

# The SCRIPTURE STANDARD

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

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## THE RESTORATION MOVEMENT.

Departures from the Original Position.

*(Address by Editor of 'S.S.' at Hindley Bible School, June 4th, 1952.)*

APOSTASY has been common to man in all ages. We see it in Old Testament history. God set men off on a clear, plain path, with the command, 'This is the way, walk ye in it.' For a time they were quite contented to tread the God-appointed path, then some man arose pointing out an easier and pleasanter way; and, like Bunyan's pilgrims, they turned into By-path Meadow, and soon found themselves in Doubting Castle. Then God sent faithful prophets, not to start new religions, but to call them back to the old one: 'Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls' (Jer. 6:16).

Archbishop Purcell, who, when Bishop Purcell, debated the Roman Catholic religion with Alexander Campbell, writing on the death of his able opponent in 1866, said: 'In Mr. Campbell's Church the form of worship is very simple as in the days of the Apostles. He hoped always to keep it so. Here is where he was mistaken. . . . As the Church becomes great in numbers, and rich and strong, it will lose its original simplicity. . . . We begin to see changes already in some richer congregations in cities. Are not the advanced congregations already discarding congregational singing, and procuring fine organs and hired choirs? Are they not placing flowers in the pulpits and on their altars? Has not fine stained glass found its way into lofty windows of their truly Gothic cathedrals? . . . The Church is drifting, drifting away from the Apostolic simplicity of which its founder dreamed, and has joined the race all Protestant Churches are making towards something grander and more majestic' (*Apostolic Review*, Feb. 3, 1931).

Bro. Benjamin Franklin, one of the most loyal pioneers of the Restoration Movement, writing on April 12th, 1859, said: 'We are satisfied that an effort is now determined upon to renounce, insidiously repudiate and covertly sink, all we have done and are now doing. We have some men among us—without ever being of us—opposing, pulling down what has been built up by the greatest sacrifices, incessant labours, and determined perseverance of other men. . . . They agree in nothing that we are aware of, unless in disliking the main principles we as a religious body

have maintained and defended for many years' (*Life of Benjamin Franklin*, pp. 358-359).

We have seen, and are still seeing, the result of the work of such men. We will now look at some notable landmarks:

### Worldly Prosperity.

In the early days of Methodism, John Wesley, the founder, said: 'Beware lest rich men become necessary to you. . . . they will rule you, and then you can bid farewell to Methodism.' It is said that money talks; the only thing some of us have heard it say to us, is 'Good-bye.' But we have seen men put into prominent positions in Churches and Conferences because they were wealthy; and we have seen many of the plans and schemes launched by such to make our cause more popular and prosperous: and most of their costly schemes have resulted in weakening the Churches.

At the first Annual Conference of Churches of Christ which I attended, in 1891, two wealthy men made a bitter attack on Bro. David King, editor of the official magazine, because he was publishing articles they did not relish. I can see Bro. King, even now, as he rose, and said, with dignity: 'So long as the present editor remains in the editorial chair he will put into the magazine what he considers beneficial for the bulk of the brotherhood, without reference to personal likes and dislikes.'

One of our early evangelists predicted that the first organ put into a Church of Christ meeting house would be the first step back to sectarianism. We have seen the fulfilment of that. Not only organs have been introduced, but we read of Romanesque windows, altars, and crosses. Costly buildings with towers, etc., have been erected, and worship in many places is according to the sectarian pattern. No wonder the *Christian Hymnary* omits from Bro. G. T. Tickle's hymn the verse—

'No lofty pile, nor glittering fane  
Is ours in tribes to seek:  
God's House is one of living stones,  
Where Christ is heard to speak!'

### Anxiety to Add Numbers.

The pioneers regarded the Restoration Movement as primarily a mission to believers, to call them back to Jerusalem, to the ground on which the Church stood at the beginning. They endeavoured to answer the Lord's prayer, 'that they all may be one . . . that the world may believe that thou hast sent me' (John 17:20-21). They pleaded for restoration as the ground of reunion, that the Church united might go forth to the conquest of the world for Christ.

But about the year 1890 it was decided to raise at least £5,000 to put more paid men in the evangelistic field. It was said, we need men just to preach the Gospel, and not to attack the sectarian parties. It sounded all very nice and plausible, but the agitators for that fund failed to see that an army which does no fighting wins no victories, and that when you cease to fight you must prepare to die. However, many men were engaged and sent forth to preach, some of them not even knowing what Churches of Christ stand for.

Since then, American and Australian preachers have been brought to this country, and great and costly missions have been held. Many were brought into the Churches who brought sectarianism with them, and many of them never really left the sects. The sad part is that the membership of Churches of Christ to-day is lower than it was sixty-one years ago,

The editor of *The Christian Advocate*, in issue of September 24th, 1941, said: 'We become more and more efficient and less and less successful.' After speaking of literature published in recent years which has 'put us on a level with Churches much larger than our own,' he asked, 'But what is the good of all this if we are a diminishing community?' That shows that we are not alone in our view of the situation.

### **Amalgamation with the Christian Association Churches.**

These were Churches which came into being as a result of visits paid by Timothy Coop (a rich man) to America. He saw what big things were being done there; and thought the same methods would produce similar results in Britain. Some of America's ablest preachers were brought over, buildings were erected, the unimmersed were permitted to partake of the Lord's Supper, there were open collections, and instrumental music at the meetings. After forty years' strenuous efforts, there were sixteen Churches with a membership of 1,700. During that same forty years, the old brethren, who had been regarded as too slow and narrow, established seventy-eight Churches, and added nine thousand members. It pays from every standpoint to be loyal to the Lord and His Word.

At the Annual Conference of Churches of Christ held in Leicester, in 1917, the Christian Association, as a dying cause, was received into the Co-operation. We are proud to have been one of what was described as 'a wretched, miserable minority,' who opposed that amalgamation. Speaking on the Thursday evening of that same Annual Conference, Leslie Morgan, who had been secretary of the Christian Association, referred to a speech delivered by Sir Henry Campbell-Bannerman, in which he spoke of the Tsar dissolving the Russian Duma (parliament) and then said, 'The Duma is dead! Long live the Duma!'; and Leslie Morgan cried, 'The Christian Association is dead, long live the Christian Association, and the principles for which it has stood.' Very soon, they proved to be the little leaven that almost leavened the whole lump.

### **Establishment of a Theological College.**

The day after the Christian Association was received into the co-operation their men were pleading for a college. The Churches were not consulted about this, but on September 11th, 1920, Overdale College was opened in Birmingham. It was evidence of faith in the wisdom of the world. We were told if we had more highly educated preachers, with degrees, as B.A., M.A., etc., the Churches would be raised to 'a higher level of stately spiritual dignity,' and rapid advance would result. The present position of the Churches supplies a terrible answer to all that.

### **Modernist Views of the Bible.**

Bro. A. C. McCartney, when editor of *The Christian Advocate*, stated clearly what had always been the position of Churches of Christ, thus: Accepting the Bible as the Word of God, and denying the right of any to add to or take from that revelation, our people have ever sought to apply to all human teaching the accepted standard of Holy Scripture' (March 5th, 1937). But, in the same issue, on p. 153, Principal Robinson, M.A., D.D., said: 'In our use of the Bible our position has never been that of Protestantism (*Sola Scriptura*). Our fathers claimed that no interpretation was authoritative unless supported by the considered qualified judgment of the whole Church.' In view of that one wonders why Principal Robinson and his followers do not practise infant sprinkling for baptism.

Bro. Lancelot Oliver stated our true position, thus: 'We refuse to accept any interpretation of the Word of God, such as that of a pope, a council, a synod, or conference, as binding' (*Faith and Practice of Churches of Christ*, p.11). Books used at Overdale College, and recommended by the Principal, are by such notorious writers as Harnack, Peake, Hastings, and Gore. Books described by Dr. Graham Scroggie as 'sodden with infidelity.'

No wonder that some of those trained at Overdale say openly that they do not believe the Genesis story of creation, the fall of man, the flood, or the story of Jonah. But our Lord Jesus believed and confirmed these stories, and He said, 'I have not spoken of myself, but the Father which sent me. He gave me a commandment, what I should say, and what I should speak' (John 12:49). So it is the veracity and Deity of the Lord Jesus, and Christianity itself that is at stake. This is an issue in which there can be no compromise. Modern critical methods of searching the Scriptures will soon leave us no Scriptures to search.

Further, 'Churches of Christ' are now one of 'the constituent denominations of the Free Church Federal Council.' They have become a sect among sects and, realising that they are a dying cause, the leaders of Churches of Christ recommend the Churches to join up with the Baptists (*Christian Advocate*, Aug., 1951). So far as the official Co-operation is concerned, the Restoration Movement is ended. The tragedy of all this is that leaders blame those who refuse to move from the original position for the plight into which they have brought themselves.

### What Are You Doing About It ?

If all who profess to stand for the old position would cease helping digressive Churches, many of them would come to a speedy end. The inspired command is: '*Come out from among them, and be ye separate.*'

In this strife none can be neutral,  
Each must yield to some control,  
We must boldly show our colours,  
Form in line, and call the roll!

## 'THE BONDS OF THE GOSPEL'

THE Epistle to Philemon is the only private letter of Paul preserved for us. Superficially it may not appear to be very important—it is just a little letter, asking as a personal favour that a slave master will forgive his runaway slave. For this reason it is often overlooked in courses of Bible study.

It is true that the truths enshrined here could have been simply stated in a few terse sentences. But that they are not is evidence of the wisdom of God. They are vital principles, which lie at the very heart of Christianity—and are largely unappreciated by many Christians. In this brief treatise God reveals them to us, not in creedlike forms, but much more impressively. In the Epistle to Philemon we see

### The Truth at Work in Human Lives.

This is truth's most powerful argument—its transforming effect on character. We prove this often in our approach to the world. Men seem unmoved by our reasoning, impervious to our logic—but they 'sit up and take notice' when we offer them concrete evidence of the gospel in changed lives! Well they might, too. Our teaching is not worth a snap of the

fingers if it does not make us like Jesus. That is precisely what we see in this letter—the profound influence of the Gospel on three men, and its revolutionary effect on human relationships. Now consider

### The Purpose of the Epistle.

The writer was an old man—'Paul the aged' he calls himself. He was a prisoner, too, awaiting trial before one of the most vicious Emperors Rome had ever known. Philemon was one of his converts, a member of the Church at Colosse. This man's slave, Onesimus (the name means 'profitable'), had wronged his master and run away to Rome. He sought to lose his identity among the teeming multitudes of the world's capital. Instead, like the prodigal, he 'came to himself.' Through the Apostle's preaching, he obeyed the truth and entered into the glorious liberty of the children of God. Now his mentor writes concerning him, 'I beseech thee for my son Onesimus, whom I have begotten in my bonds' (verse 10).

After Onesimus' conversion, the question naturally arose: what ought he to do? The obvious thing would be for Paul to send him back to Philemon. However, the Apostle knows his friend well, and is sure he will allow the slave to continue in Rome, ministering to the preacher. But with his courteous consideration for the rights of others, the Apostle decides against this. He writes: '. . . without thy mind I would do nothing; that thy goodness should not be as it were of necessity, but willingly' (verse 14).

Notice the play on words in verse 11. Of the converted slave he writes: 'Which in time past was to thee unprofitable [literally, 'not Onesimus'], but now profitable [*i.e.*, 'Onesimus'] to thee and me.' See, too, the tender affection existing between the old Apostle and this his newborn child in the faith: 'Whom I have sent back to thee in his own person, that is, my very heart' (A.R.V.). Such a tender bond had been forged by the Gospel, and now the old, tried preacher and the despised Phrygian slave were 'one in Christ.' Now let us consider

### The Position of Onesimus.

If Philemon had not been a Christian, the slave might well have been going back to die! As a slave he had no rights. When he wronged his master he certainly forfeited the right to live, by law. Legally, Philemon could have him tortured, or sent off to a chain gang, or executed out of hand, and none could say him nay. But—mark this—Paul sends this man back, not merely confident that he will be forgiven, *but sure that he will be received just as lovingly as if he were the Apostle himself.* He writes, 'If thou count me therefore as a partner, receive him as myself' (verse 17). Why was the preacher so confident? Because he, and the slave, and the slave's master were now one, united by

### The Bonds of the Gospel.

Those bonds originated in the Gospel—the good news concerning Jesus, who died for Paul, Philemon and Onesimus alike, and through whom each had been forgiven of God. The word 'bonds' is literally 'chains,' and none better describes the union in Christ these three now enjoyed. Did Paul perhaps stop a while and glance at the chain which shackled him to a Roman soldier continually, then say in effect: 'Just as these links shackle me to my warder, so you, and I, and Onesimus are bound together—united by bonds forged by the Gospel of Christ, tempered in Calvary and anchored to the heart of God'? This suggestive phrase reminds us first that

### The Gospel Reconciles Man to Man.

Our world is torn by war and haunted by fear. Not even the most optimistic among us can shake off the feeling that another world war may

be just around the corner. Why this state of things? Because our world is a world divided. That fact cannot be denied. Is there any remedy? Surely there is, in this—that the Gospel is divinely given to break down the barriers dividing man from man. Who can doubt it in face of the words of the Scripture? 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus' (Gal. 3:26-28).

These three human distinctions—national, social and sexual—are used by men to throw up barriers among classes and nations. But the Gospel teaches that they have absolutely no importance in relation to man's acceptance by God. Insofar as they separate man from man, and man from his Maker, the purpose of the Gospel is to destroy them! Who will deny that these foolish futile distinctions breed suspicion and fear, which are a prime cause of war and bloodshed? Who will deny that many so-called Christians pander to these godless standards—as witness the despicable attitude of some to those whose skins are black. One of the most dreadful statements I ever heard from the lips of a member of the Church was this: 'We don't like niggers here!' May the Lord have mercy on all such.

Now what is God's answer to this? How does He propose to sweep away those things whereby man shuts himself off from his fellow? This—and this alone—is the Almighty's answer: 'The bonds of the Gospel.' Surely the history of the early Church is living proof of this? The Church of the Lord then was the most revolutionary society that the world has ever known. It is, if you will, a divine object lesson, whereby God shows us that the Gospel is an adequate solution for the problems of humanity. It removes the barriers which divide men and nations from one another. We read, 'Then Philip went down unto the city of Samaria and preached Christ unto them' (Acts 8:5). That's a remarkable statement. The Jews and the Samaritans were as bitterly antagonistic as any two peoples have ever been. But in the heart of this man hatred gave way to love, and the mighty power of the truth is seen in this: that in New Testament times Jews and Gentiles sat down together around the Table of the Lord. Such a miracle the Gospel effects—it revolutionises one's attitude to his fellows.

We witness the same truth in the three men in our text. Humanly speaking, they would have had nothing in common—a haughty Pharisee, a Phrygian idolater, and a despised slave. Such they had been—each divided from the others. But now, 'in the bonds of the gospel,' they had everything in common—they were brothers! How grandly true it is that the glad tidings makes men one with one another. When Onesimus fled to Rome his life was forfeit. When he returned to Colosse he did so as his master's spiritual equal! Paul sent him back, 'not now as a slave, but above a slave, a brother beloved' (verse 16).

We must emphasise this: the Gospel sweeps aside racial and social barriers and makes men of all nations one Body in Christ. God gave it for that very purpose. In the one Body alone may men of all classes, colours and conditions find real brotherhood and true spiritual unity before God. A word now about

### The Danger Before Us.

Probably the greatest danger confronting the Church to-day is that she will waste her time offering political or social solutions to world problems. Members of the Church err when they give precious time to this society, or that organisation, which is concerned for some particular

reform or some special object. All such efforts are futile. Why? Because no human society can offer any final or adequate solution to humanity's real problems. There is only one answer to the world's real need—it is the Gospel of Christ. There is only one society big enough to unite all the families of the earth in true spiritual brotherhood—that society is the Church of God. That must be true, because

### **The Gospel Reconciles Man to God.**

These three diverse characters were reconciled to one another because they were reconciled to God. So it is that to-day peace among men—if it is to be genuine and lasting—can only begin when men make peace with God.

Are any of us satisfied with the state of the world? Surely not! Have we not the right to say then, that He who made the world is infinitely more dissatisfied than we are? If He is disturbed at the condition of the world does He have no remedy? Indeed, He has His remedy. What is it? It is not in a human society—whether it be a Peace Pledge Union, Pacifist Fellowship, League of Nations, United Nations Organisation, or any other. The divine solution is in this: that men shall find peace with one another through being at peace with God. This is clearly taught in the Scriptures. We read, 'But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain, one new man, so making peace . . .' (Eph. 2:14-15). That is God's offer to the world—unity and brotherhood for all men, with the Father, through the death of Jesus, in the One Body, the Church. That it cannot be otherwise is evident when we consider

### **The Real Problem.**

Talk about the problems of war, international relations, personal relationships, human conduct! Basically there is but one problem—and the Bible calls it sin! That is why we have no solution but the Gospel—for that alone can meet and defeat sin. The barrier underlying and originating all others is man's separation from his Maker, because of sin. Only the good news of salvation through the atonement of Christ can put that right. When we come back to God in Christ, then—and only then—do we truly come to one another. Finally, a word about

### **The Present Need.**

There is no danger more real than this: that men will try to make the Church a glorified social centre. This is seen when the Church starts out on crusades against single evils, and men conclude that she is an anti-smoking, or anti-drinking, or anti-gambling society. Of course, the Body of Christ is anti—anti everything that is unworthy, ungodly or unacceptable to God. But when the Church begins to preach a narrow Gospel, that concerns some single item in human society—such as war, 'intemperance,' social evils and the like—she is missing the point and defeating the divine purpose. Too many religious bodies to-day are making futile attempts to 'christianise' men, and are failing to save them! The Church exists to put the world right by putting individuals right—by leading souls to the Saviour.

Let us, then, never bow to the fatal suggestion that the Gospel is not enough in face of humanity's crying need. It is enough. It is God's only solution for man's problems. Let us give more time, effort, energy, study, prayer, and money to bring it to lost, dying souls. Let us realise our high calling as the children of God, to bring to needy souls a risen Christ, through whom all obedient ones may be united to one another and to God, in the 'bonds of the Gospel.'

A. E. WINSTANLEY.

## ALBERT STREET RALLY.

About eighty brethren and sisters assembled in the afternoon of Sept. 13th, and over one hundred at the evening session of the Albert Street, Newtown, Wigan, Rally.

Bro. W. Smith spoke words of kindly welcome and read a telegram from Bro. Steele, 'To you all, loved of God and called to be Christ's men and women, grace and peace from God the Father and from our Lord Jesus Christ.'

Then our voices joined in praise and adoration as we sang in harmony: 'Oh for a thousand tongues to sing my great Redeemer's praise!' Bro. Hudson led us to the throne of grace and again the assembly sang praise in 'Glorious things of thee are spoken, Zion, city of our God.'

Bro. Daniells read the second chapter of 1st Peter, verses one to twelve, which verses were used by Bro. Carlton Melling in a good address. He hoped we should all be able to do better than merely say, 'We had had a good time together.' Let our coming together inspire us to greater striving—for purity within and action without.

Then we sang 'The Lord's my Shepherd, I'll not want.'

Bro. Frank Worgan found his theme in the prophet Jonah. The mercy of God upon the repentant sons of disobedience displayed Jonah. 'And God repented of all the evil which he said he would do to them [Nineveh shall be overthrown] and he did it not. But it displeased Jonah exceedingly and he was angry. 'I hastened to flee to Tarshish for I knew that thou art a gracious God and full of compassion, slow to anger and plenteous in mercy. There . . . it is better for me to die than to live.' Jonah was upset because of the wonderful success of his mission. The men of Nineveh repented at the preaching of Jonah.

Bro. F. Hardy led in prayer after the singing of the stirring hymn 'Stand up, Stand up for Jesus.'

It was a happy gathering around the table in the schoolroom. Abundant hospitality. We give our heartiest thanks to the brethren and sisters for all their labours on our account.

Bro. Naylor presided at the evening session, which was opened with 'Praise Him! Praise Him! Jesus our blessed Redeemer.' After the second hymn, 'Blessed assurance, Jesus is mine,' Bro. R. McDonald spoke on Matt. 6:33: 'But seek ye first his kingdom and his righteousness and all these things will be added to you.' We must be ever on our guard to keep the kingdom of God as the always first consideration. The Christian should give generously of his time, talents and means in the work of the gospel. We do well not to get involved in the schemes of men no matter how laudable such schemes may appear. Time spent in politics and social affairs means generally less time in the gospel.

Bro. Leonard Morgan spoke after the hymn, 'When we walk with the Lord in the light of His Word!' He made good use of the recurring phrase: 'Where is the Lord, the God of Elijah' (2 Kings 2:14). In all our varied experiences, let us remember that the Lord, the God of Elijah, ever lives to bless His people. In the midst of his address, for sheer joy, he sang the verse:

O Christ, what burdens bowed Thy head,  
Our load was laid on Thee;  
Thou stoodest in the sinners' stead,  
Didst bear all ill for me.  
A victim led, Thy blood was shed:  
Now there's no load for me.

We sang in conclusion:

I hear Thy welcome voice  
That calls me now to Thee;  
For cleansing in the precious blood  
That flowed on Calvary.

A. HOOD

## MISSION AT LUSAKA, S. AFRICA.

WE have been in Lusaka for a little more than a year. I think it has been the busiest year that we have ever spent, and we look back with gratitude to God for the way in which He has led us, and for countless blessings. Nearly fifty have been added to the Lord in baptism. Christians from the Congo, Southern Rhodesia, Nyasaland, have joined with many from Northern Rhodesia in making

witness for the New Testament order of things. How we long to take the whole counsel of God to these people who have been deceived for so long a time.

I used to think of sectarianism as folly, but now I see it as evil. God forbid that we should ever set ourselves up as judges, but when we see that there are those who, with Bible in hand, have preached another 'gospel' to those who



could not read for themselves, we think we are back in Gal. 1:6-9. We thank God for those who dealt faithfully with us in years gone by, and we trust, by God's grace, we also may remain faithful.

Of late, we have been taking some time to go into other villages, and the work is beginning to bear fruit. One of our very faithful brothers has moved to another large compound, and it is our desire to start a work for the Lord here, as our brother is anxious to do this, and is well qualified and able to overlook a work. We had just got to the point when it seemed we could do no more in the time we have, when we learned that Bro. Pierce and his family were to move to Lusaka, God willing, in the near future. The impossible was achieved without any worry on our part, when last week Bro. Pierce was successful in obtaining a place to rent. Now that just isn't done in Lusaka, but it came in such a way that we could not help but feel that it was God's leading. We are sure that there is a great work to be done for the Lord around this place. Do pray for us all here that we may be able to give the wondrous gospel of God's grace to many more souls.

We hear news from the Orphanage at Sinde. The workers there perform a task that would seem beyond human endurance and we are not surprised when we hear of ill-health amongst them. How they would enjoy a word of encouragement from some of you who, I dare say, have rather more time on your hands. If you wish to fellowship in this way, the address is Bro. O. Brittell, Sinde Mission, Box 132 Livingstone, Northern Rhodesia. I don't promise any answers, but if you are interested in the work of the Lord there, just tell them you are.

Namwianga brethren still look for a teacher from England for the European school. There is plenty of scope for the Lord's work in this country, but we emphasise again that it is a love for souls that must bring anyone out this way. We thank those who have in any way fellowshiped in the work and express thanks for the space provided in the 'S.S. from time to time.

BRO. & SIS. F. MURPHY

## CORRESPONDENCE

### THANKS FOR SYMPATHY.

Dear Bro. Crosthwaite,

Would you kindly give space in the 'S.S.' for the following message of thanks.

On behalf of myself and family I wish to express my sincere thanks and gratitude to all the Brotherhood, for their very kind Christian expressions of sym-

pathy, in many ways, during our sad experience. Letters were so numerous, I could not possibly answer them all personally, so I trust this will be accepted in answer to them all. We have been deeply touched by the Christian kindness shown, and encouraged and strengthened through the fellowship of those desirous to help us bear the burden placed upon us.

STEPHEN WINSTANLEY.

### CHRISTIANS AWAKE!

Dear Bro. Crosthwaite,

Bro. Lodge writes strangely. His argument, carried to its logical conclusion, would seem to suggest that if we see a fire, do not call the brigade, it is no concern of ours, let it burn. We are not to fight evil, or try to prevent wrong.

Bro. Lodge is all for preaching the gospel. He believes getting men and women saved is the thing to do. I believe the teaching and way of Jesus means salvation for man from every point of view. Bro. Lodge needs to realise how apostate the whole religious world is. It is religious, but is it Christian? The two things are not the same. He knows quite well that it is a much bigger thing, and more difficult, to get a religious person—a professing Christian—to accept the teaching and way of Christ than it is an unbeliever. The religious bodies, and individuals, will not accept the teaching of the New Testament, they stubbornly refuse to do the things he commanded.

Consequently, generally, they are not in much difficulty about supporting war. They say: 'Oh I, or we, don't like it, but . . . ' Surely, in the light of the New Testament, and the example and teaching of Jesus, war—all war—is wrong. The tragedy is—a heartbreaking tragedy—that so many in the Churches of Christ do not see this. Religion will not do. Christianity accepted and applied, is the solution.

A. L. FRITH.

Appended is the latest pronouncement of Mr. Churchill on the next war. (London, 14/10/52):

Speaking at the Pilgrims' Dinner in London last night, Mr. Churchill said that in his opinion—"and it is only an opinion, not a prophecy"—a third world war was unlikely. One reason for this belief was that such a war would be "entirely different in certain vital aspects from any other war that has ever taken place. Both sides know that it would begin with horrors of a kind and on a scale never dreamt of before by human beings."

"It would also be different from other wars because the main decision would come in the first month or the first week. The quarrel might continue for an indefinite period but after the first month it would be a broken-back war in which no great army could be moved over long distances by land. It would begin by both sides in Europe suffering from in the first stage, what they dread most."

"The torments which would fall in increasing measure upon the whole civil population of the globe would be indescribable, and there is this fact also to be remembered, that Governments dependent upon long-distance communications by land might well find they had quite soon lost their power to defend themselves."

Dear Bro. Editor,

Your comment on my letter of last issue must have been most perplexing to young Christians trying to find their position regarding warfare. You seem to suggest (a) that the Gospel is no answer to warfare; (b) that warfare is murder. Surely preaching the gospel is the surest way to prevent any man becoming a soldier, unless you are prepared forcibly to prevent anyone from joining the army.

That warfare is not murder may be seen from a consideration of the Jews and the Law of Moses. The Law forbade murder but sanctioned warfare in that dispensation. Murder is the irrational act of the moment; warfare is a coldly reasoned philosophy thought to be the lesser of two evils, and entered into with eyes wide open.

I have really only two reasons for being a pacifist; my love for brethren in all lands and my love for sinners, whom it is my duty to save. These things I cannot do and fight in war. Pacifism amongst worldly men is a failure and must needs be so. I have no business to invite them to serve my Saviour partly without full surrender. This would be comparable to inviting non-believers to join in the fellowship and remember a Lord they do not own as Lord.

We need to be clear on these things for the sake of young brethren who must yet take their stand before tribunals which ask such questions as: 'What would you do if you saw a murder about to be committed?' We would not, of course, preach the gospel here, for it would be too late. The first thing would be to restrain the murders by ALL means short of man-

slaughter. The means would vary from reasoning to violence according to the mental state of the murderer. Let us not be afraid to admit this course, for it does not transgress the real Christian objection to warfare. Hesitance on such topics is taken by tribunals and the world at large as insincerity or shallowness of conviction. Let us really awake to OUR problems.

G. LODGE.

When and where did we ever 'suggest that the Gospel is no answer to warfare'? For over sixty years we have preached the Gospel, and pleaded that New Testament Christianity, if accepted and applied, would abolish war and every other evil.

But if we have to wait until all the nation, and the world become Christians before warfare is abolished we shall wait in vain. Jesus spoke of a narrow way which few find, of the days of His coming again being like the days of Noah, and Paul's sketch of the last days tells of terrible apostasy. (Matt. 7:14, Luke 17:26-27, 1 Tim. 4:1-2, 2 Tim. 3:1-5). We always plead for a full surrender to the Lord, and are not satisfied until our hearers do that, but there are many people who have not taken a stand for Christ in Christ's own way, who believe His teaching to be right, and who would do all in their power to prevent war. Is it not better to accept some of Christ's teaching than to reject it all?

As to wars in Old Testament times, the Lord Jesus declared that under the old law things that were not right were permitted. (Matt. 19:7-9). We are not under Moses, but we are 'under law to Christ.' (1 Cor. 9:21). What would Jesus do? Would He not use His power and influence to prevent wrong being done and suffering caused? Is it not the duty of His followers to oppose all evil and error?

As to war being murder, we simply asked if we should try to prevent murder being done. Bro. Lodge says he would restrain the murder by all means short of manslaughter. In that statement he gives his whole case away. Is it murder to drop devilish and destructive bombs and wipe out villages, town and cities, with all their inhabitants?

As to young brethren going before tribunals they are more likely to be confused by what Bro. Lodge has written than by anything we have said or read. Those who appear before tribunals must convince them that they conscientiously believe that all war is contrary to the spirit and teaching of Jesus. Bro. Lodge's reasons for being a pacifist would not carry much weight there. But if it is 'love for brethren in all lands, and for sinners' that moves him he ought to do all in his power to prevent them being killed, as thousands, probably millions of them will be, if there is another war. EDITOR.

## A FREE BOOKLET.

"God Has Spoken." This is a ninety-page booklet written by Bro. J. Emmett Wainwright, of El Segundo, California. It is well printed on good quality paper, and is designed as an aid to Bible Study.

Divided into seven sections, its contents cover subjects as varied as: 'The Grand Old Book'; 'The Godhead'; 'Old Testament Subjects'; 'New Testament Subjects'; and 'True Philosophy of Life.' In his introduction, the author states that 'thousands of hours have been devoted to the accumulation, elimination, and organisation of material.' That is obviously true.

It is a booklet that will be of little value to anyone not prepared to keep a copy of the Scriptures nearby for frequent—nay! constant—reference. But I believe that those really interested in studying the Word of God will find it very useful. Indeed it is being used for study purposes in a dozen or more countries.

Bro. Wainwright writes to say he hopes (D.V.) to visit this country next year. He believes that brethren here may judge of his faithfulness to the Word, and his soundness in the Faith from what he has written. At present, I have some one hundred copies left which are to be distributed free of charge. Brethren can receive a copy, whilst the supply lasts by writing to me at: 56 Park Road, Hindley, Wigan, Lancashire. Stamps to cover postage would be appreciated.

FRANK WORGAN.

[We can fully endorse what Bro. Worgan says of the booklet 'God Has Spoken.' It is full of suggestive and helpful matter concerning the Scriptures of Truth. It will help all who are prepared to give time to fulfil the Apostle's injunction: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'—Editor, 'S.S.']

## SCRIPTURE READINGS

November 2—Prov. 23: 10-26; 2 Tim. 1.

Nov. 9—Num. 23: 11-26; 2 Tim. 2.

Nov. 16—Ezekiel 2:1 to 3:3; 2 Tim. 3:1 to 4:5.

Nov. 23—Jer. 37:11-21; 2 Tim. 4:6-22.

Nov. 30—Psalm 45; Heb. 1:1 to 2:4.

**Introduction to Paul's second letter to Timothy.** We feel confident that this is the last letter written by the Apostle Paul of which we have knowledge. And a great letter it is beyond question. It is safe to assume that it was written during an imprisonment, subsequent to that

mentioned in the last two verses of Acts. Paul is anticipating the end of his pilgrimage and is brooding with yearning over a future dark with promise of departures from the faith. He is writing to a younger man in whom he has placed great confidence. They both have as their primary object in life the preaching of the truth, the maintenance of the faithfulness of the Church, and the passing on of the truth to others. Paul views what we now view in accomplishment, the apostasy of the Church, the setting up of artificial professional systems to diminish and then well-nigh to destroy the real spiritual power of the truth.

**Introduction (1:1 and 2).** Here is the customary greeting with the added thought 'promise of life.' Is this related to expectations of his departure?

**Thanksgiving (1:3-5).** 'A pious ancestry (both Paul's and Timothy's) confers both advantage and responsibility' (Dr. Scrivener). How much of Timothy's faith was learnt in his childhood? Now it is being worked out in manhood. Remembrance of these things stirs Paul's heart with gratitude and with affection for the one who is following in his footsteps. No doubt the last parting was a touching one in which the young man felt deeply the weight of his responsibility, and separation from Paul meant the loss of a great support.

**Exhortations to boldness and steadfastness (1:6-16).** In 1 Tim. 4:14 we read of the laying on of the hands of the presbytery (oversight), now the 'gift of God' is attributed to Paul's hands. The reference is to miraculous power and it is in keeping with other scriptures that such was conferred by the apostles' hands—no others'. The exercise of the gift was in the discretion of Timothy, and it seems he needed to be reminded of it. Timothy was to meet the taunts and gibes of unbelievers, and their persecution. Hence he is warned not to be ashamed of confessing his Lord and his leader—the one crucified as a criminal, the other awaiting trial as an evildoer. Looking to Paul's example he must needs realise that Paul is not ashamed of the appointment which had brought him into his present danger. There is a striking contrast in verses 12 and 14 between what Paul had committed unto his Lord, and what had been committed into Timothy's keeping—the gospel—the form of sound (healthful) words. There is one foundation for our faith. It is

committed to us in WORDS. There is therefore only one Christianity which is authentic—New Testament Christianity. It can only be guarded safely by the indwelling Spirit.

**Recollection of deserters—and another (1:15-18).** It is sad indeed to think that after all his labours at Ephesus and in that district, some had turned away. Some remembrances are sweet, some otherwise. When they are of kindnesses received especially in a time of loneliness and trial, they bring loving and kind thoughts to our minds—so it was with Onesiphorus. Yet it looks as though he was among those that turned away.

**Endure hardness (2:1-13).** If others have failed, Timothy must be strong, and must choose strong men to pass on the message as received. Notice the insistence on the necessity of keeping the same message. It would be easier to water it down. Three pictures are used. There is the soldier strictly kept to his duty, then the athlete, who must keep strictly to the rules of the game, and lastly the farm labourer who must work well if he is to see results. Then we have the example of Christ Himself. He was raised to glory after He suffered. That is the message for which Paul himself is suffering and that suffering is in order to bring others to glory.

**Warning against unprofitable discussion (2:14-26).** In verses 14 and 23 reference is made to some talk which only divides. Timothy has his remedy—'Study to show thyself approved unto God.' This limits his consideration to the WORDS in which God has chosen to reveal Himself, and to dealing with those in a reasonable manner ('of a healthful mind,' 1:7). 'Rightly dividing' becomes 'handling aright' in the R.V. and 'holding a straight course' in the R.V. margin. All these surely indicate we must be very honest in our study. There will never be any failure on God's part (verse 19), but when men get astray in the Word, it brings about their loss. The two quotations in verse 19 are from Numbers 16:5 and 26. Those who go astray are to be avoided like the base vessels in a great house. The servant of the Lord has a very high ideal, and he must have the recovery of the 'base vessels' in the House of God in view—'looking to thyself, lest thou also be tempted.'

**Promise of future trouble (3:1-9).** 'Perilous times will set in in later days.' Surely they have many times, and still are with us. At some times, and in some places the condition seems to develop more thoroughly. We think of the French and Russian revolutions, the original onset of Roman Catholic domination with its inquisition and horrible persecutions. And now in these present

days we see conditions of moral degeneracy approaching the picture in our passage. The varied systems of sectarian teaching and the formalism and ritualism so much mistaken for Christian worship is a partial fulfilment of the 'form' but not the 'power,' and indeed it might be so with any one of us. There is the moral degeneracy outside and the doctrinal and practical degeneracy inside the Church.

**Our safety (13:10-17).** The example of Paul stands before Timothy as a constant encouragement and assurance. His safety and ours is in adherence to the faithful word, God breathed, and all-sufficient for the man of God. While some deceive and are being deceived, others can be learning wisdom unto salvation from the only source, and further can be completely furnished from the same. Those who throw doubt upon the Scriptures are seeking—consciously or unconsciously—to destroy hope of salvation. The things and the words about them are from God (1 Cor. 2:13).

**The final charge (4:1-5).** This closing portion of the letter breathes the urgency of the apostle's thoughts. The judgment is in view from which there is no possible escape. We see in verse 4 the stories of the supposed 'saints' (fables), and how true to history is the 'itching ears' of verse 3, which find comfort in the whittling down of the Saviour's instructions for a life of sobriety, self-denial, straight talking about sin and worldliness, fellowship of His sufferings, identification with the lowly, rather than seeking to be well thought of by the rich. Let us, brethren, have no wish to be well thought of by the sectarian and the worldly-minded, but hold up the lofty standards of purity of life and entire unpretentiousness. We know we must be despised, and the entrenched forces of error, superstition and digression are mighty. The 'church,' the vicar, the rector, the archbishop, bishops and other paid ministers of error will be in arms against us if we are armed with truth—but there is still the divine commandments here written. 'Preach the word,' not theories or speculations or possibilities, but the divine truths, which will irritate and annoy those whose position and desires they condemn. 'Reprove, rebuke, encourage.' 'Be sober, endure hardship.' We have hardly begun to do or to bear.

**Paul's experience and reward (4:6-8).** Look at Paul, and then realise what Timothy is facing by obeying him and following his example. First, the consecration of himself (verse 6), then the scene of battle, then the strenuous race, the keeping to the rules—but finally the crown of righteousness (the becoming what we long to be but cannot be com-

pletely while here below). The righteous judge will give the reward.

**Personal instructions (4:9-5).** Timothy is to join Paul. Others have left him. One was, alas, unfaithful (and note the reason—how much do we love the world?). Others went on the Lord's business—what a comfort to know that! Luke, the beloved doctor, is beside him. Mark, once not so useful, is wanted, probably for writing, which Paul was unable to do himself. Tychicus again is bearing letters (Eph. 6:21; Col. 4:7). A cloak and parchments are wanted, left in safety with a Christian at Troas. Then here is the warning against Alexander (see also 1 Tim. 1:20)—forewarned is forearmed. Satan is often well-dressed and kindly disposed.

**News of the trial (4:16-18).** Some failed to face the Emperor with Paul—how he would then realise the 'fellowship of His sufferings'—all forsook HIM and fled. Paul could still rejoice in another victory through Him that strengtheneth me—and give the glory where it was due.

**Final greetings and farewell (4:19-22).** It seems Timothy was at Ephesus where lived Priscilla and Aquila, and Onesiphorus. Verse 20 suggests quite a recent journey by Paul apart from Timothy. He would know some of the Rome brethren personally, others only in a general way. We note the urgency of the call. Farrar notices it thus—4:9, Haste to come quickly; 4:21, Haste to come before winter; 4:13, When thou comest; 1:4, Yearning to see thee; 4:5, My death is near at hand. Was he able to see the aged martyr in time? We do not know.

**Introduction to the letter to the Hebrews.** It is not definitely known who wrote this letter. Perhaps it does not matter, and we should not dogmatise. It has been held by some that the decided difference in style from any of Paul's other letters is not conclusive evidence against his authorship—the difference in subject might account for it. However, the oldest manuscripts do not attach his name. My own thought is that Apollos might well have been the author, seeing he was eloquent (for it appeals to me as an eloquent piece of writing), and he was mighty in the Scriptures. Surely the subject is clear—the superiority of the New Covenant over the Old.

**The pre-eminence of the Christ over angels (1:1-14).** It would be the thought of a faithful Jew that the glory of the giving of the Law from Mount Sinai would be far exceeded by 'the prophet that would be raised up like unto Moses.' Instead a man appeared among men, and spoke the message of God. He was humble and came to a humiliating end—'became a curse' in fact. However, the writer points out that this Jesus ('whom

ye crucified') is the effulgence of God's glory, the express image of His substance. He has, in fact, the glory pro- phesied of Him. He thus quotes those Scriptures which give Him the same glory as God Himself. Angels (like ourselves) are but servants while Christ is the SON.

**Consequent exhortation and warning (2:1-4)** The Old Covenant was with power and penalty, and it was ministered through messengers of lesser degree. Therefore indeed we have a greater responsibility and can expect a sorer punishment for neglect. Notice how the Lord's work and word was confirmed by signs and wonders, and likewise the apostles'. No one has the signs and wonders now because they have not the authority to alter one word of the gospel.

R. B. SCOTT

## NEWS FROM THE CHURCHES

**Aylesbury, Bucks.**—Meetings at 11 a.m., 3 p.m., 6.30 p.m. At Guide Hall, Beaconfield Road, off Highbridge Road, Queen's Park. Bro. L. Channing now lives here, and works with the Church, meeting his financial need by secular employment. This he has been doing for the last nine months. Many brethren visit us regular for fellowship around the Lord's Table, from Swindon, Oxford, Bicester, etc. The meetings held on August Monday were a time of rich blessing for all that gathered. Ray Hill, of Swindon, and Len. Channing served us well. W. J. COLE.

**Blackburn, Hamilton Street.**—It is with great joy that we record another addition to our membership in the person of Mrs. J. Berry, who has been attending the gospel meetings for a considerable time, and finally yielded to the claims of the Master. Our new-found sister followed the Master's bidding through the waters of baptism, on Tuesday, September 16th, and was received into fellowship Lord's Day, September 21st. We pray that she will be kept faithful until Jesus comes to claim His own. To God be the glory. H. WILSON

**Blackburn, Hamilton Street.**—1902-1952. The Church celebrated its Golden Jubilee on Saturday, October 4th. The chapel was full to capacity, with approximately two hundred members and friends. Coachloads from Hindley, Scholes and Albert Street Churches and many others from Ulverston, Dewsbury, East Ardsley, Cornwall, Loughborough, Tunbridge Wells, Earlstown, Blackpool, Morley, Nelson, and Mitchell Street, Wigan.

Afternoon meeting, Bro. S. Wilson was chairman; Bro. S. Wilson spoke on The Past, Bro. J. Pritt on The Present, and Bro. A. Allen on The Future. All three spoke very interestingly and appropriately on the periods referred to.

At four o'clock, a repast was partook of, and, with one accord, all said they had enjoyed it to the full. The evening was well spent. Bro. J. Pritt was chairman and we had three *meaty* addresses from Bren. Crosthwaite, McDonald and David Dougall, interspersed with very hearty hymn singing and two anthems by the Hamilton Street singing class. During the tea-time, an honorary function was performed in the cutting of two cakes, made and given by Bro. H. Holden, appropriately worded and decorated with an open Bible, inscribed on the open pages: 'The Church's only Standard, 1902-1952.' The honour fell to Sis. C. Walton, the oldest in membership, and to Mrs. J. Berry, the newest member of the Church. Visiting brethren spoke lovingly and generously of all the old stalwarts who have passed on from their labours, and to the living, especially Bro. Crosthwaite and Bro. Bailey, who laboured with the Blackburn Church in Anvil-street as far back as 1894. Bro. Bailey sent an interesting letter for the occasion, with regrets at not being able to attend. Several spoke in appreciation of the work done that made the event a great success. Ardent prayers were made for the continued faithfulness of the Church, that it may become a greater power for good in His vineyard. To God we rendered our humble thanks for His gracious help and strength through times of joy and sorrow, and for His guidance in the future, as long as He tarries.

H. WILSON

**Dunfermline.**—The Church rejoices to report another addition to the Church in the person of Bro. Andrew Woodrow, a middle-aged brother who comes to us from Wellwood, Dunfermline, where we held a mission during the past two months. Our brother was baptised at Rose Street, Kirkcaldy, where the usual facilities were kindly provided on Lord's Day, September 4th last, at the morning service, and welcomed 'home' to Dunfermline the following Lord's Day. It is our prayer that he will continue faithful to the end.

W. BROWN

**Glasgow, Hospital Street** held the annual Church Social on Saturday, September 20th. Altogether, with brethren and friends, eighty were present. Bro. A. H. Odd occupied the chair, and after warmly welcoming all, called upon Bro. A. Gardiner, Senr. to open the meeting with prayer. We next had our natural wants attended to, the sisters, as usual, doing their part exceedingly well, both in the plain and dainties placed before us

for our satisfaction. Bro. Odd then gave out a hymn, in which all present joined heartily. Bro. John Wilson, Slamannan, spoke on 'What are we getting out of Christianity?' He gave us many points to take note of and if attended to would not only give us a great experience but eventually add to the strength and numbers of the Church.

Bro. A. Gardiner (Evan.) used his time well on the point of not going beyond that which is written. He gave many lessons from the Old Testament and the punishment that followed disobedience, and called upon Elders to look after the flock and feed them only with God's word.

All through the social evening, we had quartets, duets, and solos, from brethren who delighted to give such service, and to crown it all, Bro. Odd sang a solo which no doubt touched us all. At the close, Bro. D. Dougall was called on to give the vote of thanks, which he did in a masterly way. From the beginning of the programme he took item after item and linked all together and made them a connected whole the one leading to the other. Then he asked for thanks for all who had served and such was readily forthcoming. All had a profitable and enjoyable time; I am sure one that will be remembered.

A. B. MORTON.

**Hindley.**—Saturday and Lord's Day, 20th and 21st September marked the completion of twelve more months of service and witness to the Lord Jesus Christ. We met to thank God for His many blessings and for the opportunities presented to us to declare His Gospel to the people. On Saturday a goodly number sat down to tea and later listened to encouraging messages from Brethren A. E. Winstanley and Frank Worgan. Bro. L. Morgan gave a brief survey of the past and called for all to work together for the furtherance of Christ's Kingdom.

On Lord's Day, we were ably served by Bro. A. E. Winstanley, who exhorted us to "Love One Another," and presented Jesus as 'God's Ruler.' We were appreciative of the support of many from Albert Street, Newtown, Scholes, and Blackburn, and taking courage we press on with renewed vigour.

T. KEMP.

**Ilkeston.**—The Church has been encouraged, and rejoice that four young people have dedicated their lives to the Lord Jesus Christ in baptism in the past month. Thomas Eric Foulks confessed his faith in the Lord Jesus and was buried with Him in baptism on Wednesday, Sept. 10th. The following week his brother Kenneth followed his example. Eric and Kenneth are sons of Bro. and Sis. F. Foulks, who were immersed last year, and have been attending the meetings along with their parents. On Oct. 1st, we had the privilege of witnessing

again the 'good confession' made by Olive Irene, youngest daughter of Bro. and Sis. Reuben Gregory, and her husband, Reginald James Bullock, and united with their Lord in baptism. All the new members attend the young people's Bible School, and we pray that they will remain faithful and prove of great service to their Lord and Master. May they find their greatest joy to be in serving Him, growing in grace and in the knowledge of the Lord Jesus Christ.

G. E. BULLOCK

**Loughborough.**—The 111th Anniversary Services of the Church were held on the 20th and 21st September. On the Saturday a number of Churches were represented at the Tea and Evening Rally. The chairman, Mr. E. Hill, recalled the early history of the Church and afterwards we were privileged to listen to encouraging and helpful messages from Mr. D. R. C. Lampard and Mr. N. Barr.

On the Sunday evening we were again fortunate to have Mr. Lampard as our special speaker and his inspiring message was greatly appreciated. Solo items were provided by Mrs. Simmons.

**Morley, Yorkshire.**—The Church held a most successful Rally on September 27th. Some eighty brethren and friends sat down to tea, and were addressed in the evening by Bro. F. Worgan, of Hindley. Though the writer was unfortunately not a hearer, we are assured that fine messages were given both then and on the Lord's Day. We are grateful to our Bro. Frank for his efforts in the Word, as he had to do duty alone owing to the unforeseen absence of Bro. Albert Winstanley, due to his mother's serious illness. We would thank, too, the brethren of the surrounding Churches who supported us, especially the Doncaster Church, with a coach-load to help and bless us. We trust we shall all be strengthened and invigorated in our gospel work by the Rally.

G. LODGE

again of our Lord Jesus, who will bring our loved ones to us again.

She was laid to rest in Hindley Cemetery, Bro. L. Morgan officiating.

The Lord our God has called,  
And she has risen

To go to Him whom she has loved so well;

Free from this world of sin—

A great, dark prison—

In peace and happiness with Him to dwell.

T. KEMP

**Ulverston.**—Sis. Crosthwaite, beloved and devoted wife of the Editor, passed peacefully to rest on Saturday, October 11th. We sorrow much, but not as others who have no hope.

**Ulverston.**—Sister Harriet Jane Crosthwaite fell asleep on October 11th, at the age of eighty-three. She had not been well for about three years and recently rapidly grew weaker. A member of the Church for sixty-four years, being immersed by Bro. H. S. Earl, at Cheltenham, in 1888, she was in fellowship at South Wigston (Leicester), in Yorkshire, and Scotland, and finally at Ulverston. Her father, Henry Loveridge, was an elder at South Wigston. In 1910, she married Bro. Crosthwaite, whose sister wife had passed on, leaving three young children. She bestowed much love and care upon the young family and was a devoted wife and helpmeet during our brother's labours for over forty years.

The period at Ulverston from 1945 was somewhat clouded. It was hard going, with some feeling of disappointment. However, a Church was established, and good work done. Many have fellowshipped with the brethren there, and by their presence have been a source of encouragement. Many brethren, both far and near, have been concerned lest the health of Bro. Crosthwaite would give way under the severe strain of duties, especially domestic, which have pressed increasingly upon him.

On a sunny day, there was a sense of peace in the quiet hillside cemetery as we laid away the mortal remains of our sister. We did not sorrow as those without hope, rather was there a sense of triumph as we sang:

'No more we tremble at the grave;

For He, who died our souls to save,

Will raise our bodies too:

What though this earthly house shall fail

The Saviour's power will yet prevail

And build it up anew.'

Bro. J. E. Breakell and the writer conducted a simple service. Loving sympathy is extended to Bro. Crosthwaite and the family. His family, and brethren far and wide, wish, above all things, a renewed measure of health to Bro. Crosthwaite, that he may continue his grand work for many years.

A.L.F.

## OBITUARY

**Hindley.**—It is with deep regret that we record the passing of Sis. Emily Winstanley, wife of our esteemed elder, who passed away on Lord's Day evening, September 28th, at the age of sixty-six. Towards the end she suffered very much and it came as a blessed release when she was called to the higher life. Through it all she kept faith and we marvelled at her patience. She will be sadly missed by many for her kindness but chiefly by her dear husband whom we commend to our Heavenly Father, who is the God of all comfort and consolation. We sorrow not as those without hope but look forward to the coming

**BACKSLIDERS' DICTIONARY:**

Excuse: I've got my hands full, what with working and all, so that I just can't seem to make it out to Church very often.

Meaning: Church attendance is the last thing on my list, and I am not particularly anxious to worship God any more.

Excuse: I'm such a poor weak creature that I just can't live right, and I've quit trying.

Meaning: I like me just the way I am. My life suits me, and I have no intention of changing it to serve the Lord again.

—Selected.

**READING CARDS FOR 1953.**

THESE are again in preparation and will be ready shortly (D.V.). Price: One Penny each, cash with order to the Treasurer.

**MARRIAGE**

**Dewsbury.**—Saturday, September 20th, at Springfield Chapel, David Brown to Jean McDonald, Tom McDonald, the bride's brother, officiating.

**WANTED**

Copy of 'For His Name's Sake,' record of witness against Militarism during 1914-1918. Price ,etc., to Editor.

**FORTHCOMING EVENT**

The Church in Tunbridge Wells intends holding a rally on Saturday, November 8th, at 6.30 p.m., in the Y.M.C.A. Building, 5 Mount Ephraim Road. President, Bro. Ralph Limb. Speakers, Bren. A. E. Winstanley and F. Worgan. We extend a cordial invitation to all who are able to come and support us on this occasion.

**Special Mission Services.**—Bro. Worgan will work with us in a special mission during the first fortnight in November. Meetings as follows: Sundays, November 2nd and 9th, Lord's Supper 11 a.m.,

Gospel Service 6.30 p.m.; Tuesdays and Thursdays, November 4th, 6th, 11th and 13th, at 7.30 p.m.

Will all brethren join us in prayer for the saving of many precious souls through this effort. Kindly note that the meetings of the Church are now held at 5 Mount Ephraim Road.

A. E. WINSTANLEY

**Nelson, Southfield Street.**—Anniversary services will be held on November 15th and 16th when our visiting speaker will be Bro. R. McDonald, of Dewsbury. Tea Saturday, November 15th, at 4 p.m. Evening meeting 6 p.m. Lord's Day, November 16th, Breaking of Bread, 10.30 a.m.; Bible School 1.30 p.m.; Gospel Meeting 6 p.m. You will be welcome to attend, and we are looking forward to an inspiring time, so please come.

A. CARSON

**Tunbridge Wells.**—The Church in Silverdale Hall hope (D.V.) to hold their Anniversary Services on November 15th and 16th. Saturday tea at 4.30 Social gathering at 6 p.m. On Lord's Day, the usual services.

All visiting brethren will be warmly welcomed. Hospitality to any who wish to stay over the week-end. EDNA GILLET.

**Wigan, Scholes.**—We intend (D.V.) to hold a Mission commencing Saturday, November 15th, and ending Lord's Day, November 30th. Gospel Meetings will be held each night, with the exception of Wednesdays, 19th and 26th. The preaching will be by Bren. L. Channing and F. Worgan.

This event also incorporates the seventieth anniversary of this Church, and on Saturday, November 22nd, tea will be provided at 4 p.m. We are aware that it will be difficult for distant brethren to attend all meetings, but we do ask that many will strive to be with us on the occasion of the anniversary tea. Those wishing to stay over the week-end please contact Bro. H. Davenport, 4 Warnford Street, Swinley, Wigan.

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All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

**EVANGELIST FUND.** Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westboro, Dewsbury, Yorks.

**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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