

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

VOL. XIII. No. 6.

JUNE, 1947.

An Inspiring Conference in Ireland

WITH joyful hearts and eager anticipation, we journeyed by train and steamer from various parts to enjoy the hospitality of the Belfast Churches. The occasion was the first visit of the Conference to Ireland. Our anticipations were realised in the glorious fellowship and fine spirit of another happy week-end in the Master's service. The brethren had spared no effort to make our stay in Belfast a time to be remembered.

The week-end commenced on Friday evening, 4th April, when we gathered for a short time, to 'get to know one another.' Short messages were delivered by various brethren exhorting us to greater efforts in the work of declaring the whole counsel of God.

Saturday, 5th April, was a day which will live in our memories. Before the usual afternoon session, the brethren gathered to encourage one another in the Master's work. These times of mutual edification were very inspiring and gave the Conference a good send-off.

At 2.30 p.m., we settled down, under the chairmanship of Bro. Jas. Hamilton (Belfast) to consider the things that pertain to the Kingdom of Christ. Our hearts swelled within us as we listened to the voices of the saints as they praised His Name in the singing of

Blest be the tie that binds
Our hearts in Christian love,

and as Bro. Geo. Hendren (Belfast) read to us the fourteenth chapter of the Gospel according to John, we felt indeed that we were on the mountain-top with Christ.

Bro. W. Hendren (Belfast) was appointed recorder.

Bro. C. Hendren, speaking on behalf of the Belfast brethren, extended a very warm welcome to all the visiting brethren.

The chairman, reminding us of his 'flying' visit to the Conference at East Kirkby to invite the Conference to Belfast, expressed his own, and also the churches', appreciation that such a fine company of the saints had accepted that invitation. He expressed the hope that this would not be just another Conference, but that it would be a big step forward in our work to restore New Testament Christianity in Britain.

The chairman expressed joy at the presence of Bro. and Sis. W. C. Ketcherside, and conveyed to them the best wishes of the brethren in their work for the Master.

Letters of greeting were read from Bren. J. Holmes (Goole), W. B. Jepson (E. Kirkby) and W. Steele (Longniddry) expressing their regret at being unable to be present, and the hope that the Conference would encourage the brethren, and establish them more firmly in their desire to contend for the faith once delivered to the saints.

The minutes of the last Conference being read were adopted.

Bro. Day presented the Committee's report, which was adopted and will appear in 'S.S.'

COMMITTEE'S REPORT FOR 1946/7.

Dear Brethren,

Here is a brief resume of the work your committee have attempted on your behalf since their last report twelve months ago. We have held five meetings.

Under our direction, Brother Andrew Gardiner has been in training for evangelistic work with Brother Crosthwaite, during which time he paid weekend visits to Churches that were very glad to utilize his services. Then, after having received a very satisfactory report of the progress he had made, arrangements were entered into for him to serve the Church at Loughborough—the oldest of the Leicester district being established in 1843.

Brother Gardiner will himself report on his work there. Having come up against difficulties in the practical work of an evangelist, he has requested a further period of training with Brother Crosthwaite, and to this we have very gladly agreed, so, after he has served the Church at Blackburn for three months, he will be returning to Ulverston for a short while.

Brother James Ballard has been serving half-time, under our direction, being engaged in market gardening part of the week. He has made contact with brethren in the North Eastern Division, having served some of the Churches there, as well as at Nelson. He is just now responsible for a newly-formed cause in Hull, where some converts have already been made and baptised. A Bible school has been started and a week-night Bible study meeting commenced. On account of the illness of Sister Ballard, he has been unable to go to Ulverston for a period of training, but that has now been arranged for and he is expecting to go almost at once.

We, for some time, have been in touch with Brother David Dougall, of Falkirk, a brother who has already done good work among the Churches in his locality. As a miner, he has hitherto been unable to get his release from the pit, but has now succeeded, and is going for training under Brother Crosthwaite within the next ten days.

We feel sure you will be gratified to know that there are others with whom we are in touch, whose desire for service and aptitude for the work are such as to assure us they too will soon be in training for the noblest of all callings, spreading the 'glad tidings of great Joy.' Your committee will be glad to receive applications for evangelistic help from Churches, and we will do our best to meet your requests. At the same time, we would remind you that all this needs

financing. Beyond that, nothing more need be said, for all needs have been amply met and will continue to be where the New Testament spirit of service prevails.

Your Committee are alive to the urgent need there is for literature, and would very much like to see some standard works of our pioneers made available to the rising generation. It is with regret we have to report that our approach to the Churches of Christ Publishing Committee to reprint some of them that have been allowed to go out of print, has been met with a blank refusal—neither will they grant us permission to reprint any of them. This speaks for itself—these standard works of the pioneers must be allowed to die out! Your Committee do not propose to leave the matter there.

As a separate item of business you will hear of the 'Strictly Confidential' circular sent out by the 'Central Council Executive,' so it will suffice here to say your Committee have had copies before them for consideration and a reply is now in production and will be circulated freely. In passing, we feel constrained to point out that folk who issue 'Strictly Confidential' circulars about us and our work and the means by which it should be countered, even to the extent of inciting mutiny in the local Churches, should be the very last to hurl the 'charge of 'whispering and backbiting,' as they have done in the same circular.. If truth were on their side, there would be no need to adopt such secretive methods in its dissemination.

We commend to you the work and services of our Brother Walter Crosthwaite. The Correspondence Course entails tremendous effort and is proving of lasting benefit to those who are availing themselves of it. His zeal for the work of an evangelist—of training young men for better service—of editing the 'Scripture Standard'—knows no bounds. We thank God for his incessant labours, and urge that he be had in remembrance by all of you daily in your supplications.

Your Committee at present consists of Brethren Robert McDonald, of Dewsbury (Treasurer), Fred Hardy, of Morley, George H. Hudson, of Birmingham, Harry Wilson, of Blackburn, Walter B. Jepson, of East Kirkby, and Fred C. Day, of Birmingham (Secretary).

There is at present no term stated for their office. Nor is there any arrangement for their retiring in rotation. It may be well for the Conference to deal with both these matters some time during our deliberations to-day.

That the blessing of our gracious Heavenly Father may rest upon the meetings held here, the decisions to which we shall come, the consecrated labours of all His faithful servants every

where, and all earnestly contending for the Faith once for all delivered to the saints, is the sincere prayer of

Yours servants for Jesus' sake, the Committee.

FRED C. DAY,
Secretary.

Arising from their report, it was decided that two members of the Committee should retire each year, but be eligible for re-appointment.

Bro. R. MacDonald presented the financial report, which showed a balance in hand of £605 16s. 4d. This was a decrease of £175 12s. 2d., which, Bro. MacDonald pointed out, was due to greater commitments, there being more brethren under the Committee's direction. The report was adopted.

In Bro. W. Steele's absence, Bro. Day read the Nyasaland report. It included letters from Bro. Ronald giving news of good work being done for Christ there. Reports of twenty-six additions by baptism and restoration at different places showed that the Word of God is being faithfully proclaimed by those loyal brethren. Bro. Ronald expressed sincere appreciation of the ever-increasing support of the brethren in Britain. The financial report showed a balance of £213 1s. 6d. The report was adopted and it was resolved that Bro. W. Steele be asked to write to Nyasaland, assuring the brethren of the prayers and fellowship of the British brethren, and exhorting them to continued steadfastness in the work of the Lord.

REPORT FROM NYASALAND.

Dear Brother Steele,

Since we reported to you of the baptisms at M'Kanda which took place on 18th April, 1946, M'Kanda has been a field white and ready for harvest. On October 6th, we had a glorious day when thirteen confessed their faith in Jesus as the Son of God and were buried with Him in baptism. Three were restored to the Faith. The Gospel was preached here by Brother Benson.

I visited the Church at Ndunde in the Chiradzul District again in October, 1946. The fame of the Gospel-spread to the town of Lumbe and many came up to be With us. on 27th October, after the Gos-

pel had been preached with great power by Brother Burnett, nine made the 'good confession' before many witnesses and were baptized in the Lord's Name. One was restored to the Faith.

Brother Robson Chinyengo wrote that on 29th December a blessed experience was crowned by Gospel success when ten were added by the Lord, having obeyed His Word.

With joy, I send to you this latter part of report on progress for 1946.

With greetings to you and your family and all our beloved in the Lord Jesus Christ.

I am, Yours in the Master's service,

RONALD KAUNDO

Churches of Christ,
Namiwawa, Zomba,
Nyasaland.

10th March, 1947.

NYASALAND MISSION FUND.

Income and Expenditure Account
—Year ended 31st March, 1947.

	£	s.	d.
EXPENDITURE			
Ronald Kaundo	195	0	0
British Money Order			
Charges	3	4	0
Telegraphic Charges _____	5	11	5J
Postages	15	5	
	£204	10	10i
Balance carried forward			
to next half-year _____	213	1	6
Withdrawal from balance			
of 31st March, 1946 ..	14	1	6J
	£227	3	0J
INCOME.	£	s.	d.
Contributions from—			
Churches	96	15	6
Individuals	45	5	6
Sisters' Meetings ..	14	10	0
Schools, earmarked			
Medicine	32	13	4
Young Men's Classes	15	0	
Withdrawal from balance			
on hand 31st Mar., 46	46	14	1 64
	£204	10	10J
Balance from half-year			
ended 31st Mar., 46..	227	3	0J
	£227	3	0J

A card from Bro. Frith was read, regretting that, owing to great pressure of work, he had not yet been able to draw up the 'S.S.' balance-sheet and report,

where, and all earnestly contending for the Faith once for all delivered to the saints, is the sincere prayer of

Yours servants for Jesus' sake, the Committee.

FRED C. DAY,
Secretary.

Arising from their report, it was decided that two members of the Committee should retire each year, but be eligible for re-appointment.

Bro. R. MacDonald presented the financial report, which showed a balance in hand of £605 16s. 4d. This was a decrease of £175 12s. 2d., which, Bro. MacDonald pointed out, was due to greater commitments, there being more brethren under the Committee's direction. The report was adopted.

In Bro. W. Steele's absence, Bro. Day read the Nyasaland report. It included letters from Bro. Ronald giving news of good work being done for Christ there. Reports of twenty-six additions by baptism and restoration at different places showed that the Word of God is being faithfully proclaimed by those loyal brethren. Bro. Ronald expressed sincere appreciation of the ever-increasing support of the brethren in Britain. The financial report showed a balance of £213 1s. 6d. The report was adopted and it was resolved that Bro. W. Steele be asked to write to Nyasaland, assuring the brethren of the prayers and fellowship of the British brethren, and exhorting them to continued steadfastness in the work of the Lord.

REPORT FROM NYASALAND.

Dear Brother Steele,

Since we reported to you of the baptisms at M'Kanda which took place on 18th April, 1946, M'Kanda has been a field white and ready for harvest. On October 6th, we had a glorious day when thirteen confessed their faith in Jesus as the Son of God and were buried with Him in* baptism. Three were restored to the Faith. The Gospel was preached here by Brother Benson.

I visited the Church at Ndunde in the Chiradzul District again in October, 1946. The fame of the Gospel-spread to the town of Lumbe and many came up to be With 14s. On 27th October, after the Gos-

pel had been preached with great power by Brother Burnett, nine made the 'good confession' before many witnesses and were baptized in the Lord's Name. One was restored to the Faith.

Brother Robson Chinyengo wrote that on 29th December a blessed experience was crowned by Gospel success when ten were added by the Lord, having obeyed His Word.

With joy, I send to you this latter part of report on progress for 1946.

With greetings to you and your family and all our beloved in the Lord Jesus Christ.

I am, Yours in the Master's service,

RONALD KATJNDO

Churches of Christ,
Namiwawa, Zomba,
Nyasaland.

10th March, 1947.

NYASALAND MISSION FUND.

Income and Expenditure Account
—Year ended 31st March, 19*7.

EXPENDITURE	£	s.	d.
Ronald Kaundo	195	0	0
British Money Order			
Charges	3	4	0
Telegraphic Charges _____	5	11	51
Postages	15	5	
	£204	10	101

Balance carried forward to next half-year _____	213	1	6
Withdrawal from balance of 31st March, 1946 ..	14	1	61
	£227	3	01 .

INCOME.	£	s.	d.
Contributions from—			
Churches	96	15	6
Individuals	45	5	6
Sisters' Meetings ..	14	10	0
Schools, earmarked			
Medicine	32	13	4
Young Men's Classes	15	0	
Withdrawal from balance on hand 31st Mar., 46	46	14	1 61
	£204	10	101

Balance from half-year ended 31st Mar., 46..	227	3	01
	£227	3	01

A card from Bro. Frith was read, regretting that, owing to great pressure of work, he had not yet been able to draw up the 'S.S.' balance-sheet and report,

RECEIPTS.

	£	s.	d.
Balance brought forward	29?	0	0i
Subscriptions	134	8	2
Gifts '	26	6	0
	<hr/>		
	£453	14	2j

PAYMENTS.

	£	s.	d.
Printing	165	11.	9
Postage	19	15	8
Bank Charges		5	0
Balance at Bank 31/12/46...	258	9	0
Cash in hand 31/12/46	9	12	9
	<hr/>		
	£453	14	2i

A. L. PEITH, Treasurer.

Bro. G. H. Hudson (Birmingham), in introducing the report of Bro. Crosthwaite, spoke of the great amount of work our brother was doing, and commended him for his self-sacrificing zeal in the work of training young men for greater service for Christ, by correspondence, and by personal tuition, in the work of editing the 'S.S.' and also in the work of evangelist, especially with the Church in Ulverston. Bro. Crosthwaite's report was adopted, and will be 'printed in 'S.S.'

W. CROSTHWAITE'S REPORT

April, 1946—March, 1947.

Dear Brethren,

As it is twelve months since our last Conference this report will cover a year's work. We can truly say: 'Having obtained help of God, we continue unto this day.'

Training Work.

Bro. T. Kemp, of Hindley, was here from May to July, and Bro. A. Gardiner, of Glasgow, from June to August, for personal training. They spent three months each. Our object was to get each to study the Word in order to divide it rightly, and to 'speak as the oracles of God.' We are confident that it is the Word of God and not secular scholarship nor human thought that converts souls, and builds up saints.

Both these brethren rendered very acceptable help to the Church here and both have since been engaged in whole time evangelistic work.

When the Ministry of Labour releases its hold we hope to have more such students.

Training by Correspondence.

We have sixty names on our list. Of these fifteen have completed three courses; eight have completed two

courses; and thirteen have completed one course. Others are still working on some of the courses. Most of the work sent in has been very good, some has been of a very high order. It is gratifying to know that there are so many young brethren who have such a fine grip of New Testament teaching. Some classes have taken up this work. Many letters have been received expressing thanks for help received.

Evangelistic Work.

The Church at Ford Villa now numbers twenty-five. We have an average attendance of sixteen at the Breaking of Bread, and an average of twenty at the Gospel meetings. We always have some adult non-members present at our evening meetings. We are short of brethren who can preach and teach. Most of this I have to do. During the year I have delivered 163 addresses. We have two week-night meetings each week on Tuesdays and Fridays.

This district is dominated by co-operation officials, and most of the brethren seem afraid of them. Bro. Levi Clark, of Barrow, is the only preacher in the district who is willing to help us; and we much appreciate his services. But we believe we shall yet by God's grace build up a strong New Testament Church here. Our movement never stood higher or stronger than it does to-day. Those who oppose us have to do it secretly. None of them dare come out into the open and meet us. This in itself is a fine testimony to the strength and soundness of our position.

Editorial Work.

This, as Paul said of 'the care of all the Churches,' 'cometh upon me daily.' There is always a lot of writing and correspondence in connection with the 'Scripture Standard.'

I suppose the part of being editor accounts for so many brethren writing asking for help in the solution of their problems. I am always pleased to help these to the best of my ability.

The 'Scripture Standard' has not been published in vain. The fact that leaders in the Co-operation are afraid of our magazine being read is a testimony to its power and influence. We have again and again offered them space to reply to anything we say, but they always say: 'It would serve no useful purpose.' That is the usual excuse of those who have a weak case and know it.

Bro. A. L. Frith still continues, and we hope will continue, to render very fine service on the business side of the magazine. This is a very great relief to the editor.

Brethren, we have tried to the best of our time and ability to serve our 'Lord and Master, Jesus the Christ,' and the cause of New Testament Christianity. We have a real and deep sense of our

own unworthiness, taut are grateful that our Master has been pleased to use us in His Cause.

'The cause that none can overthrow,
The cause that must prevail,
Because the promise of our Lord,
Can never, never fail.'

Praying that the Conference at Belfast may be successful in furthering that cause.

Yours in the Master's service,
WALTER CROSTHWAITE.

Bro. A. Gardiner's report of work with the Church in Loughborough (Leics.) was adopted and will appear in 'S.S.' Arising from that report, Bro. Day was requested to write to the newly-formed Church in Church Gate, Leicester, encouraging them in their stand for the truth.

EVANGELIST'S REPORT.

ON 21st September, 1946, I began work with the Church in Loughborough, Leicestershire. For many years-they have had a hard struggle to carry on the work of the Lord there, due mainly to the fact that most of the younger brethren have moved out of the district, just when they might have been very useful. This is the mother Church of the whole Leicester district,- and in time past has done a very fine work.

Much time was spent in building up the Church, and trying to correct certain tendencies. Efforts were also made to get into contact with outsiders by tracts, personal invitation, etc. Interest was taken in the School and I was given a goodly number of Invitations to speak to the womenfolk on Wednesday afternoons. On Thursday evenings, we met around the Word of God, and tried to expound its truths. All the meetings were well attended except during the severe weather, but even then the brethren surmounted vile conditions to support us. We cannot report a revival, but we can report one baptised and one restored.

On Tuesday, October 15th, 1946, we were invited to Leicester to meet the brethren who had withdrawn from Harrison Road. At this meeting the brethren, with united intention, resolved to meet on their own, and so on Lord's Day, November 10th, the Church in Churchgate, Leicester, met for the first time.

These brethren are aggressive and eager, and we rejoice in the fact that on Saturday, 22nd March, 1947, they had the joy of baptising their first convert into Jesus Christ. These brethren are worthy of our support, prayers, and good wishes.

The Churches in East Kirkby and Summer Lane Birmingham, were visited.

I thank the Committee for their support and pray that God will abundantly bless all our efforts for His Name's sake.

Christian greetings to all the brethren.

ANDREW GARDINER.

Bro. Hudson stated that the Committee had considered the 'confidential letter,' sent out by the Central Council Executive, and a statement would be published about it.

Now we come to a moment of sadness. We stood in silence to pay tribute to the memory of Bren. T. Bennett (Wigan) and G. Holdsworth (Ardley) who had been taken from us since our last Conference. Bro. Day was instructed to write to those who had been bereaved, assuring them of our sympathy in their loss.

It was decided that next Conference should meet on September 20th, 1947, and at the invitation of the brethren in Scotland, conveyed through Bro. W. Steele, it was resolved that we would meet in Tranent.

The afternoon session drew to a close after Bro. R. MacDonald had conveyed the warmest thanks of the visitors to the Churches in Belfast for the way in which they had carried out the large task of entertaining the Conference.

The other meetings will be reported by the Belfast brethren, but it is not inappropriate to say here that they exceeded expectations, and we earnestly pray that the brethren in Ireland may be blessed of God in the huge task that lies before them of winning Ireland for the Lord Jesus Christ.

Many thanks, Belfast!

ANDREW GARDINER.

SEPTEMBER CONFERENCE

At Tranent, East Lothian, Scotland.

On 20th September, 1947.

Will all who intend to be present during this meeting please write to W. Steele, Atholl Dene, Longniddry, East Lothian. Please state how long you intend to stay, and if you are writing on behalf of a company please indicate the make-up of the party so that hospitality can be arranged accordingly.

A welcome awaits you. Come!

LETTER OF THANKS TO THE
CHURCHES OF CHRIST IN BRITISH
ISLES, CANADA & SOUTH AFRICA.

WE members of the Churches of Christ in Nyasaland, would like to thank you brethren for your good work in supporting our preachers in Africa, by which they are able to preach the good tidings of salvation and to strengthen the brethren.

We remember your work of sympathy which began in the year 1931, when we were cast off as an evil thing because we would not lay hold of the new rule of Federation, which was contrary to the Gospel which was preached to us at the beginning.

From that time we were heartened by your good works, the fruits of which came to us through our defender, W. M. Kempster. It came little by little until, after a good fight, Brother Kempster went to rest in death, in 1943. From that time of 1943, when Brother Kempster was in hospital, we received a letter from Brother W. Steele, dated 5th July, 1943, which said, 'As you will have learned from Brother Kempster himself, I have been asked to carry on the work he did for the Nyasaland faithful.'

Since the day that letter reached us your support increased. Therefore we recall all your good work and labour of love which you have showed toward His

Name, and we do render our thanks as due to God who hath used you, brethren, for such wonderful acts of love.

Blessed are you, brethren, for it is not of flesh and blood your love, in that ye have ministered to the saints in Nyasaland and do minister.

And now we ask for your prayers to be offered always to God for tis that the Gospel work may extend throughout the wide Nyasaland, that labourers worthy of that work may always arise who will preach the Gosper boldly.

We salute you, brethren, in the name of the Lord Jesus!

For and on behalf of the elders of the Churches of Christ in Nyasaland.

RONALD KAUNDO

THANKS TO THE BELFAST
BRETHREN.

The Belfast Conference can be voted a success. True the numbers were not large, but the best Christian spirit prevailed through every meeting.

The brethren worked hard and unitedly for the success of the Conference and the comfort of all. This has been our first visit to Belfast, and it will stand repeating.

Speaking for the 'visitors,' we all hope our visit has inspired the brethren to fresh endeavour.

R. McDONALD,

'Qualified and Reverent Scholarship'

IN the 'strictly confidential' circular issued by the Central Council Executive of Churches of Christ, under 'Causes of Division,' we find the following sentence: 'We must allow to all, freedom to interpret God's Word in the light of the findings of a qualified and reverent scholarship.'

We would ask if these scholars are men of the Restoration Movement, such as A. Campbell, D. King, L. Oliver. We are not told, but the very phrasing of this statement leads one to assume that we must look further afield for the 'qualified and reverent scholars,' whose findings we are asked to accept. Evidence of this may be found in various issues of the 'Christian Advocate,' the organ of Churches of Christ.

Shall we be far wrong in assuming that some of these scholars have not even obeyed the Gospel, that

they neither practise nor teach the first *principles* of the Gospel of Christ? If that is correct, why should members of Churches of Christ put their confidence in the findings of such men?

Further, how many of these 'qualified and reverent scholars' are tainted with modernism? Again, we are left somewhat in the dark, and can only assume, therefore, that at least some who are in the minds of the compilers of the circular, are of this school. Perhaps, some reader is already asking: 'Why introduce Modernism. We have had enough of that?' Make no mistake, however, Modernism is still with us, and raises its ugly head in many places, and in various forms. It is eating its way like a cancer into many religious circles, and is destroying the faith of many.

One has recently said: 'Modern-

ism is now making headway in almost all denominations. Our theological colleges are deeply imbued with its spirit; and its teachings strongly tincture the pulpit ministry and religious literature of our time. It has crept stealthily into our life like a poison gas, and for long we have been breathing it unconsciously. In no small degree it is the cause of our present lethargy, and though many have an uneasy feeling that the foundations are being removed, they give ready ear to those who say, 'Peace, peace, when there is no peace.'

A former leader of a certain college commenced a lecture thus: 'Gentlemen, you must recognise at the outset that the Bible is not the Word of God. It may contain it, but it is not the Word of God.'

This, of course, is quite a commonplace amongst modernists, and lies at the root of the matter.

Another quotation: 'The Word of God that shone like the sun in the sky, is no longer there. In its place is a sorry collection of Jewish scripts, of the most questionable character. Genesis is mere myth and legend. Adam never existed, nor any of the great Patriarchs. Enoch, if he ever lived, died just like other men.' So a prominent Baptist minister assured his people recently. He continued: 'The story of his passing is just a picturesque way of describing the death of any good man.'

We are told that Abraham, Isaac, Jacob, Joseph, are all legendary figures. Their life story is just an edifying fiction paralleled in many a religious novel of to-day. Moses belongs to the same category. The Tabernacle never existed. It is a rather pretty fiction of the old priests of Israel. Deuteronomy is a pure forgery. The one book our Lord thrice quoted in His contest with Satan was produced in the days of Josiah by these same crafty 'old priests, and foisted upon the young king as the work of Moses.

'Daniel, too, is a forgery, composed after, not before, the events it describes as prophecy. Jonah, of course, is a mere fairy tale.'

And so on!

But what about the New Testament? Surely the modernist does not deal with that in this way? Well, the critics refuse very largely to admit the supernatural, and so the miracles of Christ are gone. Maybe a few miracles of healing remain, but they can easily be explained on principles of psycho-therapy. So the virgin birth, and the crowning miracle of the Resurrection disappear as pure fiction.'

Quite recently, as many readers will already know, the Bishop of Birmingham expressed himself very forcibly upon his disbelief of the Resurrection and other fundamentals of the Faith.

To proceed, 'Dealing with the miracle of the piece of money found in the mouth of the fish, recorded in Matt, xvii., one of our young ministers, just emerged from college, told his people there was no miracle at all. What really happened was that Christ told Peter to do some fishing, and with the proceeds pay the tribute. It was the evangelist who turned this into a fairy tale.'

Another very prominent and popular preacher — whom many people love to hear, probably because of his soothing, sentimental style; one whom we must admit often takes his hearers into the deeps (hence the danger)—tells us that our Lord's first miracle at Cana of Galilee was simply a piece of merry make-believe. 'Fill the water-pots with water,' He said, 'and call it wine.' All entered into the fun, and the ruler of the feast capped the joke by saying to the bridegroom, 'Man, I never tasted better. You have kept the best wine to the last.'

Is it any wonder that the writer of the booklet from which this is taken should say: 'It is by irreverent nonsense like this that the great works of our blessed Lord are explained away, and our New Testament with them.'

One would be justified, surely, in asking the 'Central Council Executive, what is the attitude of some of the 'qualified and reverent scholars'

to such matters as the Fall of Man; the Deity of Christ; the Cross of Christ; the Atonement; the Resurrection; the Lord's Return, and so on! Our brethren are so vague. If they would only give us some idea as to whom they have in mind, we would be better able to judge, and decide as to whether the scholars referred to are worthy of our special notice; and whether we could, without violation of truth and conscience, accept their findings upon the Scriptures! An authoritative Baptist writer tells his readers, that 'the Ecumenical Movement should be carefully considered. Good men certainly are associated with it. It appears to seek an end which is the yearning desire of every Christian heart, the unity of Christ's Church. Notwithstanding, it is really seductive and dangerous in a high degree. It is largely inspired and guided by modernist leaders; and its real issue in their hands, is a Church from which the evangelical faith has entirely disappeared. It is in fact, a movement in the direction of that great apostate church, in which the present trend of Christendom will have its consummation, and in which our own destructive principles, as Baptists, will be completely obliterated. It is not difficult to see its real character at work amongst us even now. From a recent Conference, in which our young modernist brethren spoke their mind with considerable freedom, some of our young people retired almost in tears, having received the impression that the principle of believers' baptism was a matter of the most trifling import ...

Again, modernists make deceitful use of language. 'In the last chapter of his great modernist work, 'The Vicarious Sacrifice,' Dr. Bushnell strongly commends this practice. Speaking of these holy words in which evangelical believers have enshrined their faith in all ages, words like redemption, atonement, reconciliation, propitiation, Lamb of God, precious blood of Christ, he asks: 'What shall we do with them?' Shall we give them up? By no

means. Freely use them, but use them in a sense quite different. Here are his own words: 'Let him throw himself on the using of all these altar figures freely, allowing just such impressions to be taken as there probably will be; still going on without any sensitive concern.' As if he said: 'Take these golden vessels of the sanctuary, these majestic words which contain the Church's dearest and most sacred treasure, the very waters of salvation; empty them of the evangelical meaning they have borne for two thousand years, then fill them with the sweet poisoned wine of the New Rationalism and present them to the people ...'

Brethren, modernism and wordliness within the churches are doing more harm to the Christian faith than all the accumulated efforts of infidels of every age.

One has said:-'In such a state the modernist preacher finds us an easy prey. Worldliness has so deadened our spiritual perception that we are quite unable to detect his essential falsity. We cannot bring him to the sure and final test of God's Word for we do not know it ourselves.'

Again, one would ask the Central Council Executive: 'Are your qualified and reverent scholars tainted with modernism? Tell us, please, who they are, so that we may put them to the above test, for we will not give up our Bible, God's precious word of truth, for all the findings of the most qualified and reverent scholars, if they fail to pass the test.

'In 1887, Spurgeon exposed the false modernist teachers of his day. He came under the cruel censure of the English Baptist Union, and it is said that only seven faithful men stood by him. The rest all forsook him and fled.'

Brethren, let us rally to the standard of truth and righteousness, and follow the worthy example of those who have been prepared to 'buy the truth and sell it not for all that they might gain.'

We may be condemned, censured, ostracised, shunned. Never mind.

We shall win if we faint not. Study the Bible, God's Word, that 'liveth and abideth for ever.'

Our Divine Lord said, 'Heaven and earth shall pass away, but my words shall not pass away.'

For aids to our study, let us look to our own pioneers, our fathers in the Faith who blazed the trail before us. Best of all, let the Bible be its own interpreter.

Some years ago, a young Methodist preacher of my acquaintance learned the more perfect way of the Lord. He was just on the point of training for the ministry. He had been presented with a copy of Peake's commentary. One of the first things he did, as he was finding his way into the light, was to return this modernist work to the people who had given it to him.

May I recommend to my younger brethren especially, that they act similarly towards modernism and its supporters. Turn away from them and cling to the unadulterated Word of God.

In the words of one of our own brethren written above a hundred years ago, 'Read it (the Bible) in the secret of God's presence, and receive it from His lips and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart.' J- HOLMES.

TRACTS.

THE tracts 'Act, Subject and Design of Baptism,' and 'The Work of the Holy Spirit,' by James Anderson are now for sale. Prices are: Single copy 1d., 25 2/3, 50 4/-, 100 7/6 (all post free). Also a limited number of the tract, 'Are you on the Lord's side?' by John Anderson, price 8/4 per 1,000.

Avoid disappointment by ordering at once from Brother Wm. Steele, Atholl Dene, Longniddry, East Lothian.

COMING EVENT.

Blackburn, Hamilton Street.—We intend (D.V.) holding a rally of the Churches in the Wigan District, on Saturday, June 7th. We hope to have as speakers: Brethren A. Gardiner, D. Dougall and J. A. Hudson (U.S.A.).

Heartly welcome to all brethren. Light tea will be provided at 4.30 p.m. Evening meeting at 6.

SCRIPTURE READINGS

James's Letter, Chapter 5.

Warning to the well-to-do. These solemn words are reminiscent of the prophets of the Old Covenant, with whose writings we may assume James to have been thoroughly acquainted. The thoughts expressed in the sermon on the mount regarding earthly treasure are in line very closely too. It is probable that James heard and was familiar with them.

History would confirm that the unscrupulous abuse of riches brings judgment in its train. The bloody revolutions of France and Russia may be cited as such, and doubtless at the very time this letter was written God's judgment upon Jerusalem was near, and the picture of luxury beside poverty could be seen.

We observe with sorrow that in these days while the conditions remain so difficult, and prospects of real peace grow remote, it is those who cater for worldly pleasures who are so busy. We understand that no loan from U.S.A. would have been necessary if money spent on tobacco, liquor, and betting could have been applied to necessary and good uses.

We turn from the unscrupulous rich to the righteous poor.

Encouragement to the poor. Long-suffering is a part of that fruit of the Spirit, which we must manifest if we are to continue Christ's. Thus the poor who suffer at the hands of the rich have a wonderful hope. This endurance of suffering in conformity with the will of God is something all His saints have manifested. 'Vengeance is Mine . . . saith the Lord,' and we must leave it to Him. While Job had twice as much as he had before (Job xlii. 10) there is also the eternal inheritance.

Concluding Injunctions. We must observe the very abrupt close to this letter. It is in keeping with its main contents, short and to the point, but it is unique in being without concluding salutation or remark. These few verses contain matters upon which there is considerable difference of opinion. We compare again our Saviour's words with those of James (Matt. v. 33-37), and note the importance given to how we speak. We can be safe on the point of oaths by avoiding those given in a court of law.

Our behaviour when afflicted, merry or sick, will show how far we believe and follow our Master. The anointing with oil appears to have been a common method of healing, and is so used now with benefit, and the spiritual side of the matter is of vital importance. There

is, too, a close connection between physical, moral, and spiritual sickness and healing. While we feel it right and necessary to have doctors, we rely too much upon their skill, and are too little concerned when sick about our brethren's concern in us, and when well, not enough concerned in our sick brethren. The 'prayer of faith' must, we think, be one which leaves recovery or otherwise to the One who knows best.

Mutual confession when humbly and earnestly carried out works for our improvement, and we should be anxious to be told our faults and willing to serve one another in so important a matter—in the right spirit. Elijah's prayer was in accord with the Divine Will—hence its power. Let ours be as true and as earnest, and it will be well.

PETER'S FIRST LETTER.

Chapter I. to 3.

Introduction. This letter, like that of James, is addressed to 'the dispersion.' However, in this case, it is limited to the scattered Jewish Christians in certain provinces in Asia Minor. The fact that there would be Gentile proselytes among the Jews would account for the references to Gentile origin in the letter. Whatever limitations the original letter bore, its scope is obviously universal in place and time. Gal. ii. 7 throws light upon the matter. See also Acts ii. 9, 10 and 11.

The Wonders of Redemption. Peter had heard of the persecution through which his readers were passing, and much of his letter reflects his wish to give helpful teaching and encouragement for such a time. It is natural that he should therefore emphasise in the opening verses the great privileges of believers, and the high honour they have from God. Thus gratitude to God, the future glorious inheritance, and the long-standing anticipation of this so great salvation, all come into view. The thought expressed by James of joy in trials is repeated in chapter i. 6 to 9. We observe it was Christ's Spirit which spoke through the prophets. They did not understand just all that their messages involved, but knew they referred to future generations.

Our Consequent Obligations in Behaviour, (a) We must bend our thought in solemn earnestness to holiness of life. 'Department' or 'behaviour' would correctly interpret 'conversation' (i. 15). Obedience involves leaving those desires which we had before turning to God, and having one great purpose in life, (b) We must live our lives in fear of giving offence to our loving Father, who paid such a great price for us. (c) We must love one another. The new birth through the divine seed (that Word Which abideth for ever) produces new creatures who are characterised primarily by this

virtue. "How these Christians love one another." 'By this shall all men know that ye are my disciples' (John xiii). It is evident Christians have still much to learn in this matter, (d) We must long for the Word. As it is natural for a babe to crave its milk, so it should be our nature to turn to the unadulterated spiritual milk for our sustenance. It does seem that the apostle expects this to be preceded by a dismissal from our lives of those wrong motives, often hidden, and perhaps most difficult to "be entirely rid of—Lord, grant the grace! The building of living stones will rise thus; the priesthood will be nourished properly—the divine purpose will be fulfilled in us, and through us (ii. 9). (e) We must abstain from fleshly desires. Then the evil things which the wicked are prone to say against us will have no foundation.

Specific Injunctions, (a) We are to submit to the government as servants not of that government but of God—which, of course, qualifies the obedience, (b) Slaves are to be subject to their masters also as servants of God, and they are to bear sufferings wrongfully imposed in the same spirit as that in which Christ bore His wrongfully inflicted sufferings. While these injunctions are for bond-slaves, they must apply with even greater force to such as are servants in the milder service of these days. We note that the Christian must look to God for redress of his wrongs even as Christ did. There can be no failure or injustice in that court of law. The Judge of all the earth will do right, (c) Wives are to submit to their husbands. The object is manifold, including the winning of the husband for Christ. The behaviour of the wife of a Christian is absolutely vital to his standing in the Church. The apostolic instructions as to dress may be regarded by some as out of date. God's rules do not change with the fashions or the age though the exact details in carrying them out may do so. The evils of this time are in no small measure due to neglect and absence of the best "ornament" of all. (d) Husbands have the privilege of responsive duty. Their obligations are touched upon shortly here, and are perhaps merged also in those general instructions which immediately follow chapter iii. 7. See however in this connection Eph v. 25 to 33. How beautiful the home where the mutual relationship conforms to the divine way. The key is of course the relationship of each person to God Himself, (e) All must be controlled by the same loving spirit, which results in a wonderful peace and harmony in the household of faith.

Insurance Against Fear. We must be prepared for misunderstanding, opposition and being in a minority. Christ was so. Noah was so. Christ suffered death but was raised. If we keep to our obedi-

ence and suffer with the right spirit, we shall also be gloriously raised: Therefore we must not fear though we give reason for the hope we have with meekness and fear, which I assume is fear that we should fail in rightly giving it.

R. B. SCOTT.

EVANGELISTIC HELP.

AS the next meeting of the Conference Committee has been fixed for Saturday, 5th July, all Churches desiring the help of one of our evangelists should see that application for such help is in our hands for consideration on that date. While we cannot promise help to all who need it, each request will receive careful consideration and will be dealt with sympathetically.

P. C. DAY (Secretary).

What Kind of Bread?

Dear Brother Crosthwaite,

Again I ask for space to reply to my critics. I am glad that opportunity has been given for a full statement of both sides of this question. If this discussion provokes the brethren to honest investigation, only good can result.

In asking for Scripture indicating that the bread points to the sinless life of Jesus, Bro. Murphy seems to overlook a paragraph in my last letter. I then pointed out that in 1 Cor. x. 16-17 Paul speaks of 'one bread'—one complete loaf symbolising the Saviour's body. I also referred to the words of the Saviour in Heb. x.: 'A body hast Thou prepared me.' Can 'body' here refer to anything but the earthly life of the Son of God? Evidently not.

Bro. M. further suggests that 1 Cor. xi. 26 is passed over. Far from it. He unwittingly admits the strength of my position by quoting the words of the Lord: Do this 'in remembrance of me.' Has our remembrance to be limited to the Saviour's death? Nowhere does it say so. 'In remembrance of me'—this includes all that He was and did. What significance has His death apart from His life? His sonship, His perfect life, His sinlessness—because of these His death was the atoning sacrifice for our sins. That death would have been meaningless and useless had He not been the pure Son of God. It is impossible to divorce the perfect, divine life of Jesus from His sacrificial death. The one is dependent upon the other, and either, without the other, would be useless.

Bro. Chalmers again asks for proof that the bread Jesus used in instituting the Lord's Supper was broken in pieces. He says my previous answer was 'not very satisfactory.' That it was eminently satisfactory in demonstrating the fallacy

of his position is evident in his refusal to answer my question. I asked: 'The bread was broken in pieces—how else could the disciples have partaken of it?' 'Now why didn't Bro. C. reply? I suspect he keenly feels the difficulty in which he has placed himself. How could twelve people partake of the "bread" if it was never broken? Here are some questions for Bro. C.'s consideration: (a) Did Jesus break the bread (Passover biscuit) when He instituted the Feast? He did: 'He took bread . . . and brake it.' (b) Was it still a whole loaf (biscuit) after it was broken? Was it still in one piece after it had been broken? To ask (b) is to answer it. If Jesus broke the bread, and He did, it must have been in more than one piece after the breaking. Unquestionably then the bread was broken in pieces. Bro. C. asks us to believe that the breaking of the bread represents the crucifixion. Then he must show that the body of Jesus was likewise broken in pieces. This he cannot do, for the Saviour's body was not so broken. Hence the breaking of the bread cannot represent the death of the Saviour.

Bro. Barker says some surprising things. He quotes my statement: 'We are agreed that at the institution of the Supper, Jesus used unleavened bread.' Then he writes: 'No such agreement is possible.' This would be amazing considered on its own merits. It is more so when we consider what he said in February issue. There he wrote of symbolism and said: 'I see it in the unleavened bread used on that first occasion of the Supper.' Strange indeed. In February issue he agrees with me that Jesus used unleavened bread. In April issue he says that no such agreement is possible. Since his previous letter he has performed a remarkable *volte-face*. Then he and I were in agreement. Now, what we were then agreed on he says 'cannot be proved' and is 'an assumption.' Further, he now says that no one 'can produce the evidence that will establish the fact . . . ' Yet he accuses me of shifting my ground. But let us look at Bro. B.'s latest position. He says we cannot produce evidence that Jesus used unleavened bread when He instituted the Lord's Supper. This reminds me of the man who couldn't see wood for trees—it is surprising how easily anyone can fail to find the very thing he wants least to discover.

But let us look at the facts. During the seven days of the Passover, only unleavened bread was to be used. God expressly forbade even the presence of any other bread. He said: 'Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel . . . Ye shall eat nothing leavened; in all your habitations ye shall eat unleavened bread' (Exodus xii). Matthew, Mark and Luke all state that Jesus observed the Passover

during this seven day period of unleavened bread. They tell us that on the Passover night, immediately after that Jewish Feast, He instituted the Lord's Supper. Jesus therefore instituted the new Feast when only unleavened bread was available. This is as clearly demonstrated as anything ever can be. The evidence is irrefutable. Yet Bro. B. says it isn't possible for us to agree that Jesus used unleavened bread.

There may be doubt in Bro. B.'s mind—there is none in mine. The implications of his position are terrible to contemplate. If 'it cannot be proved' that Jesus used unleavened bread, it cannot be proved that He observed the Passover in accordance with His Father's command; it cannot be proved that the Son did His Father's will in using only unleavened bread at the Passover. The utter illogicality of this position must be plain to all. How can we doubt the words of the Master: 'the Father hath not left me alone; for I do always those things that please Him.' If it cannot be proved that Jesus celebrated the Passover according to God's explicit instructions relating to unleavened bread, then it cannot be proved that in this case He did that which pleased the Father.

Far from shifting my ground, my question was an attempt to make Bro. B. face the implications of his position. I asked: 'When Jesus said of unleavened bread, "This is (represents) my body," was that bread a true symbol of that body?' Bro. B. hesitates to give an unequivocal answer. The bread Jesus used was a true symbol. Had it not been Jesus could never have devoted it to that particular purpose. But Bro. B. assumes to destroy the symbol; to use another kind of bread; and to devote that bread to a purpose to which Jesus never devoted it. I am content to believe that the Lord Himself was best able to state what bread symbolised His body. He used unleavened bread and said of it: 'This is my body.' Let us be guided by Him.

With much ingenuity, but scant success, Bro. B. endeavours to escape the implications of his position. He writes much about the two words *artos* and *azumos*. He asks us to believe that because Jesus used the generic word *artos*, the matter is settled in favour of leavened bread. Yet he has just quoted the qualifying statement: 'Now the first day of the Feast of *Azumos* (unleavened). Let anyone read through the gospel narratives of the institution. They will see how Bro. B.'s contention depends upon tearing a statement right out of its context. Read Matt. xxvi. 17, Mark xiv. 12, Luke xxii. 7. In these passages the inspired historians place a notice before us, telling us that whatever bread Jesus used at the Passover (for the whole seven days was unleavened bread and no other. Jesus did not need to use the word *azumos* (unleavened) when speaking of the

bread used at the Passover. Unleavened bread had already been specified. None other was present. If any other was present, then Jesus sinned. Hence this word *artos* is used in the statement: 'And He took bread . . .' I fail to see how anyone can read leavened bread into a feast in which God expressly stipulated that its use was sinful.

Finally I would quote with approval Bro. Chalmers' words: 'We must remember that it was Jesus, the Son of God, who instituted this Feast, and if He desired it to be partaken in a different way then it would have been so.' For all who respect the authority of Jesus the matter should be simply settled. He used unleavened bread to represent His body. Let us do as He did. Let us not presume to alter that which He has given. Let us be guided in all things by Him.

A. E. WINSTANLEY.

Hymn Books Wanted.—Are there any Churches or brethren with hymn books to spare? Will anyone who can help write to me at once, stating quantity, price, etc.?—A. E. Winstanley, c/o John Wilson, Station Road, Slamannan, Stirlingshire. Note: the book we require is the old hymn book.

V O T I N G .

Dear Brother Editor,

I am glad this subject of voting is raised in the 'S.S.' as a whisper has been heard in Slamannan district that only elders should nominate or appoint elders, and Bro. Allan goes further and suggests that voting is wrong.

What are the elders of a Church doing if it is unenlightened or resorts to unscriptural practices, as he avers?

Appointment of elders and deacons is enjoined in N.T. but the method is left to a Church to decide.

I never heard of appointment without first teaching by elders or evangelist as to qualifications being given, so no one is left without enlightenment or responsibility resting on them.

Where do the sisters come in, if voting is not allowed? Have they to obey blindly an eldership which may not be representative if voting is banned? The onlooker, it is said, sees most of the game, and the sisters may judge who is competent more wisely than those always taking a public part in the worship.

In D. A. Sommers' book on the Churches of Christ, which hails from America, I notice no Scripture texts are given when he advocates that voting is wrong and only elders should appoint elders, and this for a very good reason.

This to me smells of the 'dead hand,' and mistakes will be apt to be repeated in the next generation, with no redress.

Old as I am, I feel like leading a crusade to give the sisters their rights if any Church withholds our right of voting.

Love of power is one of the sins that periodically raises its head, and it is presumptuous to suppose that an elder has all the wisdom of all the Church based on him.

No-voting shuts out the man who has no power of public expression and the silent sisters.

Brother James Anderson, evangelist, said of those who are always imposing new restrictions on disciples that they make the plank they stand on so narrow that they often fall off it themselves. Some of these brethren are appearing among us now with no 'Thus saith the Lord' to support them, only an appearance of piety.

HANNAH WHYTE.

THANKS TO BELFAST.

Dear Brother Crosthwaite,

I would like to express sincere thanks to the brethren in Belfast for the Christian love and kindness shown to those who were able to visit them.

That the meetings were successful was due to some hard work, done in a spirit which could well be copied in many Churches. So to Belfast we say, Thank you, and pray that you will go on from strength unto strength to the praise and honour of Jesus, our Lord.

ERNEST COLE.

A NUMBER of letters are unavoidably left over to next issue for lack of space.

NEWS FROM THE CHURCHES

Change of Secretary—Slamannan District: Brother H. S. Davidson, 20 High Blantyre Road, Burnbank, Hamilton, Lanarkshire.

Belfast (Berlin Street).—We are pleased to report that as a result of the blessing on the magnificent work of Bro. W. Carl Kitcherside in a series of special gospel meetings during Conference week here, we are to have the pleasure of witnessing the good confession on the part of two sisters; also, that four who had gone astray are now restored to the fold.

The Church at Berlin Street desires to thank all the Brethren for the gener-

ous support and the wholehearted assistance in every activity we planned for this time, but we feel sure that all will agree that our very sincere thanks are due to Brother and Sister Ketcherside for the fine work done here.

We desire to commend especially the Christian spirit displayed by the Elders of the Church at 7121 Manchester Ave., St. Louis, Missouri, U.S.A., and to congratulate them on the wisdom, foresight, and love they show in voluntarily depriving themselves of the services of our Brother Carl, while accepting the financial responsibility of this visit to the United Kingdom. 'By their fruits ye shall know them.'

The Conference series began well with the Rally on Friday evening, arranged at the suggestion of Bro. F. C. Day, and an augury for the good things to come was the good spirit of this meeting. The singing on this occasion and throughout the series was really good. From a numerical standpoint, the meetings were everything that could be expected in the circumstances, and the Church at Berlin Street is proud to know that from the things temporal (dinner and tea) to the things spiritual, the Conference at Belfast ranks at least equal to those that preceded it.

The Saturday morning meeting of welcome and dedication was very enjoyable. Addresses were given by Brethren W. Hendren (Chairman), F. C. Day, A. Gardiner, A. Forrest and C. Ketcherside.

The Conference was orderly, friendly and sincere, and business was dispatched with commendable promptness, under the chairmanship of Bro. J. Hamilton. The evening service was also enjoyable, the speakers being Bro. Carl Ketcherside and Bro. W. Hendren.

The attendance at this meeting continued the upward curve, and throughout the five nights' special meetings the trend continued, although many of our visiting brethren had departed, until we concluded on Thursday with an attendance of 130, many being non-members. We trust that this sowing of the Gospel will bring forth rich fruit to God's glory.

The Lord's Day morning breaking of bread was very impressive. Bro. R. McDonald presided, with Brethren F. Hardy and S. Winstanley assisting. Bro. Ketcherside addressed us.

At the close of the Thursday evening Gospel meeting, the sisters of the Berlin Street Church presented Sister Ketcherside with a hand embroidered Irish linen tablecloth as a token of affection and esteem; and a small gift was made to Bro. Ketcherside by Bro. R. Hendren.

We thank God for a week of true fellowship and brotherly love with all our visitors and we pray our vision may be realised; and the door now opened may remain open, and that many souls may be saved,

C. HENDREN,

Bristol, Bedminster.—The Mission, conducted by Bio. T. Kemp, has now concluded. The Church has enjoyed his services for six months and has been helped considerably. On Lord's Day evening, at the close of the Gospel Service, our hearts were cheered by the decision of Miss E. Short to follow her Lord and Master in His own appointed way.

She has been attending the services for a long time, and quite a good congregation was present on Tuesday, 29th April, to witness her immersion into the ever-blessed name. We have all been greatly heartened by this addition to the Church of Jesus Christ.

Bro. Kemp has spared no effort to contact unbelievers and has indeed availed himself of every channel possible to win and lead others to Jesus Christ. The work has been very hard and despite all the difficulties confronting him the Missioner has forged ahead, depending entirely upon Divine power to give of his very best.

The Lord's Day School has received valuable assistance; also the Children's Service held in the week. In the early days of the Mission he inaugurated a Training Class (or as some termed it, Mutual Improvement Class) and from this source and under his guidance many of the Brethren have derived much assistance and been equipped for the public ministry. Occasionally, much profit was obtained from a 'Brains Trust,' dealing with Biblical subjects.

On Tuesday, May 13th, the Church assembled together to bid God speed to Brother and Sister Kemp upon their departure to new spheres of labour, at Tunbridge Wells. Brethren P. Wills, L. Daniell and K. Cowley expressed appreciation of services rendered, and the chairman presented a small gift to our brother and sister. A suitable address was given by Brother Kemp, and after enjoying refreshments the meeting ended with the Dedication hymn; 'Go labour on.'

We now press forward as fellow labourers with Jesus Christ, striving to win souls for His Kingdom. S. W. COLLINS

Bristol, Bedminster.—On April 19th and 20th, the Lord's Day School held their anniversary at which certificates of merit were awarded, and the scholars took their part with song and recitation. We were very fortunate at having Bro. L. Morgan as our special speaker, and we all enjoyed his messages. We also had with us our Bro. T. Kemp and the success of the week-end was in no small measure due to his hard work with us.

KEN J. COWLEY

Capetown, Woodstock. — We are once more glad to sound out the glorious news that we were able to witness, on the afternoon of March 16th, 1947, a

young man confess the Lord Jesus and become united with Him in baptism.

This being due to the humble efforts of some of our native brethren labouring, in a native township, namely Langa, a few miles from Cape Town. A little assembly has been established there for quite a while now. We do pray and trust that the earnest labours of these brethren may be blessed.

The baptismal service was conducted by our Bro. Kannemeyer, of the Woodstock assembly. We do pray for more zeal and effort, and determination, for the extension of God's Kingdom. That in word, deed and truth, we may be 'living epistles, read of all men.'

Our Bible school is progressing favourably by the grace of God, and shows an attendance of seventy scholars, ranging from three to sixteen years of age.

Our Bible study and our Gospel services are fairly well attended by visitors and brethren. In all our labours for the Lord, whether small or great, over land and sea, may they give the King of kings cause at that day to say: 'Well done, thou good and faithful servant.' Therefore let us 'watch and be sober,' Christ is coming.

T. HARTLK

Devonport. — The Church has been greatly encouraged by four precious souls won for the Lord. On May 3rd, two young men and two young women made the good confession before many witnesses and were immersed into the Lord Jesus Christ by Brother A. B. Clarke. All four are sons and daughters of members of the Church. We pray that our young brethren may remain faithful to His cause, and so gain the crown which is laid up for them that love Him.

We are commencing evening meetings again. Our meetings now are: Breaking of Bread, Lord's Days, 10.45 a.m.; Proclamation of the Gospel, 6.30 p.m., Odd-fellows' Hall, Ker Street, Devonport.

Dewsbury.—We are happy to report the addition of a young girl—Nancy Hobson—to our number. The Church at Morley very kindly arranged for the immersion. We trust and pray that our young sister may grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

II. MCDONALD

East Kirkby (Beulah Road)—The Church here shared in the good things at the hands of Brother C. Ketcherside. Our Brother along with Sister Ketcherside, came to us at the tail end of their tour in this country.

The particular day of their visit was indeed very boisterous, which we do not think they will readily forget. In like manner, their visit was a breath of fresh air which was most invigorating. We shall not soon forget the things he said. It was a good meeting and well attended,

In spite of the inclement weather, a good number were present from the Churches of Eastwood and Ilkeston. Discoursing upon the subject of 'the Church that Christ wants,' he stirred our hearts to their depths. All much enjoyed this fellowship in things most surely believed amongst us. Our thanks are due to our Brother for a very helpful and inspiring time, and for the interest aroused for New Testament Christianity in this country.

W. B. J.

London, Kentish Town.—A brief review of the work here will be of interest. During January Bro. Channing carried out a visiting and preaching campaign, giving out with the help of some of the brethren, some 4,000 leaflets. The results were disappointing due largely we believe to the very difficult weather conditions. Many of our members live so far from the meeting place that it is hard to get more than two meetings with sufficient support. This was nearly impossible with the travelling conditions and the extreme cold. We feel that we should never regard efforts of this kind as unsuccessful, but sometimes we are disappointed.

With a view to being useful elsewhere and in answer to a call for occasional preaching help, Bro. Channing went to work with the Ilford Church during February. The members gave good help in visiting and distribution and the work prospered, so that the time was extended a further two weeks, and three members were added. Our brother found the district more responsive and meetings were good and much teaching given.

A long week's service was then given to the Church at Scholes with gratifying results reported elsewhere. Our own plan for extra effort with our brother during April, May and June was then commenced, and we are glad to report increased attendance and some outside interest already. We pray this may continue to the salvation of some.

On March 30th, a party of brethren from Rhodesia, South Africa, arrived in England on their way home to the States. It was composed of Brother and Sister George M. Scott, Brother and Sister W. N. Short, their son aged four, Sisters Elizabeth Merritt and Rona Claasen. We were happy to have these with us during their brief stay, to have their fellowship and to hear them speak. It was thought it would be possible to arrange for visits to be made around the Churches, but the formalities of re-embarkation and a measure of indisposition due to change of climate, prevented this—to our regret and theirs.

The whole party would have sailed on the 16th April according to arrangements made, but Sister Scott had a fall and broke a bone with the result that both she and Bro. Scott are indefinitely delayed in this country. A necessary

operation has been performed and it is hoped thereby to quicken the cure, but meanwhile our sister is in Northern Hospital, Winchmore Hill.

A monthly paper is issued by Bro. Short called 'Glimpses of Africa,' of which copies will be available for a small sum. This gives details of the work in Rhodesia, and is of course written by the missionaries.

Brother and Sister Ketcherside were with us for a week immediately before their return to the States. We enjoyed their company and particularly our brother's nightly studies in the letter to the Philippians, which were both interesting and stimulating. He also served us in preaching the gospel on Lord's Day and Wednesday evenings.

R. B. SCOTT

Church of Christ, Zoar Street, Morley.—On April 12th to the 15th the Church here' was favoured with a visit by our Brother and Sister Carl Ketcherside, and at the outset we wish to place on record our high appreciation of his services during a week we shall long remember.

We started the week with a record meeting on the Saturday night, in which we were nobly supported by the Churches of Ardsley and Dewsbury, and by Brethren from the Wigan district, who came by bus. We heartily thank all these Brethren who came along and gave us such splendid support.

Our Brother addressed the Church on the Lord's Day, and also preached the Gospel in the evening to well attended meetings, and gave us, in his expositions, a classic example on 'How to rightly divide the Word of Truth.'

During his visit, he took photographs in moving colour pictures of the Church Elders, the Oversight, and the entire congregation, not forgetting the Church's oldest member, Sister Linda Marshall, who, way back in 1894, was the Church's first convert. He also took pictures of the chapel buildings.

On the Monday he gave us an informal talk on 'The American Churches of Christ,' and many questions were both asked and answered on life in America among the Churches, and much light was cast on points of difference.

On Tuesday, the Gospel was again most effectively preached by our Brother and on the Wednesday and Thursday respectively, he went to Ardsley and Dewsbury, and addressed good meetings there.

One other item of interest was the recording of our voices on gramophone records for our Brother to take back to America with him.

Four hymns were sung, and four messages of greeting were given. Brethren R. McDonald and G. Lodge, of Dewsbury and F. Sugden and H. Baines, of Morley, and the singers were a combination of the Ardsley and Morley Churches.

The hymns were 'All hail the power of Jesu's Name,' 'Sweet is the work my God,

my King,' 'The Lord is my Shepherd,' and 'O for a thousand tongues.'

For the benefit of our American brethren we would ask their indulgence, and not to expect us to be of their high standard. We had scarcely a week in which to practice and to make all arrangements, but whatever we lacked in technique we endeavoured to make up in sincerity. We again would like to express our thanks to Brother and Sister Ketcherside and to those of our American Brethren who made his visit possible, and to express the hope, should he ever again come to these shores, we at Morley will be favoured with a visit.

The three Churches in Yorkshire are still continuing to combine and much good will come of their efforts in the near future, if we but labour in faith and faint not.

H. BAINES

Newtongrange.—Brethren rejoice with us! Once again the power of the Gospel has been manifest. On the 11th May, Sister Morris Findlay, wife of our Bro. Findlay, confessed her faith in her Lord and Master and was immersed into His ever blessed Name. Bro. Walter McDonald was the preacher on this occasion. Truly, the fields are white unto the harvest in this part of His vineyard. Brethren, pray with us that many more may come into the Kingdom. We pray that our Sister may be kept faithful to her Lord and be used for His Service.

W. H. ALLAN

Slamannan.—There have been seasons of refreshment for the Church here during the mission of Bro. A. E. Winstanley. It has been our joy and privilege to add five more to our number, two by immersion and three restored to fellowship. The good seed is being faithfully sown, and we pray that there may be a good ingathering.

M. NEILSON

Ulverston, Ford Villa.—A young man, William Pearson, decided for the Lord and was immersed on May 17th. Bro.

D. Dougall is with us, and is giving very acceptable help in our meetings, which are very well attended.

Wallacestone.—Once again, the Lord has richly blessed us. We had the joy of hearing the good confession of yet another three persons, and prior to their putting on the Lord in Baptism on the evening of 15th April. They were Mrs. Binnie, Mr. T. Forsyth and Isa Dougall. The ordinance was administered by Bro. Dougall, who also preached the Gospel to a good gathering. All three were received into fellowship on Lord's Day, 20th April. Pray for us that more may acknowledge Jesus as' Lord, to whom be all the praise and glory.

R. BROWN

Obituary.

Birmingham, Summer Lane.—It is with sorrow we record the passing of our Sister Mrs. A. F. Mitton, who died on 20th April, with tragic suddenness. She was immersed thirty-two years ago and since that time has striven in her life to adorn the doctrine of God our Saviour. For many years she was a teacher in the Lord's day school, of which her husband was secretary, and was ever most regular in her attendance at the meetings of the Church. With her husband and two children, it was customary for them to bring their meals and remain at the meeting house all day so as not to miss any of the services. Less than twelve months ago, the family moved to Cornwall to live and, being isolated, they observed the Lord's Supper in their own home. Now she has gone, after less than a week's illness, leaving our Brother Mitton, a son and daughter, to mourn her loss. We commend them to the grace of God for His comfort and consolation, and pray that they may be sustained in their sad bereavement.

FRED C DAY

THE SCRIPTURE STANDARD is published monthly. Prices: Home: One copy, 3s.; two copies, 5s.; three copies, 7s. Abroad: One copy, 2s. 6d.; two copies, 4s. 6d.; three copies, 6s. 6d. All post free. Agents' parcels air all post free.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

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

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

Secretary of Conference Committee: F. C. DAY, Holmleigh, 69b Stamford Road, Handsworth, Birmingham.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Nottm.