

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

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JULY, 1947.

Half-Baked.

'EPHRAIM, he hath mixed himself among the people: Ephraim is a cake not turned.' (Hosea vii. 8). In every age, God's faithful messengers have had a hard and difficult task. False prophets have ever been the popular preachers of their day. The Lord, through His prophet Jeremiah, said, 'A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, . . . and my people love to have it so.' (Jer. v. 30-31).

In the days of Hosea the great majority (Ephraim, ten tribes) had given ear to false messengers, and had willingly worshipped the golden calves set up by King Jeroboam; while a small minority (Judah, two tribes) had remained faithful to God. Hosea had an unfaithful wife, who had broken the marriage covenant, and he had learned by his home experience what an evil and bitter thing it is to forsake the Lord Jehovah and go after other gods.

God wooed, won, and lavished His love on Israel. He said, 'When Israel was a child, then I loved him, and called my son but of Egypt . . . I taught Ephraim also to go, taking them by their arms . . . I drew them with cords of a man, with bands of love.' Yet they forsook God, 'they sacrificed to Baalim, and burned incense to graven images.' Many things are said, and figures used, to set forth the rebellion and condition of Ephraim, the dominant por-

tion of Israel. One of the most striking is the one at the head of this article: 'Ephraim is a cake not turned.' The figure is that of a cake baked on the hearth and not turned, one side scorched, the other raw, and consequently indigestible.

They were not out and out for God. They were underdone, incomplete. Like many others, 'they feared the Lord, and served their own gods.' They mixed among the people, they 'mingled among the heathen, and learned their works.' Called out to be distinct and different from other nations, to be the salt to season, savour, and save them from corruption, they so mingled with heathens that they became corrupt and rotten.

Is not that true of a large number of professing Christians to-day? They have so mixed with the world, forming associations and habits, until they have lost all distinctiveness as the Lord's people. The salt has lost its savour, is despised, and 'trodden underfoot of men.' The world has no respect for Christians who compromise with it. Only as we are distinct and different can we hope to win others for Christ and His Church. When it was said at a recent meeting that many professing Christians need converting, a brother added, 'and many preachers too.' Why should people take a stand for Christ and become connected with His Church, if they see

nothing distinct and different in the lives of Church members ?

Much of present-day preaching will never lead people to see the need of conversion. It is said, 'Miracles never cease,' but some miracles will never happen. Conversion and regeneration will never follow Christless addresses, in which there is no setting forth of the fact of sin, no offer of salvation in Christ only, and no warning of the doom awaiting the impenitent. We need to get back to the preaching of our pioneers.

Half-baked Christians are distasteful to the Lord. Of that wealthy Church at Laodicea, the Lord said: 'Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' (Revelation iii. 16). They were half-baked, and made the Lord sick. Such made Paul weep, as he described them as minding 'earthly things,' and thus becoming 'enemies of the cross of Christ.'

How many of us have sadly to say:

'The things of earth have filled our thought,

And trifles of the passing hour.'

It is written: 'Whosoever therefore will be a friend of the world is the enemy of God.'

It is not our business to stand well with the world. The Lord Jesus, His Apostles, and all His faithful messengers have been hated and persecuted by the world. The call to-day is for men and women who are out and out for the Lord and His Word. Those who will buy the truth, however great the price; and who will sell it at no price. Men who will scorn the world's frowns and smiles (yes, and the frowns and smiles of their brethren so-called); those who will preach, teach and practice New Testament Christianity. Those who fail to do this win none for Christ and His Church, as statistics abundantly demonstrate.

The Lord demands the love of the 'whole heart, mind, soul, and strength.' His challenging question is: 'Lovest thou me more than these?' Do we give Him the chief place in our hearts; and allow Him

to permeate and transform our whole being? Who, or what, comes first with us?

If all who name His name were really out and out for Him, there would be many empty seats in cinemas and other, at least, questionable places of amusement. Reports in daily papers demonstrate that cinemas are training centres for criminals. When worldly men testify to this it is surely high time for Christians to shun such places. We cannot be Christians and worldlings, too. 'No man can serve two masters.'

If we are out and out Christians we can say, with Paul: 'I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' If that is true of us we are men and women of real power, who will influence and move many in our generation, to become, not half-baked, but true-hearted, whole-hearted, faithful and loyal to Him who bought us with His blood, and whose we are. SDITOR.

EVANGELISATION

BRO. TOM KEMP has started a period of six months' service, with the small cause meeting at Silverdale Hall, Tunbridge Wells. There are seven in membership, but they have a very fine spirit, and deserve help to establish a cause for New Testament Christianity.

Brethren! Please join us in prayer, that his labours may result in strengthening the saints, and winning precious souls for Jesus.

The Lord's Day school seems to be a fruitful field of service, they have about thirty-six scholars. The field will be hard, but with God's help, victories are possible'. L. MORGAN.

MARRIAGE.

ON Saturday, June 7th, in the meeting-house of the Church of Christ, Dovecote Road, Eastwood, Brother Geoffrey Clifton to Sister Enid Bonser, Brother A. E. Winstanley officiating.

ON Saturday morning, 14th June, Bro. A. E. Winstanley, evangelist, was married to Jean E. Day, only daughter of Bro. and Sister P. O. Day, of Birmingham, Bro. W. Crosthwaite officiating.

Impressions of an English Tour.

Received-too late for insertion in last issue.

On board
Cunard White Star
R.M.S. 'Queen Elizabeth'

I WRITE this report with mingled emotions. Our ship is two days out of Southampton, bearing us swiftly toward our native land. It is good to return home to loved ones, but we are saddened by the fact that we are leaving many who are also loved by us 'for their works' sake.'

Our tour carried us into several areas of the United Kingdom, and we enjoyed fellowship with brethren at Newtongrange, Motherwell, Glasgow, Pennyvenie, Pittenweem, Slamannan, Blackridge, Kirkcaldy, Wallacestone, Bathgate, Tranent, Ulverston, Hindley, Wigan, Blackburn, Belfast, Morley, Dewsbury; E. Ardsley, Birmingham, Leicester, Loughborough, East Kirkby, and Kentish Town (London).

It was my privilege to speak in each of these places, in some/cases several times. I taught Bible studies of a total duration of eighteen hours, and visited in scores of homes. In every instance the hospitality was such as warms the heart. For this, Nell and I are deeply appreciative.

I have found many points of agreement with those of us in America who stand for mutual ministry as opposed to 'one-man ministry.' There are differences, too, but we have discussed these with candour and in a spirit of love. I have tried to conceal nothing, believing as I do that unity can only be based upon a complete understanding. I am "convinced that the position of the congregations in Great Britain as to the communion question is correct. Their position on mutual ministry and baptism has ever been mine. I am confident that we are all equally opposed to colleges established to train 'ministers,' as such colleges exist in America.

I am fearful that the Churches in Great Britain are woefully weak on

some vital points. Among others, I mention the lack of discipline in most congregations, the lack of faithful, well-developed elders, capable of feeding and leading the Churches, and the absence of a concerted plan of teaching for the adult members of the Body. We can only, be strong spiritually to the extent that everyone knows the Word and meets his responsibility thereto.

I watched with interest the proceedings of the Conference at Belfast. I believe that brethren can meet and discuss the Scriptures for mutual benefit, but I am more convinced than ever that a committee established as a brotherhood evangelistic project is wrong. I verily believe that this system contains the seed which will produce the ultimate destruction of the Cause we love. I am heartened by the open-minded spirit of our brethren, and believe they will re-examine their position in the light of God's plan. For this I pray.

One of the highlights of our trip was the visit with Brother and Sister Crosthwaite. Never, since the death of my own father, have I felt so close to another as I did to Bro. Crosthwaite. I would cherish the privilege of sitting at the feet of this humble, self-sacrificing man. His great value to the Cause in this generation is inestimable. I went to Ulverston expecting to find a congregation struggling along with little hope for the future. Instead I found a small band with hope and vision, and with a great opportunity.

Time would fail me to tell of all the 'open doors' which we found. I trust, by God's grace, some day to return. I am indebted to the brethren for much teaching received, for strength and courage renewed, and for hope increased. I will make a full report in America, and a copy of the same will be sent to all who desire it. I shall be pleased to hear from any who read this, at my home

address: 7505 Trenton Ave., University City 14, Missouri, U.S.A. May God's rich blessings be upon all who

call upon His name out of a pure heart.

w. CARL KETCHERSIDE.

Hindley Bible School,

WE thank God for another successful Bible School, held at Hindley from May 24th to May 29th, 1947. The school was held because of the many letters of appreciation, and requests from brethren who shared happy fellowship and the glorious experiences of last year.

This year we had °to find hospitality for about fifty-three brethren, and as last time, we are delighted to have letters of appreciation, and to feel the effort worth while.

The Bible School opened with a fellowship and welcome meeting, _ when about one hundred and twenty brethren and friends gathered together. Bro. S. Winstanley presided, and Bro. L. Morgan, on behalf of the Hindley Church, gave a warm welcome to all. Bro. Frank Worgan was our speaker. His message: 'Dying men and the undying Word,' thrilled our hearts, and we felt the presence of God in our assembly. Lord's Day, we had for our speaker Bro. John Allen Hudson, U.S.A., who arrived in Wigan in the early hours of the morning.

We commenced the day with a prayer meeting, Bro. Walter Jepson leading us on the theme: 'Preparation.' Bro. J. A. Hudson spoke four times, sparing no effort to preach the Word faithfully. The last meeting of the day we were joined by brethren from sister Churches, the attendance being one hundred and sixty-eight.

The arrangements, Monday to Thursday, were prayer meetings, 8 a.m., the brethren ministering to us with well-thought out messages were Brethren Geo .Hudson, L. Channing, D. Dougall, and W. Brown. From 10 to 12.30, we were privileged to listen to Bro. W. Crosthwaite, lecturing on the theme: 'Forward! Back to Jerusalem,' and Bro. L. Channing on 'Evangelism.' The lectures were fine, and the brethren spoke highly of the labours of these two beloved servants of the Master.

In the afternoon, the good things continued with sessions of 'Questions Answered.' These meetings proved very popular and helpful. Brethren W. Crosthwaite, J. A. Hudson, Geo. Hudson, R. McDonald, L .Channing, A. E .Winstanley, and L. Morgan dealt with questions sent in.

After each 'Questions Answered' series, messages were given under the heading, 'Things which cannot be shaken,' by Brethren A. Gardiner, P. Worgan, T. Kemp, and A. E. Winstanley. These young brethren served, ug well, and w§

feel the cause of New Testament Christianity will be spread as a result of their labours.

Open-air services were held each day, many brethren sharing the ministry. As a result we had friends coming to our Gospel meetings. To close each day we held Gospel meetings with two speakers on each occasion. The messages and fellowship were most inspiring. Approximate numbers attending these meetings were: Monday, one hundred and thirty-one; Tuesday, one hundred and thirty-seven; Wednesday, one hundred and fourteen; Thursday, one hundred and thirteen. Brethren serving were W. Crosthwaite, D. Dougall, R. McDonald, T. Kemp, Geo. Hudson, A. Gardiner, A. E. Winstanley, and F. Worgan.

Our hearts were gladdened with one decision for Christ on Wednesday evening, Audrey Jacks, who was immersed on the Thursday evening. A happy climax to a glorious week in happy service and fellowship.

We thank God for the ministry of His servants, for the feast of good thing's, mined from God's most precious Word. May these treasures inspire us all for further service. To God be the glory, for a real mountain-top experience; and may we be better fitted for service in the valley.

L. MORGAN.

IMPRESSIONS

By John Allen Hudson

IT was a genuine pleasure to visit, with the ma'ny leaders of .the Church of our Lord, in the Bible School at Hindley, Wigan, from May 25th through the 29th. Let me here, in brief, set down a few Impressions which came from that association.

The Bible School, as it is termed in this country, is very similar to lectureships as we have them in the United States. It was a Bible School, and it was made up of a lot of lectures by various? .leaders from over the country. Even this question period followed very closely the round-table discussions which we have in the United States.

I was struck with the amazing similarity of problems in all phases of the work and worship of the Church in this country and in the United States. The problem of the eldership, on training men for the work of elders, etc., parallels our experience.

Again, I was pleased at the talent

manifested by the young evangelists now set upon their work. They are firm in their grasp of truth, and able in their delivery of it. They show the marks of their training clearly, and so long as noble young men, who are firm in the faith, are on the firing line, the Church of our Lord will go forward. Ten years ago, there were no such young men on the firing line for the primitive order when I visited Great Britain. I feel that this, is the most promising note in the whole scene. And I congratulate Bro. Crosthwaite and others on equipping them and releasing them to the field. They have been given Bible knowledge; their literary preparation must go on from other sources. It can be done.

The unity of purpose in the ranks of the loyal, brethren in this country also was apparent. They are determined to solve their problems in unity, and to press the battle for the right.

The brethren at Hindley conducted the Bible School admirably.

EARLY morning prayer meetings, instructive lectures, thought provoking addresses, inspiring gospel meetings, good singing, hospitality ungrudgingly given, rich fellowship, these and many other impressions, equally pleasant, were taken away from the second Hindley Bible School by those who were privileged to be present.

About fifty visitors, brethren and sisters, from various parts of England and Scotland, assembled for the opening meeting — a welcome meeting. Old friends were greeted, new friends were speedily made. We rejoiced to be amongst our Hindley brethren again, and to renew our acquaintance with brethren from the Wigan Churches. At this meeting, attended by over 100 brethren, a welcome was given by one of the elders of the Argyle Street Church, and an address on the subject of 'The Abiding Word' provided a fitting introduction to the Bible School.

Lectures and addresses were given under three general headings: 'Forward! Back to Jerusalem,' 'Evangelism,' and 'Things that cannot be shaken.' The able and sincere, way in which these various subjects were treated made these periods of the School very profitable. Throughout, there was a constant appeal to the Scriptures as the sole rule and guide. In this way, the authority of the Lord Jesus over His Church, and the responsibility of each member to his Lord, were reaffirmed. There was indeed wholesome spiritual food at this feast of good things.

One noteworthy feature of the Bible School was the early morning prayer meeting, held each day at 8 & a.m. At these devotional meetings the right note was struck for the whole day. To come before our Heavenly Father in humility and

contrition and to present our thanksgiving, our praise and our petitions, through His Son, were the most fitting acts with which to commence the day.

For three-quarters of an hour each afternoon five of the brethren were faced with the task of giving spontaneous answers to questions submitted by those present, after the now familiar Brains Trust pattern. This variation of procedure was a great success, and provided an opportunity for the questioners to have their particular difficulties freely discussed by these brethren.

It was to be expected that the opportunity afforded by the Bible School would be taken by the Hindley brethren to extend their witness in the immediate neighbourhood. This was done by means of gospel meetings, held out-of-doors as well as in the meeting room. In the open air, invitations to the meetings and brief gospel messages were given to audiences which otherwise would not have been reached. The indoor gospel meetings were all well attended. On one occasion, the meeting place was full to capacity, and on every occasion the good news of redeeming love was faithfully proclaimed. The climax was reached on Thursday evening, when an immersion service was held in the presence of many witnesses, including a good number of non-members.

It would be impossible to give an adequate impression of the School without referring to the singing. This very important, but unhappily neglected, part of the Church worship and witness received due attention at Hindley. In no other exercise is the corporate nature of worship so plainly emphasised as in the singing, and it was a thrilling experience to have our unity of purpose so convincingly demonstrated.

It is only fitting that a cluster of gems should have a precious and worthy setting, and the setting for the Bible School experiences was the unstinted hospitality of our hosts and hostesses. These are very difficult days so far as catering is concerned, and the Hindley brethren are to be congratulated on their foresight and resourcefulness in making an effective use of the British Restaurant. From Monday to Thursday, lunch and tea were provided in this way, and this admirable arrangement lightened what would otherwise have been an almost intolerable burden, but as it was, our hosts and hostesses had no light taste, and all the visitors came away with a high regard for those who had ministered so graciously to our bodily needs.

The fellowship was equally memorable and, by the nature of things, of more lasting value. Many of us remember discussions lasting on into the early hours of the morning. These were times of real profit, when questions raised during the day were discussed and related problems.

were thrashed out. We shall long remember these happy times spent together and recall with gratitude the liberal provision that was made for us.

Not even the staunchest local patriot would describe Hindley as a beauty spot, although we saw it at its best, for the weather was very kind to us. Nor are five or six hours' sleep considered sufficient for a proper enjoyment of life, that is, for young people—and it is with joy that we recall the good proportion of 'under thirties'—not to mention those who consider themselves young at any' age. Yet we have heard more than one say that the more conventional ways of spending one's holidays seem vain and unrewarding after a stay at the Bible School.

After attending the first Bible School twelve months ago, we expected great things of the second, and we record with pleasure and gratitude, that our high hopes have been fulfilled. We believe that 'every good gift and every perfect gift is from above,' and we give to God the glory, and pray that the outcome of the Hindley Bible School and all other similar gatherings may be greater service for Him who bought us with His blood.

BIBLE SCHOOL PHOTOGRAPHS

PHOTOGRAPHS taken at the Bible School are available. Postcards 2/6 each post free. No. 1, Ladies; No. 2, Gentlemen; No. 3, Speakers and Hindley Over-sight.

If you have not already ordered, write to: L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley.

BIBLE SCHOOL

WE hope (D.V.) to publish the Lectures given by W. Crosthwaite on 'Forward! Back to Jerusalem,' arid by L. Channing, on 'Evangelism,' and the messages given under the heading: 'Things which cannot be shaken,' by Brethren A. Gardiner, 'A Living God'; F. Worgan, 'A Living Christ'; T. Kemp, 'A Living Word'; and A. E. Winstanley, 'A Living Church.'

If you would like to have this book, please write and order, so that we shall have some idea of the number required.

No date for delivery can yet be given.

L. MORGAN.

WANTED

VOLUME of 'Bible Advocate' for 1926, edited by Bro. Kempster.—Price, etc. to Editor, 'S.S.'



Memory Text

'ASK and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you.' (Matt. vii. 7.)

(There will be an alphabetical text with each 'Young Folks' Corner.' Learn them all off by heart).

A NOBLE ROMAN

A YOUNG Roman had been sentenced to death. He was guilty of treason. The judges said that he must die, but up stepped his older brother. This brother had served in the army, and had dislangushed himself as a loyal, brave soldier. But he had been terribly wounded, and had lost both his arms. Standing before the judges, he held up the stumps of his arms and pleaded for his brother's life. 'My brother is guilty of treason,' he said, 'and he deserves to die. But I plead for his life. I ask you to spare him, not because of what he has done, but for what I myself have done. I have served my country faithfully and well. For her I gave my arms, and almost my life. For my sake, spare my brother.'

Looking down upon the older man, and remembering what he had done for his country, the judges were moved. They spared the young man's life because of what his brother had done.

Doesn't that remind us of Jesus? On Calvary He died to save us. Paul says: 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' He loved us so much that He gave His own life to save us. Now He is in heaven, at His Father's right hand. If we give Him our hearts, He will ask God to forgive and save us. And God will, do so—not for what we have done, but because of what Jesus did for us.

Love from

UNCLE BERT.

DO YOU KNOW?

1. Who was the mother of John the Baptist?
 2. Who was the father of John the Baptist?
 3. What was John's father?
 4. Who told John's father what the child's name should be?
 5. What -was he doing when the angel appeared?
 6. What was the name of the angel?
 7. What happened to show that the angel's promise was true?
- (Read the Gospel according to Luke, chapter 1, for answers.)

Correspondence.

CREMATION.

Dear Editor,

Brother A. Allan appreciates my coming out into the open with my opinion; I never was discreet about it, and therefore no ferreting was needed. He asked, and received my reply, and apparently disapproves of it. It was unnecessary for me to say that cremation was unscriptural, because scripture does not countenance it nor ever mentions it. In my last letter, I gave a few examples from scripture showing that Moses," Abraham, and Stephen had a form of interment which is worthy of imitation, by all who profess to believe the Bible is the word of God.

I made no error in speaking of 'Christian burial,' I said, 'we might call Christian burial.' All Church-going people speak of it in that way; but those who practise cremation cannot speak of it as such.

I also said that 'cremation may have different meanings than economic ones.' Has anyone ever called cremation a Christian burial? Many of those who dispose of their dead, do so without a word of God or the name of Christ being mentioned. 'So and so will give the oration,' seems far away from the spirit that binds and separates the Christian who believes in faith, hope and charity and of a sure hope in the day of resurrection.

I care not what one calls a burial, but to part without words of comfort and consolation to the bereaved is enough to freeze the heart for time.

Burial is the earliest form of which we have any knowledge and I know that we are in good company when we follow those God-fearing men of old.

God's way of burying is in the New Testament when we have that undenyng burial of His own Son. Example is better than precept.

Bro. Allan may want liberty. Everybody does not get that. Criminals who die on the scaffold have no choice; their relations have just to submit without their wills although they might wish for something different.

Jesus said, 'Let the dead bury their dead.' Why did He not say 'cremate them?'

WILLIAM FERGUSON

CHRISTIAN PACIFISM.

Dear Brother Crosthwaite,

Bro. Anderson's further statements upon the above subject are just about as ambiguous and unconvincing as can be. Referring to my statement re loving our enemies and at the same time taking part in carnal warfare, he says: 'I question his statement as I believe that cir-

cumstances can arise when a man's love for humanity is indeed very low if it does not compel him to obey the call of his country. There are times when human life is not the most sacred thing at stake.' Is not this tantamount to not only denying the need of the Gospel, but the very Gospel itself—that is in so far as it relates to a Christian taking part in carnal war?

Then in the next paragraph, Bro Anderson says: 'I do not differ with Bro J., as to the trend of N.T. teaching and the spirit of the Gospel being against war. I have believed that for sixty years. But I differ with him as to how the Christian should seek to bring it to an end.'

Very refreshing this confession, even though it appears to the writer most inconsistent. What else, other than the pacifism taught and practised by Jesus Christ, can end war? Certain it is that you cannot end war by continuing to make war.

I asked Bro. A., in my last letter on the subject, 'If he could show how one can be said to do the will of God, and follow out the teaching of the N.T. by doing something directly opposite to what is taught therein.'

No attempt is made by him to answer this question.

I have already in previous letters submitted a number of positive Scriptures which I believe rule out once for all the right of Christians participating in war. But there is a negative aspect of this question, equally convincing. In effect, Bro. A. is asking for a direct command, such as 'A Christian must not engage in carnal war.' I doubt if this even would be enough to convince some people.

Those who require such a prohibition are themselves satisfied respecting the obligation of many negative duties, upon which there is no such specific command. For instance, Christians believe suicide is not lawful, yet it is not directly forbidden. It can be shown indeed by implication and inference that suicide could not be allowed, and with this they are satisfied. Yet there is probably not a twentieth part of as much indirect evidence of the unlawfulness of suicide as there is against the lawfulness of war.

Christ's teaching given on the Mount, I claim, virtually forbids war, in that it disallows the passions that occasion war. That Christianity prohibits the cause, but permits the effect is about as much nonsense as to say that a law which forbids the administration of arsenic forbids poisoning.

One has said, 'There are two modes of censure or condemnation: the one is to reprobate evil, and the other to enforce, the opposite good; and both these modes

were adopted by Christ. He not only censured the passions that are necessary to war, but inculcated the affections which are most opposed to them. The conduct and disposition upon which He pronounced His solemn benediction are exceedingly remarkable. They are these: poverty of spirit, mourning, meekness, desire of righteousness, mercy, purity of heart, peace-making, sufferance of persecution.'

Now let Bro. A. try whether he can propose eight other qualities, to be retained as the general habit of mind, which shall be more incongruous with war.

There are several statements made by Bro. Anderson that call for strong comments, but I have already trespassed upon your valuable space, and can only hope that more able pens will take the matter up. Regretting much at having to differ so strongly with Bro. Anderson.

W. B. JEPSON.

Dear Editor,

The onus of proof falls on Bro. Anderson to show from the N.T. that war is a virtue, and not on others to show it is an evil. Where is the passage which clearly says this? Where does Jesus or any apostle teach that Christians should go to war?

Bro. A. has to infer it from the O.T. where God countenanced war. But this is assuming too much. Clear instructions were given in those cases. There are none under the present dispensation.

I am not one who believes God has nothing to do with modern wars. I believe He has. But His saved people do not wage them. He uses His enemies. In this way, He prevents the complete domination of the world by any power, and the utter overthrow of righteousness by evil. While earthly powers squabble, the Church must witness and save.

God has two systems of governing mankind, one for His saved people, and the other for those 'who will not have Him to rule over them.' It is in the second system that 'the powers that be are ordained of God.' To-day, we have Communist Russia and Capitalist America snarling at each other, both ordained of God in the same sense as Rome was. So is Britain, France, &c.

Whilst chiding his brethren for not supplying Holy Writ for their opposition to war, our Brother manifesto ft similar weakness in his position. He has only referred to two in his three letters: *nova*, xiii. 1-7 and Matt. xxii. 21. These are in his March letter, paragraph three. In this gospel quotation, Jesus says, 'Render unto Caesar the things that are Caesar's.' But I think a closer examination will show our Brother is in error.

Who was Caesar? The head of the Roman Empire; a foreign power which

had conquered Judaea some years previously.

Let us look at his second reference. 'Let every soul be subject to the powers that be, for the powers that be are ordained of God.' Most assuredly the Jewish was. Now when Rome waged her aggression against Judaea, according to our Brother, it was the duty of all, pious and impious, to rise in its defence at the call of their government. But they were defeated, and now Jesus says: 'Render unto Caesar the things that are Caesar's.' If He had countenanced our Brother's view, would He not have used this opportunity, or some other, to teach that it was their duty to oppose the victorious power? When did it cease to be their duty to oppose, the aggressor, and when did it become their duty to render loyalty? Jesus said to Pilate, the Roman governor, 'Thou hadst no power except it were given thee of God.'

We will now look at Romans xiii: 'The powers that be are ordained of God.' I believe this with all my heart. Not some powers, but all, good and bad, fascist and democratic, capitalist and socialist. Bro. A. says we should obey the call of our country. Let us look at the position of Christians under Roman control ordained of God. Take the second century, just after John died, when the empire reached its highest zenith and prosperity. Her armies were constantly engaged in aggressive war, extending the borders of the empire in the east, and reaching to the Indian Ocean. Was it the duty of those early Christians to aid this ambition?

Or take the closing period, when the empire was assailed by the northern hordes under Genseric, Alaric and Attila, was it the duty of the Christians to defend it, seeing it was ordained of God to fall, which it did?

Or take the middle period, when Maximilian and Constantine struggled for the mastery of the empire, where lay the Christian's duty, in aiding the former, seeing he fought to defend the old traditions of idolatry which existed when Paul wrote that it was ordained of God? Or should they have sided with Constantine who abolished the Pagan religion and accepted Christian ideas?

Bro. A. asks for Scripture. We are not wanting. If there was one country which Jesus would have counselled His disciples to defend, it was their own. And if there was one city whose defence would have called forth such an admonition, it was 'the city of the Great King, the beloved Jerusalem. 'When ye see Jerusalem encompassed about with armies, flee to the mountains.'

His closing passage about a better method of opposing war, and his idea of it being a political question and not a religious (Christian) one, is character-

istic of those who try to mix the faith with politics. He or she who cast a vote should be prepared to hang a murderer.

J. B. KENDRICK.

Dear Bro. Crosthwaite,

No one who has read Bro. John Anderson's letters, or had private correspondence with him, as I have, on the above subject, could call in question his honesty. But one can be honest and wrong. It is so easy to be deceived, and to deceive oneself.

Possibly no Scripture is so often misapplied as that stand-by of all war-making Christians: 'Render to Caesar the things that are Caesar's.' It is a sort of bolt hole to which they rush when the arrows of argument are too much for them.

'Shew me a penny. Whose image and superscription hath it? They answer him, saying, Caesar's.' And they hated to have to admit it. But that penny stood for neighbourliness. It was their own penny as well as Caesar's, and Caesar is thus brought within reach of their own commandment: 'Thou shalt love the Lord, thy God, with all thy heart . . . and thy neighbour as thyself.'

So also when the Lord said, 'Love thine enemies . . . pray for them which despitefully use you.' He brought all men within, the limits of the law. 'If a man say I love God, and hate his fellow-man, he is a liar.'

The words: 'Render to Caesar the things that are Caesar's and to God the things that are God's' do not contain two ideas in opposition to each other, but are two parts of one whole. They are as inseparable as are love to God and love to man. When the dictates of men—in whatever form and from whatever source—make it impossible for one or other of these two parts—one's duty to God or to one's neighbour—to be performed, disobedience becomes an obligation. 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.'

It is possible to be too clever, too subtle. It seems to me to border on this when in treating a statement about loving one's fellow men and one's enemies, Bro. Anderson writes: 'I believe that circumstances can arise when a man's love for humanity is indeed very low if it does not compel him to obey the call of his country.* While war is not mentioned there, it is implied, which simply means that love of country should lead one for the sake of humanity to deny what the Lord taught When He said: 'Love your enemies . . . that ye may be the children of your Father which is in heaven/

Brother Anderson's whole plea is for definite N.T. ruling on this pacifist question, some 'Thus saith the Lord.' Well, in that saying he has it. And what could be more definite? And I ask him to

show us how a man proves his love for his enemy by shooting him.

Christianity is not the disintegration of man's will and actions into various dissimilar compartments, as those Christians teach who favour war, it is the unifying of the whole man in the will of God.

W. BARKER.

"REVIVAL"

Dear Bro. Editor,—Never in the world's history has the Church of Christ had the opportunity that presents itself to-day.

The tragic fact, as given us by Bro. Ballard, that we are quite unprepared to lay hold of that opportunity is bad news indeed.

That it is true, I have no doubt. For myself, these last two years, I have realised that we must revive if we wish to survive. Up till now, I have not been able to get a move on. I should have been glad if our brother had given us a hint as to his method. Now, no effect can come about without a cause. Our brother has given us quite a number of effects, but no cause.

Unless we know the cause and remove it, we cannot hope to cure the ill effects.

There are brother, quite a number that present themselves to me as possible causes, but there is one that stands by itself, and is, without doubt, a big stumbling block to any large scale forward move by a united Church.

I refer to our method of electing elders or whatever form of leaders a Church has, for I believe some do not appoint elders.

It is just possible that this thought will be an answer to Bro. Bishop's query.

I need not go into the question of the Church selecting its own leaders, with all the trouble that follows. Our Master knew his disciples' weakness, and provided against it.

The early Churches on New Testament lines, were got together by a band of disciples and held by them till the apostles came along to put them in order, correcting error and strengthening the good.

Had we followed this teaching we should have to-day strong united Churches, ready for any opportunity that presented itself.

Our Apostles to-day (we miscall evangelists) should be carrying on this work instead of being used by disciples as substitutes, so that they can sit easy,

F. G. GILBERT.

LOYAL BRETHREN IN LEICESTER.

Dear Bro. Crpsthwaite,,

It filled our hearts with joy as we read in the June issue of the 'S.S.' of the interest shown at the Belfast Conference in the little assembly meeting in the

Adult School, Churchgate) Leicester. Though we may seem to be alone, we rejoice to know that there are those who remember us in prayer, and we ask that this may continue and that ere long we may become thoroughly established. Brethren, we urge each one to pray for each other that the work of the Lord may go forth and the Church become more firmly established.

The loyal brethren here in Leicester send their sincere Christian greetings to all the loyal assemblies, and pray that wherever you may be, God will richly bless your work. S.HARBOTTLE.

VOTING

Dear Bro. Crosthwaite,—May I be allowed to make a few comments upon what Sister Whyte has written?

My sole purpose in asking 'the Editor's ruling,' was because of what I heard from different sources. 'Whispering,' may have evil results.

Our sister has heard in the Slamannan district that only elders should appoint elders, and says Bro. Allan goes further, and suggests that voting is wrong.

When or where did I go so far as to say only elders should appoint elders? If I did not go so far, then I cannot be charged with going further. Therefore, such a statement is not according to fact.

When did I suggest voting is wrong? Voting is right, if it is done according to N.T. pattern. I certainly oppose the majority vote by an unenlightened assembly, because such a method has brought into being many un-Scriptural practices, which have been placed upon the doorstep, by means of literature from overseas.

Our sister says, she never heard of appointment without first teaching. I have seen it done. The qualifications as given by the Apostle Paul are overlooked in many cases. It is the person who receives the majority vote irrespective of qualifications who is appointed.

I have always advocated that, in Church business matters, the sisters have an equal right, being members of the same body, but full teaching is imperative at all times. Allow me to state frankly, I have never sought, nor do I seek the love of power. I remember many sayings of our late Bro. James Anderson, who was my teacher for many years, to whom I am more indebted than any other brother. The plank I stand on to-day has not shrunk any during the fifty-eight years in connection with the Church of Christ. The length and breadth has not changed. There are still sixty-six Books which contain the mind and will of God, all given by inspiration. I can find in the N.T. a 'Thus saith the Lord' for voting. GEORGE ALLAN.

CONTRIBUTIONS TO THE EVANGELIST FUND.

WE herewith publish another list of subscriptions to the Evangelist Fund. We are very grateful to the Churches and brethren who have loyally supported the work. Many through the years have given liberally and regularly at cost to themselves.

It is clearly evident that money is going to count in the future; without it, we cannot carry on the Lord's work.

We appeal to all who still plead for the restoration of New Testament Christianity to rally to our support.

R. MCDONALD,

Treasurer.

	£	s.	d.
793.....	3	0	0
4.....	1	0	0
5.....	3	0	0
6.....	5	0	0
7.....	10	0	0
8.....	3	0	0
9.....	1	0	0
800.....	20	0	0
1.....	5	0	0
2.....	1	0	0
3.....	5	0	0
4.....	25	0	0
5.....	1	0	0
6.....	1	0	0
7.....	1	0	0
8.....	20	0	0
9.....	5	0	0
810.....	20	0	0
1.....	1	0	0
2.....	2	0	0

'NEW TESTAMENT QUESTIONS.'

By E. M. ZERR.

BY favour of the author and the Church at New Castle, U.S.A., we are receiving a number of copies of this book. It is a well-bound book of 434 pages, and contains '16,000 questions on the New Testament, arranged as a study course.'

Bro. C. Ketcherside, in an introduction says: 'If you will diligently take your family through this volume of questions and attempt a reply to each, by the time you reach the last page, you will have been to a Bible study right in your own home.'

This book will be a real help to all teachers of the Word. Copies can be had from the Editor of 'S.S.' for cost of postage, 8d, each.

We are very grateful to Bro. Zerr for the gift of these books.

God sometimes shuts the door and shuts us in,

That He may speak, perchance through grief and pain,

And softly, heart to heart, above the din,
May tell some precious thoughts to us

SCRIPTURE READINGS

I Peter iv. and v.

Suffering and Sin (iv. 1-6).—Having spoken of the triumph of Christ, Peter returns to His suffering in the flesh and the motive for it: "for us." There is no earthly armour to protect us from our fleshly desires, but the mind of Christ in us will make us bear suffering patiently, and without resentment, as He did. It will cancel our will and give us the will of God. Then will follow the contempt and surprise of those who live for this world only, and regard us as fools whose hopes are fixed on Heavenly realities. They will have to answer for their folly ultimately. The interpretation of iv. 6 has been a matter of difference. Perhaps we should consider with it also, iii. 18 and 19 (where note contrast of 'flesh' and 'spirit' again), 1 Cor. v. 5, 1 Cor. xi. 32.

Mutual Ministry (iv. 7-11).—The thought of judgment brought the thought of the end of earthly things. (See also 2 Peter iii. 8) and an exhortation for the Church to be of sound mind (steady, calm, self-controlled); be sober (temperate, self-denying); loving (not finding fault, but contrariwise hiding one another's failings); hospitable (sharing our blessings thus, and otherwise); speaking and serving (sharing our talents). The first two combine to stimulate prayers, and all together must bring glory to God, who is thus served as we love and serve one another.

Persecution (iv. 12-19).—We remember that the only fault that could be found in Daniel was concerning the law of his God. So may it be with us. It surely was with some to whom the apostle is writing. There was a rising tide of persecution, so that the bearing of the name of Christ became a matter for fierce opposition. Faithfulness to the truth, however, when it brings suffering, makes us partakers of Christ's, sufferings, and brings us into closer touch with Him. Did not the apostle Paul long for that fellowship? (Phil. iii. 10). Peter, too, had given obedience to the commandment in Matt. v. 12 in his first experience (Acts v. 41). It is just the practice of a true faith in God which has thus to be exercised—'committing our souls to him,'—when we suffer wrongfully.

Exhortation to Elders (v. 1-4).—The apostle is here addressing those elder men who held office in the Churches as bishops (overseers). It is a good passage, therefore, to refer to in connection with their selection. The position of the apostles would give them the equivalent of the highest office in each assembly they visited or remained with. It is a

position of grave responsibility, requiring much more Christian grace than power to 'boss.' 'The chief Shepherd' humbled Himself the most of all.

Concluding Instructions (v. 5-9).—Submission to elders is not popular to-day. In the Church it is required, but the elders as well must bear the garment of humility. The teaching in v. 6 and 7 is almost a repetition of iv. 19, but with the added thought of the Father's care. We are reminded of the Devil's designs upon our souls. If we had had experience of the lions seeking their prey (as some of our African brethren have), it would perhaps make this passage more vivid, and help us to bear in mind more constantly that we are the natural prey of the Devil, and only constant sobriety and watchfulness and steadfast faith in God can avail us to escape. The suffering we endure is discipline, training us for the enjoyment of eternal glory.

Final Salutation and Greetings (v. 12-14).—Here we are told the name of the bearer of the letter, who we suppose is identical with Silas, Paul's companion in travel. R.V. gives more correctly, 'as I account him' for 'I suppose'—the latter would convey a doubt to us. The brevity of the letter may be a hint that Peter had already considered some of the longer letters of Paul. Its purpose is stated to be to encourage ('exhort') and to confirm the disciples in their stand and faith. We know some Jewish converts were inclined to waver, or go back from the 'true grace' to the old law.

It should be noted that verse 13 may mean either 'the Church' or 'the sister.' Some have suggested that 'Babylon' is used figuratively and means Rome, but this seems like wishful thinking. Mark is probably John Mark, the writer of the gospel.

When we bear in mind the different customs of races and nations and the fact that in the congregations to which this letter was sent the sexes would be separated, the exhortation to kiss one another loses its strangeness. Evidently it was a method of expressing the common joy the receipt of the letter would bring to all the members. (See also Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12).

Introduction (2 Peter i. and ii.).—This differs from the first epistle in having a more general application, but it was intended for the same circle of readers, if we understand the reference in iii. 1 correctly. It would seem that herein the effort is to warn Christians against dangers arising within the Church, as against the persecutions from outside in the first letter.

progress in Christian living (i. 3-11).—There is a similarity in this first paragraph of teaching to that in the first letter, in that our thoughts are directed to the wonders of divine love and its results in relation to ourselves. 'All things'

are provided to enable Us to attain the divine nature by the 'divine power.' There is help in the very phraseology of this passage—'exceeding great and precious promises,' 'partakers of the divine nature.' The gifts of God (verses 3 and 4) are of no avail to us unless we do our part. Our diligence must be 'brought in by the side of ('giving' A.V.: 'adding' R.V.—verse 5) by the building up of our character in accordance with the instructions here provided. Without this effort and constructional work blindness, shortsightedness and forgetfulness will grow on us; (9). With its final victory is certain.

The Certainty of the Truth (i. 12 to 21).—One great necessity is that we should be constantly reminded of the great truths of the faith. Hence Peter writes, especially in view of his approaching decease. When we think of some of the latest efforts to discredit the Word, it would seem that 'cunningly devised fables' fits the case.

Peter had heard the voice of God confirming all His Master's claims at the Transfiguration. He also knew the 'word of prophecy' in both senses; the Old Covenant writings confirmed by their fulfilment, and the New Covenant gifts,

which he himself shared in large measure. 'Private interpretation' stands in contrast with 'being borne along by the Holy Spirit,' and emphasises the divine origin of the Word as against man-originated ideas.

False prophets in the Church (ch. ii). Space prevents any detailed comments on this passage. It constitutes a terrible indictment and warning for those who take up the work of God and use it for their own covetous or lustful ends. The references to Lot are interesting as showing his discomfort in Sodom. False prophets may escape discovery or exposure among their fellows, but, if so, still God will duly reward them. The very grave danger of falling into the way of making our profession of Christianity a means of making money has been illustrated only too often in the Church's history. Some light is thrown on this by (as an instance) the corrupt state of the clergy in Wesley's time.

The conclusion of the chapter reminds of passages we have recently considered in the letter to the Hebrews (vi. 4-6, x. 26 and 27), and the Saviour's words respecting Judas and those who cause the 'little ones' to stumble. .

R. B. SCOTT.

Close Communion Consistency.

AS Churches of Christ, avowedly identified with the New Testament Restoration Movement, we contend strenuously for the practice of close Communion at our worship services. In this we claim to follow clearly indicated New Testament precedent. Those who steadfastly continued in the 'breaking of bread' were those who had repented and been baptized. The persons meeting to 'break bread' at Troas (Acts xx. 7) were disciples, and disciples became—such, as the Saviour's commission informs us, by belief and baptism. All the instructions in the Epistles regarding the Feast were addressed to members of Churches, and "hence to baptized believers. There is no indication whatever in New Testament record that unbaptized per-

sons partook of the memorial emblems, and, as professedly strict adherents to New Testament teaching, we are bound thereby and thus committed to uncompromising close communion, not that all immersed believers have the right to participate at the Lord's Table. God forbid. Unmistakeably, the New Testament shows that they who, having scripturally confessed the Saviour, afterward deny their Lord's divinity, or are guilty of patent sin and reprehensible disorderliness, such have not the privilege, unless plainly repentant, of the Lord's Table observance. We stand, and should stand rigidly, on this close Communion Scripture ground.

The question arises, however, whether we, as Churches, manifest full consistency in all directions as

pronounced close communionists. It may be recalled that the writer, in 1930, withdrew from the G.E.C. staff of the official Co-operation with which he had been long associated, and was still cordially desired to remain. Why such withdrawal? No personal pique or cherished grievance was the actuating motive. The G.E.C.—both the Chairman and the Committee generally—had treated me, the preceding sixteen years, in every way well, and I heartily appreciated their marked Christian courtesy as co-workers with a fellow co-worker. A chief reason for the withdrawal was the change of policy by the G.E.C.—and therefore the Brotherhood, as represented in the Annual Meeting—in a distinct compromise on the close Communion position. This was specially shown in the fraternisation, co-operation, and exchange of delegates with the open Communion 'Disciples' Churches of the United States. This change, of policy, as proved by Bro. John McCartney's opposing pamphlet in 1926, was a plain departure from the restoration position of our Churches the previous fifty years.

Four enquiries come before us. Do the Churches of the United States practise the 'neither invite nor debar' method? Is this method open Communion? Is acquiescence in such practice in unison with the position of British Churches decades ago? What should be our action to-day relative thereto, as uncompromisingly strict New Testament restoration supporters?

That the American 'Disciples' practise neither invite nor debar admits of no doubt. In 1862, three leaders were severely criticised in the *American Harbinger* for upholding this method; and in 1865 a prominent U.S. member stated in the *British Millennial Harbinger* the practice was then widely in vogue. The following year the Annual Meeting noted some American evangelists were knowingly communing with unbaptized persons. The leaven spread. Ten years later, the *Christian Standard*, *Christian*, and *Christian . Preacher* — 'Disciples'

periodicals—acknowledged the very wide prevalence, despite protests of Benjamin Franklin and others. Isaac Errett and J. H. Garrison, editors of the first two-named periodicals, defended it, the former saying regarding our position: 'You fence the Table. You both invite and debar; we do neither.' In July, 1929, to the writer, Edwin Errett, the *Christian Standard* editor, wrote: *I know of no Churches among us in America that practise any other than open Communion, that is, all the Churches I know of take the position that they neither invite nor debar. Close Communion here is almost exclusively a Baptist doctrine, and is not so definitely followed among the northern Baptists as it once was.' So it is to-day. Whether Edwin Errett included the stricter Churches or not, we understand a considerable number of these neither invite nor debar, also many Churches in Canada and Australia. We further fear there are Churches in Britain virtually pursuing the same method.

'Neither invite nor debar,' as frankly admitted by Errett above, is open Communion. Not only so, it is one of the worst forms—if not the worst — open Communion takes. Whilst not so objectionable as its following clause, 'neither invite' is very inadvisable. Why should we refrain from inviting unbaptized friends? To attend 'Breaking of Bread' services may prove exceedingly helpful, as they witness the observance, and so possibly be impressed with the Saviour's sacrifice, and indirectly be led to decision. Again, why not invite baptized believers if, as, far as we know, sincerely serving the Lord, to be present and partake? Christian courtesy and Christian love should impel us to do this.

As to 'neither debar,' we cannot find words sufficiently strong to condemn this. Taken in its simple entirety, what does it mean? Obviously, that the ungodly, impious, unbeliever and sceptic; the drunkard, the profligate; the known liar and deceiver; and the excommuni-

cated, separated member, can partake of the sacred emblems. They cannot be refused. To prohibit such is palpably to infringe the 'debar' part of the slogan. The thought is Mdeous ! The possibility of the foul-anointed, deep-dyed, immoral sinner, disobedient, and unrepentant to participate, thus ostensibly memorialising and honouring the pure and holy, the Perfect One of God. We grant such use of the Lord's Table will be very exceptional, and very unlikely, but 'neither nor debar' clearly permits it.

Religiously, to co-operate or fraternise with Churches or individuals practising or advocating the Lord's Table method just explained is certainly to depart widely from the position held by our British Restoration Churches in the past, and by our revered stalwart, pioneer leaders, as David King, G. Y. Tickle, George Collin, James Marsden, James Anderson, Robert Black, Alexander Brown, and others.

In 1866, the Annual Meeting resolved 'to decline to sanction evangelistic co-operation with any brother, whether from America or elsewhere, who knowingly communes with unbaptized persons or who, in any way, advocates such communion.'

A few years subsequently, the A.M. refused to endorse the engagement of an American evangelist, Henry Exley, because of his neither invite nor debar principles. Similarly, there was no co-operation with the Christian Association Churches and evangelists in this country from 1878 onward, practising such principles under U.S.A. auspices.

In 1878, four letters were written by Brethren David King, Linn, and G. Y. Tickle, at the request of the Annual Meeting, courteously protesting against U.S.A. 'Disciples' unscriptural deviations, particularly the neither invite nor debar method. To protect the Churches here associating from any seeming concurrence in the departures' was the avowed purpose of the letters. No satisfaction resulted and co-operation with

the 'Disciples' ceased.

In 1905, the Annual Meeting endorsed a report by Brethren Marsden, G. Collin, H. E. Tickle, L. Oliver, J. Flisher, and S. Wolfenden that co-operation with the Christian Association Churches was still impracticable, because of the latter's continued open Communion methods; and when, in 1917, amalgamation was effected, the understanding was that C. A. Churches adopted close Communion. To clench the matter, the Annual Meeting of 1921 declared that it had been the *long practice* of British Churches of Christ to co-operate solely with those churches which decline to permit any but immersed believers to break bread with them at the Lord's Table,' and reaffirmed the same position again. May it be added that from 1890, when he united with our Churches, until 1926, when exchange of delegates, etc., with open communionists began, the writer had no knowledge of any recognised official co-operation with neither invite nor debar Churches, either in Britain or America.

In view of what has been stated above, what should be the position upon this neither invite nor debar question of Churches and Brethren emphatically claiming, to hold and practise strict 'old path' principles ? Both to cling ourselves to close Communion, without compromise, and to *give no appearance of acquiescence in open Communion practice or advocacy by others.*

For pronounced close communionists to co-operate with neither invite nor debar supporters is plainly very inconsistent, and an infringement of basic New Testament Restoration principles. We quote again Bro. McCartney: 'How can we co-operate with Churches on the far side of the Atlantic which practise open Communion, and refuse to do so with similar Churches on this side ?' We cannot consistently exchange delegates with open Communion Churches or accept service of preachers with neither invite nor debar sympathies, whether such Churches or preachers are local or

from lands overseas. Whilst seeking to evidence true Christlike spirit, we must not compromise—we must be adamant—where New Testament teaching is indisputable.

CHARLES BAILEY.

DO WE GO TO CHURCH?

ATTEND the Church? Of course we do,
Like all others of our set,
Except on days that seem too cold
Or hot, or stormy or wet.

And then, of course, in summer,
,Just to keep them up to par,
We take the kids on Sundays
For a joy ride in the car.

And sometimes, too, in spring or fall
We take some Sundays off,
Arid will go to the country club
To have a game of golf.

But ALL the other Sundays
You'll find us in our pew,
For we ALWAYS go to Church

THE POWER OF THE FAMILY ALTAR

I WAS brought up in a family that read the Scriptures or repeated a verse from the Bible each night, and then knelt down and said 'family prayers.' I can Will hear my father's voice repeating these words of Jesus—words that will continue to be repeated as long as man iaerishes his ideals: 'Love your enemies, bless them that curse, you, do good to i'aem that hate you, and pray for them which despitefully use you and persecute you.'

My father tried to live those words of Jesus; and they gave him an inner peace that the captains and the kings of earth iiaave often sought for in vain—'Your Life.'

NEWS FROM THE CHURCHES

SLAMANNAN DISTRICT SUNDAY SCHOOL TEACHERS' CONFERENCE.

THE ninth of these gatherings was held on Saturday afternoon, 24th May, in Blackridge meeting-place, under the presidency of Brother Duncan Stewart. The chairman gave a hearty welcome to all, and gave a retrospective view of his own work.

The subject of the Conference address was 'New Methods of Teaching in the Sunday School,' given by Brother A. E. Winstanley. He enumerated three methods which might prove very successful:

(1) Drill Method, which he illustrated with the use of a blackboard, e.g. Who is Baptism for? (a) for those who hear the Gospel (Acts xviii. 8); (b) for those; who believe the Gospel (Mark xvi. 16); (c) for those who repent (Acts ii. 38); (d) for those who confess (Acts viii. 36, 37). Simplicity linked with repetition is very successful.

(2) Quiz Method, where the children are asked to turn up chapter and verse. Children always like the spirit of competition.

(3) Analytical Method, used extensively in America. Here an attempt is made to analyse word by word.

Bro. Winstanley was heartily thanked, and it was felt that a profitable time had been spent. The subject is to be continued at our next conference when Bro. W. Steele will be the speaker.

Bro. Steele proposed a vote of thanks to all who had worked for the success of the conference. The singing of a hymn and prayer brought the meeting to a close.

J. NEILSON.

Blackburn, Hamilton Street—By the time this is in print we shall be concluding a three months' Gospel Mission, conducted by Bro. Andrew Gardiner, of Scotland. He has really given us of his best in every way and exceeded all our expectations. He has preached the Gospel with no uncertain sound, both to the believer and the unbeliever. To the one he has brought home the need of a full consecrated life in order to win others, and to the other their need of Jesus as their Saviour, in a very Jelling and impressive manner. In the times between our planned gospel meetings, he made himself busy on the door knocker, and also served several Sister Churches in the district.

He inaugurated a Bible and Discussion Class, which has proved very helpful to many young Brethren and Sisters, for the platform and S.S. Class work.

Many other things we would like to tell to our Bro. Andrew's credit, but space forbids.

Last and most important, we are very glad to record that one young scholar from the Sunday School, Alice Pritt, decided for Jesus, and was baptised in His own appointed way, on Lord's Day and Evening, June 8th, 1947. ho God be the glory.

We pray that God will bless our Brother abundantly wherever he goes and heartily commend his labours to all the Brotherhood.

The Church held a united Rally of the Ctuirches in the district, viz. Nelson,

Blackpool, Scholes, Albert Street, Mitchell Street, Wigan, Hindley. Speakers on this occasion were Brethren David Dougall and Andrew Gardiner, both of Scotland. The messages were bright, brief and very uplifting, and all felt the time was well spent, and many expressed the view that we should have more such meetings at the invitation of the respective Churches, and so strengthen our Tanks and witness for the Master's word and work. The coming together for Fellowship made the Rally worth while.

H. WILSON.

Ilkeston Evangelistic Effort.—By the kindness of the Church at Argyle Street, Hindley, we are fortunate in having the good services of Bro. Frank Worgan. Since the beginning of April, he has been working very hard to gain-contact with non-members and to win them for Christ. This is proving no easy task in these days of religious indifference and worldliness. Still, we have had some good meetings with a number of friends present, and we have also gone out to them in the open air. The good seed of the living Word is being sown, and that very faithfully, and 'in due season we shall reap, if we faint not.' Particular attention is being given to adolescents in the School where we look for our first-fruits. On Lord's Day, June 8th, our Anniversary Day (reported elsewhere), we had an unusual large number of friends present, many parents of scholars. We hope many may come again and become our regular visitors. We trust to be able to report some real progress very soon.

S. JEPSON.

Ilkeston Anniversary Services.—The 67th Anniversary of the Church and School has been marked by memorable gatherings and efforts. A very uplifting time was experienced on Saturday, June 7th, when many from Sister Churches gathered with us and listened to inspiring messages from Brethren H. Sleath, of Eastwood, E. B. Straw, of Newstead and F. Worgan, evangelist, now labouring with us. All spoke of the urgent need for constant and faithful witness for Jesus

Christ in daily life and the grace and strength we may derive therefrom.

Lord's Day, June 8th, was a very full day of service for all of us, but most of all for our preacher, Bro. Worgan. Our programme was: 8.30 a.m., Sunday School parade; 10.30 a.m., 'Breaking of Bread'; 2.30 p.m., Children's Service; 6 p.m., Gospel Service. Bro. Worgan delivered a memorable and suitable message on each occasion, taking part also with us in our out-door effort with the children. An object lesson he gave them in the afternoon with 'cups' will not readily be forgotten, particularly by one boy who was offered a drink of milk in 'a cup which was dirty inside. At our two special services, the children sang seven special hymns and twenty-four recitations were said, besides many choruses led by Bro. Worgan being sandwiched in between. An anthem was rendered by our senior singers, who also assisted the children. A monologue by Sister Hilda Britton, 'The touch of a master's hand' was impressive. After a moving appeal by our preacher from the record of the 'Ethiopian's Conversion,' a Sunday School scholar, Jean Lawson, sang very effectively, 'Softly and tenderly Jesus is calling.' Truly, we had a memorable day of service to the Lord which we hope and pray may bear fruit unto eternity. For the Derbyshire Royal Infirmary we collected £15 10s.

S. JEPSON.

Obituary.

Pittenweem.—The Church here shares the sorrow of Sister Mrs. Cameron, whose husband was drowned in mid-Atlantic during the last week in May. Our sister is better known as Janette Harkness, who was our Sunday school secretary. She is now left with one child, one year and eight months old. Her father and mother are dead, and her only sister is a nurse in Japan. We commend our bereaved sister to our Heavenly Father and His Son Jesus Christ, our burden bearer, who 'never leaves nor forsakes us.

N. PATERSON.

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