

The **SCRIPTURE STANDARD**

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

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Sixty Years in the Churches of Christ.

IN this article, the more personal pronoun will take the place of the usual editorial 'we.'

In the year 1891, Bro. Alexander Brown, a real man of the Book, was living at Kirkby-in-Furness, and young men came to him for periods of training. One of these was Bro. Albert Brown, of Nottingham ; and it was arranged that he should spend the Lord's Days with the Church at Ulverston. Moved by his simple and earnest preaching of the Gospel, I decided to accept Jesus as my Saviour and Lord. Others made the same decision, and on Lord's Day morning, March 1st, 1891 (sixty years ago), six of us were buried with Christ in baptism. We were welcomed into the fellowship of the Church the same day.

One thing that still gives me deep satisfaction is the knowledge that my decision brought joy to the heart of my dear father, who had laboured hard and long to build up a New Testament Church in Ulverston.

I gave my first public address at a cottage meeting in June of that same year, and have been speaking ever since.

I worked at my trade of painting and decorating, giving most Lord's Days and many weeknights to preaching and teaching the Word of Truth. It was my ideal to support myself, and give all the time I could to the work of the Lord. But, yielding to great pressure, I agreed to give three months to evangelistic work in Yorkshire, fully intending to return to my trade at the end of that period.

I began evangelistic work with the Church in Morley on the first Lord's Day of February, 1901, fifty years ago. I remained there eleven months ;' and during that period addressed 218 meetings indoors and in the open air. We had some rousing times, especially at Liversedge, Wortley, and Birstall. At Liversedge, we encountered much opposition from sectarians and sceptics, but this helped to further the Gospel. During six months spent at Liversedge, forty-six surrendered to the Lord Jesus. Space fails to give even an outline of my labours in Yorkshire.

I left Yorkshire at the end of 1908, and spent the next two years in the Leicester district. We had fine meetings and stirring times, especially at South Wigston and Melbourne Road, Leicester.

In response to urgent appeals, I returned to Yorkshire in 1910, and remained there until the end of 1917.

We were quite happy in our fellowship with Churches of Christ in the places where we laboured, and I was constantly invited to take part in annual conferences and other special meetings of the Churches.

But the Great War of 1914-1918 upset and divided the Churches, and made evangelistic work very difficult. At the Annual Conference of the

Churches held in 1900, when the South African War was being waged, a resolution was passed, recording its 'solemn protest against the military Spirit now so prevalent in British society generally, and to express our deep regret "that this spirit so largely permeates many sections of the Churches professing to be Christian, and which spirit we believe to be out of harmony with and antagonistic to the teachings of our Lord' •(*Year Book, 1903*). But when, after, the Conscription Act of 1916, brethren appeared before tribunals as conscientious objectors to military service, officials of the Co-operation of the Churches sent letters to the papers stating that the attitude of these men must not be taken as representing the position of the Churches.

Those of us who dared to speak out and protest against war were shunned and denounced by many. A pleasing exception was that I was invited to conduct a mission at Moseley Road, Birmingham, in January, 1916. We had some fine meetings, with additions to the Lord, and I was asked to remain another month. During this period, I had a four nights public discussion with the representative of the Latter Day Saints (Mormons). It is interesting to note that the Church of Christ at Priestley Road now occupies the premises which in 1916 were the Mormons' headquarters in Birmingham. Before me as I write are a number of books in each of which is the following inscription, written by Bro. Herbert Johnson: 'To Mr. W. Crosthwaite from members of the Church of Christ, Moseley Road, Birmingham, as a token of esteem, and of hearty appreciation of his services as a preacher of the Gospel and a teacher of the truth. February, 1916.' Well, I am still preaching the same Gospel, and teaching the same truth.

A notable and disastrous landmark was reached when, at the Annual Conference of 1917, it was decided to amalgamate with the Christian Association Churches. 'These Churches were started to show the old British brethren how to speed up progress. Some of America's ablest preachers came over; each Church had a 'Minister,' the unimmersed were permitted to partake of the Lord's Supper; instrumental music was used in the services; and money was taken from those who had not obeyed the Gospel. After forty years' strenuous work, with 'no lack of financial aid, they had on paper fifteen Churches with 1,500 members. During that same forty years the old brethren who were regarded as too narrow and too slow, established seventy-four new Churches, and added 9,000 to their membership. It pays from every standpoint to be loyal to the Lord and His Word.

I am proud to have been one of those described by a leader in the Co-operation as 'a miserable wretched minority' who spoke and voted against that amalgamation. The little leaven soon leavened almost the whole lump. That same leader said to me a few years later: 'You were right in your opposition to that amalgamation. It was a mistake. But we got one good thing out of it (of course, you won't agree), the College.'

In 1927, I sat in the Annual Conference at Glasgow and heard that leader and his 'brother give reasons why they had left the College Committee. One of the reasons was given in these words, which I wrote down at the time: 'The teaching given at the College is of such a character that I would not send a son of mine there; and I cannot conscientiously ask other people to send their sons.'

But I must go back a bit. Because of my opposition to war, and the Amalgamation referred to above, some members of the Yorkshire Evangelist Committee made things unpleasant for me. I met the chairman and secretary by appointment, and in reply to their complaints I asked: 'What have I said or done in my position as evangelist that is contrary to New Testament teaching?' They both replied: 'There is nothing of that sort.' Then I asked; 'What is the trouble about? Have I been mistaken all

-these years? I understood that you engaged me to plead for a complete return to New Testament teaching and practice.'

At the end of 1917, I resigned my position as evangelist and left Yorkshire. The next six and a half years were spent in Leicester, where I supported my wife and family by secular employment, while still doing a great amount of preaching and teaching, mainly in Leicester and Nottingham districts.

Then, in June, 1924, we went to the Slamannan district in Scotland, where we remained for twenty-one years. We spent a busy, happy, and fruitful time among the Churches there. As much has been written in the *Scripture Standard* about our labours in that field, I will refrain from saying much that I would like to. During the latter part of our stay in Scotland, two young brethren came for periods of training.

Then it was arranged that we should move to England, and continue this training work in some suitable centre. So in the middle of 1945 we removed to my native town, Ulverston. We have had several young men for periods of training.

Brethren Albert Cox and Edward Wood pressed me to come to Ulverston. They said the Church needed me and I could do a good work. But before we could get to Ulverston both of these esteemed brethren passed away, and the Church got into the hands of the modernists. My membership and services were not acceptable to them. Being refused membership, we had no alternative but to start a Church on New Testament lines. The Lord has blessed our efforts and has added to our numbers.

The Co-operation of Churches of Christ is in a sorry plight. When we met representatives of the Co-operation to discuss our differences, they admitted that we whom they call 'Old Pathers' have not departed from the original position of Churches of Christ. So we are not responsible for the present divided, disastrous, and dying state of the Co-operation. Paul settled that when he wrote: 'Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine ye learned: and turn away from them' (Rom. 16:17, R.V.). For sixty years we have seen no reason why we should depart from the faith as taught by our fathers. The only hope for Churches of Christ is in a complete return to the ground occupied, and so ably defended by the pioneers of the Restoration Movement.

WALTER CROSTHWAITE.

World Evangelism.

Our aim: World conquest.

'ALL power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . .', (Matt. 28:18-19).

'Go ye into all the world, and preach the gospel to every creature . . .', (Mark 16:15).

'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem' (Luke 24:46-47).

The theme for our meditation this month is World Conquest, which reminds us that we are 'at war.' The first essential in successful warfare is to 'know yourself and your enemy. A word about our enemy first, and his name'. 'the devil.' Referring to our adversary, the apostle Paul says: 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, For we wrestle not against flesh and blood, but

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places' (Eph. 6:11-12). Let us never underrate our enemy, and think of him only as a city gentleman. Against this wrecker of homes, we need to take Paul's advice: 'Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand' (Eph. 6:13). God protects us from the attack from the front: 'loins girt about with truth'; 'having on the breastplate of righteousness'; our 'feet shod with the preparation of the gospel of peace'; taking the shield of faith,' 'the helmet of salvation, and the sword of the spirit, which is the word of God.' There is no protection for the back!

Our aim : World Conquest means :

Onward, Christian soldiers, marching as to war,
Looking unto Jesus, who is gone before:
Christ the Royal Master leads against the foe;
Forward into battle, see His banners go.

Too many of us are easy meat for the devil, because we try to battle with him in our own strength, instead of taking the Spirit with us into the fray, and drawing from the inexhaustible source of supplies at our command.

Now a word about ourselves. We attend the breaking of bread service, and unless there is an exception—half the seats are empty. We attend the Bible School, and there we miss the young men and women who started attending years ago in the primary and who later went through the junior school. We attend the Gospel meeting, and if we have more than one stranger in, we feel like putting the flag out. Brethren, something is wrong! In the early days of Christianity the glorious message of redeeming love spread like the flash of lightning. The torch of the Gospel blazed from city to city, 'their words unto the end of the world' (Rom. 10 :18).

There is a saying : 'If you wish to know the road ahead, enquire of those who have travelled it.' These blood-bought sons and daughters of the Christ, teach us two vital lessons; may we prayerfully consider' the same.

1. Wanted—men and women who are sure.

The early Christians were on fire for God, because they were men and women who were sure. Sure of the awfulness of sin in the sight of God; sure of the reality of hell and judgment; sure of the facts of the Gospel: 'how that Christ died for our sins according to the scriptures ; And that he was buried, and that he rose again the third day according to the scriptures' (1 Cor. 15 : 3-4) ; sure of the need to call men to repentance. Their language was not: 'It may be,' 'perhaps,' 'we may infer,' 'we don't know,' 'we hope so,' 'we may perhaps believe.' Some preachers have enough 'perhaps' and 'maybes' to fill a bucket; the only thing they seem sure about is that they are sure of nothing. Brethren, we must be men and women who are sure. Then, and only then, shall we be concerned to the full, for the millions of men on the broad road that leads to hell. If we are sure, then we shall be careful not to be guilty of Blood Guiltiness. We need to be reminded of the lesson given in Ezek. 33 :7-9: 'So thou, O son of man, I have set thee a watchman unto the house of Israel: thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the Wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity ; but thou hast delivered thy soul,'

It is certainly no easy task to talk to men and women of their souls' salvation, unless it is from the platform, but we must use our stumbling blocks as stepping stones. Bullets may be needed to convict some of sin, but let us realise sometimes a seed would be the better thing to use. Get the seed well into the soil, water it occasionally, and it will soon germinate; and who knows, the salvation of some soul may be the result.

2. Wanted—men and women of Power.

Have you ever thought of the position of the Apostles, immediately after the resurrection? The cry: 'He is risen' had gone forth. Luke tells us (Acts 1:3): 'To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days . . .' Now they were men who were sure!—sure of the facts of the Gospel, awaiting the word Go! But, no! They were told to 'wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptised with water, but ye shall be baptised with the Holy Spirit not many days hence . . .' (Acts 1:4-5).

They were 'men who were sure,' for they had seen Him crucified, and He had been seen of them forty days after the resurrection, but to be sure was not enough, they had to wait for 'Power.' 'But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses with me both in Jerusalem, and in all Judasa, and in Samaria, and unto the uttermost part of the earth' (Acts 1:8).

They were to be men who were sure, and they were to be men of power. So it was, that, 'these unlearned and ignorant men turned the world upside down. God's dynamic power possessed them. They had not been to college, but they had been to Calvary. They may have made mistakes in their grammar, but they made few in their lives'. These men knew that the glory of Christ was behind the curtain, and they had sense enough to draw it. Inspired by the crucified and risen Christ, they scattered abroad the glorious message of a full and free salvation: 'they went everywhere preaching the word.'

These days we have lots of speed, but little progress, because we lack 'the power.' True, we are not promised the baptism of the Holy Spirit, in the same way as the apostles, but we are promised 'the gift of the Holy Spirit.' Then Peter said unto them, 'Repent, and be baptised every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts. 2:38-39).

In 'fighting the good fight,' we have forgotten to use 'the sword of the Spirit, which is the word of God.' Brother, Sister, God needs you in this fight! You are important! You may win one soul for Christ! Remember God loves all men, Christ died for them, and the Holy Spirit wants to give you power to use for His glory. God estimates our worth not by the position we are in, but by the way in which we fill it. The best sermons are not always those preached from a platform, and they are not necessarily as long-winded. You may think you are 'a nobody.' God thinks of you as 'somebody.' It is true that some are, and must be, greater than the rest of us, but they need us. Our presence and our prayers help the preacher more than we realise. The mill will never grind with the waters that are past. The apostles and the early Christians faithfully fulfilled the task given to them. We must now put on the armour, we must willingly enter into the fight, we must take the sword of the Spirit, which is 'power.'

Let none hear you idly say,
"There is nothing I can do,"

While the souls of men are dying,
 And the Master calls for you,
 Take the task He gives you gladly;
 Let His work your pleasure be;
 Answer quickly when He calleth,
 Here am I; send me, send me.

Our aim then should be **World Conquest**, and if we are to achieve any measure of success, we must one and all constantly look backward to the Cross, then upwards to the Throne. Thus it may" be that some soul will take knowledge of us because we have been with Jesus.

LEONARD MORGAN.

Co-operation with our American Brethren.

4. The 'Communion Question'

(*Continued*).

ALTHOUGH at first sight differences on the 'communion question' between the British and American brethren may seem to some almost insurmountable, when we look more closely into the matter we find that those differences are not so great as would at first appear.

One in principle.

The major obstacle, that which would have been well nigh impossible to overcome, namely difference in principle, does not exist, for the loyal brethren on both sides of the Atlantic are, and to a large extent always have been, one in agreeing that the Lord's Table is for the Lord's people. This can be amply proved by quoting statements made by the leading brethren in the U.S., both of the past and of the present.

Hear a voice from the past, Benjamin Franklin, writing in *The American Christian Review* : 'It is the Lord's Table, and for the Lord's people. It is for nobody else. It is, in the body of Christ, and for no-one not in the body,' quoted from *The Church in Great Britain*, by J. A. Hudson. Again hear Moses Lard, writing in *Lard's Quarterly* (Vol. 1): 'That the institution called the Lord's Supper exists wholly within the kingdom, and in no sense nor in any part out of it,' quoted from *The Old Paths Book Club* edition. And now a voice from the present: Leroy Brownlow, writing in *Why I am a member of the Church of Christ*: 'It is the Lord's Table and the Lord's Supper; therefore only those who are the Lord's have the privilege of eating it.' With each one of these statements, we British brethren would heartily concur.

Difference in method.

The differences that arise between us, therefore, lie not in principle but in method; that is, the application of the principle, especially in regard to how we shall deal with the non-Christian whenever he is present at the Communion service. But even here, where these differences are examined calmly and openly, we find that they are far from being insoluble.

Generally speaking, the American brethren seem to take the view that in the Communion the major responsibility lies with the participant, and not with those who administer it. The British view seems to be the opposite that the major responsibility lies with the administrator and not with the participant. However, I would like humbly to submit that both

these views are extremes, and that the true, position lies halfway between the two.

The American view.

In support of the first view, that the major responsibility lies with the participant, we often see Paul's words in 1 Cor. 11:28, quoted: 'But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh [unworthily, A. V.] eateth and drinketh judgment unto himself, if he discern not the body' (R.V.). But to apply this statement to the unbeliever who has never known Christ is to tear the passage completely out of its context. Paul did not have the unbeliever in view at all, for these words were written to Christians, and have to do in the immediate sense with the disorders at the Lord's Table in the Corinthian Church. It teaches Christians that they should be careful how they partake, paying due regard to the significance and the solemnity of the occasion, lest they, like the Corinthians, should be guilty of partaking in an unworthy manner. But this cannot apply to those that are outside of Christ, for the standard by which a man is to prove or examine himself is the truth. How can he examine himself by a standard of which he has little or no knowledge, until he has been taught ?

The British view.

On the other hand the British view, which over-emphasises the responsibility of the administrator, also cannot be defended. To my mind it has led to two major errors in regard to the Communion in the British Churches. The first is the employment of methods which often come near to coercion. Many of us have often seen such methods as the accosting of the stranger at the door, interrogating him in a hoarse whisper as to whether he is *an* immersed believer or not. Sometimes we have seen him carefully directed to a seat where he will be out of harm's way. Or, worse still, we have no doubt seen an attempt on the part of the server to force the plate, cup, and collection box past the visitor. I unhesitatingly say that such devices are to be condemned as discourteous and unnecessary.

I vividly remember such an incident in regard to myself on the occasion of one of my first visits to a service of the Church of Christ. That one visit very nearly became my last. How many more must have felt the same way, and unfortunately never returned. Without defending J. B. Rotherham's extreme liberalism on the 'communion question,' he was certainly right when he asked, 'Is the style of the observance fitted for very stringent police regulations?' and then gave the answer, 'Manifestly it is not'

The second error is exclusiveness. The extreme view on this was put forward by David King during his discussion on the 'communion question' with Isaac Errett. Realising the logical end of the argument that he had used, he concluded by advocating the complete segregation of Christians from non-Christians at the Communion service, much the same as is done among certain exclusive Plymouth Brethren. While few would go to those lengths to-day, we still preserve that exclusiveness by giving our visitors little encouragement to be present at the morning worship. Yet I submit that this attitude is not in accord with New Testament teaching on the subject.

Paul says of the Lord's Supper in 1 Cor. 11 :26 : 'For as often as ye eat this bread-, and drink this cup, ye proclaim the Lord's death till he come.' But proclaim to whom ? To ourselves, to Christians who are already aware of the significance of the Lord's Supper and are met together to remember their Lord ? We grant that there is a sense in which the proclamation is within the Church itself, but how can it be confined to that alone ? Surely it is also a proclamation to the unbeliever, a powerful

witness to the fundamental truth upon which the Gospel rests, the redemptive work of Christ. How can we sing, as we often do, the hymn :

'No Gospel like this feast
Spread for thy Church by thee,
No teacher nor evangelist
Preach the glad news so free.'

and then proceed to hide that means of teaching the Gospel under the bushel of exclusiveness ?

If I understand these words of Paul correctly, far from being exclusive, they mean, not only that the Lord's Supper should be observed in the open public assembly, but that non-Christians, though having no part in the Communion, should be encouraged to be present.

The true position.

How then can we preserve the proper balance between the responsibility of the administrator and that of the non-Christian participant ? The answer is simply by teaching. The Church has no authority over the unbeliever except that which is exercised through its obligation to teach him. This obligation can and must be discharged in regard to the Lord's Supper as with every other aspect of the truth. The unbeliever at the Communion service must be shown his true position, that "the emblems before him are meaningless to all who have not taken upon themselves the death, burial, and resurrection of Christ. However, once this obligation has been discharged then the responsibility passes from the administrator to the would-be participant, and should he then partake having fully comprehended the teaching given, he does so deliberately, and wilfully as a taught person. If, however, he partakes, not fully comprehending, then it is not the case of unbelieving lips and hands defiling the Lord's Supper, as if it were a sacrament with power within itself, but simply that, though he has partaken of the bread and the fruit of the vine, the act for him has been meaningless. He has neither communed with the Lord nor with those Christians gathered about him.

The solution to the problem.

Now if the foregoing is according to Divine truth, and I sincerely believe that it is, then the answer to the vexed problem of the 'communion question' which has divided the American brethren and ourselves for the last hundred years is simple in the extreme. Whatever has happened in the past on the other side of the Atlantic among those that were digressing, does not affect the situation there to-day. I can say emphatically that, as far as the loyal brethren there are concerned, there is not the wholesale 'open communion' which we on this side have sometimes been led to believe. (The expression 'open communion' is used in the British sense of the term.) I checked this matter very closely in nearly every congregation I visited. It is true that a non-Christian might partake of the Lord's Supper under a misapprehension, but even in the larger congregations he will rarely partake a second time under the same circumstances.

We must bear in mind, too; that the Lord's Day morning worship differs somewhat in the American Churches from that which pertains over here. Especially this is so with the address. Over here the address is mainly given over to the exhortation of Christians, but in the U.S. the prevailing custom is for visitors to be present in the largest number in the morning, and so the sermon primarily caters for them and would be that which we would deem a Gospel address. Occurring as it often does before the Lord's Supper, it leaves the visiting non-Christian in no doubt as to his true position. In other words, the obligation of the administrator, the Church, is therefore discharged by such teaching.

However, I would respectfully point out to our American brethren that there is a point on which I think a stricter practice could be observed. In the case where the Lord's Supper precedes the address, there is a need for a clear declaration being made as to the significance of that which is about to be celebrated. This could be confined to a few well-chosen words, yet at the same time leave any non-Christians present, especially if they are visiting for the first time, in no doubt as to their true position. At the present time, this is not always done.

On the British side, I would first ask that no-one should conclude, perhaps by a misunderstanding of this article, that I am advocating 'open communion,' again using that term in the British sense. Such is the farthest from my mind. I would again emphasise, however, as I have already pointed out, that I firmly believe that certain traditions and prejudices have crept into our conception of the 'communion question,' which are not wholly warranted.

To sum up the matter, I am convinced that a candid and open-minded re-study and re-examination of the whole subject will reveal that the so-called barriers on the 'communion question,' which exists to-day between the loyal brethren on both sides of the Atlantic are largely artificial, and that we can not only be one on the question, but, for all intents and purposes—given that right understanding of one another"—have that oneness already.

L. CHANNING.

THE AMERICAN SCENE

Dear Bro. Crosthwaite,—Your very excellent 'Scripture Standard' for January, 1951, has just come and I have just finished reading Bro. L. Channing's article. I think our brother has been misled, to some extent, concerning the attitude of the American brethren generally on the question of open or closed communion and mutual ministry.

I obeyed the gospel in 1920, and began preaching in 1922. My work has taken me into more than half the States. At the time I obeyed the gospel, the pastor system ('minister,' 'located evangelist,' and 'our preacher,' as it is called here) was just beginning to gain a foothold among the conservative Churches of Christ. The liberal, or Christian, Churches had had it for many years. But now practically every Church that is able to pay a preacher has one who does the very same things that those do who are called pastors in the Christian Churches. The only Churches that really stand for mutual ministry (or mutual edification, as it is called here) are the ones under the influence of the Macedonian Call, the Mission Messenger, the Christian Voice, and the Truth. Unfortunately enough, these papers do not agree on a number of things; but they do agree on the question of mutual ministry.

A few Churches feel -very strongly against allowing people who have not obeyed the gospel to partake of the Lord's Supper with us. Frequently, I

hear the one waiting on the Table make it plain that it is only for those who have obeyed the gospel—'been immersed for the remission of sins.' More frequently, however, I have heard it said that if any one who has not been baptised wishes to commune they are welcome.

Bro. Winstanley's visit was mainly among Churches practising mutual ministry and discouraging non-obedient people from communing.

But the Cup question is a big issue here. Nearly all Churches of Christ use individual cups. So far as I know, every Church here that has a pastor has individual cups. The ones under the influence of the Christian Voice, the Old Paths Advocate, the Footprints of Time, and The Truth, use but one cup. Nearly all others use individual cups.

Our American brethren would do much better by trying to correct things at home and not give so much attention to what they consider the weaknesses of the British Churches. I think most of the British brethren would be better off without the American influence. Some American preachers might do the cause in Britain good. But those who wish to introduce the pastor and the individual cups will do them more harm than good.

J. O. PHILLIPS,
Editor of 'The Truth'

TRIBUTES

Dear Editor,—Will you permit me a little of your valuable space to express a word of appreciation anent the passing of our esteemed Bro. Alex Findlay (Cullen). Bro. Findlay was a Church

member of fifty years standing, and took an active part in the worship. Of a quiet, unassuming, lovable disposition, he held strong convictions regarding the Church of Christ's position and plea, and was unwavering in his loyalty to his Lord and Saviour. During the last few years, he suffered from a severe illness which he bore with patience and fortitude, sustained by the grace of 'The One' who alone can sustain. We commend his wife and family in their loss to the Father of all grace and comfort.

P. GEDDES

Dear Editor.—I wish to pay a tribute to the memory of John Sharpies, whose sudden passing left me—and so many more—with a deep sense of personal loss. It seems hard to believe that we shall not see his face again, nor hear his words of wisdom, nor enjoy the encouragement of his never failing sympathy.

John was a true friend. I never knew him to indulge in 'destructive criticism.' He always deprecated unjust criticism of fellow-Christians. He was adept at creating confidence and trust—he never sought to destroy it.

He was a wonderful example of loyalty. Many a time he was present at the meetings in great physical pain—when less determined souls would have been at home in bed. He often said that he was 'no preacher'—but his life of devotion preached more powerfully than many a sermon. The Church of the Lord was his pre-eminent and absorbing interest in life.

Most of all he was a humble man—prone to abase himself. But unwary souls soon discovered that he was not one to be under-estimated. He had a rare grasp of the Scriptures, and knew how to handle them skilfully in debate—as many an opponent discovered to his cost. He claimed to be no 'platform man'—but whenever he did exhort he said something worthy of consideration, something that counted.

We shall miss him greatly, for we loved him much. But the loss is all ours. His is a great gain. We believe that we shall meet him again, in that better land where physical infirmities, such as he suffered, will be known no more. May the memory of his faithfulness help us, too, to be faithful unto death.

A. E. WINSTANU'Y

THE CHRISTIAN AND WAR

The following is a reply to an article which appeared in the August issue of "The Missouri Mission Messenger," U.S.A.

Dear Editor,—I receive a regular issue of your paper *The Missouri Mission Messenger* and enjoy reading it very much. Recently, however, some things have appeared with which I do not

agree. For instance, in the August issue an article by R. T. Hartmann asks, "Is Pacifism Scriptural?" To this I would like to give a Scriptural answer.

In the Scripture it says 'There shall be wars and rumours of wars . . .'. This does not make God responsible for such happenings, but God knoweth everything from the beginning to the end. The foreknowledge of God was able to tell of things that would take place.

Bro. Hartmann quotes Rom. 12:18 to justify his statement. I would just ask Bro. Hartmann and all readers to put this in its context and read from verse 9 to 21; and see if we can do the things that are asked of us as Christians? and yet take part in war. For instance verse 9, 'Let love be without dissimulation, abhor that which is evil; Cleave to that which is good.' Also' verse 14, 'Bless them which persecute you, bless, and curse not.' 'Be not overcome of evil, but overcome evil with good.' How can this be done by taking the life of men of any other nation whom we have not seen? Read also 1 Peter 3:9 and 1 Thess 5:15-18.

'In everything give thanks for this is the will of God in Christ Jesus concerning you.' Do you **think** that you-would give' God thanks 'for killing some man, in war, and if **you**-did would God accept your thanks?

In Gal. 6:10 we read: 'As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.'

Heb. 12:14, 'Follow peace with all men and holiness, without which no man shall see the Lord.'

In Matt. 5:9, we have 'Blessed are the peacemakers, for they shall be called the children of God.' See also v. 38, 'Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also.' These are the words of Jesus during His ministry in that period of transition between the Law and the Christian era.

Why does Bro. H. quote part of a verse only? He says that 1 Pet. 2:17 says, 'Honour the King.' It goes further and says, 'Honour all men. Love the brotherhood. Fear God. Honour the King.'

from Rom. 13:1-2 he tries to prove that every soul should be subject unto the powers that be, under all circumstances. Was this the case with the Christians at Rome? Let me quote what Barns' Commentary has to say on part of Romans. 'There were cases "where it was right to resist the laws. This the Christian religion clearly taught; and in cases like these it was indispensable for Christians to take a stand when the laws interfered with the right of conscience; when they commanded the worship of idols, or any moral wrong,' then it was their duty to refuse submission. 'Be

Subject.' A willingness to occupy our proper place, to yield to the authority of those over us. The word here does not make known the extent of the submission, but merely enjoins it in general. The general principle will be seen to be, that we are to obey in all things which are not contrary to the law of God. No power, no office, no magistracy; no civil rule, but of God. 'The powers that be.' The civil magistracies that exist; those who have the rule over nations, by whatsoever means they may have obtained it. This is equally true at all times that the powers that exist, exist by the permission of God.. This word ordained, denotes the ordering or arrangement. This does not mean that he originated or causes the evil disposition of rulers, but that he directs and controls their appointment. By this, we are not to infer (1) That he approves their conduct; (2) That what they do is always right; (3) That it is our duty always to submit to them. Their requirements may be opposed to the law of God, and then we are to obey God rather than man. Acts 4: 19, 'But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' Acts 5:29, 'Then Peter and the other apostles answered and said, We ought to obey God rather than men.'

If the life of a soldier is not evil, as suggested by Bro. H. then a Christian can go to war and kill as many men as possible and yet be justified in the sight of God. Does this compare with the Word of God (the New Testament)? Were these soldiers at the crucifixion of Jesus doing good or evil? It was evil and sinful (Matt. 27:27). If this is not right, why did Jesus say 'Father forgive them, for they know not what they do (Luke 23:34). 'For though we walk in the flesh, we do not war after the flesh (For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds)' (2 Cor. 10: 3-4).

'Put on the whole armour of God, that ye may be able to stand against the wiles, of the devil. For we wrestle not against flesh and blood, but against *principalities*,' against *powers*, against the *rulers* of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand' (Eph. 6:11-13). What are the powers mentioned here, and who are the rulers? 'Servants, obey in all things your masters according to the flesh; not with eye service as menpleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the

wrong which he hath done: and there is no-respect of persons.' (Col. 3: 22-25).

'Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.' Matt. 7:12.

Stephen was taken by the elders and the scribes to the Council (Acts 6: 12-15). Then we read of his defence in chapter 7. Why did he not submit? 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.' (Acts.7: 51-60).

When Paul wrote to Timothy, he did not address him as a soldier of an earthly king but of the Heavenly King, the King of Kings and Lord of Lords (1 Tim. 6:15). Was he to fight a war for earthly gain? No! It was for heavenly gain, seeking first the Kingdom of God. No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier (2 Tim 2: 3-4). 'Fight the good fight of faith (1 Tim 6:12). If you are to call the two that entered into the promised land, soldiers, very good; but what does that prove in this dispensation? Under the O.T., God led His people in war. When they were faithful, they were victorious, but when they sinned against God, they were defeated. God instructed them when to fight, and they did not depend upon numbers, but upon the power of God. 'Not by might, nor by power, but *by* my spirit saith the Lord.' Where are such instructions found in the N.T. for the spiritual Israel, as there was in the O.T. for the fleshly Israel? These facts will be found in the O.T. in the books of Exodus, Leviticus, Deuteronomy, etc.

There is no proof in the instances cited by Bro. H. about the soldiers to justify the Christian becoming a soldier

to fight for his country. Not one of these soldiers is a Christian. It is plain to be seen that a soldier can become a Christian by complying with the conditions laid down in the N.T., but there is no Scripture to say that a Christian can become a soldier. 'Whosoever will may come.' 'Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved, he that believeth not shall be condemned (Mark 16: 15-16).

DAVID CHALMERS

(To be continued)

SCRIPTURE READINGS

March 4th.—Psalm 111; 1 Cor. 1.

March 11th.—Isaiah 64; 1 Cor. 2.

March 18th.—Malachi 3; 1 Cor. 3.

March 25th.—Daniel 6; 1 Cor. 4.

Introduction.—It is well at least to read over Acts 18: 1-18 for the account of Paul's first visit to Corinth. His stay there was comparatively lengthy, and was continued in spite of opposition. The letter was written from Ephesus during Paul's long stay there on his third journey (see Acts 19; 1 Cor 16:5 and 8).- The visit following the two letters is referred to in Acts 20: 1-3, Corinth, of course, being in Greece. Paul's purpose was to correct errors and sins in the Church, and the letter has served the same purpose ever since in the wider sphere.

Greeting and thanksgiving.—Paul's apostleship was by divine appointment, a fact needing to be emphasised to those who questioned his authority. Sosthenes may be identical with the ruler of the synagogue who was beaten (Acts 18: 17). This would be conjecture, but his being mentioned in a letter to Corinth would indicate he was known there, and was not Paul previously Saul? The title 'Church of God' is applied here, and the grace and peace (and the message of the letter—how fitting!) are for all God's people (saints—set apart by divine appointment). Christ is mentioned nine times in these nine verses. The thanksgiving includes both ordinary and extraordinary favour from God. The Lord enriches immeasurably every life He enters, but these Corinthian Christians had had special revelations and gifts of divine power. They had witnessed that in the Aspostle, and had themselves received the manifestations in utterance and knowledge—we need to remember that they had no written guidance regarding the facts of the gospel. But to be blameless and to enjoy the fellow-

ship of God's Son are equally olff privileges.

Divisions rebuked.—An ideal condition of unity is pictured in the phrases 'speak the same thing,' 'perfectly joined together,' 'same mind,' 'same judgment.' We do not think an absolute unity of opinions is expected, but certainly a unity of purpose and love. Party spirit had arisen, as can so easily happen when persons from every different walk of life, and condition of education, are brought together in one body—and yet it is the glory of the Church to do this wonderful thing. We might have our favourite preachers without making them a cause of division. Indeed, it is true that different speakers make appeal to different individuals, which is an advantage accruing to any Church where the ministry is properly shared. We rightly call this 'mutual ministry,' at the risk of being misunderstood, and you cannot have a New Testament Church without it. It is essential not to exalt any man, however, and Paul's humility made him glad that he had not personally baptised many in that Church. Obviously they all had been baptised, most of them under his preaching.

Paul's preaching.— The centre of Paul's message was the Cross. This does not exalt any man's personality or Intellectual ability. The Jews had required a great outward show of power, 'a sign from heaven,' and the Greeks were always wanting some elaborate philosophy, but God' chose not to satisfy either. He provided a sacrifice for sin in a human soul who lived the humblest of lives, and died the most disgraceful of deaths—yet He was the Overlord of the Universe. In face of this, divine manifestation, the wisdom of the ages is just folly. Why then exalt any man?

God's favour on the 'humble.—The Corinthian Church could not boast of worldly power or eminence, yet they are God's elect, and can rejoice in the favour of the One who is all wise, perfect in goodness, and has set them apart for Himself, having bought them with His own blood. So they must not glory « in man, but in God.

God's wisdom manifested through Paul.—Paul had gone to Corinth in discouraging circumstances. He had had but poor response at Athens, and he had been chased from Thessalonica and Berea previously. He was filled with anxiety for his beloved converts in those towns, and was awaiting news through Silas and Timothy (Acts 18:5). Evidently he was under necessity to earn his bread. Also (Acts 18: 3). As we have previously seen, his message was of the Cross, and his reasoning was based upon the Word of God, which plainly foretells it. God has confirmed

his word with signs, and the extreme simplicity of the message made it impossible for his hearers to think it a matter of human wisdom. Yet to those grown up or matured in Christian faith, God's wisdom is clear. This is a profound thing and transcends man's understanding?, and God has revealed it through Paul and other Spirit-inspired men. We are inclined to think the rulers of this world would have refrained from crucifying Christ had they realised that man's salvation and final victory over sin would come out of that act of theirs . . . God's love for man is so wonderful that it is impossible to realise what glorious things are yet in store for us. In view of our inability to conceive as natural men the divine wisdom, how necessary that we should 'speak as the oracles of God,' and not lean to our own understanding. The term 'natural man' probably means unregenerate man.

After the new birth comes the growth into spiritual manhood by, first, the sincere milk of the Word, then its strong meat. We note Paul's claim to speak in words which the Holy Spirit - teaches, and to have the mind of Christ, which he, of course, shares with the divinely-inspired apostles and prophets of that age, and we share by accepting and living by their writings.

Spiritual condition of the Corinthians.

—The fact that there were divisions in the Church, and that over men, indicated to Paul that the members were still in babyhood in Christ. They had not come to an appreciation of what Christ required of them in spiritual and moral behaviour. Their minds were still being occupied with personalities instead of principles of living. We can test ourselves in some measure by this mental condition. Is our natural reaction to return abuse for abuse, evil for evil, resentment for insult? We have not in that case grown beyond our babyhood. The spirit of Christ has not sufficiently got control of us.

The function of God's servants.—No preacher has anything more than he has received from God in relation to the gospel (or anything else). He may serve different purposes in its declaration, or in its application to individual hearts. One may lay a foundation, another builds the structure, one sows, another waters the seed, but everything comes from God. There are serious responsibilities. We have the message of God, we must give it out faithfully. It is true that the results of the preaching may be good or bad. How many preachers have looked back and realised that much of their work has been in vain? Misuse of a preacher's powers can make havoc of the Church. Conceit is a dreadful fault and error, and a preacher is very liable to develop it, especially if he has powers of orator-y. But neither he nor his work, can be pleasing to God,

How shall we regard his servants.—Those who served the Corinthians are to **b3** regarded as serving God's purpose for them, even death (to take the extreme point) serves the purpose of God for us. It brings us out of this world into the next. We all belong to God, too. Stewards serve out the master's bounties and provisions to the household. Both Apolles and Paul might be criticised in their fulfilment of the office, and finally it does not matter what anyone thinks but God Himself about their work. If each person rather looks to his own things, than the faults of others, he will do better. There were other leaders in the Church who were the favourites of one faction or another but Paul has only mentioned himself and Apolles for simplicity's sake. The other leading men are here warned that they are no better nor worse than those two. No man can be justified in thinking of himself more than he ought. It is God who should have the praise for any virtue or powers we have, as Paul himself writes in another place 'By th egrace of God I am what I am.'

Final warnings and exhortations on this subject.—

There is irony in the contrast between what some of the Corinthians think of themselves and what the facts are. The Apostles, if they have pre-eminence, have pre-eminence in suffering. They are utterly humiliated for Christ's sake, and are content to be weak in the sense that Christ Himself was so. The Corinthians are exalting men, the Apostles are humbling themselves. The special relationship of Paul to this Church surely justifies his claim to be their father, and his warning and encouragement that they should imitate him. He is not pandering to their evil-doing, or excusing it. True love and kindness will not make us condone sin in one another, but will make us long, pray and work for one another's good—a closer walk with God.

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ley, Lanes.

COMING EVENTS

Morley.—Correction: Anniversary Meetings held on February 24th and 25th, and not March 24th, as given in February 'S.S.'

Ulverston, Oddfellows Hall.—Anniversary meetings will be held (D.V.) on March 17th and 18th, to commence on March 17th, at 3 p.m. Tea at 4.30 p.m. Evening meeting at 6 p.m. Speakers: Bren. D. Dougall, A. L. Frith, L. Morgan and A. Winstanley. A welcome for all. Will those intending to come please write early to W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancashire so that ample catering arrangements can be made.

SPRING CONFERENCE—TRANENT

SATURDAY, 24th MARCH, 1951

Meetings In
TOWN HALL, TRANENT

1.30 p.m.—BUSINESS MEETING *

Chairman, C. LIMB (Eastwood).

4.30 p.m.—TEA.

5.30 p.m.—PUBLIC MEETING.

Chairman, T. NISBET (Tranent)

Preachers, D. ALLAN (Pontiac),

- L. CHANNING (London).

SUNDAY, 25th MARCH, 1951

Meetings in **Lochside Chapel, Tranent**

10.00 a.m.—PRAYER MEETING.

11.30 a.m.—BREAKING OF BREAD,

6.00 p.m.—GOSPEL MEETING.

Preacher, D. ALLAN.

8.00 p.m.—GOSPEL MEETING.

Preacher, L. CHANNING^

Tranent is reached by S.M.T. buses from St. Andrew's Square, Edinburgh.

Those who are coming should write to W. Steele, Atholl Dene, Longniddry, East Lothian, NOW.

CHANGE OF ADDRESS

Bro. R. Limb, c/o 9 Woodland Road, funbridge Well's, Kent,

LONDON GOSPEL TENT MISSION

August 4th to 11th (Inclusive)

The Church at Kentish Town urgently requests those intending to support this venture to write at once giving numbers and needs. There is extra difficulty in booking accommodation, and it cannot be done at short notice.

R. B. Scott, 96 Chetwynd Road, London, N.W.5. '

NEWS FROM THE CHURCHES

East Grinstead.—On January 27th, we held our Lord's Day School party, when seventy-six children, parents and brethren sat down to tea. Several brethren came over from Silverdale Hall, Tunbridge Wells. We also had with us Bro. E. McDonald and we take this opportunity of thanking him for his help over the week-end. Also, on January 31st, our women's meeting held their party when a happy time was spent by all.

W. HILLMAN

Hindley.—Our hearts were again denied to hear the good confession of yet another, desirous of following the Lord Jesus. On Lord's Day, February 11th, at the close of the Gospel meeting, after a heart stirring address by Bro. L. Morgan on 'The Lord Commands,' Mrs. Jane Baxendale expressed her desire to obey the Gospel and she was immersed the 'same hour of the night.' To God be the Praise and Glory. May many more follow.

Ince.—The Church here rejoices in the addition of two more to the assembly. On Lord's Day, January 28th, at Hindley, Mrs. Mary Shields and Doreen Melling (one of our scholars) responded to the gospel invitation and obeyed the Lord in baptism. We pray that both will be faithful members of the Church in Ince, and that they may in turn lead many more to the Saviour.

A. B. WINSTANLEY

Nelson (Southfield Street).—Saturday and Sunday, February 10th and 11th, marked another milestone in the history of our Bible School. We were indeed inspired and overjoyed to have in fellowship with us, for the first time, Bro. A. E. Winstanley, who is so well known amongst us. On Saturday afternoon, an excellent tea was provided by the sisters for visiting members and friends. Once again we are greatly indebted to the brethren at Hindley and Blackburn for their unswerving loyalty and support—which help us so much in pur witness here in Nelson. Our young

folks again rose to the occasion and rendered very beautifully each item allotted to them. Bro. Winstanley got the Bible message across by an object lesson in the wonderful way peculiar to him, and after the prizes had been distributed supper was served to scholars and parents.

The interest aroused on Saturday continued throughout Lord's Day. We have indeed tasted of good things spiritually and feel helped and encouraged by the enthusiasm displayed by our brother. We pray that some day soon we may again have the pleasure of his services. We press on. A. WIELMAN

Peterhead.—We are very pleased to record other four additions to the Church here, since our last report. We rejoice together in the good work being done, and pray that they, along with us, may be kept faithful, and work together for the extension of Christ's Kingdom.

A. REID

Tunbridge Wells (Silverdale Hall).—On Saturday, February 3rd, the Church meeting here held their annual Bible School treat and prizegiving. About fifty parents, visitors, and scholars, with members of the Church sat down to a lovely tea provided by the sisters. A programme had been arranged for the enjoyment of our visitors during the evening, to which "both scholars and teachers contributed. Special mention may be made of one item, in which many of our youngest scholars took part. This was 'The Pageant of the Year,' being a presentation of the months and seasons in verse and hymns. Bro. Hillman, of East Grinstead, presented the prizes of books to the scholars, and Sis. Limb the gifts to their mothers. We feel that a time of rich fellowship was enjoyed, and our contact with the scholars' parents strengthened. May the result be the salvation of many precious souls to His eternal glory.

Wigan (Albert Street).—On Saturday, February 3rd, we had the pleasure of a visit by Bro. A. E. Winstanley, who gave an inspiring message and preached the Gospel to about eighty people, some not members. Bro. N. Price presided and Bro. Albert took for his subject 'The Church that is different!' At the close, we realised that seed had been sown that, we hope, may bear fruit in the near future. Our Brother continued his services on the Lord's Day, by exhorting the Church in the morning, addressing the School, and afterwards presenting the prizes to the scholars in the afternoon, and again in the evening preaching the grand old Gospel to nearly fifty people, on the 'Second Coming of our Lord Jesus Christ.' The audience was very appreciative of the Word spoken, some, non-members being present. This was a memorable week-end in the Master's Service. To God be the praise.

OBITUARY

Blackburn (Hamilton Street).—It is with great sadness we record the passing away of another of our faithful members, Bro. Jack Sharpies, well known to many of the Churches for miles around. Our dear brother passed away early on Lord's Day morning, February 4th, aged 55 years, after a seizure and heart attack. Our brother was well known because of his infirmity in the flesh, having suffered paralysis of the lower part of his body and legs from infancy; his only means of getting about was by being strapped to a stool in a sitting position, and a pair of crutches, which he used with great skill and agility in his younger days. Later, he had resort to a three-wheeled propelling chair which the Church and friends purchased for him some thirty years ago, but out of the chair he still had to depend on his crutches and stool. From his good spirit, in health and sickness, we surely could all learn a lesson of patience; for his zeal for the Master and His Word (whether on the market place, street corner or platform) he surely could put many of us to shame. Snow, rain or sunshine never kept Bro. Jack away from attending the Lord's Table, and he always had a ready mind and willing heart for any emergency in the worship of the Church, and excelled himself in speaking to the children's Bible School. We shall miss our dear brother in many ways here, but as Bro. Shepherd (Texas) puts it, we shall meet again in the Sinner's Summer Land, when the Lord comes to claim his own. We offer to his uncle and cousin our deepest sympathy and prayers. Many brethren and friends around the district came and paid their last tribute at a funeral and memorial service conducted by Bro. S. Wilson, one of the elders of the Church.

We bless Thee for his every step

In faithful following Thee,

And for his good fight, fought so well,

And crowned with victory, H. WILSON

Heanor.—The Church at Heanor is the poorer for the passing of Bro. William Barker, on January 22nd, at the advanced age of 88 years. Although his faithful Christian ministry has been confined largely to the local Church, he was fairly well known throughout the Nottingham district, and in and around Loughborough, where his early days were spent. His steadfastness, and regularity (not to mention punctuality) at all gatherings of the Church, were to many an exhortation in themselves, and whatever work he undertook to do, he did it in all sincerity, and did it well. He was always thankful to the Giver of all good for the many blessings he received day by day. One of his favourite hymns was 'When ahl, Thy mercies, O my God.'

Bro. A. B. Cree officiated at the burial service, on January 25th, when a representative gathering of district Church members, old workmates and friends gathered to pay respect to one who had been faithful in all things, W. HAWKLY

Kentish Town.—Bro. James C. Day passed away on January 6th, aged 82. He was paying a Christmas visit at Kentish Town, and was present at the Lord's Table on December 31st, taking part, as was his custom, in the prayers. He caught a severe chill which developed into pneumonia, and died on January 6th. Our brother's work with the Churches goes back many years. He was prominent in the work at Amity Hall, Stratford, and subsequently at Forest Gate, when the place of meeting was changed. Removing to Laindon, he continued to meet at Forest Gate until that meeting was given up. Then he sought to witness in Laindon, setting up the Table in his home for immersed believers he might interest. Our brother held firmly to the New Testament position, and worked as preacher, teacher, secretary, and among the children. We have enjoyed his fellowship from time to time at Kentish Town, and he recently both exhorted the Church and preached the gospel. He had a kindly and peace-loving disposition. He died in hope of eternal life. K. B. SCOTT.

Kentish Town.—Our aged sister, Mrs. Elizabeth Ramsden, passed away on Monday, January 29th, at the age of 94. She had been in fellowship with us for a long period of years, but was compelled through old age and war-time difficulties to remove from the district in 1942. Since that time frailty of body has prevented attendance, and she has been under the loving care of her two daughters. She was gifted with a very strong constitution, and her end was hastened by an unfortunate accident resulting in a broken bone. She has consequently been lying in hospital for some months. Prior to her removal from the district, she was active in the work, sharing particularly

in the work with the women, and acting on the diaconite during a period of great difficulty in the Church. The writer had the privilege of conducting the funeral service, and will particularly remember the thought she expressed to him during her last days—the goodness of God all through her long life. Another link with the past has been broken, and another forged with the future. She awaits the great day of our final redemption.

R. B. SCOTT.

Kirkcaldy (Rose Street).—It is with deep regret we record the death of our Sister Mrs. Jeannie Spears, on 14th January, at the age of eighty-six years. Our sister was an old and faithful member of the Church here and was always regular in her attendance at our meetings until laid aside some time ago by continued weakness. The activities and progress of the Church both in the local and Wider aspects of its work were always close to her heart, and were a never failing source of interest to her. We shall miss her for her faithfulness and loyalty, but we can give thanks for her life here below and rejoice that she has gone to be with One whom she loved and served, and in whom she believed with an earnest and steadfast faith. D. M. ELIUS.

Tunbridge Wells (Silverdale Hall).—It is with sorrow that we have to record the passing of Bro. Fred Gillett, on Lord's Day, January 28th. Bro. Gillett, whom we all loved, had been ill for a few days with influenza, but we were given to understand that he was much better. Therefore, the news of his death, brought to us as we were assembled around the Lord's Table, was a great shock. Our brother will be greatly missed in our assembly, not only in himself, but also in the work to which he gave himself so sincerely. We commend to God those left to bear the sorrow in the loss of a loved one, especially our sisters Dorothy and Edna Gillett. We can thank God for the life lived, the work accomplished, and encourage one another in the sure hope of the resurrection.

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Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

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