

WAR

THE Scripture Standard

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

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Mutual Ministry

BRO. OTIS GATEWOOD'S summary of visits to British Churches contains the following:—"The idea of "mutual ministry" has been stressed in the congregations here, with no Scripture to prove it, and it has greatly hindered the growth of the Church."—"Firm Foundation," U.S.A., August 20th, p. 10.

The statement 'with no Scripture to prove it' must be a slip of the pen, or a lapse of memory.

'What saith the Scripture?' 'Have ye never read?'

Paul wrote of 'the Head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' (Ephesians iv. 15, 16.)

As in the human so in the Divine Body, if the purpose of the Divine Architect is to be fulfilled, every part must be in its right place, in healthy condition, good working order, and doing the work for which it is designed. That is mutual ministry.

Peter wrote: 'As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.' (1 Peter iv. 10.)

More Scripture can be given, but the above are sufficient. As to mutual ministry hindering the growth of the Church, experience here proves the reverse. Available statistics demonstrate that when the Churches depended largely upon mutual ministry, steady and solid progress was made. From 1842 to 1916, membership in the Churches grew from 1,300 to 15,191. In 1917, amalgamation with American Churches, known as 'The Christian Association,' took place. Since then, mainly due to their influence, there has been more dependence upon professional whole-time preachers, and membership in the Churches has decreased, the 1946 report giving the figures as 11,660.

Many well able to preach and teach acceptably have been content to pay others to do their work, resulting in Churches, once alive and active, becoming 'stagnant and sterile.' The experience of other bodies has been similar.

The Methodists made greatest progress when they depended largely on 'local preachers.'

The editor of 'The Baptist,' said: 'We have suffered a relapse from that Church ideal which utilised the gifts of the whole membership for ministry, and in turn those gifts are disappearing for want of recognition and use.' (April 28th, 1910.) Principal Edwards, when president of the Baptist Union, in 1911, said: 'To this ministry of the entire Church we need to give a new resurrection.'

And so do Churches of Christ.

EDITOR.

'THE PURE IN HEART'

'NO man hath seen God at any time';
Yet now, 'the pure in heart' shall see
Thee!

'The Only Begotten' hath declared
Thee—hath revealed Thee
All glorious as Thou art!

O Perfect Man, O Son of God, we pray
Thee:
Let Thy Light—the ray of holiness
Divine,
So shine in us, that we may see the
Father,
And in Thy face behold the majesty of
Love Divine!

Yea, see Thee, Father, in our 'inner' life
below,
Because Thou dost make our Christ-like
graces grow;
When we, from selfish aims are pure and
free,
And seek not ought in life but Thee!

How blessed are the 'pure in heart';
For they, right now, their God shall see.
In vision clear—oh rapturous sight!
A foretaste of that world of light!

—S. JEPSON.

THE tendency everywhere is to say:
'Baptism should not be mentioned; it is
sectarian.' Who said so? If our Lord
commanded it who dares to call it sec-
tarian? We are not commanded to
preach a part of the Gospel, but the
whole of the Gospel. C. H. SPURGEON.

Sound Speech

SPEECH is a gift of God, but, like other god-given talents, is not always used in a right way. Because of that, the Apostle Peter gives us inspired advice how we should speak. He was giving advice to those who were Christians, and said: 'If any man speak let him speak as the oracles of God.' The term 'Oracle' means words that have been spoken, and the qualifying words 'of God,' that they are the words of One who is all-wise. In the Old Testament, Moses, the servant of God, delivered to the Jewish nation what God had spoken. The Israelites failed to do all that God required of them, but Paul commended them because 'unto them were committed the oracles of God.' (Rom. iii. 2.)

Writings of Moses and the prophets were the words of God. Jehovah had spoken to them in divers ways, and at different times, unto the fathers by the prophets, but hath in the Gospel dispensation spoken to us by His Son. In the Epistle to the Hebrews, the writer says of some who had received the Gospel: 'Ye have need that one teach you again which be the first principles of the oracles of God.' These embrace what the Lord himself had spoken and was confirmed unto us by them that heard Him.

Jesus gave the Apostles authority to preach the Gospel, and those who had obeyed the Gospel had to be taught all things Jesus had commanded. The Church in its primary state had inspired men to instruct and guide its members aright. The diversities of spiritual gifts were given in part 'for the perfecting of the saints.' Paul informs us: 'When that which is perfect is come, then that which is in part shall be done away.' The N.T. contains 'the faith which was once for all delivered unto the saints'; and in that sacred volume we have the complete will of God recorded.

The veracity of what has been revealed as God's will through human agency is affirmed by Paul. He says: 'What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God.' He also makes this claim: 'Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.' (1 Cor. ii. 11-13.) God has spoken, and Jesus, in his prayer for unity said: 'Thy word is truth.' To Timothy Paul wrote: 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may

be perfect, thoroughly furnished unto all good works.' (2 Timothy iii. 16, 17.) Now the reasonableness of taking the Oracles of God, and making our words and actions correspond with them, should be the duty and delight of all who claim to be Christians.

Division among the people of God is condemned in the Scriptures. Jesus prayed that those who believe in Him should be one, 'that the world may believe that thou didst send me.' That request was not impossible of realisation, otherwise it would not have been spoken. Paul, too, warned his brethren: 'Mark them which cause divisions and offences contrary to the doctrines which you have learned, and avoid them.' (Rom. xvi. 17.) It will be admitted that division among the followers of Christ is a hindrance to the progress of the Gospel.

What is the excuse given for being divided? We cannot all see alike, hence the result is different parties. That is a poor excuse and is unreasonable. Why can we not see alike? In matters of opinion it is impossible to be all alike, but not so regarding the facts to be believed. The Scriptures teach us to 'stand fast in one spirit, with one mind striving together for the faith of the gospel.' (Phil i. 27.) The faith of the Gospel is not the opinions of men, but what God has revealed for the salvation of men.

The truths of the Gospel demand our belief of them, but not our opinions respecting them. As an example, the Scripture informs us that Christ was born in 'Bethlehem of Judea.' That is a fact to be believed, and there can be no difference as to the truth stated. That He was born on December 25th is an opinion of men, about which they differ, because the Scriptures say nothing of the date of His birth. Now if all would speak as the Oracles of God, divisions would vanish and unity of Christians would result.

It is not what is in the N.T. that make different denominations, but what is not in it. Not only do such add to what is found therein, but they also disregard what the Lord has commanded. In the village where I resided, an attempt was made to have some open-air meetings, at which the different parties in the town were invited to take part as preachers. I was a member of the Church of Christ, and was not therefore associated with any denomination. The meetings proposed to be held were to be undenominational. I never had seen such a meeting, and consented to be one of the speakers. When told about the meeting at which I was expected to speak, the organiser told me I had not to mention baptism. I asked him if Jesus had not commanded believers to be baptised. He did not deny that Jesus had commanded such to be baptised. I said to him, if I am not permitted to preach the Gospel

and the things commanded by Christ, I refuse to take part in such a meeting.

The Salvation Army, instituted by General Booth, is a human organisation, of which he was the head. The orders he gave had to be obeyed by those who became identified with it. It was not a Church, but was intended as a substitute for the Church of which Christ is Head. Jesus instituted a memorial feast and said to His apostles: 'Do this in remembrance of me.' In apostolic times, it was observed by the Church, and Paul stated that the object or purpose was to proclaim the Lord's death, 'till he come.' (1 Cor. xi. 26.)

To the Apostles, Jesus gave the great commission to 'preach the gospel to every creature, he that believeth and is baptised shall be saved; but he that believeth not shall be damned.' (Mark xvi. 15, 16.) Baptism and the Lord's supper are rejected by the authority of General Booth. How dare mortal man assume the power to set aside the things commanded by the Lord Jesus, who has 'all authority in heaven and earth.'

When all men who presume to speak in the name of Christianity speak as the Oracles of God, and nothing but the Oracles, then all will speak the same thing, and 'all will be perfected together in the same mind and in the same judgment.' (1 Cor. i. 10.)

JAS. WARDROP.

WITHDRAWALS FROM THE CO-OPERATION

AT the annual conference, held at Birmingham, in August last, the following Churches, at their expressed desire, were removed from the list of Churches co-operating:—Blackridge, Dennyloanhead, and Glasgow (Hospital Street). The following resolution was passed:—'That the requests for withdrawal from the Churches at Scholes (Wigan), Morley (Yorkshire), Bathgate, and Rose Street, Kirkcaldy, be deferred for another year. ('Year Book,' 1946, p. 16.)

Since then, the Churches at Newtown (Wigan) and Whitburn (West Lothian) have decided to withdraw from the Co-operation of 'Churches of Christ.'

THE ANNUAL CONFERENCE AND THE LOYAL BRETHREN

PREVIOUS to resolution, given in an article in our last issue, the following was passed at the Birmingham Conference:—'That this Conference, having heard the reply from the "Old Paths" Group to Resolution 21, of 1945, asks the Central Council to continue to give serious thought to the whole position, and authorises the Council to send a suitable reply.' ('Year Book,' 1946, Resolution 47, p. 119.)

The American Scene.

WE have had many contacts of recent years with Churches of Christ in America. I would like to give some information of a general kind about them to the limit of what I have learned, subject, of course, to correction. The scene is of continental size, and no one person can expect to do justice to the whole outlook.

I have the conviction that these brethren stand where we do upon principles, and that our practices differ more on account of national and local characteristics than any real divergence.

We must remember that no 'conference,' 'committee,' or 'co-operation' is known among them. We have been used to an organisation for almost the whole period of the existence of the cause. On the other side, it was the same in large measure, but the organisation drifted into digression rather more quickly than it has on this side. A large number of Churches in the States, those particularly in the South, were never in the organisation, and many hived off as the digressions were introduced. They maintained a strict congregational independence, and always rejected the instrument in worship.

The present 'World Convention,' 'Christian Church,' and 'Disciples' organisation is the present-day 'Co-operation' in the States, meeting at Buffalo next year. The Churches over there co-operating with that body, generally speaking, have accepted one-man ministry, instrumental music, co-operation with sectarian bodies, open communion, and modernistic teaching.

The body known as 'Churches of Christ' without other description, is recognised separately in the State census of religious bodies, and is composed of independent assemblies of believers very similar indeed to ourselves. They have no committees, conferences, or official 'co-operation,' but co-operate freely in spreading the truth in their own land and many others. Some of their members, seeing the 'Scripture Standard,' and the notice of 'conferences,' have enquired for Scriptural justification, as they have had experience through digressive Churches and the sectarian bodies in America, of the dangerous tendency of official conferences to become legislative assemblies, usurping the rights of the local Churches, which, with the elders (bishops) and deacons, must recognise no outside authority, save of course Christ and His Word.

The British 'Co-operation' was never intended to become a central controlling body, with its nearly twenty committees, but its constitution made the development inevitable. An official body of this kind becomes a cause of division. Each individual Church must stand, so to

speak, upon its own feet, and its oversight seeks co-operation with any other Church or Churches which might be suitably placed, or responsible for any special work.

Meanwhile any individual member, desiring to do a good work, also has complete liberty to go ahead. In consequence, some have begun periodicals, started printing presses, trained preachers, gone out as evangelists, putting themselves at the disposal of any who would support them, or employ them in the work.

At one time digression seemed to be universal, faithful brethren who objected to the instrument, for instance, had to leave the assembly in possession, and go out into the wilderness. But many remain steadfast and, in recent years, through the work largely of brethren who started what are now called 'Christian Colleges,' the Churches of Christ, as distinguished from 'Christian Church' and 'Disciples,' have grown as rapidly as any religious body in the States, while many sectarian bodies are losing members, as they have been for years over here.

The colleges arose through the modernism and other wrong trends of State education, which the brethren found, robbed their children of their faith in the Word of God. Like some religious bodies over here, but as a matter of individual effort, not the responsibility of Churches, schools were started so that the brethren could be sure of the Bible being taught, and not sceptical views of it, and use these schools for their own children. This has developed considerably. At first, it would not be possible to find teachers for all subjects who were members of Churches of Christ, but through much effort and planning, this difficulty is being overcome. The teachers must have certain qualifications given by State and other universities, and some have been selected from among the faithful students to fulfil all necessary qualifications, so as to give complete educational facilities.

We mention a few colleges of this kind, and would emphasise that they do not belong to the Churches, nor do they receive grants or gifts from Church funds. That would be regarded as un-Scriptural—adding an institution to the Church without divine authority—Abeline Christian College, Harding College, Fried-Hardeman College, George Pepperdine College, David Lipscombe College.

It must be admitted, and is, that these institutions, through the personal influence of their teachers or students, have given the Churches a large number of competent preachers, and that this accounts largely for the progress of the work, and that so many of the Churches are employing them as 'ministers.' They are undoubtedly 'ministers' in a proper

Scriptural sense, but so soon as they become the one 'minister' of any congregation, it is, in our view, un-Scriptural. Thus the colleges produce a danger in producing a considerable class of trained preachers, doing this work for a living, and perhaps becoming 'professionals' and forming a clergy. Indeed, the danger is known, and there is quite a body of Churches, led by Bro. D. A. Somner (the 'Macedonian Call'), and formerly by his father, Daniel Somner, who regard the colleges as a cause of disfellowship, and oppose them root and branch.

We must be fair and realise that any good thing may become a cause of evil—was not the eldership of Ephesus to become so through the failure of some of its members? So may the colleges and the preachers be right as such, but subject to human weakness and defection. The N.T. Church become divided, but the reflection is not upon its organisation.

It may be that by changing the name, 'minister' to evangelist—and many do this, and always have—the objection would be at least partially met. Other factors, such as the general activities of the larger Churches, and their manner of holding their meetings, have to be considered together. Of course, numerous smaller congregations depend entirely upon 'mutual' ministry, like we do, and get occasional evangelistic help.

R. B. SCOTT.

From the Treasurer.

MAY I once again appeal to agents and subscribers to send along subscriptions, etc., as soon as possible? Please DO NOT leave this matter over until late in December, if it can possibly be avoided.

Thanking you in advance.

A. L. FRITH

COMFORT.

Next to righteousness the greatest word of Christianity is Comfort. Christianity has almost a monopoly of Comfort. Renan was never nearer the mark than when he spoke of the Bible as 'the great Book of the Consolation of Humanity.' Christ's programme is full of Comfort, studded with Comfort: 'to bind up the Broken-Hearted, to Comfort all that mourn, to Give unto them that mourn in Zion.—Henry Drummond.

Absolute Christian Pacifism.

I WRITE chiefly to help the young people in the Churches who are in doubt about standing for Christ against war, for it seems likely that conscription will be with us in peace as in war.

It has often been said that the absolutist's position is untenable, and that each must be left to draw the line of demarcation. This may produce a sluggish conscience. We do need a keener perception of duty. We should not try to insist on the application of man-made rules in matters of faith. To act in doubt is sinful, 'for whatsoever is not of faith is sin.' (Romans xiv. 23.)

At the outset it would be better to ask: 'If I do this, shall I help forward God's peace effort? rather than 'Will this help the war effort?' This latter can be no criterion, since to hinder the war effort of one side means to help that of the other.

God's will is that all should know Him, and live in happiness and peace upon the earth.

Now let us consider some of the things we may be asked to do; and these, incidentally, have faced me at close quarters, or from a distance.

1. Will you do non-combatant military duties? This needs careful thought. What of the R.A.M.C.? Well, they have been called upon to fight, so we cannot join them. They carry revolvers normally, for self-defence.

2. What of the R.A.S.C., etc.? They transport and handle the slayers' tools. We surely cannot help others to do what conscience will not permit us to do ourselves.

3. What of the N.C.C., then? True, they only do menial tasks: trench digging, building military quarters, etc. But there would be none of these tasks if there were no war-mongers. These serve no useful purpose in God's eyes, so we must reject them. Thus, looked at all round, non-combatant service is out of the question.

4. Well now, what about civil defence, including N.F.S.? These services are essentially for preservation of life and property, and so come within the pale; though we may anticipate slight trouble, since their ranks are largely filled by warriors. In the N.F.S., there was an item that troubled me, namely: the salvage of war material. There can be no objection to extinguishing a fire, even where war material is, since uncontrolled fire is a danger to life and property; but after that I personally would do no more, even under threat of disciplinary action.

5. The last major matter brought before me was coal mining. This I declined, since most of my time would have been spent producing raw material for the prosecution of warfare; surely contrary

to God's plan. A similar trouble can arise concerning agricultural work. Some crops are intentionally produced for purposes no Christian can condone, e.g., hops for beer, flax for aircraft, wood for various war purposes. True, we cannot be held responsible for what others do with the fruit of our labours, but my own conscience would be offended if I knew full well that the result of my labours would be used for the above-named purposes. These things could surely be overcome by arrangement—if not, then should we not keep clear of them, even at the expense of dire consequences?

There is one important matter which arises in connection with all these callings, the requirement to be absent from the Lord's table. Personally, I was obliged to absent myself from fellowship, at first one out of three, and later on alternate Lord's Days. I felt at the time that since it was by precedent, and not by commandment, that we met every first day, and that 'as often as ye do this' might permissibly mean, as often as ye are able; but, on reflection, I wonder if it should not be a case of 'let the dead bury the dead'; let the spiritually extinct extinguish fires—when the Lord calls. Of course, many such points must arise when we choose our professions, though I feel that many have never thought of them.

It seems rather lame to excuse war-work by saying I did the same work in peace-time. The probability is that it was wrong then. For instance, the charge might be levelled at myself—since I hope to be a school teacher. You will be training the men for the next war, teaching them mathematics which they will employ in war production.

My conscience denies this. I am teaching them to think for themselves (little, if any, school learning is utilised in practice), hoping that they may clearly see the folly of war, and the beauty of Jesus.

I have opened my heart fully on this topic, and have risked being charged with egotism. I do so willingly, because three years ago I would have been glad if someone had done the same—even if I had disagreed.

I trust that no brother or sister, whose course of life I may have cut across, will take offence at my words, but receive them in the spirit of enquiry in which they are offered. If I am in error I will be glad of your correction. Brethren, let us not stifle—even in the smallest degree—the qualms of conscience, lest we should resist the Holy Spirit, and our faith become diseased and die.

'Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew vii. 14.) Let us all strive to be of the few.

GEOFFREY LODGE.

[Bro. Lodge suffered a term of imprisonment for conscience sake.—Editor 'S.S.']

Bible Readings.

1 Tim. v. and vi.: 2 Tim. i. and ii.

IN the first two verses, Paul gives the Evangelist instruction as to the treatment of four classes of church members, comprising perhaps the whole church. No evangelist can afford to pass over these points without the most careful thought. They should be engraved on his heart.

What is good for the evangelist is good also for every member. We have the same thought in regard to the qualifications of elders and deacons—and widows (see below). Those virtues, absolutely essential in the various special cases, are to be the qualifications of every member of Christ's church.

'Rebuke' involves harshness; 'in-treat' involves love coupled with tact. Regarding Christ as our elder brother, His treatment of us should guide our treatment of our younger brethren. Mothers have a special place in most lives; the response we make to our own is the standard for the treatment of all the elder women. How vital is the matter of the treatment of young people by their fellows, especially of the opposite sex—and how fatal has looseness often been to young evangelists. Some of the saddest failures arise from this.

Widows should be the special care of the church. It must be borne in mind that in Timothy's day not a single philanthropic institution existed. Not many members of the church were rich, and the mother losing her husband would indeed be desolate. It was one of the first effects of Christ's teaching and example that such should be taken care of.

'Honour' involves monetary or material support as context seems to show. Obviously there existed a 'roll' or 'list' of widows supported by the church, and expected to consecrate every power to the service of Christ. Hence we have the qualifications of age and previous behaviour. If women had the scriptural ambition of verse 10 rather than that of being in the public eye, their ministry would never be an issue in the church, but conditions in the modern world involving 'going out to work,' etc., do 'queer the pitch' for them. We view the Apostle with sincere respect indeed as he lists the glorious, though quiet actions, which only good women can do. God give us more such, and let us have done with paint, powder, jewellery, and showy dress!

Involved in this matter is the plain duty of the near relatives of the widow. 'Nephews' means descendants. (R.V. gives 'grand-children'). The failure to carry out this duty is condemned very severely. We read the phrase "denied the faith," without realising what it means and the consequences. Even 'un-believers' (R.V.) recognise a duty of this

kind, and Christians are under obligation to outshine them, very obviously.

Elders that rule or preside are those who act as 'bishops,' 'overseers,' or 'pastors' in the church. Such should be supported materially, if necessary for their work. Timothy must not readily accept accusations against them, and to these they would be specially subject in the course of their duties. If they, however, are at fault an open rebuke will be an example to others, but no favouritism is to be shown, nor must any be appointed without proper thought. There is doubt as to the exact meaning of 'lay hands on.' Coming in a section dealing particularly with elders, we think our suggestion above is right.

The remainder of the first letter includes two warnings against false teaching, arising naturally from encouragement to hold fast the truth committed. There are also two warnings for the ambitious and rich, including practical and positive instructions upon the use of riches. We note it is the will to be rich, and the love of money, not the money or the riches themselves that are so dangerous. If the warning be heeded, the riches may be a blessing to those who have them and to others also.

The concluding verses are particularly precious for the exhortations to faithfulness to the truth. Verses 11 to 16 rise into a glorious ascription of praise to Christ. We wonder how many discouraged preachers of the gospel have received new strength from contemplation of these few lines, looking forward to the reward, back to the first confession, and to that scene of faithful adherence to the divine will before Pilate. Then we have reference to the deposit, the most precious deposit ever entrusted to anyone—'that which is committed to thy trust.'

The second letter to Timothy may be taken as the last words of the Apostle. We can see in the earnest and tender encouragements to be courageous and bold in the service, the anxious thought of one who anticipates his own death, and the extra responsibility thus placed upon his successor in the work of ministry.

The parting from Timothy had been a trial. The remembrance of his mother and grandmother, who had first embraced the faith, and Timothy's own sincere acceptance of it, gave comfort. We can almost read a measure of fear of Timothy's weakness into this letter, but when we think what a tower of strength the older man must have been to him, and the grave responsibility he must now shoulder alone, we need not attribute distrust. Who is sufficient, anyway? 'The gift' was in Timothy's possession for exercise of it.

It is clear that some Christians were shunning Paul in his imprisonment,

This might be on account of a sense of shame, and it might be from fear of being regarded as his friends, and therefore under suspicion. Thus Timothy is urged to a different attitude, and the glory and greatness of Christ and the Gospel is emphasised. The suffering of imprisonment might be a cause of stumbling to some but not to such as Paul. Many in these days think that God ought to prevent them suffering anything, and would regard it as a sign of God's indifference that a good man should suffer. True faith accepts it all without murmuring, and knows it to be for the best. If we entrust our future to God—deposit it in the only safe 'bank,' the rest may be left to Him.

In contrast to those who shunned Paul, we are glad to know Onesiphorus. With what tender recollection are his acts brought to mind, and can we not picture this faithful friend seeking out at some pains the imprisoned teacher and bringing comfort and joy to his heart, and we may guess also refreshment to the body. We are reminded, too, of the Saviour's words, 'in prison and ye visited me.'

We need especially in these days of unbelief and indifference to 'hold fast the pattern of healthful words'; to 'be strong in the grace that is in Christ Jesus'; to 'study to show ourselves approved unto God' (the approval or otherwise of men should not worry us). These passages are just as fitting for every Christian as they were for Timothy himself. The false teachings, the babblings about things which are uncertain and do not matter, the worldliness, are all with us to-day. Just the same, we have to be prepared to meet error with truth, to draw attention to the plain facts and requirements of the gospel, and to avoid those entanglements which draw us away from the service of Christ into the world.

R. B. SCOTT.

From the Committee.

WE wish to inform the Brotherhood that we are still in existence.

Bro. Andrew Gardiner, of Glasgow, finished three months with Bro. Crosthwaite at the end of August. After a short holiday, he commenced a period with the Church at Loughborough. We are sure the best wishes of the brethren will go with our young brother. We sincerely hope his labours with the Church at Loughborough will be richly blessed.

We had arranged for Bro. James Ballard to spend three months with Bro. Crosthwaite, but owing to the severe illness of Sis. Ballard, he deemed it advisable to remove to Hull, to be near friends. As he has spent some time labouring in that district, he expressed a desire to start a

Bible Class in Hull. The Committee readily agreed to this, and decided to employ him part time until he could leave his wife and go for studies to Bro. Crosthwaite.

We are glad to report that two have decided to be immersed—already reported by the Morley Church in the S.S., and another has decided to obey the Lord.

Bro. Ballard is trying to obtain a room for the Breaking of Bread. This venture is a difficult one, and we wish our brother every success. He is confident that the many obstacles will be removed and that A New Testament Church will soon be established in Hull.

Contacts are being made at Scunthorpe, and we hope to report on this effort in the near future.

Bro. Crosthwaite is carrying on his most commendable correspondence course, and, in addition, helping many with 'queries.' He reports that some of his correspondents are doing remarkably well, and we hope to make greater use of this talent.

In addition to this work—a full-time job on its own—he is meeting with a good measure of success in building up a Church at Ulverston.

We pray that he may long be spared to help and encourage his many correspondents, and that he may live to see the day when a vigorous New Testament cause flourishes in the Furness district.

THE COMMITTEE.

We are grateful to our many subscribers for their loyal support. The report of the Committee's activities show that we are gradually developing our work. We thank you for past co-operation, and we look forward to a continuance of your support. Great opportunities lie ahead. Let us work with a will.

R. McDONALD, Treasurer.

News.

MARRIAGE

Blackburn, Hamilton Street.—Sister Lily Banks to Bro. Roy Renshaw, on Saturday, September 28th, 1946. Bro. John Pritt officiated.

CHANGE OF ADDRESS.

Glasgow, Hospital Street.—Secretary: Bro. A. B. Morton, 183 Pollok Street, Glasgow, C.5.

COMING EVENT

THE half-yearly Conference of Sunday School Teachers in the Slamannan District will be held (D.V.) in the Meeting Place, New Street, Slamannan, on Saturday afternoon, November 16th, at four o'clock, under the presidency of Bro. John Richardson. The Conference ad-

dress is to be given by Bro. Alex Allan, on 'Social Contacts with Sunday School Children.' A hearty welcome is extended to all who can make it convenient to attend this meeting.

Scholes, Jackson's Square, Wigan.—64th Anniversary meetings, Saturday, November 2nd to Monday, November 4th.

Saturday: Tea 4.30 p.m. Evening meeting: 6.30.

Lord's Day: Breaking of Bread: 10.30 a.m. Bible School: 2.15 p.m. Gospel meeting: 6 p.m.

Monday: Public Meeting, 7.30 p.m. Speaker at all meetings: Bro. Leonard Channing, evangelist, of Kentish Town Church, London.

In the absence of the September Conference it is hoped to make these meetings a rally of loyal brethren from near and far. Come and enjoy a season of rich spiritual refreshments and fellowship.

Birmingham, Charles Henry Street.—On September 22nd, we celebrated our eighty-ninth anniversary. At the morning service, a stirring address was given by Bro. Frank R. Jones, of the Summer Lane Church, and the evening service was notable because it marked the resumption of evening Gospel services after a lapse of some years. The speaker on this occasion was Bro. E. Coles, of Northampton. We had hoped that our Brother H. Williams, of Pontypool, would be with us also, and serve us on the two following Lord's Days, but we received the sad news from his son, Philip, that his father had passed away on September 24th. We are all poorer by his passing. We trust that the prayers of the brethren may be offered for us that the work here may be blessed abundantly, and Christ's kingdom extended.

E. RNEST W. HORTON.

London, Kentish Town.—October 5th was the 75th anniversary of the opening of the present meeting house of the Kentish Town Church. We were pleased to have the service of Bren. T. Kemp, W. Steele, and F. Worgan. At the afternoon meeting, the secretary of the Church, Bro. R. B. Scott, gave a brief review of the various activities of the Church during the past year and was able to report continued and increased efforts

in the work of the Lord, with increases in membership and attendance. At the same meeting, Bro. Steele spoke of the need to-day for a return to a belief in the Scriptures as the Word and Words of God. After tea, Bro. Kemp dealt with the subject of 'The Absent yet Ever Present Christ,' (Acts i. 9, Matt. xxviii. 20) and Bro. Worgan took as his subject, 'The Unchanging Christ.' (Heb. xiii. 8).

On Lord's Day, October 6th, we continued to enjoy rich experiences of Christian fellowship, and are grateful for the services rendered by our visiting brethren at these meetings, too. At the close of the meetings, we felt encouraged and strengthened to press on in the work for the Master.

E. McDONALD.

Newtown.—The Church, by a large majority, by vote taken on Lord's Day, September 15th, 1946, decided to withdraw from the Co-operation of Churches of Christ, for the following reasons:

1. Unscriptural and Modernistic teachings.
2. Innovations in Church worship.
3. Denominational tendency, and other things which undermine the plea and distinct existence of the Church of Christ.

The only basis for unity must be the acceptance of the Bible as the work of the Holy Spirit, the all-sufficient and binding authority, and perfect pattern for the Church of all ages

W. SMITH, Secretary.

Obituary.

Newport, Monmouth—Our esteemed Bro. H. Williams fell asleep in Jesus on September 13th, 1946; aged seventy-six. He preached the Gospel on September 8th, and after arriving home was taken ill.

Our hearts overflow with sympathy for our dear Sister A. Williams and the children. We commend them to our Saviour who can heal all wounds, and who will re-unite us all on the resurrection day.

We sorrow not as those without hope.

J. BLANDFORD.

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