

The Scripture Standard

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

VOL. II. No. 12.

DECEMBER, 1936.

Ebenezer!

AFTER Israel's great victory over the Philistines, Samuel set up a stone, and called it 'Ebenezer,' saying: 'Hitherto hath the Lord helped us.' (1 Sam. vii. 12.) These old-time stories are big with lessons for Nations, Churches, and individuals. So long as Israel was loyal to the Lord and His Word, no enemy could prevail against them: but when they shared their affections with other gods, prosperity and protection departed, and their leaders were left powerless. Real prosperity and Divine blessing are synonymous; and we can only have these when we do the Divine will.

The conditions of Israel's success are clearly stated in 1 Sam. vii. 3. 'If ye do return unto the Lord with all your hearts, then put away the strange gods from among you, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines.'

So, for success in all our work there must be whole-hearted love to the Lord, who admits no rival; and loyalty to His Word, which allows no compromise with evil or error. It must be plain to all, who have eyes to see, that the chief cause of the failure of the Church is compromise with those forces which she exists to fight and overcome. A Baptist preacher, in the States, said: 'Our desire to be popular, and to stand well in the community, causes us to be silent when we ought to cry out. The world in the Church or out of it, has never been a friend to grace,

to help us on to God. If we please some of our Churches, I am sure God can have no respect for us. Some of us will have to have a riot before we can have a revival. Yes, a riot—resulting in the expulsion of all the strange, foreign things that have been added to the worship and service of the New Testament, and a real return to the faith and order of the first Church—would be a great blessing.'

We are pleading and praying for this. To bring about real revival and restoration is our aim and purpose; and as we approach the close of another year's service, the word predominant in mind and heart is 'Ebenezer. Hitherto hath the Lord helped us.' We are grateful to Him who uses and helps us in our efforts to stem the tide of apostasy sweeping through the Churches, carrying off their feet many once loyal brethren, causing many to lose their bearings, and threatening to wreck the Restoration Movement. In fact, as represented by officials, it is wrecked already, and the waves are battering the hull to pieces. Whilst all who have any regard for the position, plea, and history of Churches of Christ must view present-day happenings with sad, sore hearts; there is also cause to lift up our hearts, knowing that the same Lord, who, when a people fail Him, raises up others to carry on His work, is with those who in times of darkness and apostasy dare to be loyal and true. There has never been too few for the Lord to work with, but there have been too many, and like Gideon's army, the ranks have had to

be considerably reduced before advance could be made. God has no use for half-hearted compromisers.

The Lord with Israel caused one to chase a thousand, and two to put ten thousand to flight. To know that we are on the Lord's side, fighting His battles with the weapons He has provided, carrying out His plan of campaign, is to be assured of His presence and help.

We hope with His help to carry on in the coming year on God's lines as hitherto. To all who helped us, for increased circulation of our magazine, and for much appreciation, we are truly grateful. We are assured that *The Scripture Standard* is supplying a real need, in holding aloft the Restoration Banner and encouraging those who are loyal thereto.

'No half-hearted flag of truce, with mischief and with wrong,
Should lead the soldiers of the Cross, the valiant, and the strong.'

Again, we would say: 'Ebenezer. Hitherto, hath the Lord helped us.' To Him be all the praise! EDITOR.

We purpose during 1937, to publish each month, an address by Bro. W. D. Campbell. January, 'The Work of the Holy Spirit.'

Editor's Address.

PLEASE address all letters, etc, until further notice,

c/o 90 DOVER STREET,
BELFAST.

From the Treasurer.

To our Readers,

Time is getting on. A month from now (Nov. 14th) will bring many of us to a very busy period, whether we want it or not. I wish to thank those who have responded to my appeal, in the October issue, to send on their subscriptions, orders, etc. Only a few have done so—yet. I would be extremely glad if as many as possible will respond within a few days of receiving this issue. Thank you in advance.

Sincerely, A. L. FRITH.

An Appeal

To Loyal Brethren Everywhere.

AT the last Conference held at Blackpool in September, a strong plea was put forward for the establishment of a Central Fund to further the plea for a return to the Old Paths. The passing of Bro. T. E. Entwistle has left a gap that cannot easily be filled, and there's an urgent need that young brethren should be trained for evangelistic work. Especially must they be fitted to meet the onslaughts of infidelity, both inside and outside the Churches.

The Committee, who issue this appeal, were appointed at the Conference to consider the whole matter, and to make recommendations to next Conference at Wigan. They hope to submit very definite and concrete proposals, but these will be dependent on the amount of monetary support likely to be forthcoming. The support or partial support of brethren while training, the remuneration of a brother or brethren to carry on the training work, will necessitate the raising of a considerable sum of money.

The Committee therefore appeal to all who love the Saviour, and have at heart a desire for strict adherence to New Testament truth, to rally now to the support of this project, and provide sufficient funds to set the scheme agoing.

Brethren, let the response be generous and immediate!

Yours in the Master's Service,

GEO. H. HUDSON,
R. MCDONALD,
ARTHUR L. FRITH,
J. SCOULLER.

Subscriptions and donations should be sent to Bro. Robert McDonald, 180 Staincliffe Road, Dewsbury, Yorks.

David King—Mighty in Words and Deeds.

EMINENT as a teacher and preacher, David King was pre-eminent as debater. In this he won a national reputation. A born gladiator, besides his intellectual endowment, he had great advantage temperamentally. Even in fiercest controversy he, in common parlance, was 'cool as a cucumber,' almost perfect in self-command. His first debate, in 1845, on the 'Christian System,' lasted six evenings; his last, at Lindal-in-Furness, in 1876, with the local Vicar, on baptism. In the intervening period, he debated in 1850 with George Holyoake, the leading secularist, on Christianity; and in 1856 with a Swedenborgian at Wigan, on 'Baptism its Actions, Design and Subjects,' and in 1869 with a Baptist preacher on Baptism's design. In 1861 he met another secularist at Birmingham, and debated in 1867 with Charles Watts, the sceptic, at Newcastle-on-Tyne, and in 1870 with Charles Bradlaugh. In all he acquitted himself well. Holyoake admitted his failure to meet King's arguments by his refusal to have part in the debate's publication. In some instances, King's opponents convinced, frankly admitted their error, and developed into Christian workers.

The debate of his career was that with Bradlaugh, the famous M.P. and notorious sceptic lecturer known as 'Iconoclast,' held for six nights at Bury in 1870, on 'Christianity, its divine origin and legitimate effects, and Secularism, what it could accomplish.' King insisted that the *only authoritative* Christianity is that taught by Christ and the Apostles in the New Testament. The truth signally triumphed. At times Bradlaugh stormed with fury, especially when King commented severely on the unsavoury character of some of Bradlaugh's teachings. One present pictured the

latter as a 'lion fuming and raging in a net that defied his contortions.' Bradlaugh's indifference to the debate's dissemination proved his realisation of defeat.

With virile intensity, David King loved the Saviour, the Word, and the Old Paths. He lived as he taught, his 'walk and conversation' irreproachable and home life ideal. He had no sympathy whatever with higher critical destructive views. In 1891, he declared that for years he had held: 'Not only the substance of the Bible, but its language, not only the ideas of the Bible, but its words, not only certain parts of the Bible, but every chapter of the Bible, all and each are of divine authority. The Scripture not only contains the Word of God, but is the Word of God—the inspiration of every original word as the Bible writers first wrote it. 'God Himself,' said he, 'is the Highest Critic,' and as the Saviour and the Heavenly Father are one, when Jesus names and quotes Moses, Daniel, Isaiah, and David, as prophets inspired by the Holy Spirit, 'the Highest Critic' settles the question. Again, he said: 'I had almost made up my mind to cut up a Bible, taking out of it the parts given up by one or other of the critics. We should then be able to look at the skeleton: a very poor thing indeed. But we must have the whole Bible, and nothing but the Bible.'

David King based the Restoration Plea on the 'irrefutable propositions':

1. In Administration of the Ages—Patriarchal, Mosaic and Gospel—God subjected men to positive ordinances and enactments.
2. Under each Divine Dispensation man failed, turning to his own devices.
3. So long as each Dispensation endured, its wanderers were called to return to the ways of God,

4. In no instance did God call upon those who had failed by departing from His ways, to mark out for themselves new and better paths.

5. At the Gospel Dispensation's commencement, the Apostles were baptized in the Holy Spirit for guidance into all the truth, being commissioned, in all authority, to deliver 'once for all' the faith, and set in order the Church as to worship and discipline; not merely for that generation but till the Lord's return.

6. Consequently, all wanderers are called to seek the 'Old Paths' and walk therein.

Open Communion, and co-operation with those countenancing such, had his stern opposition. Frequently, he expressed this in editorial article and paragraph, suffering not a little misrepresentation and unkindness thereby. If his outspoken condemnation seemed sometimes lacking in charity, it must be remembered he felt keenly, fearing the Movement's peril unless departure tendencies were stayed, a fear actualised to-day. Doubtless, he was considerably responsible for the A.M. resolution of 1866 declining co-operation with Brethren, American or other, knowingly practising or countenancing Open Communion. In 1877, he was one of three Brethren the A.M. deputed to expostulate with deviating American Churches, and to protect home Churches from concurrence in deviations. Is there not similar need now?

Of Pauline spirit, he was wont to declare his pleasure that others stood for the same truth as himself, but if no others did so, he should stand just the same, and if not one soul in a whole year joined our ranks he would still go forward proclaiming the same truth.

It is deplorable that a legacy by David King, bequeathed for the Movement's furtherance, has been utilised, as knowledge of him and his writings indicates, for that which he would not approve, but distinctly disapprove. Our indignation at this

injustice to this noble-minded pioneer is, we are sure, shared by others cognisant with the facts.

David King left us a magnificent heritage of the memory of a life of unstinted service, transparent conscientiousness, unswerving to Bible truth and Christlike devotedness. Shall we be ungrateful, and esteem the heritage lightly? Shall the labours of David King and his contemporary heroes of the Movement's early days be largely lost or jeopardised through lack of faithfulness to-day? We appeal to the young men and women of Old Path principles. Be ever true to these principles. Dedicate your talents, abilities and opportunities to advancement of New Testament teaching and practices David King so strikingly advocated, defended, and exemplified. Be *absolutely loyal* to the Saviour as he strove to be. CHARLES BAILEY.

Harvest Thanks-giving Services.

QUERY: *Why are these held in the name of New Testament Christianity? Other services follow: 'flower,' 'egg,' 'toy' services. Where is the New Testament authority for these? Meeting-houses are decorated with vegetables and corn on a Lord's Day morning. As I understand our plea, we should gather to remember our Lord. Do fruit and vegetables help in that direction? I cannot reconcile the plea and the practice.*

ANSWER: There is no New Testament authority for harvest services or for many other things practised by Churches of Christ to-day. The editor of a magazine, published by those who claim to follow the teaching and example of the early Churches, refused to publish an article on harvest services on the ground that it was against what had become a practice of the Churches.

We have recently read the *Life of Alexander Campbell* by B. L. Smith. He says, 'There is not a syllable in the New Testament about missionary societies or instrumental music. But there is as much authority for those things as there is for a printed Bible, a printed Church paper, or a Church building.' (p. 145).

For those who are satisfied with such shallow reasoning it is needless to write. Dr. Norman Macleod said of instrumental music, 'There was no authority for it in Scripture, but there was also no authority for infant baptism.'

If the silence of Scripture allows what is practised by some Churches, then it can allow for the whole Papal system. If ever infant baptism becomes the practice of Churches of Christ no one will be allowed, if leaders can prevent, to write against that. All these humanly devised services are got up to appeal to human eyes and ears. Looking recently at the images, pictures, beads, etc., displayed in a Roman Catholic shop, beautiful and costly, adapted to catch the eye and appeal to the love of show, we felt that those who glory in organs, stained glass windows, crosses on walls, altar cloths, gowned and titled preachers, are well on the road to Rome, though they may not be conscious of it.

Oh, that all were content to 'keep to what is written.'

The keeping of festivals, 'Easter,' 'Christmas,' 'Harvest,' and other special services, can be traced to Romanism and Paganism. To the Galatians, Paul said, 'How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again. Ye observe days and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.' (Gal. iv. 9-11).

The innovations named above are not evidences of advancement to a higher spiritual level, but rather, of retrogression to the crude things of the world. The cry for novelty is that

of a babe, not a man. Yes, we meet on Lord's Days to remember the Lord's death, till He come, and the decorations named do not help us to concentrate on the object of our gathering, rather they detract from it.

When we read of 'Holy Communion conducted with stately, spiritual dignity,' it seems to us to border on the blasphemous. When will Christians learn that it is the Church's business to keep the ordinances as delivered by the Lord, and to preach the Gospel to those outside. We have no authority to arrange services to please and entertain those who have no relish for the Gospel of Christ.

When we get outside of what is written there is no legitimate stopping place.

EDITOR.

Bible Readings,

OLD TESTAMENT.

ISAIAH lived more than a century before the Babylonian captivity, yet his words are more appropriate of the ultimate fate of Babylon, than of any other city (see Jer. li. 37). The reference in v. 8 to 'death swallow up,' indicates that the similes of the previous verses are illustrative of the Gospel age. Paul, in 1 Cor. xv. 54, uses this phrase in his great argument as to the reality of the resurrection, which some of the Corinthians denied. The 'wiping away of all tears' finds its fulfilment in the time foretold by John in Rev. vii. 7 and xxi. 4.

The opening words of this chapter were used by the Saviour at the beginning of his earthly ministry at Nazareth. Note that he does not include the words 'and the day of vengeance of our God.' Why? Because he could not have added, 'To-day is this Scripture fulfilled, in your ears.' The day of vengeance tarried for a little, till they had filled up the measure of their fathers by the rejection of God's last and greatest prophet. Those under this new and welcome Gospel would serve as priests unto God, as is confirmed by 1 Peter ii. 5 and Rev. v. 10.

National Israel is not here signified, but only the remnant of which the Apostle spoke in Rom. xi. 5.

Jer xxiii Ezekiel xxxiv. has a similar prophecy against the leaders of

Israel. What is said of them in both prophecies is amply justified by the very dark picture Jeremiah draws elsewhere of the political and religious leaders of his day, who utterly failed to read the signs of the times. History repeated itself at the time of the Saviour's missionary labours on earth; and to-day offers a similar parallel—leaders who lead in directions that are in defiance of God. What a disaster it is to have such leaders, but doubly disastrous is it when the people love to have it so.

Jesus is the 'righteous branch' here foretold, whose name is 'The Lord, our righteousness.'

Psalm The beauty of this psalm has
xxiil touched the hearts of men in all
ages. In the person of Jesus
Christ we have a more full realization of
shepherding care than ever the psalmist had
known. The Shepherd who laid down His
life for the sheep is infinitely beyond all
other shepherds. Because Jesus is our
Shepherd we can say, with greater fervour,
that we shall not want rest in green
pastures, leading, restoration, guidance as
to righteousness, companionship in the dark
valley, or a dwelling-place, when we have
passed from these mortal scenes to that
house of God, wherein are many mansions.

NEW TESTAMENT.

Rev 7 Under the sixth seal heaven is
9-17 rolled up as a scroll, yet when the
'seventh seal is broken, there
follows 'silence in heaven.' These things
are consequently not literal but figurative.
So also is the sealing of the 144,000 of
Israel. It is notable that neither Dan nor
Ephraim are included. These tribes were
responsible for continued hostility to God's
commands and alliance to idolatry. The
white robes are figurative, and represent
the righteousness of the saints. The only
cleansing power is the blood of the Lamb,
slain from the foundation of the world.
But, having been cleansed, saints must walk
as He walked keeping themselves unspotted
from the world, if they would realise the
Saviour's promise that 'they shall walk with
me in white.' Only such can raise that
sevenfold anthem.

We are here still in the realm of
Rev. xxi. symbolism. What a mixture
there is when taken literally—
an actual city coming out of heaven,
adorned as a bride! Galatians iv. 25 and
Hebrews xii. 22 speak of the new Jerusalem
—not yet adorned, but in expectation of
union with her Lord and Master. This is
here foreshadowed, and the sea, that
turbulent, divisive element, out of which
arose the beast with ten horns (xiii. 1),
is no more. In that holy city, whether in
its expectant or glorified state, there is no
place for unbelievers, liars, murderers,
fornicators and idolaters. There in the
presence of God there shall be no temple,
neither shall there be any need of places
of worship; for every place shall be
hallowed ground.

There is little wonder that Herod
Matt. ii. and Jerusalem should be dis-
turbed at the news brought by
the wise men; for no king of the Jews had
been born for six centuries. The last king
had ended ingloriously blinded and a cap-
tive in Babylon. The new-born King
comes to break oppression and set the
captives free. How is it that the wise men
came seeking this new King from the very
district which had held God's people cap-
tive? How was it that there had been an
expectancy—almost world-wide—of a great
ruler who should arise in Palestine? There
is little doubt that the prophecies of Daniel
had been treasured and remembered in that
country, where he had spent the greater
part of his life. The definite nature of his
prediction enabled these wise men, led by a
star, to go at the appropriate time and
approximately to the place.

1 John 5 The belief of which the Apostle
speaks is not that which is mentioned in
John xii. 42, but a belief issuing in
obedience to those things
commanded of God. Jesus has overcome
the world, and our faith in Him will bring
victory. The Holy Spirit bears witness
to-day through the Word (which is the
sword of the Spirit); the water (of
baptism) bears witness to the death and
resurrection; while the blood testifies to
the cleansing from sin. That three-fold testi-
mony is the witness, and not our thoughts
or ideas within us.

Prayer offered in consonance with His
will shall be answered, although the answer
may not be according to our anticipations.
Where sin is persisted in until death, prayer
must be unavailing, j.s.

Co-ordination of Old Path Forces.

AS requested by a previous Conference, Bro. Bailey, of Morecambe, read a paper at Blackpool on 'How can we best co-ordinate our work, and in so 'doing, make possible a richer fellowship?' Note the subject was co-ordination, not ordination.

After dealing at some length with the serious departures from New Testament teaching by a large number of professedly Restoration Churches in America, and the wide Americanising tendencies now in Britain, as seen specially in modernistic sympathies and close fraternation with U.S.A. Open-Communion Churches, Bro. Bailey made the following suggestions:—

Formation of an 'Old Paths Fellowship,' or with other appropriate title, on lines as simple as possible, consistent with real effectiveness. For this:—

1. Appoint a small Committee with Secretary and Treasurer.
2. Establish a Central Fund to further the Restoration Plea.
3. Hold two Half-Yearly General Conferences, the Easter one to be recognised as the Annual Conference at which necessary business be transacted. Additional local conferences, if deemed desirable, to be held in Scotland and South of England.

THE OBJECTS.

1. Closer fellowship between Old Path adherents in the British Isles.
2. Encouragement of loyal Brethren standing almost alone against Americanising influences.
3. Encouragement of isolated Brethren to 'break bread,' with a view to form Churches on strict New Testament principles.
4. To make united protest against unscriptural teaching and practice.
5. Arrangement of Lectures and Addresses of distinctive character by qualified Brethren on the Restoration

Movement, its Pioneers, History, and Principles, with exposure of departure tendencies therefrom:

6. Dissemination of suitable literature.

7. Plans for instruction of young members in knowledge of the Scriptures.

8. Arrangement for Gospel missions, and evangelistic aid to weak Churches in commencement of new causes.

9. Encouragement and training of young men for evangelistic work.

10. The Central Fund to be used to further the above objects.

The Paper concluded with an earnest appeal to Brethren to realise the pressing importance of co-ordination and to do something, and that at once, to secure it.

Bro. Bailey will be pleased to hear from stalwart 'Old Path' Brethren heartily agreeing with the above objects and suggestions. His address is 'Wild Rose Cottage,' Warley Drive, Morecambe.

A determined effort is needed now to unite our forces and to make any sacrifices necessary to save the Restoration Movement. EDITOR.

Announcement.

Aberaman, Commerce Place.—The second anniversary meetings on Saturday and Lord's Day, December 5th and 6th, 1936. Tea on Saturday, followed by social meeting at 7 p.m. Special speaker, Bro. Fred C. Day, Birmingham. Visitors cordially invited.

Blackpool, Gadsby Street.—The Church Anniversary will be held (D.V.) on Lord's Day, December 6th, at 10.45 a.m. and 6.30 p.m. On Saturday, December 5th, 1936, a Tea and Social will be held, to commence at 6 p.m. Visitors are cordially invited.

Slamannan District.—New Year's Social in Calder Street Hall, Motherwell, on January 2nd, 1937, to commence at 1 p.m.

Correspondence

BETWEEN

The Church of Christ, Pennyvenie, and Mr. N. B. Wright, Minister of Kirk o' the Covenant, Dalmellington.

Dear Sir,

On Lord's Day evening, 1st November, at 6.30 we have the use of Pennyvenie School for the purpose of preaching the Gospel. We would very much like it if you would on that occasion address that meeting on the subject of Baptism, under three headings: 1, The Act; 2, Subjects; and 3, the Design of Baptism.

We understand that on Lord's Day evening, October 18th, you did in Pennyvenie School perform an act which you call baptism, when the subject was a baby and the design being the ingrafting of the said baby into the Body of Christ. If what you have done is correct according to the Word of God, then what we preach and practise must be wrong.

As a preacher of the Word it is your duty, and on this occasion your privilege, to put us right according to the Word. All we ask is that we shall be allowed to question you at the close of your address.

Hoping you will avail yourself of this opportunity. Yours faithfully, WM. STEELE.

Dear Mr. Steele,

I have to take my regular Benquhat service on 1st November, at 6.30 p.m., and will not therefore be able to address your meeting at Pennyvenie School. If you wish to discuss the subject of Baptism with me I shall be glad to see you at the Manse on Friday evening, 30th October, any time after 7.30 p.m. Yours faithfully, NINIAN B. WRIGHT.

Dear Mr. Wright,

We are very sorry that you cannot accept our invitation for the 1st November. Could that difficulty not be got over by finding someone to take your place at Benquhat? We would be willing to pay any expense incurred in bringing a supply for Benquhat.

I would be delighted to come to your home on Friday, 30th October, as you suggest, but the purpose we have in view would not be served. We have a meeting on Friday nights in our home, but if you would come on Friday, 30th October, we

would try to get Pennyvenie School at a time suitable to you on that evening. It is for public enlightenment on this important subject that we so desire to have a public discussion on it.

If none of the two foregoing suggestions appeals to you, we would be pleased to organise a public debate in a hall, either in the Dalmellington district, or in the town of Ayr. The time and place to be mutually arranged by both parties concerned. No public collection to be made. We will bear the expenses of the hall.

We immerse, and we say that immersion is baptism. If you will deny that, you can have a debate on our practice; or, you sprinkle and call that baptism; you can affirm that sprinkling is baptism, and I will deny it, and we can have a debate about your practice.

Please let us know which, if any, of these suggestions meets with your approval. Thanking you in anticipation.

Dear Mr. Steele,

If you have genuine doubts and difficulties about Baptism, I think a quiet talk at the Manse, on Friday or other suitable date, would best suit our purpose. But if, as your letter seems to indicate, your mind is already made up, I am afraid that a debate, either public or private, is not likely to help you much.

Dear Mr. Wright,

We never expressed any doubts as to what the Scriptures teach in regard to baptism. We know, and you know, that 'b'iptism' is an anglicised form of a Greek word which cannot be translated either as sprinkling or pouring. The translators buried, in this mystery, a word which, if translated, was showing up their error in sprinkling.

We know, and you know, that sprinkling was originated through the Roman Catholic Church and was copied by Protestants. The first law of sprinkling was obtained in the following manner; Pope Stephen II. being

driven from Rome by Adolphus, King of Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. While he remained there the monks of Cressy, in Brittany, consulted him whether, in case of necessity, baptism by pouring on the head of an infant would be lawful. Stephen replied that it would, yet pouring and sprinkling were not allowed except in cases of necessity. It was not till the year 13n that the legislature, in a Council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practised in ordinary cases until after the Reformation—about the middle of the sixteenth century.

Will you continue to lead others to follow the dictates of the Roman Catholic Church, or will you not rather teach them to obey Christ's command and observe this ordinance as Christ Jesus has given it to us? This is not a matter of personal preference; it is a question of loyalty to Jesus the Christ, the Son of God, and our Saviour. Choose you whom you will serve—the Pope or the Christ.

We are still willing publicly to defend the Scriptures of Truth, and will not rest, if God is willing, until every man and woman in Dalmellington, at least, will know of the error you dare not defend

British Annual Conference.

IN *The Christian Evangelist* (Sept. 3rd, 1936) Dr. Rothenburger, U.S.A., fraternal delegate, gives his 'Observations' of the '1936 Conference. We quote the following without note or comment:—

'Your fraternal delegates attended the Hinde Street Methodist Church to hear Principal William Robinson, of Overdale College. We were well repaid and proud of the preacher.

Of course, it was England's holiday period, but to see fewer than one hundred persons in a congregation of a thousand members seemed disproportionate until we were told that the Londoners were the poorest Church-goers in all Britain. This Methodist service was as formal and ritualistic as an Episcopal one. The chants,

intonations, highly elevated pulpit, and clerical garb were all characterised by Anglican influences. The evening meeting comfortably filled the building with Church of Christ members and delegates, and we were off on a six-day programme, with the fraternal delegate preaching the sermon.'

More of 'Dr. Rothenburger's Observations' (D.V.) next month.

EDITOR.

What is Christianity?

SO many different things are practised, and so many varied beliefs are held in its name, that it seems quite necessary to ask: 'What is Christianity?' We hear references to 'Orthodox,' 'Primitive,' 'Greek,' 'Roman,' 'Reformed,' 'Apostolic,' 'New Testament,' Christianity: but the truth is, there is, and can only be, but ONE Christianity. Just a little thought is sufficient to compel to this conclusion. The very name itself ought to and does provide the answer, for it will not be denied that Christianity is that which is authorised by Christ. Having risen from the dead, and received 'all authority in heaven and on earth,' Christ commissioned His Apostles to 'make disciples of all the nations, . . . teaching them to observe all things whatsoever I have commanded you.' (Matt, xxviii. 16-20).

Those 'all things whatsoever' He commanded constitute Christianity. What Christ has thus authorised, we may learn from the New Testament, and only from the New Testament. The Apostles were the only men Jesus Christ has ever authorised to institute in His Name. They "were the only witnesses He endued with power from on high, to give convincing proof that they spbke by His command, and on His authority. In calling that which they taught and enjoined Christianity there can be no mistake. But to give that name to the many things introduced after the Apostles had fully declared 'the faith once for ail

delivered to the saints,' is gross misrepresentation, ascribing to Christ what He has never authorised. We would not desire to honour a worthy man by attributing to him the inventions of other men. Then why associate the Name of Christ with creeds and institutions, which cannot be traced to any authority derived from Him? Christianity is just whatsoever Christ commanded.

H. MCKERLIE.

Nyasaland.

OWING to my absence from the Blackpool Conference, a report of the mission in Nyasaland was read by Bro. Baines, of Morley; and a letter from Bro. Ronald was read by Bro. Frith. There can be no doubt as to our moral obligation for the support, as far as can be, of the mission there. Nyasaland has had a big share of the interest of British brethren for 'Foreign Missions.' But just as at home we have departures from New Testament 'faith and order' so those responsible at home for this deplorable condition have sought to make even worse departures among the virgin soil of Nyasaland. More than six years have passed since the late Bro. Frederick appealed to Britain for help to stay proposals to change very considerably practices upon the mission fields. Such proposals were opposed by him and his fellow Christians, and British brethren loyal to the New Testament accepted the challenge, and, as many know, stood with our African brethren finely.

When the report of the work appeared in October S.S., I had six shillings and eightpence in hand, and was feeling very dubious about the amount I should be able to remit when November remittance was due for despatch. I have cause to rejoice for during October I received such increased contributions that I was able to send £3 on the 16th to help the expenses of the school, a thing I have not been able to do this year. And instead of reducing the monthly remittance, which I had warned Bro. Ronald might happen, I was able to advise him it would be maintained at its usual amount. This was remitted on November 1st with an intimation that I would be sending a further £3 later

in the month. By the time the December S.S. appears I shall have sent the £3, and also the usual monthly remittance which will be divided equally among seventeen workers, preachers and evangelists, who labour in the gospel throughout Nyasaland. I value the gracious fellowship of the brethren at home who have supported the loyal brethren in that land, and in the words of Bro. Ronald I ask that brethren in Britain shall 'pray for us.' Again and again I have told him that he and his brethren must lay their needs before God, tell Him all about themselves, and He who has the gold and the silver and the cattle upon a thousand hills will supply all their need. December is the time of year when people of every land think especially of the song of the angels and the Gospel they brought, with all its advantages to white and black peoples. May I ask that the folks in the homeland take specially into their hospitable thought our Christian brethren in Nyasaland.

It has been a joy to receive several contributions from Churches and brethren who have not previously contributed. This indicates a wider and deeper interest in the work we have undertaken. I have gratefully to acknowledge receipt of contributions received anonymously: 'Glasgow,' 10/-; 'F,' 5/-, 'Joan,' 15/-; 'Church Member,' 7/6; 'Anonymous' (Leicester post-mark), £1; 'K.M.B.' 10/-.

W. M. KEMPSTER.

Reading Cards, 1937.

THESE will (D.V.) be ready some time in December. They are supplied free upon request. Please say *how many* are needed, and enclose a little to cover postage. To be had from the Treasurer, address on page two of cover.

'Hitherto; or, Our Journey to Jerusalem.

Reprinted in pamphlet form, the article with the above title may be procured from A. L. Frith, 10 Poulton Street, Fleetwood, Lanes. 3 copies, 2d. 25, 50, 2/-; 100, 3/6; 500, 15/-.

News.

Belfast, Old Lodge Road.—Bro. Crosthwaite is labouring hard here preaching the Word, and doing much visiting. Meetings are being held in the hall and in the open-air. The attendance at the meetings has more than doubled during the past six weeks. This fact speaks more eloquent than words of appreciation of the efforts put forth, members and strangers are being attracted to come and hear the Gospel.

We are pleased to report two additions to the Church, one by immersion, and one received who was formerly immersed. We are just concluding a week's intensive mission which began on November 8th. Although the weather has been bad, the meetings have been well attended. Bro. Crosthwaite has given of his best, the meetings have been bright, and a good spirit has prevailed. We feel much has been done that has brought us nearer to a time of reaping.

We wish to thank the brethren in the Slamannan District for kindly releasing Bro. Crosthwaite to serve us for six months, which brings to memory the time Bro. James Anderson from the same district laboured here, and we pray that the efforts put forth now will be as great a blessing as those former labours were. We also wish to thank the Church at Pennyvenie and Bro. John Anderson for literature sent for distribution. Brethren, pray for us.

C. HBNDREN.

Birmingham, Summer Lane.—Our seventy-first anniversary celebration was a time of rich spiritual experience for all. We had as our visitor, Bro. J. Scouller, Glasgow, and very ably did he serve the Church, both morning and evening, on the Lord's Day.

On Monday, 2nd November, after tea, our Bro. W. G. Griffin presided over the social meeting, at which all the local Churches were represented. Bro. F. Townley, of the Erdington Church, urged us to expect great things from God, reminding us that 'God is able.'

Bro. J. Scouller also spoke, dealing especially with the peculiar witness even now borne by the Jews, to the absolute certainty of fulfilment of all the promises of God. The meetings were well attended and we were much encouraged. F. c. DAY.

East Ardsley, Yorks.—The twenty-first anniversary meetings were held on November 7th and 8th. On the Saturday, about 120 partook of tea in the Methodist Chapel. We had many members from the local Churches and a number from East Kirkby and Eastwood present.

Bro. J. Holmes, now residing in Goole, presided over the social meeting. He spoke of the blessings that had come to the Restoration Movement from small assemblies, most of our finest advocates had come from small Churches. Brethren W. Barker (Heanor) and A. Murray (East Kirkby), followed with stirring addresses. The hymns of Zion were sung with great fervour, and we spent a most enjoyable and helpful time together.

On Lord's Day, at the Breaking of Bread meeting, Bro. Murray spoke on 'The more excellent way and in the evening, Bro. Barker proclaimed the Gospel in no uncertain manner. We pray that soon fruit may be seen to our Father's glory. We were greatly encouraged, our faith in God's Word made stronger by the things we heard, and we thank God for those who served us so well. Thus we celebrated our coming of age, and we go forward with renewed hope and in the strength of the Lord.

T. HARDY.

Lancashire.—I have had a busy few weeks among the Churches in Lancashire, speaking at Piatt Bridge, Hindley, and Albert Street—all in Wigan, and also at Hamilton Street, Blackburn. The services have been well attended and have been of an inspiring character. I have been particularly struck with the reception of the message. There seems to me a large proportion of our members with a real desire for the old-time message, and this last few weeks experience has convinced me more than ever, that many in nearly every Church desire in their hearts to stand for the things for which this magazine stands. We must evangelise or perish. Away, my speaking brethren, with modernism, evolution, and other Satanic devices. The time is opportune for a bold challenging Gospel. Get down to the fundamentals. Go out, *all out* for converts. Having cast the net, do not fail to seek to bring it to land. Make the appeal at the Gospel service. Pray for and expect results. This work has involved my leaving

home at seven in the morning, getting back at ten p.m., but the fellowship experienced, and the keen attention at the Gospel meeting, has made it well worth while, A.L. FRITH.

Newtongrange.—Opening of new meeting hall. This took place on Saturday, October 31st. Tea served in the old hall was partaken of by about 180. After tea, the new building was opened by Bro. George Allan, senr., and the hall was soon filled. Bro. David Allan took the chair, and welcomed those from other churches, including Edinburgh, Musselburgh, Tranent, Reddingmuir, Fauldhouse, Motherwell, Slamannan and Shettleston. He expressed regret at absence of Bro. Crosthwaite, who had sent a letter expressing prayer for prosperity of the Church, and the hope that Bro. Bailey's services would result in much blessing. He (Bro. Allan) then outlined the history of the Church from its beginning, more than forty years ago.

Addresses were delivered by Brethren T. W. Nelson (Edinburgh), George Allan (Newtongrange), J. Wardrop (Fauldhouse), and C. Bailey, evangelist (Morecambe), who is to labour with the Church until the end of this year. Two hymns were sung by the choir, and solos effectively rendered by Bro'. W. Morris and Sisters J. Haddow and N. Johnstone.

Bro. Thompson, Edinburgh, moved a vote of thanks to the sisters who had catered so well, and Bro. Wilson, Tranent, thanked the speakers for their words of encouragement to the Church at this the beginning of a new era in its history. We had a real happy time on Lord's Day morning, November 1st, two were restored to fellowship; and after the evening Gospel meeting one decided for the Saviour. E.A.

New Zealand.—Bro. Thomas Hagger is now in New Zealand engaged in a Special Mission campaign. Although it is winter, the missions are being held in a tent, which has been specially constructed and warmed. There is no special singing to attract and help, but audiences have been, on the whole, good. The Mission at Invercargill yielded thirty-eight confessions, and that at Gore, sixteen confessions, and one restoration. The thank-offering at Invercargill has now reached over £160, and that at Gore over £103. A mission is now in progress at Matavra, and this will be followed by one at Edendale.

Many in Britain, who know and esteem Bro. Hagger, will be pleased to hear of the successful campaigns he is conducting.

EDITOR.

Obituary.

East Ardsley.—We regret to record the passing of Sister Mrs. M. E. Worth on October 26th. Our sister was immersed into Christ Jesus on February 3rd, 1917. Since the death of her husband our sister has had a hard life, being left with a young family to bring up. Now she has entered into the rest that remaineth for the people of God. We commend her son and daughters to the Lord, who is kind and gracious.

T. HARDY.

Heanor.—The Church here laments the loss of Bro. Joseph Barker, who passed away on October 24th, in his 81st year.

Formerly in membership with the Churches at Loughborough and Langley, he left this latter place to commence a Church at Heanor. For many years, the meetings were held in his own home, and in 1898 the present meeting-place was erected. All through that time, and until his death, he was a mainstay of the Church.

A working man, employed in the hosiery trade, he experienced some hard times. Interested in the Trade Union Movement and politics generally, he served the Heanor district as a Councillor for a number of years, and in other ways he served his day and generation. He was a Governor of the hospital in which he died. His attitude to life was manifest in his last words to the writer, when, knowing the end was near, he said: 'I have tried to do my duty.'

Above all, and actuating all he did was his firm religious convictions. He was a spiritually minded man, and had a real belief in God. Jesus Christ was his Saviour, and resurrection and immortal life were certainties to him. His words at the end were, 'I am going home.'

He served the Churches in the Erewash valley as a preacher over a large number of years, and was held in good repute by all. The burial service was conducted by Bro. J. C. H. Parr, of Nottingham, and a good number of brethren and friends gathered to pay a last tribute of respect. The family have received a large number of expressions of esteem and sympathy from many quarters, for which they are grateful.