

The SCRIPTURE STANDARD

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

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AUGUST 1961

FAMINE

WHAT horrors the word suggests. Gnawing hunger and nothing to satisfy it, disease, ghastly living skeletons, madness, the pitiful wail of children for food, the slow relentless approach of death. In the appeals of various famine relief societies we have seen heart-rending pictures of the ravages of famine. Some appeals are constantly before us, as, for instance, the continuing condition of famine in Algeria. The human mind seems to be most deeply and urgently touched when sudden and dramatic catastrophes occur, and instantly responds with generous giving to alleviate the fearful suffering. But famine or starvation are constant experiences among many, even most, people. While in our own land we enjoy more than enough food with its rich variety, two-thirds of the 2,800,000,000 people of the world are chronically underfed. I read the other day that in German concentration camps before and during the war potato peelings were of infinitely greater value than diamonds. Did not the younger son in Christ's parable know this when he said "How many hired servants of my father have bread enough and to spare, and I perish with hunger?" This is easily understood, for the first instinct and necessity of all life is to keep alive, and the only means of keeping alive is to feed.

Christian sympathy and help

Even Christians, who should be always in the lead in easing pain and suffering, are tragically slow to respond, as individuals and as churches, to the constant cry of the hungry dying. We ought to give of our means regularly and consistently for this purpose. These appeals should never find us deaf or indifferent. In answering them we are ministering to Christ.

"In hungry man and shoeless bairn
Thine image may I see;
The law of love for ever learn—
'Ye did it unto Me'".

Yes, to feed is vital. Before he understands the purpose of or need for feeding the human baby lets the mother know he is hungry. The tiniest and lowest forms of life constantly seek food. Wherever men have settled in newly-discovered lands their first step has been to assure food and water supplies. In wars the first consideration is given to feeding the troops and to prevent supplies from reaching the enemy. Human ingenuity, inventions and research are devoted to producing substitutes for necessary foods when supplies are in danger of being cut off. In hospitals the first essential to maintain life is that the patient take food. If he cannot by natural means it must be given him artificially, for he must feed. To lose one's desire or taste for food is a dangerous sign, and causes much anxiety. We are rightly concerned when those dear to us are "off their food."

A Sickness unto Death

Yet there is a much-more-to-be-dreaded famine than that which "can destroy the body only." For that affects us only in time; the results of this famine last throughout eternity. We mean, of course, a spiritual famine. We are appalled at the truth that two-thirds of mankind suffer from lack of food. What should appal us far more is that a much greater proportion is suffering from spiritual malnutrition.

The prophet Amos sets out this dreadful condition. The more we read these Old Testament prophets, as we are now in following the suggested readings, the more we are impressed by their statesmanship and their far-seeing spiritual and political vision. There is an undying meaning to their message, so that what they uttered 2,500 years ago is as true and fresh and applicable today as when they prophesied.

Amos prophesied about 760 B.C., roughly contemporary with Isaiah and Hosea. He was sent to the Northern Kingdom, Israel, which was rapidly bringing upon itself the destruction which came forty years later at the hands of the Assyrians. Idolatry, violence, bloodshed and murder had overrun the nation. Prophets sent to her had been beaten or slain, mocked or ignored. There was now no remedy but that the nation reap the fruits of her own sowing. The wrath of God often uses human means to bring about its ends. And in those dark days Amos prophesied, "Behold, the days are coming," says the Lord God, "when I will send a famine on the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11).

"A famine of hearing the words of the Lord." We take the word of God so much for granted that we find it almost impossible to visualise a scarcity of it. Bible societies report every year that the Scriptures continue as the perpetual best-seller of any publication. Although published only four months ago the *New English Bible New Testament* has sold two-and-a-half million copies. We are delighted to learn this. But are we able to judge from these figures how much the Bible is read and its teaching followed? Talk to those who have bought copies of this new translation, and you will find in very many cases little ability to find their way about in the word of God, and still less ability to handle it aright or to apply it. While the Scriptures are treated reverently this is all too often in a superstitious manner and without their being regarded as the word of God, vital for our growth in the spiritual life.

Starvation amidst plenty

There is a famine of hearing the word of God. Not that there is a dearth of God's word. Rather it is that we do not have a spiritual hunger for it. The world with its attractions, "the pleasures of sin," the welfare society in which we live, all give us a false sense of well-being and security and deaden our appetite for the living bread and the water of life. It is a terrible thing when our physical bodies fail to react to warning signals and we are unable to sense danger; it is even more terrible when we cease to be concerned at our lack of interest in the things of God and our loss of appetite for His word. As inevitably as decay and death follow the one so do they, spiritually, the other.

This famine of hearing the words of God is starvation amidst plenty. It is a failure to avail ourselves of the rich blessings that are ours for the receiving, if only we will take them. The need for this blessing and enrichment of our spiritual life lies deep within us; the supply to satisfy that need is in the Scriptures. What is lacking is desire on our part. And that lack of desire is a symptom of spiritual sickness. Perhaps more than any other cause of our pathetic and tragic failure to be indeed, as in name, the church of Christ is the lack of knowledge, through neglect of reading and study, of the revealed will of God in the Bible. How many of us are workmen "who need not be ashamed, handling aright the word of truth"? How many of us make this word our daily food, as we take our daily bread from God? Until we have Bible-reading and studying congregations and individuals we shall never be able to restore the church of the New Testament and New Testament Christianity. Let us each begin now, if we have not already done so, to enthronate the living Word, the Lord Christ, in our hearts, as He is revealed to us in the written word.

EDITOR.

BAPTISM; WHAT IS IT?

Baptism is the "rite wherein by immersion in water the participant symbolises and signalises his transition from an impure to a pure life, his death to a past he abandons, and his new birth to a future he desires . . . To use Pauline language, his old man is dead and buried in the water, and he rises from this cleansing grave a new man (Romans 5:3-4). The full significance of the rite would have been lost had immersion not been practised.

"That immersion was the mode of baptism adopted by John is the natural conclusion from his choosing the neighbourhood of the Jordan as the scene of his labours; and from the statement of John 3:23 that he was baptising in Aenon 'because there was much water there.'" (Hastings, *Dictionary of Christ and the Gospels*, Vol. 1, pp. 168-169).

A Scriptural example of immersion is found in Acts 8:36-39: "Look, said the eunuch, here is water: what is there to prevent my being baptised? and he ordered the carriage to stop. Then they both went down into the water, Philip and the eunuch; and he baptised him. When they came up out of the water the Spirit snatched Philip away, and the eunuch saw no more of him, but went on his way well content." (*New English Bible*).

In the face of this recognised definition of baptism, and Scriptural example, it seems right to many religious organisations today, to employ as their mode of baptism, sprinkling, rather than immersion.

God has given us TRUTH and He has permitted error. We may take which we please, but remember, only TRUTH leads to eternal salvation.

Which will you choose?

BAPTISM: WHAT IS IT FOR?

Peter, preaching on the day of Pentecost said, "repent and be baptised, every one of you, in the name of Jesus the Messiah for the forgiveness of your sins" (Acts 2:38).

Ananias said to Paul, "And now why delay? Be baptised at once, with invocation of his name, and wash away your sins" (Acts 22:16).

Acts 2:38 teaches that baptism is for the forgiveness of sins, and Acts 22:16 teaches that baptism is to wash away sins.

Yet, in the face of this very plain reason given in Scripture for baptism, there are religious organisations today who teach that sins are forgiven before one is baptised, and, "if, in the judgment of the church they (the candidates), 'have passed from death unto life,' they are by vote of the church recognised as candidates for baptism, with the understanding that when baptised they will be entitled to all the rights and privileges of membership (in the church)." (Pendleton, *Baptist Church Manual*, p. 18).

Truth teaches that baptism is for the forgiveness of sins; error teaches that after one "has passed from death unto life," (has been forgiven of his sins), he is then, by vote of the church recognised as a candidate for baptism.

God has given us TRUTH and He has permitted error. We may take which we please, but remember, only TRUTH leads to eternal salvation.

Which will you choose?

WHO IS TO BE BAPTISED?

Jesus said in Matthew 28:18-20 "Full authority in heaven and on earth has been committed to me. Go forth therefore and make all nations my disciples; baptise men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured I am with you always, to the end of time." (*New English Bible*).

This passage teaches that the person who is old enough to be taught to observe all that Jesus has commanded, is to be baptised.

Is an infant old enough to be taught to observe all that Jesus has commanded, and then be baptised for the forgiveness of sins?

God has given us TRUTH and He has permitted error. Which will you choose?

[From *Bible Talk*, published by American brethren of the church of Christ, Wethersfield, Essex. We are indebted to Bro. A. C. Stephenson for sending us the leaflet.]

A TOUR OF PALESTINE. VI.

By G. Lodge

Qumran

WE left again after lunch for a rather hair-raising journey, still by taxi, over the desert to Qumran. There is no road whatever—simply a track beaten over the sand dunes around the really impassable gullies, everlastingly twisting and twining.. One driver, on his first trip to Qumran with a new taxi, was really most apprehensive. Qumran was a village built on a hill much like Megiddo and Jericho. It had its cemetery, watch-tower, living quarters, many water-storage cisterns. These cisterns are fed from the hills above and behind the village by aqueduct and channels.

We visited the cave where the first seven scrolls were found by an Arab boy chasing a stray goat. (We had seen the scrolls in the Hebrew University). The entrance to the cave is a small tunnel which itself is approached by a narrow ridge with a sheer drop on either side. Only the more nimble (or perhaps goat-like) of the party went down to the cave—a most intriguing experience. We returned by taxi to Jerusalem with plenty to ponder on during the long climb from the shores of the Dead Sea.

Bethlehem

We started the following day by walking from the top of Olivet (another stone footprint was shown us—claimed to have been made as Christ ascended!) down to the Garden of Gethsemane. We were taken then to Bethlehem, passing the spot they call Aceldama—how reliably, no one knows. We visited in Bethlehem the famous Church of the Nativity—a disappointing, almost nauseating visit. The "actual spot" on the floor where the infant Jesus was born is marked with a silver star. Some misguided believer present at the time we were there knelt down to kiss the star. If only this much fervour were put into believing the facts of the gospel, I am sure the Lord would be better pleased.

Jerusalem and its "Holy Places"

In the afternoon of this last day of visits in Jordan, we went round the "stations of the cross," many of which the Roman Catholic Church knows are wrongly placed—such notions of truth are apparently of no consequence. The Church of the Holy Sepulchre—the holiest spot on earth to many—is typical of the kind of religious observance which bade fair to turn the writer from Christ entirely before coming in contact with churches of Christ. The believe-but-don't-think attitude which seems to me a necessary adjunct to enjoying such places, is a disease for which nature gave me either a natural immunity or else a strong shot in the arm in early childhood, for the annoyance the "Churchy" set-up always produces in me is something I find difficult to control. It was especially so on this visit. The endless wonders, treasures, glorious events which this place claims to house in so small a space is just too good to be true, and so far as I am concerned it most likely is not.

I pointed out I think with regard to the Carmelite monks and Elijah's grotto, what a force this shrine-mongering can be. My guess is that this may well explain

the origin of the Church of the Holy Sepulchre. The building is of course well inside the city walls of today. The Roman Catholics have satisfied themselves that in Jesus's day this site was outside the walls. Whatever is the truth of that claim, the Church of the Holy Sepulchre is supposed to be built over the sites of Calvary and the tomb made for Joseph of Arimathea. The details of this building with its multitude of shrines and chapels are utterly bewildering; and I think not profitable to us in any case, so that I do not propose to attempt a survey of them.

We went from this place to visit Gordon's Calvary and the Garden tomb. The Gordon referred to is General Gordon, who was in Palestine with a British army around 1880. Gordon evidently was not happy about the site of the Church of the Holy Sepulchre and so began to look elsewhere for Calvary—Golgotha—"the place of a skull." That part of the city wall which runs from the Damascus gate past the place called Solomon's Quarries, is for much of the way raised on top of a rock face. The road runs parallel with this wall and some 50 or 100 yards from it. Beyond the road again are buildings (a school and some shops and a bus station), and parallel with the city wall, behind all this clutter, runs another rock face. This cutting was made by the Romans before Jesus's day, to make the walls a more effective defence. The rock face further from the city wall contain various holes and caverns, produced during the making of this cutting as caves, water cisterns, etc., were cut through. Viewed from certain positions, these holes certainly give the illusion of a great skull staring out from the cliff; hence the name Golgotha (Latin *calvary*—*calvarus*, a skull) said Gordon. If this is the site of Calvary, he argued, then there should be a garden with a tomb nearby (John 19:41). Such a garden and tomb were eventually uncovered at the end of the cliff nearer to the Damascus gate. The garden clearly had belonged to someone wealthy enough to install a winepress there. Outside the entrance to the tomb, there was a channel cut into the rock floor in which a stone slab had rolled to close the entrance. A large piece of flat rock there could well be a quarter of a circular slab originally used for this purpose. (Matt. 27:60; Luke 24:2). The tomb had a small window making it possible to see inside without artificial lights (Luke 24:12). Inside it could be seen that only one burial-place had been used. A second one was incomplete. The place where the body had been had a rock "pillow" at one end and at the other an extra space for the feet had been carved rather crudely (compared with the workmanship in the rest of the tomb). This would fit in with a hurried laying to rest of a corpse not originally intended for this tomb.

Having pointed out all this evidence, the woman guide finished by saying that despite the strong circumstantial evidence, no one could be sure, and perhaps this was not the place where they laid Him. But why worry? for "He is not here, he is risen." What a pleasure to hear one rational approach to this intriguing topic!

To ensure that this site was outside the city walls even in Jesus's day, Gordon had his men dig down near the Damascus gate to see what could be discovered of the foundations. They went to a depth of 52 ft. and there found Roman remains and the Roman foundations, so fixing this part of the wall and setting "Gordon's Calvary" outside the city wall.

This was the end of our Palestine wanderings. Next day we flew to Rome, via Damascus. We spent a night in Rome—a very uncomfortable night for the writer, as the sickness which had plagued the party caught up with me that night. The hurried two hours' sight-seeing tour in Rome was for me a hasty and anxious blur, due to the lingering illness, though I remember St. Peter's as being much more beautiful and much lighter than I had expected. It has only one stained-glass window. The whole city was a place of historic beauty and interest that I would certainly like to see again.

I trust that these reminiscences of mine may have passed on to you in some small measure the notion of how Jesus lived in the land of Palestine and some feeling for the places and times of the New Testament era.

G. LODGE.

(Concluded).

Men often sneeringly besmirch the hypocrites who go to church;
Yet no one has a word to say of hypocrites who stay away.

—Selected

THE UNNAMED SIN.

C. H. Spurgeon said that every sin mentioned in the Bible had been confessed to him, save one. He never heard anyone say, "I am covetous."

Covetousness is passed over with charity. There is no church discipline exercised on the covetous. But God classifies it among the grossest sins! He thundered aloud from Mount Sinai, "Thou shalt not covet."

Lot, Achan, Judas, Ananias and Sapphira—their names alone remind us of their great sin—covetousness. Through the worship of things, covetousness sets up competition with God. "Covetousness, which is idolatry," wrote Paul. Jesus said, "Take heed and beware of covetousness," and illustrated with the story of the rich fool.

Folks think that covetousness is the sin of desiring that which belongs to another. Jesus did not so interpret it. He taught that laying up treasures for ourselves and ignoring God's claim on our possessions is covetousness!

Human nature thinks of covetousness as harmless, a sort of polite and excusable sin. Paul lists it among the most degrading (Rom. 1:29; 1 Cor. 5:11; 6:9-10; Eph. 5:5).

The whole system of economics is made up on the concept that gaining of wealth is the goal of life. Paul said it is idolatry! The one who becomes fascinated by it will place it ahead of his obligations to God.

Paul complained, "Demas hath forsaken me, having loved this present world." Demas did what nine-tenths of our church members would do under similar circumstances. How quickly will they dispense with a spiritual home, fellowship, opportunity for service, and run off where they drift into inactivity and become uprooted before they are deeply rooted, all to get a little extra money. But Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in Christ" (Eph. 1:3), and to Timothy he wrote: "For we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into

many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

The world commends what Christ condemns. We call it frugality or thrift; Christ calls it covetousness. There are few things he attacked more severely. We hear Him say, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . ." (Matt. 6:19) and "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt. 19:24).

Covetousness is the most subtle of all sins. It enters the heart before one is aware. One of its first symptoms is to withhold the bounty the Lord would ask of our hands. The idea of giving away what we have got by hard work seems so absurd that we do not entertain it.

F. J. DAVIS.

JUVENILE DELINQUENCY

There is no such thing as a juvenile problem, as a thing apart. Children and adolescents are not a factor, but a product; not the actors, but the acted upon. Youth is a perfect community thermometer, or an organ on which the community plays for harmony or discord; or a mirror which reflects the home, school, church, picture show, or television.

P. E. ROLL.

TO OUR CANADIAN AND AMERICAN BRETHREN

It would be appreciated if you would use dollar bills when remitting to the treasurer, as these can be exchanged at face value. Cheques and money orders cost the *Standard* approximately 10c. in every \$1 to cash.

PAUL JONES.

41 Pendragon Road,
Birmingham, 22B.

CORRESPONDENCE

BRO. CROSTHWAITE

Dear Bro. Editor,—It was with profound sorrow and regret that we heard of the passing from this life of our esteemed and much-loved Bro. Walter Crosthwaite. The loss to the Brotherhood cannot be measured in words.

The writer came under the influence of his preaching in 1916, and was baptised by him in November of that year and since that time has been in constant touch with him and has worked and laboured with him in many gospel campaigns in Yorkshire. I owe much to his teaching and encouragement in my own preaching and work. Bro. Crosthwaite will be remembered by those who knew him for his forthright views; yet he was of kindly disposition and had a ready sense of humour. He had many anecdotes with which he would colour his discourses, and enliven private conversation. Always, too, a ready word of sympathy for those in trouble.

We extend our sincere sympathy to his widow and family, and we trust they may find comfort in the knowledge that he was beloved of the brethren.

BRO & SIS. HAROLD BAINES.

SCRIPTURE READINGS

READINGS FOR AUGUST

6—Amos 1.	Colossians 3:18 to 4:6.
13— " 3.	4:7-18.
20— " 7.	1 John 1.
27—Obadiah.	1 " 2:1-17.

Paul's Care for the Church at Colossæ

The letters to Philippi and Colossæ present quite a contrast in style and subject-matter. It is interesting to note some differences in the circumstances of the churches. We have noted that Lydia, the godly business woman, and a converted gaoler formed the nucleus at Philippi, and that Paul and his companions were instrumental in beginning the work of God in that Roman town. It was a traffic centre in Europe. It is not known for sure how the cause began at Colossæ. Paul may have preached there during his two journeys in the region. That recorded in Acts 19:1 would seem to have been a quite hasty "passing through," but in the earlier visit he "went through

the region of Galatia and Phrygia in order, establishing all the disciples" (Acts 18:23). Some have thought Col. 2:1 to mean that Paul was unknown personally there. I do not see that this is conclusive. If Paul himself did not preach the gospel in the town, then Epaphras must have done so, or others who had heard him in those parts. Colossæ would be a fair-sized town in that inland district, and the inhabitants would be heathen worshippers of Bacchus (the god of wine) and Cybele (the mother of the gods)—"the lewd rites of which, being perfectly adapted to the corruption of the human heart, were performed without shame by both sexes" (McKnight). The religious rites are well called "orgies," and well might Paul have said, as to the Ephesians, "and such were some of you." Out of this darkness God called these Christians—"delivered us out of the power of darkness into the kingdom of the Son of his love (1:13).

There is quite a similarity between the letters to Ephesus and Colossæ. This might well be on account of the two towns being in Asia Minor, and their being connected in some measure through trade, culture and religion. We have the thought also that the letters were probably written about the same time in Paul's imprisonment at Rome. They present the loftiest views of our Saviour holding, both before and after his humiliation, the highest place in heaven. Viewing the pre-eminence of the Lord as set forth in ch. 1:15-20; 2:9 and 10, we can say with the poet, "Imagination's utmost stretch in wonder dies away." We are profoundly thankful for these great passages. Paul's intention in writing thus was undoubtedly to save the Colossians from falling under the spell of certain false teachings that were gaining currency. Their nature is not exactly known, but is revealed by the warning given and by the repeated exaltation of Christ. Paul's striving in prayer (2:1) has in view "enticing words" contrasted with "Christ; in whom are all the treasures of wisdom and knowledge." So someone is in some subtle way belittling Christ in comparison with some other supposedly spiritual powers, perhaps in fact those thrones, dominions, principalities or powers (1:16) mentioned before, and again (2:10) "all principality and power."

His supreme desire for all his readers (and God's desire for each of us) is well expressed with emphasis in ch. 1:28—"admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ."

Evidently there is grave danger to the spiritual condition of the Colossians through a form of religious teaching

and observances bearing some relation to the Jewish faith, involving circumcision (the rite of entry into that faith) (2:11), rules about food (2:16) (clean and unclean meats), and days (sabbath and passover, etc.), but also worshipping angels and heavenly powers, real and imaginary, instead of abiding in the doctrine of Christ (1 John 9). Perhaps we may compare modern psychology and psychiatry with an admixture of spiritualism with these more ancient cults—"philosophy and vain deceit after the tradition of men"—put forward as a substitute or necessary help for the earnest Christian disciple, not recognising that only faith in Christ and His power to save can be of any avail in either overcoming our lusts or assuring us of forgiveness. The observance of rigid rules of conduct with severity to the body will never satisfy either man or God, but a heart possessed by the love of Christ, however faulty in operation, will meet with his approval while that love continues and grows. "Yea, he shall be made to stand: for the Lord hath power to make him stand" (Rom. 14:4).

When we put store on outward observances, we are in danger of pride and self-satisfaction like those Galatian Christians, of whom Paul said, "Ye observe days . . . I am afraid of you, lest I have bestowed labour on you in vain" (Gal. 4:10 and 11). Even the observances of baptism and the Lord's Supper can become mere formalities, just as the sacrifices offered under the law became so. We must "hold fast the Head" (2:19), drawing strength from Him. We must in baptism be "putting off the body of the flesh . . . and be raised with Him through faith" (2:11 and 12). We must in observing the Lord's Supper "discern the Body," having "examined ourselves" in the light of the Saviour's peerless life and effective sacrifice. We must "seek the things that are above, where Christ is" (3:1). We must "put on as God's elect a heart of compassion . . ." (3:12).

The apostle's care for the Colossian Christians is God's care for us in these so much later days, just as much fraught with the danger of drifting from the safe anchorage.

R. B. SCOTT.

VACATION BIBLE SCHOOL AT BANGOR, NORTH WALES

August 5th - 19th, 1961.

PROGRAMME

Saturday, August 5th, 6 p.m. Preacher: Alfred Marsden.

Lord's Day, August 6th—

9.30 a.m. Lord's Table. Exhorter: John Breakell.

1.30 p.m. Children's Meeting. Speaker: Harry Holden.

1.30 p.m. Adults' Meeting. Discussion on "How to improve the effectiveness of our meetings."

6.00 p.m. Gospel Meeting. Preacher: Frank Worgan.

Monday, August 7th—

9.15 a.m. Study 1: "Evangelism"—Ernest Makin.

10.15 a.m. "Your Questions Answered."

6.00 p.m. Gospel Meeting. Preacher: Frank Worgan.

Thursday, August 10th. No meetings.

Friday, August 11th—

9.15 a.m. Study 3: "The Support of Evangelists"—Tom McDonald.

10.15 a.m. "Your Questions Answered."

6.00 p.m. Gospel Meeting. Preacher: Frank Worgan.

Saturday, August 12th, 6 p.m. Preacher: Tom Nisbet.

Sunday, August 13th—

9.30 a.m. Exhorter: David Chalmers.

1.30 p.m. Children's Meeting. Speaker: Harry Holden.

1.30 p.m. Adults' Meeting. Discussion on "How should we develop brothers for service in the church?"

6.00 p.m. Gospel Meeting. Preacher: Frank Worgan.

Monday, August 14th—

9.15 a.m. Study 4: "The Work of an Evangelist"—Albert E. Winstanley.

10.15 a.m. Discussion on "Why don't we baptise babies?"

6.00 p.m. Gospel Meeting. Preacher: Frank Worgan.

Tuesday, August 15th. No meetings.

Wednesday, August 16th—

9.15 a.m. Study 5: "Planting New Congregations"—Ralph Limb.

10.15 a.m. "Your Questions Answered."

6.00 p.m. Gospel Meeting. Preacher: Frank Worgan.

Thursday, August 17th. No meetings.

Friday, August 18th—

9.15 a.m. Study 6: "Evangelism through the Printed Page"—Derek L. Daniell.

10.15 a.m. Discussion on "Why do we believe in the Bible?"

6.00 p.m. Gospel Meeting. Preacher: Frank Worgan.

Saturday, August 19th. Dispersal after breakfast.

NEWS FROM THE CHURCHES

EVANGELIST COMMITTEE EFFORT AT READING

Bro. Thomas Nisbet, of Haddington, East Lothian, a well-known brother amongst us, has offered his services to the Evangelist Committee, and it has been arranged that these services begin at Reading, Berkshire, in September, 1961.

Let us pray that Bro. Nisbet's effort, together with the efforts of the small church at Reading, may be blessed by our heavenly Father to the salvation of many and the strengthening of all.

The church meets in the Society of Friends' Meeting Room, Reading, and the church secretary is Bro. Kenneth Spencer, "Beauclere," Shellwood Cross, Leigh, Surrey.

A. HOOD, Secy.

Eastwood, Seymour Road.—The church celebrated the seventh anniversary of the opening of their meeting-place during the week-end May 6th and 7th. Much had been done to publicise the meetings, and our hearts were gladdened by the magnificent response. One hundred sat down to tea on the Saturday afternoon, and one hundred and thirty gathered for our meeting in the evening, when we listened to stirring and heart-searching messages from brethren Frank Worgan and Albert E. Winstanley. On the Lord's Day Bro. Winstanley exhorted the church and Bro. Worgan preached the gospel, when our experiences were rich and the Word was faithfully proclaimed. On the Monday evening a united rally was arranged at which Bro. Worgan and Bro. John Partington of Wigan spoke with great effect. This concluded a really worthwhile effort and we are grateful to the brotherhood for their support, and for the number of friends who responded to our invitations.

CHARLES LIMB.

Hindley Bible School: Report on Prayer Meetings. These were held as usual from 8 a.m. to 8.30 a.m., with an average attendance of thirty. The meetings

opened with a hymn, followed by a short talk, and prayers of the brethren, which were many and varied, yet brief, simple and sincere.

The messages given were inspiring and edifying. The brethren appointed led our thoughts to Christ, who pleased not himself (Rom 15:3) but was in obedience to His Father; whereas sometimes we please ourselves instead of resigning our will to our Saviour's, placing our full confidence in Him and claiming Him, as Thomas did, as "My Lord and my God" (John 20:28).

We were exhorted to act upon the advice of the Saviour when He said, "If any man serve me, let him follow me" (John 12:26). In other words, if we desire to serve Him, let us not do it our way, but according to His mind and will.

Let us then consider these thoughts, to the end that we might be more useful to our Master, and be considered worthy to share the eternal inheritance with Him.

J. DODSLEY.

Ilkeston.—The 81st anniversary services were held on Saturday and Lord's Day, June 3rd and 4th. On Saturday over one hundred sat down to tea, from churches in the Midlands, Lancashire and Yorkshire. The evening service was presided over by Bro. R. Gregory. A crowded congregation heard two well-known speakers: Bro. F. C. Day of Birmingham, who gave a fine message from Isaiah 26:3: "Thou wilt keep him in perfect peace whose mind is stayed on thee," and Bro. F. Worgan, with an inspiring address on "Christ is everybody's Saviour."

On Lord's Day, Bro. Worgan exhorted the church to 'faith and good works,' dealing with the "sin of Ananias and Sapphira" (Acts 5). In the afternoon, a children's service was well attended by parents and friends, who enjoyed the very fine singing and reciting by the scholars. Bro. Worgan gave a talk on "Naboth's vineyard." The gospel service was one of the finest we have had for years. Besides members, there were between sixty and seventy non-members present, parents and friends of the children. Bro. Worgan seized this golden opportunity to bring home to those present the need of putting Jesus Christ first in their lives, showing how Christ is able and willing to save all who call upon

Him. Many expressions of appreciation were given. Special thanks were given to Sis. Gwen Smith and Sis. Marjorie Brown, who trained the children for singing, and to Sis. E. Wells, who had charge of the recitations.

Another milestone has passed and we trust that good seed has been sown, which will bring forth fruit for the Master's Kingdom.

F.G.

Kirkby-in-Ashfield, Beulah Road.—The church rejoices in that two more souls have been added to the Lord. Alan Gutteridge was immersed into the blessed Name at Hindley Bible School on May 22nd, and on Lord's Day, May 28th, Roger Longden put on Christ in baptism. Alan, the son of Bro. John and Sis. Lizzie Gutteridge, and Roger, son of Bro. Albert and Sis. Madge Longden, both grew up from the Lord's Day school and have constantly attended the meetings of the church. We welcome two young men who have enrolled in the service of the best Master of all, and pray that He will keep them steadfast and unmovable in the faith, ever abounding in the work of the Lord.

T. WOODHOUSE.

Peterhead.—Our hearts were filled with joy when, on Lord's Day, June 4th, we witnessed the immersion of Alex Buchan.

Slamannan District. — The Sunday school teachers' conference was held in the meeting-place of the church at Newtongrange on May 6th. Twenty-two were present. After an enjoyable meal, the chairman, Bro. Jack Nisbet (Haddington) emphasised the fact that the meeting was not only for those engaged in the teaching of the young but for all Christians. He struck a topical note in referring to man's progress into space, but he also said it should be more exciting for all Christians to spread the gospel in this present age. He ended by saying, "Do not grow weary in well-doing: plod on."

Galatians 3 was read by Bro. Robert Steele (Edinburgh). Bro. Jim Morris (Newtongrange) spoke on the "Preparation of the setting up of the Kingdom of God," tracing it from the fall of man (Genesis 3:15) to the covenant made with Abraham; then to the deliverance of the children of Israel from Egypt right through the kings to the

prophets, and finally by the preaching of John the Baptist. The study was enjoyed by all present.

A period of "Questions answered" followed, and ended a profitable time spent in the Lord's service.

NOREEN NISBET.

THE SITE OF "THE GOOD INTENT"

Many enquiries have been received about the progress of the building plans of the church in Mount Ephraim Road, Tunbridge Wells.

As we have previously announced, our plans for the building have been given planning approval. We are now seeking tenders from building firms and to date (July 10th) four local firms have agreed to submit tenders. We are trying to get twelve tenders in all, and expect that all these will be in within the next two months. We shall then be able to assess the financial position and say what we need to complete the project. We ask for the prayers of all disciples of Jesus our Lord.

A. E. WINSTANLEY.

South Africa: Capetown.—On June 11th, 1961, ue to the labours at Bridgetown, Athlone, a married woman was immersed into Christ, and due to labours of the Woodstock congregation, a young man was also immersed. The same evening the writer showed a lesson in slides, entitled "The Untamed Tongue," which illustrated how wrongly the tongue can be used, and how the tongue should be used, taken from the third chapter of James. There were forty-three in attendance.

With the interest shown by unsaved souls in the new area of Bridgetown, cottage meetings, averaging thirty-five in attendance, have given reason for negotiating for the building of a meeting-place. In the meanwhile we are thankful to the families who have opened their homes to regular services on Lord's Days, and also a Bible school for children. The attendance roll of the Bible school is forty-six. This new work, and elsewhere where the gospel is being spread here in the Peninsula, and personal contacts made, give great hopes for future progress.

I was requested to visit a young man in one of our hospitals, about a mile from my home. He had undergone an

open heart operation. His family are members of a congregation, meeting at Simonstown. This young man, twenty-two years old, has been sincerely and prayerfully studying the way of salvation. The day before he was discharged he phoned me and said that before he went home he would like to be baptised. So on the day of his discharge from hospital, July 7th, 1961, I was privileged to baptise him. There could have been no happier young man than George Terry, who, apart from the success of his operation, in this manner exhibited a spirit of thankfulness to God.

T. W. HARTLE.

Capetown, S.A.—The various activities in different areas by cottage meetings, hospital services and personal contacts made, continue. Our Bible school, now changed to 9.30 to 10 a.m., has proved successful, and more convenient to all concerned. Our present attendance is 36. Our regular Lord's Day services, morning and evening, are very well supported. The Bible school started at Bridgetown, Athlone area, has now an attendance of 46. Both the Lord's Day services there are being conducted in the houses of members of the church, and we are praying that we may obtain ground to build a meeting place.

T. W. HARTLE.

Wigan: Albert Street.—A young sister, Jean Holland, has been added to the church. She has attended our gospel meetings and has been a member of the Lord's Day school for some time. On Lord's Day, July 16th, she came forward to be baptised after hearing the gospel preached by Bro. Albert Winstanley at Scholes, Wigan.

Wigan: Scholes. Our three consecutive week-end gospel effort, from Saturday, June 10th, to Lord's Day evening, the 25th, saw inspiring meetings and a rich time of fellowship. The scriptures were handled with earnestness and understanding by Bro. R. B. Scott on June 10th and 11th, Bro. F. C. Day and Bro. Tom McDonald on June 17th and 18th, with Bro. Tom Nisbet bringing the effort to a close on June 24th and 25th. The presence and expositions of these brethren encouraged and edified the church greatly, and the preaching of the gospel reminded us of our obligation and responsibility to Jesus, who died and gave Himself for us. The meetings were well attended, with the local churches and Blackburn well represented, and to add hope and expectancy, visitors came consistently to hear the good news and the way of salvation more perfectly explained. We are not able to report any additions to the church, but we are convinced that some are not far from the Kingdom, and that results will be realised in due time. To this end we place ourselves in the Lord's good hands.

J. ASPINALL.

Wigan: Scholes.—Our hearts were rejoiced at the close of a week-end's special meetings, with Bro. Albert Winstanley preaching the Word, when, on July 16th, John Frost stepped out and desired to be baptised. He was joined by Jean Holland, from Albert Street, Wigan, and both were baptised immediately.

It was thrilling to see these fine young souls stand out for Jesus Christ, "the young Prince of Glory." The church has been greatly encouraged by this further evidence of the power of the gospel.

We thank Bro. A. Winstanley for his devoted services over the week-end, in which the power of God's word was manifest among us. Thanks be to God that He has honoured His servants' work.

OBITUARY

Cleveleys.—With sadness and great regret we record the falling asleep of Sister Miss Emily Hudson, of Blackpool. Her passing was in tragic circumstances, but beyond anyone's control. She was the sister of our late brother, George Hudson. For some months before her death she had been cared for by Bro. and Sis. Eric Winter, in their home. Sister Hudson had always, I believe, made her home with her uncle and aunt, Bro. and Sis. Winter, first at Mansfield, Notts. and, from 1919., at Blackpool. She was a founder-member of the church there, which began in the autumn of that year, and continued at Blackpool until 1954, and since then had met with us at Cleveleys.

Over the years she was rarely absent from worship. Recent years had become difficult owing to much impaired vision, and increasing frailty. Almost to the last she struggled on, where many would have stayed at home. Our sister was of the Martha type, and was never happier than when active.

She was fond of children, and had a way with her in this respect. During the season in Blackpool parents could go out in the evening while she would look after the children, even at the end of a tiring day. Her good deeds were known only to those concerned.

The writer conducted the funeral service, and on the following Lord's Day Bro. Eric Winter paid a warm tribute to her memory. Movingly, he told how, as a boy, when he could not get to sleep, she would go and hold his hand until he did. He referred to her as Pem—a term often used—and spoke in warm appreciation of the love and kindness shown to him by her from childhood to manhood.

A. L. FRITH.

"SCRIPTURE STANDARD"**CONFERENCE**

Could any church offer facilities to implement the following resolution which was agreed at the conference held at Hamilton Street, Blackburn on April 1st, 1961, and reported in the *Scripture Standard* of May, 1961?

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

It has been suggested that this conference might be held on October 14th, 1961.

A. HOOD,

Conference Committee Secy.

COMING EVENTS

Hamilton Street, Blackburn extend a hearty invitation to brethren and friends during the forthcoming week-end meetings (God willing).

Saturday and Sunday, August 19th and 20th: Bro. Tom Nisbet (Haddington). Saturday and Sunday, September 2nd and 3rd: Bro. Fred C. Day (Birmingham). Saturday and Sunday, November 11th and 12th: Bro. Tom McDonald (Dewsbury). All meetings to commence at 7.30 p.m.

Wigan, Albert Street. The church extends a hearty invitation to brethren and friends during the mission in September. Meetings in Albert Street meeting-place: Tuesday, September 5th, Saturday, September 9th, Lord's Day, September 10th, Wednesday, September 13th, Saturday, September 16th, Lord's Day, September 17th—all at 7.30 p.m. Meetings in Carnegie Library, Pemberton, on Wednesday, September 6th, Thursday, September 7th, Tuesday, September 12th, Thursday, September 14th, all at 7.30 p.m. Preacher: Bro. Brill Richards, Haarlem, Holland.

Tranent—Sunday School teachers' conference, September 23rd, 4 p.m. Speaker: Bro. Jack Nisbet (Haddington). Subject: "John the Baptist's preparation for the setting up of the kingdom of the Messiah." All interested in the work of the Kingdom are cordially invited.

AUTUMN RALLY

Ulverston—Saturday, September 9th, 1961. 2 p.m.: Addresses and discussion led by Bren. J. Dodsley (Kirkby-in-Ashfield), G. Lodge (Dewsbury), E. Makin (Hindley), with Bro. Levi Clark (Ulverston) in the chair. 4 p.m.: Tea. 5.30 p.m.: Gospel. Approach related to afternoon discussion. Speakers: Bren. R. McDonald (Dewsbury), P. Partington (Ince-in-Makerfield), with Bro. W. H. Clarke (Hindley) in the chair.

The church at Ulverston is looking forward to meeting many brethren on September 9th. It will help us in catering if those intending to be present will let us know in good time. If anyone intends staying for the weekend please write the secretary, who will arrange for hospitality. Mr. James McF. Black, 37 The Gill, Ulverston, Lancashire.

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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