

The SCRIPTURE STANDARD

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

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'ORDER AND STEADFASTNESS'

TO the Colossians Paul wrote: 'For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ' (2:5).

The Church at Colosse was troubled by false teachers, who were trying to beguile (delude) them 'with enticing words'; seeking to spoil, make a spoil of them. They prided themselves on their philosophy, wisdom, scholarship. Paul describes their teaching as 'vain deceit' (idle fancies), traditions of men, 'the rudiments of the world' (the world's crude notions). Such teaching, if accepted, will turn us away from Christ, as it has turned many.

Against these attacks the Colossians had stood firm, and Paul rejoiced as he beheld 'their order and the steadfastness of their faith in the Christ.'

When Paul wrote to them he was in Rome, the centre of a great military power. He was surrounded by military sights and sounds, and these spoke to him of a greater and more noble warfare. In his letters, there are many references to the warfare Christians are to engage in: 'Fight the good fight of the faith'; 'endure hardness as a good soldier of Jesus Christ.' 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ' (2 Cor. 10:4, 5).

In all warfare, order and steadfastness are essential to victory. A divided, undisciplined army courts defeat. Of King David's soldiers it is written, they 'could keep rank, they were not of double heart' (1 Chron. 12:33). Weymouth translates Paul's words to the Colossians: 'Your good discipline and the solid front presented by your faith in Christ.' Good discipline is essential, if we would present a solid front to the enemies of our faith; and we cannot have good discipline without good leadership. We are exhorted to 'do all things decently and in order'; and Titus was left by Paul in Crete, 'to set in order the things that were wanting, and to appoint elders in every city' (Titus 1:5).

Order and good discipline require organisers and overseers. So elders are exhorted to take 'the oversight,' and to be 'examples to the flock,' the Church (1 Pet. 5:1-4).

During the first world war, Mr. Lloyd George said: 'We must organise victory.' We know how they did that, and compelled all whom they could to take part in it. So in our greater fight, 'we must organise victory.' An efficient oversight would see that every member of the Church was taking the part for which he is fitted. Writing of the Church as the body through which Christ works, Paul said: 'The Head, even Christ, from which the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love' (Eph. 4: 15-16). Note the essentials: vital union with the Head, even Christ; 'that which every joint supplieth'; 'effectual working in the measure of every part.' Every member in his right place, in a healthy spiritual condition, and doing the work for which he is fitted. The Church was not established to be a mob, but a well disciplined army.

Some Churches without an oversight say: 'We have not men now who are qualified for that office.' In 1 Timothy 3: 1-7, and Titus 1: 5-9, Paul gives the qualifications for the eldership. In those early days of the Church's existence, Paul said: 'Appoint elders in every city.' Did those early brethren develop quicker than brethren do now? Shame on us if that is true.

The New Testament is our only book of doctrines and discipline. Other religious bodies have creeds, rules, regulations, and tests of fellowship compiled by men. We have a divinely given rule book. 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly [completely] furnished unto all good works' (2 Tim. 3: 16, 17). Paul wrote that Timothy might 'know how men ought to behave themselves in the house of God, which is the Church of the living God' (1 Tim. 3: 15, 16) 'so that you may have rules to guide you in dealing with God's household' (Weymouth).

All that is essential is contained in the New Testament Scriptures, and and it is our business to comply with its teaching and commands, and urge others to do so. Soldiers who refuse to obey orders are a source of weakness to any army; and one of the chief causes of the Church's weakness and failure to win victories is the failure of members to obey the commands of 'the Captain of our salvation,' whom God has given to be our Leader and Commander.

Paul sums all up in his exhortation to the Philippians: 'Only let your conversation [manner of life] be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.' Striving, fighting shoulder to shoulder, 'for the faith once for all delivered unto the saints.'

We may appropriate and apply to ourselves words spoken by the Lord to Joshua: 'The book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success' (1: 8). When all members of Churches of Christ so use the Christian law book, the New Testament Scriptures, we shall see a great revival in the Churches, they will be built up in the old faith, and their numbers increased.

ILKESTON CONFERENCE REPORT OF BUSINESS SESSION.

THE annual conference of members of certain Churches of Christ was held in the meeting-room of the Church, at Ilkeston, on April 4th, 1953 Bro. W. Steele (Tranent) in the chair.

After the singing of an appropriate hymn, Bro. S. Jepson asked God's blessing in prayer for the success of the conference; then Bro. Hurcombe read the 133rd Psalm.

Welcome.—A very warm welcome was given to the conference by Bro. S. Jepson, of Ilkeston. He expressed the pleasure of the Ilkeston Church in being privileged to entertain the conference. He was greatly pleased to see so many present, especially from distant Churches, and hoped that all might be spiritually blessed and benefited by the fellowship.

Gt. Yarmouth.—Bro. Steele opened the business session by referring to the work to be done at Gt. Yarmouth in the Autumn among the fishermen from Scotland. It has been arranged that Bro. D. Dougall, now serving the Churches of the Slamannan district, be released by them for the period of time as required for the herring season at Gt. Yarmouth. Bro. Gardiner, at present working with the Church at Peterhead, has agreed to co-operate with Bro. Dougall in making arrangements for the oncoming season, and proposes to spend some time at the beginning of the season with Bro. Dougall at Gt. Yarmouth.

Finance.—Bro. R. McDonald, committee treasurer, stated that the cost of the work in Gt. Yarmouth would require to be met through funds entrusted to the committee. The committee therefore looked to the Churches for the financial help needed.

Bro. McDonald also referred to the kindness of the Slamannan brethren in releasing Bro. Dougall.

Nyasaland Fellowship.—Bro. Steele reported that £120 had been sent to Churches of Christ in Africa and also 100 Nyanja Bibles published by the National Bible Society of Scotland, at £31-10-0.

Bro. Steele had received during the year 1952-53 £114 and £12 from Churches and individuals respectively for the Fellowship; £6 and £16-12-6 from Churches and individuals respectively for Nyanja Bibles, and also £1 and £9 from Churches and individuals respectively for the Relief for Nyasaland Fund.

New Hymn Book.—After the singing of the hymn, 'Lord, let me feel thy power,' the business of the meeting continued with a report of the proposed New Hymn Book. Bro. Melling, speaking on behalf of the brethren working on the project, stated that they had met once during the year. Manuscripts have been prepared and are to be submitted to several publishers, such as The Oxford Press, The Cambridge Press and Messrs. Hodder and Stoughton. Tenders would be invited for 5,000, 7,500 and 10,000 copies.

The setting-up of the type would be the most costly item. Bro. Melling made kindly reference to help received from Bro. Channing, who has a friend in the publishing business. As soon as tenders were received, the Churches would be circularised. Upon receipt of orders from the Churches for a sufficient number of copies, a firm order would be placed with the publishers.

Bro. Melling stated that the cost would likely be about 8/6 per copy. Bro. W. Jepson offered to meet the cost of circularising the Churches.

Tracts.—It was resolved that Bren. S. Jepson and C. Melling investigate the possibility of the publication of tracts, pamphlets, and books, especially those written by some of our early brethren.

Letters.—Resolved that letters of good wishes be sent to Bren. Bailey, Hood, and Hudson from the conference meeting at Ilkeston.

Thanks.—Most hearty thanks were accorded to the Ilkeston Church for their grand hospitality.

ALEX. ALLAN, Recording Secretary.

IMPRESSIONS OF THE ILKESTON CONFERENCE.

IT can be said at once that, so far as the writer's experience goes, the conference at Ilkeston, on Saturday, April 4th, was the best he has attended. Whilst numbers attending were not so high as some conferences of a few years ago, yet these reached almost two hundred at the evening meeting, when the meeting-place was crowded, with extra seating accommodation in the aisles. Brethren came "from distant places of our land," and the result was both an inspiring sight and experience.

Throughout the meetings the spiritual tone was on a high level. This was so even, in the business meeting, which was very well attended. I cannot remember when I have enjoyed discussion on matters pertaining to the church so much as on this occasion. One had a feeling that business really worthwhile had been deliberated, and that really important decisions had been reached. Readers will be able to form their own opinions in this respect from the report of the business session written by another pen. It is my duty to give in brief form the substance of the talks and messages given at the conference.

Afternoon.—Three ten-minute talks were given on various aspects of Faith. Bro. R. B. Scott (Kentish Town) spoke on "Faith in the abstract." He showed the importance of faith, its preciousness, and that it is one of the three virtues which abide—"Faith, hope, love." He gave its dictionary definition, and showed faith to be mentioned 230 times in the New Testament. It is a virtue all can exercise. Bro. Scott explained the definition of faith given in Hebrews 11: 1, and showed that "faith cometh by hearing . . . the word of the Lord." Faith is more than an intellectual assent to facts, for this is possible without the life being changed. "Faith without works is dead."

Bro. Philip Partington (Hindley) followed with "The faith of a Christian." To be faithful is more important than "progress." Faith is complete trust in God's Word, and to a Christian is impossible without the Bible and belief in its facts—the virgin birth, sinless life, death, and resurrection of Jesus Christ. Faith accepts the Bible as inspired and takes God at His word. Bro. Partington set forth the evidences of faith as acceptance of the promises and commands of God, unquestioning obedience to God, and yielding to His will.

Bro. Alex Allan (Blackburn) dealt with Faith and Hope—vast subject for a ten-minutes' outline. Faith and hope he showed to be closely linked in the Scriptures, from the same source, twins, Faith *sees*, hope *foresees*: as Sir Patrick Hamilton said: "Faith receiveth God; hope receiveth reward.

"We were reminded of Joseph as a great example of faith, looking for his entry into Canaan. The Christian's hope is not a coffin in Egypt but an empty grave and an occupied Throne.

Following these addresses, twenty minutes were spent in questions on the subject. Several brethren took part in these and the speakers answered in capable manner. Time was all too short to develop many points raised, but sound teaching was given, and spiritual enlightenment received.

After a good tea, ably provided and served by the sisters at Ilkeston, a great congregation gathered for the evening meeting. Bro. Smith, of Derby, was chairman, and the speakers Bro. Baines (Morley) and Bro. Steele (Tranent). Bro. Baines, taking his text from Eph. 1, gave a powerful address on "The Incomparable Christ."

Christ was compared with the conquerors of history—Alexander, Napoleon, Mussolini, Hitler. These were gone, their empires fallen, their names but history. Christ's kingdom, built on the force of love only, has grown, still abides, and shall remain. Under the headings of All-Conquering, Unconquerable, and Indispensable, the glories of Christ were set forth. He lived the humblest of lives, yet is supreme in world history. He conquered life, disease, demons, temptation, death and the grave. In all these things He was tested, tried, triumphant. He is indispensable in that He cannot be left out of our lives or world affairs without disaster. He was at the Creation, He stands in the midst of time and

"shall reign where'er the sun
Doth his successive journeys run."

Bro. W. Steele, in a profound address, showed the Church to be the House or God. From the illustration of a pillar as a Greek memorial raised upon a plinth, or ground, setting forth some great events, we saw the church as the memorial to the great events in the life and death of Jesus Christ. He is the Word of God, manifested in flesh, the Spirit showing (justifying) His claims to be true; "seen of angels" in heaven, where His own shall see Him as He is and be like Him; "preached among the nations"—obeying the Great Commission the gospel was preached in all the world in time of Paul. Bro. Steele appealed for lives to be submitted to Him, for He died for sinners, "of whom each should say, "I am chief."

Even apart from the messages given, the singing was an inspiration in itself. The same could be said of the fellowship—the meeting with those of "like precious faith" and the fresh realisation of "the tie that binds our hearts in Christian love." Mighty blessing is ours at these conferences for the taking; encouragement not to be weary in well-doing; here we learn that, difficult and depressing though the work be at times, yet we are of a great brotherhood, worldwide, whose cause is uncertain to triumph, "for the mouth of the Lord hath declared it." Not the least contribution such conferences make to the life of the churches is to renew the faith and hope and courage of brethren who tend to think themselves insignificant, and who at times question whether it is worthwhile to carry on. May the result of this latest conference be that all who attended shall go back to their churches to translate the blessings received into action for the advancement of Christ's Kingdom and the glory of His name.

Warmest thanks and appreciation are due to the Ilkeston brethren who so carefully worked out arrangements for the conference and carried them into such splendid effect. Every detail seemed to have been remembered and every contingency taken into account. To the sisters, too, a word of thanks for a hard job so willingly undertaken and so efficiently carried out.

C. MELLING.

WHY AM I A MEMBER OF THE CHURCH OF CHRIST?

ONE meets the type of person, not infrequently, who, during conversation, will turn to matters of religion, and pose the question of denomination to you. On hearing us answer, 'Church of Christ,' the subsequent questions are rapid: 'What do Churches of Christ stand for?' 'I am not familiar with your Church. On what points of difference do you hold yourselves apart from other denominations?'

The answers to such questions as these come directly from our own answer to the question. I would thus like to deal briefly with the fundamental concepts and beliefs on which the Church of Christ stands.

Truth came to man through Christ. A great friendship; yea, even more, a fellowship with friends unseen was established in men's hearts; the greatest binding force this world has seen or will ever see. Is it any wonder that a Church was formed in Jerusalem, and later, spreading to the whole world—strong, formidable, martyr-breeding?

So, to-day, Christianity is best able to propagate itself; to progress; by combining the effort of the individual believer in the form of a Church—a body of men and women of like mind in Christian thinking, worshipping and communing with God in a common place. Such a Church will be strong, it will move forward along the path of truth.

However, you and I know that in spite of a unity between individual members of the several sects that exist to-day, there is a division most widely marked between these sects. Realising this division to be very harmful to the Church as a whole, several great thinkers and good Christian men, both in America and in Britain, saw the need for the uniting of the Church with a purging of the doctrine taught by the spiritual leaders of the day.

The strong feelings of these men towards the way which the Churches of over one hundred years ago were running their religions were given vent by their forming a new movement with ideas on Church unity as its basis. This occurred independently in both countries. In America, Thomas and Alexander Campbell, together with Barton Stone and Walter Scott, in the fulness of time gave rise to a separate body, which came to be known as the 'Disciples of Christ.' In Britain, the lead was given by William Jones, who had been influenced by Archibald MacLean, along with certain others, who established the Churches of Christ as we know them to-day.

The new movement was established for a purpose and such befitted the day of its birth. However, it was not a temporary measure, and I believe there is always a time and a place available, when and where the message that we have inherited may be cast on fruitful ground. What, then, is the seed we have to sow? What is the message we have for mankind, and on what principles is our movement founded? This is the core of the matter.

The Christian Church, to-day, has need of strength to face the strong enemies that seek to crush it—the armies of materialism and atheism. The Church is divided on matters of doctrine. Is it any wonder that no unity prevails in policy, seeking to protect man from the enemies of Christ?

We, as Churches of Christ, plead for unity, both between God and man, and between man and man. A division in Christian fellowship is sin, and we, as members of the Church of Christ, must accept the responsibility of outlawing this evil division, and of building the Church into one body.

The Gospel message as we read it, is: (1) Bring God to man and man to God; (2) Bring man to man in Christian fellowship.

We thus hold that Christian unity and the abolition of sectarianism as of the highest importance, second only to the evangelical message with which Christ left us: 'Go ye into all the world and preach the gospel to every creature.'

How is this unity of the Christian Church to be achieved, and on what basis shall our doctrine stand? The early pioneers of our movement saw the one and only way possible to achieve such a desired unity.

The fundamental principles on which the Churches of Christ rest are summarised in Dr. W. Robinson's words in his book, *What do Churches of Christ Stand for?* He defines the Churches of Christ as 'a movement with a passion for the unity of the Body of Christ, an abhorrence of sectarianism and all party spirit, and a deep conviction that no unity could be achieved until the life, faith and order of the New Testament were restored.'

What else is Characteristic of our Church?

The Sunday is put aside for worship, and called the Lord's Day. It is not the Jewish Sabbath. No creed is retained save only the personal affirmation of the Sonship of Jesus, the Christ, the relation of man to God being held as exceedingly personal and not subject to variation in degree by outside forces.

The personal nature of the faith we hold leads us to reject altogether infant baptism. This rite originated in the second century A.D., and in the teaching of Augustine, later, was meant to redeem the child at an early age from original guilt, *i.e.* inborn sin.

Churches of Christ hold that baptism (complete immersion in water) provides the believer of years of discretion with a means of expressing loyalty to Christ. The act is symbolical of the redemption of the soul—the burying of the dirty soul in death with Christ, and the triumphant resurrection to a pure new life with him. But such a state of purity cannot be achieved in one single act, but is the result of a life lived for Christ. Baptism is an act declaring faith.

The Churches of Christ hold that baptism is the only way to enter into the inner fellowship that is associated with the Body of Christ. We thus have a closed fellowship, no person being permitted to partake of the feast unless he or she has passed through the waters of baptism. Baptism is the rite of admission to the Body of Christ and admits to full privileges of membership.

The Lord's Supper is celebrated weekly at the Lord's Day morning service. This is the central act of worship that members undertake. It is, however, also celebrated in the belief that the faith of the individual believer can be strengthened by such fellowship with Christ, and moreover we believe that the breaking of bread is witness to Christ's death and resurrection.

Finally, on points of Church order, we believe in a democratic running of the Church. No authority within the membership is recognised as obtains, say, in the Roman, Anglican, or in any other Catholic sect. Matters financial, social, and administrative, are attended to by the members as voluntary acts and no paid clergy is retained.

Where Do You Stand?

Is it because you champion these fundamental beliefs that your choice of Church is this? Do you believe in Christian unity, in New Testament

Christianity? Do you believe in the uniqueness of baptism as a means of expressing Christian faith, and as a means of entering into the closed fellowship? Do you regard the breaking of bread as the central act of Christian worship? Do you believe in a democratic organisation in which the chosen administrators inhabit a lowly estate and in which the burden of preaching and ministry is on your shoulders?

Is it because of our deepest conviction that these beliefs and concepts are the truth, that we are members of the Church of Christ? Or is it because it is a handy Church to get to, a set of nice people socially, or that which is inherited from parents?

You may not know it, but this Church of ours has got its back to the wall, and is in danger of extinction, unless you and I see to it that, first, we have the deepest conviction of the truth of our doctrine; and, second, that our doctrine becomes our master; and, thirdly, that we do these things because by our very baptism, we have accepted them as imperative. 'There is one body and one Spirit: even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all.'

That is your message and mine. Let us see that we deliver it.

STUART GIBSON.

(Substance of address delivered at Wallasey, Cheshire)

MESSAGES TO
WOMEN

FAMILY CIRCLE

BY
HAROLD BAINES

No. 2—'At Your Occupation.'

THE Bible contains many interesting records of people who witnessed for God during and at their daily occupations in all walks of life and in differing circumstances. Many suffered persecution, indignities, misrepresentations, yet in the end were vindicated.

We have in Genesis the story of Joseph, sold by his brethren, bought by Potiphar, Captain of Pharaoh's guard, schemed at by a designing woman, Potiphar's wife, cast in prison on a false charge, yet vindicated because, as the divine record says, 'The Lord was with Joseph' (Gen. 39:2).

The story of Daniel is similar. Evil men conspired against him (Dan. 6), persuading the king to make a decree forbidding petitions to anyone but the king. Daniel replied by 'praying three times a day' before his open window, and for his pains was cast into the lion's den, but marvellously delivered.

Nehemiah, a royal cup-bearer, and Obadiah who 'feared the Lord greatly,' are others among many who feared not to let the 'light of their faith' shine among men while engaged in their daily occupations.

We too, dear sisters, in our day and generation, are likewise called upon to witness for him in countless ways. The 'daily round and common task' may be in a small office or workroom with only half-a-dozen occupants, or a factory containing hundreds of workers, or maybe you are only a housewife in an ordinary street, yet at your daily occupation you are required to 'witness for Him' the 'Light of the world.'

This will not be easy. We need to bear in mind that, in some respects, we are soldiers in the army of our heavenly King and if the Church is our

training ground, the workaday life is the front line. It is in the Church where we learn the principles of the Christian life. It is in the factory, workshop or office where we put them into practice. There we live, move and have our being, shorn of all the artificial aids of a more sheltered life, exposed to the temptations, taunts, sneers and cattiness of our workmates.

It is here where we learn all that is best and worst in human nature, where obscene conversation causes less embarrassment than talking of the things of God. It is here where we learn of the gambling craze, of the drinking dens, of the illicit associations of men with other men's wives and vice versa. We find ourselves despising them, sometimes hating them, so obnoxious do their ways and talk seem to us, yet we can say with Haddon Spurgeon, 'There, but for the grace of God, go I.' Sinners they are, and some deep-dyed sinners, yet God loves them all. Christ died for them, just as He died for us, and our task is to witness for Him in what Paul called a 'wicked and perverse generation.' In Phillipians 2: 14-16 we have this significant passages: 'Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of Life.'

Most of you will have seen a lighthouse. Have you noticed they are often in lonely and inaccessible places. Well, they are founded upon a rock, they are built of stout materials and have but one function, to shine a light over the sea for the guidance of others. So, dear sister, if 'at your occupation' you feel tired, depressed or frustrated and of little significance, remember the lighthouse and 'let your light shine.' (Read Matthew 5: 13-16).

I cannot hope to stay the coming darkness of the night,
But I must see my 'Inner Room' is never left without a light,
That passers-by may see the flame that burns behind the windows bars,
Thus I'll add my own small candle to the glory of the stars.

(Patience Strong)

THE SPIRIT OF GIVING

A STORY is told of two wealthy Church members, a lawyer, and a merchant, who joined a party that was going around the world. Before they started their preacher asked them to observe any unusual thing they might see in the mission countries through which the mission party was to go. They promised to do so.

In Korea they saw a boy pull a plough while an old man tried to guide it. The lawyer was amused and took a snapshot of the scene.

'I suppose they are very poor,' he said to the missionary who was their guide.

The missionary replied: 'Yes, that is the family of Chi Num. When the Church was being built, they were eager to give something, and as they had no money they sold their only ox and gave the money from the sale of it to the Church. This spring they are pulling the plough themselves.'

Both the lawyer and the merchant were quiet for several minutes. Finally, the merchant said: 'That must have been a real sacrifice.'

'They did not call it a sacrifice,' said the missionary. 'They felt it was fortunate that they had the ox to sell.'

—*Gospel Digest.*

PREJUDICE

It is said that Henry Ward Beecher once said of a certain man that if he were stripped of all his prejudices there would not be anything left of him except his skeleton. There is no doubt that we are all governed too much at times by our prejudice. It warps our judgment and makes us intolerant and causes us to assign ulterior motives to the conduct of others. Prejudice precludes the exercise of reason and causes us to forget that Jesus said, 'Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again' (Matt. 7:1-2).

H. C. PEARSON

No satisfactory substitute has ever been found for Truth—the only platform that never lets you down.

* * *

Too many people use religion just as they do a bus; they ride it only when it goes their way.

SCRIPTURE READINGS

May 3: Deuteronomy 7:1-13; 1 Peter 2:1-12.

.. 10 Isaiah 53; 1 Peter 2:13-25.

.. 17: Proverbs 31; 1 Peter 3:1-12.

.. 24: Psalm 22:1-19; 1 Peter 3:13; 4:6.

.. 31: Psalm 69 1-18; 1 Peter 4:7-19.

Spiritual Development (2:1-3).—Purification of soul 1:22) must be followed by further development. In fact the Christian life is one continuous progress. Here we have negative and positive developments. We must get the evil motives out of the way, and then have a great longing for spiritual food—"milk of the word" is rational or intellectual milk, and "sincere" is pure or unadulterated. As naturally as a babe turns to its mother for milk, the new-born christian should turn to the Word of God. The taste of God's grace in salvation makes us want more of it.

The Spiritual House (2:4-10).—A new figure is introduced here to illustrate the position of christians. We come to Christ. He is a living stone from which we receive life as living stones to be built into the same building of which He is a

part. Peter has the old covenant worship in mind, but now we have a spiritual house with spiritually born priests offering up spiritual sacrifices. The Scriptures make clear that God had this design in view, but men rejected the "stone" of His appointment, and therefore found the precious stone to be a stumbling block, bringing them to destruction. By God's appointment rejection of the gospel brings ruin (John 3:18-21; 2 Thess. 1:8), but acceptance very high privileges and the honour of becoming God's own people. (Hosea 2:23).

Avoid Uncleanness (2:11 and 12).—The position of a "peculiar people" (a people for God's own possession R.V.) of heavenly nature is one of "foreigners" in the world. Citizenship in it involves abstinence (self-denial) from much of the world's practices. A careful walk indeed is necessary. You may have to bear the criticism (often unfair), but in the end the pure life will tell, and credit will be given to the God to Whom of course it is due—if we do practice and preach.

Behaviour towards the powers that be (2:13-17).—In view of the wickedness and injustice rampant in the world, christians might be tempted to rebel, but they must not do so. It is "for God's sake" they must submit to the duly appointed government because it is intended to keep a balance of justice sufficient to maintain a reasonable condition of stability. Here again the christian wins through so far as men's real thoughts are concerned even though outwardly other opinions are stated. Loyalty to institutions so far as they do not conflict with the law of Christ is required of us, and we have to take a respectful attitude towards others, not a contemptuous one.

Behaviour of "domestics" (2:18-25).—The word for "servants" in the Greek is not that applied to "bondmen," but would indicate all those employed in a subordinate capacity in a household. Such would be subject to ill-treatment, and therefore would require especially to be taught the way of Christ as so clearly laid down in the "sermon" on the mount, and practised by the Saviour in His last hours upon earth. How much too we all need reminding of the very difficult duty of bearing injustice without resentment—a way quite contrary to the natural inclination of normal people, yet constituting the very warp and woof of the fabric of christian living. We are reminded (verse 25) of our own hopeless condition apart from the self-sacrifice of the Saviour.

Behaviour of wives (3:1-6).—We read in Eph. 5:22-33 the apostle Paul's instructions on this subject. Humility, the recognition of a lower station in some respects, is a most difficult thing to prac-

tise. Too often women want to take the position of authority by one method or another. Their own happiness and the best interest of society can only be served by submission to God's order.

Peter has obviously in view the position of the wives of non-christian husbands. Without talking about it (verse 1) the true christian behaviour of the wives may win the husbands over to the same faith, but it will have to be consistently persisted in regardless of immediate results, and trusting humbly to God for the final effect. This passage may not be a prohibition on plaiting hair or wearing jewellery as the motive rather than the effect is in view, but our sisters need to exercise the most careful guard on their tastes for dress, and how they can paint their faces without disobedience to both letter and spirit is difficult to see. May God long preserve among the churches the wearing of hats during worship of the church, the avoidance of all ostentatious dress and more so the immodest dress which is the world's fashion, the habit of long hair ("which is her glory"), the natural colour of the face—indicating a respect for God's word and way long ago rejected by most sectarians. True womanhood is thus preserved, and other womanhood is more of a curse than a blessing. This is not a criticism of women, and neither is the passage.

Behaviour of husbands (3:7).— This very short paragraph completes the conjugal picture, and involves as much thoughtful effort, humility and prayerful self-effacement as the previous one.

Behaviour of "all" (3:8-12).— The mutual behaviour of the church as a whole is now in view. The quotation from Psalm 34 adds force to the encouragement to real kindly treatment of one another. God's approval is assured if we do behave like this, but have we not all some very special duty imposed on us by the treatment we have received from God Himself? Unity of mind plus at least politeness will help. Refrain from saying (and thinking) the things which cause irritation, returning good for evil when necessary.

Behaviour under persecution (3:13-18).—Normally men do respond to good behaviour by respecting the doer, but if they do not, provided we are doing it with God in our hearts, it will be well, and cause for rejoicing. We must speak up without fear but not provocatively nor sanctimoniously. It is sin not suffering that is to be dreaded. Again we are reminded of Christ's example of which Peter had had personal experience.

Reference to the Flood (3:19-22).—It is an extra point in the example of Christ's condescension if He, quickened in the spirit as He certainly was between death

and resurrection, went and preached to those disobedient spirits who had rejected Noah's preaching. The passage is admittedly difficult but this is the surface meaning of it—and therefore probably the correct one. Water brought Noah through from a wicked world to a new one. Here is the place of baptism, provided it is accompanied by heart-belief, and is sincere obedience.

We must be armed (4:1-6).—Our warfare is not against flesh and blood. Therefore we must have the MIND of Christ, not material weapons. Suffering at the hand of the unbelieving should confirm and strengthen our battle against the world. Our past life is looked upon with favour by our old companions, but we abhor it, and they will be punished for it. Taking the view I have mentioned of 3:19 and 20, verse 6 needs no explanation, but we should say we do not think the view involves a second chance of purgatory. It would be wrong if it did.

Love and service in the church (4:7-11)—Watchfulness over our own behaviour must never be relaxed. The uncertainty of life makes this the more necessary. Love among ourselves must be evidenced by hiding rather than exposing the faults of others, and by hospitality. We must use the talents we have by God's favour for the benefit of all, whether publicly or privately.

Special grace for special persecution (4:12-19).—Persecution is in the midst. It is not to be shirked but faced with courage, faith and rejoicing. We see repeatedly all through this letter the teaching of the Saviour, and remember Peter heard Him give it. We also remember how he reacted to the first of his trials as recorded in Acts 5:41. The present section fits the experience most aptly. We have the negative point mentioned in contrast, and the fact of judgment being present in the church. The secret of faithful endurance is surely in the quiet and confident committal of our cause to God as expressed in verse 19. If we have to endure persecution may God give us the grace, as He surely will if we ask in faith.

R. B. SCOTT.

CORRESPONDENCE

"GOD AND HIS SERVANTS."

Dear Bro. Editor,

I would like to thank, very heartily, Bro. Barker for his letter re "God and His Servants." Bro. Barker has said many things I have been trying to say for years, but have only succeeded in getting myself into serious trouble, even to getting myself classed as a heretic.

When I have asked some brethren where I can get precise instructions in the N.T. as to whom I should take to wife, how many children we should have, where we should live, where and what kind of work we should do (to mention only a few simple but important things) these brethren do not know! When I suggest we should act in accordance with the instruction of Matt. 21:22 and James 1:5-6, etc., I am told, "Oh, no; that would be reading too much into those passages and that is very dangerous."

Well, Bro. Editor. I suggest that if only brethren would read your own two articles, "As the Lord sees us," and "The work of the Holy Spirit in the Church," and take the Holy Spirit into their confidence, and treat Him more as a Person than a Book, then we shall find ourselves acting up to a living Faith. There is nothing non-fundamental about that.

GEORGE BISHOP.

EXCERPT FROM LETTER RECEIVED FROM BRO. McDONALD.

The Conference (Ilkeston) was a success in every way. The three short addresses worked well—very well indeed, and the short discussion afterwards was to the point. There was a very good turn-up for the business session, a larger one for the talks—the meeting-place was full, and a bumper for the evening. Chairs had to be brought in and the room was packed, children and some fifteen adults being in the Schoolroom. The meeting-place has seating for two hundred and every seat was occupied.

The Conference was exceedingly well planned. Bro. S. Jepson proved a fine secretary and arranged every detail thoroughly. The sisters put in some hard work and despite the largeness of the number, and the failure of a new electric boiler, they did well—exceedingly well.

All told, we had a fine day and we felt it had been a day well spent. It was really heartening to hear the approving remarks that were passed after each session. "Arrange another like it." A.H.

A NEW BOOK

I have recently received a copy of the debate between Bro. G. K. Wallace, Tampa, Florida, and Bro. W. Carl Ketcherside, Saint Louis, Missouri. The discussion occupied five nights (June 30th to July 4th, 1952) and covered four propositions. These were:

(a) The employment of a preacher to preach for the congregation as now practised by the Church of Christ at 2nd and Walnut Streets, in Paragould, Ark., is scriptural.

(b) The New Testament authorises an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops.

(c) The organisation, by Christians, of schools such as Freed-Hardeman College is in harmony with the New Testament Scriptures.

(d) The organisation, by Christians, of schools such as Freed-Hardeman College is contrary to the New Testament Scriptures.

I have received a number of enquiries about this book, and want interested brethren to know that I can arrange for it to be sent to them. The issues discussed are important. The disputants are both very capable men, and the arguments are ably and fully stated on both sides of these issues. The book is well bound, printed on good paper, and covers 286 pages. It sells at three dollars—which is equivalent to 21/4½ sterling.—A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

CHURCH OF CHRIST MEETINGS

Concern for the divided state of Christendom was expressed at a public discussion in the Guide Hall, Beaconsfield Road, Aylesbury, when Mr. A. E. Winstanley, an evangelist of the Church of Christ, from Tunbridge Wells, introducing the subject, said that Christianity was obviously meant to unite men and not to drive them apart. Referring to Christ's words that "a house divided against itself cannot stand," the speaker suggested that people were bewildered by the various sects all claiming to represent Christianity. He thought that such factions constituted the greatest single hindrance to the evangelisation of the world.

In spite of Christ's prayer for the unity of his followers (John 17:20, 21) and the Apostle Paul's condemnation of factions (1 Corinthians 1:10), he said, Christendom had persistently divided, following great leaders or separating over various religious dogmas. Not all church leaders desired this, however, and Mr. Winstanley pointed out that such reformers as Calvin, Luther and Wesley repudiated divisions. He quoted Luther as having declared: "I pray you leave my name alone, and call not yourselves Lutherans but Christians."

The remedy to division was not to be found in denominational groups and amalgamations, but in the determination to reject all human dogmas and to work for the restoration of the church as it was at the beginning on the authority of God's Word.

In the discussion that followed questions were asked on such points as the number of Christian denominations in the world, amounting to over four hun-

dred; the impropriety of adding to the doctrines of the New Testament; whether Christianity were a democratic or autocratic institution, and whether we can all understand the Bible alike.

The meeting was one of a series being held by the Church of Christ in Aylesbury.

—Local Paper.

NEWS FROM THE CHURCHES

Aylesbury, Bucks.—During the period 4th April to the 12th, a Gospel campaign was held here with our brother, A. E. Winstanley. Not only had much preparatory work been done over the previous three months, but the meetings were well advertised by leaflet, in the local press, and by the use of loudspeaker equipment around the town.

The effort commenced with a Rally on Saturday, April 4th, which was supported by brethren from Kentish Town, and by a brother who had come especially from Yorkshire to help us. During the period six Gospel meetings were held and two open discussion meetings. One of the local papers gave us a fine lengthy report on the first discussion meeting when the subject was "Why So Many Churches?" Interest in the meetings steadily mounted until on the last Lord's Day evening thirty-five persons were present including seven visitors, the highest attendance we have had as yet.

We rejoice to report that from these efforts we have had one definite decision, the husband of one of our sisters. A number of people are also very interested.

We wish to express our appreciation of the unsparing efforts of our Brother Winstanley during the period, and for his faithful and powerful preaching of the Gospel. We would also like to express our thanks to Brother W. Kleener, an American brother who spent part of his leave from Germany helping us, and to Brother and Sister Hill, who supported us at every meeting; coming from Swindon, entailing each time a round trip of over one hundred miles.

In addition to the above, we are also happy to report that two others have commenced meeting with us, Sister Joan Wilkins who was recently baptised at Kentish Town, who comes from Oxford, and her fiancé, Brother W. Ellison, an American brother who comes from Brize Norton, Oxfordshire.

L. CHANNING.

Capetown, Woodstock.—On the 1st February we were again privileged to witness a young man confess the Lord Jesus and baptised into the Body. At the same time the wife of Bro. Kernan decided to be baptised, and was also immersed into Christ.

Bro. Kernan and his wife were passing through Cape Town from England on their way to Rhodesia and the mission work there. We rejoiced greatly with our brother on the decision of his dear wife, and we pray that the Lord will bless them both in their labours for Him.

The young man is a workmate of one of our young brethren who was instrumental in showing him "the way of the Lord more perfectly." He has been very faithful in his attendance at the meetings and we pray God will use him for the furtherance of His Kingdom.

On the same afternoon, after the baptismal service, we had our usual monthly gathering of the assemblies working in the Cape Peninsula. This meeting was very well attended and we had in all a most enjoyable afternoon.

Immediately after this session we had our usual evening Gospel Service, which was also well attended. Bro. Kernan addressed both the morning and evening meetings.

We are very encouraged by these times of refreshing, and pray that the Lord might bless His work in every place and that many will yet be added to His Church.

T. W. HARTLE.

Doncaster.—One of the most successful and memorable occasions in the history of the Doncaster Church was experienced in the week-end of March 21st and 22nd, an occasion that will be remembered for a long time to come.

On the Saturday, brethren in considerable numbers gathered from Churches in the Midlands, and the West Riding of Yorkshire for tea, and the evening rally. Brethren were present from East Kirkby, Eastwood, Ilkeston, Heanor, Dewsbury, Morley, East Ardsley, and possibly other Churches. About a hundred and forty sat down to a well-prepared tea.

At the evening rally, the meeting room was filled to capacity. We had Bro. Lance Frith, of Fleetwood, and our greatly esteemed Bro. W. Crosthwaite as our speakers. Bro. Frith gave a very thoughtful and sound address, full of interest, and timely advice, and this was followed by a very stirring and powerful address from Bro. Crosthwaite.

In spite of his age, Bro. Crosthwaite was full of vigour and energy, and we saw some of the old-time fire and earnestness of bygone days, in our brother's message.

The services on the Lord's Day were well attended. Bro. Frith exhorted the Church very ably in the afternoon, as we gathered for worship, around the Lord's Table, and Bro. Crosthwaite preached the Gospel at the evening service. His message, based on the well-known text, in Hebrews 13:3, was a moving and impressive message, and we were thrilled as we listened to this great soul-winning evangelist, pleading for decisions for Christ.

It was a great joy to have Bro. Crosswaite with us for the week-end. He laboured with the Doncaster Church, in our early Copley Road days, over fifty years ago, and gave much help to this Church, in the early years, in our present meeting room, and it was a great joy to the brethren to renew the Fellowship of former days.

We are deeply grateful to these two brethren for coming along to help us so willingly and well and also grateful to all the brethren and sisters, from so many Churches, who joined with us on this great occasion.

J. GARNETT.

Eastwood, Notts.—The Church here has commenced meeting temporarily in The Community Centre, Church Street, Eastwood. Lord's days, 10.45 a.m. and 6 p.m. Visiting brethren welcome.

Beulah Road, East Kirkby.—We are happy to report the addition of one more to our number, by immersion, in the person of our young friend, Marion Longden, the second daughter of Bro. and Sis. Fred Longden. Having received instructions both by her parents and in the Lord's Day school, Marion, we believe, was fully prepared for the steps she has now taken, and we hope and pray that she may cleave unto the Lord with full purpose of heart, and may ever remain faithful to the One whom she has so nobly confessed.

W. B. JEPSON.

Great Yarmouth.—Arrangements have been set afoot for the holding of meetings during the autumn fishing season in Great Yarmouth. Those who can reserve part of their annual holidays until this time will find a visit with our brethren from the North of Scotland fishing ports very enjoyable. The season may be from about the 8th October, 1953 until about the 27th November, 1953. Brethren Andrew Gardiner and David Dougall expect to be in Great Yarmouth at this time and they will be helped by visiting preaching brethren.

Ilkeston.—We shall never forget the glorious time we had at the recent Conference when brethren earnestly pleading for the "One Faith" gathered with us from distant places in Scotland and Wales, Doncaster, Morley, Blackburn (a fine company), Dewsbury, Wigan, Hindley, Bristol, Birmingham, London, Loughborough, Leicester, and perhaps other places overlooked, besides a goodly company from East Kirkby (Beulah Rd.), Eastwood, and other places in the Notts. and Derbyshire area. Never before have we had such a gathering at Ilkeston. What fine fellowship, praise, and communion with our Lord we all enjoyed! It was really a mountain-top experience. The Church here wishes to express her warmest thanks to every brother and sister, who, no doubt at some sacrifice,

responded to our invitation. Your presence, brethren, was a great joy and inspiration to the Church here, and the spiritual power and blessing which your coming to us brought, will remain with us for many days to come (D.V.). What rich feasts from the Living Word our brethren prepared for us! What a joy it was to our sisters to cater for the physical needs! Talk about a work of faith and labour of love, we have never known anything like it before. This is not a report of the Conference, but just a word of thanks and appreciation to everyone who came to help us, especially our speaking brethren, who fed us richly from God's wonderful larder.

We would like to tell you something however of our further sumptuous feasts and rich fellowship on Lord's day. Bro. H. Baines, of Morley, exhorted us around the Lord's Table on "Things God cannot do." We enjoyed the fellowship of some fourteen visiting brethren and sisters, some from Bristol, Newport (Mon.), Hindley, and Morley. At our open School meeting in the afternoon, Bro. Partington gave an "object" lesson, and Bro. Baines told a "story" to the children they will not readily forget. Interest spelt good order and rapt attention by the children. Again, Bro. Partington, of Hindley, gave a moving and challenging address at the gospel service on a question in a well-known hymn: "Thou would'st be saved, why not to-night?" To wind up the day's activities, a meeting was held in the Market Place, when Bro. Partington again earnestly preached the Gospel, followed by Bro. S. Jepson. We shall no more feel lonely in our advocacy of the "One Faith." Again, brethren, we thank you from our heart. To God be all the praise for ever!

S. JEPSON.

Karlsruhe, Germany.—During March (8th to 15th) an eight-day mission was held here with Dieter Alten (Mannheim) doing the preaching. The attendance on the closing night was the best—eighty-three, with the average attendance numbering sixty-five nightly. The meeting produced good results in several ways. A fairly accurate counting of people attending meetings here for the first time showed a total of seventy-two during the week. Around twenty, including mostly those who come regularly to the meetings and also several of the new contacts, came to nearly every assembly this week. Several of these we know are "almost persuaded." The mission was also instrumental in bringing a couple (from "Brethren") into the fellowship, although we have known them since the beginning of our efforts here in September, 1951. The man had previously been properly immersed but his wife had not. She was baptised here on the 20th of March, in the presence of her husband and several others of the Church. This

brings the number of local people in the congregation to sixteen. The number would be twenty had we not had two to move, one has fallen away, and we regret that an elderly sister passed away on the 17th of March. She was over seventy-one years of age and one of the first two converted here.

MAX WATSON.

Motherwell.—We rejoice to report another baptism on Lord's Day, 12th April, when a young person, Jean Stevenson, declared herself for the Master and was buried in baptism on that day. We trust and pray that our young sister will ever remain faithful.

L. PURCELL.

Tranent.—The Church celebrated her sixtieth anniversary with a tea and social meeting on Saturday, 14th March, when a season of rich spiritual fellowship was enjoyed by a gathering of over a hundred, consisting of visiting members from the Churches in Blackridge, Dunfermline, Motherwell, Newtongrange and Wallaceston.

The meeting was under the chairmanship of Bro. D. Scott, and the speakers were Brethren D. Dougall and Albert Winstanley. Bro. Dougall spoke on 'the Church, the pillar, and ground of the Truth,' and Bro. Winstanley on 'Every man in his place.' Both gave us much spiritual food for thought.

Praises were sung by the brethren and sisters of the Churches of Motherwell, Dunfermline and Wallaceston.

Bro. Winstanley served the Church on the Lord's Day, speaking at the morning and evening meetings, also to the children at the Sunday School. We thank God for a happy and rich week-end of fellowship.

D. SCOTT.

Tranent.—We are very happy to report yet another decision for Christ, in that a young woman, Miss Agnes Buchan, requested Baptism. She was baptised on Wednesday evening, 25th March, and was received into fellowship on Sunday, 29th March. We thank God for the further proof of the power of the Gospel, and pray that our sister may be faithful to the end.

D. SCOTT.

Ulverston.—A Church of Christ was begun in this town on March 19th, 1876. The Church now meeting in the Odd-fellows' Hall is in the true succession of those pioneers, for we stand on the same New Testament ground on which they built. The celebration of the seventy-seventh anniversary was held on March 28th and 29th. On Saturday afternoon, Brethren W. Hurcombe (Hindley) and J. Pritt (Blackburn) spoke to a large assembly. Then about seventy partook of tea. In the evening, Brethren F. Worgan (Hindley), and D. Dougall (Scotland) were the speakers. All gave us powerful and inspiring messages, and

we are very grateful for their help and encouragement. The writer presided over both meetings. A large number of brethren and sisters from Hindley, Wigan, Blackburn, and other Churches, were present, and we gave them our warmest and heartiest thanks for coming so far to cheer us, and to make our meetings so truly inspiring.

On the Lord's Day, Bro. D. Dougall spoke to the school in the morning, exhorted the Church in the afternoon, and preached the grand old gospel in the evening. His services were much appreciated by the Church.

So having passed another milestone, with renewed energy and hope we press on with "the good fight of the faith."

W. CROTHWAITE.

Zomba, Nyasaland.—On January 18th, two were baptised, on January 25th five obeyed the Lord, on February 1st one was restored to fellowship, and on April 1st two penitent believers were immersed. These native brethren in Christ hold a Bible Study meeting, and on Wednesdays go into the villages preaching the Gospel. This is in addition to Lord's Day meetings.

This is from a report sent by a native brother—

GARNETT LIMANI.

May the Lord continue to bless their efforts to spread His Word.

OBITUARY

Ilkeston.—We are more than glad to report the latest addition God has given us. Sister Miss F. M. Booth was baptised into Christ on Wednesday, 11th March. Our sister has been attending our 'Breaking of Bread' service for some time and has been much impressed by the teaching she has heard. May God richly bless her as she now endeavours, with us, to lovingly obey all the Lord has commanded and taught us.

S. JEPSON.

Morley.—It is our sad duty once again to announce the passing of a much loved and esteemed sister. Sister Alice Gunn was sixty-one years of age. She came of a family connected with the restoration movement this past fifty years. Her two brothers, Edward and Fred Pickersgill, are active in the service in this district. Sister Gunn was immersed into the precious Name whilst a young woman, but leaving the district she was isolated many years. Returning to Morley she was restored to fellowship in 1948 and up to her last illness continued faithful. We mourn her passing and our sympathy goes out to those of the family left behind, especially those of the household of faith.

FRED SUGDEN.

COMING EVENTS

Meeting of Sunday School Teachers, to be held in the meeting-place of the Church of Christ, **Tranent**, on Saturday, May 9th, at 4 p.m. This meeting will be presided over by Bro. John Gibb, Slamannan, and there will be three ten-minute addresses on Baptism, followed by questions. First ten minutes: Bro. John Pedan (Tranent); second: Bro. Brown (Newtongrange); third: Bro. Joe Kerr (Tranent).

We invite you to our Bible School being arranged by the brethren meeting in Argyle Street, **Hindley**, MAY 23rd to 28th.

Special visit from Bro. Deiter Alten, from Germany who (DV) will preach the Gospel for five nights, Lord's Day to Thursday inclusive.

Mountain-top experiences, glorious fellowship. Leave the noisy, busy, distracting world for a time apart with God.

Early morning Prayer Meetings. Lectures on 'The Messages of the Gospels.' Forums on: Acts 2:42. Questions answered. Singing together and interesting talks. Open-air Services.

Your spiritual life will be deepened we feel sure if you visit our Bible School.

Write for programme: L. Morgan, 44 Lord Street, Hindley, Wigan.

Autumn Rally.—Keep Saturday, 12th September, 1953, free for this annual event. Watch future issues of "Scripture Standard" for announcement of place and times of meetings.

WANTED

Copies of "On the Rock" by D. R. Dunagan; also "M memoir of David King."—Prices, etc., to Editor.

SILVER WEDDING

PICKERSGILL—AKED.—At Meeting House, Zoar Street, Morley, on June 9th, 1928, by Bro. W. Gray, of Birstall (who was the bridegroom's Sunday school teacher). 72 Cross Peel Street, Morley, Leeds.

NOTICE OF CHANGE OF ADDRESS

Bro. and Sis. Ralph Limb, "Highfields," 36 Percy Street, Eastwood, Notts.

BIRTH

Tranent.—The gift of a son to Bro. and Sister Jack Nisbet.

THE MOVIES.

THERE is a worldly idol,
Affecting young and old,
They bow to it nightly,
Give it their silver and gold.

The movie is an idol,
Some people choose instead
Of going to the Lord's house,
Where God's Holy Word is read.

The movies get their money,
The poor, their help deny,
At church, put in a nickel,
When the basket passes by.

And so, the church may weaken,
What do they care for that?
Their money must feed the movies,
That they may grow fat.

Don't love the world, says Christ,
Just go to church, says He,
Don't go to the movies,
Just save your love for me.

If I am sick in prison,
Or hungry, feed me,
Then you will be a servant,
To all humanity.

You'll never be at the movies,
You'll be working for the Lord,
Your voice and feet so busy,
Proclaiming His great Word.

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All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

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

Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

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

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