

# *The* **SCRIPTURE STANDARD**

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

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## **THE NEW TRANSLATION**

The NEW ENGLISH BIBLE: NEW TESTAMENT. (Oxford and Cambridge Univ. Presses, 1961. Library edn. (with notes), 21/-; ordinary edn. 8/6).

AFTER fifteen years' work, the New Testament has been produced of the NEW ENGLISH BIBLE. The Old Testament and the Apocrypha will take several years yet to translate and produce. The preface to the N.T. mentions the religious bodies represented on the Translation Committee. The project of a new Bible translation was first broached at the General Assembly of the Church of Scotland in 1946, and the various denominations approached enthusiastically identified themselves with the work. The Translation Committee was formed from nine of these denominations, one Joint Council of Churches and two Bible Societies.

### **Aims of the New English Bible**

The introduction is very interesting, outlining the principles which guided the translators and their method of working. To quote: "The procedure was for one member of the panel to be invited to submit a draft translation of a particular book or group of books. This draft was circulated in typescript to members of the panel for their consideration. They then . . . discussed the draft . . . verse by verse, sentence by sentence. Each member brought his view of the meaning of the original to the judgement of his fellows, and discussion was continued until they reached a common mind." The translation is probably unique in that, before being adopted, it was submitted to a panel of literary advisers. Again to quote the Introduction: "Since sound scholarship does not always carry with it a delicate sense of style, the Committee appointed a panel of literary advisers, to whom all the work of the translating panel has been submitted. They scrutinised it . . . and took pains to secure the tone and level of language appropriate to the different kinds of writing to be found in the New Testament . . ."

Thus, from both the scholastic and literary standpoints, every effort has been made to produce a true rendering of the original Scriptures, so far as they can be rendered. Every reader will, of course, compare it with the Authorised Version, no doubt to the detriment of the new translation. But we must be fair to it and not expect it to achieve something it never set out to do. "It is neither a revision of the Authorised Version nor intended to replace it. Rather it is an authoritative attempt to present the meaning of the original, as understood by the best available scholarship, in English which is as clear and natural for the modern reader as the subject matter will allow." Hence, it is not surprising that, compared with the A.V., we miss the majestic rolling cadences, the lovely musical rhythm and the familiar passages dear to our hearts.

But surely the first essential of a translation is that it catches the style and spirit of the original. The A.V. was translated at a time when English literature

had reached a standard attained never before nor since. Shakespeare, Spenser, Marlowe, Wyatt, Raleigh, Bacon, Sidney had all written their magnificent prose or verse, and Milton was soon to follow. It was almost natural, therefore, that the translators of the A.V. reached the heights they did. But is not accuracy a greater requirement in Bible translation than beauty of sound? The Bible as literature is ineffective if it is not acknowledged to be the word of God. It is possible that the A.V. is more beautiful and magnificent than the Greek from which it is translated. Sir Edwyn Hoskyne, the great Bible scholar, said that the language of the Holy Spirit was not noted for literary excellence!

The N.T. writers spoke and wrote in a freer and commoner Greek than the old translators knew. The new N.T. translation seems insipid, flat, even commonplace. Yet it may well be that this very style approaches nearer to that of the N.T. writers than what we have grown accustomed to and may still prefer. If we are wanting beauty and dignity let us continue to read, in public and private, from the A.V. But I would recommend Bible students in studying the meaning of a passage to read it in as many versions as possible, including this New English Bible. Campbell Morgan taught his students to be always sure that they were working on a correct text. I have no qualifications at all to judge the accuracy of this translation from the Greek. For that, I have to rely entirely upon the views of scholars. But almost all the unfavourable comments I have heard or read have been on the grounds of how it sounds in reading, not upon whether what it says is true to the original. In the Introduction the translators say, "... we have constantly striven to follow our instructions and render the Greek, as we understand it, into the English of the present day, that is, into the natural vocabulary, construction, and rhythm of contemporary speech. We have sought to avoid archaism, jargon, and all that is either stilted or slipshod." In the absence of knowledge of the Greek language we have to believe that the translators have sought to accomplish their task, leaving textual criticism to those qualified.

### Some Criticisms

It would be expected, therefore, that where words express exactly the meaning of the Greek those words would be adopted. But that is not so in the case of the words baptise, baptism and their derivatives. In this translation we have again the Greek words in their English form—not translated but Anglicised. Is not "immersion" the English meaning of the Greek "baptism"? Yet we do not find this word, or any equivalent. The reason is obvious: the word immersion has one meaning, perfectly well understood. But baptism, by theological use, has come to have several meanings. To retain the word means that the commonly-accepted ideas of baptism as sprinkling or pouring are left undisturbed, yet at the same time the immersionist view is not denied.

There is another serious objection on this same topic. In Matt. 3:11-12, Mark 1:8 and Luke 3:16 we have John the immerser saying, 'I baptise you *with* water . . . He will baptise you *with* the Holy Spirit.' This suggests that infant sprinkling and pouring are legitimate "forms of baptism." Yet in the parallel passage in John 1:31 and 33 we read ' . . . baptising *in* water' and 'baptise *in* Holy Spirit.' The same Greek preposition—*en*, in or into—is used in such case, yet we have a different translation with different meaning. Why? In the list of sponsors of the translation we find that the immersionist view was represented only by the Baptist among eleven others. For some extraordinary reason Christians who believe that baptism means what it says—immersion—are regarded on the whole as cranks and incompetent to be represented on such scholarly undertakings as this translation.

The translation of Rom. 6:3-4 and Col. 2:12 has clearly shown what baptism is. Why, then, could not the translators have shown equally clearly what it is by a correct translation of the passages referred to above?

These objections may be thought of as sectarian quibbling. They are nothing of the kind. We are simply asking that the undoubted meaning of the Greek words be given in their English equivalents. This has not been done, and thus traditional practices are supported which have been introduced into Christianity although not found in the New Testament. "From the beginning it was not so"

and a true N.T. translation should give us what the writers said, not what church practice makes them mean. The church is judged by the Scriptures, not the Scriptures by the church. Who is guilty of sectarianism: those who insist that a translation render words in their true meaning, or those who hide that meaning behind conventional and ecclesiastical speech?

The translation is sometimes guilty, too, of "churchy" language. For example, we read of "said the blessing" for giving thanks, and "going to synagogue" as the counterpart of "going to church."

There are, of course, many splendid points in the translation. In the gospel records Jesus speaks with the authority becoming of the Son of God; towards His apostles He often adopts a tone of sharpness which is not so well conveyed in other translations. In my view, the epistles are magnificent and form the best commentary on those writings.

The ambiguous meanings of some passages, pointed out above, detract from the vast good this translation could have accomplished. The sales, even so far, have been so enormous that one could only rejoice that the word of God is being so widely spread and, we hope, read. But its meaning will be still largely hidden on vital and eternal matters. What a tragedy! And what an opportunity has been missed.

Many deplore the big business efforts to commercialise the translation. The Bible has become not only news but money. One reviewer has termed this translation "The Advertised Version"! But publishers exist to sell as many of their books and to make as much profit from them as possible. And, of course, this cannot be held against the translators.

EDITOR.

We have received a very interesting note from a reader, which forms a fitting supplement to the above article. The note says:

"Dear Brother,—New Translation. One notices, on reading Acts 20:7 in the New Translation, that it mentions for the first day of the week, 'On the Saturday night,' etc., but in 1 Cor. 16:2 the first day of the week is translated 'every Sunday.' Is not this very misleading? Should be glad to have information on this . . . Reader in Reading."

Yes, these translations are misleading. The translators in their introduction say, "Thus we have not felt obliged (as did the Revisers of 1881) to . . . render the same Greek word everywhere by the same English word. We have . . . returned to the wholesome practice of King James's men . . . We have conceived our task to be that of understanding the original as precisely as we could . . . and then saying again in our own native idiom what we believed the author to be saying in his."

This statement explains the reason for the translation of these two passages, although in the Greek they mean the same. But there is no merit in change for change's sake, and definite demerit when that change gives a false impression. The translators seem to have asked themselves "How would we today term the first day of the week. Sunday, of course." But it was not possible to translate "Sunday" for the "first day of the week" in Acts 20:7, so "Saturday night" was given. This is correct as pertaining to the times mentioned, but was not what Luke and Paul had in mind when they wrote. Confusion results, in that it seems that the church at Troas broke bread on Saturday and the church at Corinth on Sunday! Yet both are the first day of the week, according to the Greek and to almost all English translations. It would have been better to have left it as "the first day of the week" or to have given the literal rendering from the Greek, as Schonfield's Authentic N.T. does in both cases—"the day after the sabbath"—which is the first day, Sunday.

The International Standard Bible Encyclopedia says in its article, "Time": "The weekly division of time, or the seven-day period, was in use very early, and must have been known to the Hebrews before the Mosaic Law . . . As the seventh day was a day of rest, or Sabbath, this word came to be used for 'week,' as appears in the N.T. . . . The days of the week were indicated by the numerals first, second, etc., save the seventh, which was the Sabbath."

Perhaps some light will be thrown on this subject by reprinting a note which appeared in the S.S. in January, 1956, together with a letter from Bro. R. A. Hill in March, 1956:

### Why partake of the Lord's Supper in the morning?

"We must get rid of our modern idea of observing Sunday by gatherings at 11 a.m. and 7 p.m. The early Christian gathering-together was on Saturday evening. For the Jewish reckoning was 'evening and morning'; their days was sunset to sunset. On Saturday, then, at 6 p.m. at this time of the year, the Sabbath ended and the first day of the week began; and the Christians, who would follow the Jewish reckoning, began the first day with an assembly for worship. This mode of calculation must be remembered."—(R. B. Rackham : Acts, in "Westminster Bible Commentary," dealing with ch. 20, verse 7).

### The Lord's Supper

Dear Editor,—In January S.S. (p. 8) quoting from "Westminster Bible Commentary," you ask the question, "Why partake of the Lord's Supper in the morning?" but you leave the quotation to supply a rather uncertain answer. Must we "get rid of our modern idea of observing Sunday by gatherings at 11 a.m. and 7 p.m."? Did the early Christians gather together on Saturday evening, as the quotation suggests? One can "sup" at any time of day, not just in the evening.

Pliny wrote to Trajan, about 106 A.D. describing Christians who were "accustomed to meet on a stated day, before it was light, and sing in concert a hymn of praise to Christ as God," and later the same day to "re-assemble to eat in common a harmless meal." Undoubtedly, the feast of remembrance was on Sunday. If the disciples at Troas met on Saturday evening (which is not absolutely certain) they were beginning the Lord's Day (by Jewish reckoning) with worship. If we meet on Lord's Day morning we do the same thing (by modern reckoning) and run no risk of drifting to Seventh Day worship.

R. A. HILL.

## A TOUR OF PALESTINE. V.

By G. Lodge

WE visited also that afternoon the *Lithostrotos* or the Pavement (John 19:13). It was originally the paved courtyard where the Roman guard of the fortress Antonia paraded, and where Pilate also dispensed justice. The original paving stones are still there over a large area which is now between six and ten feet below present street levels. It is mostly covered by a Catholic convent and a Franciscan church. It was indeed a real thrill to know that we were walking on stones where Jesus walked. But it is more of a thrill to know assuredly that Jesus, the Son of God, walked on stones of this earth, just as we do and for our sakes. The flagstones were ribbed by chisels across their width to give the horses a better grip. In places, depressions about three inches deep were cut right across the area to drain away rain water, which was run off into underground cisterns. These we visited later and found to be still in use as a source of supply of good drinking water for the convent.

There were carvings on some of the stones which soldiers had made in connection with various games of chance played with dice—a gambler's form of "Ludo," it seemed. One of the games was called "The game of the kings," and was evidently played whilst awaiting the outcome of a prisoner's trial and in some way associated with the result—or was perhaps meant to foretell the result. This would explain why the Roman soldiers were so ready with their mockery of the kingship of Jesus, the crown of thorns and reed sceptre. Incidentally, the thorns probably used still grow there. They were used as fuel to warm the sentries on cold nights (the change of temperature with the sunset can be quite marked in Jerusalem). The thorns would be stacked in readiness at various vantage points. The individual thorns would be an inch long on average, and strong too.

It was also in this courtyard that the flogging of Jesus took place. A short stone pillar with rounded top, which was used to hold the prisoner still and taut

during his beating, was shown to us in the church of the Holy Sepulchre; it had been taken from this site. Of course one cannot be sure that it was used for Jesus's flagellation, but something like it certainly would be. This sort of thing appears to have been standard equipment in Roman forts of that period.

When we left the fortress Antonia, we crossed the Via Dolorosa (supposedly the way Christ went to the cross), to the site of the High Priest's house. There was some connecting way, it is believed, in Jesus's day between the High Priest's house and the Pavement; the Ecce Homo arch is a mediaeval construction marking this means of connection and on which Christ is thought to have stood when Pilate said, "Behold the man" (Latin—"Ecce homo") (John 19:5).

### Wailing Wall

We went next to the Wailing Wall. This wall is really one of the retaining walls of the temple area, which is an artificial plateau. The foundations of this wall probably go back before Christ's time on earth to the time of Solomon's temple. Some of the upper layers are of Herod's day and the top courses are the work of Turks and Crusaders. It is traditionally at this wall that the Jews bewail the fate of the temple and the departed glory of their nation; today of course no Jew would be allowed near here knowingly as this is in the Jordanian sector.

Next we visited the Mosque of Omar, or more correctly the Dome of the Rock. This Moslem place of worship is sited on Mount Moriah. It is built in part of the space generally known as the temple area—there is, of course, no sign of the temple (Matt. 24:1 and 2). This Mosque of Omar is built over the rock which is claimed to be the site where Abraham prepared to offer up his son Isaac as a sacrifice, and from which the Moslems believe Mohammed ascended into heaven. The dome of the mosque is covered in gold tiles and much of the interior is covered in green and white marble. A truly beautiful edifice, sadly devoted to error. It was undergoing considerable repairs at the time of our visit and so was not in use. Nearby, however, was the Al-Aqsa mosque which we also visited and which was in use. We followed the usual custom of removing our shoes at the door to walk over the beautiful Turkish rugs which completely covered the huge floor. It was in this mosque we were shown a small footprint in stone alleged to have been made by Jesus on his visit to the temple at the age of twelve. The wilder the fables, the better the customers seem to like it—or so the Arabs think!

The return journey to the hotel took us through the bazar section of the old city, with its tiny shops (often only about six feet square) in narrow streets. The shops look for all the world like caves cut into the ancient walls and buildings. All were equally dirty-looking, whether they sold clothes or food. I think the food shops smelled most—especially the butchers'. We saw a side of camel meat hanging in one butcher's shop—leastways it stretched from floor to ceiling; whether it hung or stood propped up I do not know. Instead of packets of sweets to tempt the pennies from the children, most street vendors offered little cooked tit-bits, fritters, waffles of sorts, bits of cooked meats, etc. These were usually cooked in oil out on the street by means of spirit or charcoal burners. Many of the streets are stepped, and it seems rather odd to see the donkeys going up and down these steps even when laden to the eyebrows.

All the Bible names for the city gates still appear to be in use; whether the same gates are named as before is not always certain. We left by the Damascus Gate which opens on to the Damascus Road—the road Paul took once with such far-reaching consequences for us all.

(To be continued).

## "WHAT LACK I YET"

THIS question was asked by the rich young ruler (Mat. 19:20). An unusual question, for so few of us are that much concerned about our spiritual condition. I cannot recall that I ever asked anyone that question nor that anyone ever asked me any such.

Does this not signify self-satisfaction on the part of all of us? Are we unaware we lack many things? That young man seemed to have everything his heart might

desire: riches, goodness, high standing in Jewry, yet he felt a lack. Are we so superior in our own estimation that we are blind to our deficiencies?

One of the most glaring lacks most or all of us have is enthusiasm. When we consider its meaning (intense, profound and eager interest, with liveliness of imagination) we see quite clearly we are practically devoid of it. Doctors are fully aware of its importance in physical health, and we should see it is equally important in spiritual health. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

We can become so lethargic, lazy, unconcerned and indifferent, that we have a name to live yet are dead (Rev. 3:1). The professed Christian who is unconcerned about his lacks, specially his lack of enthusiasm, is dead and does not know it. And the church is virtually full of such dead timber.

Perhaps the greatest example of religious enthusiasm was (1) Saul of Tarsus and (2) Paul the apostle—the same man, but so different before and after conversion except in enthusiasm. I once read of an atheist who reproved a professed Christian: "If I believed what you claim to believe, I should devote my time, energies—my all, to that belief."

Saul of Tarsus was the personification of zeal. Much later he averred, "Concerning zeal, persecuting the church." "I verily thought I ought to do many things contrary to the name of Jesus of Nazareth; which thing I also did in Jerusalem: and many saints I shut in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and, being exceeding mad against them, I persecuted them even to strange cities" (Acts 26:9-11). Had he had a few more like him, scarcely would the apostles and the church survived his onslaughts.

Though he must have been shocked from centre to circumference by his disillusionment, and have felt more like hieing away into solitude than to face the church, the Lord, and all other people,—yet he plunged at once into his great work, as if to make up for lost time. One cannot read with care his history furnished by Luke in Acts without realising there was a man who actually believed in the cause of Christ. And his epistles are no less convincing.

Why is it there are not many men of like zeal in the church today? Surely there are those who aspire to at least some degree of greatness. There are perhaps enough men in the present church to "fill all its pulpits" and who would not turn down an opportunity to make themselves important to the church generally.

It is not necessary for a man to be inspired as Paul was, in order to have even a small degree of his enthusiasm, or as much as he had.

When the Pulpit reproves the Pew for lack of enthusiasm, one may look with suspicion at the Pulpit—that perhaps it does not have very much enthusiasm, and cannot gracefully reprove "other folk."

—"Old Paths Advocate."

## TWO DIVINE SYSTEMS

ANYTHING "sure" works in harmony with his will who set the system in operation. The two systems that concern man most in time and eternity are the Solar and the Soul systems. Both are sure in work.

### THE SOLAR SYSTEM

I am no astrologer. My knowledge is practically nil of astronomy. But what I say requires only that I be a child of "faith" in him who set the solar system with its various satellites in motion. This solar system embraces earth, sun, moon, and stars (Gen. 1:14-18). God made this system. The sun at least is one stationary part; but I certainly do not mean it is stationary because it is too big or hot to move, but because God made it that way. Speaking at least of the earth and sun, it is said the earth "is turned as clay to the seal" (Job 38:14). Revolution of the

earth is certainly taught here. Maybe other satellites revolve. The same power that makes the earth turn could well make them turn.

That the earth is circular there can be no doubt because it is said that God "sitteth on the circle of the earth" (Isa. 40:22). The earth hangs and revolves in space because the Bible says, "He stretches out the north over the empty place" (space-R.V.) and "hanged the earth on nothing" (Job 26:7).

Now don't become confused because Scripture speaks of the foundation of the earth. No contradiction is here. It is all explained in the Hebrew letter—"upholding all things by the word of his power" (Heb. 1:3).

Relationship of the solar system, comprising sun, moon, and stars, to the earth part of this solar system is set forth in Gen. 1:14-17. We "walk by faith" when we say the sun, moon, and stars are to give "light on the earth." We also "walk by faith" when we say these "lights divide day from night" and are for "signs, seasons, days, and years." Very strong evidence that the earth only is inhabited and the rest of this solar system contributes to life on this earth.

The first ten words of the Bible say "in the beginning God created the heaven and the earth" (Gen. 1:1). Here our God has forever overthrown the claim that he is ignorant of basic principles of true science: time, force, action, space, and matter. God set them forth in this first verse of his book: "in the beginning" — time; "God"—force; "created"—action; "the heavens"—space; "and the earth"—matter.

Great concern is centred about the Russian and American satellites now circling the earth. What is the ultimate outcome of these and others on the earth I am not trying to predict. But I know they are not comparable in accuracy, or "lasticity," or benefits to the millions—yes, more than that—of God's satellites in his solar system. How far man can go I am not trying to predict. How long God will allow man to "fool" in his "sphere" I do not know. But there is limitation to man's accomplishments, even as the magicians of Egypt found out. They failed to turn "dust to lice" and then confessed "this is the finger of God" (Ex. 8:18-19).

Let God have his time and way. Believe and trust him. He knows what he is doing. Don't try to run and ruin his business. And remember God's solar system and satellites are governed by his natural law—that's why it works and is sure.

### THE SOUL SYSTEM

Now let's look at God's soul system and salvation. Unlike the solar system, the soul system of salvation is not a matter of man's faith "alone." Man cannot alter God's solar system, but man can and should do something about God's soul system of salvation. Man cannot do anything about God's spiritual laws through Christ that govern the soul system of salvation; he cannot repeal these spiritual laws; he cannot change them by God's approval; but he can, should and must obey these spiritual laws; he cannot change them by God's approval; but he can, should, and must obey these spiritual laws of God if he is to be saved.

The solar system has a sun, and the soul system has the Son.

The solar system works because it obeys God's natural laws. The soul system will work if man obeys God's spiritual laws. Said Jesus, "Why call ye me, Lord, Lord, and do not the things I say?" (Luke 6:46). And, again, of Jesus it is said, "he became the author of eternal salvation to all that obey him" (Heb. 5:8-9).

The millions of earth of the Christian era who genuinely believed, repented, confessed Christ, and were buried in baptism for remission of sins have this soul system of salvation's first stage. When they thus become Christians, worship according to God's New Testament law, work and live according to this law, the soul system of salvation is complete in simplicity and glory.

This system worked in the infancy of the church and will work now. And there isn't anything else that will work.

"The" church is the body to be saved (Eph. 5:23).

"The" church is the body to preach the gospel" (Eph. 3:10).

"The" church should be under qualified men (1 Peter 5:1-4).

Christians are to glorify God in the church (Eph. 3:21). Why share this glory with a plan of man—"Who cannot direct his own steps?" (Jer. 10:23).

—C. D. PLUM in "Gospel Tidings."

# SCRIPTURE READINGS

## SCRIPTURE READINGS FOR MAY

7—	Ezekiel 8.	Ephesians 5:21-33.
14—	„ 18:1-18.	„ 6.
21—	„ 18:19-32.	Philippians 1:1-18.
28—	„ 33:1-20.	„ 1:18-30.

### The Christian's enemies, and how to fight them.

Well, has a hymnwriter asked "Christian dost thou see them . . . feel them . . . hear them?" The answer might be that one of the main troubles of a Christian is that his enemies are often unseen, unfelt and unheard. So it will be well to consider some points about them brought to our notice in the Ephesian letter—and of course elsewhere in scripture.

We consider first the apostle's description of the walk of a dead soul. It accords with the age or course of this world, that is, the walk is just fashionable. Normal worldly behaviour cannot be right for a Christian. It accords also with the dictates—consciously or unconsciously—of the "prince of the power of the air." He must be identified with the prince mentioned twice by our Saviour as "the prince of this world." He was then about to be cast out in the judgement coming on the world through the triumph of the Saviour over death and the grave (John 12:31). This was due to the truth that he (the prince) had "nothing in Jesus" (John 14:30), which I assume means that he had no hold whatever upon Him on account of His complete subservience to His Father's will. While a Christian allows that prince a hold on him, he is in danger of becoming his servant. "Tempted in all points like we are," the Saviour never succumbed. "The children of disobedience" are energised by the prince as is evidenced by their "fulfilling the desires of the flesh and the mind."

Turning now to ch. 6:12, we identify "the prince" with "the devil" and understand his powers are spiritual and are in "the heavnlies." There is then a region of spiritual existence apart and very different from "the heavnlies" where the Christ now dwells (1:20) and whence our blessing is derived (1:3). The "air"

(2:2) might well be the region intended, that is the earth's atmosphere in which the "spiritual hosts of wickedness" reside, and to which they may now be limited (see also Luke 10:18 and Isaiah 14:12) in some sense that we could not specify. Their powers are of course limited or we could have no hope. The Saviour's purpose in coming was to destroy the works of the devil (1 John 3:8), and this He will certainly do. His power over demons manifested during His earthly life is an earnest of this, and conveys assurance to us that "greater is he that is in 'us' than he that is in the world" (1 John 4:4).

We must recognise the need of spiritual, nay, divine, help in our fight against the evil one. Obviously the one thing we must fear is the power of God, and that is the one thing in which we must put our trust. It has been said that "Satan trembles when he sees the humblest saint upon his knees." No one will ever be victorious by "riding the high horse," and a very humble consideration of the word of God and His warnings, is bound to be efficacious. Writing to the Corinthian Christians, Paul states "we are not ignorant of his [Satan's] devices," and that was in a case where human wisdom might have dictated harsh instead of forgiving treatment (2 Cor. 2:11). Then we know deceit will be used of the utmost subtlety to deflect the true Christian from his resolve to serve his Lord faithfully. Satan may appear as an angel of light. Those who desired to overthrow the work of Paul among the Gentiles never appeared to oppose the gospel, they only made its fulfilment more holy and self-denying, but at the same time by compromising its principles they made it easier for Jews to accept it. Every innovation brought into the church has been introduced to make matters more satisfactory by perhaps increasing numbers and being more successful, or improving organisation, or getting more funds. For the individual Christian too there is always the specious argument that things wanted and indulged in "do no harm."

How can we discern the evil things and decide when to deny and to resist? It may in fact help to look upon our problems of this kind with the thought, "Will they minister to my spiritual strength? Will they promote the good of others?" Many can be decided by a direct reference to the scriptures, but more perhaps by principles laid down. There are some



very searching ones, such as "He that knoweth to do good and doeth it not, to him it is sin" (James 4:17). So often the life that is not filled with "doing good" (Acts 10:38) leaves the gate open for temptation.

Obviously we have the instructions for our fighting in ch. 6:13-20. The defensive and the offensive weapons are given there, and need but little comment. Our strength is to be God's, our own would be ineffective because we are facing spiritual powers. Yet we can be wiser and stronger than our enemies by taking up our armour. Our movements will be unhindered if we are thoroughly honest and sincere. Nothing can get through to damage our hearts if we maintain a humble reliance upon God's righteousness while earnestly persevering in working out our own salvation (Phil 2:12, 13). We shall stand and tread comfortably and firmly if we rely upon the message of love and peace. We shall not get discouraged if our faith in God's power remains strong. Our controlling thoughts will be right while we are satisfied with the salvation provided by the Saviour. Our words and actions will win victory for the truth if they are based upon and guided by the scriptures. And all must be crowned by a prayer-filled life, not just praying for self but embracing all our fellow Christians, especially those occupied in proclaiming the gospel, and suffering for it.

R. B. SCOTT.

## CONFERENCE

Report of conference held in Hamilton Street, Blackburn, on April 1st, 1961.

Bro. J. Pritt of Blackburn welcomed the conference.

Some sixty brothers and sisters attended and our thanks are due to the Hamilton Street brothers and sisters for their generous and loving hospitality.

The chairman, Bro. C. Limb, called on Bro. L. Daniel to read Philipians 4.

**Finance:** The financial statement for the previous twelve months, given by Bro. R. McDonald, was accepted.

		DEBIT				
	£	s.	d.	£	s.	d.
Bank .....	2589	0	4			
Cash .....	5	12	4			
	<hr/>			2594	12	8
Contributions				28	0	0
Interest ....	36	13	6			
	50	1	6			
	<hr/>			86	15	0
	<hr/>			£2709	7	8

		CREDIT				
	£	s.	d.	£	s.	d.
Bank .....	2655	8	8			
Cash .....	25	4	4			
	<hr/>			2680	13	0
Expenditure				28	14	8
	<hr/>			£2709	7	8

May we remind ourselves that this money belongs to the brotherhood and is available for evangelistic purposes?

**Committee:** Bren. F. A. Hardy and A. Hood, due for retiring, were reappointed.

The following brethren are members of the conference committee: H. Baines, L. Daniell, A. L. Frith, F. A. Hardy, C. Limb, R. McDonald, W. Smith, H. Wilson, with A. Hood, secretary.

The committee met at 10.30 a.m. and deliberated on all the business which was subsequently dealt with by the conference. Bren. H. Baines and A. L. Frith had been unable to attend this meeting.

Bro. Hardy reports that there are only some thirty copies of the de luxe edition of the hymn-book and 2,000 of the ordinary edition in stock.

### Secretary's Report

**Great Yarmouth:** We are making enquiries about numbers of the North of Scotland fishermen brethren who may intend being in the Great Yarmouth area during the herring fishing season this autumn. Bren. C. Limb and W. Longden hope to be of service in this regard in Great Yarmouth.

**Reading:** A new effort in the work of the Lord is being made in Reading. Some brethren have begun to meet regularly in the Friends' Meeting Room, Reading.

In response to my request in the March issue of the *Scripture Standard* for questions of interest for discussion at the conference, the following were received:

**New English Bible—New Testament:** What do the brethren think of the New English Bible—New Testament? Can we recommend its use (a) for private study, (b) for public reading in place of the Authorised Version?

**Old Paths Movement:** Would the brethren undertake to elucidate the why and wherefore of the Old Paths evangelistic movement—its beginnings and history? If the movement is not anti-scriptural, why is it that we are not united in pursuit of its objectives?

An open discussion is hoped for.

**"Scripture Standard":** Would the brethren in charge of the *Scripture Standard* please state why they do not present a report of sales and finance, as do the secretary and treasurer of the conference committee of the evangelistic fund?

### American methods. The Cup question.

In conference a general discussion resulted in the following resolutions.

**N.E.B.-N.T.:** Until the brethren have been able to read and study the New English Bible-New Testament it is not possible to make recommendations.

**"Scripture Standard":** That all matters concerning the *Scripture Standard* be discussed in the near future at a conference convened for the purpose.

A. HOOD, Conference Secretary.

## NEWS FROM THE CHURCHES

**Bristol: Bedminster.**—On March 18th and 19th the Lord's Day school held its anniversary, when we were privileged to have the services of Bro. F. C. Day (Birmingham), who served on the Saturday evening and in all the services on the Lord's Day in his usual able manner.

We were pleased to have a good company of parents present and we were all impressed with beautiful singing and scripture readings by a group of scholars who were trained and led by Sis. Annette Griffen. Another milestone passed and we trust that good seed has been sown and will bear fruit.

K. J. COWLEY.

**Buckie.**—During March and into April the church experienced a time of rich blessing. We have had the services of Bro. Hugh Tinsley from Belfast. He forcefully presented the gospel, skilfully handling the sword of the Spirit with faithfulness to the word of God. We thank God that we have been built up in the faith, and we believe the church is now stronger spiritually, and thus better able to serve God effectively.

During the week from April 3rd to 9th our brother continued his mission, preaching forth boldly the word of God. On Saturday night, we had a full hall with brethren from Peterhead with us.

On Saturday, April 1st, we heard the good confession of Helen Innes, wife of Bro. William Innes, and witnessed her immersion into Jesus Christ. We pray that our sister be kept faithful, and be a blessing to others.

Brethren pray for us, as we feel that there are others in the "valley of decision."

May I take this opportunity of thanking you for your prayers on behalf of our Bro. S. Hunter. He is now recuperating in a convalescent home. JOHN CEDDES.

**Edinburgh: Hyvots Bank** has just concluded a fine series of gospel services, with Bro. Jerry Porter from Glasgow as preacher. Three Edinburgh people have been baptised into Christ and, in addition, one lady who came to the Saturday night service with the party from Glasgow was baptised during her visit. Certain former members of the church have also been contacted and are showing renewed interest.

One of the highlights of the meetings was the co-operation given by many brethren from surrounding congregations. This was especially noted on the Saturday evening, when a party of about forty people came from Glasgow by bus. Included in this party were many interested non-members. Throughout the week other congregations represented, included Blackridge, Buckie, Dennyloanhead, Dunfermline, Newtongrange, Slamannan, Tranent and Morley in England.

Not only has the church been blessed by the addition of precious souls to our number, but all of the brethren have been edified, and a fine spirit of renewed enthusiasm has been aroused. We give thanks to God for His blessings, and pray that our new brethren will grow in the grace of Christ as they walk life's way with Him.

ANDREW GARDINER.

**Castlemilk, Glasgow.**—During the past four weeks we have had pleasure in witnessing four more baptisms as a result of steady personal and class teaching. First were two brothers who were reached through press advertising and correspondence courses, then followed a young lady who had been regular in attending Sunday Bible classes and services, and finally, when we joined with the church in Edinburgh for the conclusion of a week's mission there, the wife of a member came forward in answer to the appeal and was baptised immediately.

We are still trying for our own ground and building in this area as we are restricted in our frequency of meeting by having to rent the school. We ask your prayers for successes in this.

A. J. BROWN.

[We feel that a note of explanation is called for in publishing the above news from Glasgow and Edinburgh. We rejoice in souls being saved through the gospel and are always glad to spread this news. But this must not be taken as necessarily approving all the methods and practices of churches sending the news. We disagree with

the use of individual cups at the Lord's table in Glasgow, or wherever used. While on the one hand souls are added to the church, on the other they are added to a church confused and divided because of such unauthorised practices, and therefore division is accentuated. We think that the good being done and the joy resulting through the conversion of souls lose their full blessing as a result. To add to the church is not the end of our task; there must follow the continuing "steadfastly in the apostles' teaching . . . the breaking of bread . . ." and the doing of the Lord's work in the Lord's way. We confess we are all in some measure guilty of allowing our preconceptions, preferences and traditions to take precedence over the plain teaching of the New Testament. Wherever clear guidance is given, that should be sufficient, and such guidance is given on the sharing of the cup of the Lord. We feel it necessary to try to make clear our position as regards publishing news, etc. from churches or individuals. We must not be taken as subscribing to what we believe as unscriptural or doubtful teachings or practices. We do not wish to be discourteous or un-Christian, and we pray that readers will understand our position. We must again appeal to those who have introduced and are using individual cups at the Lord's table to see the division caused, which may grow to bounds beyond our control, and to revert to the clear example of Christ at His table.—Editor.]

in her eighty-seventh year. She received her call suddenly to be with the Saviour she loved. Baptised in her early life, our sister was loyal to the Church of Christ, and had an open and hospitable home for her brethren in the faith. Although unable to meet with us through infirmities and old age, she followed the welfare of the church with great interest. Our sympathy goes out to her daughter, Sister R. Souter, and family, who lovingly looked after her. Bro. John Geddes and Br. Peter Innes conducted the services.

JOHN GEDDES.

**Devonport.**—It is with great sorrow that we record the passing of our beloved and greatly-esteemed sister in Christ, Kate Hocking, on March 21st, at the ripe age of eighty-three years. She entered into fellowship with the church in July, 1920, having been previously baptised, and her joy and delight were to serve the Lord Jesus Christ whom she loved to well. We regret the loss, and she will be greatly missed by us, but rejoice in the knowledge that she has been released from pain and suffering, and that our loss is heaven's gain. She has gone to join so great a cloud of witnesses who have gone on before. "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours: and their works do follow them" (Rev. 14:13).

W. LAKEMAN.

## OBITUARY

**Blackburn.**—We are sorry to report the passing of our Bro. John Wilson on March 20th, seventy-two years of age. Quiet and unassuming, our brother testified of his faith by his life rather than by eloquence. A characteristic of that life was his regularity at the meetings and his willingness to do anything that was asked of him. Though he had been ill for some time, after treatment in the local infirmary he seemed better, but collapsed suddenly in his home. With his family we sorrow, but not as those without hope, and look forward to the glad reunion, when our Saviour comes for His loved ones.

J. P.

**Buckie.**—We regret to report the passing of our esteemed Sister Isabella Murray (widow of the late Bro. James Murray),

**Tunbridge Wells (5 Mount Ephraim Road).**—Bro. Percy Griffiths Ogden died on Thursday, March 23rd, aged eighty-six. The committal service was held at St. John's Crematorium, Woking, Surrey on Tuesday, March 28th.

A few years ago Bro. Ogden had to leave Tunbridge Wells to live in Guildford, more than fifty miles distant. Much to his regret he was able only on very rare occasions to gather with the saints. Nevertheless he maintained a keen and prayerful interest in the congregation and its efforts. His devotion to the Master, unswerving loyalty to New Testament truth, and personal worth made him beloved to all who knew him. For some weeks before his death he was in hospital, in extreme weakness and disability. We are glad that he has passed out of all physical weakness and pain, and look forward to sharing with him eternal glory at the return of our blessed Redeemer.

A. E. WINSTANLEY.

## COMING EVENTS

**Doncaster (The Holmes).**—Tea and meeting on Saturday, May 13th, tea at 4.15, meeting at six o'clock. Chairman of meeting: Bro. A. Sleath. Speakers: Bren, Tom McDonald and Jack Thomason, both of the church at Dewsbury. A very cordial invitation is extended to the brethren to join with us on this occasion.

**Hindley Bible School.**—Saturday, May 20th, to Tuesday, May 23rd. Prayer meetings, lectures, discussions, gospel meetings. Preacher: Bro. W. Crosthwaite (Ulverston). Write for hospitality to: Bro. T. Kemp, 52 Argyle Street, Hindley, Wigan, Lancashire.

**Bristol: Bedminster.**—On the occasion of our sixty-seventh anniversary, Bro. Frank Worgan is our special speaker. He will speak at the social meeting on Saturday, May 27th and on the following Lord's Day. Make a note of the occasion and try to come. All are welcome.

**Wigan: Scholes.**—Special week-end meetings, Saturdays and Lord's Days, June 10th to 25th. Saturday, June 10th and Lord's Day, June 11th, 7.30 p.m. Saturday, June 17th: Tea 5 p.m., Gospel 7 p.m. Lord's Day, June 18th, 7.30 p.m. Saturday, June 24th and Lord's Day, 25th, 7.30 p.m. Preachers will be announced later. We appeal for your support in prayer and presence.

## AN INVITATION

**Cleveleys.**—May we remind brethren spending their holidays in Blackpool or the Fylde coast that we shall be pleased to welcome them to our meetings in the Co-operative Hall, Beach Road, Cleveleys.

The meeting for breaking of bread is at 10.30 a.m., and evening meetings will be held, when possible, at 6.30 p.m. If any visiting brother is prepared to serve the church please advise the secretary, Bro. Eric Winter, 77 Kelvin Road, Norbreck, Blackpool.

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## BREVITIES

"THE TONGUE is a fire, a world of iniquity" (James 3:5).

Security and strength are found in faith.

If it has to choose who is to be crucified, the crowd will always save Barabbas.

Modesty is not only an ornament, but also a guard to virtue.

No nation can be destroyed while it possesses a good home life.

It is better to be nobly remembered than nobly born.

Occupation was one of the pleasures of paradise, and we cannot be happy without it.

'Tis not the absence of money that leaves us poor, but the poor spirit in which we play our minor part. Of a truth, those who lie in forgotten graves are the nameless ones who were careful never to do more than duty demanded, who failed to see the hidden romance in life's minor parts.

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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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