

# *The* **SCRIPTURE STANDARD**

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

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VOL. 41. No. 3

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## TRIBUTE TO CARLTON MELLING

NOW that the arrangements involved in changing the editorship of the "Scripture Standard" have been completed I know that all the readers of the paper would wish to thank brother Carlton Melling for his work as editor. Accordingly, I would like, on behalf of all readers, to convey to our brother a very sincere "Thank You" for his devoted efforts over the years to keep the paper coming to us each month.

Brother Carlton took over as editor from our esteemed brother Walter Crosthwaite in the mid-fifties and for twenty years or so has brought to bear on the paper his considerable literary talents, his keen interest and his devotion to the avowed aim of the magazine. His has been a somewhat arduous and thankless task but he may be well pleased with the way he has carried it through, especially in these latter difficult years. We are sorry that he has had to lay down the editor's pen, especially because of his declining health, but we want him to know that we are deeply grateful to him for the very valuable work he has been able to do for the Lord through the pages of the paper and for the high standard he has maintained through these troublous times. Brethren individually, and the church in general, have greatly been the better for the paper.

In conveying to our brother our grateful thanks we would add the wish, hope and prayer that God will richly bless him, and all his loved ones, and that he will enjoy better health in the years ahead.

Paul Jones.

# THE SCRIPTURE STANDARD BALANCE SHEET 1973

INCOME		EXPENDITURE	
Cash in Hand at 1.1.73	116.57	Printing	558.82
Cash at Bank at 1.1.73	189.16	Postage	82.44
	<u>305.73</u>	Sundries	
Subscriptions	486.27	Reading Cards 1973	17.45
Gifts	733.44	Postal Wrappers	6.83
	<u>1219.71</u>	Receipt Books	15.40
		Bound Volumes	34.60
		Telephone	4.17
		Transf. to S. Africa	47.00
		Bank Charge on Transf.	.60
		V.A.T. on receipt books	3.46
			770.77
		Cash in Hand	268.00
		Cash in Bank	486.67
			754.67
Grand Total	1525.44	Grand Total	<u>1525.44</u>

Audited and found correct Andrew Scobbie. 24th January 1974.

## SUPPORT

TWO brothers inherited their father's farm. It extended over many acres but was badly run down and in a poor state of repair, Knowing that the lads would not agree if they had the place to work together, the father divided the land and the buildings between them, thus giving each one his own farm.

The elder brother went and surveyed his land and the buildings. One barn was in desperate need of repair. The man saw the condition of it and decided, 'If it survives the approaching winter, he would do something to strengthen it.' Likewise the younger man went around his farm and took stock of the land and the buildings. One of his barns looked ready to collapse. He called in the builder, immediately; 'Strengthen and repair where necessary, before the weather worsens', were his instructions.

For a small sum the builder was able to restore and weatherproof the young man's barn, Alas, for the elder brother, it was a long hard winter with severe storms and gales. His barn stood for some months, but, when spring seemed just around the corner, it collapsed before the final storm of the winter. 'What would the builder want to rebuild?' Five thousand pounds! 'But you only charged my brother two hundred and fifty.' The builder replied, "It costs so much less to support that which is in existence, than to build anew."

This little parable illustrates the attitude of the many (Elder Brother) and the few, to the plight of the 'Scripture Standard'. To the Few, scattered all over the world, Scotland, England, New Zealand, Canada and America, who have sprung to the aid of the paper, must go the thanks of all readers. Without their immediate

support the 'Scripture Standard' would have collapsed before the economical storm. The appeal is not closed for the full need has not been met. Seven churches have given £50.00 and twenty brethren have given £5.00 or more, and several other brethren and churches have given to the best of their ability. Brethren, we are very grateful to you.

**EVERY READER HAS ONE CLEAR DUTY. TO ENSURE THAT THEIR SUBSCRIPTION FOR 1974 IS NOW PAID.**

Your subscription amounts to £1.00 for the whole year, that is less than 2p. per week. If you send direct to the treasurer, make sure you are up to date. If you haven't paid for 1974 then you have no right to expect your next copy. Every copy which you receive for which you are behind in payment has been paid for by the generosity of someone else. If you pay through an agent, make sure he has sent your subscription. One agent is three years behind and his copies have been stopped. Remember the scripture which reads, 'Owe no man anything save to love one another.' We are still hopefully looking for an expression of your love, brethren.

Paul Jones Treasurer.

## WHAT ABOUT THE MUTUAL MINISTRY

Dear Editor,

I appreciate very much the scriptural portion of your reply, and perceive that we both believe in "mutual ministry" but differ mainly in the practical application of it. I completely agree that a failure of members to zealously fulfill the particular ministry for which they are talented has contributed to the decline of the Lord's church in some places.

But, Bro. Gardiner, what possible point of edification was accomplished by your first paragraphs concerning a dividing influence by American evangelists in Britain? Why should you feel you have to nail me to the floor as a divisive American before you present your position? Is it for fear of the circumcision that you do this? My brethren can't you see what you are doing by perpetrating this ill will along nationalistic lines? If you say you are simply stating the facts—so be it, but doesn't anyone know how to forgive and forget? I have set forth my views as a Christian, not an American. I am seeking neither to condone nor defend the actions of American brethren in the past but if poor judgment has indeed been used by some, must all Christians who happen to be Americans be penalized out of hand by a tag of quarantine as unworthy, unstable, deceptive or self-motivated? Shouldn't we follow our Lord's example and accept one another as individuals and not as a "British Christian," "American Christian" or "Jewish Christian?" Brethren, I don't think there are going to be any British, American or Jewish sectors in heaven.

I am not ashamed to be an American but I am a Christian first and an American second. My forefathers left Yorkshire almost two centuries ago. I do not know why they left I do not even know if they were religious, but I do not glory in this with respect to the gospel because I know that I stand or fall before the Lord as an individual and not because of race or colour.

Brethren, every single doctrinal point should—yea, **MUST** be decided upon scriptural grounds but how can we ever get down to an unbiased consideration of the scripture as long as this nationalistic barrier is constantly being raised?

May I just point out that I was very kindly asked by Bro. Melling to write the article "What About the Mutual Ministry?". I had written a similar article for an American paper in which the Scripture Standard was mentioned. Bro. Melling rightly felt an obligation to respond to it. Just as I told Bro. Melling at the time, I have no desire to drive a further wedge between British and American brethren. That is why I tried to phrase the article in as inoffensive way as possible. I wrote it as a Christian. It is true that I have been raised under a slightly different practice of mutual ministry but I am quite familiar with a number of churches in America who practice the same concept of mutual ministry as most churches in this country and they are invariably small, few in number and suffer from the same lack of evangelistic fervour which seems to be typical of this organizational concept.

Yes, Bro. Gardiner, I am a full time, fully supported preacher of the gospel who happens to be an American. But I have been preaching for almost twenty years without being fully supported. I have always worked in the secular field in order to support myself and my family whilst working with small churches and have only been "fully supported" since I have been in England.

We have a wonderful Bible school at Tunbridge Wells made up of local children who do not know the difference between an "American Christian and a "British Christian". To them, my wife and I are still just "Aunty Ann" and "Uncle Fred". They may be taught to be prejudiced someday, but I pray to God they never are.

Before I came to England, I was told that there were anti-American Christians in Britain. At first, I refused to believe it — but, alas, is it really true?

FRED MELTON

#### REPLY TO BROTHER MELTON

The last thing the editor wants is that the recent discussion in the "S.S." on mutual ministry should end up as a personal controversy between the editor and Brother Melton. Brother Melton has some hard things to say about the churches in Britain. We don't mind that too much — after all we should be getting used to it by now. For my part I could have commented on the very sad state of the churches of Christ in the U.S.A. Digression and division is rampant amongst a great many of the churches in America and there are a fair number of segments all describing themselves as 'churches of Christ' who will not fellowship one-another. One would be justified in thinking that the churches in the 'U.S.A.' would be well advised to set their own house (and the Lord's) in order before they send missionaries over to the British 'mission field'. I refrained from saying these things in my last article but apparently they need to be said. Brother Melton still does not seem to appreciate the position we have been forced to adopt in this country, and so we must try and clarify it for him and any others in that position. The British brethren did not ask for the evangelists from the U.S.A. They have come not to assist the brethren in Britain but rather to take them over, where possible. They have come to restructure the British churches on American lines and to the American pattern. Very few American preachers over here would even bother to deny that now. It is obvious to everyone and has been so for quite a number of years.

Surely it can't come as a surprise to brother Melton that there are a great number of brethren and churches in Britain who have no desire or intention of adopting the American pattern. There are many things we admire about the U.S.A. and many things we would not want to copy. Had brother Melton been in Britain ten or twenty years ago he would have heard all this said before. We have no desire for the located evangelist system, individual cups, 'open communion' or the taking of money from those who are not members of the church. Brother Melton asks if we cannot forgive and forget. Personally I have nothing to forgive because I have not

been personally wronged. If brethren have been set at nought and congregations divided then it is God who will have to forgive. It is not a question of forgiveness — it is a question of two groups of people with opposite intentions. One is intent on introducing a system and the other group is intent upon resisting it. If all the American evangelists sailed home tomorrow then perhaps we could forget and forgive and settle down to work together again, but the American churches seem to be sending more of them over. These things ought to be mentioned to brother Melton and I hope he will accept them as being the facts of the case given quite unemotionally. We are not preaching some new doctrine. The position we hold is one held for hundreds of years in this country. We see no reason for changing, and God's Word has not changed. Had the British churches sent 'missionaries' to the U.S.A. with the intention of changing the American congregations to the British ways they would have received a cold shoulder' to put it mildly, and brother Melton would have been justified in calling us 'anti-American'. But we have not caused any trouble in the 'U.S.A.' — we have been here for years minding our own business. We have interfered with no one or no church. Because we explain to the Americans who come here that we don't want to be 'Americanised' we are described as 'anti-American'. I have often wondered what is meant by the word. After all there are many American churches who don't want the located evangelist system etc. etc. and there have been a great number of debates on the matter. Are there some Americans 'anti-American' ? I do hope we have heard the last of this 'anti-American' label. I trust brother Melton will accept these remarks in the spirit in which they are offered. They are intended for the enlightenment of those who may not know or who may be a little naive in these matters. If they lead to a 'Better understanding' then so much the better. Those of us who have been here all our lives and have watched the events of the last two decades are in a good position to understand the matter perfectly.

Editor.

## TRUE SCIENCE AND THE BIBLE

IT is sometimes said that science and the Bible contradict each other but nothing could be further from the truth. The Bible is not a book on science or medicine nor does it claim to be; but when it touches upon these subjects, it has pre-dated many of these facts by thousands of years.

The following excerpt is quoted from a booklet *Medical Science and The Bible* written by Dr. Curtis Torno, who has been practicing medicine for over 20 years:

"In 1861, the French Academy of Science meeting in Paris made a list of 51 scientific facts, so called, which, they said, contradicted scriptures and thus routed the Bible forever as a book of truth, and proved conclusively that the Bible would never be accepted again by thinking men. They said these 51 scientific facts proved the Bible to be a false book and not worthy of consideration. But in 60 years, every single one of those so called truths were accepted completely by science and scientists as false and had been completely reversed without a single exception. By 1920 not one of these 51 "facts" was accepted as true science and the Bible statement that was supposedly contradicted had not changed one iota..."

"Scientific textbooks become obsolete after 20 years and grossly inaccurate after 10 years. The National Library of Science in Paris is reported to have three million volumes of scientific textbooks written throughout the years, all of which are completely obsolete, yet contain scientific theories and information considered at one time to be facts which are completely untrue and which are not accepted at

all by any science today. A scientific textbook must be constantly revised, for even after 10 years it cannot be relied upon or used as a textbook. Then why do we judge the Bible by scientific textbooks or by scientific theories?..."

"Many scientific medical facts are stated in scripture many years before any medical knowledge of these things occur..."

#### Made of One Blood

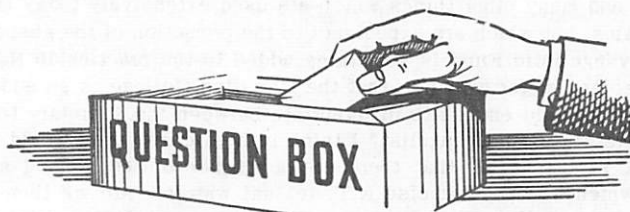
In Acts 17:26 the Apostle Paul makes the statement, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations." For many years scientists pointed out this fact that the Apostle Paul said that God made of one blood all nations of men, as evidence of unreliability of the Bible. The exact opposite is true: Today we know that there is no difference in man's blood. We have types and sub-types and we have RH factors but these are common to all races and to all types of men. This very night if I placed under the scientific impartial glare of a microscope the blood of a Chinese, Indian, American, German, Negro or Australian, there could be no way of telling from which man the blood came. It would be a very easy thing to tell human blood from animal blood, but there is no possible way that man has devised that we can tell the difference between the blood of various races of man. They are identical. Paul's statement, therefore, that God "made of one blood all nations of men" is a pre-scientific fact that man has been very slow to accept.

#### Different kinds of Flesh

In 1 Cor. 15:39 Paul made a statement, "All flesh is not the same flesh but there is one kind of flesh of men, another flesh of beasts, another flesh of fishes, and another of birds." And many scientists for years made a great to-do about this statement because science had a theory called the "Continuity theory". The theory briefly was that since man evolved from these lower creatures there could be no difference in the flesh of any of them. Each was composed of cells: the cell was a basic structure and they were all in one continuity or evolution, therefore, there could be no difference in the cell. But today, after the development of the substance called the "anti-human precipitan", any flesh or any blood can immediately be identified either as animal or human and the differences can be readily found in each of the other classifications. As Paul states exactly, there is one kind of flesh of men and another of beasts, another of fishes and another of birds; and they are different and they can be distinguished completely microscopically and with laboratory tests. As these things have been true so have most of man's theories been wrong. Man has theorized and then has compared his theory with God's Word and God's Word declared to be false. Whenever man has received more knowledge and found the truth, it has always agreed with that which God has already stated.

#### Things Seen and Unseen

In Heb. 11:3 Paul makes the statement, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It has only been within this twentieth century that men have understood the atom theory — that everything we see, even though it be solid, is made of things which are not seen, that is atoms. And yet this expression that Paul uses is a perfect understanding of the atomic theory of the composition of substance. Things which are seen were not made of things which appear. Everything that we see that is material is made of atoms so small that they cannot be seen, constantly in motion. Yet God framed or made this and it took man until the twentieth century to understand the atom theory




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Conducted by  
Alf Marsden

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**'THE' Evangelistic Fund' and the 'Conference Secretary' are mentioned on the back page of the 'Scripture Standard'. Are these related in any way to practices in New Testament times and are they compatible with the alleged intention of the S.S. in pleading for complete return to Christianity as it was in the beginning?**

This question calls for a two part answer, viz.,

1. Are the Evangelistic Fund and the Conference Secretary related in any way to practices in N.T. times, and
2. Are they compatible with the plea of the S.S.

Before we begin to look at the question in some detail let us say what the terms mentioned mean. The 'Evangelistic Fund' was and is that Fund to which any assembly and individual could contribute if they so desired; this Fund was used for the support of evangelists in the field. I use the past tense because I think I am correct in saying that no evangelist is supported from the Fund at the moment. The 'Conference Secretary' is the secretary to the Conference Committee which, among other things, has been responsible for administering the Evangelistic Fund.

#### **Relationship to Practices in N.T. Times**

Space does not permit of a detailed history of evangelism in the British Isles even if this were desirable or necessary, therefore, I shall only give general information relative to answering the question.

The questioner asks, "Are these related in any way to the practices in N.T. times?" Well, of course they are, and the relationship is in the preaching of the gospel which, as I understand it, is a well attested scriptural practice. It seems that in earlier days a group of brethren from various assemblies in the British Isles became concerned at the slow spread of the gospel and decided that money was needed in order to support, or partially support full-time preachers in the field. Most assemblies were relatively small and could not, on their own, support a full-time worker so it became expedient to pool financial resources in order to accomplish this vitally necessary work. Any church or individual could contribute if they so desired; there was no compulsion to do so. The Evangelistic Fund thus became a reality, the work flourished to some degree and reports of activities throughout the British Isles were made at the Annual Conference. Thus, if the preaching of the gospel was a practice in N.T. times — and it undoubtedly was, and if the Evangelistic Fund was used to support the preaching of the gospel — which it undoubtedly was, then it would seem that there is a direct relationship between the Evangelistic Fund and N.T. practice.

We must try, however, to look a little more deeply into the question. If the questioner is saying, "Are the Evangelistic Fund and the Conference Secretary N.T. terms and titles then the answer is an unqualified no, but then, 'Editor', 'Distributing Agent', 'Hymn Book Agent', which are also on the back page of the

S.S. but not mentioned by the questioner, are not N.T. terms either. We could also go on to mention 'Bible Schools', 'Vacation Bible Schools', 'Christian Colleges' 'Anniversary Services' and many other things which are used extensively today and which have not N.T. titles, but which are expedients to the promotion of the gospel. If we argue that the Evangelistic Fund is something added to the practice in N.T. times then we must also argue, for example, that the Christian College is an added practice; and who would be bold enough to differentiate between the secretary to a conference and the secretary to an evangelist? I think in both cases they would be Christians, anyway. It seems to me that there are a number of terms used and practices engaged in which have not precise N.T. textual warrant. Are we then to conclude that they are necessarily evil and that the Christians participating in them have cared nothing about the defamation of the Word? God forbid. I have always believed in the basic honesty and integrity of the brethren, and if errors have been made then they have been made because concerned brethren have been busily engaged in doing something rather than practicing textual gymnastics and becoming fireside tacticians. Of the practices engaged in by the brethren in the British Isles I have not seen anything which has constituted a direct attack on assembly autonomy, nor have I seen any attempts made to usurp the authority of the local assembly (again; not a very precise N.T. term). It may very well be that the period of expediency as embodied in the 'Conference' 'Evangelistic Fund' and 'Conference Secretary' is nearly over, but it is difficult to condemn brethren who launched out in faith to do something, especially for me who apprehended the most precious gift, Christ Jesus, through the faithful witness and preaching of such brothers.

#### The Plea of the S.S.

It is the intention, not the 'alleged' intention, of the S.S. to plead for a complete return to Christianity as it was in the beginning. I suppose that the questioner uses the word 'alleged' because he feels that the Editor would need to explain away the references to 'Evangelistic Fund' and 'Conference Secretary'. They do not need explaining away; they need explaining and this has been attempted.

But let us look at the plea in more detail. If someone says that a practice is unscriptural then presumably he means that it is not in accordance with the scriptural text; if he says that it is anti-scriptural then he means that it is 'against' the scriptural text. Now we know that there are many practices taught and practiced by many religious groups which are 'against' the scripture, or contrary in interpretation. Christianity is the christian faith, the doctrine of Christ and His apostles. We are taught that we should contend earnestly 'for' the faith, not 'against' it. To be complete is to be whole, but contention 'against' the faith either by word or practice is an unwholesome thing and cannot lead to spiritual health. It is not only the S.S. that pleads for a 'return' to Christianity it is the Church of Christ as a whole because we know that many departures have taken place, not departures about means of promoting the true gospel but departures which strike at the fundamental principles of salvation itself and which constitute acute peril to those who walk in these 'new paths'. I certainly make no apologies for the plea, nor should the Church or the S.S. or indeed anyone else who is intent on promoting the true gospel. Have our brethren actively engaged themselves 'against' the true gospel and tried to make the grace that saved them an unholly and unwholesome thing? I think not.

#### And So

We are still in the battle for the salvation of souls. It seems to me that all the Christians who long to see the restoration of Christianity should close the ranks and not be divisive. As for myself, if the Lord gives me strength and lengthens out my days then I shall strive with His help to work for the unity of all believers. If the S.S. can assist this work, and I believe that it can, then it deserves the support of us all.



# SCRIPTURE READINGS

MARCH 1974

3-1 Samuel 1:21 to 2:11	Luke 2:1-21
10-1 Samuel 2:12-21	Luke 2:22-40
17-1 Samuel 3	Luke 2:41-52
24-Isaiah 40:1-17	Luke 3:1-23 & 38
31-Isaiah 40:18-31	Luke 4:1-15

## SPECIAL REVELATIONS:

### 1, The Shepherds

GOD has chosen to speak directly to human beings "at sundry times and in divers manners". The final direct revelation was indeed completed when the New Testament was written, but this does not mean that God is not continuously making His will known and guiding His people in all kinds of what we may call "mysterious" ways. The exercise of day to day faith assures us of this but we cannot claim direct revelations.

God chose to send His angel with "good tidings" to humble shepherds keeping watch over their flock. He did not send this terrific message to the High Priest, or Gamaliel, or Herod, or Pilate. God is vitally interested in the labouring man. If only the labouring man were interested in God there would be no industrial troubles - and those in "Higher" places need Him just the same. We are however particularly pleased that these humble folk heard the message and the song of the heavenly host, and took immediate action in obedience to it.

Carefully considered it was a strange message, one totally unexpected and in contrast with all Jewish messianic hopes. They are to find a new-born baby boy just like any other but lying in a manger. The parents must be in humble and perhaps difficult circumstances yet the child is the anointed (Christ) king of Israel. Just how the shepherds discovered the family is not revealed. Evidently they made hasty enquiries in a crowded town, and the news was spread all through it. It

may be the inn was well-known and a central point. News of the child being born in these circumstances would spread quickly.

The shepherds returned to work with praise in their hearts and on their lips. They could never forget the vision or the fulfilment of it, and the local people 'wondered'. We wonder what effect the experience had upon their individual lives and whether any of the shepherds heard John the Baptist and the Saviour Himself twenty and thirty years afterwards and came to recognise the forerunner and the Son of God. Their further understanding would be delayed for the family left Bethlehem and did not return there. Further testimony was stopped and in faith they must wait, but they would surely know of the murderous action of Herod and that the baby they had seen escaped him.

### 2, Simeon and Anna

Forty days after His birth Jesus was taken to the Temple so that the offering made for His mother could be fulfilled in accordance with the law (Lev. 12). There were faithful souls in Jerusalem who lived in expectation of a Saviour for Israel. In the condition of oppression in which the nation suffered it was natural for such to be praying continually for release and the interference of Jehovah on their behalf. The Holy Spirit Himself had given special revelation personally to these two aged persons, that they would see the Christ before they passed away. They thus received assurance that God had not forsaken His people, and that they would actually have the joy and privilege of handling the child, He was to be "A light for revelation to the Gentiles, and the glory of Israel". Their long vigils in prayer and the lifelong longing of their souls were satisfied. Hence they willingly died in hope without the possibility of seeing fulfilment. "Faith is the assurance of things hoped for, the proving of things not seen" (Heb. 11:1).

In some senses we share their faith, hope and love. They lived in a time of much false religion and acceptance of

the word of God was their consolation. Simeon knew something of the impact of holiness upon his people and foresaw by inspiration the agonising experience of Mary.

### 3. John the Baptist

Luke is almost meticulous in his historical details. We have the decree for registration by Quirinius (2:1), the year of the emperor, Pilate and the three Herod tetrarchies, the ruling High Priests. If the current profane history were available, it would give exact dates, but that is not important. It is the direct revelations which are important. Zacharias had the first direct revelation by the angel Gabriel in relation to his son, and when the penalty for his unbelief was removed, the Holy Spirit filled his heart and mouth with praise and prophecy. The people in the hill country of Judaea had news of John's extraordinary birth and early in his life knew of his Nazarite upbringing. He became known for his self-denial and consecration to God "For the hand of the Lord was with him" in his childhood (1:66). "He waxed strong in spirit and was in the deserts" (1:80).

Thus he manifested the same kind of spiritual life as Simeon and Anna, and prepared for the great work, which ended in his martyrdom: "The word of God came to him" (3:2), and his ministry began. The whole nation was stirred up in expectation with the call to repentance and purity of life. He was without fear and spoke the truth alike to king, priests, people and soldiers without scruple as to their feelings. The word of God came to him and he gave it out.

The direct revelation came in particular when Jesus came to be baptised for God spoke to him from heaven, assuring him of the identity of His Son, and he saw the Holy Spirit descend from heaven upon Jesus in the form of a dove (3:21 & 22).

### 4. To you and me

Luke has told us of these varied DIRECT revelations but the gospel is SPECIAL to us also for it constitutes the power of God through faith to re-make

us into the Saviour's likeness. The Jewish nation perished because it heard, saw and felt the impact of God's holiness — and rejected it, treating with bitter hatred the bearer of God's loving messages. The world is still rejecting the way to life. "O hush the noise, ye men of strife, and hear the angels sing." R.B. SCOTT

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THE most dangerous falsehood is the one that embodies a few grains of truth.

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IT seems much easier to excuse a sin that is profitable.

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THIS is the final test of a gentleman: his respect for those who can be of no possible service to him. W.L. Phelps

### BIBLE FUND

THERE is a great need for Bibles in many parts of the world, including India, Africa and the Iron Curtain countries. The price of a bible (53p.) is equal to an average week's wages in India, for instance. Many readers have already kindly sent £49.00 in donations and also used postage stamps, of which 21lbs. have been sold to a dealer and the money used for Bibles.

Approximately 200 Bibles and New Testaments have been sent direct by the Bible Society to our brethren in four places in South India and one in Malawi, and their acknowledgments show that an almost unlimited number could be profitably used.

Any kind of postage stamps would help this effort, and they do not need to be detached from the paper, but simply cut around so as not to damage them. Foreign stamps are particularly welcome (except that rather too many American air mails are received, but American special issues are wanted) and need only be put in a strong envelope and sent at the cheapest rate. Please help if possible to spread the Word.

Miss R.M. Payne,  
1 Kenilworth Avenue,  
Reading, Berks. RG3 3DL

**A PRAYER OF FRANCIS OF ASSISI**

Lord, make me a channel of Thy peace;  
 That where there is hatred I may bring  
 love;  
 That where there is wrong I may bring  
 the spirit of forgiveness;  
 That where is discord I may bring harmony;  
 That where there is error I may bring  
 truth;  
 That where there is doubt I may bring  
 f faith;  
 That where there is despair I may bring  
 hope;  
 That where there are shadows I may bring  
 light;  
 And grant that I may seek to comfort  
 rather than to be comforted;  
 To understand than to be understood;  
 To love than to be loved.  
 For it is by giving that we receive;  
 It is by self-forgetting that we find;  
 It is by forgiving that we are forgiven;  
 It is by dying that we awaken to eternal  
 life.

**RELIC OF ROMANISM**

**THERE** is no invention of Rome that we have greater difficulty in throwing off entirely than the distinction between clergy and laity. Often when we renounce the letter we retain the spirit. Much as we try to get away from it, we persist in making it the special work of special men to study, preach and expound the Word of God. It is considered that these men have a call to work that other men have not; that they must be educated as other men are not educated; and that they are to receive the alms of the church on a different principle from what other men receive them. All these things make these men so different from other men in the church that we must find a distinctive name for them. Some call them priests, bishops, others pastors, and others clergymen, and we evangelists, preachers, or ministers. All are scriptural names, but all of them, more or less, are used to designate unscriptural characters, persons who are not mentioned and approved in the New Testament.

from 'Apostolic Messenger' May 1919

ANYONE can find fault. It is the person who can find and apply a remedy that humanity needs.

THE strongest heads are not headstrong.

**OBITUARY**

**Nelson:** The death took place on January 31st, of sister Mary Sykes at the advanced age of 98 years. She was immersed at the age of 16 years in the church at Hastings. Later, she moved to Yorkshire and was in membership with the Birstall and Dewsbury churches. In 1917, with her husband, Frederick, and her four children she removed to Nelson and joined the Burnley church. Because of travelling difficulties they, with several others, set up a congregation in their own home in Nelson. A committed Christian, her life was centred around all the activities of the church. Despite her advanced years she was ever present at the Lord's table and in fact present the Sunday before her death. Her home had an ever open door of hospitality and was the meeting place of many preachers and fellow Christians.

She was interred in the Nelson cemetery on 4th February. At a well attended service of the Southfield church brother Tom Carson, elder, movingly made reference to her sterling example. Brother C. Slater, elder, of the Burnley church, officiated at the service in the home and at the graveside. Many floral tributes were sent.

To her only surviving son Sam we offer our heartfelt condolences. 'Till the Day dawns and the shadows flee away'.

**JUST** before going to press the sad news of the death of our aged and highly esteemed brother Duncan Stewart of the church in Slammanan has been received. Apparently our brother passed away peacefully about 6p.m. on Sunday evening, 10th February, and the funeral would take place the following Wednesday. No doubt the brethren of the Slammanan church will be sending a report and appreciation for publication in our next issue. Editor

## COMING EVENTS

**9th March 1974, Blackridge Church Social**  
The brethren at Blackridge invite you to their Annual Social, to be held in the Seafield Hall, Seafield, Bathgate, West Lothian.

Tea will be served at 4.00p.m.  
Brothers John Wilson Snr, of Slamannan and Hugh Davidson of Motherwell, will be the speakers.

**23rd March 1974, Slamannan Church Social**  
It will be 100 years since Our building was erected on this date and we have arranged our social to coincide with that day. All are invited.

The speakers will be Bro. Leonard Morgan of Hindley, and our own brother, Paul Jones. We will commence at 4.00p.m. with tea.

**20th April 1974, Kirkcaldy Church Social**  
A cordial invitation is extended to all readers to join with the church in Hayfield Road, Kirkcaldy, Fife; for their Annual Social. Tea will be served at 3.30p.m. and an enjoyable time is assured afterwards.

**11th May 1974, Peterhead Church Social**  
The church in Peterhead extend a hearty invitation to all, to their Church Social. This will be held in the Rescue Hall, Prince Street, Peterhead. The afternoon meeting will commence at 3.00p.m. tea will be served about 5.00p.m. and the evening meeting start about 6.00. The speakers are to be Bro. Tom Nisbet of Haddington and Bro. Frank Worgan of Corby.

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