

# THE SCRIPTURE STANDARD

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

## *Constructive Proposals.*



REVIEWING, at the recent Annual Conference, the work of the past twenty years, Bro. J. W. Black, after demonstrating that the Churches had failed

to hold their own, said: 'The most serious and prayerful consideration of all concerned . . . should be directed to the devising of constructive proposals for, securing improvement.' We agree. But before this can be done, it seems essential to ask, how did the Churches get into the present stagnant and sterile state?'

Official statistics reveal that during the first, and second, thirty years' existence of the Co-operation of Churches of Christ in Britain the membership was trebled; but in the period now under review there is a decrease of 600. Had the earlier rate of progress been maintained the membership would now have been about 43,000, instead of 15,482.

Bro. Black showed, too, that as the number of whole-time evangelists, and expenditure on these, has increased,

there has been a decrease in number of churches and members.

What is wrong? Is it that the type of preachers, or method of using them, or perhaps both, are wrong?

In the earlier periods, evangelists were engaged to help weak churches and break up new ground; but in this later period it has become the rule that Churches desiring evangelistic help must pay for it, and those who could not pay must carry on without.

This has resulted in large Churches, with brethren well able to carry on the work, being content to pay a man to do the preaching and teaching for them, while neglect to use their own powers has been attended by degeneracy and loss. It is the old Christian Association system which, in this country, proved such a costly and tragic failure. Large Churches should be willing, like those in the New Testament, to support preachers to labour in other fields. Until\* the Churches get back to the old system which worked well, and produced substantial increase, there is little hope of any improvement.

As to type of preachers engaged, far too often men who came over from the sects with the sects still inside them have been engaged and sent out to represent Churches of Christ. We laboured with one, who, at a large Gospel meeting said: 'I am a Baptist,

but I do not believe that baptism has anything whatever to do with salvation.' Care should be taken to make sure that men know what New Testament Christianity is before engaging them to represent a body pleading for a return to it.

In the matter of training preachers the old system was better than the new. The old Training Committee accepted for training brethren who had manifested some ability for preaching and teaching. It was made clear that the object was, primarily, to fit them for better service in their home Church or district, and only those showing exceptional ability were encouraged to enter the evangelistic field. The period of training was usually three to six months. It is admitted by officials that this system produced better preachers than the new. It was certainly much less costly. For many years, Bro. Lancelot Oliver trained students in his own home. In addition," he edited the official magazine; and for his splendid services received some £130 per year. It should be pointed out this was in pre-war days.

The new system, which has been in operation since 1920, is costing more than £2,000 per year (last year the figure was £2,814) so it can easily be estimated how much has been expended during the eighteen years of its existence.

Officials say the reason the new system has not produced men like the old did, is because they have not had the right type of student. The first chairman of the new Training Committee stated that it cost £250 per year to train each student Why spend that amount on the wrong type of student?

We speak plainly because the position is so serious, and the time for plain speaking is long overdue. It is no answer to all this to whine about 'abuse' and 'bias.' People who use such terms in this connection do not know the meaning of them.

We are simply stating plain, patent, and admitted facts. Matters will never be remedied by crying peace where there is no peace.

Does anyone seriously think that Churches can be built up, and their membership increased, by preachers who doubt the reliability and all-sufficiency of the Scriptures? 'Constructive proposals,' certainly! But as with God's people in all ages, there can be no real progress until there is a sincere and complete return to the old paths as laid down in God's Word. Those who have departed from the old paths, not those who still walk in them, are responsible for division and stagnation. The proposals, plans, and schemes of the past twenty-years have proved destructive, not constructive. Let the Churches return to the ground upon which they once stood, then will our ranks be closed, and under our great Leader and Commander, and aided by His Spirit; we shall go forth conquering and to conquer.

EDITOR.

## *Instrumental Music in Worship.*

BY FOY E. WALLACE.

THIS is a slightly abridged reprint of a sermon by Foy E. Wallace, on the above subject. It should be read by every member of the Churches of Christ, providing, as it does, unanswerable arguments against instrumental music in the worship of God.

This reprint is published under the auspices of the S.S., and copies may be had from the printer: Walter Barker, Station Road, Langley Mill, Notts., at the following rates: twelve for 6d.; twenty-four, is.; thirty-six, is. 5d.; forty-eight, is. 9d.; sixty, 2s.; seventy-five, 2s. 4d.; hundred, 3s;

## *Back to the Word,*

THAT the present condition of this world is topsy-turvy is generally admitted, whether viewed from a religious or political standpoint. Stability is essential for the progress of any cause, and in seeking for this, a reliable basis is necessary on which we may safely build. Dealing with religion the question may reasonably be asked. How can this sure basis be secured? A simple direct reply would be that there is only one trustworthy source to which all earnest seekers must go.

*Back to the Word* is the urgent need for this generation, and the Bible is the only authoritative record of the origin and destiny of mankind. But there may be those who will say: How can we trust the Bible when it contains so many errors?

An officer in the saloon of a passenger steamer was returning home from a voyage to the East, and during conversation, he said, 'The Bible is full of mistakes and contradictions.' On being asked to show a few of them he would only reply. 'It's full of them.' An open Bible was then placed in front of him with request to show one mistake or contradiction in the Book. He was unable to do so, for he knew little of the Bible itself, but had been reading what critics had to say about it; his knowledge of what the Bible was supposed to contain was second-hand. He neither knew its alleged errors nor its precious truths. This case seems to be typical of many similar assertions without understanding the true meaning of the word.

In the days of His flesh, one pressing question was, 'What think ye of Christ?' Another was, 'what is written in the law? how readest thou?' These questions are still being raised in one form or another, and to-day, as of old, the two great problems—two storm centres—are, 'Christ' and 'The Bible.' These two problems

really resolve themselves into one, for Christ and the Bible are inseparable. If we follow Christ, He will teach us of the Bible, and if we study the Bible, it will point us to Christ. Each is called, 'Word of God.'

The Psalmist declares, 'The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times' (Psa. xii. 6), which indicates that this purification is perfect and without alloy. This fact is corroborated by Jesus, who said, 'Thy word is truth.' (John xvii. 17). In dealing with the Word of God as it appertains to current experience, two phases are particularly prominent, **FIJ2.**, inspiration and interpretation, and these are responsible for much that is now amiss in the religious world.

### INSPIRATION.

The acceptance of the Scriptures as inspired is not only repelled by opposers, but even by professed followers of Jesus Christ, and the latter, therefore, constitute the greater menace to the progress of Christianity.

Some forty-six years ago, Bro. L. Oliver stated that 'Biblical criticism is not merely to be now reckoned with, but is likely considerably to affect religious belief in years to come.' That this statement has been amply fulfilled, unfortunately, is too well known. The Divine record plainly informs us, 'All Scripture is given by inspiration of God.' (2 Tim. Hi. 16), and this definite, comprehensive, statement is confirmed repeatedly by writers of both Old and New Testaments. The method of inspiration is also simply told: 'Holy men of God spake as they were moved by the Holy Spirit.' (2 Pet. i. 21). Beyond the testimony of Scripture, we have the witness of the spade, and the valuable discoveries made during recent years in Bible lands, which have invariably proved the authenticity of the Word of Truth.

## INTERPRETATION.

Interpretation of the Word is, and has been over a long period, the source of disunity, and the adverse influence of this is still prevalent in sectarianism with its different branches. The ideal for the Christian Church is clearly set forth in the Lord's prayer, 'that they all may be one' (John xvii. 21), and again by Paul, 'Is Christ divided' (i Cor. i. 13).

The human element is the cause of divisions in Christendom, and the only effective remedy for the existing

undesirable factions is to allow the Word to be the deciding factor of the Divine will. Recent attempts, both nationally, and internationally, to achieve unity, have only too clearly revealed the wide gulf which separates those who claim to follow the Saviour.

With the motto, 'Back to the Word,' the Bible would be substituted for human creeds and become the rule of faith and practice in each individual life.

[Summary of address by Bro. Knighton, of Mansfield, at the Conference, Summer Lane, Birmingham, April 18, 1938.]

## *Fishers of Men.*

'COME ye after me, and I will make you fishers of men.' (Mark i. 17).

We hear the splash, splash, of water as the waves dash on the sandy beach. Our eyes travel over the waters, and we see the glint of the sun on the waves as they roll in. But, look! There are two men out there — stalwart fishermen — casting their nets into the water, dragging for fish. Who is this that approaches? Why, it is a young teacher. He speaks. The men pause, then walk out of the water, throw their nets on the sand, and follow him. What was it the young man said? 'Come ye after me, and I will make you to become fishers of men.'

. INVITATION: 'COME.'

There are very few words in the English language that are sweeter than the word, 'Come,' when expressed in the proper tone. The 'Come' of Jesus must have been well nigh irresistible, for we seldom read of the Master's invitation to an individual being rejected.

Then the 'Come' of Jesus in this case, as in all others, changes things for those invited. For Simon and Andrew, it meant leaving the work they had been trained to do from childhood, and at which they had become proficient. They were leav-

ing work at which they earned a living and starting a new life they knew very little about. They were not even trained for their new walk of life.

PERSONAL: 'YE.'

The Master's call to service is personal. He does not say, 'Send some of your employees,' or, 'Send a few of your preachers,' but 'Come ye,' The call comes, for a dedication of self, a setting apart of all our talents for the service Christ wants us to do. We must shoulder our own responsibility, we cannot shift it on to another. When the invitation comes it is not because we think we have the necessary talents or qualifications but because the Master knows that in our make up there is latent power that may be developed into usefulness for God and others. Take the example of Simon as he is introduced to Jesus. Jesus speaks to Simon: 'Thou art Simon, the son of John. Thou shalt be called Cephas.' (By interpretation, Peter, which means 'rock, or stone.') Now his nature during the life-time of Christ, was anything but rock-like. He was forward, but fearful. Just before the Saviour's arrest, he boasted that he would stand by Jesus, even though it meant death (Matt. xxvi. 35), yet a short

time later, a Jewish maid strikes fear into his heart, as he warms himself beside the -servants, during the trial of Jesus. This fear causes him to deny his Lord (Matt. xxvi. 69). Such characteristics in his nature do not suggest that it was, very 'rock-like.' Was Jesus wrong? Had He made a mistake? No! Look at Peter a few weeks later, he stands with John before the Sanhedrin that had condemned Jesus. Hear him speak *now*: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' (Acts iv. 19-20). It is now that we see Peter, the man of rock. He is firmly established and exceeding bold, yet humble before God. Jesus knows what we are and what we may be under His direct control.

LEADERSHIP: 'AFTER ME.'

Jesus told the disciples to come after Him. They had Moses and the prophets to lead them spiritually. There were, no doubt, talented rabbis in that day whose teaching and conduct they could follow, at least in part. However, they were not directed to them but to Jesus. We are not directed to follow preachers, no matter how good they may be, but to follow Jesus.

This leadership would be such that there would be no need to worry, for this teacher made no mistakes. He was God's own Son. He had lived with God through countless ages. He knew human life, for He had lived in this world and was well fitted to tell human souls of divine things.

TRAINING—PERSONAL SUPERVISION—  
'I.'

Jesus did not send them to study the Scriptures in order that they might find out God's dealings with mankind. This would have given them points of approach and personal contact. Jesus did not even suggest that; He simply told them that they would be under His own personal supervision, He was to undertake

the task of Teaching them and showing them how\* to go about their new work.

TRAINING—SYMPATHETIC RESPONSE—  
'TO BECOME.'

This little phrase used by Mark lays emphasis on the fact that the material which is going through the process of manufacture is not inanimate but living material. Dead matter, when used in manufacturing, can be shaped according to the will of the maker, but living things must undergo internal change. We who would change a life must play on a sympathetic cord and not be inclined to force: Force may destroy the personal ring of a life, while sympathy brings out the best that human nature has stored up in itself.

TRAINING—COMPLETE CHANGE—  
'MAKE.'

When a mechanic takes material, complete in itself, and combines it with other material to make an article, it undergoes a change. The name as well as the article is changed. In making these fishers of fish fishers of men, they were taken from their familiar surroundings, from their customary work, from their independence to be answerable to some one. Their outlook was changed. Their purpose now was to give rather than to get.

TRAINING—FINISHED PRODUCT—  
'FISHERS OF MEN.'

They would no longer fish in the Sea of Galilee; their sea or fishing grounds would be the world. They would not fish for fish, but for the souls of men. Their market would not be held in time but in eternity.

To all who read this message may God grant the power and the wisdom, and the courage to be fishers of men, and may they hear the call of Jesus: 'Fear not, henceforth thou shalt catch men.'

## Bible Readings.

### OLD TESTAMENT.

Psa 119 In this, the longest of the psalms, 1-16; we constantly

come across a variety of words to denote God's Law; precepts, statutes, testimonies, commandments. The intention is to urge the importance of adherence to God's Word, and it would be well if we could be deeply impressed with the same necessity. This would place us under the necessity of reading, understanding, memorising, what God has commanded, that it may ever be in our minds and hearts. If the Psalmist could say the Word of God in the Old Testament had cleansing power, how much more so can it said of the Word of the Lord under the New Covenant, in view of John xv. 3, and Eph. v. 26.

Psa 19 The Law might be Holy the 17-32 commandment just and good, yet men are

often blind to the sublimity of it. They feel it to be a burden and restriction rather than an opportunity for service and blessing. Though we are not under that old law, there is yet much need of meditation in the precepts of the Saviour and His Apostles, that we may appreciate the beauty, significance and power thereof.

Ps cxix " \* \* \* \* " experience is  
*To* ' repeated in every age,  
 \* and the Psalmist found,  
 as we do, that contemplation of those things that are pure, lovely, and of good report, is constantly interrupted by things of the passing moment—things that are vanity and unreality. Satan is alert, seeking to draw attention from the duty we owe to God, and to our Lord and Saviour. There is therefore urgent need for the prayer that our eyes may be turned away from beholding vanity, and that

we may be quickened in the way of life. This only will enable us, as the Apostles did, to bear testimony before kings, governors, etc.

Psa 59 Pride being sin, blinds men to 49-64 the reality and worth of a life lived for God

These deride the good man, and though derision is hard to bear, that should not impede our service and obedience to His Law. When we remember that every transgression and disobedience receives just recompense, we may well ignore the derision. As we think of the calamity that awaits those who forsake God's law, our hearts may well fill with horror. The goodness of God will lead to songs of thanksgiving for the mercy of the Lord which fills the whole earth, even although that fact is foolishly ignored by the wicked.

Psa 19 The Psalmist finds, as many have 65-80 done since, that affliction can bring us nearer to God. In prosperity he had

gone astray, but the goodness of God led him back to observance of His Word. The proud, impervious to all good influences, became his accusers, so he prays that they may be shamed. He acknowledges the benefit of affliction, knowing that such chastening is for the profit of those who are His, that they may be partakers of His holiness. (Heb. xii. 10). The facts, not only of our creation, but of our sustenance and redemption, should be strong inducement to learn His commands and to realise that only in accord therewith are found joy and gladness.

### NEW TESTAMENT.

The latter years of the 1 Tim. i. Apostle Paul were passed in much controversy with those who claimed a superior knowledge—falsely so-called, (ch. vi. 20). Timothy, despite his youth, is left

at Ephesus to guard brethren from false doctrines. Satan would fain pervert pure doctrine; hence the need for constant vigilance that there be no departure from the pure Word of God. Timothy had been endowed with gifts given through prophecy with the laying on of hands of the presbytery, (ch. iv. 14). These fitted him for the task before him. Hymenaeus and "Alexander taught that the resurrection was already past, and made shipwreck not only of their own faith, but that of others. 'Delivered to Satan,' means 'separated that they might have opportunity to repent.'

Amid turmoil and war, 1 Tim. ii. godliness becomes almost, impossible, so intercession and thanksgiving for all men are enjoined, so that quiet and tranquility may give opportunity to spread the truth. The sects invert Paul's declaration and insist that men come to a knowledge of the truth and are saved. God's method is salvation first, knowledge thereafter. Note that it is the men who are authorised, to offer public prayers. Women are to shew good works, not to make personal adornment or display the end of their aims, and are forbidden to teach or usurp authority. The functions which God has assigned for them—the duties mainly of the home—are with faith, and love, and holiness to be the end for which they must strive.

A bishop in the New Testament sense is no more than an elder. (See Acts xx. 17 and 28). The qualifications set forth are obviously necessary. The quibbling that is so often used to justify setting aside or minimising the necessity of these various qualities has raised much dissension and caused disaster in the Church. Deacons must also be men of high character with much the same qualifications as are laid down for elders. Their wives must not be flighty or tattlers.

Here the Apostle declares 1 Tim. iv. that the Spirit not only speaks, but with a special definiteness as to the apostacy of later ages. Certain meats were forbidden under the old Law, but this was relaxed by the Saviour. (Mark vii. 19 R.V.) The word 'sanctified' is not used in the sense of 'made holy,' but that of being fitted for use. Things contrary to sound doctrine are of necessity 'fables.' Training for godliness is as necessary as for contests of the Olympic games—which merely brought temporary glory; but godliness has a present as well as a permanent profit. The gift that Timothy had was not one which told him what the Lord required, otherwise Paul need not have written this epistle. (See ch. iii. 15).

'Elders' in this case are 1 Tim. v. not officers of the Church, but elderly men. With true courtesy, he must deal gently with them as also with others. Widows without relatives are to be looked after; but if a widow should have children or grandchildren, it is their duty to support her. Those relations who neglect this, duty are no better than heathen. Widows to be supported by the Church must be sixty years of age, and must have been an example of holy living. Younger widows, if supported, would be encouraged to adopt a lazy useless life. Paul bids Timothy not to lay hands (that is in discipline) on any hastily, and not to become involved in other men's crimes, j. SCULLER.

### *Correspondence Class, •*

THERE is still time to start the work of the Class, which deals with 1 and 2 Corinthians. See September issue for the first set of questions and send in your replies without delay to J. Scouller, 79 Tweedsmuir Road, Glasgow, S. W. 2.

## 'Praising Machines.'

YOU told me that the organ plays a very conspicuous part in the worship of God even to the extent of sounding out Amen to the prayer of the people. But you are mistaken: for no fiddle, no kettle-drum, and no box of whistles, can take any part in Christian worship. And you must be aware that they are always introduced into a chapel or a church for the amusement of the people, and not for the glory of God.

You have heard of the praying machines so common among the Tartars. These machines consist of small wooden windmills attached to the outside of their huts, on which the" priests inscribe certain prayers, that they may be turned about to save the persons living in these huts the trouble of repeating them, just as your organs play tunes to save the people the trouble of singing them,

know that you have not yet gone far enough into the regions of absurdity to pray for praying machines: but you have gone quite far enough in that direction to adopt praising machines, for what is the organ but a mechanical contrivance for amusing the people, or for relieving the people in the worship of God.

You say that it is not expected that the organ shall offer praise, but that it shall assist the congregation in doing so. This reason is more specious than solid, for there is much music played upon the organ in which the people are not expected to take part. Of this character is the voluntary. There is also the parting salute, a kind of musical and valedictory address, called 'playing the people out of Church.' All this proves that the organ is not intended, at least, that it is not exclusively intended, to assist the people in singing the praises of God.

But what saith the New Testament? It says, 'I will sing with the spirit, and I will sing with the under-

standing also.' But if you say, I will sing with the organ also, you say what you ought not to say, for the fact is, that in all the Bible there is neither precept nor example for the use of instrumental music in the worship of the Christian Church.

And what says the Church of England? In the *Book of Homilies*, sanctioned by the 35th Article, it says thus: 'Rejoice and give thanks to God that our Church is delivered from the piping and playing upon organs, which was in Use before the reformation, which displeased God so sore, and which so filthily defileth the holy house and place of prayer!'

You need nothing to convince you of the absurdity of *praying* machines, and I trust that you will need nothing to convince you of the absurdity of *praising* machines, or of any manual labour or mechanical contrivance, for assisting you in singing the praises of God

PHILIP CATER  
(written in 1860.)

## The Unemployed.

'FOR God shall bring every good work into judgment, with every secret thing, whether it be good, or whether it be evil.' (Ecclesiastes xii. 14).

There are many who for a long time have been unemployed, and despite their having a particular trade or profession, the finding of work is very difficult. In the spiritual world, too, there are many unemployed.

'Know ye not,' wrote Paul, 'that to whom ye yield yourselj servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?'

That implies power of choice, to accept service and obey God, the Master Employerj or the service of



the Devil, who has the greatest number of employees.

The conditions of entering God's service are clearly stated in His Word: 'Repent and be baptised everyone of you in the name of Jesus Christ for the remission of your sins.' (Acts ii. 38). The Romans to whom Paul wrote had obeyed the Lord, and had been baptized into Christ and into His death. Any who have not complied with God's conditions are no employees of His, and are among the unemployed, dead in trespasses and sins, serving the desires of the flesh. 'AH that is in the world,' said John, an employee of the Lord, 'the lust of the eyes, the lust of the flesh, and the pride of life, is not of the Father [the Master Employer!], but is of the world.' (1 John ii. 16).

Have you ever desired to become an employee of God, according to His conditions? One of His old employees, Isaiah, said: 'If ye be willing and obedient, ye shall eat the good of the land.' To those who comply with God's conditions, assurance is given that their sins and iniquities will be remembered no more, and that He who was with His servants of old will also be with them. The choice is ours to become a workman of God, fulfilling the imposed duties and enjoying all the benefits given to His employees; or to await the verdict of that day: 'Depart from me, ye that work iniquity, I never knew you.—*Notes of an address by Bro. T. Hartle, Cape Tom.*

### ***A Pointed Reply.***

WHILST Sir Henry Wotten was in Italy as ambassador of King James I. at the court of Venice, at the request of a Catholic priest, he went to hear the music at their evening service. The priest seeing Sir Henry standing in an obscure corner of the church, sent to him, by a boy of the choir, this question, written on a small piece of paper: 'Where was your religion

to be found before Luther?' To which question Sir Henry presently underwrote: 'My religion was to be found then, where yours is not to be found now—in the Written Word" of God.' *Apostolic Review., .*

## ***Correspondence:***

Dear Editor,

The position of the College is certainly most deplorable. But what is the explanation? Plainly and clearly that the teaching being given is not acceptable. In great measure it is at variance with what the Churches stand for. There is an old proverb, 'Those who pay the piper should choose the tune,' but at the College the position is the reverse. There the dictators choose the tune and demand that the rank and file should pay up.

The allusion to clearing the overdrafts is very thin. These overdrafts were cleared through the sacrifices and free-will offerings of the Brotherhood. No one denies the valuable services of the Principal in that fine piece of Work. But, surely, it does not follow as a consequence that 'we' must blindly contribute to the College; regardless of what they teach. . . .

Training in Christian work is certainly wanted. The College was established by the Annual Conference for that purpose. It was called a Training College at first, but shortly after, without the authority of the Annual Conference, its title was changed to Theological College. That straw shows how the wind blows. A great deal of the false doctrine which disturbs the Church to-day has come from Theological Institutions. Our people want Christianity according to the Scriptures, without the modernism, clericalism, and doubting of God's Word that is being taught at Overdale. If the College' would confine, its work (as it ostensibly began) to the training and education of Christian workers solely on the lines of Holy Scripture, there can be no doubt it would receive a full moral and financial support. Therein lies the remedy. May it be adopted..

FAIRPLAY (Liverpool).

A copy of the above is being sent to the Editor of the *Christian Advocate*^

## *The Conference at Hindley.*

THE afternoon Conference on September 10th was very successful. Much enthusiasm was displayed. There was a good attendance of local members, and brethren were present from Lancashire, Yorkshire, Nottinghamshire and Birmingham areas. Bro. A. L. Frith, of Fleetwood, presided, and, in his remarks, stressed the necessity of full devotedness and forward measures in furtherance of the Movement. Bro. L. Morgan welcomed the Conference on behalf of the Hindley Church; Bro. Sharrock, of Newtown, Wigan, read the Scriptures; and Bro. Robinson, of Hindley, acted as recorder of the Minutes.

The Committee's report of the past five months' work summarised Bro. Crosthwaite's arduous efforts at Morley in July and, by Divine blessing, his subsequent rich experience of ingathering at Hindley, the London area rally at Kentish Town on June 18th, the preparation of a panel of speakers, the replies to the message of encouragement sent to the small isolated communities, the relationship with the Slamannan District, and the urgent need for further funds in view of future endeavours, concluding with an appeal for consuming zeal for the Saviour in soul-saving and defence of the Faith.

The Treasurer, Bro. McDonald, presented the financial statement for the half year. New contributions to the funds had been obtained, but many more were essential if desirable additional efforts were to be undertaken.

Very appreciative grateful reports were given by Bro. Baines and from Bro. Speakman of the missions at Morley and Hindley.

A lengthy statement regarding Nyasaland was read from Bro. Kempster, who, through physical weakness, was still prevented from attendance. The Conference manifested much interest in the particulars as to our devoted native brethren in Africa, and the arrival of additional missionary workers from U.S.A. strict Churches, in North Rhodesia, comparatively near.

Further rallies were suggested, and a resolution adopted of the Conference's

deep sympathy with Mrs. W. H. Clark and Bro. John Sneddon in their sorrow and with Brethren James Holmes, A. Murray, W. Jepson, W. Kempster and R. K. Francis in their trials and anxiety.

It was decided that the next Conference be held (D.V.) at Fleetwood, the week-end, April 9th, 1939.

Considerable discussion ensued in respect to the practicability of appointment of another Gospel labourer along with Bro. Crosthwaite, and the training of a young evangelist. Plainly, the feeling of the Conference was that something in this direction should be attempted, if funds and kindred essentials permitted. The need was emphatically urged.

In presenting the announced subject of training evangelists, Bro. Crosthwaite lucidly epitomised the inauguration and continuance of the training system in past decades by Brethren David King, Alexander Brown and Lancelot Oliver, and the teaching and examples recorded in the New Testament as to the matter. He urged the necessity in those to be trained of ability, devotedness, and abstinence from smoking and similar undesirable habits. The training should be simply in the things of the Bible, and not in those of secular education. With sufficient spirit of determination and self-sacrifice, he felt assured, a system of training of this nature could be successfully tried again. Bro. Crosthwaite's explanation and suggestions were heartily received.

The Conference asked the Committee to consider at once the feasibility of a commencement on these lines. Accordingly, at the evening meeting, it was announced that the Committee had decided to comply with the Hindley Church's request to arrange for one of their young members, Bro. Albert Winstanley, to have a period of training with Bro. Crosthwaite, a decision the meeting warmly endorsed.

In the evening, the combined Hindley Church Anniversary Social and Conference public gathering was held. Brp. S. Winstanley was chairman, and Brethren

Crosthwaite and Carlton Melling gave able and stirring addresses.

Warm thanks are due to all who assisted to the success of the Conference, and these we cordially render. C. BAILEY.

The Secretary (6 Warley Drive, Morecambe) will be pleased to have information and suggestions of helpfulness to our New Testament cause. •

WE gratefully acknowledge receipt of monies received for the Evangelist Fund. We welcome many new subscribers, and for their promises of regular financial and moral support. The many letters received fill us with confidence, many are wakening up to the definite drift of the Co-operation.

It is indeed heartening to know that many are alive to the danger and are determined to take their stand for the 'good old way.'

Where do you stand? Many have been 'sitting on the fence' too long, crying, 'peace, peace, when there is no peace.' How can there be peace when God's Word is being slighted and torn to pieces by destructive critics?

We welcome the support of all those who love the Lord and His Church.

SUBSCRIPTIONS, September 13th, 1938.

No.	£	s.	d.	No.	£	s.	d.
73	1	0	0	95	1	0	0
74	•	1	0	96	...	10	0
75	•	1	0	97	•••	5	0
76	.	1	14	98	...	10	0
77		2	0	99	•••	2	0
78	.	5	0	100	...	4	0
79		7	6	101		5	6
80		5	0	102		10	0
81		10	0	103	...	3	0
82		2	0	104	...	1	0
83	•	10	"	105	...	20	0
84	...	5	0	106		1	0
85	••	10	0	107		2	6
86		10	0	108	...	2	6
87	•	2	0	109'	....	10	0
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R. MCDONALD,

Conference.

CONFERENCE was inspiring. Progress was made, and very definitely too, the spirit of revival was in the air, and new gospel triumphs are at hand.. Plans for the next conference at Fleetwood will soon be maturing, and no effort will be spared to make it outstanding. I do want to urge individuals and groups of brethren to make a special effort to be present. Savings clubs could be run during the winter, there may be a surplus in some instances by this method, whereby some Brother or Sister may be brought along who could not come otherwise

„A week-end on this bracing coast, in fellowship with one another, and a definite push to extend the Master's kingdom, and to make our plea more widely known, is surely worth every effort.

I hope as many of our agents for the *Scripture Standard* as possible will be present, so that we may confer together and discuss our work in this connection. .

A. L. FRITH

A New Tune.

BRO. A. L. FRITH has written a stirring tune to the words 'The Church's One Foundation.' It is called 'Hirwen,' and may be obtained at 2jd. per copy, post free, from 10 Poulton Street, Fleetwood, Lanes.

Nyasaland.

ONCE upon a time, as the children are said to like a story to begin, a gentleman said that there were two things that readers of a magazine read with keen interest. These were letters from correspondents and reports of work done. We hope our reports of the work carried on in Nyasaland by our native fellow Christians are interesting to readers. To resume the reports, following on those in recent issues of the S.S.: Bro. F. Kangulu is working at Chapata Church, Lilongwe District. Bro. Lamuel is with the Church at Kabrunguti, Lilongwe District, and in January visited the Churches at Kpta-

Kpta, on Lake Nyasa, and Dowa (not to be confused with Gowa). Bro. Binson is engaged with the Church at Malimba, Dowa District.

Bro. Ronald wrote that there were others whose names he had not mentioned, as they are directly under his personal watch and guidance. He says, the work of speaking with the people, and walking to and fro, allows him no time for needed rest. In a later letter, he unconsciously gave information about the calls upon his time, that even in the night he does not have much, if any, free time. He has many letters each week calling for replies to Government Departments. The Churches, which extend in every direction in Nyasaland, involve letters. 'Night by night I am using a pen, my only available time for this.'

He makes a fervent appeal for greater assistance, for owing to reduced contributions, the remittances have been less this year than last year.

In September S.S., reference was made to the meeting with the Church of Christ U.S.A. missionaries, en route to Northern Rhodesia via London. Further reference to this will be made at the Conference in Hindley on September 10th. The exchange of views will, it is hoped, lead to some very important developments of the work we have in hand in Nyasaland. Meanwhile, may we remind readers of the urgent necessity of remitting their contributions as often as they can, monthly for preference.

W. M. KEMPSTER.

## News.

**Cape Town, Loop Street.**—Once again it has been manifested that the Gospel is still the power of God unto salvation. On August 21st, a woman and two young men confessed the Lord, and were united to Him in baptism. The service was conducted by Bro. Hartle, brethren and visitors were present. We praised the Lord, and appealed for sinners to obey God's blest command.

We have had with us Brother W. L. Brown and family, Brother and Sister A. Hobby, and Sister Rowe, of U.S.A., who were passing through on their way to Kalomo, Northern Rhodesia. During their stay, a campaign of Gospel meetings was arranged. Stirring addresses were given by Brother Brown, on 'The second coming [of Christ,

'The Church and its Establishment.' The campaign lasted from August 18th until the 28th, the meetings being held at Loop Street, Claremont, and Athlone. Brother Hobby spoke at two of the meetings.

A farewell meeting to Brother Brown and company was held on August 31st. Brother and Sister Hobby left on August 30th for Northern Rhodesia. The departure of all these brethren reminded us of Paul's farewell to the Ephesian elders. (Acts xx.).

T. HARTLE.

**Fleetwood.**—The uphill work here goes on. Bro. and Sister Scouller kindly came along at the end of August, and encouraged us. Bro. Scouller gave a searching address in the evening, when a number turned in to a good meeting presided over by Bro. L. W. Murphy, of Mirfield. We were also happy to have with us Bro. and Sister H. Wilson, of Blackburn.

Bro. and Sister H. Baines, of Morley, came on from the Hindley conference, and also helped us. At 9.30, on Lord's Day, ten boys turned up to a Bible Class held for the first time, and Bro. Baines spoke effectively to them.

These boys are round about twelve years of age, and here we feel is our hope for the future. We hope to take them off the streets in the evenings during the winter by giving them the opportunity to use the meeting room for recreation purposes as well. Pray for us brethren, in this hard field that the cause of Christ may prosper.

A. L. FRITH.

**Fleetwood.**—Brother and Sister Crosthwaite are expected here (D v.) first Lord's Day in October, and Monday following.

There may be some who would like to be present to have fellowship with us, and to bid farewell to our Brother and Sister as they conclude their labours this side the border for the time being. If any who so desire will send me a post card it will be a pleasure to provide hospitality. Write me to 10 Poulton Street, Fleetwood. Meetings held at 12 Poulton Street, Lord's Day, 10.45 and 6.30. Monday at 7.45.

A. L. FRITH.

**Hindley, near Wigan.**—A very successful five week's mission has been conducted by Bro. Crosthwaite, and we have experienced deep spiritual joy and blessing.

Bro. Crosthwaite has given powerful witness to the truth revealed in God's Word; his challenging addresses, and fearless denunciation of error and apostasy have excited much comment and enquiry in this district. Our plea is more widely known than ever before, and is being discussed by our denominational neighbours.

The Lord used our brother mightily, and the skilful handling of the 'Sword of the Spirit' resulted in nineteen souls confessing and following the Lord in His own way. All are adults, many are from the Methodists, and one was brought up a Roman Catholic, and has three cousins who are priests in that Church.

The Lion of Judah can break every chain, even the yoke of Rome. In addition to usual Lord's Day meetings, Gospel meetings have been held on Monday, Tuesday, Wednesday, and Thursday evenings. Our brother also took the Young Men's Class on Lord's Days, and spoke to the children's meeting each week. At the Women's Meeting, on Tuesday afternoons, both Brother and Sister Crosthwaite have given addresses.

We have been helped, inspired, and strengthened in the faith; the clarity with which the old, old story in its simplicity and beauty has been presented, has been wonderful.

The meetings have been exceptionally well attended. One Lord's Day evening, so great was the attendance seats had to be placed in the aisles, and some brethren went out to make room for strangers. Our oldest members say that was the largest meeting in the Church's history.

We were pleased to see at some of our meetings brethren from Wigan, Blackburn, and Dewsbury.

We are thankful for the presence of our dear Brother and Sister Crosthwaite in our midst, and pray that God will richly bless them with health, and a rich harvest for the kingdom wherever they go.

We commend our new members to the care of our Heavenly Father, trusting that by His grace they may prove as steadfast and zealous as those brought in during Brother Crosthwaite's previous mission here. The Gospel of Christ is still God's mighty power unto salvation, A. WINSTANLEY.

A VISIT to Hindley, while mission was in progress, would convince anyone, that even in these days, the Gospel is still the power of God. The first thing that impressed me was the wonderful singing, everyone seemed to be in the spirit of praise and expectancy for Divine blessings. The brethren, mostly young, seemed possessed with a passionate desire for the salvation of souls. The meetings grew in numbers and interest each night.

Faithful preaching of the Word is being rewarded. Brother Crosthwaite never seems to grow tired, his addresses are always interesting, educative, and helpful to both sinners and the saved.

On Lord's Day, August 28th, seven were baptised. Two came forward at the close of our brother's address, and as they desired it, were baptised the same hour of the night.

Members of our Churches, Episcopdians and Methodists are much interested. God is surely giving showers of blessing at Hindley. A VISITOR.

Hindley.—The Church Anniversary was celebrated on Sept. 10th, in conjunction with the Old Paths Conference, brethren being present from Churches near and distant. After tea, of which a large number partook, a meeting was held, presided over by Bro. S. Wihstanley (Hindley). Bro. Carlton Melling (Wigan), in an able and interesting address stressed the need for the Church preaching the real Gospel, and playing a greater part in the life of individuals and nations.

Bro. Crosthwaite, with characteristic firmness, pleaded for unequalled acceptance of, and strict adherence to New Testament teaching, with more aggressive proclamation of the same.

On Lord's Day, Sept. nth, Bro. Crosthwaite spoke to the School, interesting items being given by the scholars, and in the evening he preached to a large assembly. At this latter meeting, the son of a Chorley brother decided for the Christ.

On Monday, Bro. Crosthwaite spoke to a full meeting. We feel that some are on the border line, and will yet come out on the Lord's side.

At the close of this meeting, refreshments were handed round, and Bren. S. Winstanley,

R. Robinson, and L. Morgan, expressed the thanks of the Church to Bro. and Sister Crosthwaite for devoted services. They left us that night for Yorkshire, the streets of Hindley ringing with the strains of 'God be with you till we meet again.'

A. WINSTANLEY.

Morley.—During July 3rd to 21st, we had the valued services of Brother Walter Crosthwaite, who served the Church faithfully and well. He spoke at the following meetings each Lord's Day, 11 a.m., Young People's Class; 2.3b, Lord's Supper; 6.15, Gospel meeting, followed by an open-air meeting in the market place.

Brother Crosthwaite also served the Liversedge Church on Tuesdays at their Young People's meeting, and Wednesdays, at their Gospel service. On Thursdays, he addressed a Gospel meeting at Morley, and also a mid-week open-air meeting in the market place.'

Brother Crosthwaite preached the pure, wonderful, Gospel of life, and both at Liversedge and Morley, aroused interest with messages on the position and plea of the Churches of Christ.

On Saturday, July 16th, we had a grand tea and meeting at Morley, when, despite the inclement weather, there was a good gathering of members from home and sister Churches. On this occasion, the speakers were Brethren Crosthwaite and R. McDonald, of Liversedge, the chairman being Brother H. Baines, of Morley. We had an inspiring time. We are very gratified at the way brethren from Mapplewell, Dewsbury, Liversedge, and Ardsley, gathered around and supported us in our effort.

Especially must mention be made of Brethren McDonald and Murphy, who did all in their power to advance the cause of the Master at Morley. Brother McDonald spoke in the open-air, and Brother Murphy willingly toured the town with his car-amplifying outfit and announced our meetings.

We have indeed enjoyed a real season of uplift at the hands of Brother Crosthwaite and other willing brethren, and we are truly grateful for the new life that has been accorded us by their unselfish efforts. Brethren, pray for a strong and faithful continuance of the work of the Lord at Morley.

F.SUGDEN.

## Obituary.

**Birmingham, Summer Lane.**—We regret to have to record the passing of our Brother John Hodges, who died on August 30th, in his sixty-eighth year.

Just a little more than thirty years ago he was immersed and became a member of the Church and, although he was not one to take an active part in the public work of the Church, he remained to the end a loyal servant of his Master.

He felt very keenly the loss of his dear partner, who died just five years ago.

A simple service—at which his favourite hymn, 'Sun of my soul,' was sung—was conducted by our Brother William Smith in the home, and afterwards his mortal remains were laid to rest in the City Cemetery at Witton. Our loving sympathy goes out to his only son and daughter-in-law, with whom he was residing at the time of his death.

FRED C. DAY.

## Coming Events.

**East Ardsley.**—Church Anniversary, October 29th and 30th. Saturday in Wesleyan Chapel, Chapel Street. Tea, 4.30. Meeting, 6.30 p.m. Chairman: Bro. F. Alderson (Liversedge). Speakers: Bren. F. C. Day (Birmingham), and E. Bonser (Leicester). Lord's Day meetings in our own room. 2.30 and 6.15 p.m. Come and rejoice with us.

**London, Kentish Town.**—Sixty-seventh Anniversary of opening of Hope Chapel on Wednesday, October 6th. Cordial invitation to all. Tea at 6 p.m. Public meeting, 7 p.m. Chairman: Bro. R. A. Hill (Tunbridge Wells). Addresses by visiting brethren,

A Rally for re-affirmation of full confidence in God's Word, and encouragement of all pleading for a return to New Testament Christianity, will (D.V.) be held at Hope Chapel, Prince of Wales Road, Kentish Town, London, on Saturday, November 26th. Afternoon Session, 2.45. Evening Session, 6.15.

**Change of Address.**—James Wardrop, 20 Neilsland Drive, Braedale, Motherwell, Lanarkshire.

# T h e S C R I P T U R E S T A N D A R D

The S C R I P T U R E S T A N D A R D will be published (D.V.) monthly.

Prices < Single copy, *za.* 6d., two copies, 4s. 6d., three copies, 7s. per year, post free.

All matter for insertion must be sent before the 10th of the.-month (News Items, the 15th) to the Editor:

W. CROSTHWAITE,  
7 Maclean Terrace, Blackridge, West Lothian.

All orders and payments to the Treasurer:

A. L. FRITH,  
10 Poulton Street, Fleetwood, Lancashire.

EVANGELIST FUND. Contributions to R. McDONALD, 180 Stain-eltffe Road, Dewsbury, Yorks.

NYASALAND MISSION. Contributions to W. M. KEMPSTER, 36 Kingsley Road, Bedford.

## OUR AIM.

**W**E MAKE it our aim to further a movement, com-  
M.JL prising Churches and individuals, for a complete  
return to Christianity as it was at the beginning.

HENCE, WE STAND:

1. FOR THE BIBLE AS THE ALL-SUFFICIENT STANDARD and rule of faith and practice, recognizing that what God required from His ancient people, Israel, is found in the 'Old Testament Scriptures, and what He requires from all now is contained in the New Testament Scriptures.

2. FOR THE UNION OF ALL BELIEVERS ON THE NEW TESTAMENT BASIS. Our Lord prayed that '*they all might be one* . . . . that the world may believe.' This prayer makes the union of His people essential to the salvation of the world, and can only be answered when there is a return to the faith, ordinances, and order of the Church of the Apostolic age.

3. FOR THE REJECTION OF ALL HUMAN CREEDS, Confessions of Faith, Doctrines, and Commandments, and the acceptance of the Divinely-revealed creed, '*Thou art the Christ, the Son of the living' God,*' believing that a real heart-grip of that, with all it implies, will lead to a complete surrender of life and will to Him.

4. FOR THE ORDINANCES AS DELIVERED BY THE LORD, and kept by the first Christians. The Scriptures clearly show that BAPTISM was the *immersion* of a penitent believer into the *name of Jesus Christ*, in order to the remission of past sins. The Lord's Table, on which THE LORD'S SUPPER is spread, is *inside the Lord's Church*, and is *for the Lord's People*, to be partaken of on the *first day of the week*. This Divinely-ordained memorial of His death for us is to be kept by the Church *until He shall come again*.

5. FOR THE MINISTRY OF ALL THE CHURCH—every member, in differing spheres, doing that for which they are fitted, limited by ability to edify the Church.

6. FOR THE SUPPORT OF THE CHURCH BY THE CHURCH ONLY. Only those who have obeyed the Gospel have the duty and privilege of contributing to its treasury,

7. FOR THE ABANDONMENT OF ALL SECTARIAN NAMES AND ECCLESIASTICAL TITLES, and that Churches and believers should be called by the names found in the New Testament.

**We shall be pleased to answer enquiries relating to the above, and to put those interested in touch with believers standing for these things.**

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