

THE SCRIPTURE STANDARD

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

'Do Something! Do It!'

THIS was the title of an article in *The British Weekly*, some years ago, from the pen of its able editor, Robertson Nicholl, in which he said (we quote from memory) 'The state of the Church is such, and so much depends upon works, that everything seems to say to everyone of us: Do Something! Do It!' Much more is that applicable to-day, and especially to members of Churches of Christ.

Bro. J. W. Black, in his address from the chair at the last Annual Conference, said: 'The significant fact cannot be ignored, and must be faced, that after twenty years co-operative effort, and with a large increase in the number of supported preachers, the number of members upon the Church rolls is six hundred fewer.' (*Year Book*, 1938, p. 30.) What is wrong? Bro. Black named 'division and lack of cohesion' among the Churches. But what has caused that? Once 'Churches of Christ' were a happy united people; but during the twenty years under review, foreign wedges have been driven in, and frantic efforts made to become like, and to stand well with, the

sectarian bodies around us. During that period, there has been a repetition of the tactics of the Oxford Ritualistic Movement of a century ago. One of the leaders of that movement, Canon Pusey, spoke of 'disposing of ultra-Protestantism by a side-wind, and teaching people Catholicism without their suspecting that they might find themselves Catholics before they were aware.'

There is a Romeward movement in the Churches. With real Jesuitical methods, the Bible has been dethroned from the place of supreme authority it once occupied, and history, reason, and 'science, falsely so called,' have been elevated.

Ecclesiastical titles: 'Pastor,' 'The Minister,' 'Reverend,' 'Doctor,' etc., are freely used. The Lord's Table, in some Churches, has become an altar with cloth and Cross upon it. 'Lecterns' and 'Prayer Desks' have been introduced. Orders of Service, with 'Introits,' 'Collects,' etc., which have been described as a 'mixture of Roman Catholic and English Church practices,' are unblushingly used and published abroad. These things are not evidence of spiritual advancement, but rather of apostasy to the elements, crude notions, of Paganism and Romanism.

Those who have pushed these things on to the Churches will one day leave for a community in which their hearts have been all the time. What are you doing about it all? We are told the proper course is to protest at the Annual Conferences. Well, just try it! Some of us tried it for years, and were suppressed by the official machine. But it is open for you to try to do it. What about protests in the Official Magazine? Scores of letters are refused insertion in that journal, and its correspondence columns have been described as 'one way traffic.'

The most effective way of stopping this Romish drift is to cease in any way to support those responsible for it, and who have brought the Churches to the present divided and deplorable state.

Give your most earnest support, time, talents, influence, and money, to the effort to save the Restoration Movement from extinction. You cannot be on both sides. The Laodicean attitude, so moderate, neither cold nor hot, is abhorrent to the Lord. (Revelation iii. 15-16). The inhabitants of Meroz were bitterly cursed, 'because they came

not to the help of the Lord against the mighty.' To the everlasting disgrace of the children of Ephraim it is recorded, that 'being armed,' well equipped, they 'turned back in the day of battle.' At this time, there is a call for all to do some work of national importance. Our work is of spiritual and eternal importance. We fight not with carnal but with spiritual weapons. Our only aggressive weapon is 'The sword of the Spirit which is the word of God.'

The battle is on now. Let nothing keep you back. Remember that among those excluded from the Heavenly City are 'the fearful and unbelieving,' the craven and cowardly, who shirked the fight, and flung 'away the victor's crown for love of timorous ease.'

Do something! and do it now!! Help to end the present deplorable, stagnant and sterile state, and to make Churches of Christ what they once were, a real power in the world, known not as compromisers anxious to stand well with, and receive honours from, other religious bodies, but as real witnesses and contenders for the Old Faith. EDITOR.

Conscription.

OUR young brethren have now to face this issue, and are looking for a lead and advice. Those who believe war to be right, and that it is a Christian's duty to obey the powers that be, will have no difficulty, and will speedily join up. Others, for conscience' sake, will be compelled to stand out.

Speaking of conscientious objectors, the Prime Minister said, 'We learned something about this in the Great War, and found it was both a useless and exasperating waste of time and effort to attempt to force such people to act in a manner which was contrary to their principles.' (House of Commons, May 4th, 1939).

So it seems that those who stood out and suffered so much during the last war have made it easier for those who follow in their steps.

The Church at Great Francis Street, Birmingham, have the following resolution on their books: 'That we re-affirm the teaching of this Church, and believed by its members from the date of its formation in 1873. That all war is contrary to the will of God, as revealed in the teaching and example of His Son, Jesus Christ. We, therefore, pledge ourselves to take no part in war, and will endeavour to live peaceably with all men.'

That Church will supply any of its own members with a card to put before the tribunals. Some Churches may be willing to do likewise. Of course, it will be said that is just the opinion of one Church. Well, here is the unanimous declaration of the Conference held in Manchester, August, 1938: 'That this Conference of Churches of Christ in Great Britain and Ireland, assembled representatively at Manchester, expresses its conviction that war is contrary to the spirit, teaching and purpose of our Lord Jesus Christ, and so must be condemned by the Christian Church. The Conference believes that the Lord's teaching and example apply not only to individual life, but to all social and corporate life. Arms cannot lead to peace. The Conference therefore urges upon all rulers and legislators to pursue an active policy of national and international disarmament, mutual agreement and universal goodwill among all men.' (*Year Book*, 1938, p. 212).

A copy of that resolution could be produced at the tribunals, showing the official position on this question.

It would be well for young brethren who have conscientious objections to get in touch with some of our brethren who stood out during the Great War. Some of these are to be found in most districts. If any have difficulty in getting in touch with these, if they will write us we will be pleased to help all we can. EDITOR.

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ASSURANCES have been given by Mr. Chamberlain to Free Church leaders that a sympathetic attitude will be adopted towards conscientious objectors who refuse to perform any type of National Service.

This was stated by Dr. Sidney Berry, at the Spring Assembly of the Congregational Union of England and Wales, in London.

He described a recent meeting between Mr. Chamberlain and six representatives of the Free Churches.

'We told the Prime Minister,' he said, 'that if by any slackness of organisation the position of conscientious objectors were not fully respected in the organisations set up to deal with them, the Free Churches would be on fire.'

The question was raised of what the attitude of the Government would be towards someone who felt he could not accept alternative national service, because the alternative still involved him in the war machine.

Mr. Chamberlain indicated that there would be no question of penalising the man who took that view.

News Chronicle.

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DEAR EDITOR—As a conscientious objector during the great war, I wish to give a lead and encouragement to brethren who now have to face this issue.

Being over forty years old in 1917, I was offered special constabulary work, which I refused, fearing I might thereby come under military orders. I was arrested: had to leave wife, young family, and business. Handed over, I was taken to Warley Barracks, and locked up in a cell. For an hour, there was a horrible reaction, then peace, and I spent ten heavenly days with my New Testament. There was some tribulation, but wonderful intervention of the Lord at critical weak moments. Then followed ten weeks in Wormwood Scrubs prison. Then to Knutsford Work Centre, where we had more freedom, and where I met Bro. James Holmes, of East Ardsley. Then Teddington Council work, and, finally, to Dartmoor for another four months. Then home at last. The Lord fulfilled His promise, 'There is no man that hath left wife and children . . . for my sake and the Gospel's, but he shall receive a hundred fold, now in this time, . . . with persecutions, and in the world to come eternal life.'

It would be well if the book, *For His Name's Sake*, telling of sufferings for conscience' sake during the Great War, could be reprinted.

Some will ask, 'What about work of National Importance: in undertaking that would we not be indirectly helping the war?'

When the flower of a nation is

taken for war, people must still live. Food, etc., must be provided by the Government. If these essential things are not maintained, we must needs go out of the world. Christians can do much to help in saving life, but they must keep clear of the military machine for the destruction of life.

H. HARRINGTON.

Sincerity Seeking the Way to Heaven.

BY BENJAMIN FRANKLIN.

(continued).

OUR young friend, passing up one of the streets, saw a Methodist minister accompanied by some ten persons, entering the meeting-house belonging to the 'Church of Christ,' as they call themselves. Here a new subject presented itself to the consideration of SINCERITY. The little company approached the baptistery, an emblematical tomb, some ten feet in length, with water three feet in depth. Presently the Methodist minister and two ladies made their appearance, when the minister said:—

'Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh; and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions) and that our Saviour, Christ, saith, 'None can enter into the kingdom of God, except he be regenerated and born anew of water and the Holy Ghost,' I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness He will grant to these persons that which by nature they cannot have; that they may be baptised with water and the Holy Ghost, and received into Christ's holy church, and be made lively members of the same.'

The minister then offered the following prayer:—

'Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that believe, and the resur-

rection of the dead, we call upon Thee for these persons, that they coming to Thy holy baptism, may receive remission of their sins, by spiritual regeneration. Receive them, O Lord, as thou hast promised by Thy well beloved Son, saying, 'Ask, and you shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen.'

He then descended, with one of the ladies, into the water, and lifting his hands towards heaven, uttered in a solemn voice, 'I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' As he uttered this sentence, he lowered the lady gently till the water closed above, thus separating her from the visible world. In the next moment she appeared again, as the water parted above her, in the form of a resurrection from the dead and a resurrection to a new life, when she was joyfully received by those standing around. The other lady passed through the same ceremony. The minister then 'came up out of the water.'

SINCERITY said to himself, 'I thought Methodists did not believe in immersion. But this man seemed sincere in what he did. How is this?'

Besides, I have never witnessed any religious ceremony that produced such an effect upon me as this. Possibly it is my duty to be baptized. I certainly should delight to do so, if I understood the matter and thought myself prepared. I will see Mr. H. once more.'

In a few minutes he was in the house of Mr. H.

H.—Well, Mr. S., have you become better reconciled in your mind?

S.—No Sir; I have had several conversations, and heard some preaching, since I saw you, but all without affording me the least relief. Did you know of the baptizing by the Methodist preacher, in the baptistery of the Church of Christ this morning?

H.—Yes, Sir; I know all about it. Were you present?

S.—Yes, Sir; it was a solemn and interesting scene.

H.—The facts in the case are these:—There were quite a number who joined our church, as you are aware, and as our Discipline requires all to be baptized before they are received into full fellowship, it devolved upon myself to preach a sermon on baptism. This I did, and satisfied all, except the two you saw dipped this morning, that sprinkling would do, and I administered the ordinance to them in that way. But nothing would do for these two but they must be dipped; and as my health is delicate, and I cannot endure exposure to wet, I could not consent to go into the water at such a time as this. The truth is, baptism is not a saving ordinance anyhow.

S.—I am surprised to hear you say that, for your preaching brother told us this morning, that our Saviour says, 'None can enter into the kingdom of God, except he be regenerated, and born anew of water and the Holy Ghost;' and he exhorted those present to call upon God to 'grant the persons to be baptized, that which by nature they cannot have.' He also prayed that they might receive remission of their sins, and that the Lord would receive them, from which

I thought he regarded it as a saving ordinance.

H.—You must have misunderstood him; he did not mean that.

S.—But he had your Book of Discipline in his hand, and I understood him to be uttering the precise words of the Book.

H.—You do not understand this matter. We do not believe that baptism is essential.

S.—Is it true, as your preaching brother said this morning, that our Saviour says, 'None can enter into the kingdom of God, except he be born of water and the Holy Ghost?'

H.—Certainly it is; it is so stated in our Discipline.

S.—How can any be saved without it, then? If none can enter the kingdom of God without being 'born of water and the Holy Ghost,' and being born of water is baptism, as you admit your Discipline implies, how can any be saved without it? Can they be saved without entering into the kingdom of God?

H.—None can enter—the kingdom of God there means—the fact is, the mode is not revealed.

S.—Am I to understand you, that the manner in which baptism is to be administered is not revealed?

H.—Yes, Sir; no man can show from the Bible that any mode is revealed.

S.—If what is to be done is not revealed, how can any man living know whether it is done or not?

H.—I regard it as valid when performed either way—by sprinkling, pouring, or immersion.

S.—But, my dear Sir, if the action commanded is not revealed, there is no evidence that either sprinkling, pouring, or immersion is baptism, and we cannot know what to do.

H.—I can prove sprinkling from Scripture. It says, 'I will sprinkle many nations.'

S.—I thought you said the mode was not revealed? If it is not revealed, how can you prove it to be sprinkling?

H.—I am afraid you will turn to scepticism. You produce nothing but difficulties. The mode of baptism is plainly taught in the baptism of the Holy Ghost. The Lord said, 'I will pour out my spirit.' This proves that pouring is the mode.

S.—Mr. H., I hope I shall not become a sceptic; but if I cannot find something more consistent and that I can understand better than what you teach I know not where I shall land. You first tell me of baptism, that the mode is not revealed; then you try to prove that sprinkling is baptism; then, again, you try to prove pouring. In place of the mode not being revealed, you would have me believe that two or three modes are revealed!

(To be continued.)

The Secretaryship

READERS of the *Scripture Standard* are aware that reduced physical strength, and the need to devote more time to ordinary matters, have necessitated my relinquishment of the Conference secretaryship. Very reluctantly we have done this, but necessity permits little option.

We thank the brethren of the Fleetwood Conference warmly for their very kind expression, and generous indication of appreciation of what we tried to do. It was a real pleasure to seek to help thus the cause for the maintenance of the strict New Testament position, with which, for nearly fifty years, we have been identified.

We sincerely thank all the brethren who assisted us in the secretarial duties, particularly those who readily promised to do as requested, and the correspondents who replied so promptly—both tending to make the duties less exacting.

We bespeak for Bro. L. Morgan, of Hindley, the present secretary, the fullest help brethren can give. He is able, devoted, enthusiastic, and locally well experienced. Reply

promptly to his communications, and comply as far as practicable with his requests, passing on to him any information of likely assistance to the cause. Our best wishes are with him, and all the Churches and brethren uncompromisingly firm on New Testament teaching and ardent in their advocacy.

We add that with renewal, eventually (D.V.) of usual strength and vigour, we trust still to be of use by voice and pen in the Master's service.

CHARLES BAILEY.

Bible Readings.

OLD TESTAMENT.

Psalm The contrast in this Psalm
xlvi. between the mountain being moved into the heart of the sea, and the river whose streams bring joy and fruitfulness to the City of God, seems somewhat startling, the meaning of which it is hard to understand, unless it is intended to depict the war threats of the nations against God's people; and the peace and assurance of those who dwell in the presence of God. If this was the Psalmist's intention, we may take it to heart in these days when nations rage; and find our consolation in the assurance that our God can and will make all wars to cease.

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We have previously refused
Job iv. to comment on the speeches of Job's friends. In the concluding chapter of this book, God addresses Eliphaz and says, 'My wrath is kindled against thee and thy two friends, for ye have not spoken of me the thing that is right.' In view of this, it is utterly unwarrantable to read this chapter without comment as to how these insulting and lying statements of Eliphaz appeared in the mind of God,

Job xxxviii. After the afflictions that Job endured, and the added insults of his so-called 'comforters,' God takes part in the discussion to remind Job that He, in wisdom, had planned the world and all the natural phenomena therein. While Job had not blasphemed or sinned against God, his statements had not always exhibited a true wisdom. Later, God justifies Job, and reinstates him in his former position.

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Psalm xcvi. This Psalm will be found, with some slight variations, in 1 Chron. xvi. 23-33, as part of the song that David appointed as a thanksgiving for the return of the Ark of God to Jerusalem. With this occasion in mind, we can see the appropriateness of the statement as to the gods of the nations. Dagon, the god of the Philistines, lay prostrate before the Ark as it stood in the house of their god (1 Sam. v. 1-5). The contrast between the might of God and the impotence of heathen deities is borne in on the writer, and he calls for ascription of glory to God, who made the heavens, and who only can be worshipped in holy array. David foretells that He cometh to judge the earth.

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NEW TESTAMENT.

Acts ii. Peter, in his first Gospel address, quotes Psalm xvi., 25-47. and argues that it cannot apply to David, who, like other sons of Adam, had died and seen corruption, but that David prophetically foretold that the Messiah should not see corruption—God having raised him whom men had slain. Not only had He been raised, but God had exalted Him, and the assurance of this is seen in the outpouring of the Holy Spirit, which had brought power and enthusiasm to the Apostles. There is, therefore, no question that Jesus now sits at the right hand of

God, and awaits the time when all enemies shall be made the footstool of His feet. The effect of this declaration convicts many, whom he urges to save themselves from a crooked people who had been so misguided as to slay their Messiah. How could they save themselves? By belief, repentance, confession, and obedience to the word of the Lord in baptism.

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1 Cor. The Churches of these early days, planted by Apostles and enriched by gifts of the Holy Spirit, were nevertheless very imperfect, and the Church at Corinth had its share of faults, failings, and erroneous teaching, yet the Apostle does not deny it the right to be considered a Church of the Lord Jesus. He urges them all to 'speak the same thing,' so that there might be no divisions among them. There were divisions in the Church in many directions, and, here, he rebukes them for taking sides and forming parties under the names of leaders. However eminent such leaders might be, it is wrong for those who are Christ's to wear any such names. The only name we are justified in wearing is that of the Saviour who was crucified for us, and into whose name we have been baptised, so that we may indeed glory in the Lord.

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1 Cor. The weakness of body which encumbered the Apostle only served to emphasize the power and wisdom of the Holy Spirit, through whom he spoke and laboured for his Master. The wisdom that foresaw and inaugurated the scheme of redemption was not human, it was divine. So also the words in which the Apostles proclaimed the Gospel were not the product of any man's wisdom, but words taught them by the Holy Spirit, by which they were able to interpret to men in spiritual language those things revealed by the Spirit. They had the mind of Christ revealed through

the Holy Spirit, who spoke in and through them. They had no doubts as to the genuineness or truth of the message, and they proclaimed it fearlessly.

I Cor. iii. The spirit that led these Corinthians to range themselves respectively under Paul, Peter, and Apollos, was not of the Lord, but of men. Paul might scatter the good seed, Apollos or Peter might water and tend the growing seed, but none of them had any hand in the growth, which lay in the seed itself—implanted by God. The message is more than the men, as the Giver of life is more than those to whom life is given.

Paul proceeds to change the metaphor to a building. He had laid the foundation, but what they might build thereon might either be of value or useless, in the day of judgment. The gold, silver, and precious stones are types of converts, and are the equivalent of those in Matthew xiii., who bring forth thirty, sixty, and a hundred fold; while the wood, hay, and stubble correspond to those of the thorny, stony, and wayside types.

J. SCULLER.

From the Treasurer.

IT would be helpful if all agents who have money on hand would send on at once to clear up, say, to the end of March, or better still, to end of June, where possible.

I would like also to point out that quite a number of old subscribers have passed away since I took over this work, their annual gift towards the expenses of this magazine has been missed. New subscribers have not taken their place to any extent, and contributions would be welcomed.

A. L. FRITH.

Repentance.

AS a reason why Christians should not steal, lie, covet, etc., Paul says they 'have put off the old man.' (Col. iii. 9). A wealth of information is suggested by those words 'put off.' Those words are the translation of one Greek word which has a double prefix. One is 'apo' which means 'from,' the other is 'ek' which means 'out of.' So the meaning of the term is 'to get out of' and 'away from.' Hence, to 'put off' the old man means to 'get out of and away from the old manner of living.' So we must do two things; we must quit sin, must turn our backs on it and go as far in the other direction as time and ability permit. Too many people want to linger around sin and enjoy the memories and indulge the desires: to look back upon Sodom, the place where their affections are set.

This lesson may be well illustrated by the experiences of the Israelites when they were freed from bondage. They not only got out of Egypt, but they went away from Egypt. And their safety lay in getting as far away from Egypt as possible. Suppose they had settled on the eastern border of the Red Sea? Two things would have happened. First, the Egyptians would have harassed them continually, trying to take them again into bondage. But if they would keep going away from Egypt, they would not be in danger of being taken. So with us; if, when we are freed from sin, we make no effort to go on unto perfection, but settle on the border line between sin and righteousness, the devil will continually try to take us back into sin. But if we resolutely set our face toward righteousness and keep going in that direction we will not be in much danger of being taken again into sin.

In the second place, if the Israelites had settled on the eastern border of the Red Sea, all whom the Egyptians did not capture would have

gone back of their own desire for the meat and garlic. They would have been willing to endure the bondage of Egypt just to have the desires of their flesh fulfilled. So there are people to-day who are willing to go back into the bondage of sin just to enjoy the pleasures of sin. The safety of the Israelites lay in getting

as far away from Egypt as possible. So the safety of Christians depends on their getting both 'out of and away from' sin. Those who want to go to heaven must turn their backs upon the world and worldly things, get as far away from them as possible, and keep pressing onward and upward. *Firm Foundations.*

The Late Sir William Ramsay's Fundamentalist Pronouncements.

THE death of Sir William Ramsay, famous Bible student and writer on New Testament themes, probably the world's greatest expert in investigations of Paul's travels and experiences, recalls his trenchant declarations in support of the absolute reliability of New Testament records. When leaving Cambridge University, as a young man, on appointment to an archaeological position in the East, he was an emphatic Higher Critic. He was 'under the impression that the history [of the Acts of the Apostles] was written long after the events, and that it was untrustworthy as a whole.'

Engaged, however, for years, faithfully and minutely pursuing his investigations in the unexplored wilds of Asia Minor, he realised that his pre-formed opinions were quite unsound. Ere long, he became completely convinced that Luke was unsurpassed for his trustworthiness as an historian, both in the Acts and Gospel narratives. Every incident described in the Acts of Apostles, he found in harmony with ancient surroundings, and every official just where he ought to be, and given titles just in accordance with the practice and laws of Rome. Similarly, he found Luke equally correct in his Gospel records, where the details of these could be tested by thorough investigation. Archaeological dis-

coveries proved every one of the statements by Luke to be fully accurate.

Like Prof. Sayce—another great scholar and investigator of Bible truth—Sir William Ramsay was changed entirely by stern facts from a destructive critic into a convinced and openly-avowed fundamentalist. Many of his clear trenchant, statements might be quoted. We give two.

On December 4th, 1923, some Knapp Hill brethren and myself heard Sir William say, in the Royal Albert Hall, London, at a Bible Demonstration, 'The birth and death of Christ as narrated in the Gospels are the foundation and keystone of the Christian religion. Do not deceive yourselves with the pretence that these narratives are mythological tales hiding a beautiful truth. The Christian religion blazons the truth; it placards it before the eyes of men; it does not hide it.' With keen, penetrating, irony he proceeded, 'The Modernist theologian knows all that I do not know. He has no hesitation; he possesses complete knowledge; he fixes the limits of the possible, and knows exactly what is impossible. The world is not dark to him; he is born and cradled, and has grown to manhood in the intensity of a great light, and he is content to enjoy the brilliance of the world. The

mystery of life and death is no mystery to him. *He knows all things, and he is content and happy in his utter ignorance.* We commend this description of the present-day critic by one of the world's recognised foremost New Testament students and investigators, to the notice and profound consideration of the Church of Christ leaders and others in Britain who so vaunt their modernist sympathies, and boast of, or imply, their superior scholarship.

In a letter to the Bible Demonstration in the Albert Hall, the next December, Sir William wrote, 'The longer I study the New Testament, the more convinced I become of its absolute trustworthiness, and also of the care and the faithful study which ought to be given to the reading of it The true and best guide is belief that the truth is in the words. The worst and most deceptive of guides is the Modernist critic, who is everywhere and always trying to find proofs of the late date and untrustworthiness of the words.' Continuing, he added, 'The Christian religion is not founded on a falsehood, nor on a misapprehension of facts, nor on legend, nor on half-forgotten and exaggerated tales. Even the words which the disciples afterwards, in the course of their lives, saw that they had not understood at the time when Jesus spoke, *those very words are reported exactly as they were uttered.* Christianity is the religion of truth; it is founded on truth, absolute and perfect truth.' CHARLES BAILEY.

Conscription.

THE following resolution was passed at Sherwood Street, Nottingham, on Monday, May 15th, 1939, to be sent to the Home Office.

'We, members of the Churches of Christ in the Nottingham District, at a Delegate Conference held in Nottingham on the 15th of May, 1939, appeal to the Home Office for their support in

granting total exemption to all applicants in the Notts. District, members of our Churches, who have Conscientious Objections to Military Training and Service, in accordance with Government guarantee.'

It was also directed that the Central Council of the Churches of Christ be written, asking them to use their influence in formulating a united policy throughout the Brotherhood, for the guidance of the young brethren who are opposed to Military Service, on conscientious grounds.

The Central Council was urged upon to call for a special representative meeting of the Churches, if necessary, to facilitate this object.

H. BRITTON, District Secretary.

In Memoriam.

MRS MINNIE TURNER, whose maiden name was Carson, met with accidental death, over a year ago, while at work in a cotton factory at Barrowfield, near Nelson, Lancashire, where she had worked for nineteen years. She was so highly esteemed by employer and employees alike that a memorial to her name was decided upon, and £500 was collected to endow a cot in Reedyford Hospital.

Mr. Holden, the employer, subscribed £250, and the balance was subscribed by the workpeople.

The Mayor of Nelson, the Chairman of Barrowfield Council, and other leading townsmen took part in the ceremony, when the secretary of the firm handed over the cheque for £500 to the Hospital treasurer, Mrs. Nutter, he said: 'Mrs. Minnie Turner, who served the firm faithfully and loyally for nineteen years, earned the love and respect of all with whom she came in contact. . . . Minnie was a simple soul whose greatest joy was rendering service to others, and in attempting to follow her example, they hoped and trusted they would help to alleviate the sufferings of those less fortunately placed than themselves.'

Councillor Mrs. Hindley, J.P. (daughter of Mr. S. Holden) said: 'Although Minnie Turner had passed, her influence would always be with them, and that mattered

most of all. She worked with a willing spirit and was always ready to do everything to alleviate suffering. It was not simply the matter of endowing a cot, but the keeping her memory fresh, and trying to live the life she lived. No one who knew her could say anything against her.'

I feel that Sister Mrs. Turner's good qualities of self-sacrifice and good deeds have been better stated than any words of mine could. I want to add my own testimony to her faithfulness to the Church of Christ in Nelson. She was a vigorous worker in the Church. She had been a teacher and secretary of the school, and has conducted a Young Women's Class during the week. She and her husband entertained preachers and kept open house. Nothing for the Church was too much for her. She was zealous in good works, always ready to help, and had a heart of love for the Church and the Church's Head. I recall the evidence of heartfelt emotion when singing:

'Dear Lord! what memories crowd
Around the sacred cup!
The upper room! Gethsemane!
Thy foes! Thy lifting up.'

And now, until the day dawns and the shadows flee away, we pay our tribute to our departed sister, so highly and deeply respected.

W. M. KEMPSTER.

Another Overdalian joins the Baptists.

One of the early Overdale students, Harold B. Roberts, who, for some years, has been 'Minister' of the Church of Christ, Grange Road West, Birkenhead, has accepted a call to the pastorate of a Baptist Church in South Oxford.

Fleetwood Church's Request.

AS the Summer season again approaches, we appeal to brethren who may be visiting this coast to have fellowship with us. Last year, some who could have turned in did not do so. The help of speaking brethren will be appreciated, and if any can come along before the morning service and speak to the Boys' Bible Class, at ten o'clock, please do so, and write as early as possible, giving date. The meetings are held on

the ground floor at 12 Poulton Street, Fleetwood, right in the centre of the town, just off Lord Street. Breaking of Bread, 11 a.m., Gospel meeting, 6.30.

A. L. FRITH.

London Rally.

A FURTHER rally of those pleading for New Testament Christianity will (D.V.) be held at Hope Chapel, Kentish Town, on Saturday, June 10th, 1939.

Afternoon, 2.45. Subject, 'How shall we regard the Bible?' Introduced by Bro. A. E. Winstanley, evangelist.

Evening, 6.15. Subject, 'The Divine Basis for Unity.' Introduced by Bro. W. M. Kempster.

Ample time for discussion. Tea provided.

Come and enjoy fellowship and exchange of views.

Wanted.

TWO or three copies of *For His Name's Sake*, the book published after the war, giving an account of the experiences of members of Churches of Christ who stood as conscientious objectors. Price to A. L. Frith, 10 Poulton Street, Fleetwood. Will readers kindly note, and hunt up such volumes.

Nyasaland.

WE understand that at the Fleetwood Conference some objection was raised to schools in Nyasaland being carried on by our brethren there. Readers may allow us to remind them that the Nyasaland natives are in a worse plight, educationally and religiously, than this country was when Sunday Schools were begun here. In England there were Churches, and had been for hundreds of years, so that adults and children knew something about Christianity, or there were opportunities for hearing Roman Catholics, and later, Protestants. In Nyasaland, the conditions are worse than they were here.

The natives must be taught to read the Bible, and the religious bodies there all have schools where the Bible is the textbook. The printed word readable by the people, and understood by them, can

mainly become so by teaching the people, adults and children, to read.

'Can you whose souls are lighted,
With wisdom from on high;
Can you to men benighted,
The lamp of life deny?'

The Psalmist says, 'Blessed is the man [whose] delight is in the law of the Lord, and in his law doth meditate day and night.'

Or as a Scottish version has it:

'O, blesst he, that gangs-na wi'
The godless, nor will staun'
'Mids' sinfu' men, nor sit wi' them
That scoff at God's commaun':

'But, day and nicht, fin's his delicht,
Aye foremaist abune a',
To ponder lang the thochts amang
O' God's maist holie Law.'

W. M. KEMPSTER.

News.

Brighton.—We commemorated the forty-ninth anniversary of opening of Oxford Street Chapel, on March 30th, with a social gathering, presided over by Bro. E. W. Paris, who recalled the pleasure of first meeting in our own building, and having Bro. R. K. Francis labouring for some time with us; although many changes have taken place since those days, we are all thankful to God for his continued favours. Especially pleased were we to have in our meeting Brethren Gorey and Bates, both over eighty years of age. The report was read by the secretary, Bro. E. T. Thorpe, which showed the Church to be alive to its responsibilities.

The preaching services have been continued by Brethren J. W. Murray and E. T. Thorpe, with occasional help from visiting brethren, also South Eastern District Evangelist, Bro. N. Barr, has rendered very acceptable service, periodically. Perhaps the most encouraging work is being conducted by the sisters at the Women's Meeting on Wednesday afternoons, when the average attendance is over fifty. Five baptisms have taken place during the year. On the previous Lord's Day, Bro. and Sis. Hearn were with us, and our brother served the Church in his usual capable way. We look forward to the future with hope and confidence.

E.W.P.

Bristol, Bedminster.—On March 25th, 26th and 27th, we celebrated our forty-fourth anniversary, when we were honoured with the services of Bro. J. Scouller (Glasgow). The Church enjoyed wonderful experiences, such as never before.

In conjunction with the above, we arranged a rally. The locality was well canvassed, and invitation cards tactfully distributed.

Our own 'upper room' not being large enough, we were able to loan the use of a nearby chapel, which justified the venture.

The rally on Saturday afternoon was in the form of an experiment, and much profit was derived therefrom. Bro. A. Daniel presided, and brethren from Thrissell Street, Swindon, and South Wales were present, who, along with Bro. J. Scouller, were greatly responsible for the success of the rally.

After tea, under the chairmanship of Bro. F. Wills, a very enjoyable social meeting was shared by a congregation of approximately fifty. Among the visitors being Sister N. Ford (Bath), Brethren Turner (Aberfan), and Hercombe (Aberdare).

Addresses were given by the chairman and Brethren H. R. Ponting, W. Webley (Evangelist), and J. Scouller (Glasgow).

While the Church report did not reveal anything spectacular, yet we have every cause to be proud of the devotion and loyalty and the wonderful spirit that prevails.

Around the Lord's Table thirty-one assembled, and the service was one of great inspiration to all.

Bro. Scouller gave us much spiritual food, his subject being the Lord's Prayer (John xvii.) He delivered a powerful Gospel message in the evening. His subject being 'The Temptation of Jesus.' Quite a number of friends were present, and were deeply impressed by the address. It was very gratifying to hear them saying that they 'had never heard it put that way before.'

The final meeting was held on the Monday evening, and we deeply appreciate the fellowship of brethren from Thrissell Street Church.

An exceedingly helpful message on 'The Tabernacle' was delivered, and a passionate appeal was made for decisions.

Bro. Scouller has certainly been used as a channel of blessing, and his visit has been

an inspiration to us all. We anticipate with much pleasure a renewal of his fellowship.

At the time of writing, we have just completed negotiations for the purchase of the chapel which we used for the above meetings. This is a move which we prayerfully and sincerely hope will result in our being greatly used for the extension of His kingdom. We are launching out into the deep and anticipate great experiences.

Though only three additions were made to our numbers last year, we now go forward in His strength, determined to win more trophies for Him.

We were delighted to have the fellowship of Sister Scouller at our anniversary meetings.

S. W. COLLINS.

Blackburn.—We gladly record a very happy and profitable thirteen days mission conducted by Bro. G. Hassell, of Leicester. All the meetings were very well attended; among the many visitors, we have had present 'Four Square Gospellers, Jeffreyites, Elimites, and other 'ites' and 'isms.'

Bro. Hassell, by his sincere, simple, and clear elucidation of the Scriptures, personal conversations, and homely visitations, set many of these thinking deeply.

During the period, solid, heart-searching messages were delivered at twenty-two meetings; and as a result, six have been added to the Church. We look forward to a return visit in the near future.

H. WILSON.

East Ardsley.—We are rejoicing in another addition to the Kingdom of the Lord. Edward Lowe, younger son of our late Sister Ann Lowe, was received into fellowship on Lord's Day, May 7th. He was immersed at Morley on May 2nd, by Bro. W. Wintersgill. We are looking forward to him being a useful servant of Jesus, and trust that God's grace will uphold him, and keep him always in the right path. God be praised for the beautiful way of salvation He has provided.

E. WORTH.

Cape Town, Loop Street.—With joy, which is shared by the angels in heaven, we report that on March 19th, three young women and six young men confessed the Lord, and were united with Him in baptism. This is the result of Gospel preaching by Bro. W. L. Brown, at a meeting of the Church of Christ, Main Road, Claremont.

Messages were given by brethren, emphasising that opposition to the Lord's ordinance of baptism did not alter the fact that it was definitely the Will of God according to the Scriptures, and gives the assurance of salvation to all who obey. Christian parents were exhorted, not only to pray for, but to encourage those of their households who had surrendered to the Lord. Praise was offered to the Lord that we had witnessed young men and women thus united to Him; and all such were exhorted to fulfill the Will of God. Hopes were expressed that the work undertaken by Bro. and Sis. Brown, in co-operation with the Churches here, would result in praise and glory to God. The attendance at the above-named baptismal service was over eighty.

T. HARTLE.

Cape Town.—We are pleased to report that a young woman confessed Christ and was immersed on April 2nd. The service was conducted by Bro. Rule, who spoke on the conversion of the Ethiopian, and, for the benefit of visitors, explained that this was the only way of entrance into the Kingdom of God. Bro. W. L. Brown also spoke emphasising the Scriptural way by which we could claim union with Christ and membership in His Body. The Ethiopian, having obeyed the Lord in baptism, rejoiced in the assurance of sins pardoned, and adoption into the family of God. On April 7th, a united gathering of Claremont and Cape Town Assemblies was held, when messages were delivered by various brethren based on 1 Cor. xiii., followed by items by the children of the Bible Schools. This meeting began at 10.30 a.m., and was continued until 8 p.m., so it was a day spent to the Lord.

T. HARTLE.

Hindley.—Since our last report, three more have accepted Christ, and been immersed into His ever blessed Name. These are Mr. and Mrs. Aspinall and Mrs. Parkes. We pray that God will abundantly bless all those recently added to the Church, and keep them faithful and unmovable. We had a grand opening of Bro. A. Winstanley's mission on Lord's Day, April 2nd. Three expressed their desire to follow the Lord. We are expecting great things, and pray that God will abundantly bless the work of our young brother.

T. KEMP.

We had a season of refreshing during April, with Bro. A. Winstanley, and six

have been added to the Lord. Their names are Mrs. Fletcher, Mrs. E. Fletcher, Mr. and Mrs. Hampson, Mrs. Harmsworth, and Mrs. Boyers. We pray that God will bless abundantly our young brother as he goes out into the evangelistic field, and that many may come to a knowledge of the truth through his activities. T. KEMP.

Loughborough.—We have been greatly encouraged during the past week by the addition to our numbers of four young men, Frank Jarram, Denis Williamson, Robert Liddle and Leslie Hutchinson. All have been regular attenders at the Lord's Day school. Bro. S. Ward officiated at the baptismal service on May 10th, and they were received into the Church the following Lord's Day by Bro. E. Hill. We pray that God will richly bless them, and keep them steadfast throughout life's journey.

S. WARD.

Pennyvenie, Ayrshire.—Bro. and Sis. Steele have now gone from us to their new home. They will be long remembered by the Church here as those who spared no effort in bringing to light, in this district, the order of the New Testament Church. The meetings, at first held in their home and the discussions which followed, strengthened us to meet the 'adversary.' The encouragement in Bible study and open-air work which he gave, proved to us how sure was our foundations, and that the 'war' could with confidence be carried into the opposite camp.

E. JESS.

[It is gratifying to know that there is a band of loyal, earnest brethren at Pennyvenie, well able to carry on the work of the Lord. May they experience much of the Master's presence and blessing with them.—EDITOR.]

Tranent.—We have had the services of Bro. W. Crosthwaite for three months. It has been a real good time of spiritual blessing for the Church. The teaching and preaching of the pure word of God has benefited every one. We have had good meetings all the time, especially on Lord's Day evenings.

Our hearts have been made glad by four young women coming forward and taking their stand for Christ, in His own appointed way. May they be kept faithful to the end.

The seed has been sown faithfully and well. It has fallen on good ground and

brought forth fruit abundantly. It is ours to sow the seed, it is God that giveth the increase. We have been blessed in our labours, and thank God and take courage.

We commend our Brother as an able proclaimer of the Gospel, anxious to visit the homes, and willing to help in every way possible for the extension of the Kingdom of our Lord and Saviour, Jesus Christ.

We held a tea meeting on 2nd May, to take leave of our Brother, and wish him God speed.

W. WILSON.

Obituary.

Morley.—The Church has lost one of its oldest and most valued members in the passing of Bro. T. H. Bottomley, aged seventy-nine. He was the last of a company of nine who, in 1894, founded the Church here. Since then, he has been a pillar of the Church. For upwards of thirty years, he was superintendent of the Sunday School and Band of Hope. For over forty years he was the precentor, and on the Lord's Day before his last illness he led the singing. He had been failing in health for some time, and in February was removed to the infirmary, where he passed away on Lord's Day, April 30th. He is survived by two daughters and a son, all members of the Church. The funeral on May 3rd was attended by many, for he was loved and respected by all who knew him. The services were conducted by Bro. R. Macdonald, who spoke feelingly of Bro. Bottomley's many qualities as a servant of God. We commend the bereaved ones to the consolation of our heavenly Father. Our brother fought the good fight and kept the faith, and for him is the crown of righteousness that fadeth not away.

H. BAINES.

Tranent.—We are sorry to report the death of our Sister R. Logan, in her seventieth year, on 15th April. She suffered much from a burning accident some years ago, but was ever patient in her suffering. She was a regular attender at all the meetings, when able, and a faithful member for many years. We extend our deepest sympathy to the husband and family. The services at the funeral on 18th April were conducted in the house by Bro. W. Crosthwaite and W. Wilson, and at the Cemetery by Bro. Crosthwaite.

W. WILSON.