

The
**SCRIPTURE
STANDARD**

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

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Reports and Impressions of the 11th
Hindley Bible School
May 19th-24th, 1956

AN AMERICAN VISITOR'S COMMENTS

MY FIRST attendance at this annual gathering impressed me with the splendid service being rendered by Hindley Church to the rest of us. Under the efficient direction of the overseers of Hindley, not only was the care of a large number of visitors tended to but the programme was kept moving along in a fine way. Sister Findlay and I were warmly received, and hospitality everywhere was cordial and generous. Especially significant was the attendance of the large number of young people. They were given a much-needed opportunity to widen their acquaintance with those of their own age. Many of them came from small and scattered congregations.

Two things were outstanding about the discussions: first, there was a sincere desire to learn what the Bible teaches on the subject discussed. A willingness to sacrifice preconceived views, if necessary, could be clearly seen; secondly, a fine spirit of love was manifested where there were points of disagreement. The forums and question periods were very stimulating and well participated.

Brother David Dougall in his earnest, simple manner demonstrated real Scottish preaching of the gospel. The early morning prayer services and the street preaching each day were very helpful. Interest in the neglected subject of the work of the Holy Spirit was good. Especially encouraging was the response to the study of the work of elders and deacons. There was evidenced a determination to develop this among the congregations. No one presumed to speak officially for the gathering, and this was made clear by the brethren in charge.

It was a genuine pleasure to renew old acquaintances from our 1953 visit to Scotland, and to meet so many who were known previously only by reputation. Brethren were in attendance not only from England, Ireland and Scotland, but from Germany, Belgium and the United States as well. It was a privilege to be with that venerable veteran of the gospel, Brother W. Crosthwaite, for the first time.

In spite of the fact that neighbouring churches assisted Hindley, it was noted that the load is getting heavier each year by increased attendance. It seems in order to me to suggest that financial help be extended Hindley by the rest of us. Time and occasion should see a hearty financial assistance before the close of the next School. This should be extended not only in the matter of cost of food but also in the enlargement of the auditorium, which is filled to capacity at these meetings.

The Lord willing, Sister Findlay and I certainly plan to be at Hindley in 1957.

C. P. FINDLAY.

Saturday Afternoon, Opening Meeting

BRO. LEONARD MORGAN apologised for the absence of Bro. R. J. Smith, whose place was filled at short notice by Bro. Hugh Tinsley (Belfast).

Bro. Clyde P. Findlay (an American evangelising in Edinburgh) spoke of the Church in America. He deplored the labouring of national distinctions in the Churches (Isaiah 2:2-3).

He said that the Churches of Christ in America (i.e. Canada, Mexico and U.S.A.) have no district or national organisations or societies, and abhor musical instruments in worship. There is no organic connection with the sects, Billy Graham, or even 'The Disciples of Christ.' The resultant dangers of this strict separation are dogmatism, unkindness and unfriendliness. Though we cannot fellowship with those in error (Jas. 4:4, Ephesians 5:11, 1 Corinthians 5:11, 2nd Thess. 3:6-15), we must honour all men.

The brethren's zeal in the gospel carries the danger of trying to Americanise the world. There are many lobbyists with their little periodicals and groups. Unity in Christ is essential, but not the Roman type of uniformity. We can differ in expedients and be all one in Christ Jesus.

Bro. Hugh Tinsley told us how Bro. Andrew Gardiner and Bro. McGaughey showed him the way of life. Afterwards he trained as an evangelist in the U.S.A. He has the desire to stand on, and to lead others to, New Testament truth. As a result he is branded and has lost many friends.

Eighteen have been baptised since his return to Belfast, where the work is hard and new. This congregation has talent, contends earnestly for the Faith, refuses to compromise, and is striving for a scriptural oversight. They have their own baptistery and building. Many people are interested in the gospel. The brethren would welcome visitors from England. Soon they hope to send preachers to England.

Bro. D. Earwood, American missionary in Belgium, said that nine years ago a Christian American girl sent letters to her soldier boy-friend in Belgium, from which others learned about the Church. Consequently, Bro. Timmerman went in 1949 and formed a congregation of twenty souls. This began a revival of the Church in Belgium. Since then many have sought, found and then crucified the truth, desiring independence rather than brotherly co-operation.

Bro. Earwood and later Bro. Roberts went to work there. Now there are congregations at Liège (the largest 35 members), Vervier, and two at Brussels. There are four men training to preach. One, an ex-Roman Catholic priest, will be able to work amongst Flemish-speaking people.

The Belgian people, 95 per cent Catholic, are indifferent to the Bible, which is outlawed by the priests, and is obtainable from Protestant societies

and the Bible Society only. To them, God exists inside R.C. Churches only. Sunday is a day of beer-drinking in the innumerable cafés and pleasure. The work is very disheartening, and needs the continual fervent prayers of the righteous.

ALLAN ASHURST.

Saturday Evening Meeting

THE crowded meeting room resounded to the singing of 'All hail the power of Jesus' name.' We were officially welcomed by Bro. Leonard Morgan, whose hope was that Jesus would be honoured and glorified.

Stephen Winstanley, the chairman, besought all brethren to pray for the preacher in his great responsibility of winning souls for the Saviour. The assembly then united to sing, 'Join all the glorious names.'

First Address: Albert Winstanley

'We saw plainly that the Lord was with thee' (Gen. 26:28). The Philistines saw how Isaac prospered under the blessing of God. Abimelech was jealous of Isaac's wealth and asked him to move. Isaac moved to the valley of Gerar and dug a well, but the Philistine herdmen claimed the well. Isaac relinquished the well, which he called 'Contention,' and dug another, which he also relinquished and called 'Enmity.' Isaac moved and dug a third well, 'Room,' 'because,' he said, 'the Lord hath made room for us and we shall be fruitful in the land.' From Rehoboth Isaac moved to Beer-sheba and built an altar to God, who appeared and spoke to him. Abimelech saw that God was with Isaac and asked for a pact of peace.

The Lord was with Isaac because he was one of the people of the Covenant and God would fulfil the promise he gave to Abraham. God blessed Isaac because he did the things which were pleasing to Him. God always blessed Israel when they were obedient. Even so the Church, which is the spiritual Israel, will be blessed by God when we are obedient.

The Philistines knew that Isaac was prosperous because God was with him. They saw Isaac as a 'Christ-like' person. Both Isaac and Jesus sacrificed their rights to obtain peace. Both had power to resist, but both knew that physical power cannot serve for spiritual purposes. Isaac sought the approval of God and by his life made friends of his enemies. We have the approval of God to-day if we are obedient to Him. We can receive God into our lives, for the Holy Spirit is given to all that obey Him. If we are Christians the people around us will see that God is with us, and through our lives we will bring people to Christ.

Second Address: F. C. Day

One of the aims of the Bible School is that we may learn. We have no thoughts of our own, so we must learn God's thoughts. We cannot learn God's thoughts unless we are Christians and have the Holy Spirit within us, 'For my thoughts are not your thoughts,' saith the Lord (Isa. 55:8). Now we have received, not the spirit of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God. (1 Cor. 2:12). We learn the will and the thoughts of God from the Bible. We are in the likeness of God in that we have a will. It may be our will or desire to do a thing, but we may not have the ability to do it. The same is true of God. It is God's will that none should perish, but He cannot make man accept his offer of salvation, because in doing so he would take away man's will. The will of God is seen in the Old and the New Testaments. God's will is something we must *do*; it is something we must desire to do, and in which Jesus delighted. We belong to the same family as Jesus if we do

God's will. God cannot take our will, but we must take *His* will—'For this is the will of God, even your sanctification' (1 Thess. 4:3). We must be 'transformed by the renewing of the mind, that we may prove what is the good and acceptable and perfect will of God' (Rom. 12:2). 'The world passes away, and the lust thereof; but he that doeth the will of God abideth forever.' (1 Jn. 2:17).

D. MURPHY.

Early Morning Prayer Meetings

ONCE more the prayer meetings were a great success. The average attendance for the meetings was 56. A suggestion was made that the prayers be brief so that as many as possible could join in. This suggestion was acted upon and a great number of the brothers took part. Before the prayers at each meeting our minds were directed for a short time to one of the 'I am's' of Jesus.

Sunday. Bro. A. Gardiner read John 9:1-7 and dealt with '*I am the light of the world.*' He pointed out that the Lord Jesus Christ is the light of the world. Looking from afar we see the Saviour and realise that we are sinners. When we accept Him we see things differently. His life changes our sense of values. Jesus is in heaven at God's right hand, and we should remember His words '*Ye are the light of the world.*' He can only work through us. We must develop ourselves spiritually by prayer and study.

Monday. Bro. W. Steele read John 6:47-48 and dealt with '*I am the bread of life.*' Bread is needed for our bodies. We must have this. But we must also feed our better man. Jesus said, '*I am the bread of life.*' All things that we eat come from the same source—*up* from the ground. But '*Man shall not live by bread alone.*' This is the bread of life which comes *down* from heaven to sustain us. '*Your fathers did eat manna in the wilderness, and are dead*' (John 6:49). Not so with the bread of life. The bread of life is for all the world. We should be filled with a desire to give people this bread of life.

Tuesday. Bro. G. Lodge read John 10:7-9 and dealt with '*I am the door.*' He showed that the door is the *entrance* to the fold—'By me if any man enter in he shall be saved . . .' Then the Christian receives from His Saviour strength to '*go in and out,*' in the service of God. Jesus as the door suggests security for His sheep. A little boy cried because he could not get into his home. Home represented security to him. Jesus Christ is our spiritual security. Our lives are '*hid with Christ in God.*'

Wednesday. Bro. P. Jones read John 10:11-18 and dealt with '*I am the good shepherd.*' He reminded us of a shepherd in Israel. He had to lead his sheep looking out for sickness in the flock and protecting it. David was the perfect shepherd. To protect his sheep he had killed a lion. Men hired for this work did it until danger arose, then they fled. There we see the difference between the hireling and the true shepherd. Jesus foretold that He would lay down his life for the sheep. Christ was prepared to go the whole distance. His life was given up for His flock.

Thursday. Bro. T. Nisbet read John 11:21-27 and dealt with '*I am the resurrection.*' It was fitting that this should be the last '*I am.*' Without this all others would be of no avail. Our lives could not have been revolutionised if Christ had not risen. Jesus was proved to be the Son of God by the resurrection. So long as we remain in Christ we have the assurance of eternal life. After being on the mountain top we sadly go down into the valley. But we should remember that Christ is resurrected. It wasn't merely by His teaching that Christ changed the world, but by His teaching and resurrection.

C. LEYLAND.

Lectures:

The Personality and The Work of the Holy Spirit

The Holy Spirit a Person

THIS is a great and important subject; and I fear a neglected one. Some may be in the position of believers at Ephesus whom Paul asked, 'Have ye received the Holy Spirit since ye believed?' who answered, 'We have not so much as heard whether there be any Holy Spirit.' (Acts 19:1-2). Fifty or sixty years ago, I could have spoken with much more confidence on this and other subjects than I can now. When a man gets old, and I must plead guilty to that, he becomes more and more conscious of how little he really knows. I cannot tell you all you would like to know, I can only tell you what I know.

The Holy Spirit is named in 82 passages in the Old Testament and in 261 passages in the New Testament. It is much better to speak of the Holy Spirit than of the Holy Ghost. In suggestions at the end of the Revised New Testament, we read, 'for "Holy Ghost" adopt uniformly the rendering "Holy Spirit."' The word ghost, which authorities tell us originally meant guest, is now, or should be, obsolete in this sense. To speak of the Ghost who is the comforter sounds odd.

Is the Holy Spirit a person? Some contend that the Holy Spirit is just a powerful influence. Some even of our brethren used to say the only Holy Spirit they knew of was carried in the New Testament in their pockets. Paul spoke of 'the sword of the Spirit, which is the word of God' (Ephes. 6:17). He does not say that the word is the Spirit, but the sword which the Spirit uses is the word of God. I have heard of one sect who hold that the Spirit and electricity are the same. If they are right you had better not pray to be filled with the Spirit, or you may go off suddenly, and leave no address behind.

It is difficult for us to think of a person apart from a body. Yet Paul tells us that the body is only the tent or tabernacle in which the person lives. He speaks of 'our earthly house of this tabernacle. . . We that are in this tabernacle,' etc. (2 Cor. 5:1-5). Peter wrote, 'As long as I am in this tabernacle . . . knowing that shortly I must put off this my tabernacle' (2 Peter 1:13-14). The real person dwells in the body.

Proofs of Personality of the Holy Spirit

(1) In speaking of the Holy Spirit, our Lord and the New Testament writers, used *personal pronouns*: 'he,' 'him,' 'whom.' In the authorised version there are two exceptions, both in Romans 8. In verse 16 we read, 'The Spirit itself beareth witness with our spirit,' and in verse 26, 'The Spirit itself maketh intercession for us.' In both verses the Revised Version reads, 'the Spirit Himself.' You would not say of a witness, 'It is a good witness,' nor of an intercessor 'It is a good intercessor.'

(2) *Personal acts are done by the Holy Spirit.* Read the references in the Gospel by John, chapters 14 to 16. 'The Holy Spirit whom the Father will send in my name, *he* shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you'; '*he* shall testify of me'; '*he* will guide you into all truth: for *he* shall not speak of *himself*: but whatsoever *he* shall hear, that shall *he* speak; and *he* shall show you things to come. *He* shall glorify me, for *he* shall receive of mine, and shall show it unto you.' These are all personal acts. '*He* shall guide you into all the truth.' (R.V.); 'Teach you all things.' These tell of a complete and final revelation of the Lord's will; and leave no room for others to add to it. If you ask me where that final and complete revelation is to be found, I unhesitatingly answer, in the New Testament Scriptures; I am confident

that all the Lord desires us to know in this life is to be found in that wonderful book.

(3) *His Name*—‘*The Comforter*,’ the ‘*Paraclete*,’ meaning helper, advocate translated ‘advocate’ in 1 John 2:1: ‘We have an advocate with the Father; Jesus Christ the righteous.’

In that farewell message to His sorrowing disciples, Jesus said: ‘I will pray the Father, and He will give you another Comforter, that he may abide with you for ever.’ (John 14:16). ‘Another Comforter,’ Jesus had been their comforter, advocate and helper; but he told of One who would come to take his place. With all reverence, and believing fully in the absolute Deity of the Lord Jesus, the One he was sending to take His place would be more to His disciples than Jesus could be in the days of His flesh, limited as He was to time and place. The One who was coming would be with His people in all places, and throughout all time. Jesus further said, ‘I will not leave you comfortless (like orphans; bereaved). I will come to you.’ (John 14:18). The promises of Jesus concerning the coming of the Holy Spirit, surely tell of the abiding Spiritual presence of the One who would be bodily absent.

The Holy Spirit is a Divine Person

Peter charges Ananias with telling a ‘lie to the Holy Spirit,’ and added, ‘thou hast not lied unto men, but unto God’ (Acts 5:3-4). You can tell a lie to a person, but not to a mere influence, however powerful. To tell a lie to the Holy Spirit was, as Peter showed, the same as telling one to God. Further, Jesus said, ‘He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation: because they said, he hath an unclean spirit’ (Mark 3:29-30). Strictly speaking blasphemy can only be committed against a Divine Person. Jesus was by the Spirit of God working miracles which gave abundant evidence of His divinity: but rather than admit this the Scribes said He had an ‘unclean spirit,’ that He was in league with ‘the prince of the devils.’ (Mat. 9:34). It was a wilful and wicked closing of their eyes to, and rejection of the truth. And that is the sin for which there is no pardon.

The attributes of the Deity are given to the Holy Spirit

Eternal existence. In the beginning, when ‘the earth was without form and void . . . the Spirit of God moved (brooded) upon the face of the waters.’ (Gen. 1:1-2). He is called the ‘eternal spirit.’ (Heb. 9:14).

Omniscient. All knowing: ‘The Spirit searcheth all things, yea, the deep things of God.’ (1 Cor. 2:10).

Omnipresent. ‘Whither shall I go from thy spirit? Or whither shall I flee from thy presence? . . . If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.’ (Psalm 139:7-12). The great commission, which some say we make too much of, but of which I feel we have never made half enough, reads: ‘All authority hath been given unto me both in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world.’ (Matt. 28:18-20 R.V.). The Holy Spirit is here joined with the Father and Son as one into whose name believers are to be baptised: the name of a person, and a divine person.

What of the Godhead?

This question will rise in some minds. Paul tells us that ‘great is the mystery of Godliness; God was manifest in the flesh.’ (1 Tim. 3:16). He

also speaks of 'the mystery of iniquity' (2 Thess. 2). The mystery of Godliness is God becoming man; the mystery of iniquity is man trying to become God. (2 Thess. 2:4).

Many attempts have been made to explain the three persons in one Godhead. John says, 'these three are one.' (1 John 5:7). In 'Morning Prayer' in the Anglican Prayer Book, we read: 'The Father incomprehensible; the Son incomprehensible; and the Holy Ghost incomprehensible . . . there are not three incomprehensibles . . . but . . . one incomprehensible . . . He therefore that will be saved must thus think of the Trinity.' What folly to try to explain that which cannot be explained, of trying to be wise above what is written in the Scriptures. Man is constituted of 'spirit, and soul, and body.' (1 Thess. 5:23) yet he is one person. Is it not right to say that Father, Son, and Holy Spirit, are three manifestations of the one God?

The Old Testament conception of God was of the great Creator seen in all His wondrous works. Then 'God was manifest in the flesh,' 'God was in Christ' (2 Cor. 5:19), to redeem and save mankind. Then when the Lord Jesus, the Christ, went back to the Father, the Holy Spirit came to be in and with His people for ever. The presence of the Holy Spirit can be known in rich experience, rather than by a lot of talk.

I cannot do better than close with Paul's benediction: 'The grace of the Lord Jesus Christ, and the love of God, and the communion (fellowship) of the Holy Spirit be with us all. Amen.' (2 Corinth. 13:14).

WALTER CROSTHWATE.

[The subsequent Lectures on the Holy Spirit will be printed, God willing, in following issues of the S.S.].

The Forums

THE morning Forums, as always, proved a very popular feature of the Bible School. This year's Forums dealt with the Qualifications, Work and Appointment of Elders and Deacons.

Monday: The Qualifications of the Elders

Bro. Day led the discussion, pointing out that the word 'elder' denotes age, and also signifies an office in the church. Alternatives are bishop, overseer, pastor and shepherd.

The Forum brought out the following points: The qualifications are a 'must.' They are given to bring forth suitable men and eliminate those unsuitable. The will of Christ must be the elder's will. He must be self-controlled, humble, able to feed others. Elders must be such as God wants all his children to be.

The desire should be for the work, not the office merely. Too much time must not be spent amassing wealth; and the elder must seek no reward except the crown of life and an inheritance among them that are sanctified.

An elder must be married, having children faithful to him, and must be a good example in everything.

He must live up to God's standard, not man's, be hospitable and have a gift for teaching. He need not be a preacher. He must look for and develop the talents of members.

Not only should these qualifications not deter anyone but it should be the earnest aim of every brother in the church to measure up to these requirements.

Tuesday: The Work of Elders

The great importance of this work was stressed. If the work of the overseers or elders had been faithfully done in the past, there would be no apostasy to-day. We need elders who will 'Buy the truth and sell it not,' at any price.

In rebuilding the temple under Nehemiah the men worked under an overseer, who saw that they kept to the blue print. Eastern shepherds gather their flock, call each by name, and go before to lead and guide. So the elders should know each member. Leadership should be from the front, calling, leading, caring personally.

Bishop, elder, presbyter, shepherd and steward all refer to the same office. The Roman Catholic hierarchy grew up from the fact that the office of bishop was separated and raised above that of elder. The elder should preside over (not do) all the work and provide sound, good, helpful teaching. Elders should make decisions. It is wrong to resort to voting, which gives the youngest member the same voice in affairs as the elder.

An overseer should see if any of the flock are absent, and seek and find and bring back. As long as elders stick to the definite rule book they should be followed. When they cease to shepherd, they cease to be shepherds.

The church is the body of Christ, each member having a work to do. Elders should see that each is given a task which he is capable of performing.

Each one should be doing his or her work, and at the right time and place. The church can learn maximum efficiency from 'time and motion' studies in industry. The Lord himself, being called 'chief shepherd and bishop of our souls is our example.

Bro. Dougall, the leader, spoke of the authority of the shepherd, and the duty of guiding the flock and the need for personal contact.

Wednesday: The Qualifications and Work of Deacons

Bro. A. Gardiner led with questions to bring out the various aspects of the subject. The word 'deacon' means 'servant.' 'He that is greatest among you shall be your servant' or minister (not 'the minister'). He asked, 'Should we think of a deacon as one who does a work or holds an office?'

Deacons are men who have been assigned to see that the work is done, so deacons have an office, but not in the sense of dignity of pre-eminence. The word 'ministry' should not be applied simply to ministry of the word.

We are all servants of the Lord, but we are not all servants of the congregation. The work of elders covers largely the spiritual needs; that of deacons the mundane, material side of the church's work.

If Stephen and the rest were deacons, which was open to question, their work was by no means confined to mundane things, for Stephen certainly ministered the word too. But when deacons are meeting with elders and functioning as elders, they are deacons no longer.

Yet sometimes you cannot separate the work of elders and deacons. The elders were sent to Jerusalem with money, so there we have elders doing mundane work.

'Should there be deaconesses?'

'I commend unto you Phebe who is a servant of the Church.' (Rom. 16:1). Women were used. General opinion was against the idea of appointing women to an office having so insecure a foundation in the New Testament.

Then followed a discussion as to whether 'their wives' (1 Tim. 3:11) should read, as in R.V., 'women' generally. Light was thrown on this in the afternoon's discussion.

Thursday: The Appointment of Elders and Deacons

Bro. C. Melling was leader and said that many brethren were present with a view to knowing how to set their local churches in order. The views expressed may help, but are not to be considered binding.

First, the church should be educated as to the qualifications needed, and the work to be done.

It should be made clear to the proposed men what is expected of them. Suggested appointments should be announced to the church.

Acts 20:28 shows that the Holy Spirit makes overseers through the word in the same way as He makes Christians. The Holy Spirit chooses the men with these qualifications.

Sheep do not choose their shepherd. A steward is not appointed by the servants under him.

'If any man desire.' We must pick out someone who desires the office. Yet desire is not a qualification. The congregation submits names; the elders accept.

Some members of the forum were definite that the appointment of elders should not be made a ceremony, e.g., in the laying on of hands. A man who lays hands on another is assuming an authority he does not possess.

No positive guidance being given on manner of appointment, there is liberty so long as this does not violate any scripture. Selection is part of the appointment. All who qualify should be appointed.

If any objection were made to anyone selected, it should be supported by scripture.

A. SPRAKE.

Discussions on Forums

THE afternoon sessions discussed in open assembly many points raised in the morning forums. Often a clearer understanding was reached of matters which before were difficult to be understood.

The Qualifications of Elders or Bishops

It is clear that the Holy Spirit appoints elders, as seen in Acts 20:28, and that to-day this operation is performed by the Spirit through having recorded in the Word the essential qualifications of all aspirants to the office. (See 1 Tim. 3: 1-7 and Titus 1: 5-9.) To suggest that these qualities cannot be found or attained in the brotherhood is to discredit the Holy Spirit, and is little short of blasphemy.

The Word says, 'The bishop . . . must be,' so we ask 'Who are we to waive or temper down any one of these qualities, spiritual or physical?' It is unthinkable. While many do not fulfil all the requirements of a bishop, it behoves such as do not to serve in other capacities, for there are many openings. Seek that work for which thou art fitted and *do it well*.

The Work of Bishops

Of the various names applied to this office 'overseer' best expresses the true meaning of the original word. N.B.: Overseer, not overlooker.

Acts 20:28 shows just what bishops are required to do: by carefully watching over their charge, to forestall catastrophes by application of the Word, and to feed the Church by preparing the Word and presenting it in digestible form, as good shepherds.

The Work and Qualifications of Deacons

Again the Holy Spirit appoints by the application of the inspired Word, in which He has laid down the 'musts' which can be found or attained. The work of deacons is to serve, for the true translation is 'servant.' This does not in any way preclude a 'servant' from ministering the Word. The deacon is the servant of the Church in material things and can minister to the spiritual according to his ability, but always in conjunction with the overseers.

The use of sisters is often necessary, but to elevate any sister to such a position where they sit with the deacons and exercise themselves in all discussions is quite foreign to scripture.

Selection and Appointment of Bishops and Deacons

As the Holy Spirit has clearly signified the men chosen to do the work of bishops and deacons, it only remains for the scripture to be applied, without fear or favour.

Whether this is done by the existing elders, or by the Church, or by an evangelist, is a matter of expediency, and does not take away from the fact that the Holy Spirit has selected them.

It was agreed that no brother, however eminent, can impart anything to another by the laying on of hands. Thus the question was raised: What is the purpose of such ceremonies? Much the best way is to invite the Church to show any scriptural objection. If none, let the brother be set before the Church, and be solemnly charged to exercise himself as a bishop or deacon as the case may be. Likewise the Church be solemnly charged to submit to the brother in his application of the Word.

It should be remembered that men are considered eligible to undertake these great and honourable tasks when they show the necessary qualities in their daily life, for the Holy Spirit requires that they first be proved, then let them serve.

Again, the appointment of bishops does not absolve any saint from his or her responsibility. 1 Peter 2:5 refers to the whole Church.

P. JONES.

The reports on the Bible School will continue, God willing, in next month's and following issues.

Notes on my Life. XII.

By WALTER CROSTHWAITE

Leaving Slamannan District

IT was felt by Brethren in England that I should remove to a centre where young brethren could come for periods of training for service. So about the middle of the year 1944 I resigned my position as Slamannan District Evangelist, after twenty years' service there. A farewell meeting was held on September 30th, 1944. At that meeting Bro. James Wardrop, who presided, said: 'It was over twenty years since Bro. Crosthwaite came into our district to labour amongst the Churches. He was received with open arms and warm hearts. We realised that we were getting one who had been tested; one whose work had been successful. We knew that he was a gifted preacher of the Gospel, and that he was able to defend the truths

contained in God's Word. He has laboured for over twenty years, and we are all very much attached to him, and rejoice in the work he has done in our midst. He has always been ready to proclaim the truth as it is in Jesus, and never refused to do work for his Master.'

In making a very generous presentation, Bro. John Anderson said: 'There is the looking back over the twenty years of devoted labour, and the looking forward to the years to come, and our desire to express our best wishes concerning that. The district is a very scattered one. Therefore there has been a considerable amount of labour entailed in travelling on the part of the evangelist. When Bro. Crosthwaite came into the district he was in the forefront of speakers. He had power and ability, a freshness and impressiveness that carried his audience with him. Bro. Crosthwaite always knew what he was going to say, and said it; and we feel that we have been very exceptionally blessed in having obtained the same high level over such a long period. All Bro. Crosthwaite's addresses were arranged and prepared carefully, and delivered in language that was unblemished. We wish to convey our blessings to him, and present him with a tangible gift, which is not more valuable than the good wishes given with it. The gift being in the form of money, Sister Crosthwaite will come in for an equal share.'—(From report in *Scripture Standard*, November 1944.)

I was very much moved by the kind words of Bren. Wardrop and Anderson, and others who spoke at that meeting. So ended my full-time evangelistic work in the Slamannan District, during which we enjoyed happy fellowship with so many faithful and loyal brethren and sisters. Many of them have fallen asleep in Jesus, but their memory is still inspiring and encouraging.

Removal to Ulverston

Brethren Albert Cox, Edward Wood, and others whom I had known for many years, pressed me to come to Ulverston, my native town. They said the Church and district needed me. Subsequent events showed that if they needed me they did not want me. There is often a big difference between what we want and what we need. However, before a home could be found for us the two brethren named above fell asleep in Jesus. We remained in the Slamannan District until the end of May, 1945; and I did all I could to help the Churches there. When we got to Ulverston we found that a digressive Modernist had got control of the Church. For some weeks we met with them. I got transfer of my membership and sent it to the person who had taken charge of the Church. He waited until one Lord's Day when I was away preaching at Hindley, and then, without any warning, or even reading the letter of transfer, persuaded some of the Church to refuse to accept me as a member. That was how leaders in the Co-operation of Churches of Christ advised that those who stood for the Old Paths should be treated. And these are they who talk about wider views of unity, toleration, courtesy, and charity. What crimes are committed in these names!

The Church in Ulverston

Before our return to Ulverston I was frequently invited to, and took part in the Church anniversaries, Jubilee and Diamond Jubilee meetings, and carloads of members from other Churches in the district came to hear me. As a result of the above action my wife and I decided to 'break bread' at home. Our first meeting was held on September 16th, 1945, when six others joined us. Others who had been members of the Churches in the district met with us. We had a number of additions by confession and baptism, and soon had a fairly large Church. We met in our house for

a considerable time. A Sunday School was formed. Then we took the Oddfellows Hall, and met there until the end of October, 1955.

We have lost a number of members by death, some by removal to other towns, and some have lost their first love. Still, we are thankful to have a few faithful and loyal souls who continue to meet regularly. Truly did the Master say, 'Narrow the way . . . and few there be that find it.'

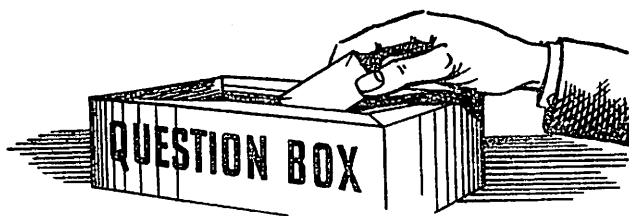
Towards the end of 1955 we had the offer to rent a more suitable meeting place in Burlington Street, and held our first meeting there on November 3rd. We held the 80th anniversary celebration of the foundation of the Church of Christ in Ulverston in these premises on March 17th and 18th, 1956, when a large number of brethren and sisters from Blackburn and Wigan district cheered and inspired us by their presence and help. We are very grateful for the splendid response to our appeal for financial help. So we thank God and take courage; and hope with His gracious help to be enabled to hold fast, and hold forth, 'the faith once for all delivered unto the saints.' The ground here is hard; Ulverston is a conservative town in every sense of the word, and the work has caused much disappointment and heart-searching, but we are determined to plod on, believing that in due season we shall reap if we faint not.

Shadow and Sunshine

During the later years of our stay in Scotland my wife was very far from well. The brethren and sisters were very kind to us and helped us in many ways. They offered an increase in my wages, and to provide help in our home. These generous offers we felt we could not accept.

After removing to Ulverston my wife's health slowly declined and, although all was done that could humanly be done, she fell asleep in Jesus on October 11th, 1952. She was a faithful wife, and did all she could for myself and the children. We spent forty-two years together. So once more I had to tread the lonely path. I had three housekeepers, about whom I could write a book. For ten months I was alone in the house. Then on May 18th, 1954 I was married to Sister Margaret Stratford, a loyal member of the Church in Ulverston. She is in every sense a true help-meet, and has made this house a real home. Truly the lines have fallen unto us in pleasant places, and we are comfortable and happy, for which we thank God.

(To be continued)



CONDUCTED BY
L. CHANNING

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

Q. HOW can the Bible be complete, when the books of the Apocrypha are rejected?

A. The name Apocrypha refers to the fourteen books which have been rejected as not being in the canon of the Old Testament. The completeness of the Bible is in no way affected by their rejection, for they never have been part of the Bible. That they are not inspired, and therefore not to be included in the Old Testament, can be shown by internal and external evidence.

Internal Evidence. (1) The books of the Apocrypha were written at a time when Divine inspiration had ceased. They are the product of mostly unknown authors, writing between the third and first centuries B.C., a period of silence as far as Divine revelation is concerned.

(2) Their writers do not claim to be inspired. There is one exception to this. The author of the book of Wisdom claims that Solomon wrote the book, a claim which is clearly false.

(3) Many times they contradict scriptural teaching. For instance, 2 Maccabees 12:43-44 advocates prayers for the dead. Wisdom 8:19-20 shows a belief in the transmigration of souls.

(4) They often contradict history. An instance of this can be seen in 1 Esdras, 3 and 4, which plainly contradicts the history given by Ezra, concerning the release of the Jews from Babylon.

(5) They often contradict each other. In 1 and 2 Macc. there are three accounts of the death of Antiochus, which completely contradict each other. In 1 Macc. 6:4-16, Antiochus is reported as having died of mental agony in Babylon; in 2 Macc. 1:13-16 as having been slain by priests in the temple of Nanea in Persia; while in 2 Macc. 9:28 he is spoken of as having died of disease.

(6) Some of the books are obviously fabulous, such as Bel and the Dragon.

External Evidence. (1) The books of the Apocrypha were never recognised by the Jews as being part of the Old Testament. Although there were many differences between the Alexandrian Jews and those of Palestine, there were never any differences in regard to the books that comprised the Old Testament. There were many sects of the Jews, each with their own particular tenets, with some, like the Pharisees, holding their oral traditions as of equal authority with the scriptures; yet none dared to add these tenets and traditions to the canon of the Old Testament. This united testimony is in itself conclusive, especially when we remember that as Paul says in Romans 3:2 to the Jews 'were committed the oracles of God.'

(2) The earliest records we have show that the books of the Apocrypha were never part of the Old Testament. To the book of Ecclesiasticus, written by Jesus the son of Sirach, is a prologue written by his grandson. In it, the latter shows that the divisions of the Old Testament were precisely the same in his day, and his grandfather's day (about B.C. 232), as they are to-day. Again, a little before this time, the Septuagint (Greek translation of the O.T. Hebrew scriptures), was made at Alexandria. This contained only the books that we have to-day in the Old Testament. It is true that later the Apocryphal books were added, but not as part of the canon. But the clearest testimony is that of Josephus, the Jewish historian contemporary with the apostles. In his controversy with Apion, quoted by Westcott, *Bible and the Church*, Josephus says, 'For we have not thousands of books discordant and conflicting, but only twenty-two, containing the record of all time, which have justly been believed to be divine.' He goes on to specify the books of which he is speaking. They are the same as the present 39 books of the Old Testament. The difference in number is due to the fact that several contained in our Bibles as separate books, were considered by the Jews to be one book; for instance, the twelve minor prophets were reckoned as one book. Of the books we now call Apocrypha Josephus goes on to say, 'From the time of Artaxerxes to our time, each event has been recorded, but the records have not been deemed worthy

of the same credit as those of earlier date, because the exact succession of the prophets was not continued." To this can be added the testimony of Philo, an Alexandrian Jew, who lived about the same time as Josephus, who shows that the divisions of the Old Testament were the same in his day as in ours.

(3) Neither the Lord nor the Apostles ever quoted from or endorsed the Apocryphal books. Some claim that there are such quotations to be found in the epistles, but it has been well demonstrated by Horne, in his *Introduction*, that most of these are in fact quotations from the Septuagint. The one exception seems to be Jude 14, which some claim is a quotation from the book of Enoch. But even if it were, and this is by no means certain, it would not mean that the book of Enoch was inspired, but only that, in this instance, Jude knew that what was recorded there was true.

(4) Most of the more reliable of the Early Fathers reject the Apocryphal books. Melito of Sardis gives a list of books considered as making up the Old Testament in his day. They consist of all the books we now have with the exception of Esther. Melito died about A.D. 180. The list has been preserved for us by Eusebius. Augustine seems to have been the first to have advocated the acceptance of the Apocrypha as a whole.

Q. Must we accept the obscenities of the Old Testament as consistent with divine morality?

A. An assumption is made in the question which is by no means true : that those things in the Old Testament which seem to the questioner to be obscene, are really so ! But whether something is obscene or not depends on a number of factors. Here are two :

1. *Custom*. That which is considered obscene (providing no moral laws are involved), is peculiar to each age and each nation. For instance, many things that are referred to quite openly to-day would have shocked those of the Victorian age.

The people of Eastern countries go further, for the custom has always been to use great plainness of speech. Thus, that which would not be mentioned in polite society in the West, is openly spoken of in the East without offence, and by those of high moral standing. The Bible, being primarily an Eastern book, follows this custom and, if rightly understood, without being offensive. We must carefully distinguish therefore between morality and prudery.

2. *Motive*. Is it immoral for a mixed class of medical students openly to discuss subjects which in other circumstances would be considered improper? Of course not, for this is a necessary part of medical training. In the same manner, discussion of some things in the Bible, which in some circumstances might seem improper, is given as a necessary part of its teaching. Often it is to show sin in all its ugliness, and to warn men against falling into the same condition.

3. *Consistent with Divine Morality*. Far from being inconsistent with Divine morality, the fact that the Bible records things which would otherwise be unseemly proves the reverse to be true. The human tendency is to gloss over evil, but the Spirit of truth who inspired Biblical writers, led them to make a faithful record whether of good or evil, openly and candidly, and yet in all purity, that we might be inspired to follow the good and warned to avoid all evil. ' . . . and they are written for our admonition, upon whom the ends of the world are come' (1 Cor. 10 : 11).

CORRESPONDENCE

THANKS FROM HINDLEY

Dear Editor,—Would you kindly allow me to express to all brethren who gave such wonderful help during the 1956 Hindley Bible School our very best thanks. We deeply appreciate the efforts of all who served in any capacity, and feel thankful to our Heavenly Father for mountain-top experiences and for the glorious fellowship with brothers and sisters of like faith.

May God bless for His glory the work done in His name.

On behalf of the brethren at Hindley.

LEONARD MORGAN.

THE CONFERENCE & COMMITTEES.

Dear Bro. Editor,—Deafness has hindered my attending the Conferences for the past few years. However, as one who has attended them from the beginning, I am very interested; the more so, because the church at Hamilton Street, Blackburn has also been represented in the 'Old Paths' movement from the beginning.

May I therefore be permitted to reply to some of the objections raised against both the Conference and its Committee?

Bren. Winstanley and Channing assert that it is unscriptural. Granted! Does that make it unlawful or *anti-scriptural*?

There is neither precedent nor authority in the New Testament for a church sending out evangelists. There is no record in the N.T. of a Group of Churches (a District) sending out evangelists. Does the absence of such authority make the doing so unlawful?

Any organisation, human or divine, is liable to open the flood gates to error. There is Scriptural evidence of churches and individuals doing that (Acts 20:29-30; 1 Cor. 1:11-13, etc.). The churches practice many things that are unscriptural; they are not *anti-scriptural*, but lawful expedients for extending the Master's Kingdom. What about anniversary teas and socials? (copied from the sects, too).

Bro. Partington says that the Committee is not representative of the Churches and does not act with their authority.

The Committee represents the Conference and the Conference represents the Churches and isolated brethren who support morally and financially. These in the main, have been in the 'Old Paths' movements from the beginning.

The only Scriptural evangelist is the

man who takes his courage in both hands and goes out in faith to preach the Gospel. That has been tried and failed.

There is one clear instruction for evangelisation, i.e. 'GO and preach the Gospel.' It is no mere coincidence that the *how when and where* are left to us.

SLATER WILSON.

AFRICA CALLING!

Our brethren in Nyasaland and the Rhodesias often write for gospel literature, and much has been sent to them. However, as they point out, their efforts could be made much more effective if they had literature in their own languages. Many of their people speak English only imperfectly, and many not at all. More than once they have appealed for help in this matter.

The brethren in Fort Jameson, Northern Rhodesia, have sent me the translation of a tract, 'The New Testament Church,' in Ci-Nyanja, of Ci-Nyassa, the language of Nyasaland. I have asked Bro. Barker to print 10,000 copies of this tract, at a cost of £10 6s. 6d. A brother has undertaken to give £3 toward the cost, and it has been suggested to me that I ought to inform brethren through the *Scripture Standard*, so that any others who wish to assist may do so. Anyone interested might write me at the address below.

It is hoped to publish more gospel tracts in other African languages later. It is this writer's conviction that the brethren in that great country are worthy of our assistance.

A. E. WINSTANLEY.

43a Church Road,
Tunbridge Wells, Kent.

[We warmly commend the above appeal. Readers of the *S.S.* will know from recent letters and news from native evangelists that a great work of God is taking place in N. Rhodesia and Nyasaland. We recently heard it said that 'Old Path' brethren do nothing in the way of missionary work. This is untrue: let us prove it so.—Ed.]

LETTERS OF THANKS

To all Brothers and Sisters of the Churches of Christ I wish to convey, through the medium of the 'Christian Standard,' my very sincere thanks for that most substantial gift presented to me by Brother J. Nisbet on the morning of my liberation.

I feel that words just fail to express my appreciation, not only of the gift it-

self, but also of the nobility of spirit which prompted the action.

How happy it all has made me one must experience to appreciate.

Again thanking you all most sincerely.

THOMAS SHARP.

As parents of the above Thomas Sharp we would like to take this opportunity of thanking one and all for the many kind, encouraging and helpful letters received both by Tom and ourselves during his confinement in prison.

We would also like to thank all members of the Churches of Christ for the very substantial gift he received on the morning of his release.

And to those who were able and who so gladly came along to welcome Tom at the prison gates on the morning he cast aside the chains of bondage we would say many, many thanks.

'Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (Matt. 25 : 40).

MR. & MRS. JAS. SHARP.

SCRIPTURE READINGS

July 1—	Jerem. 13:1-19.	Acts 21: 1-14.
" 8—	Num. 6:1-21.	" 21:15-39.
" 15—	Psalms 9.	" 21:40-22:29
" 22—	" 59.	" 22:30-23:35
" 29—	Job 19:14-29.	" 24.

READY TO DIE

'What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' For many weeks Paul had been facing death as he followed the course, fulfilling the longing of his heart. He was carrying the bounty of the Gentile Churches to Jerusalem. It was necessary at this point of the Church's history that everything possible should be done to maintain the unity of the body by removing the barriers which some false teachers were seeking to maintain between Jew and Gentile—the very barrier which Paul's work for Christ was breaking down. The manifestation of love by this overflowing generosity must prove a potent influence. But going to Jerusalem was, as it was in the case of his Master, a going into danger. It was not a mere wish on Paul's part, but a deeply spiritual longing with the love of Christ as its motive. We remember also that he 'must see Rome.' It would not be a sightseeing trip, but the fulfil-

ment of a divine requirement—'to preach the gospel of the grace of God.'

The foreboding of 'bonds and afflictions' did not just begin even at Ephesus on this journey, and most likely the plot of the Jews in Greece (probably Corinth) first brought this special danger to notice. It led Paul to change his route (20:3). The missionary journeys had occupied several years since they first began with Barnabas at Antioch with the comparatively limited visit to Cyprus and the uplands of Asia Minor. Let us bear in mind that 2 Cor. 11:23 had been written already, and the long catalogue of 'bonds and afflictions' had already been borne. These very sufferings among those he is seeing perhaps for the last time the more endeared every scene of the past to his heart, and as at each place the Christians manifested their love and concern it was like heartbreak to this noble soul. Nevertheless 'he set his face stedfastly to go to Jerusalem.'

We remember also the 'care of all the churches' (2 Cor. 11:28) and the warm sympathy with all who are weak or who stumble (verse 29), the deep longing for the growth in grace and power of all the saints as expressed in his prayer (Eph. 1:15 ff).

With these thoughts we turn also to our Saviour bearing our sins—'Himself took our infirmities and bare our diseases' (Matt. 8:17). Love for sinners brings a pain the more hard to bear as the love is higher in quality and quantity. So 'grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption.' Paul had previously 'despaired even of life' and been 'weighed down exceedingly beyond our power,' so it was no new thing to face death.

There can be no doubt that Paul was 'ready to die.' He does in fact tell us quite plainly in a later letter as well (Phil. 1:21). Here is the point which we should all consider carefully and prayerfully. We should face the truth that every Christian should be as ready to die as Paul. Each one has been redeemed by the precious blood of Christ, and no one can have acceptance with God by any other means than this. Upon the day we accept Christ in the way He has appointed, we have assurance, not from our own feelings (though they should correspond) but from God's Word which cannot lie, that our sins are forgiven.

Jesus assured His apostles that He was going to prepare a place for them (John 14), and the thought of the heavenly mansions should be with us much more than it normally is. We get too much tied up with early 'vanities,' and may in that way lose the heavenly realities—which to the world are mere imaginations. To Christians they should be as

real as any material object. 'Faith is the substance of things hoped for, the evidence of things not seen.' No one can be expected to enjoy death, but we should overcome our fear of it by trusting more fully in Christ, being more often in prayer and being occupied with His work. There is one reason only for Paul's desire to continue his pilgrimage here. He might thereby be more useful to his brethren (Phil. 1.24). As long therefore as God spares us we should have the same desire, and recognise that other reasons, such as that we are enjoying life, are not the best, and may lead to final rejection.

It has been said that every man lives as though he would not die, and there is much truth in it. There was Felix who would wait for a more convenient season before he considered the issues of life and death. We can hardly imagine that he did so in time, after rejecting the opportunity of Paul's conversations (Acts 24:25). Are we not all so easily liable to think we may do more for our Saviour at a later time, and put off doing what we can do at once. So often this attitude leads to complete failure because opportunities lost never return. A writer has said: 'Let every dawn of morning be to you as the beginning of life, and every evening as its close.' We should be living a day at a time this way. God has provided for our weakness, and none dare say they do not sin (1 John 1:10), therefore we come each evening—and not at evening only of course—to consider our ways and acknowledge our sins in humble contrition, whether we have recognised the sins or not. While we stay contrite and make no effort to justify ourselves, we shall be justified by the blood of the Saviour, because 'if we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness.' Without this promise we might well give up hope of salvation because of our so many imperfections. Confidence like that of Paul comes from genuine Christian living based upon the obedience of faith. Let us attain to it by the grace of God.

R. B. SCOTT.

VILLAGE BAPTISMS

The Gosforth story emphasises the regrettable position of Christian baptism to-day. For most people it is just a social convention, the occasion for a family celebration, and almost devoid of Christian significance. For many it is vaguely understood as magic to persuade God to look more favourably on a child.

In the Bible and the earliest Church it was always the outward confession of

a personal decision to follow Christ, and no instance is to be found of its being applied to babies.—*News-Chronicle*.

[*The Gosforth Story* is the title of a study of the social life of the village of Gosforth in Cumberland. The book reveals the attitude of the villagers to the 'christening' of their babies.]

NEWS FROM THE CHURCHES

Aylesbury.—We rejoice to report a further addition to our number, in the baptism of Miss Sylvia Payne, on Lord's Day, May 13th. Our sister is already proving herself to be an energetic worker for the Lord.

L. CHANNING.

Belfast, formerly Ceylon Street.—We have through God's goodness been successful in securing the Band Hall in Lawnbrook Avenue, for Wednesday and Saturday evenings and Lord's Days, and this will be our address from Sunday, June 24th. We are also happy to welcome into the Church Bro. Bruce Young, who has recently come to live in Belfast, and Sis. Ethel Martin. They were baptised a short time ago, and we pray that they may find their fellowship in the Lord sweet indeed and that they will grow in grace and fervour daily.

We have commenced open-air meetings on Saturday and Sunday nights and are having good attendances. We pray that this work will be the means of leading many people to a knowledge of Christ and His Church.

We would also take this opportunity of saying that the brethren from here who attended the Hindley Bible School were edified and uplifted and that our fellowship with the saints was enjoyed.

RUBY MCCONNELL.

Bristol, Bedminster.—With joy we report the following additions to the Church. On May 27th we witnessed the baptism of Allan Daniell, youngest son of Bro. and Sis. H. Daniell; and on June 13th the baptism of Geoffrey Daniell, youngest son of Bro. and Sis. A. L. Daniell. Both these families are now united not only by family ties but by heavenly ones also. We pray that these two young brethren, now in their early teens, as they grow older will also grow in grace and knowledge of their confessed Lord and Saviour Jesus Christ.

F.W.W.

Edinburgh.—After meeting in homes for some time we are now meeting at the Protestant Institute Hall, 17 George IV Bridge, at 2 p.m. Lord's Days. We are in our second evangelistic meeting, in the Scottish Bible Hall, 5 St. Andrew Square. Attendance of outsiders is exceptionally good and brethren are supporting well. Between fifty and sixty are in our correspondence course. I live at 126 Mayfield Road and my phone is 42258, but must move again in late August.

CLYDE FINDLAY.

Ilkeston.—The church held 76th anniversary meetings which have been a joy and inspiration to all. On Saturday, June 2nd, we were much cheered by the presence of many brethren from Birmingham, Leicester, Loughborough, Morley, Eastwood, Kirkby-in-Ashfield, Derby and Heanor. After tea, a crowded public meeting was held, over which Bro. R. J. Bullock presided. Bro. F. C. Day, of Birmingham, gave us a splendid message from the words of Joshua to Israel: 'Ye have not passed this way heretofore.' Some deep thoughts as to what is time and what is eternity and how we should use our time were passed on. Bro. A. E. Winstanley, of Tunbridge Wells, directed our minds to Abimelech's words to Isaac: 'We saw certainly that the Lord was with thee.' Why was God with Isaac and how did God bless others through him? These thoughts were forcibly brought home and applied to ourselves. Besides the fine inspiration of our united praise and prayer, the brethren from Birmingham and Leicester delighted us with special items of praise. Bro. S. Jepson presented the church report showing much activity and steady progress during the year, seven being immersed—all young people, five of them from the School.

Lord's Day was a very full day of worship and service. Around the Lord's Table gathered about fifty of our members. Bro. Winstanley faithfully exhorted us from God's message to Moses in Exodus 14: 15. At the afternoon and evening services the children gave of their best in praise, singing special hymns and choruses and giving fine little messages in recitations. Sisters Smith and Brown also rendered two duets. Bro. Winstanley got home to the children his Bible lesson in the afternoon by demonstration of a mystery parcel. Again in the evening he made his appeal to the older folk through discussing a chart with the children illustrating the way of salvation. The fourth and last service was held at the Old People's Home. The implication of Pilate's question to the Jews 'What shall I do then with Jesus who is called Christ,' was pressed home.

One of our senior girl scholars rendered the solo: 'The Holy City.'

The memory of these happy days will stay with us.

S. JEPSON.

Kirkcaldy, Rose Street.—With joy and gratitude we report another addition to our number. Robert Hughes, one of our Bible Class scholars, made the good confession and was baptised on Lord's Day, June 10th. We pray the Lord will richly bless our young brother, and that he may become a good servant of his Saviour.

Newtongrange.—On May 20th Maurice Ferguson followed his friend Sister Winnie Black in obeying the Lord by putting him on in baptism. This fine young man is serving his National Service in the R.A.F. near Brechin. If any are able to offer fellowship near there, please contact the undersigned.

A. J. BROWN.

Slamannan District.—On May 12th, a meeting of Bible school teachers was held at Slamannan, Bro. W. Black (Dalmellington) presiding. Approximately sixty people were present.

After tea, the Chairman gave an outline of the subject for consideration: 'The Christian at Home,' and stressed the need of a greater devotion to God's Word so that our witness in the home might bring praise and glory to God.

After the reading of Gal. 6 Bro. W. Steele (Tranent) gave a most inspiring address on the subject. He showed from the Scriptures what a Christian is, and how he or she must act in the home, whether the home is Christian or unchristian. After stressing relative duties, he urged that in all circumstances of life, if love is manifest, success will attend our efforts.

A period of helpful discussion followed, and it was felt that a very profitable time had been spent.

JANETTE PLAIN.

Tunbridge Wells, Kent.—The Church has been refreshed by the fellowship and ministry of visiting brothers. Ernest Cole (Brighton) and Wilfred J. Cole (Aylesbury) both served us for a Lord's Day. Andrew Gardiner (Thornton, Fife) and David Dougall (Wallacestone, Stirlingshire) preached the gospel on Thursday evenings whilst labouring at Kentish Town. A number who are not yet Christians heard the truth, and we are confident that it will bring forth fruit in due time. The saints were edified. Any disciples who visit the South of England during the holiday season will be very welcome here. We shall be glad to hear from any contemplating holidays in this area.

A. E. WINSTANLEY.

Holland.—Warmest Christian greetings, I am writing this as a news item for the 'S.S.' because I think the brethren will be interested to hear what is happening here. If I were writing it as an article I should entitle it "The Gospel is for All," because that is what we have experienced here in the last few days. Within seven days I have baptised seven people. On Thursday, May 31st, we had four baptisms, and on June 7th another three. And here is an interesting fact, their ages range thus: a boy of 10, girl 19, young man 25, married man 31, woman 41, man 76, man 84.

There is no doubt that the Lord is blessing the work in Holland at the present time. I conducted a brief mission with the church in Utrecht during the time of the Bible School at Hindley. During the four days of the mission two of those recently baptised made their decisions, one other decided later, and a fourth was a contact made as the result of the mission. Altogether there have been 16 baptisms this year in Utrecht and Haarlem. Utrecht has had nine and we here in Haarlem seven. And we believe that there are possibilities yet. Others are interested. Last evening for our baptismal service, for instance, there were 46 present, and of these 14 were visitors.

On Tuesday evening I had a very unusual experience. On the shores of the Zuider Zee there are several fishing villages where the people are wholly Catholic. Volendam is one of these villages and Monnikendam is another. Remember that these are Catholic villages—in a sense that we don't encounter in England. Well, one of the people I recently baptised was brought up a Catholic, in Monnikendam. On Tuesday evening I went with this sister and her husband, on a visit to her parents in that village. To cut the story short, I conducted a Bible Study in a class of nine Catholics! And the interest that these people had in hearing what the Bible says was something amazing. The Bible has always been a closed book to them, for the simple reason that they have been discouraged from reading it. And so, when they saw the teaching of their church in contrast with the word of God it was a revelation to them. I am to go back and continue to teach them.

I have promised to doubly confirm my statements by proving them from the Catholic Bible, and they are to think up any questions they care to in the next few days.

Brethren, there is no telling what can be accomplished here. These people are tired of the bondage of Rome. They want to be free. One of those present was a young woman from Volendam. She confessed that her religion was one that kept her constantly in fear. Pray for the work in Holland. And remember that we shall be glad to see any of the

brethren who care to come over and visit us. These Dutch brethren are delighted whenever they can have contact with brethren from other lands. The church here is still small, and thus any contact they have with the Lord's people from other places strengthens their faith and helps them to realise that they are members of one great kingdom that spreads through the world.

FRANK WORGAN.

OBITUARY

Dennyloanhead.—It is our sad duty to record the passing away of our sister Jean Forsyth on May 27th, after a year's illness which she bore with great patience. Our sympathy goes out to her husband and family. Brother Tom Cooper officiated at the funeral.

B. DAVIDSON.

Dewsbury.—We regret to have to record the passing in his 85th year of Bro. Albert Wood. He found us late in life—when he was 77 years of age. When he decided for Christ he made a complete break with his old life, and was a most regular attender at all the services of the church until eighteen months ago, when physical weakness prevented him.

He was a characteristic Yorkshireman—plain, blunt, with no veneer but a good sense of humour. He was liked by all.

R. McDONALD.

Ilkeston.—On May 7th last, we lost another member of long standing, when Bro. George William Fretwell passed to his rest after a long period of suffering. He was immersed, along with his wife, on February 14th, 1906. For some time, through physical disability and accidents, he has been unable to meet with the church. We trust his widow and daughter may now find much needed comfort and strength in a renewal of church fellowship. This is our earnest prayer for them.

S. JEPSON.

Wigan, Scholes.—We deeply regret to record the passing of Sister Mrs. Ellen Lowe, on June 1st, at the age of 55 years. Sister Lowe had suffered for some years. During all this period she had shown great fortitude, patience and faith. Sick though she was, she ministered to her equally suffering husband. Many times, through sheer determination and love for her Lord and Master, she travelled to the meeting house to break the bread.

She was of a quiet and unassuming disposition who believed with all her heart and mind in her Saviour. She was baptised into Jesus about five years ago. She was laid to rest on June 6th, Bro. Allan Ashurst conducting the service.

For her sick husband, at present in hospital, we solicit your prayers, and we all commend him to the care and keeping of His Lord and Master. R. RATCLIFFE.

TO ALL CONTRIBUTORS.

Another appeal is made to send matter for inclusion in the following issue of the S.S. as early as possible, even before the closing dates specified on the back page. The holiday season now upon us makes this especially urgent. Printers rightly desire their holiday, as we do. Yet we cannot expect that the magazine be printed and circulated on time unless we make a special effort to co-operate by being prompt with our contributions, whether of articles or news items. 'A word to the wise . . .'

EDITOR.

A NEW BOOK

'The Royal Priesthood,' by W. Carl Ketcherside, will soon come from the American press. It will contain about 225 pages, and deal with the origin, purpose and history of priesthood through the ages, culminating in the priesthood of all believers in this age. The last half of the book will contain a refutation of the Romish position on a special priesthood. Brethren in America will undertake to see that those in this country who desire a copy may receive one without other obligation than notifying the donor of receipt of the book. To secure a copy make reservation to *Mission Messenger*, 2360 Gardner Drive, Saint Louis 21, Missouri, U.S.A.

[Brethren in this country should feel free to avail themselves of this offer without a sense of getting 'something for nothing.' It is suggested that acknowledgment be made by means of informative letters, which our American brethren delight to receive.—Ed.]

Cleveleys.—May we continue to remind brethren of their opportunity to have fellowship in Cleveleys. For details please refer to June issue.

THE 'SCRIPTURE STANDARD'

Figures for June 1956

Copies posted—

Church agencies	777
Home (individuals)	100
Overseas	179

Total1056

Outstanding Accounts—

	£	s.	d.
Churches (prior to 1956)	..	18	3 0
Home subscribers	9	3 2
Overseas (including home subscribers for overseas)	60	18	5

Total 88 4 7

BOUND VOLUMES OF 'SCRIPTURE STANDARD,' 1954-55

Only six copies are now available: price 12/- each, post free. Please send orders, which will be despatched in strict rotation, to Bro. Paul Jones, 122 Heathfield Road, Handsworth, Birmingham 19.

'TRUTH IN LOVE'; BOUND VOLUMES

After enquiries from brethren, I have decided to have some bound volumes of 'Truth In Love' prepared. To facilitate this purpose I need additional copies of the following: Numbers 3, 6, 8, 11, 12, and 13 to 18. I appeal for any who have spare copies of these numbers to send them to me. I will gladly pay any cost involved.—A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

CHANGE OF SECRETARY

Kirkcaldy, Rose Street.—John Moyes, 26 Donald Crescent, Thornton, Fife.

CHANGE OF ADDRESS

Leonard Morgan, "Briarcroft," 396 Atherton Road, Hindley Green., Wigan, Lancs.

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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, 76 Tickhill Street, Denaby Main, nr. Doncaster.

EVANGELIST FUND: Contributions to R. McDONALD, Lumley House, 4 Clarke Street, Westboro, Dewsbury, Yorks.

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

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

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