

# Scripture Standard Supplement

NOVEMBER, 1945.

## NYASALAND MISSION.

As some still seem in doubt as to what actually happened in relation to our late Bro. Frederick and the agents of the Foreign Missions Committee, we here give the facts as stated by an eye-witness.

—Editor 'S.S.'

Namiwawa,  
Zomba P.O.,  
Nyasaland.  
29th August, 1945.

Mr William Steele,  
Atholl Dene,  
Longniddry,  
East Lothian.

Dear brother in Christ,—

It seems a long time since you asked me to tell or write you the whole story of the dispute between Frederick and E. Gray. I must ask you to excuse me for this delay. I am so busy building the prayer house at Namiwawa.

Now in your letter dater 22nd May, 1945, you said: "On Saturday, 19th May, Mr. Georgeson, a white preacher who is employed by the same people as Ernest Gray, was at a meeting in Blackridge. I was there and asked him some questions about the trouble with Frederick and Gray. He denied that Gray wished you to have fellowship with those who had not obeyed the Gospel by being baptised . . . . In order that I might tell my brethren and you the whole story of the dispute, will you please write me the story?"

Did E. Gray ask you to break the bread with the unbaptised?

Answer:—"Yes, he asked us to break the bread with unbaptised people."

This was the first question he asked us when we, four in number, went to Gowa to visit him when he called us.

Now I am sending you a part copy of letter written by brother Frederick to brother Kempster and which brother Kempster published in the "Bible Advocate" of January, 1931:—

"Second letter, dated 24th April, 1930, was received acknowledging the arrival of the book. We had no further communication with brother Frederick or any of the brethren in Nyasaland, till we received the copy of brother Frederick's letter of May 16th, 1930. This letter contained the statement that brother Gray had reached Gowa, and had sent for bro Frederick and requested him to consent to break bread with other missions in Nyasaland. That this request was actually made by brother Gray is corroborated in a letter by Miss Bannister, who stated: Bro Gray asked them if they would consider allowing members of

other missions to break bread with them, if in their territory on Lord's Day; bro. Frederick now says that at that meeting brother Gray told them he had instructions from the F.M.C., who had an agreement with the Nyasaland Government, that if they came here they must be in Federation with the missions already there. Bro. Frederick said that will mean breaking bread with the Church of Scotland and the Dutch Reformed Church Mission. Bro. Gray replied that was the first stipulation of Federation. Mr. A. Smith (of Baptist Church Mission) also explained to Frederick that we shall be breaking bread with the unimmersed. Bro. Gray said he did not like to offend African when he comes to Lord's Table. To refuse to break bread with them is to offend them, and quoted Matt. xviii. 6: 'Who-soever shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck and be drowned in the depth of the sea.' Frederick asked: 'Could we break bread with the unimmersed in spite of fearing to offend them?' Frederick adds: 'I knew that Bro. Gray came from Churches of Christ in Britain so he was greater than I.' If the quotation from Matthew was applicable, was I to break the New Testament laws to please British Churches? Long ago, though it was, it was not the way they had taught us. We tried to ask Bro. G. H. Hollis if it was the truth to break bread with the unimmersed. If they come to Zomba, they will try to compel us to break bread with the unimmersed as they have been doing at Gowa. We are not allowing the things they do at Gowa to come to Zomba. How can bro. Gray be our leader if he himself believes in breaking bread with the unimmersed? Would a man knowing himself to be blind, allow a fellow blind person to lead him? If so, he deserves to fall into the ditch. But he should choose a leader who can see, and as there is no other leader who can see all the way we have to travel, except Jesus, let us take His word as our only guide, going only as it leads. The Word of God must be the pillar of cloud by day and fire by night. We move when it moves and stop when it stops.

"We asked Miss Bannister: Do you believe you did wrong in rejecting the heathen (outsider) at the Breaking of Bread long ago? She replied: 'No, we did right.'"

(End of letter as published in 'B.A.'  
January, 1931.)

converts are made by quiet conversation. Andrew was no evangelist, but he told Peter that 'they had found the Christ,' and that was enough. All Christians can share their knowledge with some other person, and so to this extent the kingdom of God is enlarged. Evangelists are a necessity, able to devote their full time to the study of God's word and its proclamation; and no one will be called in question when a Church or members of various Churches, meet together and approve of a qualified brother capable of carrying out their wishes.

WILLIAM FERGUSON, Kilbirnie.

Dear Bro. Crosthwaite,—From the letters contained in the September issue of the 'Scripture Standard,' one can say that it is generally accepted that the 'Old Paths,' or any other Committee, is un-Scriptural. This being so, let us be careful in introducing 'necessary temporary expedients' for which we have no Scriptural authority, or else we must cease to claim to 'speak where the Scriptures speak, and be silent where they are silent.'

To reply in detail to each letter would take up too much space, but I will endeavour to deal with the question of the existence of evangelists to-day, which seems to be the main point of difference.

Bro. Winstanley, in his letter, says that I admit the Scripturalness of elders. True, but I did not say that elders should exist to-day. I will agree that both evangelists and elders existed in the early Church, but I have not said that either can function to-day, as they did in New Testament times. Can Bro. Winstanley name an assembly where there are elders appointed and functioning as they did in New Testament times? The brethren who meet in my house have recently been studying the question of elders, and we cannot find a passage of Scripture where elders were appointed by the Church. Again, I don't know of any elders who function to-day as mentioned in James v. 14 and 15. However, this is a question of its own, and we intend to give it further consideration.

Now, with regard to Ephesians iv. 11 and evangelists. 'He gave some, apostles; and some, prophets; and some, evangelists . . . There need be no mistaking those who were given to be apostles, prophets, and evangelists, in New Testament times, but I would like to ask: 'Who has God given to be evangelists to-day?' Has the local Church to say who should be evangelists? Has a Committee or Conference to decide? Or, does the fact that an individual decides to spend all his time preaching the Gospel, make him an evangelist? The local Church, a Committee or Conference, or the individual, are all liable to make mistakes, but God cannot make mistakes.

I think of one who was employed by the 'Old Paths' Committee as an evan-

gelists, but who is not now an evangelist. If God gave this brother to be an evangelist, why has he ceased to hold this office? Has God withdrawn the gift for a period of time? I cannot conceive of God working in this way. I think of some who intend to be evangelists when circumstances permit. Has God given these to be evangelists, and has He arranged that they should commence to hold this office at some future date? I cannot conceive of God working in this way.

I quote these instances, not desiring to offend, but in order to reveal the difficulties with which I am confronted if I am to accept that men can hold the office of evangelist to-day.

I mentioned the word evangelist being used in a general sense, when applied to anyone who is preaching the Gospel to unbelievers. I am not suggesting that I myself would use the word evangelists, for I would speak of a preacher of the Gospel, but, after all, evangelists just means the same as preacher of the Gospel. In this sense, all who preach the Gospel are evangelists, and apart from the fact that some are doing the work full-time, I see no difference between these and many others who spend a lot of their time preaching the Gospel. Have those who are termed evangelists to-day any different qualifications to many others who labour for the Master? Are they doing a different kind of work that can only be done by them? Personally, I do not see that because one is labouring full-time in the Gospel (and this seems to be the only difference) that he is any more an evangelist than one who labours for the meat which perisheth, and yet gives much of his time to his work.

PHILIP PARTINGTON.

BRO. PARTINGTON admits that 'all who preach the Gospel are evangelists.' But are all qualified to preach? Has he never read: 'All members have not the same office?' 'Having their gifts differing according to the grace that is given to us,' etc. (Romans xii. 4-8.)

It is for the Churches to recognise these gifts and encourage their use. The fact that one who was once engaged as a whole-time preacher, and is now supporting himself and giving part-time to the work, does not mean that he has ceased to be an evangelist, for Bro. P. admits that all preachers are evangelists.

As to whole-time work, the Lord has 'ordained that they which preach the gospel should live of the gospel.' (1 Cor. ix. 14.) One false step involves another, and so in order to make out a case against evangelists, elders must be disputed, too. Why not go further and call in question 'teachers' also? Elders were to be appointed in every Church (Acts xiv. 23, Titus i. 5), and we claim to copy the New Testament model. Some over-

sight is needed, and the fact that so many Churches have not a Scriptural oversight accounts for their condition to-day.

This opposition to evangelists and elders is much overdone, and is quite contrary to New Testament teaching. With any further rejoinder to Bro. Partington's letter, this discussion must cease.

EDITOR.

## Scripture Readings.

**The Acts of Apostles, Chapters i. to iii.**  
NO New Testament Christian can afford to neglect this Book. It is both neglected and misconstrued by sectarians. Certain passages must be glossed over, if we are to escape the truth as to how a person becomes a Christian. We must know it thoroughly, so as to be armed against those errors which relate to the conditions for pardon.

In dealing with John's Gospel, we gave it a pre-eminent place in literature. We do not thereby belittle the other Books. All Scripture is essential, though one part may bear upon one aspect of the truth and one upon another. John's Gospel is so wonderful because it presents the perfect life. It is fundamental to our faith that we should know that life first, but here we have the practical outworkings of it. The Old Testament would be mere history without the New, and hardly have any practical bearing upon us to-day. The Gospels would leave us without the necessary guidance in applying them to society, did we not have the Acts of the Apostles. Looking upon the divisions existing now so blatantly, even while the guidance is available, we see how homelessly chaotic the position would be without it.

A comparison of the introduction of Luke's Gospel with that to the Acts, shows them to be by the same author, and addressed to the same reader—very fittingly named Theophilus or 'God-lover.' The Gospel tells of all that Jesus began both to do and teach. Now the story is continued by what He continued to do through those apostles whom He had chosen. Both Books give us 'beginnings,' in the sense that bare outlines of the Saviour's work and teaching are presented (see John xxi. 25), and just the beginnings of the work of spreading the Gospel in accordance with the programme. (Acts i. 8.)

For interesting information respecting Luke, we would mention those passages in the Book where the pronoun 'we' is used, indicating Luke's presence among the travellers at those points—xvi. 10-17; xx. 5-38; xxi. 1-18; xxvii. 28. The touching references to him in Col. iv. 14 and 2 Tim. iv. 11, open our eyes to a close and affectionate companionship with Paul, more than justifying our complete

trust that the writing is by divine inspiration. Scholars are agreed that the work is that of a capable historian, and it may be borne in mind that it was the study of the Acts of Apostles in conjunction with research at the localities spoken of in the Book, which brought Sir William Ramsay from scepticism to belief.

We can only briefly touch upon the outstanding points in the first three chapters.

Note, we have it distinctly stated that the promise of the Saviour of baptism in the Holy Spirit was to be fulfilled at Jerusalem to the apostles (i. 4 and 5). Obviously, that took place on the day of Pentecost, and was only repeated, as far as we have record, in the case of Cornelius (xi. 15-17).

It does seem that men can be too curious about the future. If it is not a rebuke by the Saviour in i. 7, it certainly is a command to be more concerned in doing our plain duty than speculating on future events. This surely accords with the predominant note in Gospel references, that we are to be ready for the Saviour's coming at any time.

Some have supposed that the appointment of Matthias was an unjustified attempt of the apostles to interfere with what had been decided by Providence. I think it better to regard it otherwise. We would surely have some plain indication that it met with the disapproval of God, whereas Matthias was among those who received the gift and was reckoned with the other apostles (ii. 14 'with the eleven'). The fact that we do not have further reference to any one apostle would prove too much, if it means such did not share the 'greater works.'

We ought to take special note of the first Gospel address. It was a very plain utterance of truth, and was based very largely upon the Old Testament. This constitutes a rebuke to scepticism of the modernist type. The Cross, the Resurrection, and the terms of pardon, are essential parts of the present-day efforts.

Some essential features of the Church are set down for us. Our steadfast continuance should be like that in ii. 42, though we must not suppose that to be a complete list. It is supplemented in the following verses which show the outcome of genuine conversion to God to be consideration and love for others to the extent of giving up possessions and sharing what we have with others. We do not feel such a complete communism is indicated as some think. The sharing was according as each had need, and the disciples still had their homes (ii. 46). We still need to re-capture (as someone has said) that first fine rapture, issuing in a great happiness and rejoicing in God.

How wonderfully the gifts of the Holy Spirit backed up the apostles in their first efforts. Not only did the divine inspiration give them ready utterance, and

enable them to overcome the barrier of languages for the first promulgation of the New Covenant, but the miraculous powers put God's mark on their words, and brought conviction to many. Also we observe from v. 12 and 13, that they were marked out even among the believers as having that divine sanction.

R. B. SCOTT.

### QUERY

'SHOULD a Christian vote in Parliamentary elections?' Shall be glad to receive brief replies to above query.—EDITOR.

### AN 'INVADER' VISITS THE CONFERENCE

THE trek south started on Friday evening, and buoyed up with anticipation, the discomforts of the journey were easily borne. Tired, but in true Scots fashion, to get our money's worth, we arrived in Blackburn about six o'clock in the morning.

From then until our return the famous 'Lancasheer' hospitality excelled itself. Fed, the ladies accommodated, the males were then escorted round the city and put to sleep until lunch-time. Naturally, being Scots, we were not last in arriving for lunch, and our appetites were whetted by the fellowship and reports of the Hindley invasion.

Then it began. Old friends, new friends—names, now become persons, and it continued right through the week-end.

The Conference passed with its usual business-like style, and the voices from 'over the border' were heard and their motion carried.

The Kentish Town rally was greatly appreciated on both Saturday evening and Sunday. The invasion of Hindley on Monday completed a memorable week-end. The return journey passed swiftly on the wings of happy memories.

#### INVADER.

**Special to Hindleyites.**—It was pleasing to discover that Hindley has some home talent left, albeit they do know good things when they see them, viz., the great 'long' prisoner and their own 'Scottish-trained' adoptions. We're still 'awfully' glad, Leonard!

A. ROBERTS.

## News.

**East Kirkby, Beulah Road.**—During September the Church has been well served each Lord's Day in the ministry of the Word by Bro. Leslie Coley, of Leicester. Each Lord's Day morning, he addressed the Church upon the much-needed subject of 'Sanctification,' giving forth sound teaching.

Discoursing upon 'What will the new order bring you?' our brother proclaimed the Gospel with zeal and characteristic earnestness for four Lord's Day evenings.

One friend who has been attending the meetings for a considerable time was led to a final decision for our Lord, and was immersed into the ever-blessed name on October 4th, and received into fellowship the following Lord's Day. We greatly rejoice in this evidence (after a period of faithful sowing of the good seed of the kingdom) of the power of the Gospel, and pray that it may be the forerunner of others being added to the Lord.

W. B. JEPSON.

**Newtongrange.**—We have pleasure to report a very successful anniversary on October 6th. Over one hundred partook of a bountiful tea provided by the sisters, which was much appreciated. Bro. G. J. Haldane presided over the meeting, to which brethren from Fife, Tranent, Fauldhouse, Wallacestone, Bathgate, Motherwell, and Glasgow came over to help and share with us the rich fellowship of the evening.

The chairman, after expressing a hearty welcome to all, mentioned that six had been added to the Lord since April, 1945, and exhorted all to forget the things that were behind, and strive that our Lord's name may be glorified.

Bro. Thos. Nisbet addressed the gathering on 'Confidence.' Exhorting us to do all that the Lord demands of us, and also that the confidence of the Lord should be exhibited to the world by us, so that those around us may be won for Him, and that His name may be glorified.

Bro. Frank Worgan based his remarks on John iv. 35: 'Lift up your eyes and look on the fields for they are white already to harvest.' Showing us that the fields around us are indeed ripe unto harvest, but the labourers are few, and asking us to answer the call like the prophet of old, 'Here am I, Lord, send me!'

Brethren from Wallacestone, Rose Street, Glasgow and Tranent, helped us with solos and recitations, for which we were indeed thankful.

Bro. Duncan Stewart closed the evening by asking the gathering to accord a hearty vote of thanks to all who participated in making the evening one to be long remembered by all.

On Lord's Day, October 7th, Bro. Worgan began his mission here, and we feel sure that, with the prayers and help of all our brethren, much can be done in this place.

W. H. ALLAN.

**Siamannan.**—It is with much pleasure we record the addition of one young man, Peter Wilson, who, having confessed his faith in the Lord Jesus, was buried with Him in baptism on Lord's Day morning, September 30th. Both his father and mother (non-members) were present to witness to his faith.

We leave to the care of Him who is able to keep him from falling, our young brother, trusting that he will remain faithful unto death and gain the promised crown.

M. NEILSON.