

# Scripture Standard

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

VOL. VIII. No. 5.

MAY, 1942.

## *The Call of East Kirkby Answered.*

EARLY in the morning of Saturday, April 4th, Brethren and Sisters began to arrive for the Conference, from places as far distant as Bristol, Kent, South Wales, and Scotland. Some showed traces of night travel, but all were in high spirits, with great expectations. It was a great joy to see face to face again old friends, and to meet new ones. After physical needs were met we made our way to place of conference when our hearts were gladdened to see a really large gathering met for the single purpose of strengthening each other in the things most surely believed among us. A hearty welcome on behalf of the East Kirkby Church was given by Bro. W. B. Jepson.

The Chairman, Bro. S. Jepson (Ilkerton) expressed regret that the many departures from New Testament faith and practice had made such conferences necessary. The introduction of instrumental music was the beginning of apostasy in the Churches of Christ. Many were selling their birthright for a mess of pottage. He was pleased to meet so many who had come together in defence of the plea once held by Churches of Christ.

Reports and balance sheets, telling of much good work done in Britain and Nyasaiaand, and showing substantial balances- in.. hand, were presented and approved. After these matters had been discussed,- we listened to an appropriate and helpful address by Bro. P. C. Day (Birmingham)-.

About 150 partook of tea provided by East Kirkby sisters, for which they deserve highest praise.

In regrettable absence through illness of the appointed chairman, Bro. G. Hassell (Leicester), the evening meeting was presided'over by Bro.. A. Winstanley, who in a few words, based upon "This one thing I do," urged us to forget the things behind, and to press on.

Bro. Walter Barker (Heanor), speaking on Ephesians iii. 10, made it clear that the Church is the channel through, -rich the manifold wisdom of God is to be made known.

Bro. W. Crosthwaite spoke of Israel's apostasy, and the challenge of Moses,

"Who is on the Lord's side?', and urged that we must go forth outside the camp and take a definite decided stand.

About 200 were present at the evening meeting. It was grand to hear such hearty singing of the songs of Zion. It was the testimony of all that a rich spiritual feast had been enjoyed, and all felt strengthened for the fight for the faith in the days ahead. The whole spirit and tone of the Conference was on a high Christian level.

LORD'S Day, April 5th, will stand out as a red letter day in the history of the East Kirkby Church. Never shall we forget that hallowed fellowship we were privileged to enjoy. In the morning our Meeting House was crowded with worshippers gathered round the Lord's Table. Bro. A. L. Frith presided; and Bro. Crosthwaite, with characteristic fervour, exhorted us. The evening meeting was- a fitting climax to a glorious week-end. Bro. Crosthwaite proclaimed the old time Gospel. Truly it was felt that in all our meetings God had been glorified, and His people edified. Other brethren served several Churches in the district, much to their profit and edification.

We pray that much good will result from this united effort in defence and furtherance of the faith once for all delivered to the saints.

### REPORT OF COMMITTEE FOR CONFERENCE, EAST KIRKBY, April 4th, 1942.

Dear Brethren,

It is with pleasure that I again submit this report on behalf of our committee of work done during the past six months,

Bro. Albert Winstanley served the Church at Ulverston for the months of November, December and January," and his services were very much appreciated.

Our Brother is now serving the Church at Coplaw Street, Glasgow, until the end of April, and he will report on his work and activities.

From Glasgow it has" been'arranged' that Br. Winstanley should serve the"" Yorkshire Churched.for. a period of three months, Liversedge six weeks, East Ards-ley.. Morley and Mapplewell two weeks each.

Bro. Winstanley had an invitation to serve the Fife District for a period, but he did not wish to sever his connection with the Old Path Committee.

We gave him the opportunity to serve apart from our committee, but he did not desire to leave our service, which has been one of happy fellowship.

As Bro. Winstanley was then booked until the end of April, we offered the services of Bro. Frank Worgan, who was to conclude his work with the brethren at Portnockie at the end of January.

They accepted our offer, and he has just concluded a month's work at Rose St. Kirkcaldy, and we are pleased to have good reports of his work, and that they desire a further period of service.

We do not know what the future holds in store, though, as Bro. Frank, having faced the tribunal and got non-combatant work, is to face the appellate tribunal in the near future.

Bro. Walter Crosthwaite has kindly consented to go with him before the appellate tribunal, and if possible the Secretary may go, too.

The committee invited Bro. Walter Crosthwaite to serve as evangelist on your behalf, because more and more applications were coming in for help.

After much careful and prayerful consideration, our esteemed brother has decided to remain in the Slamannan District for another year.

On behalf of brethren loyal to the Word, a letter of sympathy was sent to Bro. Bailey in his great loss in the passing of his esteemed wife. We feel sure that all our hearts share his great sorrow, and we pray that God's blessing may rest upon him.

We note with pleasure a yearning for the Old Paths in different parts of the country, and a desire to be loyal to the word of God manifested on every hand and side. May God grant us strength as we seek to do His will.

LEONARD MORGAN.

### EVANGELIST'S REPORT

Brother Chairman and Brethren,

My last report (at the Hindley Conference) concluded with the two months spent at Selston, Notts. From there I went to Ulverston for the months of November, December and January. This was my first visit to Purness. I had heard much about it, and expected to find some great thing—with nourishing and active churches. But 'how are the mighty fallen!' My expectations were not realised, for I found the Purness district in a shocking state. After three months in Ulverston, I am convinced that the reason for the plight of Furness is the fact that the mis-named 'Modernist' teaching has been allowed to thrive there. More of this later.

The assembly at Ulverston is:—small and weak. The number of attending

members is not more than 25. There are ho young men, and only four or five older brethren who take an active part. Great credit is due to the brethren for supporting me (and the meetings) so very well. Average attendance at the Breaking of Bread was over 20, and the Sunday night meeting was remarkable. On a number of occasions we had over 40 non-members present, and once or twice as many as 50. The month that Bro. Morgan spent at Ulverston before I went had obviously prepared the way and helped us considerably. I feel that the effectiveness of our efforts would be greatly increased if that could be done more regularly. The week-night meeting was very good.

Having only two meetings on week-nights, I was able to devote much time to tract distribution and visitation. I gave out 500, and sometimes 750 tracts weekly. Every week I visited a number of people in the local Institution hospital, and also carried out regular visitation of members, sick people, interested friends, and scholars. During the three months I made over forty visits each week—not counting the personal work done when tract distributing.

Every Saturday night there were district devotional meetings held at Dalton. I attended. There was discussion after the addresses, which gave me an opportunity to oppose some of the things being taught. Here are some typical examples of what is being taught in some of our churches: (1) The New Testament is of no more significance or value than are present-day religious creeds. (2) Christ's knowledge is limited—He was just as ignorant as the people of His day. (3) Christ was mistaken about His Second Coming, and some of His teaching on it is contradictory. With regard to, this third point a leading (?) brother later admitted to me that he did not believe that Christ would return personally and visibly.

I want to stress the danger of these things, and I mention them in detail for a purpose. This shocking teaching has reared its ugly head in our Churches—the tragedy is that many have allowed, and are allowing it, to pass unchallenged. It is destroying faith in the Bible, it has undermined faith in Christ. We have got to fight it—and especially must we awaken the Brotherhood to the insidious danger actually within our gates: That's what is wrong with the Furness district. I might add that I have been profoundly shocked by the attitude of many professed loyal brethren to this teaching. Often, at these meetings, I was in a minority of one, with the odds at eight to one against. Then afterwards brethren would thank me for "defending the old-faith. It doesn't say much for their loyalty.

.At Ulverston we had four additions. One by immersion, three received already immersed. Two of these, man and wife,

were from the Baptist denomination. Actually there were two other decisions. The first was a soldier, stationed in Ulverston. He decided, and wrote to his young lady telling her he was going to be immersed by us. She wrote back and told him he must be baptised by the Four Square people to which denomination she belongs. Like an abedient young man, he did as he was told. The other was a young married woman who was prevented by her husband's antagonism. She asked us not to visit him, as he would probably make it even more difficult for her, so we had to leave it in God's hands. She continues at the Gospel meetings. The three months at Ulverston were happy and profitable ones, and we feel that much good was done.

I have been with Coplaw Street during February and March, and remain until the end of April. Like other Churches, it is affected by war conditions—some 25 young people being away through various kinds of service. In spite of this, attendances are good. A pleasing feature has been the steady increase of attendance at the Breaking of Bread. This has risen from 95 (my first Sunday) to 130 on Sunday last. Under the circumstances, that is good. A number of strangers are coming regularly to the Gospel meetings; some of them axe known to be interested.

During the week we have a Gospel meeting, Young Men and Women's Bible Study, Children's Meeting, and a Saturday night activity for young people. The young men and women's Bible Study is the one I began last year, and has been maintained. It is very successful, we get from 20 to 25 young people there, and have interesting discussions on Biblical topics. At their own request, I gave them a series of addresses on 'The Christian and Worldliness.' A few of these young people are not members, and I am hoping that we shall have decisions from this meeting as we had last year.

The children's meeting is small, so a few of us have done door-to-door invitation work to try and bring new scholars. It has already brought results, and we hope to continue it weekly. > We utilise the opportunity to invite parents to the Gospel meetings.

The object of the Saturday night meeting is two-fold. First: to provide for week-ends a Christian alternative to Saturday night picture-going; **Second:** to cover young men and women who will shortly register for National Service. The Government will expect young people (16 to 18 years) to join Youth Clubs where they will be given instruction in useful subjects such as first-aid. We felt it advisable to give this instruction within the Church's influence, rather than that our young people should join outside clubs; The first hour of the meeting is devoted to first-aid,

and the second to social activity. Attendance is good.

Apart from the meetings at Coplaw Street, during the past month I have spoken for the Fellowship of Youth, for Bible Classes, three times for other assemblies in Glasgow, and seven times for women's meetings.

We are concluding with an intensive mission, during which we shall have week-night open-air meetings, tract distribution, and door-to-door work. So far there have been no 'New Births,' but I am very hopeful there will be. I ask for your prayers that many souls may be saved. The promise is 'in due season ye shall reap—if ye faint not.' We believe it and press oh.

A. E. WINSTANLEY.

BALANCE SHEET—Half-year ending April 3rd, 1942.

| <i>Receipts.</i> |       | £    | S. | d. |
|------------------|-------|------|----|----|
| Brought forward: |       |      |    |    |
| Bank             | ..... | 333  | 5  | 2  |
| Hand             | ..... | 33   | 14 | 6  |
| Bank Interest    | ..... |      | 13 | 8  |
| Contributions    | ..... | 99   | 7  | 6  |
|                  |       | £467 | 0  | 10 |

| <i>Expenditure.</i>        |       | £    | S. | d. |
|----------------------------|-------|------|----|----|
| Bro. Winstanley:           |       |      |    |    |
| Salary                     | ..... | 55   | 0  | 0  |
| Expenses                   | ..... | 30   | 0  | 0  |
| Bro. Worgan:               |       |      |    |    |
| Salary and Expenses        | ..    | 66   | 10 | 0  |
| Hall Expenses, Conference, |       |      |    |    |
| Hindley                    | ..... |      | 10 | 0  |
| Bank                       | ..... | 333  | 18 | 10 |
| Cash                       | ..... | 8    | 2  | 0  |
|                            |       | £467 | 0  | 10 |

Credit Balance .. £342 0s. 10d.

EVANGELIST FUND— Treasure's notes COPLAW Street Church, Glasgow, are paying all Bro. Winstanley's expenses, while he is labouring with them.

The committee decided to pay the Evangelists' salaries a month in advance.

Because we have a balance in hand, do not think the account is closed.

The week following the Conference at East Kirkby we received £36, and the second week (first post) is starting well.

Your cheery letters are highly appreciated,

R. MCDONALD.

SUBSCRIPTION LIST

|                 | £  | s. | d. |
|-----------------|----|----|----|
| Receipt No. 431 | 5  | 0  | 0  |
| ••••• " 432     | 1  | 6  | 0  |
| " " 433         | 10 | 0  | 0  |
| " " 434         | 4  | 0  | 0  |
| " " 435         | 5  | 0  | 0  |
| " " 436         | 10 | 0  | 0  |
| " " 437         | 1  | 0  | 0  |
| " " 438         | 4  | 0  | p  |
| " " 439         | 10 | 0  | 0  |
| " " 440         | 2  | 0  | 0  |

|     | £  | s. | J. |
|-----|----|----|----|
| 441 | 3  | 3  | 0  |
| 442 | 10 | 0  |    |
| 443 | 2  | 0  | 0  |
| 444 | 2  | 10 | 0  |
| 445 | 3  | 0  |    |
| 446 | 1  | 0  | 0  |
| 447 | 10 | 0  | 0  |
| 448 | 10 | 0  |    |
| 449 | 10 | 0  |    |
| 450 | 3  | 2  | 0  |
| 451 | 1  | 0  | 0  |
| 452 | 10 | 0  | 0  |
| 453 | 1  | 0  | 0  |
| 454 | 1  | 0  | 0  |
| 455 | 1  | 0  | 0  |
| 456 | 2  | 0  | 0  |
| 457 | 10 | 0  |    |
| 458 | 10 | 0  |    |
| 459 | 8  | 0  | 0  |
| 460 | 10 | 0  | 0  |
| 461 | 2  | 0  | 0  |

'Thou shalt call his name Jesus; for he shall save his people from their sins.'

John, the Immerser, the last and greatest of the Old Testament prophets, pointed to Jesus as 'the Lamb of God who taketh away the sins of the world.'

2. Literally. 'From that time forth began Jesus to show unto his disciples how that he must go into Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and be raised again the third day' (Matt. xvi. 21).

3. Figuratively. Of His body Jesus said: 'Destroy this temple; and in three days I will raise it up.' To the Greeks who came to see Him, He spoke of the necessity of His death: 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' He instituted a feast to commemorate His death, the bread telling of His body given for us, the fruit of the vine telling of His 'blood of the New Covenant shed for many for the remission of sins.'

Dear Editor,

Will you grant me a little of your valuable space to thank our East Kirkby brethren for all they did to make our visit to the conference a happy and inspiring time?

We who were privileged to share fellowship with those of like faith, will remember for a long time the gracious hospitality so unstintingly given.

The meetings and messages were inspiring, and on behalf of the many visitors we say, 'Thank you, East Kirkby.'

Yours fraternally,

L. MORGAN.

## Why did Christ Die ?

MY work is made easier by the fact that all here are convinced beyond doubt that the Scriptures are of Divine origin.

The Scriptures teach that Jesus was 'the Lamb slain from the foundation of the world' (Rev. xiii. 8, 1 Peter i. 20).

Jesus showed from the Old Testament Scriptures, that His death was foretold in the law of Moses, the prophets, and the psalms (Luke xxiv. 25-27, 44-47).

The death of Christ is foretold:

1. Verbally. After the fall of man in Eden, God made a statement which clearly indicates the plan of salvation: 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' (Gen. iii. 15). Isaiah foretold that the death of the Messiah was to be violent and voluntary: He was to be 'cut off,' 'bruised for our iniquities,' to be 'oppressed and afflicted.' Yet He was to 'hear our griefs and carry our sorrows,' to be 'brought as a lamb to the slaughter,' and to pour 'out His soul unto death.'

The angel said of the Child to be born,

The death of Christ was a sacrifice for our sins.

After the fall man tried to cover his nakedness with an apron of fig leaves. The Lord made a covering (propitiation) from the skin of an animal. We are convinced that the blood of that animal was the beginning of a great river which down the ages flowed for the sins of fallen men. Man is still trying to cover his nakedness with man-made aprons, (found in human societies) rather than accept the propitiation through faith in the blood of Christ.

That God, in man's earliest days, had given instruction regarding sacrifice, is seen in the statement: 'By faith Abel offered unto God a more excellent sacrifice than Cain' (Heb. xi. 4). 'Faith cometh by hearing, and hearing by the Word of God.' Abel brought what God required, a lamb; Cain brought what he thought would do just as well. One sacrifice was of faith, the other was of human opinion.

When Abraham by faith offered his son Isaac, the Lord provided a substitute, thus foreshadowing the plan of salvation.

In the Passover Lamb, without spot or blemish, we have a type of 'Christ our Passover, sacrificed for us' (1 Cor. v. 7). The Old Testament Scriptures clearly teach that, 'without the shedding of blood there is no remission.' The life which is in the blood atones for the life of man forfeited by sin. 'For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul' (Lev. xvii. 11).

The New Testament Scriptures, that is, those written after the death of Christ. For the sake of space we give references only, hoping these will be read and considered: Acts ii. 22-24; Rom. v. 10;

1 Cor. i. 18-24, ii. 2, xi. 26, xv. 1-4; Gal. i. 4; Ephes. v. 2; Phil. ii. 6-8; Col. i. 19, 21; 2 Tim. i. 9-10; Heb. ix. 26-28, x. 12; 1 Peter i. 1-25, iii. 18, iv. 1; 1 John ii. 2, iv. 10; Rev. v. 9-10.

These, and many other passages, tell that Christ's death was vicarious and redemptive. The man who denies that denies the whole of the Scriptures of Truth. When preachers stop moralising, and talking only of the exemplary life of Jesus, and lift up Jesus as the Divine Saviour, crucified for human sins, now risen and glorified, strong to deliver, mighty to save, we may expect to see people led to surrender their all to Him.

(Notes of an address delivered to Slamannan District Training Class by Bro. W. Steele).

## Moses and the 'Pentateuch.'

That Moses was not the author of Gen. ii. 24) being admitted by you: how then could he have written it? Again, all the quotations you give are simply supporting what was already said, 'that Moses wrote a book.' This is his writings.

The Jews, whom you call in to support yours—poor supporters they are—have always believed that Joshua must have written the last chapter of Deuteronomy. Why you quote S. Collett as an authority, I don't know. He only gives a problematical 'Surely God could do it,' instead of an emphatic 'God did do it,' which, of course, demands a 'thus saith the Lord,' which he cannot give.

I am afraid that you are getting further away from the original methods and teachings of our pioneers, brother,

A. Campbell is a far greater authority than Collett, and his methods of Bible interpretation are given in Rule 3 of the 'Christian System,' which the Churches of Christ have always followed.

I quote: 'The same philological principles, deduced from the nature of language, and the same laws of interpretation, are to be applied to the Bible as to any other book.'

When I read of the death and burial of the subject of a book, I know it is biography, not autobiography, I am reading. Anyway, God does not inspire men to write lies, which is what happened, if Moses said he was dead and buried when he wasn't..

But why the sting in the tail, brother? The veracity and deity of Jesus were never for a moment in question. This was rather unworthily said. It was the veracity of the statement made in the February issue of the 'S.S.' which was in question. Not what Jesus said, but what was said about Jesus. And if the inductive method of Bible study is a question of the 'critic against the Christ; then

I am afraid that A. Campbell, D. King, Milligan, and McGarvie, with James Anderson, all fall alike into this condemnation, for this was their method, as one of them taught me and as I have read of the others.—A. McMILLAN.

On Genesis ii. 24, Bro. McMillan evidently does not know that an author may be either an originator or a writer. God was the author of law in Gen ii. 24, as of all laws in Pentateuch. Moses simply wrote down what God told him,

In last issue, we gave Scriptural proof of truth of our statement that the Lord Jesus, 'spoke of Moses as the writer of the Pentateuch.' Bro. M. ignores all this, and does not attempt to tell us what other Scriptures Moses wrote.

He says the Jews are 'poor supporters' of our claim, but they are evidently good enough to support claim that Joshua wrote the last chapter of Deuteronomy! How did Joshua get to know what had become of Moses? Had he a 'thus saith the Lord' on that?

Of course S. Collett is no authority. The only authorities with some are destructive critics whose unreasonable theories have been exploded again and again. But was it not as easy for Moses, inspired by God, to write beforehand that brief account of his own death and burial . . . as for Isaiah and other prophets to record . . . many striking details concerning the sufferings and death of the Messiah . . . like the account of Moses' death written in the past tense . . . seven hundred years before the event occurred? Answer that, please.

We are referred to A. Campbell, D. King, R. Milligan, J. McGarvey, James Anderson, and their method of study. 'Hast thou appealed unto Caesar? Unto Caesar shalt thou go'; and do not blame us for the verdict. These men did not dispute Mosaic authorship of the Pentateuch, nor did they accept the findings of destructive critics. A. Campbell in 'The Christian System,' to which we are referred, speaks of 'the five books of Moses' (p. 18). J. McGarvey said: 'The critics who deny to Moses the authorship of the Pentateuch have a puzzle on hand when they attempt . . . to tell us something Moses actually did' (Biblical Criticism, pp. 95-96). James Anderson wrote: 'For a man to profess to believe in the Deity of Christ, and then to tamper with what He endorsed, shows a blasphemous presumption that Satan himself could not excel. He also wrote: 'But before we can believe what the critics tell us about the Jews, we shall have to believe that the Jews were practically a nation of idiots, and they were never that' ('Outline of My Life', pp. 175-176).

R. Milligan quotes Josephus, a Jew, as an authority on Moses as writer of five books of the Bible (Reason and Revelation, p. 208)/

In the Thesis submitted to Training Committee by the Principal of Overdale College, he said: 'So far as the law and the prophets are concerned, they bear the stamp of our Saviour's own approval, and this witness I accept as both historical and final' ('Bible Advocate' (Official), July 16th, 1920).

Yes, the veracity and deity of Jesus are at stake. If Moses did not write the Pentateuch, and Jesus said he did, the veracity of Jesus is gone; and who can believe in the deity of one who did not tell the truth? EDITOR.

Dear Bro. Crosthwaite,

Here are a few extracts from Josephus' Antiquities of the Jews:

'I shall now betake myself to the history before me, after I have first mentioned what Moses says of the creation of the world, which I find described in the sacred books.'

'Moses says that just in six days the world and all that is therein was made.'

'Moreover, Moses, after the seventh day was over, begins to talk philosophically, and concerning the formation of man says thus: "That God took dust from the ground, and formed man, and inserted in him a spirit and a soul."'

'Moses further says, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and what was evil; and that when God brought Adam and his wife into the garden, he commanded them to take care of the plants.'

He tells also the story of the serpent, and the downfall of Adam and Eve, and their removal from the garden.

We have no greater, and need no greater authority outside the Bible than Josephus to substantiate that Moses wrote the book of Genesis as well as the four books that follow. Those who want to know the reason for everything might find some good advice from reading the 'preface' of Josephus alone which proves conclusively that Moses was the one and only Legislator between God and the Hebrew people.

W. FERGUSON.

## Marriage.

Hill—Haffenden. — On March 21st, 1942, in the Commercial Road Chapel, Tunbridge Wells, Raymond, son of Sis. Hill and the late Bro. A. C. Hill (Evangelist), to Olive, second daughter of Bro. and Sis. E. J. Haffenden. Bro. R. B. Scott, of Kentish Town, officiated.

WANTED. — McGarvey on "Acts of Apostles," 'Prophecies Unveiled,' by A. M. Morris.—(Prices) etc.> to Editor.

## Churches of Christ and 'Baptists,

NEGOTIATIONS with a view to the union of these bodies in Britain are now taking place. In New Zealand agreement has been reached, and representatives of Churches of Christ and Baptists have signed the following:

'We believe that man's salvation is based upon the atoning act of our Lord, perfected on the Cross.

'We believe that salvation so secured is God's free gift to all them that believe. In the words of Scripture, "those that believe are justified freely from all things." Where there is faith there is salvation, where there is no faith there is no salvation. By faith is to be understood no mere verbal acceptance of dogmas, how<sup>^</sup> ever true in themselves, but the entire response of the whole man, mental, emotional, and volitional to Christ Himself. Christ saves when such faith is exercised in Him. Neither Church desires to make an addition to this simple statement.

'We believe that faith in our Lord Jesus should be followed by the immersion of penitents in the Name of the Father, the Son and the Holy Ghost. This is His ordinance, and should be observed joyfully by all those who have found salvation through faith. An unbaptised Christian is an anomaly of which the Scripture knows nothing. We believe that baptism so used is full of spiritual significance and carries to the confessor grace and deepened religious experience.

'Arising from the foregoing, we recommend that upon acceptance by the respective Assemblies of the above agreed statement, immediate steps be taken to eliminate competition and overlapping and to achieve federation and practical union.' (New Zealand Churches of Christ Year Book, 1941).

It will be noted that Churches of Christ have surrendered the Scriptural design of baptism, and violated the Divine order. They now put salvation before baptism, whereas the Lord put it after: 'He that believeth and is baptised shall be saved' (Mark xvi. 16). And in Acts ii. 38, xxii. 16, baptism comes before 'remission,' and washing away of sins. To take baptism out of its Scriptural setting is to leave no logical place for that ordinance. The agreed statement given above is such as those who preach salvation by 'faith alone' could sign; and when Churches of Christ can go that length they may as well join up with the 'Brethren,' and all others who hold that unscriptural doctrine;

In a letter to the New Zealand Churches, Bro. Simpson, who went out from Armadale some years ago, claims that 'Ministers' produced by Churches of Christ Colleges are responsible for this surrender. He says they have no zeal for the Restoration plea, some of them think it a mistake. These 'Ministers,' instead of making Churches able to edify themselves, make them dependent on the 'Minister,' with the result that they are in a state of 'permanent spiritual babyhood.'

Similar conditions obtain in Britain. Those claiming to be 'Ministers' fraternise with, desire to be like, and to stand well with those of other bodies. Churches of Christ are affiliated with the Free Church Federal Council; and it will be quite easy for them to join up with the Baptists.

This proposed union is a challenge to all who have any respect for the New Testament position and plea to show themselves men, and make a determined stand for the Restoration plea, which is the only real basis of union. Let there be no surrender of any item of New Testament teaching and practice. 'Buy the truth, and sell it not.'

EDITOR.



## Young Folk's Corner.

### MONTH'S MOTTO:

'Be thou faithful unto death and I will give thee a crown of life.'—(Rev. ii. 10).

## Crotons.

HOW many of you have seen a real crown? Before the war you could visit the Tower of London, and see there a number of golden crowns—studded with gems and precious stones. If you saw them you perhaps thought how grand it would be to wear one. But what is a crown for? It denotes sovereignty, honour and power. The Apostle John writes of Jesus: 'On his head were many crowns,' showing Christ's authority as 'King of kings and Lord of lords.'

In olden times, men competed in the Games for a crown of laurel leaves or a garland of flowers. The Apostle Paul uses that as an example. He tells us that the Christian life is a race, in which we must train rigorously, and exercise self-control, just like the athletes of old. He says: 'They strive for a corruptible crown, but we for an incorruptible.'

An old preacher was tramping up a hill to the little chapel. Some men stood

by the road side, and one of them called out, 'Well, John, I suppose you'll get half-a-crown for the sermon?' 'Nay, nay,' replied John, 'I'll get a whole crown by and by.' 'Wasn't that a grand thing to expect?' He was right, too, for the Apostle Peter said to faithful Christians: 'When the Chief Shepherd (Jesus) shall appear, ye shall receive a crown of glory that fadeth not away.'

If you have seen a real crown—and felt envious of those who were able to wear it, just remember: If you give your life to Jesus, and remain faithful to Him, one day He will give you a far grander crown. A crown of life, glory and righteousness, which, unlike earthly crowns, will not fade nor tarnish, but will last, bright and glorious, for ever. Then live and work faithfully for Jesus, that at the end of the Christian race you may say with Paul: 'I have fought a good fight . . . henceforth there is laid up for me a crown of righteousness which the Lord shall give me.'

## A Prayer.

IF there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy.

## Do You Know ?

1. How many people were in the ark, and who were they?
2. Who shut the door behind them?
3. How long were they in the ark?
4. What kind of wood was used to build the ark?
5. How many windows had it?
6. How many 'stories'?
7. On what mountain did it finally rest.

Answer to Last Month's Puzz'2 verse

The story is that of the Israelites crossing the Red Sea. Exodus xiv.

## COMING EVENTS

CHURCH OF CHRIST, East Ardsley. Special Meetings to be held on Saturday, June 6th, at 3.45 p.m. and 6.15 p.m. Speakers: Bren. A. L. Frith (Fleetwood) and A. E. Winstanley (Evangelist). Lord's Day, June 7th, at 6 p.m.: Speaker, Bro. A. L. Frith (Fleetwood).

## Friendship.

OH, the comfort, the inexpressible comfort, of feeling safe with a person; having neither to weigh, thoughts nor measure words, but pour them all out, just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then, with a breath of kindness, blow the rest away.

GEORGE JIU.IOT.

## Nyasaland.

AS I write this report, brethren who have supported the Nyasaland Mission since 1930 are meeting in Conference at East Kirkby. In the course of their conference they will hear a report that I would have been glad to have presented, but circumstances prevented my attendance.

Bro. Ronald said in his letter of January 28th, that the two brethren who had been seriously ill had made good progress towards recovery. One of the brethren concerned was a brother who had been sent to Bro. Sheriff, at Bulawayo in 1926 for training. Owing to illness he had to return home, but since then he had been doing very well until this last illness. Bro. Ronald made arrangements for him to be brought home, and now reports that after a long period of sickness he is all right with a sound body.

Bro. Ronald still experiences considerable difficulty in obtaining school materials. I am afraid that all we can do is to send him money for chalks, books, pencils, etc. He has been trying to get into contact with an American missionary about whose enquiries into the use of the name of African Church of Christ I told you, but without success, so far. In December, 1940, Bro. Ronald wrote to him, but it was not until September, 1941, that a reply was received. Another letter was sent him in October, 1941, but no reply had been received up to January 28th this year. The postal service may be responsible. Meanwhile the school is short of materials. I shall have to fall back upon Bro. Hollis for assistance.

Bro. Ronald sends his best wishes and Christian regards to all the beloved in the gospel. W. M. KEMPSTER.

## News.

### EVANGELIST'S REPORT

AFTER leaving Portknockie I came to the county of Fife, where for the next six month's I am (n.v.) to serve various district-churches... My first month—the month of March—was with the church at Rose Street, Kirkcaldy, **where I spent a**

very pleasant and happy time. I found the members very sincere in their desire for the truth, and I was greatly encouraged and helped by their attendance and support at the meetings. The attendances at all the services were exceptionally good, and it was encouraging to note the number of non-members present at our Gospel meetings. Besides those held on the Lord's Day, we had a Meeting every Monday evening, at 7.30. This was given the name of Young People's Association, but do not be deceived by the name, as the ages of those who attended ranged from eleven to eighty-one! Here there were 'request hymns' and solos, and after the address there was a time for questions. The addresses, I might add, were on subjects such as 'The Return of Jesus Christ,' 'The Jews and the Land of Canaan,' and 'God Speaking to Man.' There was very little discussion, but what there was, was lively!

Every Thursday evening, I went over to the church at Coaltown of Balgonie. Here, one week, the Sunday School lesson was discussed, and the following week we had a Gospel meeting. Since this was a concession from the Rose Street brethren, although I am now serving the Coaltown church, I am still continuing the Monday evening meeting in Rose Street. Under the 'guidance' of Brother Roberts, who is an elder as well as the church's visitor, I called on most of the members.

I think I can say that although we had no additions the time was profitably spent, and some good has been done.

F. WORGAN.

## Obituary.

Brother H. J. Sedge, of Bexhill, passed over on April 7th. He had been in failing health for some months, but had still maintained an interest in the work of the Tunbridge Wells Church, of which he had been a member for many years. Latterly he had been an overseer of the assembly, winning the esteem of his brethren, young and old, by his wise judgment and quiet, sound advice.

Prior to moving to the Tunbridge Wells district, he had fellowshipped with the church in Kentish Town, London; but it was later in his life that his simple trust, his fondness of deep spiritual truths, and his frequent exposition of the Law of Love, made their mark on his brethren and endeared him to all. His integrity in business was carried into his every activity after his retirement, and was truly of good report among those outside the Church.

His wife, sharer in his own faith, but sharer in his household for only a short time, is left, sorrowing, yet not as those without hope. His mortal remains were laid to rest on April 11th, Bro. Nelson Barr officiating.