

# The Scripture Standard

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

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## *Have we an Authoritative Standard?*

IN his book, *The Mind of the Master*, that eminent Presbyterian preacher John Watson, D.D. (Ian Maclaren), says, 'Unity has been as much wanting as charity; for Christians in the matter of creed agree in nothing, except in ignoring the Gospels and persecuting one another. Romans rest on the Councils down to the one that affirmed the infallibility of the Pope; an Anglican goes back to the early Councils and fathers; a Lutheran measures his faith by the Confession of Augsburg; and the Scottish Church seems to suppose that Christianity was only once thoroughly understood when an assembly of English divines met at Westminster. . . . Perhaps there has been no long period without some voice summoning Christians to break away from the tyranny of tradition and return to the liberty of Jesus . . . . Brave hands clear away the covering from the ancient temple of truth, and then the generation following allow the sand-drift to cover its columns once more. It is a long battle between a handful of faithful men and the desert, and too often the desert has won. . . . For what did the Reformers of the sixteenth century contend, but the right of Christian men to build their faith at first hand on the words of Holy Scripture?'

The above confirms much that we have written in these pages, and also tells of the task against great odds to which we have put our hands. The sand-drift is being allowed to pile up to-day, obscuring the glorious temple

of New Testament Christianity from which our fathers cleared away Romish and sectarian rubbish.

In the material realm we have standard weights and measures, and in the spiritual realm we need a fixed standard, measure, rule, and model, to which with confidence we can appeal. Is there such a standard? Our fathers without hesitancy would have answered, yes. To them the Scriptures were the final word, always rightly dividing the word of truth and insisting that what God required from ancient Israel is in the Old Covenant Scriptures, and what He now requires in this Christian dispensation is contained in the New Covenant Scriptures. Learn not to go beyond what is written;' 'Speak as the Oracles of God,' were their watchwords.

Now, everything is said to be 'in the melting pot.' Go as you please is the order of the day. What our fathers thought to be as fixed as the eternal bills is now denied, or at least debated, as if it might be an ancient lie to be nailed to the counter.

Our pioneers used to say: 'Any creed that contains more than the Scriptures contains too much; any that contains less contains too little; and any that contains the same is superfluous.' Our moderns say of this: 'The argument still seems to satisfy a number of people, who, when they have used it, feel that the last word has been said. They do not seem to realise how shallow the argument really is.' Of course, we are not shown wherein the shallowness lies,

nor are we informed where anything tetter can be found.

Again, to quote our moderns, 'The New Testament is freed from the dogma of indefectibility' (*i.e.*, it is defective, imperfect, incomplete) but it is 'the norm (*i.e.*, rule, pattern, standard] by which to test all future 'Christianity.' If the New Testament is defective it cannot be a norm. If it is a norm it cannot be defective. So 'boasting reason' leaves us 'bewildered in a dubious road,' without any standard or guide.

Another writes, 'I feel sure that any candid person of average intelligence will admit that had he been entrusted with setting down a system of ministry to be authoritative for all time, and definite in every detail, he could have done so more clearly than is done anywhere in the New Testament.'

Some folks do not need to pray, as one did, 'Lord, gie us a guid conceit of ourself.'

It is the spirit manifested in the above views that caused the great apostacy, culminating in the papacy at Rome. The mind of man opposing the mind of God. 'The wisdom of man is foolishness with God.'

If the Scriptures are not a perfect standard, to what can we appeal? 'Should it be according to thy mind?' asked one of old. If the answer be 'yes,' then why not according to another man's mind? And why oppose Romanism, heathenism, or anything else, if human reason is to be the standard? 'Where the Scriptures speak we speak, and where the Scriptures are silent we are silent,' is dismissed as not being binding to-day. One wonders by what those who scrap this are bound. Their innovations in worship, their use of 'Rev.,' 'Pastor,' and 'Manse,' etc., indicate that they have^ no standard, but like ancient Israel are copying their religious neighbours, and so losing their identity and distinctive witness for God. The salt has lost its savour and is good for nothing but to be cast out and trampled underfoot. Instead of the

restoration of the New Testament Church we are witnessing what looks like the restoration of Romanism.

Concerning recent happenings one leader says, 'Some of us would have lost many nights of sleep over the things which we have seen and heard this week in the name of the Church of Christ had they happened years ago, but now we have smiled indulgently, even applauded, when we forgot that we were staid and dignified Church officers, and grudgingly admitted that it has been a great advert for the Churches.'

What a tragedy! 'A great *advert* Yes, and one that many will live bitterly to regret. In 1917, when a certain amalgamation took place, we ventured to predict that in future days the Churches would have to pay a big price for it. The price and the results have been great indeed, but a still bigger price and far more disastrous results will follow the happenings of 1935. But it was '*so impressive.*' The same is said of infant sprinkling, confirmation, Romish high mass, and even heathen worship. The questions, 'Is it right?' 'Is it Scriptural?' 'Is it what God requires?' are given little, if any, consideration in these days. We have either a God^given standard or we have none. If the New Testament is defective, imperfect, incomplete, let us cease the farce and fiasco of pleading for a return to it.

The Church of the New Testament is the model or we have no model. If we have no reliable standard and model why trouble about anything? And where can we stop?

We stand with our pioneers, believing in the full inspiration, authority, and all-sufficiency of the Scriptures, and pray that all may 'learn not to go beyond what is written.'

Go beyond the Scriptures and we are left to drift on the tides of Sectarianism, Romanism, and Atheism, to spiritual, moral., and eternal ruin.

## *What is our Paramount Need To-day?*

IT would seem almost futile to remind you that we live in troublous times; in days when men's hearts are failing them for fear, and when there seems little else imminent but war and chaos. Not only are these troublous times for the world, but also for the Church of Jesus Christ. Never was there a time in the experience of the Churches of Christ when there was more confusion; and thinking over the happenings of past years has led me to ask the question as to what are our primary needs in this modern age?

It has been said that the only justification for our existence as a separate people is our plea for the restoration of New Testament Christianity. I believe that with all my heart, and when we cease to plead for that, the time has come to renounce the position and fold up the banner.

We are living in strange times, when many strange voices are to be heard, and when the children trample underfoot the ideals of their fathers; treating with contempt the principles for which they stood. It is not a good sign and should lead us to enquire whither we are going. No movement can exist for any length of time without losing its sense of value of the primary convictions and ideals of its pioneers. With the passing of years we can expect a slackening of the hold upon things which formerly were held with firm tenacity. We are faced with many problems and it is useless to blind our eyes to them. It is assumed by some, and blatantly expressed, that if men like David King, Alexander Brown, and others had been alive to-day they would have changed their attitude. The greater question is, were these men

right? And if they were, to what would they have changed?

Most who are gathered here are aware of a changed attitude toward the Bible, and realize with deep sorrow that many of our own brethren have lost their hold upon the Book as a God-breathed record. All this has led to an increasing and ever deepening sense of insecurity and doubt amongst us, to a corresponding degree of apostasy.

Moreover, the times through which we are passing do not lend themselves to stability of outlook. Everything, everywhere, seems to be associated with anxiety and a dread foreboding of evil, and even the one place that should be a haven of rest—the Church of God—is often the very reverse.

Now, I am not a pessimist. I do not think anything is to be gained by drawing the blinds and making arrangements for the funeral. The more formidable the antagonisms, the more urgent the need to lay hold of the glorious optimism of the Gospel of Truth. When Elijah prayed God to take away his life, because he was alone, God had to remind him there were thousands in Israel who had not bowed the knee to Baal. When Paul saw an open door at Ephesus there were many adversaries, but they only served to spur him on to more valiant endeavour. We may rightly fear because of the things that are happening to-day, but I believe there are more brethren loyal to the truth than we are aware of. We are so prone to lift up the tent pegs and take down the standard, while God is pleading with us to 'enlarge the place of thy dwelling.' Instead of facing up to our obligation (and this is especially true of the younger generation) we just cower before the issues, and then bemoan the fact that we have to write over our door, '*Ichabod*—the glory

hath departed.' With these things in our mind then, what are our deepest needs to-day?

First: the necessity of closing the breaches in the wall, and a closer co-operation for the furtherance of the gospel. We have heard a great deal regarding the need and justification for withdrawal from a co-operation that has proved disloyal to its ideals; but there is, in one's own judgment, a real need for closer co-operation between those brethren and Churches who are striving to be loyal to the New Testament. We cannot escape the fact that we are social beings and are dependent upon each other; and the more we curtail our co-operation the more we dwarf our usefulness. This operates in the individual Church no less than in the wider fellowship of Churches. We are aware there are things that make co-operation difficult and almost impossible. There is abroad an intolerance and criticism that is destined to be a stumblingblock to any real progress. I have little patience with the man who is forever trying to pull down, and who stands on one side when asked to help. It is the easiest thing in the world to pull down. That's not our job! Our job is to use all the talents God has given for the building up of the city of God, and to endeavour to make the Church what it is designed to be, the habitation of God through the Spirit.

When Nehemiah had the opportunity to go back to Jerusalem and rebuild the walls of the beloved city, he could rally his countrymen together and call upon them to close up the breaches in the wall and restore the ancient glory of their city, and the worship of God. He is rightly called the 'prophet of the restoration.' And surely that is the key to our present condition. There are open places in the wall; there are desolate spaces standing as a reproach; and surely the challenge is to one and all to 'close up' and to stand where we have stood before on the firm, tried 'ground of Divine Truth. There is no getting away from this, that the happiest days

in the history of this movement were the days when co-operating together there was a real desire to keep the unity of the Spirit in the bond of peace. That glorious heritage can be restored again when we are all prepared to discard the things that divide, and where we have gone astray to return to the 'ancient landmarks.'

Second: the ideal we have suggested in that respect can only be accomplished by a firmer hold upon the Word of God. One of the wisest things preachers and the leaders of the Churches could do at the present time is to sit down and quietly consider 'the Word' in all its relations. The strength of the Restoration Movement has been witnessed in its firm hold upon the Word of the Lord; There can be no doubt regarding the position held by Churches of Christ in reference to the Scriptures until fairly recent years. Now the position is one of vacillating weakness. The impregnable rock of Holy Scriptures rests at the basis of our plea. We have contended—rightly, I believe—that in all matters of religious faith and practice the only test must be that of Divine revelation. All human traditions and 'isms' have been discarded as unsafe and without Divine authority. Have we been right? Have we been following a just and true principle, or merely leaning on an anachronism? Let us face this question honestly, and seriously. My attitude here may seem a strong one, but I believe that no man should be allowed to preach in any of our Churches until he has first of all settled his attitude toward the Bible. And for this reason: our attitude toward the Book will determine our attitude toward the Lord of the Book, and a few other things as well. Let there be no mistake. A changed attitude toward the Book means a changed attitude toward Christ.

We are living in an age when there is an overwhelming desire to escape from all semblance of restraint. We need not be surprised if that spirit has crept into the Church. Every sphere of life is infected with it, And we shall

reap the harvest: nay we are already reaping it in the divided state of the Churches and the declension of spiritual life. One great need of our modern life is to regain that firm hold upon the Word of God, which is the heritage of the saints.

Third: leading from what is surely the very centre, is not the greatest need of our times a larger sense of the reality of the presence of Christ? We are living in days of large organisations and the chief danger of organisation is to obscure the reality and throb of life. There is a hankering after ritualism and ceremonial, and whilst these things may appeal to man's aesthetic sense, they do not lead to the deepening of the spiritual life.

I do not think for a single moment we have been wrong in insisting upon firm adherence to New Testament teaching and example in all matters of faith and practice. Indeed, I think it was never more necessary than to-day. But I do sometimes wonder whether we have reached as near to the centre as we might. Let me ask one or two questions. Have we so led our young people along the printed page that the Christ of the Book has become the Christ of their own experience? Is Christ as real, and as precious, to you, and to me, as He was to Peter and to Mary of Magdala? Do we long, and yearn, for His companionship with that same deep longing that characterised the disciple whom Jesus loved? Unless we have come to that sense of reality we have failed at the very centre. There may be a certain thrill and fascination in reading the story of Jesus of Nazareth—even Renan recognised that—but is the Christ of Galilee a real presence in our modern life? Do we just see Christ on the Lake of Galilee, or can we see Him on the waters of the Trent? Are we still following Him along the streets of Jerusalem, or can we see Him in the rush of the busy city life of Leeds? Are we still lingering in

that little home at Bethany, where Mary sat in rapture at His feet, or does He grace by His presence the place that you and I call home? The need of the times! There is one great need, and that is for men and women to be brought into His transforming friendship; and to know Him whom to know is life eternal!

Fourth, and finally, I want to plead for a greater striving on the part of every individual to restore the life and spirit of the New Testament. We need to plead for a higher standard of Christian living and for a fuller manifestation of the spirit of Christ. The great need of our age is for hall-marked discipleship. Men and women may not read the Scriptures, but they are reading you and me, and Christianity is being judged daily by the kind of representation we make of it.

We need to remind one another that as we obeyed the Lord in baptism we became a new life in Christ Jesus; a life that should be an image of the Master's. Here is the most real and crucial test of our relationship with Christ. Here is where we should ask some searching questions—not of the man next door—but of ourselves.

To what extent are we prepared to refrain from things of doubtful character in order to be an example to others? To what extent are we trying to cultivate the fruit of the Spirit in daily life and conduct? To what extent are we for Christ's sake learning to become more tolerant and forbearing with one another. I could go on asking questions like this, but I forbear.

I want to close by saying that the greatest need of all to-day is for every member of the Church of Christ to strive to live day by day in such a manner as to be an 'imitation of Christ.' That—

**'As some rare perfume in a vase of clay  
Pervades it with a fragrance not its own;  
So when Thou dwellest in a mortal soul  
All heaven's own sweetness seems around  
it thrown.'**

# Alexander Campbell.

## *The Man and the Movement.*

'CAMPBELLITES.' Such, in some religious records, is the description of those identified with the New Testament Restoration Movement. We repudiate the title entirely. According to apostolic teaching, all names of human leaders, even of Paul and Peter, are to be eschewed as titles for the Saviour's followers. Hence we accept no appellation tending to focus attention on Alexander Campbell, David King, Luther, Calvin, Wesley, or John the Baptist, greatly as we revere their memories and appreciate the grand work divinely wrought through their instrumentality. In the New Testament we have the titles, 'Christians,' 'disciples,' 'brethren,' and 'saints.' These we accept in their Scriptural sense; all others devoid of Bible authority, we refuse.

Whilst this is so, we recognise fully the outstanding, almost unrivalled, part taken by Alexander Campbell in the inauguration and furtherance of the American phase of the movement to achieve return to New Testament Christianity. 'To restore the Church of the New Testament,' says an American Episcopal scholar of note, 'to get away from theology and philosophy and to follow closely the New Testament plan is the greatest movement (in its ideals) in the religious world that has been attempted since the times of the apostles.' Probably no one across the Atlantic strove more strenuously and successfully than Alexander Campbell in the early advocacy of this movement. There were giants in that connection ten to thirteen decades ago, and conspicuous among these stands Alexander Campbell.

Though associated with the United States throughout his public career, Campbell was a Britisher, born in 1788, at Ballymena, Antrim, Ireland. His father, Thomas Campbell, was a

Presbyterian preacher of Scottish extraction, his forbears belonging to the Campbell clan of Argyllshire. His mother, Jane Corneigle, was descended from the noble French Protestants, the Huguenots, who, in the 17th century, rather than submit to papal domination and acquiesce in Romanist errors, went forth into exile in other lands where religious freedom obtained, some settling in North Ireland.

As a boy, Alexander gave no evidence of his subsequent intellectual pre-eminence. Like Sir Isaac Newton and Sir Walter Scott, he was practically a dunce at school, revelling in outdoor pastimes, and evincing no aptitude for study. One day, stretched under a tree, ostensibly learning his French lesson, he fell asleep, and a cow grazing near devoured his volume. Administering punishment, his father told him, 'the cow had more French in its stomach than he had in his head.' When at length his dormant intellectual faculties were really aroused he made rapid progress in his studies.

In 1807, the father emigrated to America, and the next year, Alexander and the family purposing to follow, were shipwrecked, narrowly escaping destruction. In those hours of imminent peril, Alexander vowed, if spared, his strength, talents, all, should be devoted to God's service. He spent some time at Glasgow University, and, rising at 4 a.m. and retiring at 10 p.m., unremittingly utilised the intervening sixteen working hours in determined study, distinguishing himself generally, and particularly in logic. Eventually, in 1809, the Campbells were re-united in America, and almost immediately Alexander commenced his life work for the Master in inculcation of Bible truth.

CHARLES BAILEY.

(To be continued).

## Bible Readings,

OLD TESTAMENT.

Ex 6:1-13 Moses perplexity can be understood, seeing the hardships of the Israelites had become more intolerable since he had gone in to Pharaoh. God had indeed appeared to Abraham, Isaac, and Jacob, but His character had not been revealed, as it now should be to Moses and those people ground to the dust under the oppressions of Egypt. 'He who will cause it to be,' not only reveals but wills and plans the future of those who are His people. Moses is assured of immediate deliverance of the people and their establishment in the land sworn by promise to Abraham, Isaac, and Jacob. God's ear is not heavy that it cannot hear their groans; though the people's ears are deaf to the voice of God. Moses is bidden to go again to Pharaoh, and excuses himself as unfitted to deliver the divine message. Aaron is associated with him in the task of demanding the people's release.

Psa 1 This Psalm is like the forward' of a modern book—a

happy introduction to the main burden of these songs of God—the blessedness and peace of those who delight in God's law, who, for that reason, refuse to walk, stand, or sit with evildoers and the haters and mockers at religion. His delight is in study of and meditation on God's law. Would that of all Christians it might be said that they *delight* in the Word of God. Too often, the reading of the Word is a *task*, affording no delight. The flourishing condition of a tree well watered is the apt figure which the Psalmist uses for those who, rejoicing in the law of God, carry out His commands. God knows (*i.e.*, acknowledges or approves) the way of the righteous, but the wicked are as chaff, whose end is destruction and banishment from the presence of the Lord.

Jer 1 Jeremiah was not only a prophet but a priest. Anathoth was one of the cities given to the priests (Josh. xxi. 18). He was clearly fore-ordained or predestined by God. Such fore-ordinations of men have always and only reference to their official work. Such appointments did not imply personal character or assurance of everlasting life. Jeremiah claims that his appointment and message are from God: he had not imagined these warnings, neither were they the products of his rumination on the ways of the people. The blossoming of the almond tree was a harbinger of spring, so here it is presented, as can be seen from verse 12, as a figure of wakefulness and activity. The next vision was a seething pot: a figure of war, presaging danger and disaster to Judah and Jerusalem. Jeremiah is commanded to speak the words of God, no matter how unpalatable the message might be to those who heard it. He is bidden not to be dismayed, lest God should confound him before them. Though they should fight against him they should not prevail. God is more than sufficient for His worker, and abundantly able to deliver him.

12-27 The incidents narrated here occur in the patriarchal age, Ex xviii

when the father of the household was priest over his house. So Jethro makes offerings and sacrifices for the redemption that had been wrought out for Israel. Moses' duty as Judge over the vast assembly was no light one, and Jethro's advice was far-seeing and wise. To appoint others to judge in minor matters was a counsel of earthly wisdom and expedience, but Jethro is careful to advise that the decision should not rest on human wisdom alone. He adds, 'If thou wilt do this, *and God command thee so . . .*' How much difficulty and trouble would be avoided if, in all expedients, Christians would seek to ascertain whether God has

commanded so—whether it has indeed the divine approval.

NEW TESTAMENT.

Acts What a change is seen in  
4:15-37 Peter and John as, after  
apprehension, they stand

before that Sadducean group of Rulers. Unlearned and ignorant fishermen who had forsaken their Master and fled, when he was arraigned before these same Rulers, they now stand, boldly and fearlessly, before the inquisitors. The explanation is that they had been with Jesus, and His resurrection and ascension had made a world of difference to them. Being commanded not to preach in this name (*i.e.* of Jesus) they reply, 'Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye.' The problem places them in a quandary and it remains unsolved. Peter and John are again threatened, and sent off, when they immediately seek their brethren and report what has happened. The company joined in prayer to God. The word 'Lord' (24V.) is not the common one but *Despotes*—undisputed Sovereign of the world. Filled with the Holy Spirit, they continued to speak the word with boldness. The moving power of the Gospel is shewn in the communistic sharing of their material blessings.

Acts v The magnificent generosity of Barnabas leads Ananias and Sapphira to sell a possession'—seeking the same approbation; but trying to secure it without the same sacrifice. Mankind is a strange mixture; and here we see the most discordant elements. The impulse to sell was good, but the pretence of giving all was of the Evil One. There was a necessity at this early stage to check all hypocrisy and lying, that men might realize that the eyes of the Lord are upon the evil-doer. There was no compulsion to

sell or to give the proceeds when sold. There was, therefore, the less excuse for pretence. To lie to the Holy Spirit is to lie to God. Sapphira had the opportunity to clear her own conscience by confession; she failed to avail herself of the opportunity and so became a partaker, with her husband, in the dread sentence. Little wonder that fear came upon all the Church. The Apostles stood out apart from the others. No one dared add himself to these divinely appointed and inspired men. This lesson was not only intended as a lesson for those days, as all may learn from Rev. xxi. 8.

Acts v Sadducees were of  
17-42 necessity antagonistic to

and disturbed by, the preaching of the resurrection. It controverted their whole philosophy. So the High Priest had the apostles arrested. The Angel of the Lord releases them, and sends them back to the temple to proclaim 'the words of this life.' The rulers again have them brought before them, and accuse them of having disregarded their command not to teach in the name of Jesus. With what assurance had these same people cried out when the Saviour was before Pilate, 'His blood be upon us and on our children' (Matt, xxvii. 25). This is now repudiated. No contrast could be greater than that of the formerly fearful but now bold and fearless apostles; the formerly bold, but now cringing and petulant rulers, who say, 'Ye have filled Jerusalem with your doctrine, and *intend to bring this man's blood upon us.*' An important point in Peter's reply is the declaration that the Holy Spirit is given to them 'THAT OBEY HIM.' Gamaliel's intervention was not very heroic, but rather of a time-serving character; it had the effect of ending the interview, but the apostles were not set at liberty until they had been beaten with rods and further threatened.



The Grecians, who corn-Acts vi. plained of the neglect of their widows, were Hellenists, or Greek-speaking Jews. They were the 'dispersion among the Gentiles' (John vii. 35), and those 'scattered abroad' (Jas. i. 1, 1 Peter i. 1). Many of the converts at Pentecost must have been of this class, possibly they were in the early Church more numerous than the Hebrews, or Palestinian Jews. The dispensing of doles need not take up the time of the apostles, who had other arduous and more important duties. So seven are appointed. They all bear Greek names; and were probably of the complaining party, and were thus the more likely to see justice done to their own people. Stephen is singled out for notice, as he was soon to be arrested for alleged blasphemy, and to seal in martyrdom the testimony of his faith in Christ.

### *The Humanity of Christ.*

THE world is engulfed in a maelstrom of materialism, and this elaborate system we call Civilisation compels many to become so absorbed in contemplation of the problems of finance and the spectres of war and unemployment that there is little or no opportunity for consideration of spiritual matters. Although, after many centuries we can see much excellent fruit being produced, there are times when the ground appears barren and our labours in vain.

The chaotic conditions of to-day have not left unmolested the domains of religion, in many corners of which there is an abounding unrest.

One sees on every hand some ready to slake their thirst with any or every doctrine, or to swallow greedily any theory offered them, if it appears removed from the accepted truth or standard of Christian living. . . They hope to find therein an elixir that will revive their palates which have

become jaded with tasting the transient.

There are those who declare that Jesus lived only for His day and generation, and that the prevailing distress among nations and individuals has no parallel in history's annals.

In view of such statements, it is comforting to visualise, in introspective mood, the humanity of Christ, to have Him presented to us, not only in infinite majesty and immeasurable greatness—before whose effulgence we flounder and whose splendour appals—but as the Carpenter of Nazareth, to whom no task was too menial. Even the washing of the disciples' feet was performed with dignity and thoroughness.

Here we see a Man tempted as we are and yet remaining sinless, in whose breast were locked those passions we only too often display to our souls' disadvantage. Even His forty days and nights of sore trial and temptation failed to detract from the beauty of His nature and the nobility of His character, but rather enhanced them. An example which should lead our desires to a higher and nobler sphere.

Yes! In times of difficulty and despair, it is refreshing to think of Jesus as an Elder Brother who has trod the rough road before us and is conscious of our needs; as One who will guide the way to a haven of refuge in stress and tribulation, and can revive our drooping spirits and renew our courage. One whom we hear calling softly, yet most confidently, through the gloom, 'Be of good cheer, I have overcome the world.'

ERNEST W. HORTON.

### *Press On!*

**IF thou can'st plant a noble deed  
And never flag till it succeed,  
Though in the strife thy heart should bleed,  
Whatever obstacles contend,  
Thine hour will come! Go on, thou soul,  
Thou'lt win the prize, thou'lt reach the goal!**

C. Mackay.

## The Conference.

THIS was held at Morley on September 14th. After opening exercises, and welcome given by Bro. Hardy (Morley), Bro. R. McDonald was called to the chair.

The Treasurer's statement showed a small balance in hand.

Bro. W. M. Kempster gave report of Nyasaland Mission, referring to the death of our esteemed Bro. Frederick, and paying tribute to his high Christian character. We learned with regret that his four children will, unless swift steps are taken, be sent to heathen relatives. We also learned of the urgent need for funds to carry on the work in Nyasaland. Bro. Ronald has (*pro tern*) been put in charge of the work there.

Bro. T. E. Entwistle (Evangelist), gave an outline of his work during the past six months, the Churches served being Burnley, Blackburn, Aberaman, East Kirkby, and during his holiday, Ulverston. He read a letter of greeting from the Church at Belfast where he was then labouring. Brethren spoke of the good work being done by Bro. Entwistle.

Birmingham (Summer Lane) reported thirty-two additions this year, and Aberaman eighteen additions. This latter Church started last November with seventeen members, now numbers thirty-five.

The chairman, Bro. McDonald, gave some fine words of encouragement to Bro. Entwistle.

### THE FOLLOWING RESOLUTIONS WERE PASSED:

This Conference of Brethren, pleading for the New Testament faith and order, learns with deepest regret of the death of our esteemed Bro. Frederick, of Namiwawa, Nyasalandj and places on record our gratitude to God for his unswerving loyalty to the truth as it is in Jesus, and for his devoted allegiance to our Lord Jesus Christ, in days of trial and persecution. We remember with feelings of thankfulness, his noble stand against compromise in a time of severe testing; and pray that his example may continue to have a gracious influence upon the loyal brethren whom he has left behind to carry on the Master's work. We deplore the attempt to malign the fair name and character of our brother, and pray that those responsible may, now that he has entered into rest, seek to make amends. W§

place on record also our heartfelt thanks to those brethren who have so loyally defended Bro. Frederick and his co-workers of Nyasaland in their stand against error and departure from the principles of the New Testament. We appreciate also the testimony of Bro. Wilfred Georgeson, contained in the obituary notice in the *Christian Advocate* of August 23rd, 1935, to the noble character and the fine Christian service of Bro. Frederick, and consider this a most timely vindication of his integrity by-one who knew him personally, and who, while not in full agreement upon some matters, so finely and unreservedly pays tribute to this departed servant of God, who, although of black skin, was an equally beloved son in the Father's family, and heir with us, and with our Elder Brother, our Lord and Saviour Jesus Christ, of the glory which is to be the portion of all the faithful.'

'Resolved that we, members of various Churches of Christ in Great Britain, appreciate the efforts of His Majesty's Government in their endeavour, through the agency of the League of Nations, to bring about a settlement of the dispute between Italy and Abyssinia, and we respectfully urge that every available means shall be used to maintain peace and order. Further, believing that all war is contrary to the teaching of Jesus Christ, we pledge ourselves before God to have nothing to do with war under any circumstances, but to give ourselves unreservedly to the establishment of God's kingdom of brotherhood and peace.'

It was also resolved to send a letter of greeting to Bro. Adams (South Wales), and to express our best thanks for the loan of the Baptist Chapel for our Conference meetings.

Bren. A. Murray (East Kirkby), J. Holmes (East Ardsley), and W. M. Kempster were appointed to consider and report on the Nyasaland Mission.

The next Conference will (D.V.) be held on April nth, and the East Kirkby Church has been requested to hold it there.

About one-hundred-and-thirty partook of tea prepared by the Morley and Ardsley sisters. The evening meeting was presided over by Bro. A. Murray who, in forceful terms, urged the need for putting on the whole armour of God, Bro. Entwistle, in

his inimitable style, mixed anecdote and precept, and in no uncertain terms condemned the tendencies of this present age.\* All felt it grand to know 'we have him yet,' and hope he may be long spared to strengthen and encourage our cause.

Bro. W. M. Kempster's address was striking and original. He illustrated the difference between optimism and pessimism with a glass of water, the former saying, 'It's half full,' and the latter, 'It's half empty.' He besought us to be optimistic. God is on our side, and a cause cannot be lost while He is near.

A large company was present, and as we parted with brethren from various parts of the country, we went home conscious of a day's work well done and praying for the blessing of God to rest upon our labours.

HAROLD BAINES, Conference Secretary.

N.B.—We have been requested to call special attention to the outcome of discussion at Conference *re* Nyasaland Mission, *viz.*: That Bro. J. Holmes (Ardsley) and Bro. E. Pickersgill (Morley) have been appointed by the Churches named to confer with Bro. Kempster on all matters relating to the mission in Africa. ED.

### *The late Bro. Frederick.*

WE have received the following generous tribute to Bro. Frederick from Bro. G. H. Hollis, of Cape Town, with whom he worked from 1909 to 1916. He writes: 'The C.A. reference to Frederick is rather remarkable testimony in view of the circumstances since 1930.

'Frederick learned bookbinding at the Government Printing Office in Nyasaland. He was short of stature, of strong physique and personality, full of zeal, fluent of speech, and brave to a fault. It is characteristic of the natives to be "patient in tribulation," and he was one of those who would not complain of his wrongful imprisonment. He would be about fifty years of age at his death. I do not know of any other brother strong enough to have filled the position of leader with the ability and faithfulness of Frederick. I think the Scripture, "Blessed are the dead," could correctly be applied to him.'

Ever since Bro. Frederick became closely associated with the late *Bible Advocate* we

have looked forward to the possibility of better and more Scriptural methods of support. In January this year a suggestion was made which resulted in two Churches, Ardsley and Morley, being asked to co-operate with us in this work. The two Churches have appointed Bren. J. Holmes (Ardsley) and E. Pickersgill (Morley) to confer with us. We shall be glad if brethren and Churches interested will send on contributions, which are urgently needed, to me. W. M. KEMPSTER.

## *Be True.*

THEY are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think  
They are slaves who dare not be  
In the right with two or three.'

*Lowell.'*

THOU must be true thyself  
If thou the truth would'st teach;  
Thy soul must overflow if thou  
Another's soul must reach;  
It needs the overflowing heart  
To give the lips full speech.  
Think truly, and thy thought  
Shall the world's famine feed;  
Speak truly, and thy word  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A grand and noble creed.'—*Selected.*

### *All One in Christ.*

EAST is East, and West is West,  
Barriers racial, flung world-wide.  
The love of Christ will break down caste,  
And fling away man's pride.  
In Him alone true peace we find,  
Lord and Saviour of all mankind.

### *Correspondence Classes.*

SUBJECT - 'THE CHURCH.'

THERE is still time to start these classes. Early application for the first series of questions should be made to J. Scouller, 79 Tweedsmuir Road, Glasgow, S.W. 2.

## News.

**Blackburn, Hamilton Street.**—The Church has been greatly encouraged by the addition of two from the Lord's Day School, James and May Pritt, who were immersed on Lord's Day, September 22nd. Also we had the joy of witnessing another immersion into the ever Blessed Name on Lord's Day, October 6th, a young woman who had been attending the Gospel meetings for some time, and who requested for her baptismal hymn, 'When I survey the wondrous cross.' Pray with us that they may be kept faithful to the end. H.W.

**Birmingham, Charles Henry Street.**—During September we have had the services of Bro. J. Scouller, of Glasgow. We had been preparing, praying, and advertising, and have had a great uplift. Bro. Scouller is an untiring worker and a clear speaker, who in an impressive manner and with power proclaims the Word. Each Lord's Day morning, at 9.30, he had straight talks to the men at the Adult School. Two Lord's Day mornings, by his exhortations, he encouraged and strengthened the Church. The two alternate mornings and Thursday evenings addresses were given at Summer Lane. On Lord's Days and Wednesday evenings he proclaimed the glorious message.

September 22nd was the seventy-eighth anniversary of the Church, and ninety-five per cent, of our members" were present at the Lord's Table.

On September 23rd a social meeting was held, our hall was well filled. Bro. Scouller gave a very earnest address. Sister Fellows gave a reading, and sacred solos were rendered by Sisters Godsall and Page.

The Word has been faithfully sown, and we pray that God will give the increase. We pray that Bro. Scouller, and his beloved wife, partner with him in the work, may be abundantly blessed by our Heavenly Father.

J.B.B.

**Newtongrange.**—The Church here has had the services of Bro. Crosthwaite during the month of September. Through the interest created and the results following, it is generally expressed that it is a pity that he is leaving. He has been used by God to stir the Church to greater activity, as seen by the attendances at Church and Gospel meetings.

Bro. Crosthwaite addressed the Church on Lord's Day mornings, spoke to the Bible Class in the afternoons, and preached the Gospel in the evening. On the last two Lord's Day evenings there were very large attendances. On the Tuesday evenings, Bro. Crosthwaite gave addresses on the seven units, as stated in Eph. iv., which have been exceedingly helpful and educative. He met with the Sunday School teachers on the Friday evenings, bringing before them the principle things in the Scripture lessons.

Bro. Crosthwaite spent much time in visitation, and this was much appreciated, while it also created a feeling of good will and friendship. There have been four additions by confession of Christ and immersion into His name, and two formerly immersed have decided to be united with the Church which meets here. We thank God and take courage. D.ALLAN..

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## Coming Events.

**East Ardsley.**—Anniversary meetings on November 2nd and 3rd, 1935. Tea on Saturday, November 2nd, in the Methodist Free Church, Bradford Road, at 4.30. Evening meeting at 6.30. Chairman, Bro. R. McDonald. Speakers, Bren. A. Murray and J. Holmes. Lord's Day in Meeting Room. Preacher, Bro. A. Murray.

**Blackpool.**—The Editor is expected to labour at Blackpool, from November 7th to the 21 st, both days inclusive. Meetings will be held nightly, at 7.45, and Lord's Days, at 10.45 and 6.30.

The sixteenth anniversary of the Church will be celebrated (D.V.) during the week-end November 16th and 17th. Tea will be served on Saturday, the 16th, at 5 o'clock.

The work here is difficult, the ground hard. Brethren, pray for us, and for Bro. Crosthwaite in his labours.

## BLACKPOOL.

### COMFORTABLE APARTMENTS.

Central. Five minutes sea. Running water in bedrooms. Separate tables. Board residence, if required. Moderate terms.

MRS. WINTER, 25 PALATINB ROAD.