

# The Scripture Standard

•What Saith the Scripture. (Rom. iv. 3.)

VOL. III. No. 9.

SEPTEMBER, 1937.

## *Not Valiant for the Truth,*

AS messenger of the Lord of hosts in days of dire apostacy, Jeremiah had a thankless, heart-breaking task. Of the people it is said: 'they are not valiant for the truth upon the earth;' no trust could be placed in neighbours or brothers, who while speaking peaceably with the mouth, were plotting to slander, deceive, and supplant. (See Jeremiah ix. 1-9).

Jeremiah was sent to speak unto them all that the Lord commanded; 'to root out, and to pull down,' as well as 'to build and to plant.' Error must be rooted up and rubbish removed before any solid building can be done. Because he was loyal and could not be bought, Jeremiah felt himself cursed by every one, and from a full heart cried: 'Woe is me, my mother, that thou hast borne me, a man of strife and a man of contention to the whole earth.' No wonder he wept, and longed to get away from his people to a quiet lodge in the wilderness. Like other loyal servants of the Lord he felt he must retire from what seemed a hopeless fight: 'Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' Conscious of God's presence and power, he became 'a defenced city, an iron pillar, and brasen walls,' against the surging tide of apostacy. It has been said, that 'humanly speaking, the religious future of the world depended upon this stern, solitary prophet.'

In these days, when so many 'are not valiant for the truth,' men of the spirit, power, and courage of Jeremiah are much needed.

There are so many temptations to shirk the fight, and take an easier course. 'Oh,' say some, 'opposition begets so much bitterness that we have decided to drop it, and just stick to preaching the gospel.'

We know from experience how bitter even those can be who claim a monopoly of courtesy, charity, and toleration. They expect us to receive them with open arms, and to meekly accept all they say and do; but like Diotrefes of old, they will not receive us, and they forbid them who would. Then they complain of lack of co-operation.

The real troublers of Israel, and division makers, are not those who remain loyal to the Word of the Lord, but those who depart therefrom. (Rom. xvi. 17.)

The Apostles and noble army of martyrs did not cease to oppose error because of bitterness engendered, but were faithful even unto dying for the Lord and His Word. But how can we faithfully preach the gospel of salvation through a divine Christ, the Son of God, who made atonement for sin and rose victorious from the dead, and not oppose those who set forth a Christ who was ignorant and mistaken, and who, believing in evolution, have no place for the atonement, and who deny the Lord's bodily resurrection?

Cease fighting because of opposition! In armies of earthly kings

those who refuse to fight are shot for cowardice. The ranks of the Heavenly King would be considerably thinned if all who shirk the fight were dismissed from His army.

Why should we cease fighting? Those who push the things that divide do not stop their efforts. 'They are grown strong in the land, but not for the truth.' (Jer. ix. 3. **R.V.**) How valiant men can be for error! Can falsehood generate strength, courage, enthusiasm, of which truth is incapable?

So many tell us their hearts are with those who are out for the Old Paths, but they seem afraid to let their bodies be seen with us. Like those of old who dare not confess lest they should be put out of the

synagogues, many seem afraid to stand, for the Divine Society lest they should be put out of a human one. It is still necessary, as when Jude wrote, to exhort, rouse, 'to earnestly contend for the faith once for all delivered unto the saints.'

Shall it be said of us: 'They were not valiant for the truth upon the earth?' Rather, remembering that the Lord is with us and for us, and is counting on us, let us grasp more firmly the 'sword of the Spirit,' and waxing valiant in fight turn to flight the army of aliens.

Ye that are men now serve Him against  
 unnumbered foes,  
 Let courage rise with danger, and strength  
 to strength oppose.

EDITOR.

## The Two Covenants.

Read Galatians iv. and Hebrews viii.

THE Bible is a book chiefly concerned with the redemption of the human race. The plan of salvation centres around two great characters—Moses of the Old Testament and Christ in the New Testament. These two stand out in sacred history like two mountain peaks. The\* first was the teacher, chosen by God, for His people of old—the Jewish nation. The second, the perfect teacher, God's own Son, came from the 'bosom of the Father' to be the Teacher of all mankind.

'It is well, in order to have a clear understanding of the Book of God, to keep these points in mind, as well as the facts that the Old Testament contains the Covenant given to Moses for the Jews, and the New Testament, the Covenant—the Gospel—of Jesus Christ. The law was given by Moses, but grace and truth came by Jesus Christ.' (John i. 17.)

'God, who in sundry times and in divers manners spake in time past unto the fathers [the Jews] by the prophets, hath in these last days

spoken unto us [all nations] by His Son.' (Heb. i. 1-2.) The first covenant was the ministration of death. The second Covenant is the ministration of life. (See 2 Cor. iii.)

The second is spoken of as 'a better covenant,' which suggests inferiority of the first. The sacred text itself speaks of the Old Covenant as being *faulty*. (See Heb. viii. 7-8.) This in no way minimises the adaptability of God's first covenant, but simply means that the first, having fulfilled the purposes for which God intended it, had to be supplanted by the new covenant, the more glorious ministration of righteousness. The moon is a perfect light for the night, but in the light of the sun by day it is an inferior light. So with the Law and the Gospel.

These differences between the first and second covenants help us to have a clear conception of, and the key to, the understanding of the Bible.

The word *covenant* means *agreement*, and of course is made between two or more persons, and so is unlike

a promise, which is only binding on the one who makes it.

The two outstanding covenants of the Bible are set forth in the allegory written by the pen of the inspired Paul in his letter to the Galatians. (Chap. iv.) The prophecy regarding the second and last covenant is recorded in Jeremiah xxxi. 31-34, and in beautiful words, also gives the chief points of difference between the old and new covenants.

The first from Mount Sinai was written by God on two tables of stone; the second, said God, '*I will write in their hearts*'—a truly significant difference.

The Jews were commanded to teach the law to their children (Deut. vi. 7-11) but under the new covenant, all shall know God. (Jer. xxxi. 34). This knowledge gives faith, and is in accordance with the words of Paul (Rom. x. 17) 'Faith cometh by hearing, and hearing by the Word of God.'

By a natural birth Jews entered the first covenant. By a spiritual birth, men may become heirs to the blessings of the second covenant.

Under the first covenant, those who sinned died without mercy, a striking contrast to the words applicable to the second covenant. 'For I will forgive their iniquity, and I will remember their sin no more.'

Under the first covenant sin could never be taken away, but according to the second, the Lord saith, 'I will forgive their iniquity and I will remember their sin no more.'

Now coming to a brief study of the allegory before mentioned, let us notice some of the chief points. Read carefully Gal. iv. 22-31. The two women represent the two covenants.

The bond-woman typifying the Law—the first covenant under which the Jews, prior to the death of Christ, were in bondage. The second woman, Sarah, gave birth to the child of *promise*, and thus was a type of the Gospel under which there is liberty and freedom. (Gal. v. 1.)

Ishmael was born naturally to Hagar, but Isaac, supernaturally to Sarah in her old age, thus contrasting the fleshly nature of the first covenant with the spiritual nature of the second, or, in other words, the blessings of the first were to Jews only, according to the terms of the covenant sealed by circumcision; while the blessings of the second, spiritual in aspect, were for Christians—those who complied with the terms of the Gospel. The first covenant was given from Mount Sinai, a type of the Jerusalem on earth where the Jews were actually in bondage. The better covenant came from the Jerusalem above, where all is freedom.

The children under the first covenant persecuted those under the second. This too, was literally true, and Paul's own experience was a striking proof of this.

'Cast out then the bondwoman'—the old covenant *must* go and its place be taken by the new, under which all things are new.

What is the seal of the new covenant. It is *not* baptism, as some erroneously state. Baptism is a new institution placed by God in His new covenant, neither is it a rite placed in the room of circumcision. Jesus was a Jew, Paul was a Jew and both had been circumcised, yet both were baptised, as also were the three thousand who accepted Christ on the day of Pentecost.

Those who entered the Kingdom, and became heirs of the promise, of these it is written, 'Ye were *sealed* with the Holy Spirit of promise' (Eph. i. 13) also in 2 Cor. i. 22, it is confirmed and affirmed that those *in Christ*, were 'sealed and given the earnest of the Spirit in the heart.' The Holy Spirit then is the seal given to all Christians.

Just a word on that lovely expression—'written in the heart.' Some words of the Apostle Paul beautifully express this idea. In 2 Cor. iii. 1-3, he explains the figure 'of the living epistles,' and there shows that God did the writing—

not with pen and ink, but used the apostles as pens—they were inspired—dipped in the Holy Spirit—they spake as the Holy Spirit gave them utterance, and thus with power declared the Gospel.

In the Revolutionary war some old men with loyal hearts took part in active service, and some young boys catching their spirit of enthusiasm and patriotism also came into the field of action. When pay-day came these extra hands, old and young, did not receive any payment for their willing and useful service to their country. What was the reason? Simply this—they had not enlisted, and so were not recognised as soldiers of the army, and their services went unrewarded. It may be—yes, it is true—there are good people to-day fighting in the cause of Christ, who shall fail of their reward because they have not enlisted in His army. Let all see to it that they have *enlisted*, in the service of the King, so that when the reckoning day comes they will be recognised and rewarded as followers of the King—in the King's Own Army.

w. D. CAMPBELL.

3. Quote the claims made by Jesus as to His Messiahship.

4. What predictions were given as to his rejection and death?

5. What erroneous ideas led the Jews to reject Jesus?

6. What prophetic indications were given as to the setting up of His kingdom.

7. Quote the Saviour's own statements as to His kingdom.

8. What predictions were made as to his priesthood.

9. In what particulars did Aaron typify Jesus?

10. What was predicted to precede the first coming?

11. What was the purpose of His coming into the world?

12. In what way did Jesus 'fulfil all righteousness'?

13. To whom did He come?

14. See Zech. xiv. 4, and say what incidents in the Saviour's life occurred there.

Please write on one side of the paper only.

Write your name on the back of each page, and your name and address on the last page.

Answers should be sent not later than 30th September to **JOHN SCULLER**, 79 Tweedsmuir Road, Glasgow, S.W. 2.

[We trust that a large number will avail themselves of this fine opportunity of becoming better acquainted with the teaching of the Scriptures on this important theme, which Bro. Sculler is so well qualified to give.—EDITOR.]

## Correspondence Classes,

1937-38.

FOR the coming winter, we propose to take for consideration, the subject of:

### THE SECOND COMING OF CHRIST;

The first series of questions bear on the first coming of the Saviour, as many valuable hints may be gathered therefrom, which will be of value in ascertaining the truth as to the coming again of our Lord and Saviour.

1. Quote the earliest prophecy of the Messiah.

2. Give reference to Moses' prophecy; and state in what particulars Moses typified Jesus.

GOD is love. Love is self-sacrifice as opposed to self-seeking. Love is life; selfishness is death. Love is communion; selfishness is separation. God is love.

## Bible Readings.

### OLD TESTAMENT.

Jer 31 THIS is probably the most 23-40 important prophecy of Jeremiah inasmuch as it looks far beyond the circumstances of his time, down even to our day, in which this statement of Jeremiah is much misunderstood and mis-applied. The prophet lived under the Old Covenant, and it continued in force till the death of Jesus Christ. The Saviour con-templated the early ushering in of that New Covenant, for on the night of betrayal He said, 'This cup is the new covenant in my blood.' As the old had been sealed and ratified by shed blood, so this New Covenant was not sealed and ratified with blood of goats or sheep, but with a blood more precious. The basis of the new differs from the old, under which descendants of Abram were immediately on birth members of that Old Covenant relationship. Under the New, a new birth is necessary, 'born of water and of the Spirit.' This is why it is written, 'They shall not teach each man his neighbour saying, "Know the Lord,"' for all in the New Covenant must know (that is, acknow-ledge) the Lord. There is no place for untaught or unwilling subjects in His kingdom.

**Ecc1. 10 and 12** This book has aroused endless discussion, and the meanings suggested are as varied as the expositors. The closing verses are probably more enigmatical than the former portions. But, whatever may have been in the writer's mind, the exhortation to remember the Creator in youthful days is appropriate to any age. It is said that, if young people are not influenced for God in their 'teens,' they seldom are brought afterwards. The writer picturesquely depicts the gradual failure of the powers and faculties in old age and the rapid approach of death. We wonder what the writer would think of the making of many books; it is still true that much study is a weariness of the flesh.

Polygamy, although at variance  
**1 Sam. i.** with the original institution of marriage, seems to have been tolerated until after the captivity. Elkanah

made thank-offerings, and favoured Hannah in doing so. Hannah, in her childless condition, may have been buoyed up by the knowledge that Sarah and Rachel had to bear the same reproach, and eventually had borne illustrious children. Rising from the feast, for which she had little relish, she betook herself to prayer. Audible prayer was the custom, otherwise Eli would not have judged so harshly one engaged in silent petitions to God. The son granted in answer to her prayer became the first of the great prophets to Israel.

Deut 32 Israel's unfaithfulness is 1-14 prophetically depicted and contrasted with 'the faithfulness of God. The thought of God as a rock is much in the speaker's mind. The fathers and elders could speak from a bountiful experience of Jehovah's dealings with His people in the wilderness, and of the fulfilment of the promise of a dwelling place in Canaan. This tribute to God's faithfulness of old gives us great assurance that as God hath spoken to us of a better country, so shall He bring it to pass.

### NEW TESTAMENT.

What a wonderful phrase is  
**Eph. v.** 'the opening one, Imitators of God.' If we could attain to this height, all sinful indulgence, all filthiness, all self-seeking would be impossible in our lives, and our walk and conversation, as children of light, would be pleasing to God. In Paul's day, drunkenness was hallowed as part of the religious observance of paganism. Christians are warned against that prevalent vice and urged to be filled with the Spirit, and instead of ribald drunken songs, to stimulate each other to holier heights and purer thoughts by the singing of psalms, hymns and spiritual songs. Paul also urges thanksgiving for everything in the name of Jesus Christ. In verse twenty-six, we have a re-echo of the instructions of the Saviour to Nicodemus. Those who compose the Church are cleansed by washing of the water with the Word.

The Apostle concludes with  
**Eph. vi.** pertinent warnings and counsel to husbands, wives, children, fathers, slaves and masters. There was

always the possibility that the new standing in Christ might disturb the mutual relationships of each. In our own day, nothing is more common than threatening employees. This is forbidden; and masters must realize that, in the service of God, they too are servants—and unprofitable servants at that.

This letter was written at the same time as that to Ephesians, and it is conjectured by some that the latter is in reality the letter to Laodicea, mentioned in chapter iv. 16. If the Colossians were 'translated into the kingdom of God's dear Son,' this disposes of all theorising that Jesus is not King now. They could not have been brought into such a kingdom, if Jesus was not then (nineteen hundred years ago) King over His kingdom. Jesus is Head over the Church, and has rightly the pre-eminence. Churches which claim His name hardly seem, in our day, to realize that He has any pre-eminence.

Paul refers to the mystery of the Gentiles' share in that kingdom, as he had done in the letter to Ephesians (chap. iii. 5-6).

To witness the manner in which the words of the Saviour are to-day neglected, one can hardly realize that in Him are all the treasures of wisdom and knowledge. Philosophy and traditions have robbed many of their faith in the living Lord. How many deny the necessity and efficacy of baptism, yet, if they have not been buried with Him they have not been raised. This is the step which cancels our trespasses, and freed all Jewish converts from the Old Law, which, Paul declares, was nailed to His cross—fulfilled and finished. Yet it is rare to find people who understand this. They will sing, 'Free from the Law', yet will go on to assert that they are still under obligation to observe commands that are merely 'a shadow of things to come.' The body (Church) is Christ's: and He, through the apostles whom He appointed, is the sole Lawgiver. J.S.

### *Marriage.*

**East Kirkby, Beulah Road.**—On August 2nd, 1937, John Henry Gutteridge to Sister Elizabeth Ann, daughter of Brother and Sister Hitchins., Bro. W. Jepson officiated,

### *Read this Slowly and Think.*

DOES my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Is there anyone I cannot forgive?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Am I trying to bring my friends to Christ?

Have I ever had a direct answer to prayer?

Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Am I really giving as the Lord prospers me?

Is the world being made better or worse by my living in it?

Am I doing anything I would condemn in others?

### *Stability in Prayer.*

DO you know how to *pray through*, to pray undaunted, to pray to the end, until souls are delivered? It was Spurgeon who said: 'Knock at mercy's gate, but wait till it opens to you. Too many prayers are a sort of runaway knock, for they are not attended with expectant waiting upon God.'

If there ever was a day when, in spite of all the talk about prayer and all the sermons on prayer, and the books on prayer, men *needed to pray and go on praying*, this is the day.

—*The Word and Work,*

### *God is Love.*

'GOD so loved the world that He gave His only begotten Son.' What does that mean? It means that God had a heart as big as the sun, and that His gift is correspondingly vast. It means that unselfish love is never fully satisfied until it gives *itself*. It means that Divine love was prepared, in the interests of mankind, to proceed until it could not take another step. It means that when God gives Himself, it is the extreme resource of Divine philanthropy. That little word *so* equals all that follows of our text. It assures us that God could not manifest His unselfish self to the world in any more striking and beneficent fashion. It declares to us the moral 'impossibility of God doing other than He has done, providing His love is to be the basis of the world's regeneration.

Our text indicates that God gave His only begotten Son—His *unique* Son is what is meant. He had, and can have, but one Son of this completely unique character and substance. And, note carefully, God must have had the present to give before He could sacrifice Himself in giving it. The history of the Divine Son begins, not in the manger in Bethlehem, but with all eternity. The eternal *Logos* is the Divine Son. Of Him, we read in Col. i. 15-17: 'Who is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.' It was surely real self-abnegation which sent down from yonder sapphire throne Him, who, 'being in the form of God, counted it not a thing to be grasped at to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man,

He humbled Himself, becoming obedient unto death, yea, the death of the cross.' God *gave*, and truly He had something to *part with!* and moreover, this was not a *loan*, but a *gift!* Jesus Christ is not lent to the human race, He has come to *stay*. And so the life and death of the Son of God link hands in human experience. God has given the dying Christ *for* us, that He might give the living Christ *to* us. And we must come to His death before we can get to His life. 'For if, while we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by His life. Let there be no mistake here. *He* came to His life, and then to His death. *We* come to His death and then to His life. That is to say, if we would have the Son of God as our own permanent possession, we must place ourselves in a position in which He will come to stay, by clinging to the virtue of His death. Thus freed from a burdened conscience, we are ready for transformation into the Divine likeness by the power of the indwelling guest—the unique Son who, by His spirit, comes to abide.

SIDNEY BLACK.

### *God is Light.*

A TENDER child of summers three,  
Seeking her little bed at night,  
Paused on the dark stair timidly,  
'Oh! mother! take my hand!' said she,  
'And then the dark will all be light.'

We older children grope our way  
From dark behind to dark before j  
And only when our hands we lay,  
Dear Lord, in Thine, the night is day,  
And there is darkness nevermore.

Reach downward to the sunless days,  
Wherein our guides are blind as we,  
Our faith is small and hope delays;  
Take Thou the hands of prayer we raise,  
And let us feel the light of Thee!

### *Bro. J. A. Hudson.*

BRO. Hudson, who is on the staff of the *Gospel Advocate*, U.S.A.\* and who has visited New Zealand and Australia, hopes (D.V.) to arrive in England on September 6th. An article from his pen appeared in our last issue. He is an able defender of the Old Faith. He hopes to be in Britain, at least, to the end of 1937, and is anxious to serve Churches wherever possible. His services are freely given. Will Churches desiring his services please write to Mr. J. Allen Hudson, c/o Editor of 5.5., at addresses given below.

#### EDITOR'S ADDRESSES (D.V.)

Sept. 6-18—c/o s Lund Road, Ulverston, Lancashire.

19-30—c/o 2 Hollin Bridge Street, Blackburn, Lancashire.

Oct. 1-18—c/o 44 Lord Street, Hindley, Wigan, Lanes.

19-31—c/o 24 Newton Street, Ulverston, Lanes.

It will save time and trouble if correspondents will please note the above.

### *When Doctors Differ.*

'CHURCHES of Christ.' A bridge between Protestantism and Catholicism . . . an apt description in more senses than one. . . . Another point at which their character as a bridge Church is seen is in their emphasis on the two sacraments of Baptism and the Lord's Supper. For Churches of Christ the faith is preserved and dramatically set forth in the sacraments rather than in creeds.'

PRIN. w. ROBINSON in *Glasgow Evening Citizen*, July 31st, 1937.

ANY brother may employ the word 'sacrament,' if he so desires, but in the use of this term, he cannot be held to represent the brotherhood at large, who would prefer the simpler terms which have New Testament authority. The word 'sacrament,'

as used by Roman Catholic and Anglican bodies, appears to be linked up with' sacerdotalism and priestcraft, and from such uses, of course, Churches of Christ would seek to be separated.

j. w. BLACK, Chairman of G.E.C., in *Christian Advocate*, Nov. 8th, 1935.

## *Conference.*

THE Conference will (D.V.) be held in the

FRIENDS' MEETING HOUSE,

GREAT WILSON STREET, LEEDS,

ON SATURDAY, SEPTEMBER 18th, 1937,

to commence at 3 p.m.

(The place of meeting is five minutes from the City Square, via Bishopgate, Neville Street and Victoria Road)..

PUBLIC MEETING in the Evening a 6 o'clock.

Chairman:

BRO. W. STEELE (Dalmellington).

Speakers:

BRO. W. CROSTHWAIT (Evangelist).

BRO. W. HOYLE (Liveredge).

It will be necessary for any desirous of staying the week-end to make their own arrangements.

### *Conference Treasurer's Appeal.*

THE Conference at Leeds will be called upon to make a number of vital decisions—decisions that will incur expense.

We take this opportunity of thanking all those who have supplied our needs up to the present.

As our expenses in the future will be much larger than they have been in the past, we appeal to all loyal brethren to support Us, both morally and financially.

Yours, on behalf of the Committee,

R. McDONALD.



*Nyasaland.*

ON May 16th, Bro. Somanje, the Chiradzulo Church evangelist, conducted the service at the river side, and Bro» Ronald immersed eleven persons on confession of their faith before an audience of nearly 340. This was at Ulumbra Church. Bro. Benson exhorted 220 brethren, at the Breaking of Bread, upon the Master's words, 'It is more blessed to give than to receive.'

On May 30th, nine were baptised at Namiwawa by Bro. Wellem, who told the assembled crowd of 340 of the 'Ladder of Salvation.' Bro. Hetherwick conducted the service at the Breaking of Bread.

• On May 23rd, at Bawi, Bro. Maxwell preached to 318 persons near the stream, in which four were immersed. At the Breaking of Bread, Bro. Ribson, of Ncheu, conducted the service.

Another report comes from Lilongive of Bro. F. Kangulu, who baptised two before eighty-nine witnesses on May 16th.

Bro. Ronald writes, 'Lift up your eyes and look on the fields of Nyasaland, for they are white already to harvest. Pray continually for the work, that the Lord may give us good courage and zeal, to enable us to sow the good seed.' He adds that a letter from Bro. Joshua, at his home, Ncheu, reported his return from Blantyre Hospital in good health. We rejoice at the spiritual and physical progress.

A letter from A. Frederick Kangwm, of Thomfa Village, Mkhoma, the evangelist who works from Mkhoma to Dowa, Malimba and Kota-Kota, says he is the spiritual son of Bro. Frederick Nkhonde, who passed away in August, 1935. This evangelist had been under Bro. Frederick's tuition up to his death. This preaoher has taken over Bro. John Malembo's work. We are glad to hear of the work in this vast area. He asks for a commentary on Luke and John.

The following anonymous gifts are warmly appreciated :

	£	s.	d.
Feb. 24—'H.S.' Lester	1	0	0
June 3—'Anonymous,' Heckmondwike		10	0
16—'A Friend,' Glasgow		10	0
17—'A Sister	3	6	8
July 15—'Anon,' Wandsworth	10	0	
30—'F.E.' Wakefield ...	50		

V. M. KBMPSTER.

*News.*

**Africa, Cape Town, 70 Loop Street.**—We are pleased to report a membership of sixty-four, with an average attendance of forty-five at the 'Breaking of Bread.' We hold Gospel Meetings on Lord's Day evenings, and Bible Readings on Wednesdays. For some years, our esteemed Brethren Hollis and Stevens, have conducted open-air meetings in the city of Cape Town on Lord's Day evenings, and have laboured faithfully.

In co-operation with another assembly in Clarence Street, Cape Town, our brethren have proclaimed the gospel at Athlone, a small town, six miles away.

There is also a Church of Christ at Wynberg.

Though there is much unbelief, untruth, and doctrines of Satan to contend against we are not discouraged, but are determined by God's grace to continue in well-doing, being assured that God is not unrighteous to forget our work and labour of love.

T. HARTLE, Secretary.

**Belfast, Berlin Street.**—Opening of new meeting house. Meetings in connection with the above were held on 17th to 19th of July.

We had with us Bren. J. Anderson, J. Wardrop, W. Crosthwaite, A. Gordon and D. Stewart (Scotland) and Bro. G. Hudson (Birmingham).

The first meeting was on Saturday, at 2.30 p.m., presided over by Bro. G. Millar (Belfast). The speakers expressed gratitude for the blessing of God on the efforts of past months; and exhorted us to go forward on the lines laid down in the Word of God.

After tea, which gave an opportunity for social intercourse, another meeting was held. Both meetings were well attended, hearty congregational singing, and special pieces by a company of brethren and sisters, helped to create a fine atmosphere. The Lord's Day meetings were even more memorable. In the morning, a large company of brethren, including some who were on holiday, gathered to remember the Lord's death.

Bro. Anderson presided, and Bro. Wardrop gave us a fine exhortation. It was good to be there.

In the afternoon, we had a real old paths meeting, and the addresses given caused us

afresh to vow that the Lord's will shall be our desire, and His Word our only guide.

The largest meeting was in the evening, when Bro. Crosthwaite gave a clear and forceful address. We felt that the Lord was present, and His blessing was with us.

On the Monday, with feelings of regret, we held our final meeting. Bro. Hudson had to leave that night, and Bren. Anderson and Wardrop the next day.

We are grateful to all the brethren who came over to help us. We enjoyed their fellowship, and have much profited by their helpful addresses. This occasion has been a real 'Ebenezer' in the history of the Church, and we go forward realizing that 'Hitherto hath the Lord helped us.'

C. HENDREN.

#### **East Kirkby, Notts. (Beulah Road)—**

On July 24th and 25th we celebrated the ninth anniversary of the opening of our meeting-house, when Bro. F. C. Day, of Birmingham, was our special speaker. With characteristic zeal and faithfulness he gave himself to the ministry of the Word.

The proceedings began with the usual fellowship tea, of which quite seventy visiting brethren and friends partook. Later in the evening (Saturday), our meeting-place was filled to its utmost capacity when, under the presidency of Bro. Wood, most inspiring addresses were given by Bren. Day, T. K. Knighton (Mansfield), and W. H. Cook (Bulwell), interspersed with special singing by brethren and sisters from the Church at Eastwood. Though this meeting lasted for two-and-a-half hours, none complained of its being too long, but all felt helped and blessed by the distinctive and timely messages given.

On Lord's Day, the meetings were continued, when Bro. Day exhorted the Church in the morning, spoke to the young people in the afternoon, and proclaimed the Gospel in the evening. Although no decisions were made, we feel sure as the result of the very forceful and faithful presentation of the Word by our esteemed brother, some must have been brought nearer to a decision for Christ.

We take courage and press on our pilgrimage journey, thanking our heavenly Father for the inspiration given, and for the happy experiences of this another anniversary week-end. 'Hitherto hath the Lord helped us.'

WALTER B. JEPSON.

## *Change of Secretary.*

**Birmingham, Charles Henry Street.—**  
Bro. Sydney Hodgson, 2/149 Charles Henry Street, Birmingham, 12.

## *Obituary.*

THE name of Bro. W. H. Cook has become known throughout the Churches of Christ, and news of his death in the Nottingham General Hospital, on August 5th, would be received by many with sorrow.

For over a quarter of a century our beloved brother had gone in and out amongst us, and had come to be regarded with sincere affection by all who knew him. It is indeed difficult to realize that we shall not see him again in the flesh—that for the last time we have heard his winsome, appealing voice, delivering messages of cheer and hope from the Word he so much loved to preach. No more will our homes be graced by his cheery presence and sweet fellowship. But he being dead yet speaketh, and his influence, in the life lived and service rendered for the Master, will remain with us for years to come. His apt way of combining faithfulness with gentleness and kindness will not readily be forgotten. Truly, he exemplified that precept of the Apostle, 'as much as lieth in you live peaceably with all men.' This was evident in his stand for Christianity during the Great War.

'To God and duty wed,

Whose deeds, both great and small,  
Are close-knit strands of an unbroken  
thread,

With love ennobling all.'

The funeral service took place at Broomhill Road Chapel on August 9th, conducted by Bro. F. W. White. Representatives from every Church in the district, and from distant Churches, with many friends, filled the commodious building to overflowing, to pay their last tribute to one who had so endeared himself to all. A personal tribute was paid by Bro. E. Forsyth, who spoke very feelingly of the life now passed on, and its lessons for us to-day. The writer also was privileged to add his testimony.

At Bulwell Cemetery the last rites were performed by Bro. White. Lines on one of the many floral tributes fittingly described the departed:

'A Christian gentleman, a lovable friend,  
A safe companion, that could not pretend;  
A soul uncorrupted by names or speech,  
Ever anxious to learn, but able to teach.'

We commend to the loving care of our Heavenly Father the mother, brothers and sister, and all the family left to mourn the loss of such a loved one, and assure them of the deepest sympathy of the whole Brotherhood.

WALTER B. JEPSON.

THE following is from a letter written by one near to him: 'A fortnight ago he was our speaker . . . We think it strange, but nice, that his last addresses were at Broomhill Road (his home Church).

'During the following week he wasn't too well, but went to work till Wednesday. Friday, he lay on the couch all the morning, and felt a little better; then he went down Bulwell and fell. They took him away in the ambulance . . . !

Members of his family visited him at the hospital, and it was thought on the Sunday that he was a little better. However, after lingering a few days, and passing through an unsuccessful operation, he quietly 'fell asleep.' The nurse said it was a beautiful end, he just slept away.

He was too weak to speak much, but he recognised his people and named them. On Wednesday morning, his brother Frank accompanied his mother to the bedside. He didn't know them, but faintly smiled and said, 'The preacher shall rest.' Those were his last words.

Thus one, 'v. horn to know was to love,' passes from our sight to await the glorious resurrection morning, when re-union with many whom he so well and faithfully served shall take place.

It is difficult to reconcile ourselves to the fact that on this side we shall never again see Willie's face, nor hear the sweet, gentle, pleading voice, telling out the message which he so much loved and so fervently believed. His memory, however, will be treasured in our hearts, and as we remember the sweetness of his character, the beauty of his companionship, and the helpfulness of his service, we shall thank God that it was our privilege to know one who had indeed 'been with Jesus and had learned of Him.' May the influence of his brief life, and the power of his example, strengthen us to live as he lived and to serve as he served!

Our deepest sympathy is given to our aged Sister Cook and to all his dear ones. That 'the peace of God, which passeth all understanding' (and of which he loved to speak, and of which he himself had a deep experience) may be theirs in rich measure, is our prayer.

J. HOLMES.

WE first met Bro. Cook in Birmingham, in 1916. He was there for a period of training under Bro. Lancelot Oliver. In report of Training Committee of that year we read, 'He remained in Birmingham four months, and during that time made very promising progress. Very regretfully we had to part with him. He was ordered to join the army, and his appeal for exemption failed.'

Bro. Cook believed that 'to be a soldier he would need to cast aside Christian principles, that Christianity and war are as far apart as the poles.' So, like the early Christians, he suffered rather than violate faith and conscience. We praise God for him, and hope one day to praise God with him.

EDITOR.

THE news of the passing away of Bro. Will Cook would be received by all -who knew him with very great sorrow.

The writer has been associated with him for many years, and the passing of time only served to strengthen the ties of love and affection. This appreciation is written under a sense of deep personal loss and sorrow of heart.

After listening to one of his addresses, a friend turned to me and said, 'I think Will is one of meekest men I have ever known.' To those who knew him, that trait in his character was very evident.

Quiet, unassuming, gentle in approach, he leaves the influence of holy living. Few men have served the Churches more willingly than he, and in his devotion to the work of preaching he has never spared himself. His faithful witness to the Word of Truth, and his loyal adherence to the pica of Churches of Christ, will ever be remembered.

He held his convictions very strongly. During the war years, for conscience sake, he suffered imprisonment, rather than prove untrue to his Lord; and that same sense of conviction and loyalty to the Lord has characterized all his life.

To know Will Cook was to love him, and to appreciate, not only his preaching, but

also the deep spirituality of his life. He is gone, and we shall see him no more until we meet before the Father's throne, in glory. But in the book of memory, he will always live and be held very dear. To those who are left we would express our heartfelt sympathy, and commend them to the care of the Father.

'And in the Father's gracious keeping,  
We leave His servant sleeping;  
Life's struggles o'er, it's work well done,  
It's battles fought, it's victory won I'

ALLEN MURRAY.

I WAS introduced to Bro. Will Cook at Nuncar Gate, Notts., at the close of the war. I remember the time and place very vividly. After the introduction, he stood shyly aside from the group, and took no part in the conversation. I had no idea that so youthful a figure had stood firmly for conscience' sake during the great war.

Shortly afterwards, I attended a meeting at which he spoke on the words, 'Brother Saul.' It was a passionate utterance I shall never forget. Beginning in that high-pitched feminine voice, known to many thousands of our brethren, he spoke, ere the close, with masculine power. That meeting was mightily moved as he spoke of real brotherhood—only possible through Jesus Christ, and finding expression in the Church, which is His body.

That address, and one by the Editor, had much to do with my leaving Methodism (into which I had been born and reared), and joining the Churches of Christ.

Churches made tremendous calls upon him, thousands of miles he covered yearly, north, south, east, west. No distance too great, arriving home in the small hours was a common thing, and all so gladly done. Bro. Cook truly spent himself in the service of the Master.

He came for a few days to Fleetwood. On the Lord's Day morning, before breakfast, we walked by the sea, and talked of the 'deep things of God.' Those whom he has left behind to mourn his passing, look forward to that time when there' shall be no more sea.'

A. L. FRITH.

**Nelson.**—We have suffered great loss in the sudden passing away of Sister Mrs. 'Minnie' Turner, in her forty-third year. On Monday morning, July 12th, shortly after arriving at work, she was sitting at her desk as warehouse clerk when she collapsed and fell, hitting the corner of the safe with her head, resulting in her death in about twenty minutes. This caused a painful sensation amongst all who knew her, for she was loved and respected by all. She was of a cheerful and sympathetic nature, always ready to help others. She needed not' to tell others she was a Christian, they knew it by her example.

'Minnie' joined the Church when a girl, at Dalton-in-Furness, removing to Nelson, with her mother and brothers, about twenty-six years ago. She was ever loyal to New Testament Christianity, and served in past years as S.S. teacher, Guild president, and up to her untimely death, as treasurer to the Church.

The funeral took place on Thursday, July 15th, and evidence of the very real esteem in which she was held was shown by at least seven hundred of the work-people standing in silent sympathy as the cortege passed to the Nelson Cemetery. Brethren T. H. Haynes (Burnley) and James Speakman (Nelson) officiated at the home and graveside. Our heartfelt sympathy is extended to the bereaved husband, mother and family.

j.s.E.

*The following is from a local paper.*

A painful sensation was caused throughout the village by the death of Mrs. Minnie Turner, who, for eighteen years, has been employed in the office of Messrs. S. Holden, Ltd. In the words of Mr. S. Holden: 'Her name was Mrs. Turner, but she was Minnie to everyone. She was loved by everybody about the mill and was absolutely unselfish. Minnie was a real personality, and we and all our workpeople have lost a good friend. She was an example to others, and a more willing or loyal girl could not be found. It does not fall to one's lot to meet many of her type.' That striking tribute from an employer to an employee certainly reflects to the everlasting credit of a personality rich in unswerving loyalty, and containing a spirit of helpful tolerance to others, that endeared her to everyone. She was ever sympathetic and ready to help shoulder the burdens of others, and so beautiful was her nature that she had no need to command, for she commanded respect.

MRS. COOK and family desire to express deep gratitude and heartfelt thanks for the many expressions of love and sympathy in their bereavement.