

# The Scripture Standard

What Saith the Scripture.' (*Rom. iv. 3.*)

VOL. III. No. 7.

JULY, 1937.

## *No-Man's Land.*

NO-MAN'S-LAND, a term much used during the great war, is defined as the ground between hostile trenches. This is evidently the ground now occupied by large numbers of those who profess to plead for the restoration of New Testament Christianity.

An esteemed correspondent writes: 'The vast majority of our people, I am convinced, are sound; the trouble is that they are not articulate: they require to be stirred.'

In the other camp, with reference to the Annual Conference, we are told there is 'increasing concern . . . that so many of our Churches are unrepresented. That is a very serious thing, for it means that there is, at this vital point, a break in the fellowship upon which our co-operation is based.'

Official publications reveal that very few of the Churches contribute to the general funds. While overdrafts and frantic appeals for money demonstrate the failure of the present system.

The Restoration Movement, like the New Testament Church, is democratic, and can only function successfully by consulting and carrying the rank and file with it. Eighty years ago, Brd T. H. Milner gave warning as to the tendency of unscriptural co-operations: 'They throw the chilling influence of official routine over the entire Church. Than this, there are few things more deterring to ready, personal effort. In whatever department of life the assumption of official position by the few be found, it deters the many from personal action in the business. In Christian action it is the exact inversion of the

New Testament principle.' That is the main cause of present sterility and stagnation. A few officials have captured the machine, and they use it to suppress and silence any who dare to protest against their unscriptural actions. Officials, like Romanists, are afraid of members hearing or reading anything that would open their eyes. Preachers and writers loyal to the New Testament Scriptures, are given no opportunity in conferences, Churches, or publications.

'How to reach the masses' was once the paramount problem; now it is, how to reach the members of the Churches? In most Churches there are loyal souls who have not bowed the knee to the modern apostacy, it is for them to remain no longer inarticulate, but to 'cry out and shout' against the many foreign things that are being foisted upon the Churches. Regarding recent doings in high society, an official of a certain union said, 'We shall register a formal protest, and then let the matter drop.' It seems that some Churches are content with doing that. Formal protests and resolutions need to be followed up by action to be effective. Merely to decide, as many Churches have, not to contribute to the funds of the Co-operation to which they belong (which is really the end of their co-operation), is not good enough. Let it be known clearly why this action is taken, and that no support in any way will be given, so long as unscriptural practices are persisted in and approved. We appeal to all in no-man's-land, who are supporting neither side and are exposed to the

fire of both, to come boldly out and 'show yourselves men.'

Alexander Maclaren said: 'Compromises and hesitations will not serve. The country between the opposing forces will be stripped of every spot that might serve as cover for neutrals. The issue is certain from of old. Do you see to it that you are of those who were valiant for the truth upon the earth.' Eleven years ago, we wrote: 'How long will the Churches remain silent and inactive? 'Rags of Popery,' Romish terms and phrases, are paraded before us, such as would have roused our fathers to resist even unto blood, and many are either so blind or indifferent that if the Pope appeared on some platforms it is difficult to believe a protest would be raised. These things, left unchecked, can only result in completely wrecking the most glorious movement seen since the introduction

of Christianity. The responsibility for this will lie not only on those who introduce these foreign and decisive elements, but also on those who silently permit them.' (*Bible Advocate* March 26).

The Churches in Britain are in the same dilemma as are some in the U.S.A., and they must either hold tenaciously the ground which their fathers held at such cost, or permit themselves to be driven back into the whirlpool of sectarianism. Those in no-man's-land can, if they will, decide the issue. Brethren, take a definite and decided stand with the ever-increasing army that is fighting to save the glorious Restoration Movement.

'In these days none can be neutral,  
Each will yield to some control,  
Brethren, bravely show your colours,  
Form in line, and call the roll.'

EDITOR.

## Reasons for Loving Jesus.

*'If any man love not the Lord Jesus Christ let him be Anathema Maranatha'* (1 Cor. xvi. 22).

THIS sets forth that Jesus Christ is coming again. His coming is one of the blissful themes set forth by the Holy Spirit, but that is not my theme to-night. My purpose is to give reasons why we should love Him now.

Some years ago, in Michigan, a very earnest man came to me and said, 'I would like you to come and preach one discourse to the people in our neighbourhood; and if you come, I should like to choose the theme.' I asked what theme he had thought of, and he said, 'The Second Coming of Christ.' 'What kind of people are they?' I enquired; and he said, 'Oh, they're a mixed lot—a good many sinful and ungodly people.' I said, 'Do you want me to address an audience like that on the second coming of Christ? Had I not better talk about

His first coming and get them to put themselves right with Him?'

So I place before you reasons for loving Christ. 'If any man love not the Lord Jesus Christ, let him be accursed at the coming of the Lord.' He does not say, 'If any man *hate* the Lord Jesus Christ.' There was no reason that the Holy Spirit should write any such statement. I question whether any man, deep down in his heart, ever hated the man of Nazareth. There is a wide difference between 'hating' and 'loving him not.' We are apt to divide society into many companies, Jesus divides the world into two—those who love Him and those who love Him not; those who gather with Him and those who scatter abroad; those with Him and those against Him. There is no neutral ground: we are either for or against Him. Should I go into a town and ask about the society in the place, I should be told 'Well, we

have some pretty good people. A. and B. and C. are good, respectable, upright people, and they are people of means. F. G. and H. are just as respectable and upright, but they are not so well off,' and so on. They would be sub-divided down to the scum and off-scouring of the city. Jesus did not do that. No! Just 'he that loves me, and he that loves me not.'

It is a practical thing, loving Jesus—not mere sentiment. You remember that Abraham was commanded to offer up his son, and that man of God went right forward to do what God commanded him. When he was about to slay the lad, God said, 'Stay your hand, for now I know that thou fearest Me.' Did not God know all the time? There is one eye in the Universe that sees the end from the beginning and, as a matter of fact, God knew all about Abraham and what he would do when put to the test. 'Now I know that thou fearest Me.' The great God never acknowledged the proof of Abraham's fear until he had done what he was commanded. Jesus said, 'He that hath my commandments and keepeth them, he it is that loveth Me.' This narrows the question down a good deal. Unless we have the love that impels us to do what Jesus bids we have not enough in our souls to save us; and the Apostle says of such, 'Let him be accursed when the Lord comes.'

I will place before you reasons why we should love Him so that we would not hesitate to do anything. He bids us do.

When by transgression and sin we alienated ourselves from the great Divine Father—when ruined and lost, God loved us: He so loved the world as to give His only Son. Through the ages God had been loving mankind. Even in the shadowy dispensation God loved His people, but the people never got near enough to God to feel His loving heart and never knew until Jesus came. Jesus revealed the Father and manifested the love of God to a fallen world.

Sometimes we are taught that God in His wrath had determined to punish the whole race, but that Jesus stepped in and received the blow that should have fallen on us. Though that presents Jesus in a lovely light, it casts a reflection on God. God is love, and the expression of His love has been revealed to us by Jesus in His earth life. And we shall find that the reasons why we should love Jesus are the same reasons for loving the Father.

I want to place briefly before you some incidents that reveal the Father's heart. On one occasion, Jesus was going along the way, followed by a great crowd. It was the time of His life when He was deservedly popular. A poor, blind beggar sat by the wayside; he heard the tramp of many feet and asked what all this meant, and was told, 'Jesus, the Son of David is passing by.' He called out, 'Jesus, thou Son of David.' 'Do you think He will heed this beggar?' Followed by that admiring crowd, if He had been only a man among men, He would have paid *no* attention. No fact appeals more to my heart than this, that Jesus turned aside to comfort and aid the poor and the despised. Jesus stopped the whole procession and asked what he wished. He said, 'Lord, that I may recover my sight.' Jesus opened his eyes and the blind man saw the blue skies, the grass under his feet, and the faces of his friends around. Would we not have felt like laying at His feet the tribute of our hearts. The man who would not love Jesus deserves to be an outcast from His love.

But the story is not half told. On another occasion, Jesus met some lepers, outcasts from society. Nothing could be more sad than the lepers. They were by law required to isolate themselves, leave home and loved ones, and when anyone should come near, to cry, 'Unclean! Unclean!' Jesus did not heed the cry, He went and healed them, telling them to go and make the offers required by the law. That was on the other side of

the Cross, while the old law was still in force.

The return home of the lepers we can picture to ourselves. See one as he nears home. A little girl comes out and, seeing him, cries: 'Here's father. He looks just like he used to do.' He is met at the door by his wife. 'Dear,' she says, 'How has this come about?' He answers, 'I met the Man of Nazareth and He has healed me.' So we go over the wonderful Gospel history of that love revealed for a ruined world.

After this personal ministry and loving service for man, Jesus came to the close of his life. He went through Gethsemane after spending that hour in the Upper Room with His disciples. His soul exceeding sorrowful unto death, He prayed, 'If it be possible, let this cup pass.' In the distance lights were flashing. Soon the men came. Jesus was arrested, led away to the all-night-long trial. We see Him there, hopeless and friendless—and we ask what it all means. The New Testament tells us that He was about to offer up His life. Do you know that when there was no other means of saving a ruined world, the peerless Son of God said: 'I have found the ransom, I shall go to the rescue'? Finally He is taken to Judge Pilate as he sat arrayed in royal splendour. Before him stands the friendless, penniless Wanderer. Fierce and rude indignities are heaped upon Him. This is a revelation of love beyond human description. We might rest the case there, but the story is not half told. 'Take Him away and crucify Him,' said Pilate, 'but He is not guilty. It is your own wicked hearts that desire it.' They led the Saviour down the streets, carrying the great wooden Cross. A man from the country helped to bear the Cross. Alongside walked women, weeping from sympathy. 'Weep not for me,' He said, 'but weep for yourselves and your children.' Soon Calvary is reached and we see soldiers nailing the Master to the Cross, then

raising Him between heaven, and earth. Six long hours He hung on the Cross. Jesus is simply doing the will of Him who sent Him. Finally, we hear the Saviour as He looked down and saw the little group of broken-hearted women who loved Him truly. In that company stood the woman—her heart must have been broken—who had tended Him as a little child, and she may have thought of old Simeon's prophecy: 'This child shall be a sign that shall be spoken against. Yea, a sword shall pierce your own soul also.' She did not understand its meaning then; but now she understood as she saw Him in the hands of hard-hearted men, cruelly treated, gasping for breath, blood streaming down His face, and not a hand to wipe it away. 'Thou queenly one. There is John who leaned on my bosom. I know John will care for you.' Turning to John, He said, 'John, behold your mother,' and John took her to his own home. If you have a mother be kind to her. Even now her form may be bending graveward.

Finally, I hear the Saviour cry, 'It is finished.' His head dropped. Oh no! This is not the end. The disciples take His mangled body and lay it in a grave. On the third day, He unlocked the tomb and rose triumphant. Forty days after that, in the presence of His disciples, He ascended to heaven. From thence, He sent the Holy Spirit to inspire men in order that we might have this invaluable teaching that is able to make us wise unto salvation.

If any man does not love a Saviour like that, he deserves to be accursed when the Lord Jesus Christ shall come again. We could not save ourselves—helpless, powerless to provide a Saviour, God loved us. He died for us; He still loves us. His sweet voice pleads that you will love Him in return. It is a hard heart that will not love Jesus of Nazareth. If the love of Jesus and of God will not move your heart, no power ever will. It is the motive power of the

Gospel, and unless we move because we love, we had much better stay unmoved.

The highest type of love in this world is the love of a faithful mother. You never hear her speak evil. The boys may do wrong, the girls go astray, but mother loves them. There is a higher love than that of a mother. That love is revealed in the person of Jesus of Nazareth.

There is a story told of a young man in Kentucky who had been convicted of murder and sentenced to death. His mother loved the boy and did not believe in her heart that he was guilty. She went to visit him every day. One of our preaching brethren went to visit him. After he had talked with him, the young man said, 'The finding of the court is a just one. Drink is responsible for the condition I am in, I want you as a preacher to warn the boys against the step that has ruined me. The only thing that troubles me is that mother really thinks I am not guilty. It will kill her when she knows.' As the preacher went out he met the poor old woman. When she saw him, she went right up to him, and said, 'Everybody seems to be down on my boy. Do you think my boy is guilty?' The preacher made an effort to avoid giving her an answer, and said, 'I don't want to discuss the matter. I'd rather not talk about it.' 'But,' she replied, 'I want to talk to you about it. I want you to tell me if you think my son is guilty.' 'My poor woman,' he said, 'Our son, only five minutes ago, confessed to me that he was guilty.' The poor woman trembled, she almost fell down, but she looked up and said, 'Well, I love him anyhow.'

If God had not loved us anyhow, where would we be? God loved us anyhow. Jesus loved us, and gave His own life that we might live for ever. Could you love a person like that? Jesus said, 'If ye love me, keep my commandments.' Do not talk about loving Jesus if you refuse to obey Him. What He requires is that you should believe in Him.

You say, 'I have done that.' That you confess Him. You say, 'I have not done that.' That you be buried in baptism unto His death. What is the answer of you soul? What is the verdict to be? Will you not say that you love Jesus because He first loved you.

W. D. CAMPBELL.

## *Would-be Ministers Ignorant of Bible.*

'FOOLISH preference' for young men which is making ministers too old after the middle forties, was the subject of a protest by the Rev. Ernest J. Price, when he presided at the spring assembly of the Congregational Union of England and Wales in the City Temple, London.

'In the ministry above all vocations,' he declared, 'age ought to be an asset rather than a handicap, and a rich maturity of spiritual experience ought to count for more than youthful assurance and agility.'

'It is high time we abandoned the stupid notion that only young men fresh from college—or perhaps with two or three years' experience in the sowing of ministerial' wild oats—can appeal to youth.

Some of the finest work that is being done among young people in our churches is being done by men over 50 and it is certainly true, **that** some of our bright young ministers have failed disastrously precisely at this point.'

Among the things, that struck him most about many of the candidates who presented themselves to the Union's college were their crude notions about religion and lamentable ignorance of the Bible.

The average marks in Scripture at the entrance examinations were usually lower than in any other subject.

'What then, is being taught to the young people in our churches, including our future ministers?' asked Mr. Price.

The Bible was increasingly a neglected and unknown book.

(*News Chronicle*, May 5, 1937.)

# Bible Readings.

## OLD TESTAMENT.

**Psalms**

It is written that prophets of old diligently to know the meanings of the things they foretold concerning the Messiah. The writer could scarcely have imagined that the words he penned (11-12 v.) would be used by Satan in the temptation of our Lord and Saviour. Despite speculations, is it not certain that Satan would never have applied this passage to the Saviour, if it had had no reference to Him? Satan is never anxious to arouse deluded souls. His 'if is as good as a certificate of character' When Satan questions our son-ship let us rejoice in the fact that if it were not so, he would never question the fact, but allow us to perish in our delusions.

**Psalms** The Israelites were under obligation

xlii to appear before God three times in the year (Ex. xxiii. 17). Here one who is debarred from the privileges of the House of God, looking back to the joy of these holy associations, voices his sense of loss. Dwelling amid enemies, remembrance of past mercies buoy him up to hopes of the future, when he shall again join in God's praises in His holy hill of Zion.

We should prize the privileges that are ours in this day of grace. They are more valuable and uplifting than those which the psalmist lamerited\

Ezek. What a picture the prophet paints xxxvi. of the condition into which Israel had drifted through neglect of God's law and their devotion to idols, much of which was stained with blood. Their disasters, which they brought on themselves, tended to depreciate Jehovah's name in the midst of the heathen; and their dispersion among the nations became an accomplished fact. Truly none of us lives to himself, as we are daily affecting for good or evil the thoughts of those who are unbelievers or scoffers. The exile cleansed the Jewish people from any desire for idol worship and they never subsequently resorted to it. For His name's sake, he shall yet gather them, and God's name shall be vindicated among the heathen as they realise the wonder of His goodness to this brilliant but despised people.

**Isaiah** What wonderful witnesses the xlv people of Israel have been to the one true God and the truth of His word, both in prosperity and adversity. Other nations scattered abroad have mingled with and been absorbed by such peoples. Yet in all their trials from Babylon to Berlin they demonstrate that there is a God who takes heed of the doings of his creatures, and is not slow to punish unfaithfulness to His word, or revolt against His jurisdiction. The folly of idolatry is revealed in an almost humorous way as the prophet depicts a man taking part of a tree to fashion a god, and part of it to boil his pot. Yet only the severity of life in captivity among idolatrous peoples finally stamped out this folly.

## NEW TESTAMENT.

Many of the heathen, sick of a world and a religion in which filth and vice reigned supreme, were drawn to the religion of the Jews because of its purity and morality, and many among the Romans were deeply influenced thereby. It was fitting therefore that a member of that dominant race should be the first Gentile convert to the religion of Jesus Christ. Peter needed a message from God to convince him that the Gentiles had any part or lot in this matter. Note that the Holy Spirit did not come into his heart, and did not convey simply an impression to his mind, but spoke in clear audible understandable words, 'Go down with these men, nothing doubting, for I have sent them.' Peter judiciously took six brethren with him, and it is well he did so, as he was called in question by the Church at Jerusalem for having gone to this Gentile's house. The Holy Spirit fell upon Cornelius and his household, and these brethren were amazed. If the Spirit had been conferred by the laying on of Peter's hands there would have been no cause for wonder; but Peter declares that the 'Holy Spirit fell on them *even as on us at the beginning.*' (xi. 15) This is only the second occasion that this outpouring of the Spirit had occurred. Peter nevertheless commanded them to be baptized, despite the fact that they had already been baptized in the Holy Spirit.

**Matt v** The blessings here pronounced 1-20 by the Master are strangely at variance with the views of the world, which see? no blessing in poverty, mourning, meek-

ness, mercy, or hunger for righteousness, but these serve to shew how far apart are the views of God and of the natural man. The prophets had to suffer for their loyalty to God's Word, so Jesus here encourages His disciples to meet the opposition and persecution that are the inevitable result of faithfulness. It is the disciples (see v. 1) whom Jesus calls the salt of the earth, and light of the world. Their lives and doctrine would have a purifying and cleansing power.

Jesus came to fulfil the Law. No one had ever done so previously, and coming into the world He takes the prophecy of the psalmist, 'Lo, I come to do thy will, O God,' and accomplishes all things when, with His expiring breath, He utters, 'It is finished.' That Law, so fulfilled, was nailed to His Cross.

**Matt v** The teaching of the Saviour must **21-48** 'have been startling to his audience, inasmuch as their views centred round the observance of the letter of the Law; they had never conceived that it had a deeper spiritual significance, that to be filled with hatred was the germ of murder; to lust after was the real evil which produced the forbidden deed. The teaching as to divorce is worthy of note, although the world would dispense with it altogether. In chapter xix. 8 this is emphasized and there it is declared that even the facilities for divorce given in the Law of Moses, were not in accord with God's wish, but were permitted because of the weakness of the flesh. All profane swearing, which was so prevalent then, is banned, and simplicity and sincerity of speech inculcated. Legal obligations must be fulfilled not in a spirit of niggardly compliance, but of cheerful acceptance and acquiescence.

**Matt 6** Doing good to be seen and praised . . . of men did not die out with the apostolic age. There are many who still are virtually 'sounding the trumpet before them.' To pray standing is endorsed (Mark xi. 25) but the publicity of prayer is forbidden. However appropriate to their own time was the prayer which the Saviour taught, it is wholly inapplicable now that the kingdom has come, that God's will has been done on earth as it is in heaven. The standard of forgiveness- a human one—does not comply with the divine standard set forth by Paul (Eph. iv. 32) God does not

lead men into temptation (Jas. i. 14). The Saviour emphasizes the necessity for his immediate disciples of a deeper dependence upon God, for all their needs. j. s.

## *Mr. Lloyd George, a Baptist.*

A CORRESPONDENT writes: 'If members of the Church at Criccieth were readers of the *Christian Advocate*, which very few of them are, they would have the surprise of their lives at the paragraph in a recent issue referring to Miss Megan Lloyd George as being one of their members. The Editor's attention should be drawn to this mistake: it may lead to some awkward situations. The *Christian Quarterly* of Birmingham (April No.), in an editorial item, also, seeks to make journalistic capital out of the name of the great politician.

Why this desire to boost the Lloyd George connection? Mr. Lloyd George, again and again, has described himself as a Welsh Baptist. We have heard of only one Church in our connection (other than Criccieth) that he has ever attended. That Church is now outside the Co-operation and, like the gentleman in question, has labelled itself Baptist. One of our fraternal delegates told the wondering Americans that Mr. Lloyd George was one of our prominent members. At the World Conference (Leicester, 1935), to give some semblance of truth to this statement, strenuous endeavours were made to induce him to favour the gathering with his presence, but in vain.

The Rt. Hon. D. Lloyd George is one of our most famous statesmen, with hosts of admirers in this and other lands, both in and out of the brotherhood. He evidently scents designs in these attempts to lionize him, and has clearly shown that he has no desire for the publicity some would thrust upon him. The parad-

ing of his name in order to give a transient popularity to our Churches is unworthy of our high calling. I commend a studious reading of Paul's declaration (i Cor. i. 26-29) to the editors concerned.'

In connection with the above, the following, which appeared in the *British Weekly*, November 2nd, 1916, is interesting:—

**'MR. LLOYD GEORGE WITH HIS OWN BRETHREN.**

Recognition services have been held at Castle Street Welsh Church, Oxford Street, W., in connection with the settlement of the Rev. James Nicholas. Mr. Lloyd George gave a warm welcome to Mr. Nicholas. He said that he was pleased to come among his own brethren. He added that for *twenty six years he had been a member of that Church*, and he would do all in his power to support his minister.'

### *In Memory of W. Norman Nelmes.*

AMONG the hills he long had loved,  
Where oft his feet had trod,  
There, far from earth's unrest removed,  
He passed to be with God.

The summer sun with glory lit  
The hours of quiet rest,  
When, in His love, the Lord saw fit  
To take him to His breast.

Beside that highland loch, so fair.  
He bade the world goodbye,  
Without a tear, without a care,  
Without a parting sigh.

For him, there was no fear in death,  
No terror in the tomb,  
But, just beyond his dying breath,  
There shone the lights of Home.

No tears to-day bedim those eyes,  
That shone with friendship here,  
But 'mong the hills of Paradise,  
Life's mysteries are clear.

Farewell! warm-hearted, loyal friend,  
We'll miss your kindly smile,  
Until God's trump the heavens rend—  
Farewell! Farewell awhile!

J.D.C.

### *Interesting Items.*

*Birmingham Mail*, May nth, 1937.

'SOLEMN services of united prayer for the King and Queen were held first in the Central Hall, and later in the Parish Church, Birmingham, last night. At each place of worship there was a large congregation. The Bishop of Birmingham and Principal the Rev. W. Robinson (President of the Birmingham Free Church Council) led a procession to the flood-lit Church of St. Martin's. In the Central Hall, the Rector of Birmingham delivered a short address on the implications of the Coronation service . . . At St. Martin's, the Bishop extended a welcome to the visitors . . . Prof. the Rev. W. F. Loft-house offered prayer . . . Principal Robinson gave the address.'

'A "DISCIPLE" preacher in U.S.A. joined a Ministerial Association. He continually pressed the question of Christian union. At one meeting the president said: "*I have in my possession works which show that Mr. H. [the Disciple preacher] believes that immersion for the remission of sin is necessary to salvation, and thus necessary to become a Christian. Yet Mr. H. has been addressing this Ministerial Association as "brethren," and talking to you about Christian union, when, according to his doctrine he does not believe that any of you is a Christian.*" One who was present said Mr. H. was the most crest-fallen man he ever saw.'

*Apostolic Review.*

'LOYALTY to conviction is worth more than liberality. Faithfulness has wrought more for progress than breadth. It is easier to be friendly with errors and corruptions than to denounce and desist them.'

G. C. LORIMER,

BELFAST.

OPENING OF MEETING HALL.

Corner of Berlin and Paris Streets.

SATURDAY, JULY, 17th at 2.30 p.m.

Chairman: BRO. G. MILLAR.

ADDRESSES BY BREN. JOHN ANDERSON, JAMES  
WARDROP, W. CROSTHWAITE, AND OTHERS.SOLOS, ETC. WILL BE SUNG BY BRETHREN AND  
SISTERS.

TEA AT 5.30 p.m.

LORD'S DAY, JULY 18th.

WORSHIP AT 11.30 a.m.

VISITING BRETHREN WILL TAKE PART. .

2.30 p.m., AN OLD PATHS MEETING.

ADDRESSES BY VARIOUS SPEAKERS.

7 p.m., GOSPEL MEETING.

BRO. W. CROSTHWAITE.

We are expecting a number of members from other Churches of Christ, and are anticipating a time of great blessing.

N.B.—Take any car going up Shankill Road, get off at Berlin Street (id. stage from centre), and walk along to corner of Paris Street.

Bro. Crosthwaite (D.V.) will be with the Church during July; and Bro. J. Scouller has kindly consented to serve us during September.

## Correspondence.

Leicester.

Dear Editor—Your remarks in June issue introductory to the courteous and pointed letter from Enquirer, have given great satisfaction to many. How sad to contemplate that, in the year of its centenary, the C.A. should merit this indictment of intolerance. Surely, the Editor, son of a worthy father, esteemed for his faithful services to the cause of N.T. truth, is not to blame. There must be some hidden influence at work. Free discussion is the only atmosphere in which truth can effectively flourish.

The R.C. Bishop of Cincinnati, with whom Alexander Campbell had his historic debate,

testified publicly (some years after the debate) to the fairness of Campbell in allowing, with perfect freedom, full statements of his opponent's case to appear.

How inconsistent, then, of the C.A., which professes to revere the name and to respect the principles of Alexander Campbell, to resort to a censorship worthy of a Hitler or a Mussolini.

So far as Enquirer's letter is concerned, I am not surprised at its non-appearance. It is evident the Editor of the C.A. or his reporter was ashamed of the Dr. Yorke ceremony, for, as indicated in Enquirer's query, No. 5, the whole truth of that ugly episode was not told by the C.A. in its report of nth December.

Wishing the S.S. with its free forum every  
Success. STUDENT.

## Just a Reminder from the Treasurer.

IT cannot be said that this magazine wearies its readers with constant appeals for money. I would, however, like to say that there has been a marked falling off in gifts for some time now, and I would like to receive a little now and again from those who are in a position to support this work.

This is not an S.O.S., but just to remind you that this magazine is **NOT** self supporting, and there is all the time a steady drain upon our resources, and we look to our readers to meet our needs.

Our printer has to be paid month by month, and then postage, stationery, the sending of gratis and sample copies, etc., all take money.

With warmest thanks for past support, and confidence for the future.

Sincerely yours,

A. L. FRITH.

10 Poulton Street,  
Fleetwood, Lancashire.

O MAKE Thy Church, dear Saviour,

A lamp of burnished gold,  
To bear before the nationsThy true light as of old,  
O teach Thy wandering pilgrims  
By this their path to trace;  
Till, clouds and darkness ended,  
They see Thee face to face !

## *How to Break a Week-night Meeting.*

1. Do not come to the meetings!
2. If you do, come late!
3. If the weather is unsuitable, do not think of coming!
4. If you do attend, find fault!
5. Do not accept office. It is easier to criticise!
6. However, get sore about not being appointed. If you are then appointed, do not attend meetings.
7. If asked for an opinion, have nothing to say. Afterwards, tell everybody how things ought to be done!
8. Do not work, but when more conscientious members roll up their sleeves willingly and unselfishly, give of their best, cry out that the Church is being run by a clique!
9. Do not cast more than you can help into the Lord's Treasury!
- 10: Do not trouble about winning souls. Leave that to the preacher!

## *How to Make a Week-night Meeting.*

1. Attend meetings regularly!
2. Come early, with a smile and a word for others!
3. Whether the weather be wet or fine, do not make it an excuse for neglecting your duty!
4. When you come, give encouragement!
5. Accept office, if you can at all. It is more Christ-like to work than find fault!
6. If not asked to accept office, do not get sore about it, but seek to equip

yourself for some work. God never keeps a good man idle!

7. If asked for an opinion, give it, frankly, but lovingly!
8. Work your hardest, but if others do more, do not be jealous, rather rejoice!
9. Give into the Lord's Treasury of your means and not of your meanness!
10. Win souls, by word and deed, remembering you are Saved to Serve!  
H. B.

## *Salvation or Culture.*

'THE reasons, for decline in the Church are worldliness and bad theology. I never saw so many anaemic platitudes on Church placards in all my life. Here is one bright specimen:

### 'RECREATION OR A SERMON.

You need recreation of course,  
but your soul needs culture.  
Church attendance  
will give it.'

Humbug! The souls of the people do *not* need culture — they want saving! Once a man is soundly saved he obeys the command, 'for-sake not the assembling of yourselves together.' The sword of the Spirit is the Word of God. Why do they not put up the words, 'Ye must be born again?' The reason is very obvious: they want the soul cultivators, not soul winners, and that is the trouble. My sympathies are with the pagan, for he despises insipid phrases, and why go to a Church which panders to the world\* The pagan knows that soul culture is a failure. Tell him that he needs to become regenerated by the power of God. Tell him that 'Christ died for the ungodly.'

J. EDWIN ORR.

## Nyasaland.

'LIKE cool waters to the thirsty, so is good news from a far country.' The country opened up by the renowned David Livingstone has been brought within ten days air mail service. The triumphs of science since Livingstone made his discoveries in unknown Africa have made giant strides. The advantages of his dangerous journeyings are not confined to the geographical, the material, and the political, great as these have been, but the evangelical, spiritual and moral results have also been considerable. Readers of the S. S. know of the splendid work among natives of Nyasaland where Churches of Christ have been founded in many villages. For several years it has been the privilege of readers to support native Churches there, and from time to time, we are favoured in being able to report the work done by native preachers, who, under the careful guidance of Bro. Ronald, 'go everywhere preaching the gospel.'

In 1934, Bro. Frederick began to train students in Bible study. The first student came from Nkhoma. In 1935, four came from the Ncheu District, and joined the first in this class. They were Brethren F. Kangulu (the first man) Robson, Mixwell, Sandrack and Kachimanga.

In 1935, they went back home to work. Bro. Kangulu is at work in Lilongwe district, twenty - four miles distant from Mkhoma. In March, 1937, the four brethren of Ncheu made the second journey to Namiwawa to resume their studies with Bro. Ronald, and early in May returned to work at home. Bro. Ronald writes very warmly of these men's characters and their fearlessness in the work of the Gospel, being good, meek, and gentle, and able to handle the Word of Truth.

This work of training native preachers will commend itself to the British brethren who understand the difficulties the native brethren have to meet. While it would be desirable for a white man to be on the spot, and the native brethren desire this, that is not yet possible. Meanwhile the native Churches are being built up by the natives themselves, and the Gospel is being preached. These men will be helped by the studies to which we have referred, and the cause of Christ will doubtless grow by reason of the efforts they are making.

In the latest letter, Bro. Ronald tells of thirteen immersions at Likangala. Over

three hundred people gathered at the river bank, and Bro. Tabb Chisiano preached, the immersion being performed by Bro. Ronald, who afterwards exhorted the brethren to remember what they had heard and received, and to hold fast to their faith.

Bro. Joshua, of whom I reported previously, was advised to go to Blantyre, to see the 'big doctor' there. Bro. Ronald sent him ten shillings to enable him to go, and I have reimbursed Bro. Ronald this amount.

The funds in hand for Nyasaland are getting low, and I shall be happy to receive contributions small or big. w. M. KEMPSTER.

## News.

**Birmingham, Charles Henry Street.**— During May we have had the help of Bro. C. Bailey, Evangelist, of Morecanbe, well-known to readers of the *Scripture Standard*. We are deeply grateful for the Divine blessing on our work together for the Master. The attendances on Lord's Days, Women's Meeting, and weeknight services were encouraging and doubled in numbers. House to house canvassing, personal invitations, and large posters were used to let those in the neighbourhood know that the Church was greatly concerned in their eternal welfare. On four Lord's Day mornings, Bro. Bailey gave, by request, definite teaching on 'The Church,' as presented in the New Testament. Preceding our morning meeting he also addressed the adjoining early morning adult school. Considerable visitation was undertaken by him to renew the zeal of flagging members and to strengthen impressions made on interested friends. The Master's presence was richly experienced at all the meetings. A sister confessed and was baptised last Lord's Day, and another confessed her Lord and will (D.V.) be immersed next, and there are several other enquirers who are halting. We pray they may be compelled to lay their all at the Master's feet.

Bro. Bailey has gone to assist the Church at Godreamon, Aberdare, South Wales. May God's blessing also attend his efforts there. j. R. BRYDEN, SEC.

**Brighton.** The Church here has had the services of Bro. N. Barr, evangelist, during April. Although the meetings latterly were well attended, no decisions were made, but

good and faithful work has been performed in preaching, teaching, and visitation. We look forward to Him who giveth the increase in prayer and confidence that we shall reap in due season.

E.W.P.

**Brighton.**—We recently held our Church Anniversary. Bro. W. G. Scott presided, and offered some encouraging remarks, and Bro. F. Huggett urged our continuance in love and unity. The secretary, Bro. E. T. Thorpe presented a full report for the year, emphasizing the work oarried on by the Sisters and Bro. Nelson Barr, evangelist.

The first Thursday in May is always looked forward to, as the Sisters, on this occasion, entertain the brethren to an appetising tea. Sister J. W. Murray took the chair in her usual bright manner, and in the absence of the secretary (Sis. W. C» Thorpe) owing to illness, read the report of the Sisters' Meetings. Bro. N. Barr addressed both gatherings. An enjoyable programme of music, readings, etc., was provided by the company.

E.W.P.

**Morecambe.**—Brethren visiting Morecambe during the forthcoming holiday season, after the first week in July, will be heartily welcomed at the Breaking of Bread service, each Lord's Day evening (D.V.) at 6.45 p.m., in the home of Bro. and Sister Charles Bailey, 'Wild Rose Cottage,' 6« Warley Drive, off Westgate. The bus on circular route from Euston Road Station, via Torrisholme to Bare stops quite near (penny stage) at White Lund Corner (Six Cross Roads).

## Obituary.

**Aberchirder.**—This little Church, in the north of Scotland, is mourning the loss of a faithful and loyal member. Sister Lily Russell passed to her rest on Sunday, April 2nd. She was a lover of the old paths, and generously assisted to uphold the plea for a return to primitive Christianity. We extend to her only remaining sister our sincere sympathy in the loss she has sustained, and commend her to the gracious source of all comfort and consolation.

Bro. William Auchinachie conducted the funeral services.

**Elgin.**—We deeply deplore the passing away of godly men. Bro. Edwin Hay, who died on 2nd May, was born in Cullen, but spent some years in early manhood in Glasgow,

where he was brought into the service of the Lord. Settling in Elgin, he took his stand for the old paths, and although for many years past there has been no Church of Christ meeting at Elgin, he did not lose touch with the cause he loved. He always kept in contact with the other Churches in the north of Scotland, and was an acceptable speaker at the district conferences. He shewed a practical interest in other struggling Churches, and, not long ago, provided for the Church at Springburn a supply of hymn books of which they were much in need. We commend his widow and family to the tender mercies of their loving Father, and pray that He may richly bless them in this time of bereavement.

**Jersey, Channel Islands.**—We record with sincere regret the passing, on May 26th, of Bro. Joshua Mortimer, at the age of seventy-nine. He will be remembered by many as an earnest and faithful servant of the Lord.

We first saw Bro. Mortimer at the Annual Conference held in Wigan in 1891. He was then on the staff of the General Evangelist Committee. Later he laboured in Belfast and Londonderry. Returning to business life, for many years he resided in Bradford, and rendered much appreciated service to the Yorkshire Churches. At the Yorkshire Conference in December, 1900, he introduced the writer to the Churches there, resulting in our labouring in that field until the end of 1917. During that period we were closely associated, and on many a platform, and in the open-air, we pressed the claims of New Testament Christianity. For some years, Bro. Mortimer did evangelistic work in Australia, New Zealand, and British East Africa. For about eight years he resided in Jersey, conducting a business in religious literature, and bearing witness to the truth. He was a loyal adherent to the 'old paths,' and had no sympathy with Modernism, or with any departures from the New Testament position. Some of his latest writings have appeared in these pages.

During the last year his health failed, and with increasing weakness he longed to go home to the Lord he loved and had served so long.

Many, in many lands, will join in this tribute to his worth and work, and also in expressing sincere sympathy with the bereaved ones. We commend them to the God of all grace and comfort.

'Blessed are the dead who die in the Lord . . . they rest from their labours, and their works do follow them.' EDITOR.