

# The SCRIPTURE STANDARD

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

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VOL. 22. No. 10

OCTOBER, 1956

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## **IMPORTANT ANNOUNCEMENT**

# **CONFERENCE and RALLY**

The AUTUMN CONFERENCE will be held (D.V.) under the auspices of the ZOAR STREET, MORLEY, YORKSHIRE, CHURCH OF CHRIST, on the occasion of their customary Autumn Rally.

DATE. OCTOBER 6th, 1956.

MEETING PLACE. THE BAPTIST TABERNACLE, ALBION STREET, MORLEY (By kind permission).

DIRECTIONS. The Tabernacle is in the Town Centre, close to Zoar Street, and immediately to the rear of the Co-operative Central Emporium.

SESSIONS. There will be two Sessions.

AFTERNOON CONFERENCE, 2 p.m.

BUSINESS :

THE RESOLUTION : 'That as we are unable to find any justification in the New Testament for the existence of an Evangelistic Committee such as we have to-day, we recomend that this Committee disband.

AN AMENDMENT after the following fashion will be tabled : 'That since inter-church methods of Evangelism are not enumerated in the New Testament, we decide to continue with an Evangelistic Committee such as we have to-day.'

EVENING SESSION, 6.15, takes the form of the customary Rally. Speakers invited are Brethren A. E. Winstanley and R. B. Scott.

The Baptist School Hall will be open from 9 a.m. for reception of visiting Brethren. Light refreshments will be available up to the time of Conference. Tea will be served from 4.30 to 5.30 p.m.

HOSPITALITY. Please address hospitality enquiries to Bro. J. H. Hardy, 70 Cross Peel Street, Morley, Yorkshire.

OTHER ENQUIRIES to Bro. F. Sugden, 40 Wakefield Road, Gildersome, Leeds, Yorks; In order that adequate provision may be made: will brethren and churches please notify Bro. Sugden of their intention to be present.

**'I am doing a great work . . . .  
I cannot come down'**

(Nehemiah 6 : 3)

THE book of Nehemiah is full of striking parallels with our own daily experience. Nehemiah was made Governor of Jerusalem and was deputed to rebuild the city walls after their destruction by the Babylonians 150 years before. Under Ezra God's temple had been re-erected. As well as the temple, however, the wall was a necessary part of the city of Jerusalem. To the Jews it was God's city, the holy city. In like manner, we are called upon to build the spiritual Jerusalem, the new Jerusalem, that comes down from God (Rev. 21 : 2). Ours is the task and privilege of helping to build up the Kingdom of God.

### Lessons for Our Time

Nehemiah's work was opposed. The Samaritans scoffed when they were not allowed to work with the people of God on their own terms. 'What do these feeble Jews? Will they fortify themselves? . . . Will they revive the stones out of the heaps of rubbish?' Again applying the parallel, how can we, a weak, insignificant minority, dare to suggest that the proud, rich, learned denominations are wrong? How dare we claim that the accepted Church teaching and the traditions hallowed by centuries of use have not their authority from the Bible, but are the traditions of men and are in vain offered as worship and service to God? There is a close similarity to the treatment of the Jews by Sanballat and his fellow Samaritans and the way in which the Church of Christ is regarded by the vastly superior numbers of surrounding denominations.

Yet the wall was built, 'for the people had a mind to work.' The Jews knew they were doing the will of God. Where there is a mind to work much can be found to do. Let us not complain, 'There's nothing for me to do,' when in the simple everyday things of life, in the words we can speak to those with whom we rub shoulders, at home, at work and in the sphere in which we move, we can show 'whose we are and whom we serve.' Remember, the most vital evangelism is by personal contact. The finest platform preaching can be destroyed by the unworthy lives of those who claim to be Christians. The world judges the Church not by the power of its preaching, but by the way its members live.

### **'Not conformed, but transformed.'**

Of what avail the most eloquent and fervent sermons if on the morrow the standard of life of Christians is no higher than those who make no profession of Christianity? What testimony do we bear if we are ready to stoop to the same shady practices, talk in the same way and show interest in the same things, have the same habits and pleasures and visit the same places as those who act as though they were their own and can please themselves what they do?

We recall a story which appeared in this magazine some fifteen years ago. It was of a woman who was an enthusiastic church worker and a regular attender. A special mission was being held at the chapel, and the woman very much wanted her husband to 'accept salvation.' She persuaded him to attend, and during the last night of the mission, when the preacher was making his appeal to decide for Christ, she urged her husband to go to the front. But to her great disappointment he remained in his place. On her way home she expressed her grief and asked him why he had not gone to the front.

'Why should I?' he asked. 'I dance, you dance; I go to the pictures, so do you; I smoke, you smoke; I have a flutter on the pools, you have too. Where is the difference between us, except that you go to church and I don't?'

The line between Christians and the world is becoming more and more like the equator—an imaginary one. The differences are becoming ever smaller. Yet John teaches us to 'love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.' (1 John 2:15-16). What is 'the world' here spoken of? It has been defined as 'society organised apart from God.' In other words, God is left out of the things of the world. How then can Christians have any love for or find pleasure in those things where God is not? We are to abstain not only from evil, but from 'every form' of it (1 Thes. 5:22). Not only on the negative but on the positive side we are to 'do all to the glory of God' (1 Cor. 10:31).

### Especially to Young Christians

And finally a word to our young brothers and sisters. You live in a world which sets itself to capture the young with drink, jazz, dancing, smoking, the cinema and many other allurements. These are decked out with all the subtle appeal of modern advertising psychology. Their fascination calls you. They seem so harmless, so much to be desired. In them is fulfilled Paul's warning that 'even Satan fashioneth himself into an angel of light' (2 Cor. 11:14). The devil is not such a fool as always to go 'about like a roaring lion.' Anyone knows to avoid a roaring lion, but it is much more difficult to resist an angel of light. It is a severe test for those young in the faith, but it is another proof that following Christ is not for spineless milksops, but demands entire consecration, separation to His service. 'If any man would come after me,' Jesus said, 'let him deny himself . . . ' Deny means much more than putting a few coppers into an envelope during the Salvation Army 'Self-Denial' week; far more than cutting out a few sweets or going without sugar in one's tea during the season of Lent. When Peter denied Christ he disclaimed any connection with Him; he said 'No' to the Saviour. To deny ourselves means saying 'No' to self.

Young Christians, you will be invited to do things and go to places which you feel are inconsistent with your calling. If you refuse you may find yourself unpopular, be spoken of as 'narrow, spoilsport, goody-goody.' But dare to be different from others, not for the sake of being contrary but because you are convinced that you are doing the will of God.

More and more men are becoming like the machines they have made, acting in exactly the same manner, without initiative, robots. You can help to save the world from this dreadful state by living, acting and speaking as a Christian. 'Ye are the salt of the earth,' Jesus told His followers, 'but if the salt have lost its savour wherewith shall it be salted?' The world needs men and women who will dare to be different. In the words of an old temperance song, 'When you are tempted, boldly say No.' Follow Christ closely; Peter got into trouble when he 'followed afar off.' The nearer you walk with Him the more real the strength of His Holy Spirit. Only in the strength of Him who said 'Be of good cheer, I have overcome the world' can we be 'more than conquerors through him who loved us.'

Let our answer to all temptations to meet the world half-way be that of Nehemiah, who, when the Samaritans tried to lure him from his noble work, replied, 'I am doing a great work, so that I cannot come down.'

EDITOR.

## The Holy Spirit in Conversion

(The third lecture on the theme of the Holy Spirit given at Hindley Bible School, 1956). Readings: 1 Corinthians 2:10-13; John 6:30-47.

THE gospel address delivered by Peter following the healing of the lame man who begged in Solomon's porch was directed to an audience brought together by the miracle. To the audience, Peter testified the death of Christ and, referring to the part they had played in it, said, 'And now, brethren, I know that through ignorance ye did it, as did also your rulers: but these things which God before had shown by the mouth of all his prophets, that Christ should suffer, he hath fulfilled.' Then he went on to say, 'Repent ye and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord (Acts 3:17-19). The Lord Himself said, 'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again ['should be converted,' A.V.], and I should heal them' (Matt. 13:15). See also Mark 4:12: 'Lest at any time they should be converted and their sins should be forgiven them.'

Conversion or turning to God is necessary if we would have our sins blotted out, and escape their consequence, which is eternal separation from the presence of God.

### The Scriptures in Conversion

To understand the Spirit's teaching we must attend to what is written in the inspired Scriptures. The 19th Psalm, verse 7 says, 'The law of the Lord is perfect, converting the soul.' The perfection of the law of the Lord lies in its being complete, all sufficient, and altogether necessary. 'Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely into every good work' (2 Tim. 3:16).

Turn to the eighth chapter of the Roman letter and read verse 2: 'For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.' After reading a statement like that, I want to ask you the question, 'When and how did this take place?' In reply you would no doubt say, 'Paul answers in Romans 6:17-18: "But thanks be to God, that whereas ye were servants [bondservants] of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered: and being made free from sin ye became servants [bondservants] of righteousness".' So if we would be converted by the law of the Lord, we have got to learn God's will as expressed by His Spirit in His Word, and by obeying that teaching in its type, its figure, its form, its mould, we will be set free from the dominion of the tyrant 'sin' and will be turned over to God, who has redeemed us from such slavery by the blood of His Son.

### How Conversion Takes Place

I suggest that 'coming to Christ,' 'obeying the gospel,' 'being obedient to the faith,' and 'being converted,' are interchangeable terms in referring to our activity in 'turning to God.' 'And having been made perfect [complete in His office as Saviour], he became unto all them that obey him the author of eternal salvation' (Heb. 5:9). From Hebrews 7:25 we

learn, 'Wherefore also he is able to save to the uttermost [completely] them that draw near unto God through him, seeing he ever liveth to make intercession for them.'

John 6:44, 45: 'No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.' Note: God draws people by teaching them those things which were before spoken of Christ, as well as those things which by the Spirit have been revealed in the last times. The context or setting of John 6:44, 45 indicates why the Lord spoke these things. The Jews were obstinate in not believing in Him who had come to them from God. It is evident that the human will must be in a condition whereby it is willing to come (see also John 7:17). The Lord said: 'And ye will not come to me, that ye may have life' (John 5:40), so indicating that He was condemning them for not coming to Him. Surely He was not condemning His Father for not drawing them. The Father had drawn them; He had taught them His Word; had come to them; but they would not learn. Their continued disobedience resulted in numbness, blindness, deafness, and lack of understanding. With what tender pathos Jesus said, 'O Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' (Matt. 23:37). If we are not willing to be drawn God cannot draw us.

No evidence of 'secret election' is found in the Scriptures. In John 6:39, 40 we read, 'And this is the will of Him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son and believeth on him should have eternal life: and I will raise him up at the last day. Compare this with verse 44 and I think you will see my point, by the statement, 'I will raise him up at the last day.'

1 Cor. 2:10-14: 'But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth, save the Spirit of God. But we 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 by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth, comparing spiritual things things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually examined.'

If I were asked what are the chief agencies used by God to bring the knowledge of Himself to man, I would suggest: that the hearts of men must be opened for the reception of God's Word as the seed of the Kingdom; by the evidence of God's providence, by the influence of the children of God and by the sword of the Spirit which is the word of God. These influences prepare hearts as good ground to receive the seed, the word of God. A man's acceptance of any truth depends upon his attitude towards that truth.

In the natural creation (Gen. 1), the Spirit and the Word are seen in close co-operation in bringing forth the universe. In the new or spiritual creation (conversion), we see the same co-operation. In Acts 26:17 we read Paul's commission: 'Unto whom I now send thee to open their eyes, that they may turn from darkness to light and from the power of Satan

unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.' Note, Paul says that sanctification was by faith which is in Christ Jesus, while in Romans 15 : 15 he says, 'But I write the more boldly unto you in some measure, as putting you again in remembrance because of the grace that was given me of God, that I would be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.'

Read Romans 15 : 17-20 and Acts 26 : 19-23. I would draw your attention to a means which God used in order that the Gentiles should hear His Word. The Holy Spirit helped Paul in time of persecution, so that he could say, 'Having obtained help from God, I continue unto this day.' Thus we see how by providence and by His Holy Spirit the Word came to us.

The Holy Spirit convicts (see John 16 : 8-11). How does the Holy Spirit convict? How does the Holy Spirit convince? From a study of the book of conversions known as the Acts of the Apostles, we see that men were convicted in each instance by the preaching of the Word, or Gospel, by men who were Spirit inspired (e.g., read Acts 2 : 37).

### Preaching and Conversion

Because men must call upon the name of the Lord in order to be saved, Paul said, 'How shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? (Rom. 10 : 13-14). Because faith comes by hearing the word of God, Jesus said, 'Go ye, therefore, and make disciples,' 'Go unto all the world and preach the gospel.' In Luke's record of the Great Commission we learn that the apostles were to preach the word, were to be given that word, and the power—ability—to preach that word by the Holy Spirit (see Luke 24 : 44-49).

Acts 10 and 11 show us, further, how the Holy Spirit operated. He sent the preacher to the house of Cornelius who said, 'Now, we are all here, present in the sight of God, to hear all things that have been commanded thee of the Lord.' Remember also the words which the angel said to Cornelius, concerning the part Peter would play, 'Who shall speak unto thee words whereby thou shalt be saved, and all thy house.'

### The Holy Spirit's Activities

The Word of God is a living word because the Spirit of God is in it. The Holy Spirit works in and through and with the Word of God. He does not merely stand by overseeing the work but is working with the world. Peter said, 'Seeing you have purified your souls in your obedience to the truth and the unfeigned love of the brethren, love one another from a clean heart; having been begotten again not of a corruptible seed but of an incorruptible seed through the word of God, which liveth and abideth.' It is a living and abiding word because the Spirit of God is the life of it. Jesus said, 'Blessed are the pure in heart, for they shall see God,' i.e., enjoy God, experience God. This experience is referred to as the Kingdom of God. 'Except a man be born again he cannot see [experience, enjoy] the Kingdom of God. 'Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God.'

The Holy Spirit and God's Word together operate for our conversion. Just as the seed is the vehicle of life in the vegetable world, so the Word is the vehicle of the life which is the Spirit of God, by which we are begotten to be sons of God, and by which, through our obedience to the Word, we enter into the new state by birth to breathe the atmosphere of the new life, the Spirit of God.



### The Steps in Conversion

(1) A change of mind. We hear God's Word, which once being received changes the mind through believing.

(2) This change of mind is followed by a change of will. Having once loved our own way or will, the knowledge of the goodness of God leads us to repentance (Rom. 2:4). Paul rejoiced that the Corinthians sorrowed to repentance. 'For godly sorrow worketh repentance to salvation' (2 Cor. 7:9, 10).

(3) There must be a change of state. We must put off the old man and put on Christ. 'For as many of you as were baptised into Christ did put on Christ' (Gal. 3:27).

(4) Finally, there must be a change of living. We must rise to walk in newness of life' (Rom. 6:5-23).

W. STEELE.

## CORRESPONDENCE

### CONFERENCES AND COMMITTEES

Dear Brother Editor,

After reading last month's replies of Brother Slater Wilson and Brother Crosthwaite on the 'committee question' I can only conclude one thing: that they do not fully appreciate the issues involved.

Bro. Wilson asks for scripture from those opposing the committee. This is the same position as taken by some on the instrumental music question, when they ask for a scripture stating 'Thou shalt not have an organ.' Surely Bro. Wilson does not need to be reminded that congregational autonomy is one of the basic principles of the New Testament church? It is just this which is at stake in the setting up of committees. If evangelism can be taken out of the hands of the local church and given over to a central committee, why not church government also? What about, say, the Blackburn church, ceasing to run its own affairs, and handing over the responsibility to an 'Old Paths Committee'?

Bro. Wilson, and the other good brethren with him, would condemn such a thing, yet they defend the same thing when it comes to the responsibilities of evangelism! If Bro. Wilson wants scripture on the matter, then the answer is found in the letter of Bro. Cummins, that the Acts of Apostles show evangelistic work in operation. Try and fit a central evangelistic committee into Luke's record of the early church, and we'll soon see how incongruous it is!

Again, Bro. Wilson thinks me inconsistent when, on the one hand, I acknowledge the good work that the Old Paths Committee has done and, on the other hand, hold that it is anti-scriptural. But these two things are not necessarily in opposition. Because an institution does good work, that alone does not prove that it is right. But our brother assumes this, and tries to prove the point by reference to Matt. 12:33. This is not in order. Our Lord was here speaking of false teachers, and the fruits to which He refers are their teachings, not their works. Denominationalism is responsible for some good work, but that does not mean that it is not anti-scriptural! Our brother's reference to the British and Foreign Bible Society is also beside the point. Such organisations are both commercial and denominational, and therefore have nothing to do with the present discussion.

Bro. Wilson makes another admission, which is even more damaging to his case than that of his first letter. He says '... the Church is the most appropriate organisation for evangelism ... IF ... the oversight is capable of training brethren, and the church [we take it in both cases he means the local church] is able to support them.' If, then, a local church has neglected to train and support suitable men, it cannot be patched up by handing over its responsibilities to a central committee, but will be rectified only by suitable elders being appointed, who will see that the church measures up to those responsibilities. It is because the churches have been too ready to hand over their responsibilities in evangelism to the Old Paths Commit-

tee that many of them have never measured up to them.

As for Bro. Crosthwaite's letter, it is indeed sad to see a brother of his standing, and one so well loved and respected, continually descend to personal references, and violent anti-Americanism, in discussions of this sort. Besides being irrelevant, such an attitude can only do harm to himself, and to other brethren who have adopted the same tactics, and to the Brotherhood as a whole. Surely, our brother must see that there is a world of difference between opposing the modernistic Disciples' group in America (with whom we are in no way connected), and defending a British anti-scriptural innovation. Surely, he can see the harm such an innovation has done?

In its more developed form (the Co-operation), it has damaged the work in this country, and almost completely wrecked the work in countries that have copied its pattern, such as Australia and New Zealand. It is almost unbelievable that our good brother, who has done more than any other to bring the churches in this country back to the New Testament pattern, should now stand in the way and condemn a complete return—the logical end of his own teaching—as apostacy, and Americanism! We beg our brother, in Christian love, to cease clouding the issue with matters that have no bearing upon it, and get back to basic truths.

L. CHANNING.

Dear Bro. Editor,

In September issue, Bro. Wilson expresses surprise that Bro. Channing and I did not offer Scripture references to refute his claim that the committee has divine approval. He says that in view of our assertion that conferences and committees are unscriptural, 'one would naturally expect many passages condemning them.'

Is our brother really serious in this assertion? Does he believe that the things he defends are right because the New Testament does not condemn them? One might with equal logic ask where the practice of kissing the Pope's toe is condemned, or the 'elevation of the host,' or praying to Mary. These things are not mentioned—are they therefore right?

Further, it should be evident to our brother that he is the one who should produce Scripture. He claims that the committee has the approval of God.

Where does the Word of God indicate this? The simple fact is that the New Testament is completely silent about these human organisations—there is no mention of them whatever. That is the strongest argument against them. Jehovah has not 'required this at our hand.' I have had people say to me, 'Where does the Bible say you should not sprinkle babies?' On the basis of our brother's reasoning the silence of the Scripture would justify that act—or any other counted an 'expedient.' Let us restate the question thus: 'Where are the passages *authorising* these human institutions?'

Our brother did not answer the query concerning the 'Co-operation.' Would it be right to organise committees for women's work, temperance work, overseas work, etc? Is the 'Co-operation' (apart from modernism and worldly practices) Scriptural? If one committee is permissible for one aspect of the Lord's work, why not others? As Bro. Crosthwaite refers to the General Evangelist Committee (the beginning of the 'Co-operation') perhaps he too would consider this same query. If those brethren were right in forming that committee, were they also right in forming another dozen or more, for various aspects of the work, with a committee of committees (the 'Central Council') over all the committees? Could we return to the Co-operation if it abandoned modernism, worldliness and association with the sects?

The references to Mk. 9 : 38, Lu. 9 : 49 are unfortunate. Jesus spoke of the man who did 'a miracle *in my name* . . .' If it was done 'in the name' of Jesus, was it with or without the Lord's authority? To do a thing 'in the name' of the Lord is to do *what he has authorised*. In what passage did the Lord authorise conferences and committees?

Matt. 28 : 18-20 does not help our brother's case either. The apostles carried out that command without calling a conference and appointing a committee by majority vote. We are asked to believe that we to-day cannot do the same work that they did *without a committee*. Yet that work was done by the Lord's people for centuries before such committees were formed. Bro. Wilson formerly classed these organisations as 'expedients,' but has not dealt with the definition of the word. Anything essential to the carrying out of a command is an expedient,



*i.e.*, that which is necessary to doing what is required. It cannot be sustained that the committee is necessary. Evangelism has been and is being carried out without such organisations. Every departure in church organisation ever known has been justified on the basis of expediency.

Bro. Wilson asks for evidence for 'churches sending out evangelists.' If he has in mind churches *directing* evangelists, *i.e.*, sending men to particular places for particular periods, acting as the committee acts, then that is not to be found in the New Testament. The popular idea of employing and directing preachers is unknown to the Word. However, if he wants evidence that preachers were supported financially by churches, and that not with recourse to any human organisation, the following will help: 1 Cor. 8 : 7-14; 2 Cor. 11 : 8; Phil. 4 : 10-20. No church told the New Testament preacher where to go, or when. When men faithfully served the Lord they were supported in the work. When they did not receive support they were not ashamed to 'work with their own hands.' Such 'going out in faith' is as practicable to-day as it was then.

Bro. Crosthwaite claims that 'there was no division in our ranks until certain brethren visited America and came back full of the "local assembly" idea.' This is not the case. If our brother will read the conference reports in the 'S.S.' he will find that this question was raised at a conference in May, 1944, at Morley. It was discussed at the conference of the following year, and debated in the period between in the same paper. The brother concerned offered a resolution that the committee be disbanded, on the grounds that it was not scriptural. This was long before 'certain brethren visited America.'

The undeniable fact is that the very first committee organised among churches of the restoration movement was in America, and the British brethren borrowed the idea from across the Atlantic. However, rather than seeking to stir up nationalistic feelings in this matter would it not be more becoming for those in favour of the committee to defend it scripturally? I do not owe my convictions in this matter to America, or to Britain, but to the teaching of the Word of the Lord. As to receiving money from the unimmersed, may I say that I am as much opposed to that as any brother?

It is not true that evangelists 'prefer to be supported by Americans rather than by British brethren.' The fact is that we are told that we must either accept direction and support through a committee, to which we are conscientiously opposed, or not be supported by churches in Britain. What defence can be offered of the attitude which says, 'Sink your principles and the support will be forthcoming'?

In September issue in 'Notes,' Bro. Crosthwaite says of his students, 'I taught them to test all things by the Scriptures, firmly believing that we have no other reliable standard, and that when we go beyond them we are left without chart or compass to drift, as so many have done, to spiritual and eternal ruin.' There was a time when, with many others, I defended the committee as a 'temporary expedient.' But I had to relinquish that position because I could not justify it by the Scriptures. If we are to restore Christianity—a task barely begun—we must be willing to abandon everything that cannot be substantiated by the Word of God; and—often overlooked—believe, practise and live all that this inspired volume requires.

A. E. WINSTANLEY.

Dear Bro. Editor,

I had not intended to take part in this controversy, but questions as to facts already mentioned having a definite bearing on the dispute call for attention, and I trust that what is here written may be found helpful.

A difference in approach to the dispute, as presented in the 'S.S.' is noticeable. Those opposed to the Committee idea have stated their case with an obvious sense of responsibility, putting it fairly and with moderation. But that cannot be said of those favouring it. Signs of irritation and some violence of expression show themselves in their letters, which, unless curbed, I fear portend trouble for the Conference shortly to be held.

Bro. Crosthwaite used to give an address which he entitled, 'The New Cart,' Uzzah's new way of carrying the Ark of the Lord, a story which goes to the root of this dispute. A commentator writes: 'It is a striking illustration of the spiritual truth that blessing does not follow even the best intentions in the service of God, except as that service is rendered in God's way.' To borrow Bro. Wilson's quotation (but making a different use of it): 'He who knows the end from the beginning,' who gave careful instruction for the carrying of the Ark, later laid down explicit directions for the organisation of the Church, but gave not the slightest authority for any organisation extraneous to that body. To create or utilise an organisation different from or supplementary to that which God has provided is in direct line of Uzzah's mistake, and, in its own way, may be just as disastrous.

We are reminded of another quotation: 'My thoughts are not your thoughts, neither are your way my ways, saith the Lord.' In material things, man has a free hand. His natural genius is towards the invention of ways and means, and in that sphere he does well; but in

spiritual things God, having put a limit on the way He would be served, we do well to restrain our inventive faculties, and not go beyond what is written.

It is unfortunate, I think, that Bro. Crosthwaite should write, 'It [the Committee idea] is only so [a cause of division] to those who have been taught by Americans to object to it.' I can understand and sympathise with Bro. Crosthwaite's dislike of some American ideas now finding expression in our way of life, but we ought not to make of dislike an obsession. Good indeed came even out of Nazareth. Moreover, the implication of his words is not true, as I can show from my own knowledge.

In 1911, or thereabouts, at any rate some years before the beginning of the first great war, I was approached by two Scottish brethren, Ivie Campbell and John Scouller, to take over the printing of a small magazine, which had been in existence for some time, about ten years, I believe. Definitely against the Co-operation, it was a thorn in the side of the officially-minded, in Scotland especially, which is evidence that there were objectors to the Committee idea—which the Co-operation embodies—long before the brethren Bro. Crosthwaite refers to went to and came back from America.

In 1914, the small magazine I have mentioned stood out strongly against war, whereas the magazine of the Co-operation, along with its leading lights, supported it. The sway of political associations with the spread of modern thought led to a great betrayal; and when, in 1916, the amalgamation with the American churches in Britain came forward, these same men were eager to add an extra wheel or two to their cart of progress—even though the wheels creaked a little—and again the Restoration Movement was betrayed. It is worth placing on record that those who chiefly objected to the new move, and fought strongly against it, were those who had firmly stood against war.

Brethren Crosthwaite and Wilson know all this as well as or better than I, but they appear not to have learned or have forgotten what the whole history of the Co-operation teaches. Bro. Wilson says, rightly, 'A tree is known by its fruit.' There is a famous tree which, at first, was seen to be good, a tree to be desired, but the fruit of it was ultimate death. The history of the Co-operation tree is proving it to be a tree of that kind. It seemed a good thing to those who planted it (though done without authority), and they did it with the best of intentions; its imagined fruit was most desirable—evangelisation. But with the passing of the years, instead of gathering a golden harvest of the apples of peace, we reaped the bitter fruits of war. The canker of decay revealed itself, and

has spread until, though the tree still stands, it is seen to be dying before our eyes.

That is a picture, a true picture, carrying an object lesson we would do well to study. It conveys 'the spiritual truth that blessing does not follow even the best intentions in the service of God, except as that service is rendered in God's way.'

That the motives of the brethren who desire a Committee are of the best will be admitted by all. The object, we suppose, is chiefly the securing of financial assets to be used for evangelistic purposes. That the formation of a Committee to achieve this is unnecessary is proved by the way churches in the past have secured financial assistance for various projects. Appeals are made through the magazine or by letters sent to churches and individual brethren for the building or repair of meeting houses, or charitable purposes, and, as far as I know, what is subscribed is left entirely to the church appealing to use as is thought best. A church with an urge to evangelise its neighbourhood could act in that way, and I venture to suggest a church so moved would be better fitted to carry out its own intentions and those of any who co-operated with it, financially or otherwise, than any Committee chosen by a Conference.

W. BARKER.

Dear Bro. Editor,

A direct command, a necessary inference from such a command, an apostolic example; these three heads have often been put forth as a sound approach for solving problems of Christian practice, but not so often applied. Let us apply them to the question of using conferences and committees to do the work of the Lord.

Have we a direct command? No! that is one point on which all are agreed. This skirmish is fought in the 'no man's land' of scripture's silence.

Is the conference and its committee necessary by inference to fulfil the commands to evangelise? Surely not; those churches that are *working* are having at least as much success as ever they did, even though the committee is virtually inactive at present. No gospel work need wait for a committee. We should ponder what is really needful to our spiritual well-being. I remember when withdrawal from the Co-operation was in the air hearing brethren ask, 'If we withdraw, what will become of us? What shall we be?' Thus implying that to be just Christians would leave them bereft of all hope and assurance if their central reed was taken away. To such popish superstition a central body of some sort will seem necessary. We should realise that churches can flourish without any aid but the Lord's.

Have we an Apostolic example for such a body as the Evangelistic Committee? No! The only group other than a Church or its elders, whose meeting is recorded for us is the one in Acts 15, where verse 6 tells us that the apostles and the elders of the Jerusalem church met to consider a matter of doctrine (such a matter as we could never presume to meet to decide), and drafted a letter to the aggrieved brethren (v.23). This is no parallel to our conference and its committee.

The committee used to be defended as a 'temporary expedient' when first I murmured my youthful doubts about it. This is no longer heard. The temporary part of it seems to be quite out of mind nowadays, but let us look at the other point. Many use the word to mean a means of achieving a good end which cannot really be justified in itself. We might have heard the Spanish Inquisition defended in the same way. Brethren, the end *never can justify the means*. An expedient is surely the means by which we expedite some plan. If we would expedite God's will we cannot use expedients contrary to that will. It is objected that scriptures have not been adduced against the conference committee idea i.e. the negative has not been proved. but if we stop to think, every scripture speaking of God's arrangement for His Church speaks against the committee idea which He has not ordained. The conference committee being extra to God's arrangements suggests failure on His part to plan aright. This is surely contrary to His mind and will. Then, too, it offers churches and oversights a relief from some of their God-given obligations, and so makes God's arrangement of elders and deacons of less importance

Most important of all, it leaves Satan his best opening to introduce error and destroy the Lord's body. We have seen this done in the last thirty years and learned nothing by it. We trace the point of origin of error and we utter imprecations against the U.S.A., but fail to see the root cause of our troubles—that we chose to prepare a breeding ground for error in the Co operation set-up. God in His wisdom omitted any sort of central body and consequently any regulations to govern such a body. The church's government, on the other hand, is fully described. This omission by our Heavenly Father constitutes, I believe, His safeguard against error. Without any central agency, the churches, at worst, can founder only *one* at a time. No one suggests that the present committee members are going hot-foot after error, but a door is opened and they may find themselves pushed. It may take another hundred years for Satan to bring his schemes to fruition, but be sure he will not neglect such an opportunity.

Let us lay aside grandiose schemes and national coverage and be content to build a church at a time. We do not need to impress our religious friends by producing one or two meetings a year of one hundred and more. We can serve God perfectly and yet appear a miserable little group. The ardent practising of simple New Testament Christianity will succeed, foolish and inadequate though it may seem by men's standards. The country can be evangelised completely only if every church and every saint is sound in faith and practice. Attempts to win souls into an unsound church are abortive and will produce yet more sectarians instead of Christians. Let us each and every one put our house in order and walk closely with our God and we shall make rapid and really lasting progress. If we persist in being just another sect, we *must* perish, for the Lord will wish it so.

G. LODGE.

I am a member of the church of our Lord in Amsterdam, Holland. I am very interested in the discussion about conferences and committees. No one can say that I have my support from America or Britain. I work in the docks of Amsterdam for my daily bread, and in the evening I go and preach the gospel, as the Lord commanded. My knowledge of the Bible is a study of works from American brothers and English. It is Bro. Crosthwaite himself who has led me in my knowledge through my reading of many of his articles. I was always sure that what I learned from him was plain Bible knowledge, based on God's Word and nothing else. That is why I write now. The answers in the *Scripture Standard* make me doubt what I have learned before. According to these answers Christians in Britain have not to believe the Bible any more, but instead they get the 'principles' of some preachers here.

There is no room for doubt about this statement. When brethren attack conferences and committees, Bro. Crosthwaite, instead of using the Bible, uses personal argument—a method he condemns many times in his articles. In the 'Notes on my life' in the same issue I read that his faith is based on the Scriptures. But how does this agree with having these conferences and committees that are not mentioned in the Bible? These two things are very different. He teaches in his articles that one must speak as the oracles of God, yet now he tells me that though I cannot find conferences and committees in the Bible, I must accept them because teachers of 'principles' teach them. I am persuaded by Bro. Crosthwaite's other articles that this is not so. 'Principles' of men are not the doctrine of Christ, and any who do not stay in the doctrine of Christ have not God. Which God will Bro. Cros-

thwaite ask for help in preaching about conferences and committees? According to his own teaching, the God of Jesus Christ will not help, for these things are not in the Bible.

In Bro. Wilson's answers everything is dark for me. What does he mean when he says that Bros. Winstanley and Channing do not use the Bible to answer him? Because the Bible does not condemn your conferences and committees, does that mean you have the right to add something to the Word? Those who attack his claim that these are right do not need the Scripture to condemn them. He must use the Bible to prove that he has the right to add to the organisation of the church. He cannot prove that the Lord permits him to do so. He says that this is good, but who is he? Did he give his son for the remission of our sins? Was he the man who died at Calvary? I am sure he knows the warning in Revelation about adding to or taking from the Word of God. And the Scripture which says 'If any man speak, let him speak as the oracles of God,' makes the conferences and committees unscriptural.

To quote Matthew 28 : 19 to defend a committee is funny. According to the answers this Scripture is wrong. It should read, 'Appoint a committee to send preachers into all the world . . .' Such arguments are unworthy of a paper like the *Scripture Standard*, which pleads for a complete return to Christianity as it was in the beginning. In 'the beginning' there were no such conferences or committees.

LUKE GLAZER.

Dear Brother Editor,

Brother A. Winstanley states in his letter that the Old Paths Committee is not employing a single evangelist. He puts the emphasis on evangelist, as if evangelists are the only servants of God in need of support. There are others: (1) the teacher (Gal. 6 : 6); (2nd) the elder who labours in the word (1 Tim. 5 : 17-18), in cases where secular employment has been relinquished for the sake of serving the Lord. Apostolic example should not be forgotten, however (compare Acts 18 : 3 with 20 : 34).

Questions of expediency may arise to make the gospel without charge (1 Cor. 9 : 15, 18), so removing all ground for suspicion of mercenary motives, to avoid being burdensome to saints both poor and suffering (1 Thess. 2 : 9). In sending out His preachers, Jesus said: 'Freely [gratuitously] ye received, freely give. Get you no gold, nor silver, nor brass [copper] in your purses' (Matt. 10 : 8-9 R.V.). Paul was careful to adopt the divine policy, labouring with his own hands rather than be chargeable to his hearers at Corinth and elsewhere.

Paul and the other apostles made known the needs of the saints; they did

not advertise their needs. Information is often desirable, but solicitation never. Servants of Christ look to their Master alone for due support. He it is who moves the hearts of His people to meet his servants' requirements. S. WHITTON.

## News from Lusaka

**Northern Rhodesia, Lusaka.** — Some months have gone by since we last wrote to you. We are sure that we are remembered in your prayers, and God gives us blessing because of this.

After waiting for a long time, we have been able to get the use of a school-room in the Matero suburb. This means that we have a definite place of meeting on each side of the town. In Matero we meet early on Sunday mornings, which enables me to be back in time for the meetings in Chilenje.

For two years the meetings in Matero have been held in the home of Bro. Julius Sickechesa, so that we might say that we have the evidence of faithfulness. I have no doubt that if, when our brethren are scattered in this way, they would conduct similar gatherings in their homes, much blessing would result from this. We are also able to have a mid-week meeting here.

At Chilenje, the meeting has recently grown in numbers and, we pray, in strength. The young man mentioned in my last letter obeyed the Lord in baptism. Others from the Medical School are also attending the services, and we pray for their salvation.

Bro. Pierce has been arranging to go home on leave about December of this year. I am not quite sure as I write whether it is eight or nine years that he has been here without leave. They should have gone long before this. Last year Bro. Pierce had a serious illness, and we are grateful to God that he has been restored. So much so that he has almost finished a church building and hopes to have the roof on before the rains (We hear that you have just had your rainy season!). I am not sure that Bro. Pierce should go clambering over the roof, but a missionary must be able to do so many things.

The need for missionaries in Rhodesia is just as great as ever. I do not say that they would always be as well received by the people. But then, was the Lord always well received?

There is an orphanage in Northern Rhodesia, and a number of schools run by the church. But no medical work. Are we as consecrated to the service of the Lord as we should be? If there is nothing wrong with our salvation, there surely is something wrong with our consecration, if not as individuals, then as the Lord's people. It is one thing to claim that we hold the truth, and another thing to

seek means to propagate the truth. Have we not amongst us young men and women who will devote their time and talents to the Lord's work? Surely as Christians we can realise that even time belongs to God. How busy we become making a living. Often making a living means providing for so many unnecessary things, which the devil would have us think are necessary. We have one certain command from the Lord—to go into the world and preach the gospel. What a work for God would be done if we obeyed this. We ought to be Christians first, and plumbers, engineers, teachers or however we make a living second.

We say these things because we see the great need of Africa. There is a door open now that soon may be closed. We do not take the responsibility of inviting anyone to take a step which must be a sacrifice, but we do suggest that there should be some real heart-searching before God about this matter. Surely we are His first, not our own, but bought with a price. Our future is secure with Him. Let our aim be to hear Him say 'Well done.'

Continue to pray for us.

FRANK AND NANCY MURPHY.

## SCRIPTURE READINGS

- Oct. 7—I Kings 3 : 1-15. James 3.  
 " 14—Isaiah 57. James 4 : 1-12.  
 " 21—Deuteronomy 24 : 10-22.  
 James 4 : 13 to 5 : 6.  
 " 28—Psalm 103. James 5 : 7-20.

### THE LETTER FROM JAMES

In the order of its writing it is probable that this letter was the first of those preserved for us in the New Testament, if not the first of the books. It is happily placed, however, in the accepted order next to a letter specially addressed to Hebrew Christians, and followed by those of Peter, the first of which is likewise addressed to Jewish Christians 'of the Dispersion.'

While several men of this name were well-known in the early church, we think the author is that James who held a prominent place in the Jerusalem church. We would therefore refer readers to those passages which refer to him, Acts 12 : 17; 15 : 13; 21 : 18; Gal. 1 : 19; 2 : 9 and 12. His being the Lord's brother and a man of outstanding piety, as tradition universally pictures, would give him standing in the church. See also Matt. 12 : 46; John 7 : 3, 5 and 10; Mark 6 : 3; Acts 1 : 14; I Cor. 9 : 5; 15 : 7. These make an interesting study, even if our conclusion as to authorship is incorrect. It is unlikely that James the apostle

could be the writer in view of his very early martyrdom (Acts 12 : 2). It is in keeping with the modesty of New Testament writers that he should say 'James a bondservant of God and of the Lord Jesus Christ,' and not 'the Lord's brother.'

Luther in his enthusiasm for being saved by faith only, rather than by works, called this letter 'an epistle of straw.' The emphasis of the letter is certainly upon 'works.' We are reading the words of one who loved righteousness and hated iniquity, especially if the latter were associated with a profession of faith in Christ. We might entitle the work, 'Profession and practice' or 'The consistent walk.' Truly nothing does more harm to the cause of Christ and the progress of the church than inconsistent living. It would appear that we could increase numbers in the church by lowering the standards of Christian living, but that means defeat and disaster. All reformatory causes seem to lose their power as they increase their numbers, and so we do most urgently need to study and apply the lessons in this dynamic letter.

There are some fourteen obvious similarities to, if not quotations from the 'sermon on the mount,' which surely James refers to as 'the royal law' (2 : 8). The Saviour was there laying down the requirements for the behaviour of Christians and therefore the practice of its precepts constitutes the 'proof of your faith' (1 : 3). We do not welcome 'temptations' ('trials' R.V. margin), yet we must 'count them all joy' for the reason that they test our faith, without which we cannot please God (Heb. 11 : 6), and so develop in us the 'patience' without which we cannot make progress in spiritual things. We are warned that a time will come when men will have the 'form of godliness, but deny the power thereof' (II Tim. 3 : 5). This is when we are baptised, regularly attend the Lord's Table—excellent and necessary practices for salvation—but act churlishly 'owards our neighbours, indignantly strike back at those who harm us, and thus deny the power of God and the domination of Christ over our actions. This letter is a long protest against such inconsistency.

The first few verses seem to indicate an appreciation of the very high standard to which Christ calls. How, the reader may ask, can we possibly become 'perfect and entire' (1 : 4)? The way of humble prayer, made in the simple conviction that God is able to help, is the answer (with the warning against instability). So throughout the letter warning and encouragement follow one another almost without connection of thought in some cases.

There are numerous parables or figures employed, reminding us very much of the parables and teachings of Jesus Himself.

We name some: the surge of the sea, the scorching wind and the flower, germination and birth, the sun dial, the mirror, horse bridles or bits, the rudder, fire, taming of animals, probably venomous snake bites, the fountain or spring, adultery, the mist or vapour, moth, rust and canker, the husbandman waiting for the harvest. Each of these brings its valuable lesson, bearing in almost every case upon the main subject—being a doer, not a hearer only.

The fact of having faith in God is throughout these lessons assumed as accepted. It is so to speak at the root of all the exhortations to goodness, and what a mistake we should make to think James is unconscious of the spiritual meaning of life, and its final issue. He has in mind 'the judge standing before the door' (5 : 9), 'the coming of the Lord' (5 : 7), the brevity and uncertainty of life (4 : 13-15), the need for that otherworldliness which separates the Christian from the world of sin as a good husband is separated from other women, and or rather (R.V.), as a faithful wife is from all other than her husband.

It may be that the primary purpose of the letter was dictated by the prevailing characteristics of religious Jews, who would be inclined to carry their Jewish habits of thought and action into their Christian lives. The reference to 'synagogue' (2 : 2 R.V.) may well indicate the transference of buildings from Jewish to Christian worship, although the meaning of the word is rightly 'assembly' also. In such buildings the arrangement of the seats did give eminence to some worshippers, but the lesson given can just as easily—as in so many Bible matters—apply to a meeting house of to-day.

We may well sum up our subject with the thought that James calls us all to a downright honest Christian life, absolutely clear of mere formality and all self-righteousness. Wisdom is to be tempered with humility, to be guided by God's word and exercised in a loving, kind, unpretentious and uncomplaining spirit.

References to the tongue and speech are numerous and vigorous. We have the bridling of the tongue as a necessary companion of true religion (1 : 26). Saying we have faith when it is a mere assent to a fact without result is condemned as illustrated by expressing a blessing but not giving practical help (2 : 14-16). The ambition to use the tongue in teaching is discouraged with the warning that there is greater responsibility and that the control of the tongue is an uncommon virtue and yet a vital one. Words often set passions alight. The exercise of this organ must be a humble and heavenly matter, breathing peace and not strife—

yet it must be honest (ch. 3). Speaking against one another in critical and condemnatory manner is forbidden (4 : 11 and 12:5, 9), and boasting of what we *SHALL* do without reference to God's will (4 : 13-15). Swearing is to be avoided at all costs (5 : 12).

Prayer is also a primary thought with James. We have it as the means of obtaining wisdom (1 : 5) provided it is made with true faith in the power of God, and it must not be 'amiss' (4 : 3)—that is asking merely from selfish motives. Finally it is our duty in times of suffering, bringing us new strength and restoration (5 : 13-18). We must pray for one another, sure that God will answer, and will forgive and heal if we ask according to His will. The instruction to call for the elders in the case of sickness might well be followed to-day but we must understand that it is not always God's will that a person should recover, or be healed; in proof we have the cases of Paul's 'thorn,' Trophimus at Miletus sick, Epaphroditus. The letter was of course written before the powers conferred through the apostles by the Holy Spirit had ceased. We must also recognise that 'if the Lord will, we shall both live . . . . ' (4 : 15).

Another big concern of this letter is the poor. We find this in warning against pride (1 : 10), concern for widows and fatherless (1 : 27), respect of persons (2 : 3-7), help to the naked and hungry (2 : 15 and 16) and warnings to the rich about oppression of their employees (5 : 1-6).

All these teachings in principle and practice have their application to Christians in particular while the world lasts, and the letter closes with encouragement, the force of which depends upon our love for one another, and our recognition that to be astray from the truth is the greatest disaster that can befall us.

R. B. SCOTT.

## NEWS FROM THE CHURCHES

**Aylesbury.**—We rejoice to report that on August 26th, Elijah West, a United States airman, was baptised into Christ. We came in contact with him through one of the American brethren in fellowship with us. Bro. West will be returning to the U.S. next month, and proposes to take up fellowship with a church there.

L. CHANNING.

**Birmingham, Summer Lane.**—We have further cause for rejoicing. Marion Rowlands, sister to Elsie, who was baptised in May, made the good confession and was immersed for the remission of her

sins, on Thursday evening 30th August, and so was added to those that are being saved. Our prayer is that she may be enabled to remain steadfast to the end. Our young sister is just starting her career in that real vocation of service, nursing.

FRED C. DAY.

**Eastwood.**—The Church here again rejoices in the knowledge of the power of the gospel. A young lady, having attended our meetings over a period, of her own volition made it known that she could no longer delay her decision, and asked to be immersed immediately. This brings the number of decisions to eight over the past twelve months. We rejoice, but the glory is the Lord's.

CHAS. LIMB.

**Edinburgh, 102 Priestfield Road.**—Three hundred and seventy children attended the first session of our Sunday School at Hyvot's Bank School, September 2nd. In addition there were quite a few teachers and visitors. Please note the change of address. Brother Len Channing is to preach in our meetings, October 21st to November 4th, 7.30 p.m. at 5 St. Andrew Square, excepting Lord's Days, when meetings are at Protestant Hall, 17 George IV Bridge. Our thirty-lesson free Bible Study correspondence course continues to have enrolments. About sixty are enrolled.

C. P. FINDLAY.

In addition to the above report Bro. W. Steele writes: 'We have been overwhelmed by the task set us in Edinburgh. Our Bible School on Hyvot's Bank housing estate commenced on September 2nd. Three hundred and seventy-six children turned in, and to-day 413 came. We have the use of the new primary school from the City of Edinburgh Education Committee. We have had to hold the school in two periods between 10 a.m. and 12 noon. With eight teachers our classes are still big: 44 over 12 years of age and 39 of 11 years is in itself a glorious opportunity. Pray for us, please.'

'One thousand letters were sent out to this housing estate intimating the school and a further 1,000 letters were sent last week thanking those parents who had sent their children and making announcement of our class arrangements.'

**Slamannan.**—The Church at Slamannan has witnessed another of our Sunday School scholars put on the Lord in baptism: David Sneddon, son of Bro. and Sister George Sneddon.

We pray that our young brother may be faithful and be used to the honour and glory of God.

MARY S. NEILSON.

**Tranent.**—We are happy to report another addition. On Sunday evening, after hearing the Gospel declared by Bro. Joe Nisbet, Linda Scott expressed her desire to put on the Lord in His own ap-

pointed way. She was baptised the same hour of the night.

We give thanks to God for this further proof of the power of the Gospel unto salvation and pray that the Lord will continue to find this church worthy to receive fruit for her labour.

D. SCOTT.

**Tunbridge Wells, 5 Mount Ephraim Road.**—We rejoice to report the baptism of Ronald Steptowe, on Friday, August 31st. His father, whose death was announced in the 'S.S.' some months ago, was a faithful member of the church, and it was his dearest wish that his son should also learn the truth. Ronald is aged 23, and has given serious study to the teaching before yielding to its compulsion. We pray that he may be instrumental, under the hand of God, in bringing many more to know Jesus as Lord.

A. E. WINSTANLEY.

**Wallacestone.**—We thank God for another decision for Christ. On Sunday, August 26th, Tom Reid, a young man in his early twenties, made known his decision to follow Jesus. He was immersed on Monday the 27th. We praise God for this decision and evidence of the power of His word and pray that our brother may be kept faithful and used for God's glory.

A. BROWN.

## OBITUARY

**Birmingham: Summer Lane.**—'Blessed are the dead that die in the Lord.' Our aged Sister Kate Johnson fell asleep in Jesus on Lord's Day 2nd September while on a visit to her daughter, Sister Mrs. G. H. Hudson now living in Blackpool. She was in her 100th year and had been a faithful member of the church for over 83 years having been baptised from the Bible school in June 1873; surely a record of longevity. Her husband, our Brother William Johnson an elder of the church, passed onward some twenty years ago, and some of her children have predeceased her. There are left a son and four daughters whom we commend to the grace of God. Her mortal remains were brought back to Birmingham and, after a service in the chapel at Summer Lane, on Thursday, 6th September were laid to rest in the City Cemetery, along with those of her husband and daughter Lillian.

FRED C. DAY.

**Buckie.**—On 19th August, Alex Reid, husband of our Sister T. Reid, passed away. Our hearts go out in sympathy to our dear Sister and her family in their loss. Brother Sam Hunter conducted the service at the house and graveside on the 22nd August.

JOHN GEDDES.



## AFRICA CALLING!

In response to the appeal in July 'S.S.' for assistance in printing a tract in Ci-Nyanja the following contributions have been received:

	£	s.	d.
Receipt No. 6:80 .....	3	0	0
" 6:79 .....	1	0	6
" 6:82 .....	2	0	0
" 6:84 .....	15	0	
" 6:86 .....	1	0	0
" 6:90 .....	5	0	0
" 6:94 .....	7	0	0
Anonymous—"Sis. Jessie"	5	0	0
Total .....	£18	2	6

The cost to printer for 10,000 copies of the tract was £10 6s. 6d. Thus there is a balance in hand of £7 16s. 0d. This will be used toward the cost of printing another gospel tract in Tambuki—another African language.

I know that the saints in Africa are deeply grateful to God for the fellowship of saints here, so practically shown toward them. May he whom we love and serve bless all who have helped to scatter the truth in Christ Jesus.

A. E. WINSTANLEY,

43a Church Road,  
Tunbridge Wells,  
Kent.

## NYASALAND MISSION

Received from a brother or sister whose only identity was the statement 'God is good,' the sum of £9 10s.

WILLIAM STEELE.

## BOOKS WANTED

'A Clean Church' by W. Carl Ketcherside.

Copies of any debates or writings of A. Campbell, James Anderson and W. Crosthwaite.

Bound Vols. of 'Millennial Harbinger.' Prices, etc., to Jim Gardiner, 86 Davidson Terrace, Haddington, East Lothian, Scotland.

## COMING EVENTS

**Birmingham: Summer Lane, corner Geach Street.**—91st Anniversary meetings. On Saturday, 3rd November, tea will be served from 4 o'clock in our own meeting place. The Social Meeting will be at 5.30 and, because of the limited accommodation of our own temporary building, this will be held in the **Ormond Street Mission Hall**, by kind permission. Speakers, Brethren Geoffrey Lodge and Philip Partington, who will also be serving on Lord's day 4th November at 10-30 a.m. and 6.30 p.m. in our own chapel. A very warm invitation is extended to all able to be present. A hearty welcome is assured.

**Newtongrange: Saturday, 13th October, 1956.** The annual social commences at 5 p.m. and a welcome awaits you.

**East Ardsley, Main Street.**—Anniversary tea and meeting on Saturday and Sunday, October 27th and 28th. Tea 4 p.m. Saturday. meeting 6 p.m. Chairman, Bro. T. Blackmore of Wortley, speakers, Bro. T. McDonald (Dewsbury) and Bro. A. Carson (Nelson). Bro. Carson will serve the church on the Lord's Day.

A hearty invitation is given to any who can come and rejoice with us.

**Kentish Town, Hope Chapel, Prince of Wales Road.**—God permitting we will hold a Rally on Saturday, October 13th. It will be the 85th occasion of thanksgiving for the use of our present building. Afternoon 3 o'clock, tea 5.15, meeting 6.30. A hearty invitation is extended to all. Any intending to stay the week-end are asked to write R. B. Scott, 96 Chetwynd Road, London, N.W.5.

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Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

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

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