

# *The* **SCRIPTURE STANDARD**

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

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## **THE PRESENT AND FUTURE OF THE "SCRIPTURE STANDARD."**

THE question is often asked, "Who owns the 'Scripture Standard' and to whom, therefore, is it responsible?" No one has any monetary interest in the magazine in the sense of its being backed or guaranteed financially. It is a non-profit-making institution. Its only income is from the subscriptions and gifts of its readers. They, therefore, are the owners of the paper, and to them it is responsible. Any statements regarding the organisation, policy, circulation or financial position of the paper are due to its readers. No others have the right or authority to call for any other statements or reports to be made other than would ordinarily be made to all its subscribers.

Every reader is at perfect liberty to make known either to the editor or to the agent of the "S.S.," any disagreement with the way the paper is conducted; or to raise any question on any matter pertaining to it. Some readers already write or voice such matters direct to those concerned. We appreciate such action and try to answer or explain any queries or objections raised. We welcome criticism, for unless we receive it we may cherish the assumption that the paper is meeting with the approval of all its readers, a situation next to impossible.

However, we feel it wisest to ignore questions or criticisms not offered directly to those brethren who produce the "S.S."

We impress upon our readers their privileges and responsibilities in regard to the "S.S." You support the magazine; you are the authority to whom editor, agent, or any others who act in any responsible capacity, are answerable. Any future appointments to responsible positions on the paper must be made by you or with your agreement.

We make this statement to try to clarify the present position and, if God wills, the future constitution, policy and purposes of the "S.S." and to ensure its proper standing.

CARLTON MELLING,

Editor.

September 14th, 1961.

# THE WORD AND THE WORLD.

"Heaven and earth shall pass away,  
But my words shall not pass away."—(Matt. 24:35).

A WORD seems to be such a trifling thing to set in comparison with heaven and earth. Jesus says that heaven and earth shall pass away, but His word shall abide. We are startled by the Master's statement. We are forced to stop and recast our thoughts, to revise our ideas. "How can these things be? Heaven and earth."

He who looks up to the sun by day and the stars by night is impressed with the idea of stability. Nothing within the radius of our thinking seems more likely to endure than the sun and the giant bodies which move about the sun. The beautiful constellations admired and celebrated by poets and astronomers of the ancient world still abide; it meets the gaze of men of the modern world. Generations have come and gone, but the stars continue to shine. It takes man only a few years to tell his tale and wind up his little affairs, but the sun and stars have never failed. How long they have been shining and how long they shall continue to shine, God only knows.

The first impression the earth gives us is that of solidity. The fields, the plains, the giant rocks, the towering mountains—all give us the idea of permanence. From the earth we derive our substance; upon the earth we build our houses; upon the earth we walk in our daily vocation. Since the dawn of man's existence, countless generations have lived and passed into the region beyond, but the earth continues to stand.

## Words that pass

Generally speaking, words are about the most trivial of all things. Words are spoken, then forgotten. Written words are more enduring than spoken words, but written words also perish. Great libraries become musty and moulder away. Every generation, including our own, has its books and authors. But these—books and authors alike—are, for the most part, soon forgotten. Words—untold millions of them—are spoken every hour, and most of them die the moment they are spoken.

## "My words."

When Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," He calmly placed His words over and against that mighty fabric which He called "heaven and earth."

Consider Him who gave utterance to this remarkable statement. He came from a peasant's home in an obscure village of Galilee. The first thirty years of His life were lived in seclusion. He attended no college. He never saw the inside of a university. The philosophers of His time did not know Him. The great thinkers among the Greeks and Romans never heard of Him. After a brief ministry of a little more than three years, most of His followers deserted Him, and the leaders of His nation rejected Him. He died as a criminal and was buried in a borrowed tomb. He was without wealth, without a home, without prestige, without friends when the crisis came. Such a man as this dared to say, "Heaven and earth shall pass away, but my words shall not pass away." If He had been a mere man, we should consider His statement most arrogant and contemptible.

"Heaven and earth shall pass away."

## Words that abide

In the book of Hebrews we read:

"Thou, Lord, in the beginning didst lay the foundation of the earth,  
And the heavens are the works of thy hands;  
They shall perish, but thou continuest;  
And they all shall wax old as doth a garment;  
And as a mantle shalt thou roll them up,  
As a garment, and they shall be changed;  
But thou art the same  
And thy years shall not fail."

In one of Peter's letters we read: "The day of the Lord will come as a thief; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up."

"My words shall not pass away."

### Words, words, words

Many words are doomed to die because they are unworthy to live. There are three kinds of words, which have the sentence of death written in themselves.

**False words.** Some falsehoods perish as soon as they are uttered. Other falsehoods seem to possess an amazing vitality. Taught an error in childhood, the man may cling to that error as long as he lives. Some false doctrines and superstitions seem to grip mankind from generation to generation. But of this fact we can be certain: All falsehoods must ultimately perish. False words cannot live.

**Light, trivial words.** Jesus spoke of idle words. A good part of our daily conversation is made up not of false words but useless, meaningless words, words without weight. We talk and talk, and say precious little. We utter words without thinking. Such words cannot live; they are too trifling to live.

**Words that deal with temporal affairs.** It is necessary, at times, to converse about temporal affairs—about war and peace, about adversity and prosperity, about sickness and health. To us these are important matters, but they pertain to the material and not the spiritual. Words that deal with temporal affairs are temporal words; words that have to do with passing things must be passing words.

But some words never die. The Bible is an old, old book—hundreds and even thousands of years old. And yet the words of the Bible have not passed away. What a freshness they afford! Jesus' words have never grown obsolete. Though hoary with age, they retain their ancient power and vitality. Words which live on and on must possess certain marks or well defined characteristics. If false words die, true words shall live. If trivial words perish, weighty words shall endure. If words dealing with temporal things pass away, the words which pertain to eternal realities shall stand.

### The words of Christ

**Christ's words are true.** He came from the Father to reveal the truth—the truth about God, the truth about sin, the truth about salvation from sin. Though the doctrine of Christ has been before the world for nearly two thousand years no man has yet found it false. His philosophy of life has not been exploded. He remains the way, the truth, the life. Words of truth, though crushed to earth, cannot suffer final defeat.

**Christ's words are weighty.** Who can charge Jesus of speaking of the frivolous? Read the Gospels—Matthew, Mark, Luke and John—and judge for yourself. He did not occupy His moments with small matters. His words had to do with life's paramount problem: How to think and how to live.

**Christ spoke of eternal issues.** He said but little about temporal affairs. On one occasion He refused to adjust a difference between a man and his brother, concerning an inheritance, saying, "Man, who made me a judge or a divider over you." He paid little or no attention to current issues, political or otherwise. He spoke of eternal things—about God, about God's kingdom, about man's duty, about the resurrection and the life, and the mansions in the Father's house.

Living as we do in a disappointing, heart-breaking, doomed world, it is comforting to know that there is something that abides, that there is a kingdom that cannot be shaken, that there is an eternal foundation. It is comforting to know that he who builds upon this foundation is as secure as the foundation itself. Jesus said: "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And everyone that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof."

—FRANK L. COX.

## THE RALLY AT ULVERSTON.

ABOUT eighty brethren gathered for the meeting for study in the word of God, called by the church at Ulverston. This attendance was an encouragement to the church and to all who came "from distant places of our land." The small assembly at Ulverston is warmly thanked and commended for arranging and catering for such a number.

Some of the deep things of the Spirit formed the themes of the messages given: sacrifice, priesthood, grace and salvation. In the afternoon session, with Bro. Levi Clark, Ulverston, as chairman, three themes were set before us, after Bro. Clark had welcomed the brethren and spoken some fitting words to introduce the exhortations.

### Sacrifice

Bro. Ernest Makin (Hindley) dealt with this subject. He distinguished between sacrifice and offering: sacrifice involves a change in that which is sacrificed: offering is an oblation. God makes the atonement and man is reconciled to Him by the remission of his sins. Justice involves sacrifice, for justice is fundamental in philosophy and in Christianity.

Bro. Makin touched upon type and antitype. A type, as shown in Col. 2:16-17, is an imitation, a shadow. The antitype is the substance. Moses was a type of Christ in that he was a deliverer. The paschal lamb was a type of Christ in being without blemish, not having a bone broken and being slain in the evening.

Abel offered the first sacrifice that we read of. He did so by revelation, for where there is no testimony there is no faith. Sacrifice is an institution of God; philosophy cannot see the reason for "clean" and "unclean" animals, for they are God-ordained.

The various kinds of sacrifice in the Bible were mentioned, those involving shedding of blood and bloodless sacrifices, such as meal-offerings. Their purposes are many, *e.g.*, thanksgiving, to procure favour, expiatory (covering sin). All these foreshadowed Christ's sacrifice: God accepted the victim in place of the sinner; He accepts the sinner through Christ's perfect righteousness and shed blood.

The meaning and purpose of sacrifice were applied to each Christian, in that our bodies are to be offered as "living sacrifices" (Rom. 12:1-2).

### Priesthood

Bro. Geoffrey Lodge (Dewsbury) introduced the subject of priesthood. He traced it through the patriarchal age, when the head of the family acted as its priest. The priest stands apart, is separated from others, and is superior to kings and leaders. Thus Abraham offered tithes to Melchizedek, priest of "the most high God," and through Abraham the whole Levitical priesthood.

The priest must be cleansed and purified (Lev. 8:33-5; 6:19-23). Christians must be clean and pure, for they are a "royal priesthood" (1 Peter 2:9). As Christians also our priesthood is, like that of the Old Testament, full-time, offering sacrifices (of our praise and ourselves), and teaching the will of God. We are all priests, not a select few, mediating the gospel to men.

### Grace

Bro. Arthur Hood (Hindley) said that he had copied out every scripture passage relating to grace. He stressed what an education it is simply to read what the Bible says of grace instead of searching for expositions of the theme in commentaries, etc. Grace expresses the relationship between God and man; it involves God, the dispense and man, the receiver. Several passages were read from the New Testament, on the grace of God towards us, and the application of that grace in our lives. In its outward working and effects grace is a prerequisite to peace with God and towards each other.

The afternoon session was followed by tea, provided by the church at Ulverston. During this interval many old friendships were renewed and new friendships made.

### The Evening Meeting

Bro. C. Melling (Wigan) presided and advanced a few thoughts on Luke 1:77. This passage from Zacharias's song of thanksgiving at the birth of John the Baptist was particularly appropriate to the song and to the theme of our studies, for John's name meant "the grace of God," "Jehovah is gracious."

### Law and Gospel

Bro. Philip Partington (Ince) preached on John 1:7: "The law was given by Moses: grace and truth came by Jesus Christ." He showed that much of the confusion throughout the religious world arises because of mixing the law and the gospel. The law could not (1) give righteousness or eternal life, for "if righteousness came by the law, Christ died in vain" (Gal. 2:21); (2) make known the seriousness, the sinfulness, of sin; and (3) be a suitable rule for all mankind, but only for the Jews. Why could not the law accomplish these things? Because "it was weak through the flesh" (Rom. 8:3). Not the law was weak, but the flesh. The law was perfect for its purpose. It could deliver only if it were perfectly kept; but because it was not kept it failed perfectly. Another way to salvation was necessary: "grace and truth came by Jesus Christ." Our righteousness cannot save us, any more than under the law. Not only grace, but truth came by Jesus Christ. He claimed "I am the . . . truth" and that "everyone that is of the truth heareth my voice."

God's word does not teach that all will be saved, for Christ said "He that rejecteth me rejecteth him that sent me." God's command is "Hear ye him." To refuse to do what He says is to reject Him.

### The summing up

Bro. R. McDonald (Dewsbury) had the difficult task of gathering into one and applying the great themes discussed. This he did by expounding Rom. 6:23—"the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Although often used as a gospel text these words are addressed to Christians. That to Christians "the wages of sin is death" deals a shattering blow to the doctrine of "once saved, always saved." The "wages of sin" implies that sin is a master, with servants.

Neither the Jews under the law, nor the Greeks and pagans without the law could be saved, except by the grace of God, "the gift of God." Death in Rom. 6:23 is not physical but spiritual and eternal. The gift of God—eternal life—is not wages, but unmerited.

Bro. McDonald finally appealed to the unsaved, ending on the fitting note of eternal life as the gift of God, salvation through the grace of God in the forgiveness of our sins, and the strength to continue steadfast to the end.

Bro. James Black for the Ulverston church thanked all who had helped to make the day such a rich and happy one. He made mention of the late Bro. Crosthwaite, who had devoted so many years of service to the church at Ulverston and to the churches generally.

The whole rally was on a high spiritual plane. We felt indeed that we were dwelling in the heavenlies in Christ Jesus. The great themes of scripture had been presented to us as revealing the love and mercy of God in His dealings with men. Everything in the meetings centred on these grand doctrines—the hymns, the prayers and the teaching given. The rally was an inspiration to continue faithfully in Christ's cause and to rejoice in our high calling. It enriched our fellowship. May it be that this fellowship, because we are brethren, shall continue not only in such gatherings, but in our different assemblies. And may the effect of the word of God dispensed to us be a mighty blessing in the churches of the Lord.

CARLTON MELLING.

THOU must be true thyself if thou the truth must teach;  
 Thy soul must overflow if thou another's soul would reach.  
 It needs the overflow of heart to give the lips full speech.  
 Think truly, and thy thoughts shall the world's famine feed.  
 Speak truly, and each word of thine shall be a fruitful seed.  
 Live truly, and thy life shall be a great and noble creed.

## THE ART OF LISTENING.

**LISTENING** is considered the essential factor in face-to-face communication. To appreciate the full meaning of this statement, the following analogy will help:

When we "tune in" a certain radio station, we at the same time, "tune out" other stations. If the station drifts, we try to focus it again for better reception. We are not satisfied with anything less. The human mind operates very much on the same order. When we speak to someone, the listener may or may not have anything on his mind. To listen well, he must clear his "mental decks"; he will then be "in tune" with the person who is speaking.

It is quite true that on subjects in which we have deep interest, and in which we are personally involved, it is difficult not to be in a listening mood. However, we assume that a student has a lot to gain even from material with which he is only vaguely familiar.

To help the student get the most from listening, the following guideposts are offered:

1. Listen actively—not passively.
2. Train yourself to get the main idea and meaning from material spoken.
3. Exclude from your thinking while listening, interfering thoughts and feelings.
4. Make the speaker realise that you are with him while he speaks.
5. Have an open mind on what the speaker has to say.
6. Allow the speaker to finish before asking questions.
7. Check yourself to see if you "drift" while supposedly listening.
8. Remember that there is no limit on improvement in listening habits.
9. Make it your business that once you decide to listen, this will serve as motivation for further listening.
10. Don't be annoyed by a poor speaker, he still may have something important to say.

### GOD HATH SPOKEN

Since the advent of Christ the transforming reformations of life have been due to the fact that not once has that light been wholly lost. It may be starved by sin, blacked by intolerance, smothered by nationalism, dimmed by ignorance; it may be shadowed by disloyalty, but somewhere it continues to shine.

There is no other God-revealed leader for whom we need wait; no other God-inspired prophet for whom we need yearn; no other incarnation for which history is preparing the fulness of time. There is no other conqueror of injustice and tyranny for whose coming men shall strain their eyes; no other Saviour to save us from our sins and heal the aching disabilities of our lives.

Such faith is not unfounded and eccentric. It has enlisted the noblest names, inspired the holiest deeds, informed the richest minds that have ever glorified our humanity. That faith is attained by an unbroken and unbreakable chain of evidence from the manger-cradle of the Son of God, and is anchored in the only secure foundations on which our modern civilisation rests.

### AN APPEAL

On Lord's Day, September 3rd, the writer visited the brethren who meet in the Oddfellows' Hall, Kerr Street, Devonport, Plymouth. As a result of that visit, and at the wish of the brethren there, this appeal is written.

Devonport is probably more isolated from sister churches than any other congregation of Christ in the British Isles. Only on very rare occasions do they see visiting brethren. They are small in number, and at present meet only for the Lord's Supper. It means a very great deal to them to have a visiting preacher.

The point of this appeal is to urge brethren to think of them when considering where to go for holidays. Devon is a beautiful county, and for those who want a touring holiday there are wonderful facilities in that area. The church there would be happy to hear of any of the Lord's people who plan to visit the west. Any enquiries should be sent to Bro. W. F. Lakeman, 598 Budshead Road, Whiteleigh, Plymouth, Devon.

The writer can assure any who visit this little band of faithful disciples that they will receive a very warm welcome.

A. E. WINSTANLEY.

## SALVATION AND THE WAY OF SALVATION.

Great emphasis is placed on "declaring the way of salvation," "telling people what to do to be saved" and "how to come into Christ." All these have to do with techniques of approach to acceptance of the gospel. But they are not the gospel; they are terms on which men accept the good news. They constitute man's response, but they presuppose a preaching, not of the terms but of the gospel itself. Christ must be desired, salvation wanted, before "declaring the way." The terms are often urged before there is anyone prepared and wanting to accept. The apostolic method was to preach Christ, and man's "lostness" until men wanted to know what to do. Too much the "way of salvation" has been preached to the neglect of salvation. Too often we give the impression that we are more interested in having a person conform to a technique we specialise in, rather than in converting the person to Christ.

We have restored the forms of the apostolic church, but not its spirit. We have its confession and baptism and right hand of fellowship, but what about its introduction to people of its personal Christ? Where are the apostolic fellowship, liberality, brotherly love, missionary zeal, Christ-centredness, trust, unworldliness, spirituality, prayerfulness, joy, radiance, courage, unity of those early Christians? Are the "forms" of religion essential things and all these latter negligible?

Too much today do we indulge in second-hand Christianity. Because we can join an organisation, recite a creed, perform a ritual, and take these secondary and derived expressions of Christian experience without partaking of the experience itself, we let it go at that. We substitute the outward symbol for the inward life, the formula for the fact. The gist of vital reformation is to brush through the debris of conventionalised religion to the living fountains of the Spirit from which all true religion comes.

F. W. SOMMER.

## LET'S STRAIGHTEN OUT OUR THINKING.

IN our busy, work-a-day world of struggling to make a living for the family and striving to keep the children under control, we sometimes get our thinking all mixed up on even simple things like days of the week. Take for instance Saturday and Sunday.

We get to thinking that Sunday is the day that ends a hard week's work—but this is not true. Sunday does not end anything—it begins a bright new week. It is the first day of the week, the day God has chosen as His own, and the day when He exhorts us to assemble (Heb. 10:25-26) for worship and edifications from which He intends us to gather the strength to carry us through the long, hard week ahead of us.

Saturday is the last day of the week, and it was once commanded as a day of rest (Ex. 20:8-11), but it was never commanded as a day for worship and edification. The Jew was not permitted to work himself, his family nor his cattle on Saturday. In fact he could not even walk very far without breaking the sabbath law. And Sunday was a work day.

But for Christians, Sunday, the first day of the week, is neither a work day nor a rest day, it is a worship and edification day, and it was chosen by God for our benefit. So let's take advantage of it. Let's straighten out our thinking on this simple matter and assemble ourselves together on the first day of the week and gather the strength we need to carry us on through the long hard week ahead of us.

### TRUE COURAGE

I often think that anyone can face  
A crisis or a crushing tragedy  
With calm, exalted courage; but the  
place  
That needs the greatest strength and  
energy

Is daily grind: to manage just to laugh  
At all the petty hazards of each day—  
To smile, whilst sifting life's wheat  
from its chaff,  
And strive to see just good along the  
way.

—Selected.

# SCRIPTURE READINGS

Oct. 1—Micah 5.	2 John.
„ 8— „ 7:8-20.	3 „
„ 15—Nahum 1.	Jude.
„ 22— „ 2:13-3:19.	John 1:1-18.
„ 29—Habakkuk 2.	„ 1:19-34.

## John's Second Letter

This letter is unique among the new covenant writings preserved to us in that it is addressed to a lady and her children. It has been thought that the title indicates a church but this is a groundless supposition, although we have another similar possibility in Peter's first letter, "She that is in Babylon saluteth you" (1 Peter 5:13), where there is perhaps more reason for the supposition as accepted by the translators of the A.V. How fitting that in the divine library this gem of literary and spiritual beauty should appear!

Truth and love permeate the latter. It looks as though the sister used hospitality, for she is warned against entertain-false teachers (10) and the apostle expects to visit her (12). Besides this, many Christians know and love her and her family, and they do this not for merely personal reasons but because of their known loyalty to the truth of the gospel. This is indeed a qualification among Christians for a special degree of affection, perhaps in the same sense as in the phrase, "the disciple whom Jesus loved"—love for all is required of Christians; yes, love for enemies as well. Note that this truth "abideth in us," but also "shall be with us for ever," reminding us that Jesus said, "My words shall never pass away." The alteration made by the R.V. in verse 3 brings grace, mercy and peace to be abiding where truth abides, and how sure this is even when there are trials to be borne. See also James 1:2.

Can we be too often reminded of the commandment to love one another? John certainly thought not, and our own consciences approve his thought. There is a close connection, not perhaps on the surface, between this and the grave warning against those who were even in those early days of the church teaching that the Christ was not fully

man. The theories of the philosophers, which have beclouded "the simplicity and the purity which is toward Christ" (2 Cor. 11:3) mean preaching another Jesus and so strike at the root of the trust and obedience of Christians by reducing faith in the apostles' teaching—which of course includes the obligation to love one another. The pretensions to advanced knowledge are surely referred to in verse 9, translated variously, "Whoso transgresseth, goeth onward, taketh the lead, runs too far ahead, not content with what Christ taught, and abideth not in the teaching of Christ," which roundly condemns them. Some advances are fatal to the peace and true prosperity of the church because they go "beyond what is written" (1 Cor. 4:6). In fact we might almost attribute the divisions in Christendom today to the ambition to make progress regardless of principle. "Abiding in the teaching" is essential if we are not to drift from our safe moorings. In the confused conditions of today it is not always easy to decide where to draw the line with the "house" and the "greeting" (verses 10 and 11).

What joy we experience in personal contact with those of like mind! What a spiritual thrill to have a visit from the aged apostle John!

## John's Third Letter

There is the same insistence upon truth and love in this letter to Gaius. The apostle's esteem for him is delightfully expressed in his opening good wishes. He is so convinced of his spiritual health that this is the standard for his prosperity and physical health. The news of his gracious treatment of travelling preachers had been brought to John by some of the brethren and this had given him much joy. There is commendation of both Gaius himself and those who had gone out, we suppose on a preaching tour, without organised support, and had avoided accepting help from unbelievers. Our own careful avoidance of taking money from those outside the church was doubtless influenced in part by this commendatory mention—and I am convinced is correct. It becomes the more necessary for every Christian to make sure that he gives adequately to the Lord's work. To descend to amusements and sales as churches for this purpose is very wrong, although it is a common sectarian practice.



The spirit of Diotrephes is always about, and spreads ruin wherever it has sway. It was really shocking impertinence on his part to defy an apostle, and no doubt he received suitable rebuke so soon as John was able to deal with him. We wonder whether Demetrius, whose example was so much to be preferred, was in membership with the church in which Diotrephes held sway.

The term "friends" in the concluding greeting is unusual, and I understand led to the title "Society of Friends" in use today. No doubt it was used in

preference to the usual "brethren" on account of special familiarity as indicated by their being known by name. Here were close circles of friends known personally to one another—they were certainly brethren also. We love the latter term for its family feeling.

A passing thought: was the aged apostle hand-weary, for writing can be quite hard work? Or did he hunger for the closer touch of the anticipated "face-to-face" contact, which can be so much more enjoyable?

R. B. SCOTT.

## WHERE CAN I FIND THIS TUNE ?

### Peculiar Metres (P.M.)

Hymn No.	TUNE TITLE	Christian Hymnary	Sankey 1200	Sunday School Hymnary	Redemption Hymnal
59	"Behold, Behold" .....	—	1908 Supplement	39	—
144	"Bringing in the Sheaves" .....	—	757	—	—
290	"Blessed Assurance" .....	321	873	—	370
71	"Christ Arose" .....	323	152	—	186
154	"Come to the Saviour" .....	—	1165	—	308
115	"Crowning Day" .....	—	176	—	753
251	"Draw me Nearer" .....	329	607	—	578
378	"God be with you" .....	—	298	568	722
158	"Hark there comes a whisper" .....	337	344	—	—
309	"He Knows" .....	—	564	81	—
340	"Hiding in Thee" .....	340	519	—	454
254	"I Need Thee" .....	342	577	—	541
359	"It is well" .....	—	901	—	527
50	"Jesus My Saviour" .....	—	40	—	146
148	"Jesus Saves" .....	—	1079	—	750
56	"Margaret" .....	—	—	195	147
137	"My Redeemer" .....	—	896	—	611
267	"Nearer, Still Nearer" .....	355	—	—	76
168	"One there is Who Loves Thee" .....	—	445	—	—
185	"O Happy Day" .....	—	866	520	619
345	"Out of my Bondage" .....	—	498	—	416
153	"O What a Saviour" .....	—	413	—	—
99	"O Wondrous Name" .....	—	96	—	—
100	"Praise Him" .....	—	208	174	3
160	"Pleading for You" .....	—	350	—	349
102	"Precious Name" .....	—	91	—	158
186	"Press Onward" .....	—	402	—	—
140	"Rescue The Perishing" .....	—	814	—	561
147	"Showers of Blessing" .....	—	306	—	245
172	"Softly and Tenderly" .....	365	414	—	356
171	"So Near to the Kingdom" .....	364	334	—	—
360	"Trust and Obey" .....	373	642	—	477
292	"We're Marching to Zion" .....	—	823	—	714
167	"What will you do with Jesus?" .....	377	450	—	347
176	"Whosoever Heareth" .....	—	389	—	274
142	"Wonderful Words" .....	—	357	298	—

## THE CHURCH OF CHRIST IS SINGULAR.

1. It accepts no guide but the Bible.
2. Its members wear no name but the scriptural name, Christian.
3. It has no plan of salvation but the gospel plan, faith plus obedience.
4. It has no tests of fellowship but obedient faith in the Lord Jesus.
5. It occupies the only scriptural ground of baptism: immersion in water for the remission of sins in the name of Jesus Christ.
6. It is the basis of unity among all professed Christians in that it has:—
  - (a) One God—the unity of worship.
  - (b) One Lord—the unity of authority.
  - (c) One Spirit—the unity of revelation.
  - (d) One body—the unity of organisation.
  - (e) One faith—the unity of doctrine.
  - (f) One hope—the unity of destiny.

This is Bible ground, broken by New Testament Christians, and occupied by all faithful children of God. It is here that all professed believers in the Lord Jesus may find peace in fellowship, without compromise, without violation of their consciences.

It is for this ground that we are contending. It is upon this ground that we are urging all believers to stand, where the bickering and strife among the sects may be abandoned, and where we all may sit together at the feet of Christ and enjoy his blessed kingdom. It is broad enough to be charitable, and broad enough to be right.—*Just a Moment.*

## CONFIDENCE.

Someone asked a mother if she lay awake at night worrying about her boys and girls who were away from home.

"No," she said, "I do my very best to teach them how they should live and conduct themselves as Christian boys and girls, then, before I go to bed, I kneel and ask God to take care of them, helping them to remember their rearing. Then I go to sleep.

"After all," she continued, "it would express little confidence in either God or my children to stay awake to see if He really takes care of them as I asked, don't you think?"

## NEWS FROM THE CHURCHES

### Vacation Bible School, Bangor, Aug. 5-19

All who attended agreed that this was "the best yet." Not only because five young people gave their lives into the keeping of Jesus as Lord (for which we heartily praise God), but also because those already saved were helped and encouraged to greater devotion to the Master.

Frank Worgan powerfully proclaimed Christ as Saviour in the gospel meetings. Those baptised were Carl Johnson (Albert Street, Wigan); John Chalmers (Dalmellington); Terence Cunningham (Blackburn); Margaret Smith (Tranent) and John Bullock (Eastwood). In each case the believer, having confessed faith in Jesus the Lord, was "baptised the same hour of the night" in Menai Straits—to which the grounds of the hostel give access.

Studies on various aspects of "Evangelism" were led by Ernest Makin, Philip Partington, Tom McDonald, Ralph Limb and A. E. Winstanley. It is felt that these might with profit be made available to the brethren through the medium of the *Scripture Standard*.

John Breakall and David Chalmers served as exhorters at the Lord's table; Alfred Marsden and Tom Nisbet spoke at the Saturday night rallies; and Harry Holden taught the word of life to the children.

Discussion meetings dealt with various vital questions, and the usual "Questions Answered" sessions proved interesting—and sometimes amusing! Should it be possible to have another "school" next year, we intend to have some sessions dealing with matters vitally affecting our young people, especially those that have to do with friendship between the sexes.

As usual, the meals provided were excellent. The two "free" days each week gave brethren opportunity to relax and explore the delightful countryside. All felt we should return to Bangor in 1962 if possible. Application has already been made and announcement will be given as soon as we have news. We thank God for a truly great spiritual experience.

A. E. WINSTANLEY.

**Dalmellington.**—We rejoice that once more, because of the power of the gospel, we have had an addition to God's family.

John Chalmers, youngest son of Bro. and Sis. David Chalmers, while on holiday at the Vacation Bible School at Bangor, obeyed the Lord in baptism.

May the Lord bless and keep our young brother faithful until the end.

WILLIAM BLACK.

**Hindley.**—It is with thanksgiving to God that we report that Colin Brown, Colin Hilton and John Fazackerley were recently baptised into Christ and added to the church. We pray they may faithfully pursue the path of life they have chosen.

**Ilkeston.**—We rejoice to report that on Wednesday, August 30th, Arthur Barry Wharton was baptised. Our young brother has been attending the services of the church for a long time. We trust the Lord will bless him and keep him faithful. To God be the glory. F.G.

**Woodstock, Cape Town.**—On 27th Aug., the daughter of a man who was baptised during the series of gospel meetings in July was also baptised. Thus, with husband, wife and daughter surrendered to the Lord, we know there is now experienced in their home true happiness.

We are happy in the manner in which our young men are adapting themselves, in preaching, and to serve in various capacities within the church. Our cottage meetings, in various areas, especially Bridgetown, Athlone, continue to be well attended. And with a church membership of 22 and a Bible School of 46 children, we have more cause for rejoicing. We pray that it shall not be long before we have a proper meeting-place for our regular services. In the meanwhile, we are thankful to those who have given their homes to carry on this noble work in a field "rich to harvest." One of the outstanding incidents during a trip to the Rhodesias was that at Gwanda, about 80 miles from Bulawayo, we were privileged to meet a Bro. and Sister M. Wilson, formerly from England, who told the writer that they had for fifteen years submitted articles and news reports to the "S.S."

The Wilsons started not long ago, where a Bro. Alec Classens is the preacher. With 28 children in the Bible School, and a few families as members, this seems the beginning of a successful work.

T. W. HARTLE.

## OBITUARY

**Dunfermline.**—It is with deep regret that we have to report the passing of Sister E. Halliday on the eve of her 94th birthday. Sister Halliday will be remembered by the older generation as the widow of the late Bro. R. Halliday who with his wife rendered such distinguished missionary service in Burma and Siam. Sister Halliday was associated with the early days of the church here before moving to the West of Scotland, and her gracious Christian example and sympathetic support endeared her to all who came in contact with her. We also desire to record our deep regret at the sudden passing of Bro. J. McLaren, of Buckhaven, who rendered such willing and acceptable service to the church here. Bro. McLaren's sincerity and adherence to New Testament truth and principles were obvious on the many occasions on which we were privileged to listen to him, and his passing is a loss to all of us, not only here, but in the wider field where he was well known.

W. BROWN.

### BRO. TOM NISBET'S SERVICES

It has been arranged that Bro. Nisbet move to Bedminster, Bristol, after the period at Reading and then go on to Ulverston. May the richest blessing of our heavenly Father follow the presentation of the gospel of His Son.

Let us remember Reading, Bedminster and Ulverston in our prayers.

Requests for the services of Bro. Nisbet should be addressed to Bro. A. Hood, Conference Secretary, 45 Park Road, Hindley, Wigan, Lancashire.

### CHANGE OF TREASURER

**Slamannan District.** Our district treasurer is now Bro. Andrew Scobbie, of Wallacestone Church. His address is: Co-operative Buildings, Polmont Station, Brightons, Stirlingshire.

Our previous treasurer, Bro. Tom Nisbet Haddington retired on September 2nd.

H. Davidson, Dist. Sec.

## COMING EVENTS

**Kentish Town.**—Ninetieth anniversary of opening of Hope Chapel, Saturday, October 7th, 3 p.m. and 6.30 p.m. (Tea 5 o'clock). Bro. Tom Nisbet will be with us, the Lord permitting.

**Morley, Zoar Street:** Annual Autumn Rally, October 7th and 8th. Speakers: Bro. F. Worgan and Bro. A. Marsden. Saturday, October 7th: Tea 4.15 p.m., meeting 6.15 p.m. Sunday, October 8th: Breaking of bread 2.30 p.m., gospel meeting 6 p.m. All are welcome.

**Newtongrange.**—The Church intends holding (D.V.) its annual social meeting in the meeting place—St. David's, Newtongrange on October 14th. Tea will be served at 4 p.m. The meeting will be addressed by Bro. W. Hendren (Belfast) and Bro. W. Black (Dalmellington).

We hope that all our brethren in this district on that date will make an effort to meet with us as we hope and trust for a time of real spiritual uplift.

**"Scripture Standard" Conference**

**Fleetwood:** Saturday, October 14th, 1961, 3 p.m., at the Co-operative Hall, London Street, 5 p.m. Tea at Burton's Café, Albert Square.

It must be understood that tea will only be provided for those who send postcards to Bro. A. L. Frith, 12 Poulton Street, Fleetwood, and arrange to pay him at the café.

This conference of brethren is called to discuss a resolution of the conference held in Blackburn on April 1st, 1961, and reported in the *Scripture Standard* of May, 1961—

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

A Hood, Conference Committee secy.

**East Ardsley.**—Anniversary weekend, Saturday and Lord's Day, October 28th and 29th. Saturday: Tea 4.15 p.m.; meeting 6 p.m. Chairman, Bro. W. Bradley (Doncaster). Speakers: Bren. A. Murray (Kirkby-in-Ashfield) and H. Baines (Wendover). Both these brethren will serve the church on Lords Day, October 29th.

**Birmingham, Summer Lane**—96th. Anniversary Meetings, Saturday and Sunday, 4th and 5th November.

Saturday, Tea at 4 o'clock, Social 5.30 in Cowper Street Council School. Speaker: Frank Worgan.

**Blackburn.**—The church at Hamilton Street, Blackburn extends a hearty invitation to brethren and friends during the forthcoming weekend meetings (God willing). Saturday and Sunday, Nov. 11th and 12th, 1961: Speaker, Bro. Tom McDonald (Dewsbury). Both meetings to commence at 7.30 p.m.

**Dewsbury.**—A cordial invitation is given to the anniversary meeting on November 25th. Tea at 4 p.m., meeting at 6 p.m. to be addressed by F. Worgan (Ince). Chairman, P. Partington (Ince).

**SPRING CONFERENCE & RALLY,  
April 21st-23rd, 1962**

Would any church desirous of having the Spring Conference please communicate with Bro. A. Hood, Conference Secretary?

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

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