

The SCRIPTURE STANDARD

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

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'The Church, which is His Body.'

FREQUENTLY, in the New Testament, the Church is represented as a body of which Christ is the Head. 'There is one body,' says Paul, and the Lord Jesus is its one Head.

Some maintain that the term 'the Church' in the New Testament always refers to a local assembly of Christians. If that be true, and the Church is His body, then the Head must have many bodies. It is the importation of the term 'local assembly,' which is foreign to the New Testament, that causes confusion.

True the Church is a called-out assembly; but if the term only applies to a 'local assembly,' does the Church cease to exist when the local meeting is ended?

Try to fit 'local assembly' as the meaning of 'the Church' into the following passages:

'God hath set some in the church, first Apostles,' etc. (1 Cor xii, 28).

'I persecuted the church of God.' (1 Cor. xv. 9).

'The church which is his body.' (Ephes. i. 22, 23).

'Christ is the head of the church; and he is the Saviour of the body;' 'Christ also loved the church and gave himself for it;' I speak concerning Christ and the church;' (Ephes. v. 23, 25, 32).

'The house of God, which is the church of the living God.' (1 Tim. iii. 15).

'To the general assembly, and church of the firstborn which are written in heaven.' (Heb. xii. 23).

Surely these passages speak of something bigger than the 'local assembly.'

That the Church is in the 'One Body' through which the Divine Head works is plain and patent to all. The Church is responsible for the 'defence' and 'furtherance of the gospel.' God's plan is by preaching to save them that believe. The message must be proclaimed. 'How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' (Romans x. 14). Whole time preachers must be supported. 'Even so hath the Lord ordained that they which preach the gospel should live of the gospel.' (Cor. ix. 14).

Many small Churches cannot support a preacher. Is there any violation of New Testament teaching in getting other Churches to help in this? If a number of Churches in a district decide to support a whole-time preacher, and each Church appoints one or more of their members to represent them in matters relating to his work and support, is not that done through 'the Church'? That New Testament Churches co-operated in choosing and supporting brethren for certain work is seen in the following passages:

'The brother whose praise is in the gospel, throughout all the churches, and not that only, but who was also chosen of the churches to travel with us this grace' etc.; 'they are the messengers of the churches.' (2 Cor. vii. 18-23). 'I robbed other churches,

taking wages of them to do you service.' (2 Cor. xi. 8).

Our pioneers, and older brethren, have studied the New Testament again and again on this question: and have been content to serve either a district or general co-operation of Churches.

We may claim to speak from experience, having served as whole time evangelist for about forty years, and in our judgment the district system is the best. The brother thus engaged gets to know the Churches, and district, and they get to know him well. Then, too, if he is a married man he can generally be within reach of home, which from many standpoints is a great advantage.

We are all anxious that through the Church the gospel shall be spread, and Churches established in places where now the New Testament Church is not known.

—EDITOR.

Where the Scriptures Speak

WHAT then is meant by speaking where the Scriptures speak, and being silent where they are silent? Does it mean that because the Scriptures do not mention Sunday Schools, Annual Meetings, Evangelist Committees, balance sheets, Ecclesiastical Observers, Christian Advocates, baptisteries, etc., that we should neither have any of these nor have them so much as named among us? Does it mean that we must employ no name not mentioned in the New Testament vocabulary, and adopt nothing not mentioned in the Holy Book? Where the Scriptures are silent we are silent does not mean, never was intended to mean, and, with any justice to language and common sense, never can be made to mean, that we are not to use any word in religion until we find chapter and verse in which it occurs. Such a narrow, cramped, and unnatural meaning of words, such a shrivelling of their value is enough to make us at least pray to

be preserved from the 'narrow mindedness' which the objectors exemplify in themselves, while they groundlessly charge it against others. The wretched narrowness of the exposition is only equalled by latitudinarianism in other matters.

To speak where the Scriptures speak, and to be silent where they are silent may be explained thus. Principles, doctrines, necessary parts of Christianity, are in view, and not ways and means to the out-carrying of the principles, doctrines, or constituent parts. God has given us great principles, important doctrines, parts that cannot be dispensed with without marring Christianity. Whatever Scripture discloses of these we fearlessly and adoringly utter. But about anything and everything insisted upon by man as part and parcel of Christianity of which the Scriptures do not speak, we are resolutely silent: unless, indeed, we open our mouths to expose the lack of foundation.

Scripture speech, giving commands and examples, involves the employment of means to carry out the commands, and to copy the examples. Since God has given us His soul-saving Gospel, and instructed us that it is our business to spread it everywhere, that Gospel and the general nature of the trust placed in our hands inspire us to use every possible expedient—Sunday Schools, open-air meetings, and mission work of every conceivable kind; and yet, the sacredness of the Gospel deters us from adding a single thought to its unapproachable perfection. We open our mouths in boldness to declare the Gospel anywhere, among the young of the old, and we pledge ourselves to adopt any means, and to employ any words that will lodge the Gospel in its purity in the minds and hearts of our hearers, but we close our mouths with reverence as we view the perfection of the Gospel, and we dare not add a syllable to its matchless completeness. — ALEXANDER BROWN (From paper read at Annual Conference of Churches of Christ, in 1885).

The Birmingham Conference.

A CONFERENCE of Churches, Brethren and Sisters, standing by the Old Plea of the Churches of Christ was held under the auspices of the Summer Lane Church, Birmingham, on March 27th.

The companies of brethren and sisters attending the Conference, from nearly all quarters, were on the road early in the morning and in glorious sunshine wended their way to the assembly of God's people, pleading for a complete return to New Testament Christianity. There were two sessions: afternoon and evening, commencing at 2.15 and 6 p.m. respectively. In the afternoon Bro. Edward Price, of Wigan, presided over some three hundred people.

A special welcome was accorded to Brother and Sister McGaughey, of U.S.A., who are on a visit to loyal Churches in this country.

By arrangement at the previous Conference, all usual business was suspended in favour of a full and free discussion upon the interesting and vital subject of 'The Scriptural Method of Evangelisation.'

Two well thought out papers were read by Brethren R. McDonald, of Dewsbury, and L. Morgan, of Hindley. Brethren followed with very keen interest each successive argument advanced, and there was a magnifest desire on the part of both brethren to arrive at the truth of New Testament teaching upon the subject. A general and frank discussion followed, many brethren taking part, and as many, or more, wishing to, had time permitted.

Though strong and opposing views were put forth by the various speakers, a really fine spirit prevailed throughout, and there was a marked desire on the part of both schools of thought for unity of action, that the good work of evangelism might go forward unhindered.

The evening meeting was presided over by Bro. M. M. Mountford,

of the Summer Lane Church, and the speaker was Bro. David McDougall, Evangelist, of Scotland. Two very fine and timely addresses were listened to with much profit. The writer expects that these two exhortations will appear in some future issue of the S.S., if not in this.

A very helpful time of fellowship was experienced, and our best thanks are due to our brethren of Summer Lane, for catering for our temporal needs, and for their homely hospitality. The date and place of the next conference will be reported later.

W. B. JEPSON.



God and His House

Summary of address given by Bro. David Dougall, at Birmingham Conference, evening meeting.

BASIS of address: 'But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? Who am I then, that I should build him an house, save only to burn sacrifice before him?' (2 Chron. ii. 6).

Bro. Dougall gave a brief sketch of the history of the children of Israel and their worship of God, from their possession of Canaan to the completion of the temple. Building of the temple was the result of Solomon's conception of God. There is an analogy between the temple and the Church: worship and service being according to the conception of God.

Solomon's conception, 'Great is our God,' was the result of knowing God, through the wise counsel of his father, David. Solomon 'sought for,' and 'obeyed' God; and God blessed him abundantly. His conception of God was manifest in corresponding service: 'and the house which I build is great.' This conception affects our daily duties. This is illustrated in employer and employee. Our con-

ception of our employer is seen in work done for him. What a contrast in Peter before and after the Lord's resurrection! What a difference in the Church before and after being leavened with higher critical teaching emanating from Overdale! Growth and service have been lessened by modernist conception of Christ and the Scriptures.

The power of the Church depends upon our knowing God. 'This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' (John xviii 3).

We know God in Christ through the Scriptures, which alone can bring light and life. By knowing and doing God's will, we gain a true conception of God; and accomplish the great task of building up a Church worthy of Him.

Solomon's Conclusion. 'And the house which I build is great.' The temple was built for a place of meeting with God. Its worthiness was manifest when 'the glory of God filled the house.'

The Church is 'the house of God,' and is made great by God's presence; when the glory of God, in the person of Christ, fills the house: 'the glory of God in the face of Jesus Christ.' (2 Cor. iv. 6). If God's Spirit is in the members of the Church, He is there. Many to-day make the same mistake as the Church at Laodicea (Rev. iii. 14-22). Because they are numerically strong, wealthy, and have a fine building, they think they are great, 'and have need of nothing,' but like the Church at Laodicea, Christ is outside.

The presence and Spirit of Christ are manifest in service which is true greatness. 'Whosoever will be great among you, let him be your servant,' said our Lord and Master. A great Church is a serving Church. We serve God when we serve our brethren and neighbours. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

Our conception of God controls all our activities. Gain a true concep-

tion of Him, by doing His will, and before our eyes will rise a Church, 'the house of God,' worthy of Him.

From the Treasurer.

WILL ANY AGENT HAVING ANY COPIES OF THE 'S.S.' for February and April to spare, please post them to me. These are urgently needed. The demand for our paper increases each month.

TO READERS ABROAD

WILL readers abroad and new subscribers please send orders and cash to me **and not to the Editor**. This will save a lot of time and postage. Also will such who remit by money order please send a covering letter to me. When I receive the M.O. from the London G.P.O. there is no indication who is the sender. To subscribers in U.S.A., may I say that one dollar will cover approximately two years' subscriptions.—A. L. FRITH, 12 Poulton Street, Fleetwood, Lancs.

Evangelist Wanted.

The Slamannan District Churches of Christ desire the full time services of an able and sound Gospel Preacher. Enquiries to be sent to Hugh Davidson, 20 High Blantyre Road, Burnbank, Hamilton, Lanarkshire.

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WANTED.—'Hector Among the Doctors.' Price, etc., to Editor 'S.S.'

An American Evangelist's Experience.

By **JOE H. BLUE**

I WAS born September 18th, 1875, in Izard County, Arkansas, near Mt. Pleasant. The fall I was born my parents moved six miles southeast near where Cushman is now, in Independence County on a farm. We lived there until the day I was eleven years old, and then moved into Fulton County near Salem, Ark. My father bought 220 acres of land in the woods, and we went to clearing that land and fencing it with rails.

One of Twelve

There were twelve of us children—seven boys and five girls. We attended the neighbourhood schools which were in session about four months in the year. My father was a gospel preacher, but did not preach very much. He said he had to stay with us boys to keep us out of the pen. I obeyed the gospel of Christ when I was sixteen years old under the preaching of the lamented W. A. Schultz, but was baptised by Bro. J. M. Billingsley. I attended worship at home, and read my Bible every day.

A Mule for a Year's Schooling

When I was eighteen years old I attended a ten months school at Agnos, Ark., taught by W. R. Chestnut, and while there in school I worshipped with the congregation at Agnos, and there I received many good lessons from the brethren which have been a great help to me all the way through life. The fall I was nineteen years old I traded a long-legged mule for a year's schooling at Viola, Ark. My father thought I made a bad trade, and said that I had lost a good mule. I was under the great teacher, E. M. Perkins, who died at Enid, Okla., a few years ago. I just had a change of clothes, and that was all.

Teaches for \$22.50 per Month

The year I was twenty years old I entered school at Salem, Ark., under

Prof. J. H. Caldwell. I boarded at home, five miles from Salem, and rode on horseback to school. I went there ten months and missed two days and was not tardy a single time. After school was out in May I taught school at Flint Hill District, about five miles from home, at \$22.50 per month. I stayed at home and rode on horseback to my school.

Travels Begin

When the school was out, I began travelling with Bros. Willie H. George and S. C. Garner. I owned a mare and saddle, and my father gave me a pair of saddle pockets and a Bible. I just had one change of clothes and fifty cents in money. I left home crying on October 1st, 1896, and rode thirty miles that day to join Brothers George and Garner, who were in a meeting near Sage, Ark. They did the preaching and I would read a chapter and lead in prayer, and that was as far as I would go in the work. All three of us went together from place to place on horseback holding meetings. The brethren would pay as much as \$5.00 for a two weeks meeting. The first money I received for my work was seventy-five cents. Bro. Jack Warner, near Poughkeepsie, Ark., gave it to me, and that made me rich for a while.

The First Sermon

On November 1st, 1896, I preached my first sermon at Lebanon schoolhouse near Poughkeepsie. I travelled with Brothers George and Garner until Christmas that year, and in that time I preached six times. I then started out by myself. I went into Sharp Country and preached out in the sticks, in homes and schoolhouse. I had in my saddle-pockets the same change of clothes, my Bible, the Gospel Plan of Salvation by T. W. Brents, and four cents in my pocket. I did not

say a word to anyone about my poverty. I was afraid they would think I was preaching for money. I preached all that year (1897) and baptised seventy-five and established one congregation. The brethren paid me \$19.00 for my work that year. In May of that year my father sent me \$10.00 to buy me a suit of clothes. I bought them with the \$10.00, and then I was in fine shape for the work. Many days I went without my dinner because I did not have the money to buy it.

Partner—Mary Montgomery

In the fall of 1897 (November 9th) I was married to Miss Mary Montgomery, and that was the best trade I ever made. She had a mare and side-saddle, one cow, one sheep and \$25.00. We went to Salem and bought our housekeeping outfit, and it cost \$22.15. We set up to keep house, and I must say that no one with all their fine houses was as happy as we were.

The First Married Year

Mary said she would cross the mountain by my side. I made a crop in 1898, and I fed my team night and morning in the dark. I would plow as long as I could see at night, and by sunup or before I was at my plow. Mary was with me with a hoe, and we made a fine crop. We settled down in the neighbourhood where Mary was raised and have been here ever since. I have never moved. I preached every Sunday and Sunday night while I was in my crop that first year.

No Sectarian Sermons for Thirty-five Years

When we were married we had six members of the Church of Christ in the neighbourhood. In the same neighbourhood we had a Baptist Church, Methodist Church, Holiness, and Presbyterians, but to-day we have the only Church in the neighbourhood, and there has not been a sectarian sermon preached in the neighbourhood in thirty-five years.

Life on the Farm

I made four crops after we were married, and the rest of the time I have been doing evangelistic work. We have remained on the farm all the time. We have our orchard, garden, cows, hens, hogs, horses, and goats. We have been married forty-nine years, and Mary has made two trips with me for meetings. She has been busy on the farm caring for the children, stock, garden, and chickens.

We have bought about twenty-five pounds of meat in the forty-nine years. We have never bought any butter, laundry soap, or vegetables of any kind. We never did buy any wood. We have raised three children. Two of our own and an orphan girl. I have conducted one hundred and seven debates. I have one of the best collections of religious books in the state.

Walks Forty-five Miles

I have never been the man to complain about what the brethren have paid me for my work. I preached monthly (for a year) for a congregation and held their meeting, and they paid me \$4.00 for my work. I preached monthly for another congregation, twenty miles away, and held their meeting, and they paid me \$1.00 and a bushel of seed corn. Bro. O. L. Hayes and I were called to Cotter, Ark., to hold a meeting in 1904 in the month of January, and they paid us \$2.00 and a handkerchief apiece. When the meeting closed there was a three-inch snow on the ground, and we walked home, a distance of forty-five miles.

I have gotten off the train at Hardy, Ark., in the night, and taken my suitcase and walked home that night, a distance of twenty-five mile. Many times have I sat up in a cold depot all night, because I did not have the price of a bed and enough to take me on to my meeting. I have done without something to eat in my travels just because I did not have money to buy it and get on to my meeting.

The Bridge—Mary

Mary is the bridge that has taken me over. She has never said not go, come home, or complained in the least. She has always said, 'You go and preach, and do all the good you can, and I will take care of things at home,' and she has done a fine job of it.

Persecutions—Numerous

I have been stoned, beaten with green walnuts, and with eggs. I have had dynamite put under the pulpit while I was preaching. I have had to be guarded while I preached. I have had them to threaten to take me out of the pulpit and fix me so I would never be able to get into another. I have suffered all this for the cause of our Lord, and yet have not begun to suffer what our Lord suffered, or the apostles.

After Fifty Years

I have finished fifty years of preaching (November 1st, 1946); and I went to the place where I preached my first sermon, and stood on the same spot of ground and preached on the same subject. It was a great day for me. We had nine preachers there, a lot of song leaders, and people from twenty congregations.

I am now seventy-one years old and want to preach many more years. To God be all the glory!

Correspondence.

HOW COME ELDERS?

DEAR EDITOR,—Let me reply to the letter from Bro. G. Allan. In our community or Church life and worship we have things of faith and things expedient. Things of faith are such as are required by God and that as such have been revealed by the Holy Spirit through our Lord and His Apostles. Things expedient are what are essential to carry out the things of faith. The expedients are left for each Church to devise and carry out, and are only permissible so far as they are necessary to fulfil the things required by our Lord. In things of faith, we have unity in our submission to our Lord, and in things expedient we have unity in our submission to the Church, in the matters

deputed to it by our Lord. The matters of faith are the same universally. The matters of expediency may differ in each Church, as God has given each the power to adjust the means to the circumstances. One Church can be in perfect unity with another, although there is diversity in their expedients.

We, for example, are united in that we were baptised, although one was immersed in the chapel and others in river, loch, or sea. The trouble comes when expedients are introduced to fulfil the traditions of men and not to fulfil divine commands.

I believe the manner of selection and ordaining of elders is not revealed, but is left to each Church that they may devise an orderly way in which they can carry out the will of God, that elders should be appointed in each Church.

Bro. Allan, so far, contends that the method of election is a matter of faith, and should be carried out according to the example in Acts xiv. 23. Meantime, the manner of ordaining those who are elected is left aside.

Bro. A. bases his argument for a positive law on one recorded incident that is much disputed about and remains far from being so clear as he feels it is. He contends that the word "appointed" as given in Acts xiv. 23 by the R.V. translators does not convey all that is in the Greek. All his evidence rests upon the construction of the Greek word and its original meaning, and he ignores that the word had passed through several changes of meaning, and that the general usage of the word in N.T. times should determine the translation and not the specific terms it once had in former times. In this field of learning, I, at once, give place to the Greek scholars from whom we have what smattering of learning we possess.

Our experience as to the Greek word 'psallo' in the discussions on instrumental music might have guided us in our present question. McGarvey many years ago, in his commentary on Acts xiv. 23 says: 'The word here translated appointed means primarily to stretch out the hand; secondly, to appoint by a show of the hand; and thirdly, to appoint or elect without regard to the method.'

Paul may have given instructions to Timothy and Titus as to how Church officers in their cases should be appointed, but the Holy Spirit, it should be noted, has left no record of them. If they were meant for time to come, they would have been put on record.

JOHN ANDERSON.

Dear Bro. Crosthwaite,—What saith the Scriptures? Paul in writing to Timothy says: 'And let these first be proved' (1 Tim. iii. 10). I would say this applies to elders and deacons. A man must

qualify under conditions laid down by God through Paul, and so prove himself.

The Scriptures quoted by Bro. Allan (Acts xiv. 23; Titus i. 5) do not speak of the Church appointing elders. In the first case, it was Paul and Barnabas who appointed them. In the second, we find that Titus had to set things in order that were lacking, and ordain elders in every Church, as Paul had instructed him. How did Paul instruct him? The answer is found in the same chapter, verses 6-9.

But how were they appointed? Some Church may say we appoint our elders by a show of hands. I ask: 'Do all members know the qualifications of an elder; or is it just a matter of making a choice of some brother they like best, or is a relation of theirs?' I am afraid this has caused much trouble in days gone by. If this be so, then let us be fair with ourselves and with the Church which is God's. There has been too much freedom given to the Church in matters of this kind: There is not enough discipline. Do not let us hold something back in case we might hurt someone, but do everything decently and in order, well pleasing unto God. Let us put the right men in the right place.

A man can desire this position, but must prove himself by the Word of God. If he has the qualifications who can stop him, or who would try to stop him?

In a show of hands the majority do not always go as the Word of God teaches, and it is unsafe and unsound.

I would suggest that when this office is under consideration, a brother or brethren who desire this office could step forward—or someone could propose a brother or brethren—then the qualifications of this office should be read out. If any of the brethren had any objections they could state the same. If no objection was raised, then they would qualify by proving themselves. Consider these things, brethren, with all seriousness, and if your position is not right in the sight of God, then put it right now. Read also 1 Peter v. 1-4.

When Paul called the elders from the Church Ephesus, he told them to take heed unto themselves and 'feed the flock, over which the Holy Spirit hath made you overseers,' etc. (Acts xx. 28). How could the Holy Spirit do this but through the Apostles? Now that we have the written Word and the instructions laid down there, there is no question of how we should appoint; but the more important question, who?

DAVID CHALMERS.

Dear Editor,—I reply to the letter of Bro. Bishop, not because it follows a way of thinking different from my own, but because we consider some of his statements are loosely made and quite wrong; also that his main contention seeks to

impose on others that which is in no way supported by the passages or facts that he refers to.

1. Our brother says our Lord chose the Apostles, and then he leaves us to infer from this that new elders should only be chosen by the elders already in office, rather than be elected by all the members of the Church, as he is convinced there is something wrong with the popular election business. His argument is hazy, and his conclusion seems arbitrary and without tangible support from the matters he refers to. He covers up the issue by discoursing on phases of the matter that do not bear on the point in question. On Acts i. he says: 'It is entirely unscriptural for me to say that the disciples nominated and voted.' Yet he, at once, says they appointed two from whom the choice was to be made. That I reckon was what we call nomination. Bro. B. then says the election was not made by the disciples, but by the Lord. The disciples prayed to the Lord for guidance, but it was the lots given by the disciples that brought the decision for Matthias. It is clear from the passages, that the disciples did nominate and also voted by casting their lots.

2. The argument here is that as the Apostles ordained elders in every city, we can only conclude that the Apostles personally selected the men. My first letter referred to Acts vi., and claimed that it was true to say the Apostles appointed the seven, notwithstanding that the Church selected the men. Bro. B., in his reply, does not meet this point. When Paul said to the Ephesian elders that the Holy Spirit had made them bishops (overseers) in the Church, we conclude that the Church selected and ordained them under the authority and guidance of the Holy Spirit. Suppose the Apostles in Acts xiv. 23 had selected and ordained the elders, it does not necessarily follow that after the Apostles passed away that the elders, without the Church, should select the men. That is only a speculation on Bro. B.'s part. I may add that I did not go to Acts vi. to show how elders may be appointed. Bro. B. has no ground for inferring this.

3. Bro. B. still retains his contracted view as to the faithful men of 2 Tim ii. 2. Every saint is a minister of the Word, and there is nothing in this verse to suggest the eldership was in view, but it was rather the general upbuilding of the Church.

To take the selecting of its own officers out of the hands of the congregation would take us nearer to the Episcopalian and Roman Churches with their priest-craft, and further away from the spirit and simplicity of the New Testament.

JOHN ANDERSON.

EVANGELISTS AND CO-OPERATION

DEAR BRO. CROSTHWAITE, — My reasons for stating that Philip was a deacon are these: (1) I believe that the Philip spoken of in Acts viii. 26 is the same as the one in Acts vi. 5, just as I think that the Stephen of Acts vii. 59 is that of Acts vi. 5, although the Bible does not specifically say so.

(2) This Philip, and others, were appointed to serve tables, Acts vi. 5, which work I regard as that of a deacon. However, lest we presume too much, let us call him a minister of temporal things of the Church, or simply, official server of tables.

But why make a very science of the meaning of a word, if we are to miss the point of the whole matter? The fact is that this man took a regular part in the activities of the local Church, and was yet an evangelist. We err in pinning the word 'evangelist' to the full-time preacher alone. Incidentally, the last term is often much abused, too. We have more evangelists amongst us than is generally supposed.

If we trace the natural conclusion of what is contended about the 'Great Commission,' it will be readily seen that very little of the Apostles' works were written directly to us at the present time, but rather to specific Churches. Does this mean that they are really no business of ours?

As far as I am aware, nothing at all was written specifically to me as an individual by name, but I am ready to acknowledge that all things have been recorded for me. I therefore regard the Great Commission as being as personal to me as a call of Christ as it was to the apostles, though, of course, not so direct.

From the third paragraph of my last letter can be read, 'We find plenty of co-operation among the Churches of the N.T.' and from whatever else is written, it cannot be proved that I 'abusively condemn co-operation.' I firmly believe in the co-operation which is the natural result of brotherly affection. Is your brother in any way in need? There is the starting point for co-operation, but not the starting point for central organisation in the Churches. Any support given to elders, deacons, teachers or evangelists, should be the direct result of Christian love—not of commercial contract in which there may be no spirit of unity at all. If we thought more of what we could do for others, instead of how much of a certain preacher's services we could buy, or agree to buy, for ourselves, a new spirit would rise in the brotherhood.

Central organisation cannot, never has and never will, foster that spirit. We need the breadth of vision which enables us to see that an addition to the Church in Macedonia, is a very real addition to the Church all over the globe. It may well be that the brother we have suc-

coured will one day help in our time of trouble. Central organisation centres our eyes on ourselves, what can we do for our Church, our district, and our country; what benefits are we to get from so-called co-operation.

The present cry is not for co-operation, but for organisation. Why organisation? Is it because we wish to have some financial agreement for the support of 'full-time evangelists?'

If the spirit of co-operation is existent, why can we not trust the evangelist to direct his own work? Why could we not send the necessary support either directly to him or the Church with which he labours? If we cannot be sure the funds will be correctly utilised, then we demonstrate a lack of faith in the brother or Church concerned. How can we support anyone or anything we cannot trust? No organisation can be an ideal cloak for faithlessness, but never is a satisfactory remedy. If the people of God cannot make the necessary sacrifice in faith, the work of the evangelist as a full-time preacher must stop. In such a case, an evangelist would be obliged to labour with his hands, as many do.

This cry for organisation may be because we wish to concentrate our energies on certain matters pertaining to the work of the Church or in the case of smaller Churches, that decency and order might prevail.

This is the exact argument, no doubt, that denominations would use, and even Catholics would offer to justify the order of their 'Ministry.' Whatever we say of them, their government is certainly orderly and their organisation is first-class. It should be enough to point out that the strength of a nation is not so much held in force of arms or strict government, but rather in the health, prosperity and moral thought and living of its subjects.

In a certain 'District Co-operation of Churches' a few years ago, it was decided to employ an evangelist amongst the Churches—to promote unity! It was found that it would be necessary to employ two evangelists, one 'Overdale' and one, so-called, 'Old Paths,' the reason being that each was not acceptable in certain Churches (the objections were not personal). Is this an example of co-operation or is this the expression of spiritual unity? And yet there are many to-day, in the same district, who are unaware that such a 'co-operation' could never possibly be on the right lines.

The Church is the 'Body of Christ,' the 'Co-operation,' an organisation pretending to unite the functions of that body, in which each is a member of all.

Let our action portray what lies within us and with faith, hope and love, these three, there will be no lack of co-operation for all good purposes. Co-operate to unite or spiritual unity for co-operation?

JOHN M. WOOD.

EVANGELISATION

DEAR BRO. CROSTHWAITE.—I have been much interested in the letters re elders and evangelists, but fail entirely to grasp the real meaning at the back of the writers' minds.

Most of the troubles of the modern New Testament Church seem to arise, not from any division of mind on the great fundamental principles of that Church but from the host of minor details which are necessary that the Church may be run orderly. What are the facts? We rent or build a meeting house; the New Testament only gives us the open air. We build a baptistry; the New Testament gives us a pond or river. So I might go on. The real question seems to me, did the New Testament Churches have elders and evangelists?

I quite agree with the ideal: 'Speak where the Bible speaks, remain silent where it is silent.' Acting on this principle, there is no doubt, the answer is definite. They did. Then, if we are the followers of those Churches, so must we.

Now, if we are to be consistent, having built our Church and furnished it, having provided ourselves with a Baptistry, we must certainly provide ourselves with the necessary officers, if our Church is to be run recently and in order.

The method of appointment, like the provision of a meeting place, with a whole host of minor details necessary for the good conduct of God's Church is left in our hands, not to query, but that we might be the better able to build God's Kingdom here on earth in unity and peace.

F. G. GILLET.

WE do find the Church completely given in the N.T., but we do not find any instances of a Church instructing evangelists where or how long they were to work, nor do we find a guaranteed stipend. This direction of evangelists labour is still an interference with the local assembly's power, as with the committee system.

We have seen the inadvisable points in both, and the question must be: 'Is there a better method?' Well, back to the Book again. In reading of the early Gospel preachers, we observe no direction by either Church or committee, but rather a freelance ministry (within the bounds of the love of Christ). (Acts xx. 1-6.) Paul tells the Christians at Rome: 'Oftentimes I purposed to come unto you' (Rom. i. 13), and he makes no apology for being self-determined. Then, too, we find instances of his receiving gifts of money from Churches, particularly the Philippian Church (Phil. iv. 10-19, Weymouth's version). Even a hint of a method in the Scriptures is worth years of wrangling within the

bounds of the silence of Scripture. This I suggest is the line to follow, and though I do not pretend to know the way fully, the following seems to have obtained in the early days:

Those who went out to do the work of a full-time Gospel preacher did so of their own free will (always in subjection to the Lord, of course), with the blessing of their brethren. They went where they felt they ought to go, usually to new fields. They seemed to have stayed as long as was profitable for the cause (years sometimes), generally leaving a Church established, which they re-visited occasionally. They were helped on their way by those who knew their worth and loved them for their works' sake. The newly-formed Church would doubtless minister to the needs of the evangelists whilst they were with them. When poverty or thoughtlessness caused help to cease, they knew how to earn a living and were quite prepared to do so. (1 Cor. iv. 11 and 12, ix. 1-19; 1 Thes. ii. 9; 2 Thes. iii. 7-9.)

Perhaps the simplicity of the method is rather shocking to our organisation-loving minds, but if it is true let us receive it joyfully, and cease from attempting to justify accepted ideas when we have no proof for them. The pioneers of the Restoration Movement had to make their progress like that. Why should we imagine the journey to be necessarily complete even yet?

GEOFFREY LODGE.

[Considerably abridged.—Ed.]

'Fight the good fight of the faith, lay hold on life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.'

Have you booked yet?

HINDLEY BIBLE SCHOOL

May 15th to May 20th

LECTURES by F. C. DAY, 'Messages from the Psalms'; LECTURES by W. CROSTHWAITE, 'The Incomparable Christ.'

Messages under the theme: 'THESE THINGS' (2 Peter i. 8), by A. E. WINSTANLEY, ERIC McDONALD, L. CHANNING and FRANK WORGAN.

Speakers for Saturday: WILL STEELE and C. E. McGAUGHEY (U.S.A.).

Send for programme and book early. Write to: L. MORGAN, 44 Lord Street, Hindley.

SCRIPTURE READINGS

Luke ii. 41 to v. 16.

The Child Jesus among the Teachers.—

Notice that His parents were faithful in observing the Passover, and probably were accompanied by other families from Nazareth. Pilgrims from all over Galilee, Judaea, and all parts of the world travelled to Jerusalem for this purpose (to which there is a reference probably in John vi. 4). Josephus, the historian, perhaps exaggerates the number of Jews gathering when he gives three millions, but Jerusalem would be full, and the roads thronged at the times of coming and going. Doubtless the scribes would be specially busy too.

A Jewish boy was initiated into the rites and regulations of the law when entering his thirteenth year. The characteristics of this Boy's life (verse 40) make it not so surprising that he should be both interested and interesting. The very fact of His being among the Teachers in the Temple showed that His parents trusted Him and allowed Him a large measure of liberty. His faithfulness actually made them the more anxious when they missed Him. Bearing in mind the promises and miraculous coming and life of their child, they must now realise His transcendent purpose—the doing of the Father's will, rather than His parents'.

In so pure a soul at every stage of its development there would be a natural supremacy over all others — see verse forty-seven.

Note the development from verse 40 to verse 42, and the compliance with Exodus xx. 12 (verse 41), without which the life would have been defective. A sad lack of home discipline accounts for much of our social trouble to-day, and the parents are the responsible parties.

John Baptist's Ministry.—It will do us good to ponder upon the work of this great soul. Jesus testified that no greater had arisen in the world's history, but he was nevertheless not THE LIGHT, but was content to bear his testimony to a Greater, and to decrease while He increased. We observe the almost meticulous care of Luke in dating John's work (iii. 1-2). The critics have had much to say about the inaccuracies, but it is certain they have no actual support for them. The "assured result" of further light will as always prove 'scripture' to be accurate. 'The teaching of baptisms' (Heb. vi. 2) is certainly that there is a need of spiritual cleansing, and it is signified by physical cleansing. This appeared in the law and would be well un-

derstood by those to whom John preached. His baptism was like Christ's, 'for remission of sins,' but unlike it in that it was anticipatory of another baptism, in which forgiveness of sins is received through the work and suffering and resurrection of Christ. Thus baptism in the name of Jesus would be a natural and necessary sequel to baptism of repentance as preached by John. We believe that, in the mean time, forgiveness was received from God in the same sense that He forgave His people under the Old Covenant when they offered sacrifice and sincerely obeyed that law.

Obviously the prophecy by Isaiah indicates spiritual results in figurative language. John's stern denunciation of sin and solemn warnings were calculated to produce reformation of character, and a seeking after the way of God. Some were certainly affected thus as their questions show. The preaching of this messenger of God had widespread results, and prepared the way, pointing to the Messiah, for that final Messenger. (Heb. i. 2). We feel sure that the baptism in fire is the fate of the 'chaff' (iii. 17).

Genealogy of Jesus.—A comparison of this with that given by Matthew confirms the view that Luke (a Gentile) wrote for Gentiles, while Matthew wrote for Jews. Thus the 'tree' takes us back to Adam, not Abraham. It would appear that the genealogy is traced through Nathan, another son of David, not through Solomon and the kingly line. In the Jewish eye, Mary's betrothal to Joseph would entirely justify tracing his descent. It has been suggested that Joseph was the son of Jacob (Matt. i. 16) of the line of Solomon, and the son-in-law of Heli (Luke iii. 23) of the line of Nathan, by marriage with his heiress Mary. However, we do not claim to have a complete explanation. We must remember that the genealogies of the Jews were registers of inheritance and therefore not always just simply a line of descent. Let us not forget our common origin (iii. 38) and our Saviour partook of the same. (See also Isaiah xx. 8).

The Temptation in the Wilderness.—

Connecting the accounts of Matthew, Mark and Luke it is evident that the bestowal of the Holy Spirit at His baptism was followed at once by this trial of strength in the wilderness, and that at this time He was thirty years old. Luke's order of the temptations is different from that given by Matthew and Mark. The long fast would not necessarily weaken the spiritual powers, rather the reverse. God had just testified to the Sonship of Jesus, but He now subjects Himself under divine impulse to the battle with Satan. The receipt of the Holy Spirit in His fulness conveys an overwhelming responsibility as it conveys a supreme

power. The indwelling of God in a human soul—the second Adam—involved a great conflict of absolutely transcendent severity and importance—not only, we think, at this time in our Saviour's earthly life, but in a measure all through it. This is the great moment of decision, however. Failure at this point would mean defeat all through. We have sung 'Each victory will help us another to win' and so this victory commenced a triumphant life—right on to the Cross.

There are here temptations first, to satisfy selfish and fleshly wants by exercise of power received for other and greater purposes; secondly, to allow domination of worldly power to replace the supremacy of God—to court the favour of the world, rather than the favour of God; thirdly to use the divine power in order to gain human favour. We observe that the weapon to foil the tempter is the Word of God. We need the whole armour of God, too (Eph. vi. 13-18).

Jesus at Nazareth.—Verses 14-15 probably indicate a period of very successful work. Jesus was a most wonderful religious teacher and preacher. The position of this narrative in the gospel of Luke leads us to think a second visit was paid to this town as described in Matt. xiii. 54 and Mark vi. 1. It is natural to suppose that an early visit would be paid to the town in which He had spent His boyhood and early manhood, and where He was well known. Surely the testimony of so pure a life would of itself prejudice the people in His favour.

This passage shows clearly the Saviour's absolute trust in the Old Covenant Scriptures, and sets His stamp of authority upon application of prophecy to Himself. His words at first met with approval and wonder, but His claims excited their envy. Was not He one of themselves, how does He make Himself to be so much better. He does not attempt to reconcile, and His further references to Scripture excited their Jewish national pride also. Is there any folly too great once these passions are aroused? Here is a particularly tragic commentary on 'He came unto His own, and His own received Him not.'

Teaching and signs in Galilee.—Caper-naum seems to have become His home or headquarters in Galilee (Matt. ix. 1), admirably suited for the spread of His teaching by being situated on the caravan route from the interior to the Mediterranean Sea. The R.V. makes better sense of iv. 31, where it might look otherwise as though Jesus only taught on Sabbath days. It is, however, one particular day that is being recorded. His teaching was with 'authority' (R.V.) not

like that of the scribes, passing on either scripture or teaching of other Rabbis.

We cannot deny demon-possession without denying truth of the Scriptures. Jesus had power over demons, and refused their testimony to Himself. Had He done otherwise that would have been a compromise with the enemy, possibly a yielding to the temptation (iv. 6). From the miracle in the synagogue, he went to Simon Peter's home and healed his mother-in-law of a fever at a word. The whole district was so moved by these evidences of divine power, that great crowds came around Him in the later part of the day. There was no question about His power. He spake the Word and it was done. 'He laid hands on every one of them and healed them'—no argument here as to whether they had faith to be healed or not. Modern faith-healers need to know this. Sometimes Jesus did act according to the faith of the applicant, but not always.

These people wanted to keep the Saviour but He had other sheep to call.

Jesus calls Simon, James and John.—From John i. 35-42, we gather that these men knew the Saviour but had not given up all to follow Him. Here is the graphic and simple story of the call. If, as we have read, the shore slopes steeply to the lake at this point, we can understand there would be a great advantage in being off-shore a little. The crowds could hear and the speaker have a good 'stand.' It is Simon's boat, and the subsequent miraculous draught of fishes convinces Peter of the Teacher's power and authority even more fully than his previous knowledge of Him. Thus the deep consciousness of his own sinfulness brought him to the Saviour's feet. Now, he says, 'Depart from me,' later he says 'To whom shall we go?' It is necessary that those who seek to serve God should realise their utter unworthiness before they can be used. Little did these men realise how great a change would come over them—but now they have put their hands to the plough.

Jesus touches a Leper.—Lepers lived outside the cities and cried out 'Unclean, unclean,' lest others should contract the disease from contact. The fame of Christ had reached this one, and he hoped he would find help. He seems to have doubted if his case would have consideration, however. We just cannot realise what the Saviour's willing touch meant to him. Notice the command to follow the Mosaic instructions. Jesus keeps touch with the Father. (v. 16). And this is surely our duty, privilege and source of strength too.

R. B. SCOTT.

The Questions Box.

QUESTIONS have been presented concerning collecting and distributing funds for the support of evangelists. Primitive example supplies all that is necessary and leaves every individual a full measure of liberty.

A brother addicted to the work of evangelisation journeys from place to place, the Churches help him by contributions, derived through the fellowship or otherwise, as they determine—or this is done by individuals according to ability and readiness of mind. In another instance, a brother labours in a given locality—a Church there, or not far distant, may be able and willing to supply his need, or to do so with the help of distant brethren. In such case, Churches and disciples are at liberty to respond either to the Church or to the evangelist.

Or it may be that, after conference with brethren, an evangelist concludes to labour for the purpose of breaking up new ground. His brethren say: 'Give yourself wholly to the work, and the Lord will supply you by our hands.' In such case, individuals and Churches can communicate to the evangelist, or, they may (which in many cases is preferable) appoint messengers to receive contributions; visit the evangelist, or forward from time to time the needed help. In a word—the manner of collecting and distributing is not fixed by divine law, and, therefore, any convenient method may be adopted, provided that the liberty of the disciple and that of the Church be not interfered with, and the Church's privilege of supporting the evangelists be not transferred to the world.

And now may the Lord of the harvest send forth labourers into His harvest! Surely the fields are white and ready! *Memoirs of David King.*

What is the difference between a situation where one Church pays the salary of a preacher, and where a salary is paid by several congrega-

tions for holding protracted meetings? Please explain thoroughly.

Basically there is no difference. Both are doing the same thing, i.e., paying a preacher. The only difference is the method, and neither of these need be condemned, as no principle of Scripture is violated. It is right for preachers to receive a wage or salary, for Paul received wages from the Churches (2 Cor. xi. 8). (We need not be afraid of the word 'salary' for there is only a technical difference between the meanings of 'wage' and 'salary.' Wage means payment for manual labour, and salary means payment for professional services rendered. The meaning of the word 'wage' in the above mentioned passage means a soldier's pay, and that is what the word 'salary' meant originally). Paul also proved that because he laboured in the gospel he was entitled to support (1 Cor. ix. 6-11). He exhorted members to assist in supporting preachers, Gal. vi. 6. He taught the same principle to Timothy (1 Tim. v. 17, 18). Although the Scriptures are plain regarding a preacher receiving a salary or wage, the method is not specified, only that congregations (either individually or collectively) are to do it. The method is evidently left to the discretion of the Churches carrying the responsibility of support. Of course, one Scripture, namely 1 Cor. xiv. 40, will apply in all cases of the work of the Church. It says, 'Let all things be done decently and in order.' This would certainly condemn some of the haphazard methods practised by some congregations. The wrong done mostly to-day is not the paying of the preacher a salary or wage, but paying him to do what the members and elders should do, but won't.

—*Western States News, U.S.A.*

FORTHCOMING EVENTS

London (Kentish Town).—God permitting, a rally will be held on Saturday, June 26th, 3 & 6 p.m. Speakers expected, Bren. E. McGaughy, A. Gardiner and A. E. Winstanley. Please book the date and advise us you are coming.—R. B. Scott, 96 Chetwynd Road, London, N.W.5.

NEWS FROM THE CHURCHES

BIRTH.—Ilkeston, on February 26th, 1948, to Joyce (née Booth) and Gilbert E. Bullock, a son—John Edward.

Belfast, Berlin Street.—We are pleased to report that during March we have been privileged to witness the confession and baptism of eight. Frank Page, a young man who has attended our meetings for over a year; Robert, son of Bro. and Sis. Henry; John, son of Bro. and Sis. J. Hamilton; Eleanor and Ann, twin daughters of Bro. and Sis. Hunter; Gertrude and Ray, daughters of Bro. and Sis. G. Hendren; and Edith, younger daughter of Bro. and Sis. W. Hendren. During the month we were also blessed by the restoration to fellowship of Bro. and Sis. A. Mills, and Sis. Mabel Coates. This makes the total additions twenty-two since Conference was held in Belfast (April 5th and 6th, 1947).

"And the Lord added to the Church daily such as should be saved."

Sunday School secretary: Bro. W. Dalton, 83 Witton Street, Belfast.

C. HENDREN.

Birmingham (Summer Lane).—Although most of the visitors who came up to Birmingham for the Conference, on Saturday, 27th March, had to return home the same night, in order to be at their respective Churches the next day, many who were accommodated with local brethren spent a happy time of fellowship with us over the week-end.

The day began with a prayer meeting at 10 o'clock, when many came together with gratitude and praise, seeking further guidance, strength and grace.

At 10.30, the Church assembled for worship under the presidency of Bro. M. M. Mountford, who struck the note of joy and thankfulness by reading Psalm 122: 'I was glad when they said unto me, let us go unto the house of the Lord,' and then inviting us to sing, 'Praise ye the Lord, 'tis good to raise our hearts and voices in His praise.' Our chapel was filled to overflowing, and many had to seek accommodation in the annexe. Together, we spent a time of rich spiritual encouragement, attending to the apostles' teaching and fellowship, in the breaking of bread, the prayers and the praise. The exhortation was given by Bro. Albert Winstanley, who directed our attention to 'Jesus in the midst.'

In the afternoon, we gathered in school

with the young folk, and Bro. Winstanley was again the speaker. He held the attention of all by producing a real locust, which very few of us had ever seen before. He stressed that it was like a lie—it never came alone; and like alcohol—is never satisfied. He also taught the children a chorus, adding yet another to the many they already knew.

In the evening, another overflowing meeting listened with careful attention to the message of Bro. C. E. McGaughey, from Washington, D.C., who, from 1 Peter iii, exhorted us to 'Sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you.' He spoke on the position and plea of the Churches of Christ, and left all his hearers in no doubt as to the Scripturalness of the position we occupy, and he urged the need for all to become so well acquainted with our plea as to be ready to propound it whenever opportunity occurs, and to make the opportunity when it doesn't. Brethren were loath to depart, and many were still in the chapel an hour after the service ended.

The gathering included brethren from London, Scotland, Wales, Yorkshire, Lancashire, Leicestershire, Notts., Hereford, Worcester, Tunbridge Wells, East Grinstead, Swindon, Bristol, Shrewsbury.

FRED C. DAY.

Blackburn (Hamilton Street).—It is with great joy we record an increase in the Master's Kingdom. One of our dear scholars from the Bible School, a young maiden, Joan Maher, followed the Lord in His own appointed way by baptism, on Lord's Day evening, March 28th, and was received into fellowship on April 4th. We are looking forward to great things from our young Sister in days to come. We pray God will abundantly bless her to His own honour and glory.

H. WILSON.

Birmingham (Summer Lane).—A riverside ramble had been arranged for Monday, 29th March. The day opened bright, and quite a number of our visiting brethren, staying over with us, joined the party, which numbered about seventy. We met at Snow Hill Station and boarded the train for Bewdley. We had planned to go along the banks of the river Severn to Stourport, where we intended to have lunch, returning along the opposite bank to Bewdley for tea. Unfortunately, the weather was unkind as we reached Bewdley, and our plan had to be altered. We sought shelter in the several cafes at Bewdley and had a meal, and by 1.30 the sun was shining and we carried out part of our plan, but there was not sufficient time to go to Stourport and back. Some went part of the way, while others went

for a row on the river. The skies again became overcast and looked very unsettled, and, after consultations, it was decided to return to Birmingham rather earlier than originally intended, and it was suggested we go straight to the chapel at Summer Lane. Here the sisters soon managed to provide some tea for us, and we spent a very enjoyable evening together in community hymn singing, a 'twenty-questions' contest, choruses, etc. After a very happy time of splendid fellowship, Bro. Fred Hardy, of Morley, commended us all to our Heavenly Father and we parted to go our several ways, tired but happy.

J. W. JONES
G. H. WIGGIN

Cape Town, Woodstock.—We are glad to make known that on February 28th, 1948, the Bible School's tenth anniversary was convened. The children were given a treat of cakes, sweets and minerals, from 6 p.m. to 6.30 p.m. From 7 p.m. to 7.45 Biblical items were rendered by the School, combined choruses, reciting of psalms, repeating the 'Books of the Old Testament,' etc. Finally, at 8 p.m., prizes, books and text cards were presented to the scholars by Bro. Kramer, of the Woodstock Assembly.

With the assistance of the writer and the superintendent, Bro. Kannemeyer, and young female teachers, afternoon and evening were well spent and enjoyed by visitors and brethren. We are praying and hoping that with more co-operation by the brethren, this Bible School work will grow in abundance to the glory of God.

On the afternoon of 29th February, 1948, many of us were able to witness and rejoice in an elderly man confessing the Lord Jesus, and becoming united with Him in baptism.

The service was conducted by our Bro. Kannemeyer. The candidate concerned was due to the humble efforts of our native brethren the Langa Assembly, Cape.

More further need is being felt to urge an open-air work in our vicinity, having commenced on the 29th February. We do pray and hope that it may bear much fruit.

Finally, brethren, over land and sea, near and far, let us awaken to our responsibility and obligation, and indeed look upon the field and see that it is white with harvest.

T. HARTLE.

East Ardsley. The Church has been blessed by the addition of three. Colin Lewington, an old scholar, had been persuaded into the better way, and was immersed into Christ's name on March 27th, and received into the Church the following day. Bro. W. Wintersgill baptised him. Our Bro. Lewington is in isolation at the moment, but we know he will be testifying of his Lord.

On April 17th, two more elder scholars were baptised, and were received into the Church. We feel that there are others who are not far from the kingdom, and trust that God will bless us in these endeavours for Him. The scholars were Evelyn Walker and Grace Hardy, and they were baptised by Bro. E. Worth.

Our sincere thanks are due to the Morley brethren for their co-operation and the use of their baptistry.

ERNEST WORTH.

Fleetwood.—Throughout the winter monthly meetings have been held with our Blackpool brethren to our mutual advantage. These meetings will D.V. be resumed next autumn. During the summer, visitors to Blackpool will be welcomed at Gadsby Street, not far from Manchester Square, going South. Breaking of Bread will be held at 12 Poulton Street, Fleetwood, each Lord's Day at 11 a.m. from May 9th onwards. Visitors will be very welcome. Speaking help will be much appreciated, and a post-card beforehand too. We are happy to report the confession and immersion of Gregory Payne, son of our Sister K. Payne. He was recently immersed at Blackpool, and was given the right hand of fellowship the following Lord's Day. His decision at fourteen is very encouraging and we pray he may grow in grace and in the knowledge of our Lord Jesus. For some months now, our two Sisters, Aileen and Hilda Wood, late of East Kirkby, have been residing here, and have had fellowship with us. Their presence has been very helpful.

A. L. FRITH.

Glasgow (Hospital Street).—In last issue, it was reported that our average at Sunday School was ninety. This should have been nineteen. [Sorry for this—Printer].

Loughborough. We rejoice to report that after a meeting addressed by Bro. Les. Spencer, of Nottingham, three of our senior Sunday School scholars, Jean Cage, June Tyers and Maureen Riley, made the good confession and were baptised on Sunday evening, April 11th.

We pray that this is only the beginning of more to enter the Church as a result of our activities.

F. WOOLLEY.

Hindley.—Bro. Frank Worgan, on March 31st, concluded a successful two months' Mission with the brethren meeting in Argyle Street. We are happy to report two more additions, Lily Nash and Ellen Massey both confessed Christ, and have been immersed into Christ. This makes a total of fifteen immersed, and one restored, for which we thank our Heavenly Father.

We are delighted with the results achieved through the loyal support of the brethren. Over thirty brethren joined in the effort to distribute invitation

cards, a small paper, 'Revival,' and personal work.

Bro. Frank did not spare any effort to make known all the counsel of God to those who are lost, and we rejoice with him over these seasons of reaping, and we pray God's richest blessing may rest upon his labours as he seeks to tell others of the great love of Jesus.

Brethren, rejoice with us. Thank you for your prayers and interest in our work. To God be all glory!
L. MORGAN.

Leven, Fife.—Bro. A. H. Odd, Glasgow (Hospital Street) has faithfully served the church here at Leven, during the months of January and February. While none have been added by immersion, our numbers are now fourteen; and the seed has been sown. May God be pleased to spare him, that others may profit by his steadfastness to the Word of God.
JOHN GRAHAM.

Liverpool (Upper Parliament Street).—During the past three months, we have had the services of Bro. Tom Kemp, of Hindley. We have been blessed by the work of our young brother. He has given wonderful addresses and has worked very hard. The Lord has blessed his efforts by four additions to the Church. We are greatly encouraged by the way God has blessed us.
J. A. ALLAN.

Nelson (Southfield Street).—The Church is very happy to report the baptism of Mrs. Edna Moorhouse and Doris Casson. Mrs. Moorhouse has been coming to our meetings for a number of years and learning the way of the Lord, desired to be immersed.

Doris Casson has attended our Bible School for twelve months. She is fourteen years old, and we are sure she will be an active member of the Church.

They were both baptized on Lord's Day, April 3rd, and we are greatly encouraged to remain steadfast. The work here is very hard and numerically there are only a few of us. We have a good

Bible School, the average attendance being eighty.

Brethren, pray for us, that the work here may prosper and that there may be further victories for the Lord.
A. CARSON.

Ulverston (Ford Villa).—Since commencement of our meetings here, ten have been added by confession and baptism. Our last baptisms were on February 24th, when Mrs. W. Thistlethwaite, and W. Thistlethwaite Junr. thus obeyed our Saviour and Lord. So, with the help of God, we are steadily building up a New Testament Church. Our meetings are better attended than those of larger Churches in this district. We have great cause to thank God and take courage.

During most of the past three months Bro. G. Smith, of Derby, has been with us, and has helped much in our meetings.

Obituary.

IT is with grief that we report the very sudden and unexpected death of our young brother, Harry Jesse Griffin, the youngest son of our Brother and Sister W. G. Griffin, on Monday, March 29th.

Only thirty-two years of age, he appeared to be in normal health on Saturday, attending to his business in the usual way till the evening. After a restless night, he was very ill on the Lord's Day. A specialist diagnosed pneumonia, and he was removed to hospital, where he passed away the following day.

We sympathise deeply with his wife and little boy, his parents and two brothers, who mourn his loss, and we commend them all to the care of our loving, heavenly Father. Our prayer is that they may be granted comfort and consolation, and find grace to help them in this time of deepest need. His mortal remains were laid to rest in the Boldmere Road Cemetery, Sutton Coldfield, on Monday, April 5th.
FRED C. DAY.

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Secretary of Conference Committee: W. B. JEPSON, 26 Pearl Avenue, East Kirkby, Notts.

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