

The SCRIPTURE STANDARD

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

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Hindley Bible School

ANOTHER Bible School has come and gone. This year's was the thirteenth of the series, which began in 1946. The first School was in the nature of an experiment: it was such a success, in the truest sense, that another and yet another were arranged, until now it has come to be looked upon as a yearly event. No one can measure what the School means in the life of the churches and of individual Christians. Perhaps the clearest indication of its meaning is shown in the fact that not only are the same well-loved faces seen each year—many have attended every Bible School—but that each succeeding year sees fresh brethren coming to enjoy the good things of which they have heard or read.

This year's attendance was most encouraging for various reasons. In previous years large contingents of brethren from Scotland, Ireland and the Continent have been present. This year saw no such large companies. It is remarkable, therefore, that attendance was fully up to average: this demonstrates that brethren came from a greater number of churches than ever before. And a still more hopeful sign was that so many of these fresh visitors were young brothers and sisters. The preponderance of young people was this year more evident than ever. On the last day of the School older brethren expressed their joy and their hope for the future because of the interest and spiritual vitality of the young brethren, especially in these days of so many temptations and so much peril for young men and women.

Not only in attendance but in spiritual power the Bible School was another wonderful experience. Having been absent from some of the meetings the writer cannot speak personally, but only from reports of others, of the times of rich blessing enjoyed in these sessions, from the morning prayer meetings, through the lectures, forums, Questions Answered, discussions and gospel meetings, both open-air and indoor. Where so many brethren faithfully served it would be invidious to mention names. After all, it is *what* is taught and preached that matters, not *who* says it.

The morning lectures have always been on deep and vital subjects from the word of God. This year's were on the general theme of Hebrews 1:1-3—"God has spoken." Christ was exalted as the highest revelation of the reality of the living God, the Son of God and the Word of God. It is a pity that such lectures should be confined to an audience so comparatively small. In earlier years they were published in book form, but had so small a sale that this was discontinued. Surely our brethren are sufficiently "literary-minded" as to make it possible in future years to resume publication. At least, the lectures were tape-recorded, and blessed indeed are those who will be able to hear them repeated in this form.

The morning forums have always been on topics concerning the practical aspects of the worship and work of the church. This year's were on Worship, under the headings Approach, Prayer and Praise, Teaching and Preaching. Some felt that this year the forums had not dealt adequately with all the points raised. Important

and vital topics are discussed, and justice cannot be done to them unless those serving on the forums are given time to prepare the things they say. It should be possible for these brethren to be selected the day before, and they may discuss with their leader the subject of the morrow's forum. Brethren cannot be expected to stand up and speak on the spur of the moment on such matters.

We feel, too, that the much-enjoyed "Questions Answered" session would be of even greater interest and benefit if a preview were given of the questions likely to come up. There should be no suggestion that members of the panel claim to be "smart Johnnies," able to tackle at a moment's notice any question put to them. As with the forums, these questions are usually important, especially to those who ask them: they can be answered usually only by searching the Scriptures, which is not possible when they are presented without notice. Time would be saved and less repetition take place, too, if the number on the forums and "Questions Answered" panels were limited to four. Answers would be more direct and brethren would not feel that they *ought* to say something. We are aware that all this would entail additional work to the vast amount already done by those arranging the Bible School, but it would be worth while.

We are sure that, although not authorised to do so, we are voicing the thoughts of visitors to the Bible School in offering this inadequate token of thanks to the Hindley church. The brethren cheerfully undertake this event year after year, and the inevitable labour and inconvenience which are entailed. But we are sure, too, that these are undertaken "not grudgingly nor of necessity." It is not only a "work, a labour and patience," but, as Paul commended the Thessalonian Christians for, a "work of faith, a labour of love, and patience of hope." No recompense is looked for from the Hindley brethren, save that of knowing that they are forwarding the cause of the Lord and giving joy and new zeal to those attending the School. God is not unmindful, to forget these things. May the results of this year's Hindley Bible School continue to be shown throughout the churches and in our lives, until, God willing, we meet again next year.

EDITOR.

The Incomparable Christ

MORE than nineteen hundred years ago there was a man born contrary to the laws of life. This man lived in poverty and was reared in obscurity. He did not travel extensively. Once He did cross the boundary of the country in which He lived; that was in His exile in childhood. His life's work was confined to a little place much less in size than the state in which I live.

He possessed no unusual influence. His relatives were inconspicuous, unimportant, and had neither training nor education.

In infancy, He startled a king. In childhood, He puzzled the doctors. In manhood, He ruled the course of nature, walked on billows as if on pavements, and hushed the sea to sleep.

He healed the multitude without medicine, and made no charge for His service. He never wrote a book; yet all the libraries of the country could not hold the books that have been written about Him. He never wrote a song; yet He furnished the theme for more songs than have all the song writers combined.

He never founded a college; but all the schools put together cannot boast of having as many students. He never practised medicine; yet His name has healed more broken hearts than have all the doctors near and far.

He never marshalled an army, drafted a soldier, nor fired a gun; yet no leader ever had more volunteers, who under His orders have made rebels stack arms and surrender without a shot being fired.

He is the Star of astronomy, the Rock of geology, the Lion and Lamb of the zoological kingdom. He is the revealer of snares that lurk in darkness, the rebuker of every evil thing that prowls by night; the quickener of all that is wholesome; the adorer of all that is beautiful; the reconciler of all that is contradictory; the harmoniser of all discords; the healer of all diseases and the Saviour of mankind.

He fills the pages of theology and hymnology. Every prayer that goes up to God goes up in His name, and is asked to be granted for His sake. Every first day of the week wheels of commerce cease their turning and multitudes wend their way to worshipping assemblies to pay homage and respect to Him.

The Enduring Christ

The names of the proudest statesmen of Greece and Rome have come and gone. The names of scientists, philosophers and theologians have come and gone. But the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, He still lives! Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, and the grave could not hold Him. He stands forth on the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints and feared by devils, as the Living Personal Christ.

This Man, as you know, was Jesus Christ, our Lord and Saviour.

His Humility and Humanity

It was one great leap from the throne of God to a manger in a stable; from the top of glory to the bottom of humiliation; from the bosom of God to the breast of a woman; from infinite riches to abject poverty; from a son to a servant. For "He made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men." He put on humanity that we might put on Divinity. He became the Son of man that we might become the sons of God.

To get a proper appreciation of His condescension, we must look back at Him as in His pristine condition: Heaven.

Heaven: with its sun-kissed hills, jewelled walls, harps of gold, ravishing songs of angels and deathless atmosphere. Heaven: where old age never gnaws at fadeless beauty, where time never writes a wrinkle, and where death never digs a grave. Heaven: where frost has never chilled the air, where winds never blow, where rivers never freeze and where flowers never fade. Heaven: where the walls are made of jasper, gates are set with pearls, and the streets paved with gold. Heaven: where they never call a doctor, for no one ever gets sick; where they never call an undertaker, for no one ever dies. Death has not been witnessed in the memory of the oldest inhabitants of that great city. The hearse has never appeared heading the sad journey to the graveyard, for there are no graveyards in the hillside of Glory. Heaven: where the brightest of intelligence cannot define sickness, sorrow and death, for those words are not in Heaven's vocabulary.

Listen! Profound silence in Heaven for the space of half an hour. What is it all about? It is the Father, the Son, and the Holy Spirit in conference over the salvation of the lost. Look at Jesus as He steps forth and voluntarily says, "I will go." See Him start for the outer gates and look over the battlements of Heaven on a sin-captured, devil-enslaved world. See Him turn and take one good look at His heavenly Home, hear Him say: "Good-bye thrones, good-bye temples, good-bye angels," and then see Him leap out of the bright and starry Heaven into a dark and gloomy world.

How must the angels have felt when told that He who threw into space racing planets, whirling worlds and luminous suns; that He who created a world with its wonders, the beauty of flowers, majesty of rippling rills, glassy seas and lofty mountains; that He who placed the twinkle in the stars, the spark in planets and the blaze in the sun, was going to lay aside His purple robe for a peasant's gown. The Infinite was going to become an infant; and that He upon whose shoulders the universe hangs was to become so helpless as to hang on a woman's breast.

Condescension! . . . "He was rich, but for your sakes He became poor." How poor? Ask Mary, His mother. Ask the camel drivers. Ask the wise men who travelled from the far east to present to Him their gifts. Examine the records of real estate and see how many farms and city blocks He owned. He did not own the boat in which He cruised the lake; nor the beast on which He rode, nor the cradle in which He slept; nor the grave in which He was buried. He cruised the lake in another man's boat; He rode on another man's beast; He slept in another man's cradle, and was buried in another man's mausoleum,

He rode on no fast trains; He walked over the rough hills of Judea on errands of mercy. He was poor, for on one occasion He saw the birds flying and the foxes running, and He said: "The foxes have holes, and the birds have nests; but the Son of Man hath not a place to lay his head." If He had a purse it was always empty, for once He needed only a small amount to pay taxes and had to perform a miracle to get it. He was poor in the estimation of the more prosperous classes of His day. (I can think of only two well-to-do people who espoused His cause where He lived). When He died few people mourned, but black crepe hung over the sun! When He died and an inventory was taken of His stock, all they found in His possession was clothing He wore by day and slept in by night.

"He came unto his own and his own received him not." Every door was closed against Him, but a stable door. Behold Him, the first night out of Heaven, lying on a bed of straw.

His Mission

He came for a purpose, and it was a stupendous one. It was purposed in the mind of God before the foundation of the world. Before the foundations of the earth were laid; before He had stretched out the Heavens like a scroll, or scooped out the valleys or piled up the mountains, or carpeted the earth with verdant green, or laced it with running brooks and flowing rivers; before He had set the furnace of the sun on fire or called the queen of night into her orbit, or set the stars to dancing in the heavens or the sons of God shouting for joy—redemption was planned!

The method Christ used in accomplishing His purpose was a novel one. He did not employ the printing press to create public sentiment in His favour; He did not organise a new political party to lift Him by its vote into prominence. He did not amass a strong army and hurl it against a weak one. In accomplishing His purpose, He did not rely on force as did Napoleon, Caesar, Cromwell and Alexander. In accomplishing His purpose He did not rely on organisation, civilisation, cultivation, education, reformation, nor any other "ation." He relied upon one intangible thing, namely "TRUTH."

In coming to this world He had but one objective. He did not come to save us from sorrow, for He was a Man of sorrows and acquainted with grief. He did not come to save us from temptation, for He was tempted in all points like as we. He did not come to preach, nor teach, nor heal, He did not come to work at the cause or effect. He came not to whitewash us, but to wash us white; nor to repair but to replace.

Repaired goods are second-hand goods, and Christ is not in the second-hand business! He did not come to put a new patch on an old garment, for Christianity is a sworn foe to patchwork. Nor did He come to deal with our wrong-doing, but rather to deal with our wrong-being. He came to deal with that thing that blights homes, that breaks hearts and digs graves. He came to deal with that thing that insults God, that killed the prophets, that robbed Heaven and made Hell the high capitol of the universe. He came to transform us from the sensual to the spiritual.

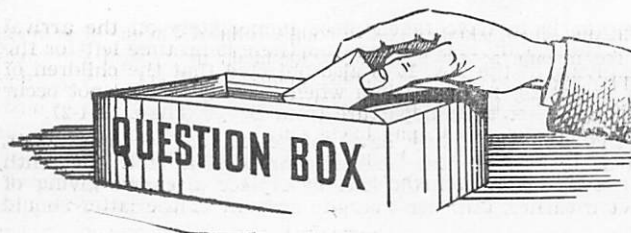
His purpose in coming is set forth in the Scriptures: "I am come that they might have life, and that they might have it more abundantly . . . For this purpose the Son of Man was manifested, that He might destroy the works of the devil."

F. LINCICOME in *Christian Reader's Digest*.

Courage in the Common Way of Life

I often think that anyone can face
 A crisis or a crushing tragedy
 With calm, exalted courage; but the place
 That needs the greatest strength and energy

Is daily grind: to manage just to laugh
 At all the petty hazards of each day—
 To smile, while sifting life's wheat from its chaff,
 And strive to see just good along the way.



CONDUCTED BY
L. CHANNING

Send your questions
direct to L. Channing,
9 Ripon Street,
Aylesbury, Bucks

Q. How did Christ's resurrected body differ from its previous state? Did it change at His ascension?

A. There is very little revealed in the scriptures in regard to this subject, and therefore we must answer with caution. However, certain legitimate deductions can be made.

In Phil. 3:20-21, R.V. Paul says, "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." The expression "the body of his glory" certainly cannot refer to the body in which Christ rose from the grave, for this was the same body in which He had been put to death (see Luke 24:36-40; John 20:24-29). This could more rightly be called the body of His humiliation. Besides, if Christ's resurrected body was the pattern of the saints' resurrection, it would mean that they are to rise in the flesh, with all their bodily imperfections. But Paul shows that the bodies of the saints do not rise, "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, to every seed his own body."

The saints are to be given spiritual bodies (1 Cor. 15:44) being fashioned anew, and therefore conforming "to the body of his glory." Or, looking at the matter from the opposite side, it can be said that the Lord's glorious body is akin to the spiritual bodies which are to be given to the saints. His resurrection body therefore was not His glorified body.

When did His resurrected body change? Again we can only answer by inference. Paul shows that the natural bodies of the saints who are upon the earth at Christ's coming, will be changed instantaneously, because "... flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50). (See also verses 51-52; 1 Thes. 4:16-17). It would certainly be in harmony with this truth if the Lord's resurrected body changed to "the body of his glory" at His ascension, as the cloud hid Him from the sight of His followers as they watched Him from the mount (Acts 1:9). However, since the scriptures are silent on this matter this is only conjecture, and must be carried no further. It would seem that a glimpse of the Lord's glorified body was seen on the mount of transfiguration (see Matt. 17:2; John 17:5; Phil. 2:6-7; 2 Pet. 1:16).

Q. Exodus 16:36 appears to be out of its context. Should it really follow verse 18, or is that "higher criticism"?

A. At first sight the verse does seem out of its context, as the questioner suggests. Various explanations have been offered. Some say that the verse *should* follow verse 18. Others claim that it is an addition of a later hand: a gloss inserted to explain the word "omer," occurring only in this passage as the name of a measure, and a term obsolete at the time of the later writer.

However, by far the best and the simplest explanation lies in the fact that both the terms omer and ephah are Egyptian words. An omer was probably a new measure, therefore, and Moses added this note in order that there should be no misunderstanding on the matter.

Q. Some commentators think that Exodus 18 belongs to the second year of the exodus and should be in Numbers, around the tenth chapter. Would it be wrong to entertain such an idea?

A. It would certainly be wrong to suggest that the Holy Spirit who inspired the very words that the writers of the scriptures used (see 1 Cor. 2:12-13) should not also have guided them in the selection and order of their material. The scriptures plainly show that the writers were not only guided in *what* they recorded, but in the *way* they recorded it (see Luke 1:1-4).

In regard to the present question many commentators, overlooking this fact, assert that the episode occurring in Exodus 18 is out of chronological order. The visit of Jethro is described as taking place when the Israelites were "encamped at the mount of God" (Ex. 18:5). Assuming this to be Mount Sinai, and supposing

the events related in chapter 19 to have taken place immediately on the arrival of the children of Israel at the mount, it is argued that there is no time left for the visit of Jethro before the giving of the law. It is also objected that the children of Israel are here described as having reached Sinai when in fact this did not occur until later, in the third month after their departure from Egypt (chap. 19:1-2).

In order to resolve the difficulty many have suggested, as the questioner, that this chapter should be included in the book of Numbers, around the tenth chapter. Others claim that although Jethro's visit took place after the giving of the law, it has been inserted earlier, in order that the account of the latter should be uninterrupted.

But the difficulties seen in connection with this chapter are more imagined than real. There is no reason why it should be assumed that "the mount of God" where Jethro found the Israelites encamped should be Mount Sinai. The expression is twice used in connection with Horeb (chap. 3:1; 1 Kings 19:8). We should also note that the "rock in Horeb," which furnished water for the people (Ex. 17:1-7) was at Rephidim, so the name Horeb included more than just Mount Sinai. The term appears to have been used for at least the northern part of the Sinaitic range.

The name Sinai included the central mass of mountains, in addition to being applied to the particular peak from which the law was given. Thus when the Israelites are in the immediate vicinity of the mount, as recorded between Ex. 19:11 and Num. 3:1, the term Sinai is used. When they are in the general area, as recorded in Deuteronomy, the term Horeb is used. Jethro, then, met Moses before the giving of the law, at Rephidim (Ex. 19:2) in the general area of "the mount of God."

From a Christian's Diary

By Berean

"T'SERMONS"

THERE is a Lancashire phrase, used among various religious bodies to describe Sunday School Anniversaries, which sprang to mind during this year's Bible School at Hindley. One might even assert that the phrase "The Sermons" is more appropriate to the six days of sermons, discourses, talks and discussions, than to a single anniversary celebration. I must say that if the week at Hindley resembles a Bible School at all it is very much an "Open School"! Class instruction cannot exist as far as age-groups are concerned. With various speakers contributing addresses on related themes there is bound to be some overlapping.

As for the "Forums," they lived up to their name, though one may wonder whether the *fora* of ancient times ever generated as much heat as the platform in Argyle Street!

Nevertheless, this H.B.S. has gone true to form. If it has not been strictly a "school" at least it has opened many eyes to hidden truth and those who attended for the first time will have been aroused to the realisation of how much more there is to be learned. Last year I was misunderstood when I tried to show the paucity of sound teaching among digressive churches (by contrast with the Hindley lectures), so I must not say more now. I do wish, however, that some of my "brethren" of past decades could have been with me at H.B.S. My one complaint is this: Why should we have to wait so long as twelve months before the next one?

* * *

ANNIVERSARIES

Just another word about "T'Sermons" for readers who are unaccustomed to Lancashire ways. If you ever hear anyone say, "It's t'Sermons o' Sunday" you may be sure that they are referring to that extraordinary occasion when a special preacher comes to preach special sermons, and special songs are sung by the children of the Sunday School (dressed in their whitest and best) and, of course, special collections are made for "t'Sunday School." There will be a procession, too, between services, as it is a "walking day."

Now please do not misunderstand me. I am not recommending processions of witness or any of these special celebrations. On the contrary they are mentioned here merely to show how far astray we may be led by anniversary celebrations. I have yet to find any Scriptural authority for annual celebrations of any kind. If the local church of the Lord has any right to celebrate the anniversary of its own commencement it must surely have a greater right to celebrate the establishment of the kingdom of God every time the Feast of Pentecost comes round. Nor can we reason against the annual celebration of the birth, death or resurrection of the Saviour once we admit the possibility of an annual calendar in the church.

It might be mentioned here, incidentally, that there is no religious significance in the choice of "Whitsuntide" for the Hindley meetings. The bank holiday week-end merely facilitates the few days of fellowship and instruction.

PSALM 90

This is the favourite passage of Scripture for reading at Anniversaries because it appears to favour the counting of years. "So teach us to number our days, that we may apply our hearts unto wisdom" (verse 12). Notice, however, that verse 10 speaks of our years as three score and ten, "and if by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Very well, then, if this can apply to churches as well as individuals the oldest assemblies amongst us should prepare for their demise. They must have "spent their years as a tale that is told." What flimsy excuses can be found when we wish to conduct the Lord's work in our own way!

* * *

SPECIAL SUNDAYS

It is surprising how many special occasions can be found on which to hang ecclesiastical celebrations. In the apostate churches there are saints' days in addition to the feast days. Those churches which have discarded the saints' days of Romanism, however, seem to have found the normal calendar rather boring and so have introduced such subjects as Youth, Temperance, Harvest, Industrial Sundays and the like to revive the flagging appetites of people for whom the simple, wholesome fare of Gospel truth is unpalatable. This must never be said of churches of the Lord.

I have received a printed "order of service" from an organisation which is interested in promoting Industrial Sunday. Suggested hymns, prayers, readings and even sermon notes are included in this literature, but to what end? To call down a blessing on "these dark satanic mills"? To ease the consciences of industrialists by allowing them to attend services in their honour? (Perhaps they were jealous of the way that Agriculture was favoured at Harvest Festivals). But where is it all leading? If we can have Industrial Sunday, why not Educational Sunday, Science Sunday, Art Sunday, Music Sunday to cover other aspects of our lives? There are endless possibilities and they are all equally illegitimate in the worship of God.

Every Lord's Day is a special day to the Christian because the appointment is to "shew the Lord's death till he come," which necessarily includes the celebration of the triumphal resurrection. Joseph Collin's hymn expresses this admirably:

We hail thee, Lord, this resurrection morning.
We sing thy conquest o'er the darksome grave.

In this we are one with the early disciples and we know that we have the Lord's blessing. We have no ulterior motive for our gathering together.

Where can I find this Tune?

Key—1 Bristol, 2 Christian Hymnary, 3 Sankey 1200, 4 Sunday School
(Carey Bonner), 5 Redemption Hymnal.

C.M. & CHORUS

	1	2	3	4	5
1 At The Cross	—	—	883	—	376
1 Behold What Love	—	—	21	—	720
1 O Precious Words	—	—	71	—	—

C.M.D.

1 Bradford	—	—	—	303	—
4 Ellacombe	532	43	695	8	754
3 Forest Green	—	44	—	—	—
3 Hardy Norseman*	—	45	—	335	—
2 Noel	813	47	—	457	—
1 Prospect	—	—	—	83	621
3 St. Matthew	192	48	53	424	—
2 Upminster	—	(1908 Supplement)	—	—	No. 12.
1 Vox Dilecti	815	—	216	462	621

L.M. 8.8.8.8.

3 Abends	—	49	—	440	796
2 Accrington	—	—	—	486	271
1 Alstone	843	—	1139	43	—
3 Angelus	381	50	79	461	732
5 Arizona	—	51	—	526	166
2 Blockley	—	—	—	—	567
4 Boston	63	—	—	—	201
1 Breslau	—	(Methodist)	1933	Edn. No. 41.	—
2 Carey's	65	53	—	—	—
3 David's Harp	68	—	—	—	—
3 Deep Harmony	—	—	—	—	105

	1	2	3	4	5
4 Duke Street	—	55	1084	413	234
6 Eden	69	—	1150	—	41
4 Ernán	71	—	—	182	687
1 Festus	72	56	—	—	126
4 Fulda (Walton)	—	—	—	—	67
1 Gethsemane	—	57	132	—	—
3 Hampstead	38½	—	—	62	716
4 Hereford	(Source unknown).				
4 Holly	845	—	599	530	575
3 Hursley	75	—	302	439	535
1 Lasus	—	—	—	—	116
3 Luther's Chant	77	—	—	507	19
2 Luton	78	—	—	—	—
7 Mainzer	80	59	252	54	366
5 Maryton	—	60	—	418	1
3 Mater Misericordia	—	—	—	600	—
3 Melcombe	81	61	—	493	398
3 Melrose	—	62	—	—	—
3 Montgomery	83	63	900	—	—
3 Morning Hymn	84	64	265	139	560
1 Niagara	—	65	—	420	740
3 Old Hundredth	88	66	9	449	106
1 Ombersley	393	—	—	331	316
2 Rimington	—	67	—	—	190
5 Rivaulx	—	68	—	443	122
4 Rockingham	90	69	115	478	161
1 Samson	91	70	311	24	586
3 Saxby	399	71	—	244	721
2 Silver Hill	—	—	—	—	702
2 Simeon	—	72	—	—	702
1 Tallis's Canon	99	73	—	92	694
2 Truro	—	74	—	—	—
7 Wareham	125	76	274	—	599
3 Warrington	—	77	268	590	190
7 Whitburn	403	—	591	440	—
2 Wilton	—	—	—	—	546
3 Winchester	100	—	177	232	—
L.M.D.					
1 Behold Me Standing	—	319	378	—	390
1 Stanley	—	—	—	—	549
1 Sweet Hour of Prayer	—	—	348	—	—

* Hardy Norsemen also called Christians.

Common meter tunes traced since publication of list in May issue—

Binchester	Methodist 1933 Edn.	419
Byzantium	" "	342
Edgware	" "	450
Kilmarnock	" "	50

Let me sing

LET me sing, for the glory of heaven
 Like a sunbeam has swept o'er my heart;
 I would praise Thee for sins all forgiven,
 For Thy love, which shall never depart.

If Thy works praise Thee, Giver of good,
 If the sun shines his praise unto Thee,
 If the wind, as it sighs thro' the wood,
 Makes a murmur of song from each tree;

Then these lips, sure, a tribute shall bring,
 Though unworthy the praises must be;
 Shall all nature be vocal and sing,
 And no psalm of rejoicing from me?

O wonderful, glorious Redeemer!
 I would worship Thee, Saviour Divine;
 And rejoice, though surrounded with praises,
 Thou wilt still hear a song such as mine:

A song of a sinner forgiven,
 And a song that is music to Thee;
 A song of a pilgrim to heaven,
 Yes a song from a sinner like me.

S. T. FRANCIS.

SCRIPTURE READINGS

July 6—Joel 2.	Acts 2: 1-36.
„ 13—Psalm 16.	„ 2:37-47.
„ 20—Deut. 18:9-22.	„ 3.
„ 27—Psalm 118.	„ 4: 1-22.

'That first fine rapture'

I do not know where this phrase comes from, but I heard that once well-known evangelist R. K. Francis use it with the thought we all have in mind when we think of Pentecost. It is good indeed to have the plea to restore New Testament Christiannity, but can we recapture the new spirit which filled the minds and hearts of the first disciples? I am quite sure we are not intended to repeat the miraculous happenings of that great first day of the church. The outpouring for which the apostles were required to wait, and which Jesus had promised them, was to give them the divine authority essential for their setting up the divine institution, but the Spirit of God was just as essential for every believer, and is equally so now. He speaks to us through the infallible Word, and provides the strength.

Most of us are well aware of the doctrinal implications of that first gospel address, its effects, and the sad disputation and disagreement about baptism, in spite of the very plain words, 'unto remission of sins'. It is puzzling and distressing to find genuinely earnest Bible believers refusing to accept the so plain statement of holy writ, in favour of some idea or feeling that it cannot be so, and maintaining the man-invented doctrine of 'belief only'. We would expect it to be so easy to establish unity on this point at least. However, the really important changes in character and behaviour, which must have caused the utmost astonishment among the unbelieving inhabitants of Jerusalem, ought to take our attention and study.

Selfishness is universal. Unity in any society is very seldom maintained on any subject beyond a very short time. But 'all that believed were together, and had all things common'. We do not think this can mean a common lodging place, or home. That would manifestly be impossible in a city like old Jerusa-

lem. It must mean that they were together as much as circumstances would allow. This would be essential if they were to 'continue stedfastly'. They would come together as much as possible to be taught, and where needs arose among them, the better-to-do 'sold their possessions and goods' so that no-one would suffer. We see how the outflow of generosity was entrusted to the apostles at the first. It was an outstanding exhibition of loving consideration probably unique in the history of mankind. The apostles taught what Jesus taught. They were enabled to call to mind all that He said to them.

It was enough to have spoken of 'the mighty works of God', and 'testified and exhorted them, saying "Save yourselves from this crooked generation".' Besides this they continued the 'wonders and signs' which Jesus did, all of which were works of mercy, not mere displays of power. Probably their continuous recourse to the Temple enabled them to be together for instruction, and their worship was from house to house—or home to home—where they celebrated the Lord's Supper, how often at this point of time we are not told, but subsequently every first day of the week.

We must remember that the only New Testament mention of a meeting-house for this purpose is 'the church in thy house'. We think it quite safe to assume that larger places came to be used—which, however, provides no justification for pretentious or costly buildings. These are as foreign to the New Testament as cathedrals are, or archbishops.

A great gladness filled all hearts. They needed to have no anxiety in relaxation to their physical needs, and their spiritual needs were satisfied with the salvation they received in Christ. Those who could were overjoyed to give for the support and help of their poorer brethren. A new happiness which should be the portion of every Christian without exception, became theirs when they saw that the sale of their possessions brought comfort and sufficiency to others. The Greek word for 'singleness' (2:46) is also translated as simplicity, liberality, bountifulness, and thus carries the thought of genuine, wholehearted unselfishness. A single eye indicates action or thought without ulterior motives, no duplicity like that of Ananias and Sapphira.

Praise to God is spontaneous when we have come to know Him through our Lord Jesus Christ.

As with the Saviour Himself the common people heard the apostles gladly, but 'all the people' cannot include those who took action against them (4:1). A literal translation of verse 47 (ch. 2) could read 'the Lord added day by day together such as were in the way of salvation', and obviously numbers increased rapidly as we learn from 4:4. The first trial came then through this progress. It can easily be understood that the authorities who put Christ to death could not stand by inactive while His followers spread the truth that He had risen—which they denied, and must therefore suppress. Had the results of preaching the truth been merely an emotional reaction, we might expect them to fade away when persecution came. But 'the first fine rapture' has endured in some measure through all subsequent history.

R. E. SCOTT.

CORRESPONDENCE

Dear Brother Melling,—It was my privilege at the Hindley Bible School to give a talk on the work in Northern Rhodesia.

In connection with the work in the Lusaka district, some Gospel messages have been translated into Chinyanga for printing in *Truth in Love*. There will be special issues, and Bro. and Sister Frank Murphy and their co-workers aim to distribute 2,000 copies bi-monthly. Lack of funds has prevented the work going forward, but as a result of my appeal at Hindley the first batch will be printed.

Gifts and promises of money have been made, but further help will be needed. If you can help please send to Bro. A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

May I offer my grateful thanks for the help given, promised and anticipated.

LEWIS MURPHY.

Bro. Barker informs me that the cost of printing 2,000 copies of *Truth in Love*, with gospel article in Nyanja, will be £6 2s. 6d. If postal costs are added to

this, it will be something like £7 per issue. As the African edition will be produced bi-monthly, it means we need an additional £3 10s. per month to cover cost. One brother has promised £1 per month; £3 10s. was received in gifts at the Bible School. We shall go forward in faith, trusting the Lord to supply what is needed.

A. E. WINSTANLEY.

A Note to Correspondents

The Editor is regularly receiving postal orders in payment for notices inserted in the S.S. Sometimes these are sent as gifts to the funds of the magazine. We deeply appreciate the thoughtfulness behind such contributions. But please send them, not to the Editor, but to the Treasurer, Bro. Paul Jones, 41 Pendragon Road, Birmingham, 22B, as with all other payments and subscriptions.

Please note, also, that only items and announcements of a private or advertising nature are to be paid for—such as Births, Marriages and Coming Events in the churches—other than Births! Church News and Obituaries are inserted free of charge.

These details will be found for your guidance at the foot of the back page of each issue. We trust you to estimate yourselves the amount involved—the Treasurer will not send you an account!

Churches of Christ and Correspondents. Corrections

Bro. W. Steele has written to correct the statement, in the List of Churches in the June S.S., the the church at Hyvot's Bank, Edinburgh, is 'included in Year Book of "Association of Churches of Christ".' We very much regret this oversight and gladly correct it. Will readers please delete the asterisk in the entry under the Edinburgh church?

We are asked, too, to state that the Haddington church now meets in the Town House at 11 a.m. to break bread, and not at 8 Haldane Avenue. The correspondent's address is Haddington, not Tranent.

NEWS FROM THE CHURCHES

Rosyth, Dunfermline.—On 15th May last we had the opportunity to purchase for £600 a stone-fronted building for use as a hall. Since at the moment we are worshipping in a local masonic hall, rented, we could not afford to miss the opportunity of purchasing a place of our own, but as we could gather only £250, we were obliged to appeal to our sister churches for immediate assistance to meet the balance. This was done by sending a letter to each church, as it was too late to enter an appeal in the S.S.

We rejoice to report that, through the magnificent response of our sister churches, we have obtained a total of £358 to date, which will enable us to purchase the building outright. We made an offer of £500 which has been accepted, subject to the local Town Planning Committee's agreeing to change of use. No difficulty is anticipated, when this committee meets on 16th June, and we expect to conclude the sale on that date.

This will leave a balance of £108 which which is required to meet the cost of legal expenses and new flooring which the former use of the building has made necessary. It is estimated that a further £200 will be required for plastering, decoration, seating, heating, lighting etc. Most of this expense we expect to meet ourselves, but it is hoped that those churches who have not yet responded may see their way to helping us. Every little will be needed to make the place as attractive as possible for public use and, what is more important, for the ultimate extension of the Lord's kingdom here.

Our heartfelt thanks go out to those who so quickly and generously responded to our appeal. Without their help we could not have gone on with the project at all, but our faith was fully justified. What has thrilled us all here is not so much the financial aspect as the abundant proof of the love and faith of the brethren who participated and which will assuredly meet with the Lord's richest blessing. To God be the glory.

W. BROWN.

Slamannan District.—The half-yearly conference of Sunday School teachers was held in the meeting-place, Newtongrange on Saturday, 26th April. About forty members were present. The chairman, Bro. A. J. Brown (Newtongrange), in his opening remarks, said that the responsibility of teachers is to build up a body of knowledge in the child's mind, progressively through the different age groups, and that we should have a sense of purpose—that of making disciples of our pupils, otherwise our service is in vain.

Genesis Chapter 2 was read by Bro. R. Steele (Edinburgh). Bro. G. Gardiner's talk on marriage was very instructive, proving from Scripture that marriage is a holy state, effected by God, and should be a lifelong union of love between man and woman. He set forth the qualifications and duties of the husband, who is head of the wife, also those of wife and children. Our attention was drawn to the danger of intermarriages, with reference to the transgression of Israel, which brought about great wickedness and violation of God's law. A successful marriage is the result of both parties being members of the church. A period of question and discussion ended the meeting.

BETHIA DAVIDSON.

Briefs

Do not sacrifice first principles on the altar of expediency.—Lewis Silkin.

Authority makes some people grow: it makes others swell.

A child may be forgiven who is afraid of the dark. The tragedy of life is when men are afraid of the light.

No change of circumstance can remedy a defect of character.—Emerson.

A man asking for work was informed by the foreman that he hadn't a chance because he was already overstuffed.

The man replied, 'But sure, you can take me on. The bit I'd do wouldn't make any difference.' —*Irish News*.

All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede action. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep, living convictions rule the world.

—James Freeman Clarke.

COMING EVENTS

NINE DAY CAMP

Saturday July 26th to Monday, August 4th, 1958, at Paddock Wood, Kent. Lectures on 'My Faith and I', 'Questions Answered', devotional meetings.

Programme

Saturday, July 26th: 6.30 p.m. Song Service and Prayers.

Sunday, July 27th: Meetings in Tunbridge Wells. 11 a.m. Breaking of Bread, 3 p.m. Bible School, 6.30 p.m. Gospel Meeting.

Monday, July 28th, meetings on camp site: 10 a.m., lecture, 'Personal Attitudes', James H. Maltman; 11 a.m., 'Your Questions Answered' by panel of brethren; 9 a.m., Song Service and Prayers.

Tuesday, July 29th, meetings on camp site: 10 a.m., lecture, 'Personal Companionships', David L. Murphy; 11 a.m., 'Your Questions' Answered'; 7.30 p.m., Gospel Meeting in Tunbridge Wells.

Wednesday, July 30th: 10 a.m., leave by special bus for outing to Folkestone; 9 p.m., Song Service and Prayers on camp site.

Thursday, July 31st: Meetings on camp site: 10 a.m., lecture, 'Personal Progress', Geoffrey Lodge; 11 a.m., 'Your Questions Answered'; 7.30 p.m., Gospel Meeting in Tunbridge Wells.

Friday, August 1st, meetings on camp site: 10 a.m., lecture, 'Personal Work', Alfred Marsden; 11 a.m., 'Your Questions Answered'; 9 p.m., Song Service and Prayers.

Saturday, August 2nd, meetings on camp site: 10 a.m., lecture, 'Personal Decisions', A. E. Winstanley; 11 a.m.,

'Your Questions Answered'; 9 p.m., Song Service and Prayers.

Sunday, August 3rd: Meetings in Tunbridge Wells as on July 27th.

Monday, August 4th: Dispersal.

Inclusive charge for full period £3 10s. Children up to twelve years of age, half price. Full information from A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

Blackburn.—Intensive Mission in September; Missioner: Bro. David Dougall. Book your coaches now. Come and strengthen our hands in witnessing for Christ. A hearty invitation to all. Fuller particulars later. Secretary, H. Wilson, Hollin Bridge Street. Blackburn.

AN INVITATION TO CLEVELEYS

The holiday season is an appropriate time to remind brethren once more of their opportunity to have fellowship with the church in Cleeveleys, who meet in the Co-operative Hall, Beach Road. Breaking of Bread is at 10.30 a.m. and Gospel Meeting 6.30 p.m. We anticipate renewing fellowship with brethren from many parts of the country, and look forward to the spiritual benefits which we derive from this meeting with kindred souls.

We understand that it has been said in the past that visiting brethren have not been afforded full opportunities to take active part in our meetings. We should like to make it plain that this is not so. On the contrary, we welcome such help. We would again ask that when a brother on holiday knows that God willing, he will be meeting with us on a particular Lord's Day, and desires to serve us in the Ministry of the Word, he contact me (Eric Winter, 77 Kelvin Road, Norbreck, Blackpool). If brethren would oblige us in this matter, we are sure that it would be to the mutual advantage of both visiting and local speaking brethren.

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All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, c/o 2 Pyke Street, 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.

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