

The SCRIPTURE STANDARD

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

VOL. 25, No. 12

DECEMBER, 1959

Baptism and the New Birth.

LAST month I reviewed in the S.S. Johannes Warns's great book on Baptism. In the review I disagreed with the author's insistence that immersion in water has no connection with the new birth. I referred to a few New Testament passages to show that to dissociate immersion from the new birth is contrary to scripture. Arising out of what I wrote I received the letter which is printed below in full: in full because of the suggestion in its final paragraph that views contrary to the editor's are not presented to the readers that they may judge for themselves. Here is the letter:

Dear Bro. Mellings,—Having read your comment on John 3, I am amazed that any intelligent Christian should think that the word water should mean baptism. To us who recognise the essential distinction between spirit and matter, the thought of washing the soul from sin by water baptism is sheer nonsense, and to say our Lord could not mean "word" when he said water, displays ignorance of scripture.

If we turn to 4:14 of the same gospel we read: "But whosoever drinketh of the water, that I shall give him [it] shall be in him a well of water." Did our Lord mean water, because he said water? How foolish!

John 7:38, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Did our Lord mean water, just because he said water? Sheer nonsense!

John 10:9: "I am the door." Did our Lord mean a wooden door?

John 10:16: "... other sheep I have." Did he mean animals: sheep?

What further proof is needed that the water of John 3 does not refer to baptism?

John 3:9: "How can these things be?" Our Lord's answer was not about water baptism, but "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." No mention of water baptism.

Nicodemus ought to have known, for the Lord rebuked him for his ignorance. It could not be Christian baptism, for it had not yet been instituted, even the Twelve knew nothing of it; so how could Nicodemus have known of it? The only baptism then known was that of the Baptist, and that baptism was expressly contrasted with the Spirit's work (Math. 3:11).

John's baptism was a public confession of failure and sin preparatory to receiving a coming Messiah. But Christian baptism was a public confession of faith in the Christ, already come and gone back to heaven, and a public submission to the Lordship of Christ on the part of those who professed to have been already born of the Spirit; that is to say, baptism followed the new birth.

May I ask a question? "Whose baptism did Peter preach in Acts 2:38? Was it of John or Christ?"

Nicodemus, when the Lord spoke of water and spirit, ought to have known the scriptures the Lord referred to: Num. 19 and Ezek 36:26; 37:9, a prophecy to which the Jews clung, and a Rabbi of the Sanhedrin ought not to have been ignorant of such truth. So whatever the water typified in Ez. and Num., it symbolised in John 3. How could the defiled Israelite gain access to the sacrifice of the great sin offering for purification? Water which had flowed over the ashes of the sacrifice was sprinkled upon him, we know what the sacrifice typified, Calvary, what did the water typify?

What is the means by which the defiled sinner is brought into contact, as it were, with the great sin offering of Calvary, not by baptism of water, but by the water of the word of the truth of the gospel. "Born again by the word of God." 1 Peter 1:23, John 6:63, and many other scriptures. It cannot be asserted too plainly that no one is a child of God who has not been born of God, and that no sacrament, no ordinance can procure the new birth in any sense, or in any degree.

Baptismal regeneration was a doctrine of ancient paganism, but it has no place as such in Christianity. If we preach Baptismal regeneration we are as guilty as Rome and other religions.

You ask what is baptism: it is an outward symbol to represent a spiritual truth. The scripture in the plainest possible way connects baptism with death (Rom. 6:3), "baptised into his death," raised to walk in newness of life. Dead indeed unto sin, but alive unto God.

If only Christians would realise when they take that step of obedience, become dead to sin and the things of the world with all its sin, but alive unto God (no longer desiring to walk according to the course of this world, nor of conversation in the lusts of the flesh and of the mind, as when we were by nature children of wrath), but walk in the new way.

May your readers have the opportunity of once again reading the other side to this question and judge for themselves.

FRED WEBSTER.

THE REPLY

(1) It seems to me amazing that anyone, let alone "any intelligent Christian," should think that "water" in John 3 means anything else but water. Alexander Campbell in his "Essay on the Remission of Sins" writes: "So say all the critics, one by one, as far as I know. Even Matthew Henry . . . concedes this point also, and quotes Ephesians v. 26, Acts 22:16, and Matt. 28:19-20 in support of the conclusion that the washing of regeneration refers to baptism."

(2) I do not know whether Bishop Westcott (Church of England) and Albert Barnes (Presbyterian) would be accepted by our brother as "intelligent Christians." Certainly he would agree that they are qualified to expound, in the light of other Scriptures and of the practice of immersion among the Jews in Christ's day, what Jesus meant by "water" in John 3. Here are their comments:

BARNES: "By water here is evidently signified baptism. Thus the word is used, Eph. 5:26; Titus 3:5. Baptism was practised by the Jews in receiving a Gentile as a proselyte. It was practised by John among the Jews. And Jesus here says that it is an ordinance of his religion . . . It is the duty of everyone, not only to love the Saviour, but to make an acknowledgment of that love by being baptised and devoted to his service. But, lest Nicodemus should suppose that this was all that was meant, he added that it was necessary that he should be born of the Spirit also."

WESTCOTT: "The preposition used recalls the phrase baptise—plunge—in water, in spirit." (Matt. 3:11), so that the image suggested is that of rising, reborn, out of the water and out of that spiritual element . . . to which the water outwardly corresponds.

"If we regard the specific Biblical ideas of water and spirit . . . it will be seen that water symbolises purification and spirit quickening; the one . . . a definite external rite, the other . . . an energetic internal operation . . . Hence all inter-

pretations which treat the term water here as simply figurative and descriptive of the cleansing power of the Spirit are essentially defective, as they are opposed to all ancient tradition.

... The words had an immediate, if incomplete sense, as they were addressed to Nicodemus; they have also a final and complete sense for us ...

It can, then, scarcely be questioned that, as Nicodemus heard the words, water carried with it a reference to John's baptism ... a divinely appointed rite ... Thus the words ... to Nicodemus set forth, as required before entrance into the kingdom of God, the acceptance of the preliminary rite divinely sanctioned ... and following on this the communication of a new life, resulting from the direct action of the Holy Spirit through Christ."

ARCHBISHOP W. TEMPLE in Readings in St. John's Gospel: "There can be no doubt in the mind of Nicodemus what is meant by being born of water. The baptism of John was an institution known to all."

Annotated Paragraph Bible: "Some authorities render this, 'born from above.' But the reply of Nicodemus (4) and other N.T. phrases (Tit. 3:5, etc.) show that it means 'born anew' (R.V.) This term was applied by the Jews to a proselyte from heathenism; so that its meaning would be partially understood by a religious teacher."

ELLICOTT'S COMMENTARY: "The word used (for 'born again,' 'anew,' 'from above') almost certainly conveyed but one sense ... 'from the beginning, afresh, anew.'"

(Verse 5): "Our task here is to ask what meaning the words were intended by the Speaker to convey to the hearer; and this seems not to admit of doubt. The baptism of proselytes was already present to the thought; the baptism of John had excited ... Jerusalem and the Sanhedrin had officially inquired into it. Jesus Himself had submitted to it, but 'the Pharisees and lawyers' (Nicodemus was both) 'rejected the counsel of God against themselves, being not baptised of him' (Luke 7:29). The key to the present verse is found in the declaration of John, 'I baptise with water ... He shall baptise you with the Holy Spirit' (1:26, 33) and this key must have been then in the mind of Nicodemus. The message was baptism with water ... by which the Gentile had been admitted as a new-born babe to Judaism ... baptism with water, which John had preached in his ministry of reformation (cp. Matt. 3:7) declaring a like cleansing as needed for Jew and Gentile, Pharisee and publican, as the gate to the kingdom of heaven, which was at hand ... It would now be clear to him why John came baptising, and why Jews were ... baptised, confessing their sins. There is no further explanation of the 'outward and visible sign,' but the teaching passes on to the 'inward and spiritual grace' ... It is hard for the Rabbi to see it, even when it is brought home to him."

I have purposely refrained from quoting what brethren in the churches of Christ have said or written on the subject, other than the brief quotation above from Alexander Campbell. But, without exception, all the other quotations are from infant sprinklers. Even they, although they do not practise immersion, and struggle to prove the impossible in trying to justify their practice from scripture, wholeheartedly testify, as scholars and expositors, that Jesus said in John 3 what He meant and meant what He said.

A safe rule to follow in Bible study is that the obvious meaning of a passage is the correct one. If we depart from this rule we find ourselves in all sorts of difficulties and make scripture contradict itself to justify our beliefs and traditions.

(2) Will Bro. Webster point out anything I wrote on "the thought of washing the soul from sin by water baptism"? I said distinctly that Titus 3:5 means "the washing away of his sins when the blood of Jesus was applied to cleanse him as he was buried in baptism into Christ's death." Acts 2:38 and 22:16 are much stronger to this effect than anything I wrote. But I simply quoted those passages without comment. I am reminded of a man who, when certain scripture passages were read to him on a controversial matter, said, "O, but that's your interpreta-

tion"! If Bro. Webster can explain what the two passages in question mean, if there is no connection between baptism and washing away of sins, we shall be grateful to learn.

(3) Our brother is confused between a metaphor and a plain statement of fact, in the references he makes to John 4:14, 7:38, 10:9 and 16. In these passages Jesus is revealing spiritual truths by comparison with tangible objects. John's gospel contains no parables but is full of metaphors and analogies. To take Jesus as meaning that He is a door, is, of course, absurd, just as is the Roman Catholic Church's teaching that Christ is literally present in the bread because He said: "This is my body." But in John 3:3 and 5 Jesus is stating literal truth. He is not saying that baptism is *like* anything: He is saying what it *is*. I take the liberty of quoting again the statement quoted in the *S.S.* of August 1959 from Bishop Nygren of the Swedish Lutheran church:

"It is immediately evident that in these words (Rom. 6:3-4) Paul makes reference to the external form of the rite of baptism. When he who is baptised is immersed in the water, the act signifies burial 'with Christ'; and when he again comes up out of the water, that signifies resurrection 'with Christ.' But it would be an utter misinterpretation if, for that reason, one were to characterise Paul's view of baptism as 'symbolical,' in the sense in which that word is generally used. For, according to Paul, in baptism we have to do with realities, not merely with symbolical representations. That which baptism symbolises also actually happens, and precisely through baptism."

(4) As I understand him, Bro. Webster believes that the new birth comes about without any action on the part of the believer. Hence his reference to Moses lifting up the serpent in the wilderness being a type of our salvation. But the Jews in the wilderness were not healed by faith alone. They were not healed by simply believing that the serpent was there. Only when they looked were they healed, when their faith was put into action. The parallel that the Saviour is drawing, then, is that this action which results in the new birth is immersion in water.

(5) Truly Nicodemus should have understood what Jesus was teaching. In this same and the following chapter John tells us of the many disciples of John the Baptist and of Jesus being made through baptism. Matthew 3:5-6 records that "Then went out to him (John the Baptist) Jerusalem and Judea and all the region round about Jordan, and they were baptised by him." Mark (1:5) records the same. Luke 3:15 says that "all the people were in expectation, and all men questioned . . . concerning John . . ." John relates how the Pharisees sent messengers to the Baptist to ask him about his baptism. Nicodemus was one of these Pharisees and a member of the Sanhedrin, and there is no doubt that he knew all about this deputation. John adds further (3:26 and 4:1) that, although the Baptist's preaching and immersion had attracted the attention of many of the Jews, Christ's disciples were baptising even more. If, then, Nicodemus knew of John's baptism how much more of Christ's? Of the Pharisees we are told that they would not submit to baptism, for they did not regard themselves as having any sins to be forgiven (Matt. 21:25; Mark 11:30-32; Luke 20 : 4-5). Strongest of all is Luke's statement that the Pharisees and lawyers (Nicodemus was both) "rejected the purpose of God . . . not having been baptised by him (John the Baptist)" (John 7:30).

Is it not clear, then, that Jesus was saying in effect to Nicodemus: "You are a Pharisee, a lawyer, who has not condescended to be baptised by John, because you regard yourself as a son of Abraham, a member of the kingdom of God, and not as a sinner. In your own eyes you have no need to confess your sins in baptism. But I say to you that unless you come to me as a sinner and are ready to humble yourself and be baptised you cannot enter into the kingdom of God."

It was "these things" that Nicodemus should have known. The very passages from the Jewish Scriptures referred to by Bro. Webster, of which he says Nicodemus should have been aware, portray the same truth. In Numbers 19 we have water continually spoken of as an emblem of purification—literal water, not the word "water" meaning something else. Actual water was to be used as signifying purification. That is all that the Scriptures portray of the water of baptism. In teaching that baptism is the new birth we go as far but no farther than the Scriptures.

It is literal water, signifying the cleansing from sin which the blood of Christ effects in baptism. So far as regards the references in Ezekiel (36:26; 37:9) it is obvious that God is promising, under the figure of water purification, to cleanse His people and to renew them with new heart and spirit. These promises were made to the Jews and were fulfilled to them literally in their restoration to their land, and spiritually in the coming of their Messiah. As regards the new birth of Christians we must look elsewhere than in Ezekiel's prophecies.

(6) John's baptism was not the only baptism known to Nicodemus. Apart from the fact that Gentiles were made proselytes to the Jewish religion through immersion, both this 3rd and the 4th chapters of John speak of Christ's baptism carried out by His disciples. More were now becoming disciples of Christ, through immersion, than of John the Baptist. We know too little of this baptism to dogmatise. But John's baptism pointed to the coming Messiah and Saviour (Acts 19:4) and was therefore valid until that Saviour's death. Those baptised by John became his disciples; those by Christ's disciples became disciples of Christ. As John pointed to the coming Redeemer, so Christ's baptism was of those who believed in Jesus of Nazareth as the Messiah.

The point is that John's baptism was divinely appointed and valid until Christ's death. Some of Christ's disciples had been originally baptised into John's baptism, and no word of scripture suggests that any of them were rebaptised. Those recorded in Acts 19 as having been baptised afresh had apparently been immersed into John's baptism after its purpose and meaning had ceased at the death of Christ.

This, I hope, answers Bro. Webster's question, "Who's baptism did Peter preach in Acts 2:38—of John or Christ?" Certainly of Christ: in His death the law and the prophets, including John the Baptist ("for all the law and the prophets prophesied until John," Matt. 11:13) were fulfilled and given their meaning. "God spoke of old . . . by the prophets, but in these last days he has spoken to us by a Son" (Heb. 1:1-2). From the day of Pentecost no immersion in water has any authority apart from that given by the death of the Saviour. "This is my son, my beloved: hear him." No longer Moses and the law, nor Elijah and the prophets, but Jesus only.

(8) I believe as wholeheartedly as Bro. Webster in the necessity of being "born of the Spirit." Why should it be thought that, because we stress the much neglected side of Christ's teaching—being born of water—we rule out the other—being born of the Spirit? I am simply saying that the two are not the same; otherwise Jesus uttered words without meaning. To be immersed a thousand times will not cleanse one from sin except he have been led to acknowledge Christ as Saviour through the Spirit's application of the word, the gospel. "The seed is the word"; the Holy Spirit convicts of sin when the gospel is made known and faith is the response which moves to action in immersion. Thus immersion is not a rite, an observance, but a willing yielding in faith to the Saviour.

How wonderfully John 3:3-5 agrees with Titus 3:5: "He saved us . . . by the washing of regeneration and renewing in the Holy Spirit." Notice the "and" there—"the washing . . . and renewing . . .", as in "unless one is born of water and the Spirit, he cannot enter the kingdom of God." Weymouth's translation is strongest of all, in speaking in Titus 3:5 of "the bath of regeneration."

(9) I suggest that scripture, when compared with scripture, is perfectly clear that baptism is the new birth. The trouble often is that we expound scripture in the light of commentaries and men's opinions and theories. I wonder how many would believe as Bro. Webster does on this subject and others in the Bible had they not been largely influenced by, for example, the Scofield Bible. That work has been designated as a splendid book except for its notes. At every conceivable opportunity Dr. Scofield gives his views on salvation by faith alone, the different gospels for Jew and Gentile, the restoration of Israel, the literal thousand years' reign of Christ on earth, once saved always saved, and the new birth. Consciously or unconsciously thousands have followed the teaching of Dr. Scofield's notes without testing them by scripture as a whole. A few disconnected passages are taken as though they set out the whole truth. At times the meaning given to these passages does violence to the rest of scripture, and such exposition cannot be true.

The Bible does not contradict itself. Our brother warns that to speak of "baptismal regeneration" is Romanism. But it seems to me that Romanism is that which replaces the word of God by the traditions of men. Thus the Roman Catholic treats as of far more importance the notes of the translators of his Douai Bible than the Bible itself. I fear that many sincere Christians act in the same way towards the Scofield Bible, or any other Bible where the editor intrudes his theories on to the plain teaching of God's word.

I have dealt at such great length with Bro. Webster's letter because I feel that the issues he raises are vital ones, on which we need to know what the Bible says. Even now I have not replied to every point raised by him: space forbids. But this matter is of such great importance that it may be that even more will yet have to be written upon it.

C. MELLING.

The Christian Home: The Mother.

THE home is better understood than explained, and those with no home know it best; they yearn after that which is beyond their grasp. Home is more than a place where father and mother are, for many a happy home is enjoyed by brothers and sisters.

Our consideration, however, is of the *Christian* home, where the family earnestly strive to express their Christian faith in everyday living. In many homes you may see this motto hung, "Christ is the Head of this house, the unseen Guest at every meal, the silent listener to every conversation." Whether the motto is hung or not, that is the expression of every Christian home.

The word "home" in the scriptures is often used to indicate the home country as well as the family home. Naomi left her home country in a time of famine, with husband and two sons to find sustenance in a foreign land. As she returned without any of them, she exclaimed, "I went out full and the Lord brought me home again empty."

The father's daily task takes him from home most of the day, and therefore the duty of instructing the children falls very largely on the mother. Proverbs 31 : 1 says "The words of King Lemuel, the prophecy that his mother taught him," and Proverbs 1:8, "My son, hear the instruction of thy father, and forsake not the law of thy mother."

This latter quotation shows that the guidance of the family is a twofold task—either father or mother can do it efficiently, but it is better done together. Jesus said, "Whoso loveth father or mother more than me, is not worthy of me." No partner nor child, has ever been worse off because any member of the family has put Christ first. Indeed, our experience is, that real happiness is not possible unless He is put first.

When hanging on the cross, Jesus thought of His mother, presumably a widow. Looking at His beloved disciple, He said, "Behold thy mother," and from that hour that disciple took her unto his own house." (John 19:27).

The influence of devout parents will often persist down through the generations of a family, and the Church of Christ is rich in such influences. This is also shown in 2 Tim. 1:5: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also."

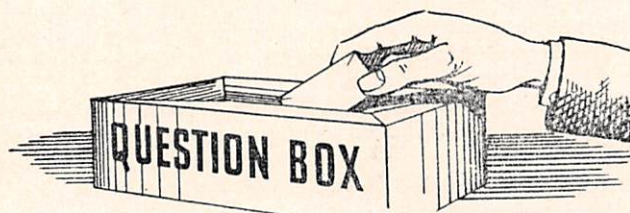
With the promise that he would be the father of a great nation, Abraham was impatient, and thought that the promise would be fulfilled through Ishmael, the son of a bondwoman, but God clearly indicated that the fulfilment of the promise was through the free woman. In Galatians 4:25-26, the apostle refers to the earthly Jerusalem as in bondage with her children, but, he adds, "Jerusalem which is above is free, which is the mother of us all."

The freedom which the Jew accepted was the freedom allowed by their masters the Romans, but to accept the bondage of Christ is perfect liberty. Jesus said, "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

The Christian Home fits into God's pattern of life for all mankind. We do not see the pattern, we only see one portion of it.

"Net till the Loom is silent
And the shuttle cease to fly,
Shall God unroll the pattern
And the shuttles cease to fly,
The dark threads are as needful,
In the weaver's skilful hand,
As the threads of gold and silver
In the pattern He has planned."

A. L. DANIELL.



CONDUCTED BY
L. CHANNING

Send your questions
direct to L. Channing
10 Mandeville Road,
Aylesbury, Bucks.

Q. Should the churches use movie films in their meeting-houses to do the work of the Lord?

A. There seems no valid reason why movie films and slides should not be used as aids to the teaching of the gospel. The argument has been made that since Romans 10:17 says, "faith cometh by hearing," only preaching of the gospel is to be used. Apart from the fact that this is a misapplication of this passage, if it were true it would forbid the reading of the scriptures and the committing of them to writing in the first place! If it is permissible to preach with the aid of charts or blackboard diagrams, and for children to be taught with the aid of illustrations, then it is certainly in order to use films and slides.

Even Jesus used visual aids in teaching. Every time He told a parable he brought to His hearers' minds a picture, often of the things they daily saw around them, and from these things illustrated the truth He was teaching. Jesus also used such aids in a direct sense, using persons or objects as illustrations, such as when He set a child in the midst of the disciples (Matt. 18:2), or asked to be shown a Roman penny (Matt. 22:19-21). The prophets often used the same medium, not only declaring their prophecies, but demonstrating them in action: as for instance when Agabus took Paul's girdle and bound his own hands and feet, thereby showing in action the fate that would befall Paul in Jerusalem (Acts 21:10-11). There is no difference in principle between portraying illustrations upon a screen, and portraying them in real life.

Again, audio-visual education, as it is known, is everywhere recognised as one of the most effective means of teaching, and is therefore used extensively in schools, colleges and industry. If, as we have seen, this method of teaching does not contravene scriptural principles, then the church can use it also as an effective means of teaching the truth.

But, because it is such an effective medium in teaching—for the impressions upon the mind gained through seeing are often more effective than those gained through hearing—it must be used with care. Here are some of the safeguards:

Firstly, it must never be used as a *substitute* for the preaching of the gospel. This is probably the questioner's point in submitting this question. At the most, visual aids must be only *aids* to the teaching of the gospel. To overlook this fact is but to entertain, and not teach.

Secondly, great care must always be exercised to see that the details of the biblical scenes portrayed are as accurate as possible. From what this writer has seen it appears that often far too little care is exercised in this respect, even in productions by our own brethren. The reproduction of Roman Catholic inspired paintings, with all their erroneous details; the use of the Latin cross, as against what was probably a mere stake (see Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24), the portrayal of the disciples as old men, and so forth, ought to be avoided. As for denominational productions, this writer has found that most of them are so full of errors that only relatively few of them can be used.

Thirdly, although nearly all productions avoid portraying God in any way, the portrayal of Christ should also be avoided, if only for ethical reasons.

Fourthly, at all times when using aids of this sort, and especially when using them in the teaching of children or adults with little or no knowledge of the Bible, the teacher should stress that the Biblical scenes portrayed are only as the artist imagines them, and are factual only insofar as they conform to that which the scriptures actually reveal. This is most important, especially when moving pictures are used which create the deepest impressions of all.

However, there is scope for the use of films and slides in teaching the gospel without being involved in anything that some would look upon as compromise. Here are a few suggestions:

Portions of the scriptures projected upon a screen, and suitably emphasised, can bring many to read the scriptures for themselves who would not otherwise trouble to do so. Charts can also be used in this way to illustrate the lesson. Lessons on the origin and compilation of the Bible are most effective when pictures of the ancient manuscripts can be shown. God's creative power can be graphically illustrated by scenes from the wonders of nature. The background of the Bible can be understood by showing something of the topography, the archaeology and customs of the Middle East. Many of the New Testament principles, especially those relating to the church can be depicted in their present-day application. There is ample scope here for the imaginative producer of slides and films without involving compromise, and it is this writer's wish that those concerned, especially our own brethren, would concentrate more on this aspect of the work.

[We venture to express the view that preachers and teachers of the gospel are wiser in not using any slides or films in which Bible characters or scenes are *acted*. As Bro. Channing points out in his closing paragraph, there is a legitimate and instructive use of such material. But let it be kept within those limits.—ED.]

Q. What is the meaning of the statement as found in Matt. 16:24: "If any man will come after me, let him deny himself, and take up his cross, and follow me"?

A. It may be best first to see what the phrase does not mean. It does not mean that Jesus was inciting his followers to adopt a martyr complex, and seek death for its own sake and the possible notoriety involved. Nor was the Lord prophesying the manner of death of any of His followers, although some may have died by crucifixion. Neither was the Lord implying the idea often popularly associated with this saying, that because one has any sort of sorrow or burden in life one is "bearing a cross." This idea is entirely false.

Jesus is recorded as having used these words on more than one occasion, by both Matthew and Luke (Matt 10:38; 16:24; Luke 9:23; 14:27). Mark records the Lord using them on but one occasion (Mark 8:34). The true meaning of the phrase involves several things:

Firstly, the statement contains an indirect prophecy of the manner of the Lord's own death. Since the disciple is bidden to take up his cross and "come

after" his Lord, it implies that the Lord must go that way, the way of crucifixion, first, either actually or figuratively. In this case it was based on actuality.

Secondly, Jesus was showing His disciples and would-be disciples that, contrary to their ideas of earthly glory in the material kingdom which they thought He had come to establish, following Him meant a way of shame, the way of the despised. Since crucifixion was a Roman punishment, with the added shame of the condemned having to bear the instrument of his own execution—the cross, (compare John 19:17 with Mark 15:21) no more telling figure could be used by our Lord to impress this lesson upon His Jewish hearers. In connection with the passage quoted by the questioner (Matt. 16:24), Peter especially needed this lesson. He and all the rest of the disciples who were Galileans ought to have been particularly impressed, for they knew that only a short while before hundreds of their own countrymen had suffered crucifixion in this way for insurrection against the Romans.

Thirdly, there is a deeper meaning to the phrase, a spiritual and therefore general one. It teaches that the principle of following Christ is that of denying self. This means more than that which is loosely called "self-denial"; it is a complete sacrifice, a surrender to Christ, a refusal to make our own ambitions the aim of life, and our own will the law of life; to be bound by the will of God alone, whatever sacrifice it may mean, even the sacrifice of life itself.

But Jesus also emphasised the teaching further. Luke 9:23 portrays the Lord as bidding His disciple to take up the cross *daily*: that is, that this sacrificial following of Him is not to be just initially and temporarily, but continually. Paul emphasised the same truth in a different way, especially in Rom. 6:2-14; where he shows the need for dying to the world, crucifying the old nature, and dying to sin, living the life daily unto God.

On all but one occasion Jesus is recorded as having used these words—Luke 14:27—the Lord follows them by both a warning and a promise: "For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (Matt. 16:25). Literally this is true, for anyone refusing to follow the Lord through fear of losing his life, would lose life eternal. Spiritually, it means that the one who is concerned only with material things will lose in eternity the greatest thing of all. Conversely, the one who in self-surrender sees material things, even life itself, only as they can be given in service to Christ, will gain a reward far greater than that which he has sacrificed.

SCRIPTURE READINGS

DECEMBER, 1959

6—Isaiah 7:1-17,	Matt. 1:1, 2, 16-23.
13—Micah 4:6 to 5:9.	" 2.
20—Isaiah 40:1-11.	" 3.
27—Deuteronomy 8:1-17.	" 4.

Matthew and his gospel

The call of Matthew is described by himself in this name and by both Mark and Luke in the name Levi. Mark gives his father's name as Alphæus, and from this some have assumed him to be brother of James—see 10:3. There is no other evidence of this, but the assumption that Levi and Matthew are the same person is obviously safe. It is quite a usual thing for names to be adopted, especially when a change in circum-

stances or character took place. Examples of this are Simon to Peter (John 1:42) and Saul to Paul (Acts 13:9).

The occasions when Matthew is mentioned are only few and may easily be looked up—Matthew 9:9 and 10; 10:3; Mark 2:14-17; 3:14-18; Luke 5:27-32; 6:12; Acts 1:13. These tell what we know of him. An early church historian states that Matthew wrote the gospel in Aramaic (the Palestinian dialect used by the Jews) but of this there is absolutely no trace. That Matthew wrote primarily for Jews seems quite obvious from characteristics of the book. We may summarise them as follows: quotations from prophecy; fulfilments of prophecy in Christ's life; reference to Moses' law in the "sermon on the mount"; genealogy traced from Abraham through the kingly line; prominence of the Kingdom thought; denunciation of Jewish religious leaders.

While we have less graphic accounts of incidents reported also by Mark, we have orderly collection of teaching in the "sermon on the mount," the charge to the apostles (ch.10) and the prophetic and Kingdom parables.

We can never over-estimate the value of Matthew's work in giving us the gospel story. His name means "gift of God" and that is what he is to us. Let us give some thought to his life and work. He was by his own description a taxgatherer, whether employed by Rome or by Herod Antipas we do not know—probably the latter, if we may presume some decidedly Jewish loyalties—and this seems justified by his great interest in prophecy and the law. His duty would be to collect tolls from the fisheries on Galilee, and he seems to have possessed a house. We might regard him as a successful business man. We can hardly think the call of Jesus came on the first acquaintance, but it may have come only after he had heard from others of the wondrous character, works and teaching.

He shared the expectations of his countrymen that a Saviour was coming according to prophecy. John the Baptist had been preaching that the Kingdom of heaven was at hand, and Jesus preached the same. We cannot know just what Matthew expected, but we know that he completely abandoned his work, made a feast for his associates in his house and left it all to join the band of close followers of Jesus, to be trained consciously and unconsciously for the greatest task ever appointed for men—preaching the gospel and setting up the church.

Like several others of the apostolic band he is not mentioned after Acts 1, but his name will ever be honoured as the first book in the New Covenant scriptures. Doubtless he shared at first the mistaken ideas of the other apostles—a physical kingdom maintained by physical force—but passing through the terrible trials of the crucifixion and death of his Master, he developed that spiritual power and perception needed for the life of faith in the Son of God who loved him and gave Himself for him.

The birth of our Saviour

Matthew's account is much less detailed than Luke's. The tracing of the descent is typically Jewish, emphasising as it does the relationship to both Abraham and David, both subjects of prophecy. The division into three sections

of fourteen generations, involving omission of some names in the line, seems strange to us but would conform to Jewish practice by simplifying it into the historic divisions. The descent of Mary would convince us rather than the descent of Joseph—but not the Jew. The betrothal would settle that. It seems probable that Mary also was of royal blood, hence "born of the seed of David according to the flesh, and declared to be the Son of God . . . by the resurrection" (Rom. 1:3 and 4).

We read that Jesus "rejoiced in the Holy Spirit" while thanking His Father that the great truths were revealed to the simple and humble "babes" (Luke 10:21). How striking a fact it is that when God chose to reveal Himself to man in the person of His Son, He chose those in humble walks of life. "The angel Gabriel" of highest rank descended to speak with the maiden in Nazareth, and doubtless he also spoke to Joseph (1:20). Both obscure personalities with one thing in common, a deep respect for God and His law. Joseph, wanting to obey the commandments much perhaps against his natural inclinations; Mary, humbly accepting her honour—"Behold, the bondmaid of the Lord." Both journeying at a time most inconvenient, to be at the place of their inheritance, without any influence to support them there. So they had to lodge in the stable.

The other recipients of divine honour were the shepherds keeping watch. The angel spoke to them, and the heavenly host was revealed to them, and to them alone was the news given of a babe wrapped in swaddling clothes and lying in a manger." The hosts of heaven rejoiced with the shepherds because of this humblest of births.

The king was mightily interested too, and the religious authorities in Jerusalem, but from them God concealed through the obedience of the Magi (the strangers), the wondrous event, and again the heavenly messenger spoke to Joseph. We have no information as to the number of the wise men, or how long it was after birth that they saw the child. Their gifts were acceptable to the parents, and their worship and their obedience pleasing to God.

R. B. SCOTT.

SCRIPTURE READINGS, 1960

Please send orders, stating number required, to Paul Jones, 41 Pendragon Road, Birmingham, 22b Cash with order, please, 1d. per card, plus amount to cover postage.

CORRESPONDENCE

World Refugee Year

We are at the time of year when many make special preparation for rich fare and lavish celebration later in the month. It is surely not enough for us to avoid excess and extravagance. It may well be a suitable opportunity for us to express the positive aspect of our faith by giving for those in need.

A special effort is being made at present to meet the need of refugees and I should be glad to send a combined gift from those who would care to send their gifts to me at 43 Rose Glen, Kingsbury, London, N.W.9.

ERIC McDONALD.

[We commend the above appeal to the consideration and generosity of the brethren and churches. We feel so often that we should and can do something to help the poor and starving and homeless. But we have a sense of frustration because we do not know to whom to send such help. Bro. E. McDonald will be glad to forward it through the right channels.—Ed.]

Pittenweem

Dear Brother,

Just a note to let you know that we have had to shut down our meeting-place for want of members, for since my own wife died we have not been meeting.

I am dividing out the money we have and am sending £14 to you for the S.S.

I will miss our own meeting very much.

NEIL PATERSON.

Pittenweem.

[The above pathetic letter was sent to the S.S. treasurer, Bro. Paul Jones. We are deeply sorry that the church at Pittenweem has now ceased. We sympathise with Bro. Neil Paterson in his suffering and loneliness, and ask for the prayers and the letters of our readers. We very much appreciate the generous gift towards the S.S. and the kind thoughts prompting it.—Ed.]

Ince Building Fund

Dear Bro. Editor,

May I be allowed to support the appeal of the church at Ince for contributions to their building fund? Having served the church one week-end recently, I am

convinced that here is a church containing all the elements of success. It is in the hands of very capable brethren, most of whom are preachers. But the sooner they are out of their present meeting-place the better. Reports in the S.S. have told us what they themselves have contributed towards their new building, but they still need more as we see from S.S., August, 1959.

There are quite a lot of £5 notes about, and I am sure there are one hundred brethren who could spare one each, and still not have to apply for public assistance! Do it now, and send it on to Philip Partington, 636 Atherton Road, Hindley Green, Wigan, Lancs., not to the writer of this letter,

EDMUND HILL.

BROTHER DAVID DOUGALL

Most of the brethren will know of the accident which befell Bro. Dougall on Friday, October 30th. When returning home from Bedminster (Bristol) to Scotland he was thrown from his auto-cycle. He was found unconscious on the roadside and was taken to Edinburgh Royal Infirmary. There a long operation was performed, which was successful in removing fluid from the brain.

Our latest news is that Bro. Dougall is out of danger, but that he still relapses into frequent periods of unconsciousness. The brethren will not need to be reminded to pray for and remember our beloved brother in any way in which they can be of service, and his wife and their two daughters. God is the living God, who hears and answers the prayers of His people. Let us prove that He doeth wondrous things.

HAVE YOU ANY SPARE COPIES OF THE "S.S."?

Bro. Paul Jones, distributing agent, informs us that many copies of November S.S. have gone astray in the post and that therefore some subscribers' copies have been lost. If you have one or more spare copies, will you please post them to Bro. Jones at 41 Pendragon Road, Birmingham 22b? Bro. Jones's task will be thus considerably eased; you will have done a good work and he will be deeply grateful. Please post as soon as possible.

Light Bearers.

Matthew 5:6: "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

Each Christian is a bearer of light,
Dispelling the darkness of sin,
Bringing to others dwelling in night,
The light of the Saviour within.

Each good deed is done to God above,
To him whom the light has given,
To show us the path, the way of love,
Which leads from earth to heaven.

Not under a bushel, but on a stand
That light of God is meant to be,
To illuminate men in every land,
From sin and death to set them free.

As a city set upon a hill
Is not hid, but seen from afar,
So the life of Christ within should be
As God's own light, heaven's morning star.

Let your light shine wherever you go;
Restrict it not, brethren, at all:
The love of God it will surely show,
And men on the Saviour will call.

T. KEMP.

The Blessedness of God.

THE revolt of angels, the fall of man, and the miseries of sin, do not, for a moment, interrupt the blessedness of God. They were not, to Him, unexpected events, starting up suddenly while the watchman of Israel slumbered. They were foreseen by God as clearly as any other events of His government, and have occasioned neither perplexity nor dismay. With infinite complacency He beholds still His unshaken counsels, and with almighty hand rolls on His undisturbed decrees. Surrounded by unnumbered millions, created by His hand, and upheld by His power, He shines forth, God over all, blest for ever.

What an object of joyful contemplation, then, is the blessedness of God! It is infinite; His boundless capacity is full. It is eternal; He is God blest for ever. The happiness of the created universe is but a drop—a drop to the mighty ocean of divine enjoyment. How delightful the thought, that in God there is such an immensity of joy, beyond the reach of vicissitude! When we look around below, a melancholy sensation pervades the mind. What miserable creatures! What a wretched world! But when, from this scene of darkness and misery, we look up to the throne of God, and

behold Him, high above the darkness and miseries of sin, dwelling in light inaccessible and full of glory, the prospect brightens. If a few rebels, who refuse to love and participate in His munificence, are groping in darkness on His footstool, God is light, and in Him there is no darkness at all.

LYMAN BEECHER on Matthew 6:10.

Help Spread the Gospel.

For the past three years or so Bro. T. W. Hartle, of Woodstock, Capetown, South Africa, has been devoting himself full time to the work of the gospel in that country. Readers will have read his regular reports of the work in the area and will have rejoiced over the triumphs and the steady progress in the gospel.

The district is a widely scattered one and Bro. Hartle is hindered in doing this necessary work by lack of conveyance. A fund to provide him with a motor-car has been opened and so far £31 9s. 3d. has been raised. We feel sure churches in this country and readers of the S.S. would like to have fellowship in this effort. Please send contributions to T. W. Hartle, 13 Portland Road, Salt River, Capetown, South Africa or, if preferred, through the S.S. to Paul Jones, 41 Pendragon Road, Birmingham, 22b.

'They Say...'

"THEY say!"—ah, well, suppose they do!
But can they prove the story true?
Why count yourself among the "they"
Who whisper what they dare not say?

Suspicion may arise from naught
But malice, envy, want of thought,
"They say!"—but why the tale rehearse,
And help to make the matter worse?

No good can possibly accrue
From telling what may be untrue,
And is it not a nobler plan
To speak of all the best you can?

"They say!"—well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforward to "go and sin no more"?

"They say!"—Oh, pause and look within,
See how thy heart inclines to sin;
And lost in dark temptation's hour
Thou, too, shouldst sink beneath its
power,
Pity the frail, weep o'er their fall,
But speak of good or not at all.

Lesson Outlines

SERIES 1 — LESSON 9

Conversion: Dwellers in Lydda and Sharon.

Lesson verses: Acts 9:32-35; several of the verses under heading Emphasis.

Memory verse: Acts 9:35.

Objective: Turning to the Lord.

Time: A.D. 36/37?

Places: Lydda and Sharon.

Lydda or Lod is the modern town Ludd, 11 miles from Jaffa; a station on the Jaffa-Jerusalem railway.

Sharon is a well-watered pasture-land along the Mediterranean coast from Joppa to Cæsarea.

Persons: Peter; saints; Aeneas; Jesus Christ; dwellers in Lydda and Sharon. Peter: As Peter had preached in many villages of the Samaritans (Acts 8:25), so now he came to Lydda, Joppa and Cæsarea. Saints: Those already Christians. All obedient believers in the Lord Jesus Christ, thereby set apart or sanctified, are termed saints. Aeneas: an eight years bed-ridden paralytic of Lydda.

Message: "Jesus Christ cures you, Aeneas." Peter said to him, "Rise and make your bed."

Results: "At once he got up, and all who lived at Lydda and Sharon saw him, and they came over to the Master" (Auth. N.T.)—"turned to the Lord" (A.V.)—became saints.

Emphasis: Turning; physical or comparable to physical.

(1) Luke 22:61. "The Master turned and looked at Peter."

(2) Matt. 24:18. "And let him who is in the field turn not back to fetch his coat."

(3) Matt. 9:33. "But Jesus turned round and saw her and said, 'Courage, daughter! Your faith has cured you!'"

(4) Luke 2:20. "And the shepherds returned, glorifying and praising God."

(5) Acts 15:36. "Let us return now and visit the brethren in every city."

(6) Luke 8:55. "And her spirit returned and she rose up immediately."

Emphasis: Turning to God.

(7) Luke 1:16. The angel said to Zechariah, the father of John the Dipper, "He shall turn many Israelites unto the Lord their God."

(8) Acts 3:19. "Repent therefore and turn again"—be converted (A.V.).

(9) Acts 3:26. "God . . . sent his servant . . . to bless you in turning every one of you from your iniquities."

(10) Acts 11:21. "A great number that believed turned to the Lord."

(11) Acts 14:15. ". . . you should turn from these vain things to the living God who made the heaven and the earth."

(12) Acts 15:19. "We should not trouble those of the Gentiles who turn to God."

(13) Acts 26:18. "that they may turn from darkness towards the light and from the authority of Satan to God" (Auth. N.T.).

(14) Acts 26:20. ". . . they should repent and turn to God and perform deeds worthy of their repentance."

(15) Luke 22:32. "When you have turned again strengthen your brethren."

(16) 1 Thess. 1:9. "You turned to God from idols."

(17) 1 Peter 2:25. "For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls."

Emphasis: Turning away from God.

(18) Gal. 4:9 Auth. N.T. "But now acknowledging God or rather being acknowledged by God, how comes it that you have turned back . . . ?"

(19) Heb. 12:25. ". . . how much more we who turn our backs on him who confers with us from heaven."

(20) 2 Peter 2:21. "For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them."

"Let every one that names the name of the Lord depart from unrighteousness . . . if a man purge himself from these, he shall be vessel unto honour, sanctified, meet for the Master's use" (2 Tim. 2:19-21).

A. HOOD.

NEWS FROM THE CHURCHES

Birmingham, Summer Lane.—A time of rich spiritual helpfulness was enjoyed by all who were privileged to be at our ninety-fourth anniversary meetings on November 7th and 8th. On Saturday a very fine company of brethren from all the Midlands churches, Aylesbury and London were with us for fellowship and tea. At the evening meeting, over which

our oldest brother, W. G. Griffin, presided, we were most ably exhorted from the Scriptures by our visiting speaker, Colin Leyland of Hindley and our own brother Marc Mountford. Bro. Leyland served the church morning and evening on the Lord's Day. We were much encouraged and built up in our holy faith by these faithful ministrations and by the welcome presence of all our visitors to whom we gratefully acknowledge our indebtedness. We thank you for all your unstinted help and praise God for all His unbounded love and mercy.

F. C. DAY.

Bristol, Bedminster.—Bro. David Dougall has been labouring with the Bedminster church during the month of October. While we cannot report any decisions, he has stimulated interest among our own members. Our younger members were very busy distributing hundreds of *Truth in Love* and three thousand pamphlets immediately before the campaign. We also used the local Press. We are grateful to all who made it possible for Bro. Dougall to serve in Bristol.

A. L. D.

Dunfermline.—It is with joy that we report the addition to the church of two seventeen-year-old girls: Elizabeth Cameron and Elizabeth Dunn, who put on their Lord in baptism on Wednesday, November 4th in the baptistry in Rose Street, Kirkcaldy, kindly loaned for the occasion. Both are daughters of church members and it is our prayer that they remain faithful to the end.

Our social was held on Saturday, November 7th, when a large gathering of over one hundred brethren from sister churches met in the Nethertown Institute, after having first visited our new meeting-place at Buffie's Brae. The chairman conveyed the thanks of the Dunfermline church to the gathering and also to churches from farther afield, for their most generous response to our appeal. This had made possible not only the acquisition of a fine meeting-place, but had resulted in an ingathering of souls which far outweighed any material benefit obtained from the bounty of brethren. Truly it was the Lord's doing and wonderful in our eyes. To Him be the glory.

Unfortunately we were without our appointed speaker, Bro. David Dougall, whose accident prevented his attendance. It is indeed the prayer of us all that our heavenly Father will restore him to

health and strength in His own good time and that Sister Dougall and their family will receive that comfort and strength which He alone can give in their hour of trial.

Bro. Dougall's place was taken by Bro. Tom Nisbet, Haddington, and Bro. J. McLaren, Rose Street, Kirkcaldy, who generously volunteered their services at very short notice. Their excellent exhortations on the Christian way of life, coupled with the fine singing both individual and corporate, were an inspiration to all of us and at the same time an assurance of the Spirit's indwelling and uplift which will strengthen us for whatever tasks that lie ahead of us.

W. BROWN.

East Ardsley.—The Church at East Ardsley held its 44th anniversary week-end on Saturday and Sunday, October 31st and November 1st. On Saturday tea was provided. The evening meeting, at which there was a goodly company from sister churches in the county, was presided over by Bro. J. Robottom, of Wortley, who gave a good lead to the meeting. Then followed two helpful and thoughtful messages from Bro. T. McDonald (Dewsbury) and Bro. A. Barlow (Morley). All agreed that it had been a time of uplift and of spiritual rejoicing. On the Lord's Day, Bro. Barlow served the church, giving two very fine messages.

Hindley.—The brethren at Hindley are indebted to Bro. Geoffrey Lodge for his services as preacher during a four-night mission, October 17th to October 20th. We appreciate his work on our behalf, and feel sure much good was done.

The message was proclaimed with sincerity and forcefulness, the sufferings of the Lord Jesus were portrayed, and we are confident the effort has helped our work in this corner of the Lord's vineyard. We had good attendances and quite a few friends present to listen to the gospel. We trust that ere long we shall have a time of reaping. We also thank our brethren in the district for their support.

L. MORGAN.

Ince-in-Makerfield (Lancs.)—For the benefit of those who are interested in our work, and for those whose interest has moved them to support us so generously, we submit the following report.

The meeting-place in course of erec-

tion at Petticoat Lane has now reached roof height, and the roof trusses are being assembled at the site.

The financial position is such that, when the roof is fitted, the fund will be exhausted, and in order that the work may go forward it is essential that we receive further gifts or loans.

If you can help us in any way please contact Philip Partington, 636 Atherton Road, Hindley Green, Wigan, Lancs.

Another £1,000 will see the building completed and equipped.

FINANCIAL STATEMENT

	£	s.	d.
Total gifts to date—			
Churches & Individuals	811	4	8
Contributed by the Ince Church	575	4	9
Total income	£1,386	9	5
Cost of Plot of Land	250	0	0
Building materials, labour, etc.	761	8	7
Insurance	2	16	9
Total expenditure	£1,014	5	4
Balance	£372	4	1

Loughborough.—The church here has just concluded a gospel mission held with the help of our Bro. A. E. Winstanley. What an inspiring time it has been! Visitors were present at every meeting and many, we know, were impressed by the truth revealed in our brother's forthright preaching. We are pleased to report that one came forward, confessed Christ and "was baptised the same hour of the night," our Bro. Tom Stones, and we feel sure that there are others to follow. What might have been if Bro. Winstanley could have stayed longer! We are grateful to our brother for his untiring efforts and to brethren from sister churches who came and helped us.

EDMUND HILL.

Newtongrange.—The church has been richly blessed by witnessing once again the power of the gospel. Bro. David Carson, son of Bro. and Sis. Carson, confessed his faith and was baptised into Jesus Christ on October 25th.

It is gratifying to see young people, who have come through the Sunday school and Bible class, decide to give their lives to the Lord of glory. May the Lord bless him in all his ways and may he so grow in grace that he may be a blessing unto the Lord his God.

W. H. ALLEN.

Tranent.—It is with great joy that we record that Mrs. Maisie Smith, daughter of Sister Hogg, made the good confession and was baptised into the name of Jesus on Wednesday, October 7th. We thank God for this further proof of the power of the Gospel unto salvation, and pray that our sister may be used to the honour and glory of our Saviour.

D. SCOTT.

Ulverston.—One of our Sunday school scholars decided to follow the Lord in the way appointed. On Sunday evening, October 11th after Bro. Crosthwaite's address, David Racy came forward and asked to be immersed. He was immersed October 19th. David was nurtured and brought up in a Christian home and was a scholar in the Sunday school. We give praise to God for the increase and we pray God's blessing will rest upon him. He will be a help in this small church at Ulverston.

J. MCF. BLACK.

Wigan, Albert Street.—Well-attended meetings with profitable teaching and inspiring messages—this was our experience on Saturday and Lord's Day October 31st and November 1st. On Saturday afternoon Bro. Graham Gorton, of Hindley, spoke on "The Church: the Body of Christ," and Bro. Carlton Melling on "The Churches as Local Assemblies," followed by discussion. Tea was served in the schoolroom. In the evening the gospel was preached by Bro. Eric Winter of Cleveleys and Bro. Ralph Limb of Eastwood; and on Lord's Day by Bro. Tom McDonald of Dewsbury. We feel that seed has been sown that will bear fruit in the near future. Our sincere thanks to these brethren and to all those from the district churches who by their presence and prayers helped us all to enjoy a good week-end. To God be the glory.

W. SMITH.

OBITUARY

Devonport.—It is with great sorrow that we record the passing of our beloved sister in Christ, Alice Clarke, on Wednesday, October 7th at the age of 72 years. Baptised October 16th, 1910, she remained faithful to our Lord to the time of her calling home. "Blessed are the dead which die in the Lord." W. LAKEMAN.

CONFERENCE

Tranent, East Lothian, Scotland,

April 16th, 1960

Any intending to be present at the conference should write Bro. Mark Plain, 32 Park Road, Tranent, East Lothian, as soon as possible. Please state how many will attend and how long you expect to stay.

COMING EVENTS

Aylesbury. All brethren are invited to support, by their presence and prayers, a gospel campaign to be held at Aylesbury, November 28 to December 6th.

Details: Preacher, Bro. Henry Seidmeyer, Frankfurt, Germany. Meetings at Guide Hall, Beaconsfield Rd., Aylesbury, Saturday, Nov. 28th, 7.30 p.m.; Lord's Day, Nov. 29th, 11 a.m. and 6.30 p.m.; Saturday, Dec. 5th, 7.30 p.m.; Lord's Day, Dec. 6th, 11 a.m. and 6.30 p.m. And at the Town Hall, Aylesbury: Monday, Tuesday, Wednesday, Thursday, Nov. 30th, Dec. 3rd, 7.30 p.m.

CHANGE OF ADDRESS

Bro. D. Scott, 29 Ormiston Crescent West, Tranent, East Lothian.

TAKE an interest in your future. That's where you'll spend the rest of your life.

I am astonished at the person who has not hoarded patience for every misfortune and gratitude for every piece of good fortune.

VACATION BIBLE SCHOOL, 1960

Preliminary Notice

It was the unanimous wish of those who attended the last V.B.S. that another should be held next year. We are glad to make known that we have booked excellent accommodation, details as follows:

The Place. Normal College (Teachers' Training College), Bangor, North Wales.

The Period. Two weeks, July 23rd to August 6th, 1960 (D.V.). Brethren may book for either one or two weeks, but not for parts of a week.

Accommodation. This is luxurious by past standards. The college will provide all bed linen—we shall not need to take sheets, blankets, etc. The extensive grounds overlook the Menai Bridge and Straits. There are two tennis courts and ample space for games.

Meals. Breakfast 8.30 a.m.; lunch 1 p.m.; afternoon tea 4.30 p.m.; dinner 7.30 p.m. Catering, preparation, serving and everything connected with the meals will be done by the school domestic staff.

Rates. Adults £5 10s. per person per week; children half price. Accommodation is not unlimited and bookings will be strictly "first come, first served."

Bookings. Those who book will be asked to make a deposit of one pound per adult and ten shillings per child.

Information. When available, fuller details will be sent to any who ask for them. All enquiries to: A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 8/-; two copies 15/6; three copies 22/-, post free. Canada and U.S.A.: one copy, one dollar; Africa, Australia, New Zealand: One copy, 7/6; two 14/-; three 20/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, 133 Long Lane, Hindley, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

EVANGELIST FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

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

NYASALAND MISSION. Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.