

The SCRIPTURE STANDARD

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

VOL. 25. No. 3

MARCH, 1959

The Christian as Saint

IN the past three months articles have appeared in this magazine aiming to show who and what Christians are. It was pointed out that the word "Christian" is a much misunderstood and loosely used word, often bearing no relationship to its New Testament meaning—its only correct usage.

The same applies to another New Testament word, the word "saint." To most people it has a mystical meaning: a saint is someone of exceptional spiritual qualities, outstanding for holiness or righteousness. He need not be a Christian at all: he may be a devotee of the Buddhist or Hindu or other religion. To many people, for example, Mahatma Gandhi was a saint because of the purity of his life.

Three mistaken ideas about Saints

Even among Christians vague ideas are often found as to what a saint is. He is thought of as a Christian who lives an unworldly life, on a higher standard than his fellow-Christians, a life possible only to a favoured few, but which the average Christian is not called upon to attain. He keeps himself "unspotted from the world" and devotes himself to God and His church in a manner not to be expected of other Christians, who are so busy making a living and getting through their pressing duties that they haven't time or opportunities to show the virtues of saints. Almost as though a saint is a "professional" Christian, while the rest are to be content with rendering part-time service.

Very often conceptions of saints have been formed by conventional paintings, in which certain characters are made to stand out by the wearing of haloes round their heads. As though Christ or His apostles walked the streets and roads of Palestine with such imaginary and artistic conceptions of glory surrounding them! It is common, too, to preface the names of New Testament characters or writers with the term "saint," as "Saint" Mark, "Saint" Luke, "Saint" Jude. In this way we demonstrate our belief that "saint" is a term which can be applied only to a select few—a usage quite contrary to that in the Scriptures.

A third conception is that held by the Roman Catholic Church. In that church a saint is one whose life was of exceptional spiritual virtue. But the strange thing is that such a one was not a saint while living but only long after he died, and even then only when "authenticated" miracles have been proved as having been performed by him in life, or by his bones in death. Elaborate courts of investigation are held to examine the evidence for such miracles, and of course enormous fees have to be paid to defray the expenses of the beatification and canonisation ceremonies which exalt them to sainthood. When they thus become saints in heaven they can be prayed to by the faithful to plead their cause—even if that cause be the winning of a football pool! The superfluous holiness of such saints is held in a central reservoir, so to speak, which can be drawn upon to make up for the lack of goodness displayed by many Roman Catholics who have died and

gone to the purely imaginary purgatory—always provided that sufficient payments are made to offer masses for their salvation. The Council of Trent (1545-1563) decreed "The saints who reign with Christ offer to God their prayers for men; that it is needful to invoke them by supplication and to have their aid and assistance in order to obtain from God His benefits through His Son Jesus Christ, who alone is our Saviour and Redeemer."

None of the above notions of what saints are finds any support or authority in the New Testament, or indeed in the whole Bible. The Bible is an eastern book, full of eastern customs and sayings, and given by the Spirit of God through eastern minds. Yet the Bible does not teach the eastern idea of sainthood or holiness. In eastern religions holiness has no necessary connection with character. A holy man, one intimate with a god, is not necessarily a moral man. In the East "holy men" are not necessarily saints in the Bible sense.

What the Bible says

In the Old Testament we find that the holiness of God is His absolute separation from evil, His perfect purity. Persons and things are holy because of their connection with God. Thus we read of heaven (Psalm 20:6); throne (Ps. 47:8); attendants (89:2); Spirit (51:7); Name (Lev. 20:3); way (Isa. 35:8); people (Lev. 19:2); land (Zech. 2:12); temple (Ps. 11:4); city (Isa. 52:9) and every part of the tabernacle being holy because they are engaged in the service of God.

Holiness in the Old Testament means sainthood in the New. The Authorised Version "holiness" is almost always translated "sanctification" in the Revised. Sanctification is from *sanctus*—the Latin for saint. Thus in the New Testament a saint is a sanctified or separated one, called by God through His gospel. Paul addresses the Corinthian Christians as "sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). He says the same to the Christians at Rome—"To all God's beloved in Rome, who are called to be saints." In the opening sentence of that letter Paul speaks of himself as "called to be an apostle, set apart for the gospel of Christ." As definitely as Paul was called and set apart by God to do His will, so definitely and actually have Christians been called, set apart, by God to be His people. That calling and setting apart make them saints. In other words, a saint denotes relationship to God and Christ Jesus, not character. Christians are saints not because of character, righteousness or goodness, but because they are "children of God, and if children then heirs, heirs of God and fellow-heirs with Christ" (Rom. 8:16-17), and because "in Christ Jesus you are all sons of God through faith. For as many of you as were baptised into Christ have put on Christ." (Gal. 3:26-7).

Our high calling

Does this mean that we may live any kind of life we wish without our relationship to God as saints being affected? No: rather the reverse. *Because* we are saints, *because* of our relationship to God, we are to live as becomes saints. We are exhorted to do good and become holy not *in order* to be saints, but *because* we are saints. We are to work, not in order to be saved, but because we are saved. Thus, salvation is not of merit, but is "the gift of God" (Rom. 6:23). Time after time we are exhorted as saints to do or not to do certain things (Rom. 16:2; Eph. 5:3; Phil. 1:27).

What more glorious incentive could there be to purity of character and holiness of life than that we are saints, called, separated, sanctified by God? What nobler aspiration than to live as children of God? "As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct." (1 Pet. 1:14-15). The Holy and Sinless One, the Son of God Himself taught His followers that "You must be perfect, as your heavenly Father is perfect." (Matt. 5:48).

May our daily prayer and conscious effort be to be

"Like Jesus, like Jesus; I want to be like Jesus.

I love Him so, I want to grow like Jesus day by day."

EDITOR.

From a Christian's Diary

By Berean

Human or Divine?

AN Anglican Archdeacon has been speaking about the Bible as primarily "a liturgical book." He says, "It contains the Word of God, but—because there was almost always a period of reflection between God's revelation of Himself and the writing of the record of that revelation—there is a degree in which the Bible is human word as well as God's Word." If this is true, then when such a prophet as Jeremiah wrote such words as "Thus speaketh the Lord, the God of Israel, saying, Write thee all the words that I have spoken to thee in a book" (Jer. 30:2) what he really should have written, to be truthful, was "Thus speaketh the Lord . . . Write a summary of as much as you can remember . . . in your own words . . ."

Older readers may be familiar with this idea of inspiration which recurs in works of digressive brethren and other sects with liberal theologies. Yet how can we admit such a limited conception of the Bible unless we can claim the infallible power to recognise and select the inspired words of God from among the words of men?

* * *

Bibliolatry

We must concede, of course, that the Bible is not to be approached with an indiscriminate, merely superstitious worship. For example, it is not as though the patriarchal revelations were spoken directly to us in the New Covenant dispensation. If this is what the Archdeacon means by "Bibliolatry" we would agree with him when he says "To equate the words of the Bible with the immediate Word of God is Bibliolatry, a sin against the second commandment" (except that we can no longer sin against the decalogue, Col. 2:14; Heb. 8:6-13). But is that what is meant by saying that "the Bible is human word as well as God's Word"? Such a thought surely denies that "holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:22).

Peter's first letter presents the picture of prophets of the Old Testament examining their own words in order to discover their meaning, which proves that their words were not the product of the prophets' reflection but were given by God. Other passages in the New Testament confirm this and link the words of the apostles with those of the prophets (2 Pet. 3:2, 15, 16; 1 Cor. 14:37; Matt. 10:19, 20; Lu. 21:15).

Congruity with Christ

The modernistic conception of the Bible as "containing the Word of God" and not being the Word of God leads us to ask the question, "How can we distinguish between the human words of the prophet and his divine message?" This question is answered with: "Seeing that Jesus Christ is the final Word of God, the test of congruity [harmony] with Jesus Christ, and of our contemporary knowledge, must always be used to assess what is the Word of God in Scripture." Does that mean, then, that God did not instruct King Saul (1 Sam. 15:3) to "go and smite Amalek, and utterly destroy all that they have?" Saul was rejected for his failure to carry out this command and later a descendant of one of those Amalekite survivors nearly exterminated the whole Jewish race (Esther 3:10, 13). Does the modernist want us to reject the "Imprecatory Psalms" as incongruous with Christ? Yet Peter (Acts 2:29, 30) confidently refers to David as a prophet, thus confirming David's own words (2 Sam. 23:1, 2) "The Spirit of the Lord spake by me, and his word was in my tongue."

* * *

Contemporary Knowledge

But harmony with Jesus Christ is not the only criterion of the critics. For divining this living water the divining-rod is forked: "the test of congruity with Jesus Christ, and [the test] of our contemporary knowledge." So apparently anything in the Bible which seems contrary to our modern knowledge cannot be God's Word, even though we have not yet reached the end of mankind's scientific explorations!

Modern knowledge is not the same as revelation, whereas all Scripture is revelation and was given "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17). In short, the thoroughly inspired Scriptures are thoroughly profitable for teaching the truth for the thorough salvation of men. Contemporary knowledge has little to do with the case, except that as man's knowledge increases it tends to confirm rather than deny the truth of God's Word.

* * *

Pertinent Points

In his discourses on "God's Prophetic Word" Foy E. Wallace remarks that the Bible has an answer to every heresy and every new doctrine that even the twentieth century can produce. It is just as if the foreknowledge of God had fore-

stalled every false teacher that the world had brought forth and had deliberately hidden within the Word an antidote which could be unearthed at the appointed time. Now it seems to me that this same thought can be applied in a different way to our "contemporary knowledge." As man's scientific knowledge increases obscure passages in the Bible flash with new light. Have you noticed, also, that it is often the oldest parts of the Sacred Writings which tend to be substantiated by science? The flood is only one example. There are parts of the book of Job (probably older than the writings of Moses) which are still being unfolded to us by physical and chemical experiments. How can we possibly doubt the truth of the Word in the light of these evidences?

* * *

"Unedifying Facts"

Before leaving the subject of misconceptions of the Word of God we might notice that the liberal theology of the modernist arises from a limitation in faith. It is this human refusal to place confidence in a God who appears at times to have lowered his standard of morality which gives rise to doubts about the Bible. But this is only apparent to the unsympathetic reader of the Word. The one who is ready and willing to embrace the truth wherever it may lead seeks the answer to his problems in assuming that his own vision is limited, not by discrediting God for his mistakes.

Another church dignitary has been reported as stating that "the events recorded in the Bible are there, *not necessarily because they are edifying, but because they happened.*" My italics must not prevent our noticing, in passing, that the admission is at least made that Biblical events did happen. Having noticed this we may be surprised to find that here a man considers that the historical events of Scripture have been recorded (by men, of course) without any edifying plan or design. This brings to mind the words of the apostle Paul, who wrote in the first century of the common era "Now these things happened unto them by way of example; and they were written for our admonition" (1 Cor. 10:6, 11). Again in Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." The former quotation might be limited to specific events in the Pentateuch, particularly the wilderness wanderings, but the latter is comprehensive enough to include all the facts of the Bible. "Learning . . . patience . . . comfort . . . hope" seem to me to be very edifying indeed.

SCRIPTURE READINGS

- 1—Jeremiah 10:1-16; Acts 19:21-41.
 8—2 Kings 4:25-37; Acts 20:1-16.
 15—Ezekiel 34:1-19; Acts 20:17-38.
 22—Daniel 3:1-18; Acts 21:1-26.
 29—Daniel 3:19-30; Acts 21:27-40.

Ephesus

We are now studying the third journey of the Apostle Paul.

His first visit to this very important town was made towards the end of his second journey, and could be called "a flying visit." We read of it in 18:19-21. In the meantime, or perhaps before, about twelve men had heard the story of Jesus and had accepted immersion as practised by John Baptist, which carried with it forgiveness of sins and the promise of obedience to the Messiah when He should come. It would seem that they had believed the gospel as preached by Apollos. This man preached Jesus as the Christ, having believed through conviction that the life of Jesus fulfilled the Old Testament prophecies. His further instruction by Aquila and Priscilla (18:24-26) brought him into line with apostolic doctrine and practice, but some of his converts did not have this advantage, and were discovered and brought to a fuller knowledge when Paul came to Ephesus in this third journey. It is of course possible that another preacher than Apollos brought them the knowledge of the truth of the life and death of Jesus, but we think our supposition a likely one. Their conviction respecting the Messiah led them readily into obedience when Paul explained the "whole counsel" to them, and they were richly endowed with the divine power so greatly needed in Ephesus. The subsequent growth of the church there and the widespread success of Paul's work in the whole province doubtless had a close connection with their readiness of mind. (19:10).

Perhaps only a close student of the times could realise fully what a tremendous power idolatry and superstition of all kinds, had over the world's population. We witness as we read the Acts of Apostles, the beginning of a tremendous struggle, involving a succession of the cruellest persecutions ever seen on earth. We quote from Bro. Brumback's *History of the Church through the Ages*:

"The religion of Christ opposed the carnality of paganism. It was in open conflict with the human philosophy of that age. It demanded complete separation from all things of a worldly nature and complete devotion to the cause of the Lord Jesus. By these things it

aroused bitter hatred among the people of that age, yet it continued to grow and spread until eventually it controlled the thoughts and actions of the world of mankind."

It was a measure of the success of Paul's work in Ephesus and district, that first thousands of pounds' worth of books of magic were burnt, and then that the silversmiths' trade was adversely affected. Ephesus was a vital centre of idolatry as, say, the Vatican is to the Roman apostasy, and we cannot wonder that opposition grew and was quite easily stimulated to violence after three years of vigorous growth of the truth. Paul's advocacy was of such a character that some in high positions had become his friends (19:31), and no doubt the behaviour of the Christians towards their neighbours gave the new faith a good start—though they "thought it strange they did not run to the same extremes of profligacy" (1 Peter 4:4). It was inevitable that opposition should come, and that it should grow as time went on and more and more pockets were affected. As though today opposition to all war should grow so much that all armament firms face ruin (unless they turn to making something useful), or all breweries are forced to close down through success in the advocacy of total abstinence, or Hollywood be bankrupt through the discovery that it is better to be useful than to be amused. "Little children, keep yourselves from idols."

The riot brought Paul's own work at Ephesus to an abrupt close. Jesus did say "If they persecute you in one city go to the next," and Paul continued his

journeyings as he had originally intended. Writing his letter to the Corinthian Christians he had said, "I will tarry in Ephesus until Pentecost; for a great and effectual door is opened to me, and there are many adversaries" (1 Cor. 16:8). He sent Timothy and Erastus to Macedonia (Acts 19:22) then, and now he follows them to Troas expecting to meet Titus with good news from Corinth (2 Cor. 2:12 and 13). In this he was disappointed. We get a glimpse of his personal feelings at this time in 2 Cor. 1:8-11, and his words to the elders of Ephesus as recorded in Acts 20:17-38 show how fully he was devoted to the task of preaching and teaching throughout his long stay in the town.

We can see thus what a great burden he was bearing all the time—"the care of all the churches" (2 Cor. 11:28), translated *Twentieth Century N.T.*, "my daily burden of anxiety about all the churches." It is likely also that the letter to the Galatians was written during this stay at Ephesus, which throws light upon this anxiety as it reveals personal animosity and false teaching gaining a hold on the minds of his beloved converts. He could indeed say with absolute sincerity, "I count not my life as dear to myself." What most concerned him was the spiritual progress and safety of the flock, expressed beautifully in 20:32, "And now I commend you to the Lord and the Message of His Love—a Message which has the power to build up your characters, and to give you your place among all those who have become Christ's people."

We need that power too. Are we getting it?

R. B. SCOTT.

Conversions Recorded in the Book of Acts

LESSON outlines for Lord's Day Schools

[There is much to be said for all the classes in the Lord's Day School receiving the same teaching, simplified, of course, according to the age or understanding of the scholars. There is a sense of frustration among teachers as to how and what they should teach. Lack of Sunday School teachers is not entirely due to unwillingness to serve in this work, but sometimes to a feeling of helplessness as to a plan or system to be followed. Bro. Hood has prepared a series of lessons with the view to helping teachers in this respect, and to assist them in following the teaching of the Scriptures on the important subject of Conversion.—Ed.]

These studies are undertaken with the dual objectives of the conversion of the sinner and the confirmation of the saint. They are presented as two complementary series of lessons.

INTRODUCTORY NOTES

Means of Conversion.—The means of conversion are all graciously provided by our heavenly Father. His grace is freely, although conditionally, bestowed on men and women of contrite heart. The essential means of conversion are the words of the Scriptures of truth.

Action of acceptance of the grace of God.—The action of acceptance of the "free grace" offered to sinful men and women by God through the Lord Jesus Christ occasions great mental striving to the potential convert of any age. His

natural inclinations are selfish and sinful, and he must fight and conquer this disposition tending away from God and towards Satan, so that he may become disposed to eternal life.* "Those who were disposed to eternal life believed" (Acts 13:48). That the potential convert must be active and not passive in the process of his conversion is certainly presented to the devout Jews and proselytes on the day of Pentecost by the apostle Peter: "Save yourselves from this perverse generation." The only passive action on the part of the believer during his conversion is in submitting to be immersed into the water by someone else.

OBJECTIVES

General objective.—The general objective is the submission of the wills of the children to our heavenly Father in order to their salvation. The privilege of class leaders is to help the children to realise this most-to-be-desired objective. May our loving heavenly Father bless us and the children as we give ourselves prayerfully to the task. The divine resources at our call are as a mine, inexhaustible. Grace is available to ourselves and the children in every time of need. The task is great and the fight strenuous, but the objective is priceless. We do well to remember that the children are influenced by our manner of life as well as by what we try to teach them.

Particular Lord's Day Objective.—It is good that there be a stated objective for each Lord's Day, such that all class leaders and all scholars are individually and collectively mentally exercised in its realisation. In most cases, the particular objective is enshrined in the memory verses. Harmony and co-operation among class leaders will facilitate the realisation of both general and immediate objectives.

Questions.—The class leader will save himself and his class much embarrassment if he refrains in class from asking any question to which he has no answer that satisfies at least himself.

* The late Bro. J. Scouller's exposition of this is that there must be a "disposition" towards eternal life on the part of one desirous of being saved.

SCOPE AND COMPARISON OF THE TWO SERIES OF LESSONS.

The First Series of lessons will be concerned with the facts; the Second with implications and deductions.

The first, an introductory series, lays emphasis upon time, place, preacher, audience, message and immediate results. The second, a follow-on series, deals with the implications, immediate with reference to the actual occasions, and subsequent with reference to ourselves today.

In the first the younger or less-informed potential converts are more particularly in view. Such are influenced, normally, more by the action of the spiritual experiences related so vividly in Acts.

The commission of the Lord Jesus Christ to the apostles, "I have received complete authority in heaven and on earth. Go, therefore, and make disciples of all the Gentiles, immersing them in the name of the Father and of the Son and of the holy Spirit, teaching them to observe whatever I have commanded you. I shall indeed be with you all the time until the consummation of the Age," must be followed. The order is "Make disciples" and then "Teach the disciples."

Subject matter of the Second Series will include: (1) Definitions of and relationships between the more important words and phrases used by Luke in Acts and by other writers of the Scriptures of the New Covenant relating to conversion; (2) Comparative analyses of some of the conversions; (3) Deductions from these definitions and analyses. *e.g.* that the records of all conversions from "the bondage of sin" into "newness of life" in the Lord Jesus Christ involve, of necessity, the same changes of mind, heart and will—the intelligence and the affections; that the three outstanding principles: faith, repentance and public confession of the faith, have both primary and continuing application to all converts; that faith in the Lord Jesus Christ as the Son of God and the Saviour of men, repentance towards God our loving heavenly Father, and public acknowledgment of the faith by immersion in water for the forgiveness of sin are stated or implied in every case of conversion recorded in Acts; that spiritual life after conversion is impoverished should the Christian loosen his hold on fulness of faith, ready repentance, and constant confession of faith.

A. HOOD.

CAN YOU HELP?

Dear Editor,

Having recently removed to Weston-super-Mare, my wife and self are anxious to know if there are any isolated members of our Churches residing in this area who would care to meet for the celebration of the Lord's Supper.

We know there are three living within a radius of two miles.

We should gladly welcome contacts with any former members or Church Secretary who could help in this way.

The address for any reply is: 7 Mayfield Avenue, Worle, Nr. Weston-super-Mare, Somerset.

BRO. & SIS. T. H. BLACKMORE.

Where can I find this Tune?

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

| | 1 | 2 | 3 | 4 | 5 |
|-----------------------------|----------------------------------|-----|------|-----|-----|
| 8.4.8.4.8.4. | | | | | |
| 1 Wentworth | 522 | 186 | 246 | 429 | 46 |
| 8.4.8.4.D. | | | | | |
| 1 Creeps on the Night | — | 187 | — | — | — |
| 1 Refuge | 800 | — | — | — | — |
| 8.4.8.4.8.8.8.4. | | | | | |
| 1 Ar Hyd y Nos | — | 188 | — | — | 392 |
| 1 Weimer | — | — | — | 121 | — |
| 8.4.8.8.4. | | | | | |
| 1 God Holds The Key | — | 189 | 743 | — | 495 |
| 8.5.8.3. | | | | | |
| 1 Bullinger | — | 190 | — | 251 | 742 |
| 1 Cairnbrook | — | — | — | — | 540 |
| 8.5.8.5.D. | | | | | |
| 1 Armour | — | — | — | 329 | — |
| 1 Pass Me Not | — | — | 488 | — | 314 |
| 8.6.8.4. | | | | | |
| 1 St. Cuthbert | 189 | 193 | 191 | 273 | 206 |
| 8.6.8.6.8.6. | | | | | |
| 1 Substitution | — | — | 128 | — | — |
| 1 Spohr | 191 | — | 785 | — | 698 |
| 8.6.8.6.8.8. | | | | | |
| 3 Arabia | — | 194 | — | — | — |
| 2 Palmyra | 195 | — | — | 501 | 136 |
| 1 Supremacy | Tonic Solfa supplied on request. | | | | |
| 8.6.8.8.6. | | | | | |
| 2 Newcastle | 545 | 198 | — | 414 | 60 |
| 1 Orlington | (1908 Sup. No. 5) | | | | |
| 2 Rest | — | 199 | — | 404 | 84 |
| 1 Royal Fort | 196 | — | — | 414 | — |
| 8.7.8.4. | | | | | |
| 1 Star of Peace | — | — | 1064 | 397 | — |
| 1 Sterula | 546 | 202 | — | — | — |
| 8.7.8.7. Iambic. | | | | | |
| 2 Dominus Regit Me | 547 | 203 | — | 84 | 103 |
| 2 St. Columba | — | 206 | — | — | 59 |
| 8.7.8.7. Trochaic. | | | | | |
| | | | | | 1 |
| 1 Come, O Come | — | — | 388 | — | — |
| 2 Dijon | — | — | — | 46 | 666 |
| 1 Evening Prayer | — | — | 286 | — | — |
| 2 Lucerne | 550 | — | — | — | — |
| 1 Marching | — | 204 | — | — | 426 |
| 4 Mariners | 200 | — | 316 | 152 | 701 |
| 1 St. Mabyn | — | — | — | 58 | 295 |
| 2 St. Oswald | 204 | 207 | — | 470 | 759 |
| 1 Sharon | 203 | 208 | — | 106 | — |
| 1 Slingsby | — | — | — | 127 | — |
| 5 Stuttgart | — | 210 | 24 | 314 | 419 |

| | 1 | 2 | 3 | 4 | 5 |
|--------------------------------|-----|-----|-----|------|-----|
| 8.7.8.7.7.7. | | | | | |
| 3 Irby | 556 | 230 | 32 | 186 | 81 |
| 3 Ottawa | — | 231 | — | — | 487 |
| 8.7.8.7.4.7. (or 8.7.) | | | | | |
| 2 Benediction | 207 | — | — | — | — |
| 1 Cwm Rhondda | — | 213 | — | — | 462 |
| 2 Dismissal | 208 | 214 | 287 | 411 | 791 |
| 1 Grace | — | — | — | — | — |
| 2 Helmsley (not Hemsley) | — | — | 161 | — | 760 |
| 1 Mannheim | 564 | 215 | 524 | — | — |
| 6 Regent Square | 565 | 218 | 255 | 453 | 30 |
| 1 Rousseau | 601 | — | 376 | — | — |
| 5 Triumph | 566 | — | 1 | 248 | 638 |
| 8.7.8.7.D. Iambic. | | | | | |
| 2 Bishopgarth | — | 220 | — | — | 743 |
| 1 I've Found A Friend | — | 224 | 871 | 471 | 613 |
| 8.7.8.7.D. Trochais. | | | | | |
| 3 Austria | 822 | 219 | 221 | 554 | 734 |
| 4 Blaenwern | — | — | — | — | 71 |
| 2 Converse | — | 226 | 319 | 528 | 532 |
| 1 Deerhurst | 569 | — | — | 165 | 26 |
| 2 Ebenezer | — | 222 | — | — | 15 |
| 8 Hyfrydol | — | 223 | — | — | 612 |
| 1 Love Divine (4 lines) | — | — | — | — | 727 |
| 1 Room For Jesus | — | 338 | 443 | — | 362 |
| 8.7.8.7.8.8.7. | | | | | |
| 1 Luther's Hymn | 217 | 232 | 147 | — | — |
| 8.7.8.8.7. | | | | | |
| 1 St. Jude | — | — | — | — | — |
| 8.8.6.8.8.6. | | | | | |
| 8 Pembroke | 221 | 235 | — | 402F | 69 |
| 6 Praise | — | 236 | — | — | 591 |
| 3 Ravendale | 583 | 237 | — | — | — |

NEWS FROM THE CHURCHES

Dalmellington, Ayrshire.—Our hearts have been gladdened by the addition of a young woman, Miss Una Small, who having been shown the way of the Lord more perfectly has now identified herself with the Church of Christ. We trust and pray our young sister may grow in grace and knowledge of our Lord and Saviour Jesus Christ. WM. BLACK.

Dunfermline.—We are glad to report that we entered our new meeting house at Buffie's Brae, Dunfermline, on 25th January, when our visiting speaker was Bro. J. McLaren, of Rose Street, Kirkcaldy. There is still a lot of outside work to do, including improvement to the entrance, but this must await the better weather and lighter nights, after

which the hall will be "officially" opened for public use.

The result of our efforts to renovate the interior has exceeded all expectations. The cream walls and dove grey woodwork, combined with the light oak floor covering and table and red tip-up cushioned seats make a pleasing *ensemble*. Lighting is provided by six 250 watt opaque globes suspended from chromium plated rods, and ample heating is provided by four large convector heaters.

Arrangements will be made to enable those who so generously contributed to the cost to see the result of their efforts and these will be announced later. The hall is within two minutes walking distance from Carnegie Street Bus Station and visitors to the morning service, meantime at 11.15, will be welcome.

A summary of the audited account to date is appended for the information of the brethren, to whom we extend our grateful thanks.

Income.—Gifts from Churches £454 15s.; interest-free loan £150; from our own Fund £295 5s.; total £900.

Expenditure.—Purchase price £500, lawyer's fees £30, electricians £140, wood £70, plaster and brickwork £80, chairs £30, lino, etc. £20, plumbing £10, paint £10. Total £890.

God has indeed blessed us beyond our asking and our prayer is that He may continue to do so in the years ahead. To Him be the glory. W. BROWN.

Hereford, Whitehorse Street.—How thankful we are that the Word of God says, "Whosoever will, let him take of the waters of life freely." On 25th January, 1959, Diane Kay Sharples, second daughter of David and Glory Sharples, realising that she was a sinner needing salvation, obeyed the command to be baptised, and was immersed into the saving Name.

We are "Persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A. SPRAKE.

Peterhead.—We rejoice in the saving power of Jesus. On January 31st, Bro. Jack Weir was immersed into the name of Jesus. We pray he may be a shining light for the Lord. A. STRACHAN.

OBITUARY

Blackburn.—With great sorrow we report the passing of our Sister Annie Buckle, in her 83rd year, mother of Bro. Frank Buckle, well known in the Nottingham district churches. Our sister was a member for over 45 years and was an earnest and ardent attendant for the best part of her life, until sickness these past 15 years prevented her. As she lived, so she passed away, in the great hope of the Apostle Paul—"to be with Christ, which is far better." Her two sons and other relatives we commend to our gracious Saviour. Bro. S. Wilson conducted both the funeral and interment services. H.W.

Morley.—It is with deep sorrow that we report the passing from this earthly life of Bro. Fred Sugden, who died suddenly at his work on the morning of January 14th, at the age of 50.

Our brother had been an active member at Morley for the past thirty years, and in that time had held various offices in the Church—teacher in the Lord's Day School, School superintendent, deacon and latterly elder of the Church, and twice held the position of church secretary. He was also a most able preacher of the gospel. His journeyings in the latter capacity took him to various churches in Yorkshire, Lancashire and the Midlands, and his sudden passing has left a gap in our ranks that will be hard to fill.

We commend his sorrowing wife to the care and love of our Heavenly Father, whom her husband so devotedly served in his lifetime.

He was laid to rest in Morley Cemetery on January 19th, after a service in the Chapel at Zoar Street, conducted by the writer. Bro. Fred Hardy paid a moving tribute to our departed brother's life and work. HAROLD BAINES.

Dear Bro. Editor,

I am requested by Sister Sugden to express her most sincere thanks and appreciation for the many letters of sympathy she has received from all parts upon the death of Bro. Fred Sugden, reported above.

The brethren will appreciate that our sister is quite unable at the moment to reply to them all and asks that they accept this word of thanks as from herself.

Both she and her family have been deeply touched by the kind sentiments expressed and thank one and all for their words of comfort, and for their appreciation of our departed brother's life and work. HAROLD BAINES.

Important Notice

Editor's change of address.

From February 3rd, 1959 the Editor's address is:

Carlton Melling,
133 Long Lane,
Hindley, Lancs.

to which all future communications should be addressed.

COMING EVENTS

SPRING CONFERENCE

The Eastwood, Notts. Church of Christ invites the brotherhood to meet with them in conference on

SATURDAY, 28th MARCH, 1959

In the Secondary Modern School,

Walker Street, Eastwood, Notts.

(just off the main Nottingham-Ripley Road: A.610).

12.30 p.m. Lunch.

2.00 p.m. Business.

3.00 p.m. Devotional Session on "Righteousness."

Afternoon chairman: Bro. A. Hood.

4.00 p.m. Tea.

5.30 p.m. Gospel.

Speakers: Bro. J. McLaren (Buckhaven), Bro. David Dougall.

Evening chairman: Bro. John Breakell.

Hospitality: Write Bro. G. E. Bullock, 74 Station Road, Ilkeston, Derbys. All other correspondence to: Bro. Chas. Limb, "Che-Na-Ni," 32 Chewton Street, Eastwood, Notts.

To assist catering, will all who propose to attend, especially for lunch, please advise Bro. Limb by Tuesday, 24th March, if possible.

The previously advertised Monday sessions at Loughborough will not be held. A.H.

Morley.—Special Gospel Campaign during April. Meetings Saturdays and Lord's Days. Saturday meetings at 7 p.m. April 4-5, Bro. Alex Allen (Blackburn), April 11-12, Bro. John Breakell (Eastwood), April 18-19, Bro. Ralph Limb (Eastwood).

Saturday, April 25th, Special Rally. Tea 4 p.m., Evening Meeting 6 p.m. Speakers: Bren. F. C. Day (Birmingham), and Tom Kemp (Hindley). Bro. Kemp will address the meetings on the Lord's Day.

Come and help to make our meetings a success. Support us by your prayers, "that the Word of God may have free course and be glorified."

H. BAINES (Secretary).

Argyle Street, Hindley.—Gospel Campaign, Saturday, May 16th, to Thursday, the 21st. Preacher: A. E. Winstanley. Any willing to help in this effort write for full particulars to Leonard Morgan, 396 Atherton Road, Hindley Green, Nr. Wigan, Lancs.

Ulverston.—Anniversary meetings on April 18th. Keep this date in mind; we would like to see as many as possible, come the trip round the Morecambe bay. Speakers will be announced later.

JAMES MCF. BLACK.

Wigan: Albert Street.—Special Gospel Effort, Lord's Day, March 29th to April 12th. Gospel Meetings, Tuesdays, Wednesdays, Thursdays and Saturdays each week, all at 7.30 p.m. Preacher: Bro. "Bill" Richardson, of Holland.

Support in this effort will be greatly appreciated.

THE HYMN BOOK: PRECENTORS' EDITION

These are now being bound, and, it is hoped, will be available very shortly. The printed pages are interleaved with heavy quality opaque paper, allowing precentors to insert their own tunes on both sides of the leaves.

The number being so bound is very limited. Orders will be dealt with in strict rotation, so please send early to Paul Jones, 41 Pendragon Road, Birmingham 22B. Price 16/- post paid.

CHANGE OF SECRETARY

Glasgow, Hospital Street.—A. J. Brown, 9 Edinbeg Avenue, Toryglen, Glasgow, S.2.

HOLIDAYS THIS YEAR?

Why not BRIGHTON, where you get every holiday facility, plus the opportunity to maintain your Christian fellowship with the Church of Christ meeting in Oxford Street (London Road).

The brethren there will welcome you, and perhaps you could serve them on Lord's Day morning and evening, and on Tuesdays at 7.30 p.m. COME!

Get in touch with: E. T. Thorpe, 32 Wilbury Crescent, Hove, 4.

U.B.S., 1959

August 15th to 22nd, 1959.

A VACATION BIBLE SCHOOL will be held (D.V.) for the above period, in Tunbridge Wells.

Last year we had a camp at Paddock Wood. This year we have hired a private school, with residential facilities, and all who come will sleep in a "proper bed."

Meetings will be as last year: Monday, Tuesday, Thursday and Friday morning sessions. First session: a lecture on "The Christian Home." Second session: For-

ums or Questions Answered. Afternoons free of meetings. Evening devotional and singing sessions. On the Wednesday we shall go by special bus to the seaside.

Catering will be done for us by the school staff. Breakfast, mid-day meal, high tea and light supper provided.

Cost per head (full board and including outing to sea) £3 per head per week.

Accommodation is not unlimited, so those who intend to come should book early.

Enquiries to: A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

Churches and Correspondents

ENGLAND

- Aylesbury (Guide Hall, Beaconsfield Road).—L. H. Channing, 9 Ripon Street, Aylesbury, Bucks. (Tel. Aylesbury 2875).
- Birmingham (Summer Lane).—F. C. Day, 69b Stamford Road, Handsworth, B.20.
- Blackburn.—H. Wilson, 10 Hollin Bridge Street, Blackburn, Lancs.
- *Brighton (Oxford Street).—E. T. Thorpe, 32 Wilbury Crescent, Hove, 4, Sussex.
- *Bristol (St. John's Lane).—A. L. Daniell, 67 Ilchester Crescent, Bristol, 3.
- Cleveleys (Co-op. Hall, Beach Road).—E. Winter, 77 Kelvin Road, Norbreck, Blackpool, Lancs.
- Devonport (Oddfellows' Hall, Ker Street).—W. F. M. Lakeman, 598 Budshead Road, Whiteleigh, Plymouth, Devon.
- Dewsbury (Friends' House, Bradford Road).—R. McDonald, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.
- *Doncaster (The Holmes, Wheatley Lane).—J. Garnett, 6 Bellwood Crescent, Thorne, N. Doncaster, Yorkshire. (Tel. Thorne 3205).
- East Ardsley (Main Street).—E. Pickersgill, 29 Back Oxford Street, E. Ardsley, Yorkshire.
- Eastwood (New Meeting House).—C. Limb, 32 Chewton Street, Eastwood, Notts.
- Hereford (72 Whitehorse Street).—Mrs. A. Sprake, at the same address.
- Hindley (Argyle Street).—L. Morgan, 396 Atherton Road, Hindley Green, Wigan. (Tel. Wigan 55456).
- Ilkeston (Burns Street).—S. Jepson, 40 West End Drive, Ilkeston, Derbys.
- Ince (Co-operative Hall, Keble Street).—P. Partington, 636 Atherton Road, Hindley Green, Nr. Wigan. (Tel. Wigan 55414).
- Kirkby-in-Ashfield (Beulah Road).—T. Woodhouse, "Jesmond," 8 Shoulder of Mutton Hill, Kirkby-in-Ashfield, Notts.
- Leicester (Adult School, Churchgate).—S. Harbottle, 43 St. Barnabas Road, Leicester.
- London (Hope Chapel, Kentish Town).—R. B. Scott, 96 Chetwynd Road, N.W.5. (Gul. 1176).
- Loughborough (Oxford Street).—E. Hill, 122 Derby Road, Loughborough, Leics.
- *Lyddington.—B. of B. in home of Mrs. Cheatle, Lyddington, Uppingham, Rutland.
- Morley (Zoar Street).—H. Baines, 69 Rydal Drive, Morley, Nr. Leeds.
- Tunbridge Wells (Y.M.C.A., 5 Mt. Ephraim Road).—A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.
- Ulverston (Burlington Street Hall).—James McF. Black, 37 The Gill, Ulverston, Lancs.
- Wigan (Albert Street, Newtown).—W. Smith, 262 Scot Lane, Marsh Green, Wigan, Lancs.
- Wigan (Jackson's Square, Scholes).—Joseph Aspinall, 5 Caunce Rd., Wigan, Lancs.

WELSH BORDER

Newport (4 Commercial Road).—D. H. Berry, 103 Malpas Road, Newton, Monmouthshire.

NORTHERN IRELAND

Belfast (Berlin Street, Shankhill Road).—C. I. Hendren, 78 Broom Street, Woodvale Road.

Belfast (Lawnbrook Avenue).—Miss R. McConnell, 33 Ainsworth Street, Woodvale Road. Also Hugh Tinsley, 34 Sarajac Crescent, Sunningdale Park, Belfast.

SCOTLAND

Bathgate.—C. Fleming, Gayfield Terrace, Mid Street, Bathgate, W. Lothian.

Blackridge.—John Steele, 8 Viewfield Street, Harthill, Lanarkshire.

Buckie (Town House).—John Geddes, Elmbank, Tanatown, Buckie, Banffs.

Dalmellington (9 Knowehead).—W. Black, 37 Craiglea Crescent, Dalmellington, Ayrshire.

Dennyloanhead (205 Glasgow Rd).—T. Cooper, The Mill, Castlecary, Stirlingshire.

Edinburgh (Gilmerton Dykes Drive, Hyvots Bank).—R. Strang, 7 Moredoun Dykes Road, Edinburgh, 9.

Fauldstone.—D. W. Stewart, 63 Murraysgate Crescent, Whitburn, W. Lothian.

Glasgow (71 Hospital Street, C.5).—A. B. Morton, 7 Stepford Path, Easterhouse, Glasgow, E.3.

Haddington (Town House, 11 a.m.).—J. Nisbet, 22 Herdmanflatt, Haddington, E. Lothian.

Kilbirnie (Masonic Hall, Newton Street). — W. Ferguson, 13 Stoneyholm Road, Kilbirnie, Ayr.

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

Leith.—Tom Jamieson, "Broomfield," Balerno, Midlothian. (Meetings in home).

Leven (Community Centre Hall, Macduff, East Wemyss, Fife).—J. W. Davidson, 4 Sandy Brae, Kennoway, Fife.

Motherwell (Union Street).—L. Purcell, 98 Addie Street, Motherwell, Nr. Glasgow.

Newtongrange (St. David's).—W. H. Allan, 18 Abbeygrange, Newtongrange, Midlothian.

Peterhead.—A. Strachan, 94 Balmoor Terrace, Peterhead, Aberdeenshire.

Pittenweem (Lower Town Hall, Cove Wynd).—Neil Paterson, 3 East Shore, Pittenweem, Fife.

Rosyth (Masonic Hall, Parkgate).—W. Brown, 140 Wemyss St., Rosyth, By Duffermline, Fife.

Slamannan.—Miss M. Neilson, Binniehill Road, Slamannan, Stirlingshire.

Tranent (Loch Road).—D. Scott, 33 Ormiston Crescent, Tranent, E. Lothian.

Wallacestone Brae.—James Grant, "Lawyett," Wallacestone, Brightons, Falkirk, Stirlingshire.

*Still included in Year Book of "Association of Churches of Christ (Disciples)."

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

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