylon. What more fitting than for dwellers in modern Babylon to observe a day which originated in the literal Babylon, and which has been observed yearly since the days of Semiramis? From this same day and from this same Babylonian queen came the Madonna and Child of the Roman Church, and from the early rites and observances of ancient Babylon came most of the religious ceremonies of pagan nations, including many of those of Egypt, Greece, Rome, and Britain.

Long, then, before the Christian era, and long after, the heathen celebrated a festival at this precise period of the year in honour of the birth of the son of the Babylonian Queen of Heaven, and without doubt this day was adopted to conciliate the heathen and increase the nominal followers of Jesus. Tertullian boldly protests against it. He says: 'By us, who are strangers to Sabbaths, new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia and Matronalia, are now frequented . . . Oh, how much more faithful are the heathen to their religion, who take special care to adopt nothing from the Christians.'

The Babylonians supremely worshipped Goddess Mother and Son, who were represented in pictures and images as a mother with child in arms. This worship spread to the great nations of the earth. In Egypt, the Mother and Child were worshipped under the names of Isis and Osiris. So in India to this day they worship Isi and Iswara . . . In China and Japan, the Jesuit missionaries were surprised to find the counterpart of their own Madonna and Child as devoutly worshipped as in Papal Rome itself . . .

Thus, then, we dismiss old Christmas as a relic of paganism, discountenancing alike the drunken revelry of the one class of Christmas keepers, and the crosses, choristers, processions, vestments, and candles of the other. Drunkenness, of course, is an abomination to God, but so also are the relics of heathenism and the Romanising machinery in which certain so-called Churches delight. For the one there is no more authority than for the other. Lingerers in Babylon, come out, and be ye separate.

DAVID KING.

#### NEXT CONFERENCE

THE Church at East Kirkby, Notts., has endorsed the invitation to hold the next Conference there. Further particulars later.

## The Work of an Evangelist.

Dear Bro. Crosthwaite,—If Bro. Partington will read and consider the fifteenth chapter of Acts, he will surely find what he is looking for. A conference of apostles and elders, discussing a certain question with Paul and Barnabas. In this attitude they are acting in conference with one another, and then they arrive at a decision.

They decided to send men 'of their own company to Antioch with Paul and Barnabas,' namely 'Barsabas and Silas.' They also sent letters from the apostles and elders and brethren with their greetings unto the brethren of the Gentiles. 'It seemed good unto "us" being assembled with one accord to send chosen men unto you with our beloved Barnabas and Paul.'

Was that not a conference and a choosing of evangelists, I ask?

W. FERGUSON.

THE view that the Scriptural offices of evangelists and elders were temporary is based on the contention that these were necessary until the N.T. revelation was complete, but when that record was perfected then the Church of Christ had all things necessary for her instruction and guidance; the apostles died, the gifts of the Spirit ceased, and the N.T. took the place of all. It is asked on what grounds we believe that apostles and prophets are now non-existent offices, but those of evangelists and pastors still in force. The apostleship has now ceased, for at least one qualification is lacking—that apostles should have seen Jesus after His resurrection (Luke xxiv. 48; Acts i. 21-2; iv. 33; 1 Cor. ix. 1; xv. 8); and that prophecy has now passed away is plain from the cessation of the Spirit's gift of prophecy. It is manifest that these offices have ceased, for the qualifications are no longer attainable. But the same cannot be said of the offices of evangelist and pastor (elder).

Timothy is exhorted (2 Tim. iv. 5) to 'do the work of an evangelist.' What is the work of an evangelist? The very name means a preacher of good news. Timothy is told to 'preach the word.' (2 Tim. iv. 2.) But he is not merely a preacher; his work is wider. He is to break new ground for the reception of the Gospel, to establish Churches, and to set them in order. He has no fixed place of residence, but moves about in different localities, preaching the Gospel to those ignorant of it before.

The qualifications for the eldership are clearly detailed in 1 Tim. iii. 1-7, and Titus i. 5-9. Every one of these qualifications for either evangelist or pastor is

attainable to-day. The same applies to the office of deacon. (1 Tim. iii. 8-13.) It is inconceivable that the Holy Spirit, through Paul, would lay down such plain qualifications for offices, if those offices passed away immediately Paul's epistles were collected into the N.T. Why then have included them? We may as well cut out from our Bibles the pages containing these qualifications, for they are of mere antiquarian interest and of no practical use. Moreover, if these offices were direct gifts of the Holy Spirit, it savours of effrontery on Paul's part to lay down qualifications for them. Even in N.T. times, the Spirit worked through human means. The inspired men of the early Church had gifts of the Spirit until such time as 'that which is perfect'—the N.T.—should come. Now that we have that perfect record, the Holy Spirit still guides and appoints through that Word, as then He did through direct gifts and guidance.

The necessity of the work of evangelists and pastors is agreed on by all. Much of the difficulty seems to arise over the mode of appointment to the work. The very fact that the Scriptures do not lay down hard and fast rules as to procedure is sufficient to show us that method of appointment is left to the Church. Personally, I am not in favour of laying-on of hands, chiefly for two reasons: (1) Who is to lay-on hands, and by what authority? (2) the custom is an eastern one and conveys nothing to us westerners. A handshake has much more meaning to us. But in the light of the plain Scripture teaching regarding evangelists and elders we are wiser to take the Word to mean what it says.

CARLTON MELLING.

[Discussion on evangelists, etc., must now close.—Editor.]

## Scripture Readings.

Comments on Chapters iv., v., and vi., of Acts of Apostles

WITHIN the compass of these chapters, we see the development of opposition of the authorities to the infant Church—from arrest and threats (iv. 3, 18, 21), to arrest and flogging (v. 17, 40), and then on to the natural outcome of hatred and jealousy—murder (v. 33, vi. 11, and vii. 58, 59). We witness also the simple and steadfast adherence of the Apostles and their followers to obedience to God. He also manifests Himself in giving them divine power, in immediate answer to their prayer for strength (iv. 31), and in blessing the Church with increased numbers in spite of opposition.

We could hardly imagine anything more irritating to the priestly authorities than the preaching of the resurrection.

Most of them Sadducees, who denied any future life. They had taken a leading part in crucifying the Saviour also, and would view the popularity of the Apostles with concern, if not with apprehension. Observe their feelings and actions as described by Luke. They were 'sore troubled,' 'marvelled,' 'perplexed,' 'filled with jealousy,' 'much perplexed,' 'feared the people,' 'cut to the heart and were minded to slay them.'

While they must have been conscious of the grave danger which threatened them, the Apostles had very much to hearten and help them. How they would rejoice as the numbers increased, and to see the people rejoicing in their works of healing. They would be glad to have the united support and prayer of the Church, and to see the wonderful spirit of love and mutual concern which filled the hearts of the believers—'great grace was upon them all.' God greatly honoured them, too, in the eyes of the Church. He enabled them to detect in the case of Ananias and Sapphira an attempt to deceive, which would have had serious consequences, and this gave them their rightful position in the Church, which some might well have sought to share (like Diotrephes, who loved to have pre-eminence). Notice that it was by the hands of the Apostles that great signs and wonders were wrought, and it was Peter's shadow, which the multitudes sought for their sick. There was no doubt about their powers, no question of a person's faith, for 'they were healed every one.'

Peter and John alone bore the first imprisonment, trial, and threats. All the Apostles shared the second. God sent His angel to release them from prison, but not to save them from suffering, for they were flogged on that occasion. The Saviour had warned them of these things, and they remembered His words, and rejoiced accordingly. Bear in mind they had seen what had happened to Him through the jealousy of the Rulers. Yet they never blenched. They faithfully declared their policy: 'We must obey God rather than men.' That should be our policy on all occasions, too. Like John the Baptist, who reproved a king, they accused their judges of murder, although they must have known how angry it would make them. Soon they were to see in Stephen's death an anticipation of their own. Nevertheless, there was the command given by Jesus: 'Go ye into all the world and preach the gospel,' and the angel had indeed confirmed it as he opened the prison doors, 'Go ye and stand and speak in the temple the words of this life.'

The programme of the Apostles is given in v. 42, but evidently part of their work was their ministrations to physical needs. The word for 'ministration' in vi. 1 is the same Greek word which is rendered 'relief' in xi. 29. Obviously,

the Church was then taking care of the widows, which reminds us of James i. 27, and of our own duties in the matter of helping those in need. This work was becoming a hindrance to the spiritual ministrations of the Apostles and thus it is that men were chosen and appointed to give special attention to such matters.

The word 'deacon' is like 'baptism,' a Greek word anglicised, not a pure English word. Its meaning is 'servant,' and in our New Testament it is rendered by three different English words: 'servant,' 'minister,' and 'deacon.' Our translators have applied the word 'deacon' in cases where it is evident from the context that a particular service or office in the Church is meant. (See Phil. i. 1; Tim. iii. 8, 10, 12, 13.) It seems fairly safe to assume that the seven men appointed in these very early days of the Church were the prototypes of the 'deacons,' who, later, took similar duties in the local assemblies.

We observe that there was a growth in the Apostolic control and outlook. God guided them as the needs arose. They did not have a 'blue print,' so to speak, ready in advance. They had not realised their world-wide mission at this time, but in good time they were led to do so. This was the way the Divine Wisdom saw good to work, and we are satisfied. The settlement of the complaint of neglect of certain widows, marked a further step forward in the increase of the Church. Stephen, one of those appointed to 'deacon,' 'minister,' or 'serve tables, proved to be mighty in serving the Word. He was so faithful and persistent in this, that opposition was aroused among certain foreign Jews, including those from Cilicia, where the birthplace of Paul was situated. Finding themselves unable to resist Stephen's reasoning (vi. 10), they brought accusation of blasphemy against him, and he was arraigned before the Council of Sanhedrin on this charge. His very expression of countenance proved the charge to be false, and we recall his Master's words: 'If they hated me, they will hate you also.'

R. B. SCOTT.

### WANTED

1. A large hymn roll for use in Lord's Day school.
2. A number of good Bible dictionaries for young students. One dictionary by Smith required.
3. Any number of copies of the old hymn book. Some, large print type, urgently needed.

Any Church, school, or member, who can supply any of the above, should communicate with me AT ONCE, stating prices, etc., A. E. Winstanley, 29 Ratcliffe Street, Eastwood, Notts.

## News.

### BIRTHS

ON October 15th, to Bro. and Sister A. Huggins, Shettleston, Glasgow, a daughter—Isobel Campbell.

ON October 30th, to Bro. and Sister D. Chalmers, Pennyvenie, Ayrshire, a daughter—Mary.

**Belfast, Bloomfield Avenue.**—The Church has appointed Bro. W. Melville to act as an elder, and on the morning of Sunday, 21st October, he was welcomed to the oversight by Bro. A. M. Forrest. No special ceremony marked the proceedings, but the presiding brother directed the attention of those present to the qualifications and duties of elders.

A. M. FORREST.

**Birmingham, Summer Lane.**—The meetings, held in connection with our eightieth anniversary, have been a rich spiritual experience to all in attendance. On Saturday, 3rd November, after the usual tea, upwards of one hundred and seventy assembled and listened to words of wisdom and sound counsel from Bro. W. Crosthwaite (Ulverston) and Bro. Leslie Coley (Leicester). We were encouraged by the presence of visitors from all the local Churches, and also by a number from Eastwood and Ilkeston, who sang two anthems for us. This was the first anniversary held in our own buildings since 1940, when the chapel was destroyed by bombing, and as it is just crowded out, but it was a real incentive to see the place filled and every available kind of seat—chairs, forms, and stools—occupied. The report showed a resumption of all the former activities, some of which had had to be curtailed while we were in lodgings. The school is growing steadily, and already has to use all the rooms on the premises, including the kitchen. It reported the hiving off of fourteen members to form a Church of Christ in the Kingstanding suburb a few months ago. We were happy to have with us in the meeting our oldest member, Sister Mrs. Johnson, who has held unbroken connection with the Church since she was immersed more than seventy-two years ago. During the evening, a presentation was made to mark our appreciation of the work of Sister Miss Gee, who has just completed twenty-one years' service as our district visitor. On Lord's Day morning, Bro. Crosthwaite exhorted the Church from Isaiah xl., and in the evening Isaiah liii. was made the basis of a powerful Gospel message by Bro. Coley. We have experienced a season of refreshing from the presence of the Lord.

FRED. C. DAY.

**Birmingham, Summer Lane.**—On Lord's Day evening, September 30th, we had the joy of witnessing the immersion of George Gough, one of the scholars in our Bible school. He was received into fellowship on the following Lord's Day morning. We pray that he may be kept faithful unto death, that he may receive the Crown of Life.

FRED. C. DAY.

**Creswell.**—Enid, daughter of Bro. and Sister Sydney Fretwell, confessed the Saviour, and was immersed into His name at East Kirkby. She was received into the fellowship of the Church at Creswell on October 14th. May she prove faithful unto death.

J. T. FRETWELL.

[This granddaughter of our highly-esteemed Bro. J. T. Fretwell, is of the fourth generation of that family to be associated with Churches of Christ.—Editor.]

**East Kirkby, Beulah Road.**—Two more have been added to the Lord here by immersion into the ever-blessed name, on Saturday, October 13th. One is the youngest daughter of Bro. and Sister Wood, who made the great decision after a strong appeal made by Bro. A. L. Frith, our visiting speaker for the weekend. The other is a granddaughter of our esteemed Bro. and Sister John Fretwell, and will be added to the Church meeting in their house. May they remain faithful to the One they have boldly confessed.

W.B.J.

**Eastwood.**—The Church celebrated its Jubilee Anniversary on October 6th and 7th, 1945. For this occasion, much thought and preparation had been given during the past year. An invitation folder was sent to every member—past and present—and to those transferred to other Churches if their whereabouts were known. Another folder was sent to preachers in the district who had consistently served the Church during its history, to come and join us in thanksgiving to our heavenly Father. The response was magnificent. Over two hundred sat down to tea on Saturday, this number being increased by fifty for the evening meeting, which was addressed by Bren. F. Day (Birmingham), W. Crosthwaite (Ulverston), and A. E. Winstanley, who is now serving the Church as evangelist. The choirs from Harrison Road, Leicester, and Ilkeston, rendered items of song which added to the enjoyment of the evening.

On Lord's Day our good times continued, over forty met to Break Bread. The Church was exhorted by Bro. Day, his theme being we must place Christ first in all things if we are to be true disciples. In the afternoon, special hymns were sung by the Sunday school scholars, trained and conducted by Bro. J. Higton. This meeting was addressed by Bro. Winstanley. In the evening, the

children again sang their songs, and, to a big congregation, Bro. Crosthwaite preached the Gospel, his subject being 'The Church of Christ.' We experienced times of rich fellowship. We pray for the blessing of God to remain with us, so that His kingdom may be extended in this part of His vineyard.

As a fitting climax to our celebrations and to the faithful preaching of the Gospel by Bro. Winstanley, we had the joy of witnessing five young people baptised into His name, all children of members. We thank God for this ingathering and trust they may remain steadfast to the end.

H. SLEATH.

**Eastwood.**—The Church is still enjoying great times of spiritual upliftment and rejoicing. We have witnessed again the power of the Gospel in the fact that a young man gave himself to the Lord by being baptised into His ever-blessed name. We have also had the pleasure of receiving into fellowship two (man and wife) who have been attending the Gospel meetings during Bro. Winstanley's labours with the Church. It was a delight to give these three the right-hand of fellowship on Lord's Day, October 21st. We pray that these, along with us, may remain faithful to Him who first loved us.

H. SLEATH.

**Glasgow.**—On Saturday, 20th October, about eighty brethren responded to the invitation of the opening hymn, 'Come ye that love the Lord, and let your joys be known.' The occasion was a rally of the Scottish Mutual Improvement Classes, arranged by the one which meets in Glasgow. About ninety were present. After tea had been served, the congregation prayed in the words of the hymn, 'Guide me, O thou great Jehovah.' What followed was the answer.

The chairman, Bro. A. Gardiner, welcomed the visiting brethren, and exhorted us to consider the power which is greater than the atomic bomb, the Gospel of our Lord and Saviour Jesus Christ.

The speakers representing the Bathgate, Kirkcaldy, and Motherwell training classes gave us of their best. Bro. J. Baird, basing his remarks on Phil. ii. 5, exhorted us to have the mind of Christ by being humble, compassionate, and courageous. Bro. J. Graham spoke of the need of the Christlike spirit in the home, and in the House of God—the Church. Then he pointed us to 'My Father's house' (John xiv. 2), urging us to regard it as a reality and to strive to enter therein.

Bro. W. Wardrop told us that for beautiful buildings we need a solid foundation, but that was not all. Pillars and also four walls were necessary. He exhorted us to be living stones in God's building—the Church.

Various brethren and sisters rendered recitations and praise in song. The

Motherwell choir delighted us with their beautiful singing.

This inspiring meeting was brought to a close by the singing of 'The Lord is my Shepherd' to 'Crimond.' The fellowship, the singing of the songs of Zion, the speaking were all of the very best, and we thank all for their presence and assistance. Thanking God for this period of inspiration, we press on with the work of the classes, praying for his continued blessing.

A. GARDINER, JUNIOR.

**Hindley.**—The brethren at Hindley have had the pleasure of a month's service from Bro. A. H. Odd (Glasgow). We thank our brother for his labour given so freely, it was a joy to sit to listen to wise counsel, borne from long experience in the Master's service.

The brethren have been built up in the faith, and further strengthened for the tasks ahead, through the efforts of our brother.

We rejoice that during the month a sister has renewed her membership with us. We pray that God will abundantly bless her in her Christian life.

Besides speaking for the Church, Bro. Odd assisted in the school, women's meeting, and also our young people's meeting. A month well spent in service for the Lord Jesus.

L. MORGAN.

**Kentish Town.**—Anniversary meetings, October 6th, 1945. It was an encouraging experience for the brethren here to see so many faithful Christians coming to join in our thanksgiving. More would have been with us had not others been celebrating the mercies of God through the years on the same date. We trust they were similarly blessed, and next year perhaps a little arrangement beforehand will enable us to support one another more effectively.

Our speakers had not been with us before for such an occasion, so it was a special pleasure to hear them. Bro. Channing presided at the afternoon meeting, when Bro. Scott gave a report of the year's work, attendances, meetings, gains, and losses; and Bro. Matthews reported on the Sunday school work, which had been recommenced, and had made good progress. Bro. Carlton Melling, known to all through his articles in the 'Scripture Standard,' gave an interesting address, in which he distinguished between happiness and joy, the latter being so much more desirable, and to be attained regardless of the circumstances.

After tea, Bren. Coley and McDonald gave most helpful messages. The numbers had increased slightly, fifty-six partook of tea, prepared and supplied by the sisters. Earnest entreaty to live worthy

lives with the supreme object of serving Christ, and unmovable confidence in the Word as the one basis to build upon, were the keynotes.

Hearty singing and happy social and spiritual fellowship characterised the meetings. We go forward with renewed faith, sure of the prayers of many, and the final victory.

R. B. SCOTT.

## Obituary.

**Belfast, Bloomfield Avenue.**—We have learned, only recently, with deep sorrow, of the death in Germany, as the result of a motor accident, on July 8th, 1945, of Staff-Sergt. David Pursch, Eighth Army Air Force, U.S. Army.

During his stay in Northern Ireland, Dave missed no opportunity of meeting in fellowship with us, thus remaining faithful to the training received in his earlier days in one of the Churches of Christ in Texas. A teacher by profession, he had a great love for the Lord's work and people, and was in turn beloved by us.

We mourn his loss as a brother, and extend our deepest sympathy to his wife and little daughter in Belen, New Mexico, and to the remainder of his family.

A. M. FORREST.

**Blackburn, Hamilton Street.**—It is with deep sorrow, that we report the passing away, at the age of twenty-two years, of Bro. Jack Norman. Our brother had spent the best part of four years in the Army. After much sickness and many operations, he was very much weakened in body, and the awful virus T.B. set in, and carried our dear young brother off on October 10th. He was laid to rest on October 15th.

Bro. Jack was of a happy and free disposition. He tried and fought hard to get well. He desired to get back to home and Church life, and we were all looking forward to many years of service together for our Lord and Master. The loss is only temporary. Thank God for Jesus Christ who taught us that death is only a sleep. 'Safely gathered in, no more sorrow, no more sin.' He gave himself to Christ at the grand and youthful age of seventeen.

We extend our sympathies to his sorrowing wife, father and mother, sisters and his Uncle John, whom we know will feel keenly the loss.

Bro. S. Wilson officiated at the chapel and graveside. Many relatives and friends came to pay their last tribute on Lord's Day evening, October 21st, when Bro. Alec Carson preached the Gospel.

H. WILSON.