

# *The* SCRIPTURE STANDARD

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

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VOL. 26. NO. 12

DECEMBER 1960

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## *A Great Event.*

IT is an encouraging sign that so many projects for the building of new meeting-houses or for the conversion of old premises have been or are being carried out in recent years. The churches at Eastwood, Ulverston, Ince, Aylesbury, Tunbridge Wells, Dewsbury, and perhaps others have either erected or have taken over more convenient places of worship, are on the point of doing so, or have commenced operations on their plans. In addition some churches have had their meeting-houses reconstructed. A glance through the S.S. for the past seven years or so will reveal the generous support of churches and individuals for such projects.

On Saturday, November 12th, almost 300 gathered from all parts of the country to Dewsbury, to join in the thanksgiving and rejoicing of the brethren there in assembling for the first time in their fresh meeting-house—we do not say “new,” for the building itself is an old one. It was erected at the time of the great Methodist revival about the middle of last century. One hundred years later finds a very different situation. Instead of advance, retrenchment seems to be forced upon the Methodist denomination, and the policy throughout the country is to close chapels when upkeep is difficult and to fuse the congregations with others nearby. This church at Dewsbury had been meeting in a building rented from the Society of Friends, and when it became known that the Methodist chapel was for sale the opportunity was immediately seized to obtain it.

I need not speak of the gifts and the work that made it possible for the church to move to its new home. These are outlined below by a deacon of the church. Bro. Tom McDonald. I wish only to give my impressions of the gathering at the opening. There must have been quite 180 brethren who travelled good distances, including some from Scotland, who in the morning came 200 miles and returned home on Saturday evening.

There was no formal opening, no ceremony of “dedication.” Tea was provided in the basement, seating at least 200 people, which will prove splendid accommodation for the Lord’s Day school (and for conferences, Bible Schools, etc.!) There are excellent facilities for building a flourishing school, the district being residential. The former meeting-place was in a part of the town scheduled for industrial development. Consequently, much old residential property is being demolished and the population has moved to other parts. In this sense, therefore, the church has gone to where the people are.

The evening meeting had an estimated attendance of 275. It is rarely that we in the church of Christ have the thrill of seeing such a gathering, and the dominant notes throughout were thanksgiving and joy. Bro. Robert McDonald, an elder of the church, was chairman, and he gave an inspiring lead. He outlined the events preceding this great day, calling attention to the vast amount of labour (a labour of

love) involved in putting the meeting-house into a state ready for its opening, and expressing thanks to God and His people for their generous gifts. One could feel the deep praise and gratitude in the congregation when Bro. McDonald stated that the building had been opened free from debt.

Greetings were brought from the churches in England by Bro. Leonard Morgan and from those in Scotland by Bro. Hugh Davidson. Bren. F. C. Day (Birmingham) and Eric McDonald (Kentish Town) gave messages which both stressed the need for awareness of the task ahead and the sufficiency for that task in Jesus Christ. The singing of such grand hymns as "From distant places of our land," "Zion stands with hills surrounded," and "Lord, let me feel Thy power" was an inspiration in itself, expressing the note of triumph and consecration in the service of God.

We pray for our brethren at Dewsbury the richest blessings of God. Here is a church which has had many difficulties and discouragements in past years, but by quiet faithfulness and, above all, trust in the faithfulness of the living God, has won through to its present standing. In spite of her small numbers the church has ever been ready to send out her capable and willing brethren to serve her Master in other assemblies. It may be that the magnificent attendance was some appreciation of this service. In our prayers, too, we include also those churches throughout the country who are embarking on similar ventures of faith. Difficult and discouraging times may lie ahead, and we may well cry out, "What are we among so many?" or "Who is sufficient for these things?" The answer is sure and triumphant: "Our sufficiency is of God." This work is of God. Let us be faithful and we shall prove His faithfulness.

C. MELLING.

We append a statement from Bro. Tom McDonald:

The work on the building has been divided into two main stages. Stage One consisted of certain "first-aid" repairs to the fabric, the erection of a partition to shorten the upstairs meeting-room and the re-decoration of the upstairs meeting-room and of the Sunday School. Stage One was completed in time for the opening yesterday. Stage two will consist of the installation of a baptistery, the improvement of the cloakroom facilities and the re-decoration of the remainder of the premises. Thanks to the generous, and in some cases sacrificial, giving of our own brethren and sisters and of churches and individual brethren in many parts of England and Scotland, the cost of the building and of Stage One has been defrayed and a sum of money remains in hand towards the cost of Stage Two which may, in fact, resolve itself into several stages to be put in hand individually when funds and opportunity permit.

## *A Tour of Palestine--2.*

OUR first few days in Israel came at the end of the Passover, and our first day on Mount Carmel was also the Sabbath. All shops and offices were closed, and public transport was at a standstill, till sunset brought the end of the sabbath. We were given only unleavened bread—mazos, such as some churches in Britain now use for the feast. We gathered that our hotel was one where Jews came to get away from the Passover as much as possible! Very many Jews in Israel are not Jews religiously. Whilst religious sentiment is much more of a force there than it is in Britain, it would be grossly misleading to suggest that modern Israel is dedicated to God, as were the Jews of old. Consequently, their claim to this land of Palestine seems to me rather a trumped-up affair.

We spent the morning of this Sabbath walking on Mount Carmel—now a select residential suburb of Haifa, whose business area lies on the small plain between the mountain and the sea. We were amazed at the wealth of wild flowers to be seen, though we were told we were a week or two late for the best spring display.

In the afternoon we were taken to Elijah's grotto—a shrine kept by the Carmelite monks. (Their order is based on and named from the mount). They admitted their shrine had no great antiquity and no scripture connection with Elijah. The feeling seems to have been that there surely ought to be some memorial of the great prophet on this mount of his triumph, so they made one. The same trouble occurs throughout the "Holy Land"—the intrusion of "the way that seemeth right to a man . . ."

### THE BAHAIS

We went from there to the Bahai Temple, in the Persian Gardens. This belongs to a queer sect, whose faith is composed of bits and pieces from most religions of the world. It seemed almost a form of world-wide Quakerism to me. The Bahais are pacifists, they express their view of God in beauty—flowers, sculptures, etc. The dome of their temple has gold tiles which were provided at a cost of one dollar apiece many years ago. The gardens were not really impressive; even in Haifa we saw private gardens much more beautiful and better cared for than these.

### NAZARETH

On the next day, the Lord's Day, we rose early and having washed and dressed, we broke bread, just Bro. Hardy and myself, before breakfast, which was at 7.30 a.m. At 8.0 a.m. we left by coach for lower Galilee. We spent the morning in Nazareth—a strange town in many ways. Although well inside Israel, it is a wholly Arab-populated town. The populace is half Christian, half Moslem. As it turned out, that particular day was the Christians' Lord's Day, a holy day for the Moslems, and a part of the Passover festival.

We were handed over to a local guide in Nazareth. Most of our party were anxious to attend a religious service and decided to attend the service in the Anglican Church, where the Anglicans from England were able to follow the procedure without knowing what was being said in Arabic. As we returned to meet the worshippers and our guide, I was surprised to see these "Anglican Arabs" shaking hands with their fellow-members and their English visitors, just as we would do. I wonder who taught them that; the English Anglicans looked almost embarrassed.

The town of Nazareth is not really modern looking, but there must have been a lot of change since Jesus's day. However, it seemed relatively easy to imagine Jesus in this place of narrow, winding, dusty streets, of flat-topped sun-baked houses, with camels and donkeys still in regular and real use.

We were shown St. Joseph's Church over the cave, the home where Joseph and Mary are alleged to have lived. This could possibly have been their home; it was certainly an ancient home like dozens of others to be found there no doubt. No evidence was offered for its connection with Joseph. The church built over the house dates from 500 A.D.—quite a time after Joseph and Mary's day. The visit to the church interested me for a different reason; it contained a baptistry, now disused, which any true Christian would be happy to use. It was carved from the solid rock and had carved steps down into it. Thus it would appear that for some considerable time after 500 A.D. bible baptism was practised in the town where Jesus grew up—at least as regards the physical action.

We were also shown another cave—the home supposed to be that of Mary's parents, and allegedly the scene of the annunciation. The older homes of the district are still of this type—a cave below, with a flat-roofed room (or rooms) on top. We had passed two men on our way to Nazareth in the process of digging such a cavern in the soft rock. In ancient times food was stored in holes eighteen inches wide, dug down into the rock as much as five feet. The items so stored would be put into a pitcher with a rope attached so that it could be let down or hauled up; the free end of the rope was secured above ground.

### BY THE SEA OF GALILEE

We left Nazareth, passing on the roadside Mary's well and came next to Cana, with its roadside well. Cana is so small a village that it seems fairly sure that the water used in Jesus's first miracle would be drawn from this source. It was notable

that at no well did we ever see a man (occasionally a boy). The man who owned the upper room was clearly one out of the ordinary. (Luke 22:10).

We came next to Tiberias, on the sea of Galilee, where we had lunch. This was a "watering place" of Herod Antipas, named by him after his patron, the Emperor Tiberius. Just outside the town there are hot springs around which the Roman baths had once been built. We went north from Tiberias along the coast road passing by Genessaret and Magdala, the home of Mary Magdalene, and came to Tabgah, with its Church of Loaves and Fishes—the traditional sight for the miracle of the feeding of the five thousand. We were shown a particular saucer-shaped hillside called the Mcunt of the Beatitudes, with no more justification for its claim to fame than many another hillside near the sea of Galilee. However, the scene might well have been much as we saw it, though the thousands seen there on that occasion would still seem very much out of place in this lonely country area.

We came next to Capernaum, with its ruined synagogue. In the grounds near the ruins were many objects of interest dug up in excavations around Capernaum. Among these I was most intrigued to observe the millstones. I had always visualised these as being small enough for a woman to pick up and carry away. This is far from the case with the majority of the old millstones we saw here and elsewhere in Palestine. Each of the two stones must have weighed more than a hundred-weight. The base of the mill was a sawn-off cone. The supper dish was made of stone four or five inches thick and had a hole in the bottom which fitted fairly well on the base cone. Grain was put in the upper dish which was then rotated by means of a wooden bar fitted through holes in the dish. As the two grinders tramped round, grain fell between the two stones and was ground to flour.

[To be continued].

## *The Origin of Individual Cups.*

[Bro. S. Wilson, of Auckland, New Zealand, has sent us the following interesting extract with a covering letter.—Ed.]

The following article has been copied from "The Truth," a monthly magazine published at 2901 East Second Street, Austin 2, Texas, U.S.A., March, 1957.

SISTER CAROLYN DIXON copied and forwarded the following article to us. It appeared in "The Lima News" (p. 5-B), Lima, Ohio, Sunday, January 16th, 1955. We pass it on to the readers of "The Truth" for the historical information it contains. The grammatical errors should not be attributed to Sister Dixon, who copied the article verbatim. We plan to publish articles in future issues showing some of the reactions to the use of individual cups. These will include the one by Mr. Young to which reference is made.—Editor.

### **PHYSICIAN - MINISTER FIRST TO APPLY SANITATION TO COMMUNION CUPS**

By JOE CONNER

As a physician, the Rev. Dr. John G. Thomas believed it was unhealthy for several persons to drink from the same cup.

As a congregational minister, he knew that the chalice, or common cup, was used in church communion services.

To his practical Welsh mind the answer to the problem was simple: Change from the common cup to individual cups for communion service in the Vaughnsville Congregational Church which he as pastor had built.

Unfortunately few records of that first service remain. It apparently was held sometime during 1893 with only the Rev. Dr. Thomas and the church elders participating.

After that first service, the minister-physician turned inventor as well as innovator. He devised a special tray to hold the individual cups of communion wine and in March, 1894, was granted a patent on his invention.

That patent marked the beginning of the Thomas Communion Service Company, 332 N. West St., which is still going strong after 60 years of uninterrupted operation.

The originator of the individual cup service idea never was an active participant in the company. It was taken over and operated by several of his sons, including Dr. H. A. Thomas, 1414 W. Market St., who still has a financial interest in it. John Thomas, 1521 Oakland Pkwy., grandson of the Rev. Dr. Thomas, now manages the firm, and holds the remaining financial interest in it.

After that first patent was granted, the idea spread rapidly throughout the country and the fledgling company found its facilities taxed to the limit with orders.

Then, as now, the basic manufacturing was done elsewhere, with the Lima company applying the finishing touches and shipping the orders.

Despite the widespread popularity of the idea, it met with ridicule in some quarters.

Greatest support for the idea came from health officials and doctors. The American Health Association adopted a resolution in October, 1897, commending the churches using individual cups and urging others to adopt that method.

Dr. Thomas, recalling those early years of the company, recently said his father and brothers ignored the criticism and continued to fill the orders which were pouring in.

He recalls that during his college years in Cleveland he managed to finance most of his education by demonstrating and selling the individual cups service to Cleveland churches.

The question, Common cup or individual cup? still has not been entirely resolved. Some churches continue to use the common cup, while others use individual cups.

The manager of the local firm founded by the originator of the idea says the company does not believe it should become involved in the still simmering controversy touched off by the individual cup idea.

The products include collection plates as well as individual cup services and bread plates. All of the products are made in several styles and may be of either metal or wood.

During World War II, when the company sold many of its products to the Armed Forces, its production was limited to wood. As a result, churches postponed purchases and today, almost 10 years later, the manager reports they are just beginning to get caught up with their backlog of orders.

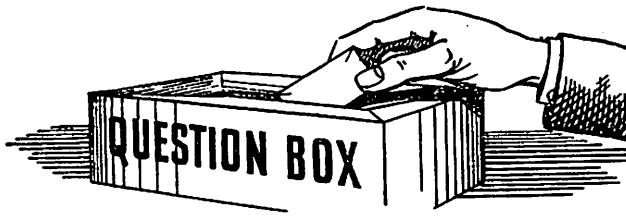
There is no way of determining about the number of churches which now use the company's individual cup service, but estimates are that there are more than 100,000 of them in all parts of the world.

The first purchasers in the long line of church customers which the firm has served over the years was the Market Street Presbyterian Church. The set which the church bought in 1894 is now in the possession of the Allen County Historical Society.

A closing footnote to this story is this quotation from the obituary of the Rev. Dr. Thomas which appeared in "The Lima News," November 15th, 1913:—

"Rev. Thomas was the inventor of the individual communion service now so largely used not only in this country but throughout the civilized world. This invention attracted the attention of the whole world and services made in Lima are used in no less than 30 foreign countries. Growing out of this invention was the abolishment of the common drinking cup in all public places, railways and schools.

"This is now a law upon the statutes of about half the states in the Union."



CONDUCTED BY  
L. CHANNING

Send your questions  
direct to L. Channing,  
10, Mandeville Road,  
Aylesbury, Bucks.

**Q. Can the meaning of Proverbs 26 : 10 be established?**

A. All Hebrew scholars agree that the original text in this passage is so obscure that its correct rendering cannot be determined with certainty. To show how widely the various renderings differ, we quote a few examples :—

Authorised Version: "The great God that formed all things both rewardeth the fool, and rewardeth transgressors."

Authorised Version, margin: "A great man grieveth all, and he hireth the fool he hireth also transgressors."

Revised Version: "As an archer that woundeth all, so is he that hireth a fool and he that hireth them that pass by."

Revised Version, margin: "A master worker formeth all things; but he that hireth the fool is as one that hireth them that pass by."

Rotherham: "As an archer who woundeth everything, so is one who hireth a dullard, and a drunkard crossing the sea."

Moffatt: "An able man does everything himself: a fool hires the first passerby."

Douay: "Judgement determineth causes: and he that putteth a fool to silence appeaseth anger."

The majority of scholars seem to favour the R.V. rendering. If this is correct, the passage means that acting without thought or consideration, and entrusting important matters to evil men, or to any chance-comer, will cause as much damage as an archer who indiscriminately shoots arrows at everyone.

**Q. Would you please explain the meaning of Matt. 11:12-13? "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John."**

A. Verse 12: Both the rendering, and the meaning of this verse have been much disputed. One of the clearest renderings of the passage is that by Goodspeed. "But from the time of John the Baptist until now men have been taking the Kingdom of Heaven by storm and impetuously crowing into it."

The statement is obviously a metaphorical one, for we cannot literally take the kingdom of heaven by violence, nor enter it by force. The figure compares the kingdom to a walled city, against which men are seen as throwing assaults, in order to gain entrance. This we are told had been happening "from the days of John the Baptist." This statement occurs in Matthew's account in the middle of a discourse by our Lord concerning John the Baptist, and if we look back to the latter's ministry we can see how fitting is the figure employed.

When the multitudes originally came out to John in the wilderness (see Matt. 3 : 1-12) many did so because they thought he was the long expected Messiah (see the rulers' question, John 1:20). When John disabused their minds of such false ideas concerning himself they crowded around Jesus. But their conception of Messiah's kingdom was entirely a material one. Thus a short while after these words were spoken by the Lord, many following Him in the wilderness and seeing Him miraculously feed the multitude tried to "take him by force, to make him king" (John 6:15). It was because of this attitude that Jesus so often had to avoid the multitudes, and bid many keep silent concerning His Messiahship. It was very true therefore that men were trying to take the kingdom "by storm," and

impetuously trying to crowd into it, thinking of it only as a political kingdom. Even amongst the disciples this conception prevailed, as seen for instance in the action of the sons of Zebedee, who undoubtedly were trying to make sure that they were first in line for what they believed were to be political honours (Matt. 20:20-21).

In Luke 16:16 Jesus used similar words to the verse we are considering, rendered by Goodspeed as, "Until John came, it was the Law and the Prophets. From that time the Kingdom of God has been proclaimed, and everyone has been crowding into it." On this occasion Jesus was up against the same disposition from the Pharisees, who in their materialism and covetousness jeered at His teaching concerning worldliness in regard to the things of God.

**Verses 13-14:** Here Jesus goes on to say, "For up to the time of John all the Prophets and the Law itself prophesied about it, and if you are ready to accept the idea, he himself is Elijah who was to come" (Goodspeed). This again is a very clear rendering of the passage, except for the insertion of the word "idea," which is certainly not warranted.

The passage implies that with the coming of John there had been a change, although the nature of the change is not stated. However, this can be seen from Luke 16:16, which declares that since the time of John "the kingdom of God has been proclaimed" (Goodspeed). The prophets right down to Malachi had been concerned with prophesying the coming of Messiah and His kingdom. But John's ministry was unique, for his work was to proclaim that kingdom "at hand" (night, Matt. 3:2). For this purpose he had come to prepare a people for the coming of Messiah (Luke 1:17).

As such, John himself was the subject of some of the prophecies. He was the forerunner of Messiah (Cp. Psa. 40:3; Mal. 3:1 with Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23). He was also the Elijah which was to come (Cp. Mal. 4:5 with Matt. 11:14; Mark 9:11-13; Luke 1:17).

# SCRIPTURE READINGS

## DECEMBER, 1960

4—Proverbs 31.	Matthew 28.
11—Ecclesiastes 7.18.	Hebrews 1.
28— " 12.	" 2.
25—Song of Solomon 2.	" 3.

### Proverbs

This book may be divided roughly into about five parts. It is full of wise sayings and instructions. Obedience to them would produce, in any state, a virtuous people with little, if any, need for a police force. At the basis of it all there is the one true God, who is wisdom. Fear, reverence, respect for Him is the beginning of wisdom. Surely a developing and ever-growing love is its fulfilment.

Fatherly advice, given earnestly and tenderly, and with literary beauty, occupies the first nine chapters. We think of the Christ when we read 8:22-31. "He is the image of the invisible God, the firstborn of all creation" (Col. 1:15).

How carefully and forcefully are warnings given against keeping bad company ("If sinners entice thee . . .", 1:10);

against bad women (the adventuress with her smooth words . . . 2:16); against lying and deceit ("put away crooked speech, and devious talk . . ." 4:24); against laziness ("Go to the ant . . ." 6:6); against unwise pledging for others ("Deliver thyself . . . give not sleep to thine eyes . . ." 6:1-5). But the positive is set forth in glowing terms: God is a shield to those who walk in integrity (2:7); "trust in the Lord with all your heart" (3:5) and there will be real and lasting reward; all honesty and straight dealing has its reward in material and more, in moral and spiritual satisfactions. Happy is the man who finds wisdom (3:13-18). Is there not a reference to David? Though he failed in some ways both as husband and father, yet we must needs attribute much of Solomon's longing to be a good king to the example, warnings and teachings of his father (5:1-9). Every Christian, especially the young, can benefit by a study of these first few chapters, further reinforced by the searching instruction and example of the new covenant writings.

Chapters 10 to 22:16 contain numerous short and pithy proverbs, largely unconnected with one another. Many can be easily memorised to give guidance in different circumstances of life. Some

are statements of cause and effect, wrongdoing and their consequences; some state facts which should warn or encourage away from evil to good. Many have become very common in everyday usage, and are quoted and quoted again by modern writers and speakers. They are certainly as up-to-date as they were when written originally, and appear to have been the work of Solomon himself.

The third part is introduced by the words in 22:17: "hear the words of the wise." The last word is in the plural, indicating that the following proverbs, somewhat longer than the previous collection, are the production of other besides Solomon. Verses 17-21 form the introduction and a further section is in 24:24-34.

We are then given a selection of Solomon's sayings collected in the time of Hezekiah, and obviously added to the older portions then. They are very similar to the other proverbs, in some cases repetition. We have the striking advice quoted in Romans 12:20 to feed and succour an enemy to win him—practised by Ahab on the instructions of Elisha (2 Kings 6:22).

The final portions (which I have numbered fifth) are introduced as being compositions of Agur (30:1) and King Lemuel's mother. The R.S.V. renders verse 1 of ch. 30 "Agur son of Jakeh of Massa," and verse 1 of ch. 31, "Lemuel, king of Massa." This connects the two passages satisfactorily and references occur to that place in Genesis 25:14 and 1 Chronicles 1:30. The Simeonites went there in Hezekiah's time (1 Chron. 4:41-43). However, we are interested in the words rather than their origin. Humility and a deep reverence for God are evidenced, and our Saviour must have had this passage in view when speaking to Nicodemus, who would also be familiar with it. How much in keeping are the thoughts expressed with those of the New Covenant, where we have the warning not to go beyond what is written, and not to add or take away from it (1 Cor. 4:6; 2 John 8; Rev. 22:18 and 19). We are also instructed, in accord with Agur's prayer for himself (30:7-9), to be content with such things as we have (Heb. 13:5). Wise words are written too about respect for parents, avoidance of pride and self-sufficiency, and speaking when angry. The mother's advice to her kingly son is to avoid sexual excesses, so common among kings

of that age—and much later too—and excessive drinking, advising total abstinence, which would be wiser still. What an evil is drinking today, when the teaching of temperance advocates has become the teaching of government and local authorities in their fight against death on the roads, and juvenile delinquency—but still lying advertisements are permitted. If the king is to exercise true justice he must have a clear mind, not one weakened or rendered incompetent by alcoholic indulgence.

The book closes with praise for a good woman, and a last piece of warning and instruction, again so much in keeping with apostolic teaching: "Charm is deceitful, and beauty is vain" but fear of God brings "the incorruptible apparel of a meek and quiet spirit" (Prov. 31:30; 1 Peter 3:4). What is there in the world that can wield so great an influence for good?

R. B. SCOTT.

## CORRESPONDENCE

To the Editor,

My wife and I would like to express our appreciation of the fellowship and hospitality given to so many of us, by the brethren and sisters of Dewsbury, Morley, and East Ardsley churches on the occasion of the opening of the new meeting-house in Dewsbury, on Saturday, November 12th, 1960. We enjoyed every minute of our visit across the border, Lancashire to Yorkshire, and were very pleased to see so many faces present that we had not seen for a while. We would like to thank Bro. Robert McDonald who was Chairman, Bro. Day and Bro. Eric McDonald for their addresses.

The occasion brought memories of eleven years ago, when we at Hindley had over a hundred visitors staying with us at our Bible School, twenty-seven from Belfast, when one brother, I believe it was Bro. Day, got his coat off to help to serve out lunch on the Monday. I wonder if he has forgotten about it. The difference at Dewsbury was that there were almost twice as many present to feed—I should say at least 250 brothers, sisters and friends. Once again thanking all the brethren and sisters who so ably catered for us; not forgetting Bro. G. Lodge and the many we do not know by name.

BRO. AND SISTER W. JONES.  
(Hindley.)



## Am I Truly Grateful?

Bible Thought: "Let the peace of Christ rule in your hearts to the which also ye were called in one body; and be ye thankful!" (Col. 3:15).

How pitiful the sight of a leper with his body slowly decaying. But how much more pitiful the spectacle of the ungrateful soul. Is not this story a tremendous challenge to all of us? Then, ask yourself the question, "Am I truly grateful?"

"Am I truly grateful for eyes to see and ears to hear?"—Remember Helen Keller, who could neither see nor hear!

"Am I truly grateful for hands to work with?"—On my desk there is a calendar with pictures painted by artists who have no hands! They work with feet or mouth.

"Am I truly grateful for my legs that will take me wherever I want to go?"—Think of the cripples that cannot walk for seemingly endless years.

"Am I truly grateful for my daily bread?"—There are many millions of hungry people in our world!

"Am I truly grateful for the night's rest?"—Consider the men and women who are unable to sleep for many nights!

Questions without end. Who can look into the mirror of God's Word without blushing? How much do we just take for granted?

"Count your many blessings, name them one by one,  
Count your many blessings, see what God hath done!"

Some time back, the question was asked as to where the tune "Humility" could be found. Thanks to the kind offices of Bro. Frith, who has made himself responsible for its reproduction, it is printed in this issue.

Let us unite to thank God for the innumerable gifts of His love, for the small and the great, the earthly and the spiritual. Let us pray for an ever-grateful soul.  
—Selected.

## Who hath seen the Wind?

Who hath seen the wind?  
Neither you nor I,  
But when the trees bow down their heads,  
The wind is passing by.

Who hath seen our God?  
Neither you nor I,  
But when the trees bow down their heads  
Then God is passing by.

There are three kinds of people. "The few who made things happen; the many who watched things happen; and the overwhelming majority who have no idea what happened."

## Brevities.

Faith, courage and loyalty are three things worthwhile; hang on to them.

If we are true to ourselves we cannot be untrue to anyone else.

Never betray the confidence of anyone, not even yourself.

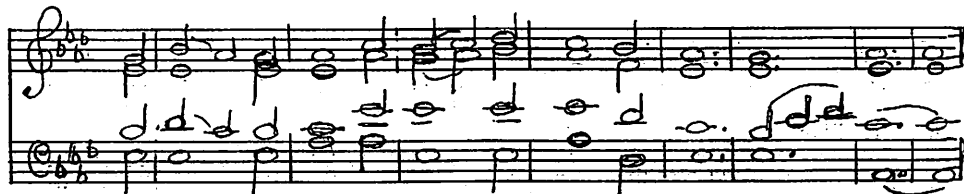
With a heart full of love and understanding there is no room for discontentment.

God gives all of our time to us. How much of this time do we live for Him?

8884

## HUMILITY

W. BEST



## NEWS FROM THE CHURCHES

**Aylesbury.** The church is happy to report that another precious soul has been added to the body of Christ. Upon the confession of her faith in Jesus as the Christ, Mrs. Eva Ergy was baptised for the remission of her sins on Saturday, October 29th. Sister Ergy is the wife of Brother Peter Ergy, who became a Christian about a year ago. DALE BUCKLEY.

**Birmingham Summer Lane.** The church had a spiritually helpful time at the meetings held in connection with their 95th anniversary on 5th November. Upwards of one hundred and fifty brethren including visitors from all the Midland churches and also Bristol, Aylesbury and London, were present at tea and the meeting that followed. Our speakers were Brethren Edmund Hill, of Loughborough, and Albert Winstanley, the latter serving us on the Lord's Day too, morning, afternoon and night. We are grateful to all who joined with us in our rejoicing and especially to the speakers for their helpful messages, and to the Lord who made all these things possible. For at least another year, we shall be meeting in the Cowper Street Council Schools, while our chapel is being rebuilt.

F.C.D.

**Dalmellington.** The Lord indeed has blessed our labours, and we rejoice to post another addition to His church. Mary Chalmers, daughter of Bro. and Sis. Chalmers, one of our Bible class scholars, made the grand confession of her faith on Tuesday, 18th October and was immersed into Christ. God grant that our young sister may be kept faithful until the end. WM. BLACK.

**East Ardsley.** The church held its forty-fifth anniversary meetings on Saturday and Sunday, October 29th and 30th. On Saturday, brethren from many sister churches sat down to tea and enjoyed each others' fellowship. The evening meeting, at which there was a good company, was presided over by Bro. W. S. Bradley, of Doncaster, and he gave a very good lead to the meeting with a brief but pointed message on the text, "I am now ready." Then followed two fine addresses from Bro. R. McDonald (Dewsbury) and Bro. F. C. Day (Birmingham). It was indeed a very searching and uplifting meeting. On the Lord's Day we had again two fine messages from Bro. Day at the breaking of bread service, and from Bro. Bradley at the gospel service. It was a weekend of uplift and spiritual rejoicing.

**Kentish Town.** We record with gratitude our brother Albert Winstanley's work with us during the three weeks October 8th to 30th, including the four Lord's Days. It was a joy and profit to hear his teaching and preaching during this time. Gospel meetings were held on Lord's Days, Wednesdays and Saturdays, and a good number were able to hear the plain New Testament truth for the first time, some coming several times. We rejoice to report the baptism of our sister, Mrs. Bullard, and warmly welcome her to our fellowship. The meetings were extensively advertised in the local press, on the hoardings, and by general and personal distribution. It may well be that further results will accrue than we have seen yet.

**Loughborough.** On Saturday, October 1st, we experienced at our 119th anniversary rally a season of real "spiritual blessing from the presence of the Lord."

Tea was provided by the young sisters and it was a great credit to them; a good number sat down to partake. All the Midland churches were represented and some from further afield.

The evening meeting was ably presided over by Bro. Peter Hill, who gave a brief report of the church's work and words of welcome to all visitors. Addresses were given by two young men, Bro. Paul Jones, of Birmingham, and Bro. Jack Thomasson of Dewsbury, and what a joy it was, especially to those of us who can no longer claim to be young, to listen to them. Both dealt with their subjects (which shall be nameless) in a very able manner, setting forth teaching and exhortation and the old gospel truths; a number of non-members were present.

On the Lord's Day Bro. Thomasson addressed a very good gathering around the Lord's Table; in the afternoon the children in the Sunday school and, in the evening, the gospel service, at which some interested non-members were present. In a masterly, yet simple way, our brother told forth the story of redeeming love, which left none of his hearers in any doubt of the New Testament way of salvation.

We thank God for this weekend experience, and our brethren who served us so well, and are encouraged to look and work for even greater days ahead.

E. HILL.

**Morley.**—The Church at Morley thanks all brethren and sisters for their presence and prayers and other support so beneficial to our Mission in October.

We are glad to report the addition of three new members to the Lord's church—Bro. Phillip Barlow (younger son of Bro. and Sis. A. Barlow), Sis.

Jean Almond (who has been attending the Sunday School for a number of years), and Sis. Carol Lockwood (who has been attending our Gospel meetings for about a year).

We at Morley feel uplifted by the support given by brethren and sisters at our rally, at which more than 100 were present. We wish to express our thanks to our Bro. F. Worgan, who served us so well, and whose company we all enjoyed, and we pray that the Lord will bless him.

We thank God once again for the power of his Gospel to the saving of souls and pray that our young members will walk in the light of the Lord. Pray for the Word going forward in this part of his vineyard.

MICHAEL GAUNT.

**Newlongrange.** During our anniversary services we have had great cause for rejoicing. On October 8th, a company, well above two hundred, gathered to hear addresses by our brethren Joe Nisbet and Leonard Morgan, which were very much appreciated. On Lord's Day, October 9th, Bro. Morgan served the church and at the evening service four young women came forward and confessed Christ as their Lord and Master. One, the daughter of Bro. Edward Jess of Dalmellington, was immersed on Lord's Day, October 16th. Bro. Morgan again served the Church, and again we had the joy of witnessing another come forward and confess Christ. At this meeting all four were immersed. We pray that our young sisters, Jennifer Jess, Margaret Waterston, Priscilla Millar, Sheena Allan and Sheila Allan, will be kept faithful unto the end.

W. H. ALLAN.

**Nyasaland.** [The letter that follows was written to Bro. A. Winstanley. We print it for its general interest and appeal.—Ed.]

"Dear Bro.—I am very much glad to let you know about the work of Jesus Christ here in Nyasaland, Africa, that the work is progressing well indeed.

On August 14th, 1960, I was at Cingale with other preachers to open a new place, N.A. Mulumbe, Cingale, where ten were baptised and one confessed faults. And on September 4th I was to the Portuguese East Africa, to open a new place, where two were also baptised and two confessed faults. The same day Bro. B. Tambala, he was at Taja, N.A. Kawinga, Kasupe, where nine were baptised. Also on September 18th, I was at Likangala, N.A. Mwambo, Zomba District, where

eight were baptised and two confessed faults. But the chief trouble of all in our places is school. More brethren are very much complaining about school for their children.

The four brethren of P.E.A. wish Nyanja Bibles (language) and eleven brethren of Cingale, wish Nyanja (language) Bibles. This is the complains, brethren, of here in Nyasaland, Africa.

Thanks very much for your gift of Truth in Love tracts, are helping me to preach the gospel and more people is very baptised here indeed.

I am your bro. in Christ Jesus, J. R. Pondan, c/o P.O. Box 135, Zomba, Nyasaland, Africa."

## OBITUARY

**Doncaster.** We deeply regret to report the death of Sister Garrard, who passed peacefully away on Monday, October 24th, after a long and painful illness.

Sister Garrard, who formerly was in membership with the church at Bentley, had been with the Doncaster church during the past nine years, and when her health permitted was regular and constant in her attendance at the services of the church. Of a quiet and unassuming nature, Sister Garrard was greatly esteemed by all the church who now mourn her passing.

Our very sincere Christian sympathy is extended to her two daughters and her son in this time of sorrow and bereavement.

J. GARNETT.

**Doncaster.** It is with deep sorrow that we report the passing of Sister Ivy Andrews, who fell asleep in Jesus, on Lord's Day, November 6th.

Sister Andrews had a serious operation about three weeks ago, which was understood to be successful, and good progress towards recovery was being made. Unfortunately, a sudden heart attack early on Sunday morning proved to be fatal.

Sister Andrews had been associated with the Doncaster church for a number of years, previously having her membership with the church at Bentley. A sister of sound and upright character, we esteemed her highly and deeply mourn her passing. Our sincere and heartfelt sympathy is extended to Bro. Albert Andrews and to his daughter Doreen in this sad and unexpected bereavement.

J GARNETT.

## COMING EVENTS

**Newtongrange.**—A special mission will be held in the meeting-place of the Church of Christ in St. David's, Newtongrange, conducted by A. E. Winstanley (Tunbridge Wells). Meetings will be held during January and the beginning of February, 1961: Saturdays, January 7th, 14th, 21st and 28th, at 7 p.m.; Sundays, January 8th, 15th, 22nd and 29th at 6 p.m.; Wednesdays, January 11th, 18th, 25th and February 1st at 7 p.m.

We will be delighted if all in our district during the period will come and help us to extend our Lord's kingdom. We crave the prayers of all our brethren for the success of this mission.

**Slamannan District.**—The annual New Year social gathering of the churches will be held (D.V.) on Monday, January 2nd, 1961, at 12 noon, in the Slamannan Church meeting-place, Slamannan. The speakers will be Bro. D. Dougall, evangelist, and Bro. Tom Nisbet (Haddington). All welcome.

**Spring Conference, Sat., April 1st, 1961**

Will any church desirous of entertaining the conference please write the conference secretary, A. Hood, 45 Park Road, Hindley, Wigan, Lancs., so that arrangements may be put in hand as soon as possible. It has been suggested by many brethren that meetings be held on the following Monday, as at Tranent this year.

## SEND FOR THE TUNE

## "FLEETWOOD"

7.6.7.6 D

By request, I have reprinted a tune I wrote over twenty years ago. I have changed the name to "Fleetwood." It was inspired by and intended to be sung to the words, "The Church's One Foundation." The harmony has been slightly revised. I hope it may be widely used. Sixpence post free from: A. L. Frith, 12 Poulton Street, Fleetwood, Lancs.

## SCRIPTURE READINGS FOR 1961

These are again being prepared by Bro. R. B. Scott, 96 Chetwynd Rd., London N.W.5, who will also continue in writing the Notes on the Readings for the S.S. For supplies of reading cards please write Paul Jones, 41 Pendragon Road, Birmingham 22b, enclosing one penny for each card (state quantity required) and cost of postage.

## WANTED

A Dentist, in Culbertson, Montana, U.S.A. Opportunity for a Christian family to promote New Testament Christianity.—Write: Mrs. Raedean Dethman, Route 2, Bainville, Mont., U.S.A.

## PLEASE FORGIVE

Joseph forgave his wicked brethren in their days of adversity even after they had treated him so evilly. He did them good.

David forgave Saul, who tried more than once to kill him.

Jesus forgave those who nailed Him to the cross, and prayed for them.

Like Jesus, his Lord and Master, Stephen forgave those who stoned him. He prayed for them saying, "Lord, lay not this sin to their charge."

We are like Jesus when we forgive, even when grievously sinned against. We are unlike Him when we are unforgiving.

There is a difference in keeping your chin up—and sticking it out.

We shall never have more time. We have—and have always had—all the time there is.

Bad luck can't make a man of you—but it can show how much of a man you are.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home, one copy for one year, 8/-; two copies 15/6; three copies 22/- post free. Canada and U.S.A.: one copy, one dollar; Africa, Australia, New Zealand: One copy, 7/6; two 14/-; three 20/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, 133 Long Lane, Hindley, Wigan, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

**EVANGELIST FUND:** Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

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

**NYASALAND Mission:** Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

**THE SCRIPTURE STANDARD** is printed for the publishers by  
Walter Barker (Printers) Ltd., Langley Mill, Nottm.