

# The SCRIPTURE STANDARD

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

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## *God's Promises to His Children*

"... as your days, so shall your strength be."

"The eternal God is your dwelling place, and underneath are the everlasting arms." (Deut. 33:25, 27)

## *Moment by Moment*

THE older we grow the more we seem to live in the past. Even when things of very recent happening cannot be remembered, as in some sicknesses of the mind, old people often recall their distant past, their earliest days, quite vividly. We say then that they are "living in the past."

Memory is very wonderful. It enables us to have "roses in December": when the actuality is long past, by memory we can live again those happy days of long ago. To older folk things are never so good as they used to be. Memory seems to cling longest to the happy things of life: it is those that have registered in our brain, while the less pleasant events are easier forgotten.

### **Looking back and forward**

How often we visit a place holding happy memories for us, only to find that almost everything has changed beyond recognition. We would like to live again those long-gone experiences, but changed circumstances make it impossible. We find that those days cannot be repeated. At such times we are wise to learn the lesson of the hymn

"When for happier days we yearn,  
Days that never can return,  
Teach us from our hearts to learn  
Love for evermore."

With younger people things are different. They live for the future: they are always looking forward—to the next holiday, their sports, their examinations being over, their leaving school and taking up work. They are full of hope and expectation—"The best is yet to be." But you must know, young brother, sister, friend, that the bright future you look for can be built only out of the present, the NOW. You cannot enjoy your holiday unless you have saved and prepared for it; you cannot play your game well unless you are practising and in training; you cannot pass your examination unless now you are studying. You cannot do a satisfactory day's work unless now you are disciplining yourself to obey those in authority over you.

**Living Now**

We realise, then, that the past means nothing unless we have learned from its experiences in allowing these to shape our present life; and that the future has no meaning unless we are now preparing for it. All that matters is now, this day, this moment. This is wonderful. Scientists tell us that in the atom, too small to be seen through the most powerful microscope, is concentrated the whole universe in principle. So in this moment, this minute, now, is contained the whole of time, past, present and future.

The secret of living has been solved if we learn this, and in every moment apply ourselves to life in thought, meditation or action. This means concentrating on what we are doing now, as though nothing else matters, with everything else shut out. This moment fills all time. If each moment is perfect, the whole hour will be, the whole day, the whole year and the whole of life. I once heard a speaker on the wireless programme, "Lift up Your Hearts" pray, "O Lord, help us to offer this day to Thee perfect."

All this is not mere morality, self-righteousness. Jesus Christ taught us that His disciples are "to be perfect, as your heavenly Father is perfect." Coming from anyone other than the Son of God this would be an astoundingly impossible command. God is perfect: if He were not He would not be God. And we are to be as God is! This is to be taken seriously, for the theme is developed in the epistles of the New Testament, addressed to Christians. Read Eph. 4:13; Phil. 3:15; Col. 1:28; 4:12; 2 Tim. 3:17; Heb. 12:23; 13:21.

Always perfect, yet ever becoming perfect. As this moment, so will the future be.

**The Preciousness of Time**

Rudyard Kipling wrote in his poem "If"—

"If you can fill the unforgiving minute  
With sixty seconds worth of distance run,  
Yours is the Earth and everything that's in it . . ."

"The unforgiving minute": if wasted, it is gone beyond recall. Yet, if now we begin to serve God, "doing all things in the name of the Lord Jesus Christ," the minute is not unforgiving, for God promises to "restore the years that the locust has eaten" (Joel 2:25).

God is a continual—moment by moment—presence with us, for us. Moment by moment He pours His blessings upon us; alas, that we are so often unconscious of or ignore them. Rather, in constant gratitude, we should

"Lift up to God the voice of praise,  
Whose goodness, passing thought,  
Loads every minute as it flies  
With benefits unsought."

This living moment by moment is the way Christ lived and showed us to live. It rids us of nostalgic living in the past and of anxious concern for the future. "Take no anxious thought for the morrow," Jesus taught us. We know not what the future holds: "God kindly veils our eyes."

**God Is**

Our Father is the eternal God. Because of what He was and of what He will be, HE IS. His name is "I AM," the everlasting now. That is our guarantee, our anchor. To live moment by moment is to prove this.

"We'll thank Him for all that is past,  
And praise Him for all that's to come."

Thus to live is not wishful thinking or wistful hope. It is certainty for the future, in time and in eternity. Then the words of the hymn become to us, not sentimental aspiration, but living reality—

"We expect a bright tomorrow: All will be well;  
Faith can sing through days of sorrow: All, all is well.  
On our Father's love relying, Jesus every need supplying,  
Or in living, or in dying: All must be well."

This is the surest way to "A HAPPY NEW YEAR." The words then become more than a formal greeting or a pious hope. The year will be comprised of a daily—even moment by moment—realisation of the faithfulness of the living God.

"Moment by moment, I'm kept in His love.  
Moment by moment, I've life from above.  
Looking to Jesus till glory doth shine;  
Moment by moment, O Lord, I am Thine."

## Sermons on Stones

NO, I do not mean sermons in stones of which our "myriad-minded Shakespeare" speaks in those lines that are running through your mind:

Tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything.

Sermons on stones—that is our thesis. For, if you will read on, I will tell you about certain instructions on the walls of houses I have passed in the course of many pilgrimages, north, south, east and west. On the wall of a modest house in Devon I found these words: "Let not thy sorrows cause thee to forget the greater ills from which thou art kept secure." A doctor's name was on the gate. A wise doctor, surely, determined that his patients should have a tonic before entering his consulting-room.

Oliver Wendell Holmes, a famous teacher of the science of medicine, said, you may remember, that "If all the medicine was thrown into the sea it would be a good thing for suffering humanity, but very hard on the fishes!" He was a brilliant wit, and I suppose he didn't mean us to take quite literally all he said. But it is easy to believe that many a bottle of physic which troubled souls carried out of that Devon house ministered less to their healing than the legend they turned to read again as they closed the gate.

In Gloucestershire, too, there would appear to be kind souls who desire to offer bracing words to the wayfaring man. For, in a village near Cheltenham, over the door of a house known as "The Dutch Farm," I read these words, "Niets Zonder Arbyt"—"Nothing without work." Nothing.

Did Thomas Carlyle ever pass that way, and did he read the writing on the wall? If so, how it must have pleased that vehement preacher of the Gospel of Work. Standing there, under the shadow of the Cotswolds, confronted by the challenge of those three strange words, one could hear the echo of his sayings, "Blessed is he who has found his work; let him ask no other blessedness." "All work, even cotton-spinning, is noble." "There is a perennial nobleness, and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works."

Walking away, pondering gratefully such sayings, there came to my remembrance a youth (probably, like so many youngsters, a despiser of the Victorians) to whom I had quoted the words of one of our captains of industry, "There's no fun like work." After staring at me in contemptuous silence, he found breath to ask, "Who said that?" He was told, and replied curtly, "He must have been balmy when he said it!" Then he dashed off on his motor-cycle, in a mighty hurry to reach a destination where he would not know what to do with the time he had saved by inconsiderate speed. "Nite Zonder Arbyt!" What a challenge to our generation!

Something of the spirit of those Dutch words speaks from the doorway of a hostelry in Sussex where this inscription may be read, "There is no office in this needful world but dignifies the doer if well done." Another half-forgotten truth which some thoughtful citizen of long ago desired to keep before succeeding generations! Good things should be shared; so, years afterwards, I carried that motto to a hotel in the West Country. Conscious, as I sat at dinner, of the contrast between my friend the waiter's smart evening uniform and my wayfaring clothes, I congratulated him on his superiority. He replied with a touch of bitterness, "I hate these togs they make us wear. They're a badge of servitude." I told him, as you would have told him, that he was talking nonsense; that I did not name my work servitude; that he had no right thus to describe his; that every honest and useful calling was honourable, etc., etc. Believe me, though I say it as shouldn't, a convincing sermon was preached at that dining-table. Then, in the interval between the meat and the sweets, I wrote down hastily, and handed to him on his return, the words over the doorway of that Sussex hostelry—"There is no office in this needful world but dignifies the doer if well done."

It was a short sermon, and the best part of it was a quotation. Well, that sometimes happens! But, of course, a preacher can easily quote too much; and, had not other hungry guests flocked into the room, I might have fallen into that error. For I would willingly have passed on to my congregation of one that poem in which Walter C. Smith speaks of the value, could we but find it, of a piece of work fashioned by the hands of the Carpenter of Nazareth:

For His work by axe and saw  
Would be all without a flaw,  
Like His patience upon Calvary  
To magnify the law;

And the humblest work ye do,  
Let it faithful be and true,  
And be not yet ashamed of it,  
And it will honour you.

Very dear the Cross of shame  
Where He took the sinner's blame,  
And the tomb wherein the Saviour lay  
Until the third day came;

Yet He bore the self-same load,  
And He went the same high road,  
When the Carpenter of Nazareth  
Made common things for God.

A. J. PEARSE (Selected).

## *Problems of Relationships.*

### **No. 4: WORK**

(substance of a talk given at Bangor Vacation Bible School, 1962.)

Purpose of this talk: to give practical help to the young Christian who is about to start, or has recently started work.

#### **WHAT WORK SHALL WE CHOOSE?**

THIS is often an acute and perplexing problem. Parents must never try to make children's minds up for them. They can suggest, discuss, inform, even guide—but the final decision must be that of the young person. Insisting that our children do **what we think** is the job that suits them; or making a boy "follow father's footsteps" may well cause untold frustration, put "a square peg in a round hole," and build up resentment against unwarranted parental interference.

However, parents and others should never hesitate to point the young folk to important principles which will ensure a right choice. Here are a few. If you are soon to start work, ponder them well.

#### **SOME DON'T'S**

DON'T even consider any occupation or profession which will involve you in action or behaviour contrary to your Christian convictions. For instance: you believe that a child of God is to be in bondage only to Jesus Christ. How then could you have a part in selling intoxicating liquor—that which enslaves men? Again, you are taught to love all men—even your enemies. How then could you consider enlisting in the armed services—where you might one day be asked to destroy your "enemies" or even your brethren of another nation? The time to think of these things is **before** you accept obligations, not after.

Don't choose a "blind alley" job, even though there is the promise of quick financial returns. Many a young man, apprenticed to a trade, working and studying hard, has yielded to the temptation of "big money" and thrown it all over for an unskilled job with good wages. Resist this temptation. Have the foresight to see that the trade or craft you are learning now, though it may mean poor financial returns for the present, will give you a more secure future. The Jews have always wisely insisted on every boy learning a specific trade. Paul—a tentmaker—could do a skilled job because he had been trained to do it. Do something worthwhile, and do it well.

Don't be over-anxious to leave school! The more you learn while you are young the better equipped you will be for your chosen vocation. Take advantage of every educational facility available to you. If you have opportunity to go to a university, do so. In youth and young manhood or womanhood you can learn much more, and more quickly, than in later years.

#### **DON'T COMPROMISE YOUR CONVICTIONS**

A man who had worked for years with a member of the church, in his company every working day, met someone else who knew him. When it was mentioned that this man was of the body of Christ his workmates said, "I didn't know he was a Christian." Something seriously wrong there!

You don't need to do anything silly. You do need to make it quite clear from the beginning that you are a follower of Jesus. You owe it to Him; to others; to yourself. Probably quite soon you will be confronted with a situation where someone

expects or asks you to do something that is wrong. Don't hesitate—refuse, and say why you are refusing. This is far less painful than temporizing. Also, it will safeguard your future—you are less likely to be troubled again. The very first time you are offered a cigarette, or asked to "have a drink," or to join in "a bit of a flutter," refuse, and make it quite clear that you cannot, because you are a Christian. Don't be afraid to stand up for your convictions. At first it may cause you difficulty—but the first time is the worst, and anything your faithfulness costs you is not to be compared to what your salvation cost Him. Even the world despises a person who won't stand up for his beliefs.

### SOME DO'S

**Do** find an occupation or profession for which you are temperamentally suited. Obviously there are some types who ought never to enter the nursing profession. Again there are some people who are "simply cut out" for it. What you are to do for a living ought to be something that you **like to do**. It is more than "just a job" then. It is a "vocation," a pleasure.

**Do** have a right motive. You are a Christian—what is most important to you? Is your prime object to "make money"? Or are you genuinely anxious to do something worthwhile, that will benefit others, something well-pleasing to the Saviour? Of course you will work to "earn money," but what is your attitude to money? Is money an end in itself or a means to an end? Remember: all you have and are belong to the Lord. Which is dominant: self or the Saviour? Evaluate your motive, and heed this warning: "But they that are minded to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all kinds of evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6: 9-10). In a nutshell:

**Do** put "first things first." The Saviour said: "But seek ye first the kingdom of God and his righteousness; and all these things (material needs) will be added unto you" (Matthew 6: 33). That is the guiding principle for all Christian living. If you observe it you ensure your own true well-being, here and hereafter.

### WHEN I START WORK—WHAT?

When you go to work make up your mind that you will continue to be, in every circumstance, what you **are**—a follower of Jesus.

**Work hard.** Read Ephesians 6:5-8 and note the use of the word "as":—"be obedient to them that are your masters . . . **as** unto Christ; . . . **as** the servants of Christ, doing the will of God from the heart . . . **as** to the Lord, and not to men." Compare Colossians 3: 22-25. The manner and quality of your work must be such as will please your heavenly Master. Labour "as unto the Lord." Laziness and dishonesty are commonplace in many industries. It is commonly said that "everybody does it." But that is untrue. A faithful disciple of Jesus is not and cannot be either lazy or dishonest in any situation.

**Be honest.** Read 1 Thessalonians 4: 11-12. Note, ". . . that ye may walk honestly toward them that are without . . ." Always you must act in an honourable manner." If you are paid for an eight-hour day then you will work an eight-hour day. You will be honest in respect of materials used in your occupation. The wide-scale pilfering that takes place in industry is something again "justified" by the argument that "everybody does it." But if a thing is wrong—and pilfering, thieving is wrong—a child of God **does not do it**. Meditate on Ephesians 4: 28.

**Be pure in speech.** I Timothy 4: 12, ". . . be thou an example of the believers, in word . . ." The word "example" means a "model." Let your speech be such as any other believer can safely imitate. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Ephesians 4: 29; see 5: 3-4). In factories where large numbers of men or women work together, filthy speech, blasphemy and swearing are common. Set your mind against this form from the start. Be different! When someone tells a dirty story or makes a "suggestive" remark, ignore it. Never laugh at such things. You will meet difficulty, but you will earn respect.

**Be helpful.** Jesus "went about doing good," and you must always be ready to "lend a hand." Do more than you are obliged to do—more than you are expected to do. And be specially watchful for opportunity to do "a good turn" to anyone who has treated you badly in your job. It was said of Thomas Cranmer that he would go to any length to do a kindness to an enemy. That's Christian conduct. The respect of non-Christian workmates is something you must **earn** by acting in a Christ-like manner.

**Be tactful.** Because you belong to the Christ your dearest wish should be to lead others to the Saviour. Your occupation is something you view as a means of

servicing the Lord, and in it you constantly look for opportunity to plant the good seed of the Word in other's minds. How are you to go about it? There is nothing to be said for the practice of asking all and sundry, "Are you saved?" The real basis for worthwhile personal evangelism is true friendship. You must care—really care—for and about the people you wish to teach. Get to know all you can about the man who works next to you—his interests away from work, his family and hobbies. Be genuinely interested when he talks about them. If he should be "off work" through illness, visit him and do what you can to help. Inevitably religious subjects are mentioned in conversation. Use every such occasion to teach a specific New Testament truth. But don't be a "know all"—get him to say what he thinks about religious matters. If he belongs to any religious body ask him questions on what he believes, and why. Get him searching the Scriptures to justify his faith. Lend him good books. If questions arise which you can't answer get a more experienced Christian to help you.

If you have a "good prospect" concentrate on it. Invite such to your home, then to meetings—especially if a topic you have discussed together is to be dealt with. Encourage questions. Young Christians can do a lot in this way. They can invite those of their own age to come along and be one of the crowd, and the process of becoming a child of God is so much easier when a person feels "at home" with others.

"Walk worthy of your holy calling, give praise to His blessed name;  
Remember that the world is watching, and that it will praise or blame.  
What you are speaks so loud that the world can't hear what you say.  
They're looking at your walk, Not listening to your talk,  
They're judging by your actions every day.  
Don't believe that you'll receive by claiming what you've never known.  
They'll accept what they see, and know you to be,  
They'll judge from your life alone."

A. E. WINSTANLEY.

## SCRIPTURE READINGS

FOR JANUARY, 1963

- 6—Jeremiah 31:23-37 Hebrews 8  
13—Exodus 24 Hebrews 9:1-22  
20—Exodus 25:1-22 Hebrews 9:23-10:10  
27—Exodus 25:23-40 Hebrews 10:11-30

### SELF-DENYING LOVE

HE might have reared a palace at a word  
He sometimes had not where to lay His head.  
Time was when He who nourished crowds with bread  
Would not one meal unto Himself afford.  
Twelve legions girded with angelic sword  
Were at His beck, the scorned and buffeted.  
He healed another's scratch, His own side bled;  
Side, feet and hands with cruel piercings gored  
Oh, wonderful the wonders left undone;  
And scarce less wonderful than those He wrought.  
Oh, self-restraint, passing all human thought—  
To have all power, and be as having none!  
Oh, self-denying love, which felt alone  
For needs of others; never for its own!  
("Gwelo Weekly Bulletin").

### "WE HAVE SUCH A HIGH PRIEST" (Heb.) 8:1)

We return this month to the thought of CONSIDERING Jesus, particularly as being our High Priest. The theme is developed more effectively in our month's readings than we can hope to emulate, but we believe some further points in relation to the High Priest and priestly functions under the Old Covenant can be some help.

It is well to study with care the most sacred of the appointments under that

Covenant. It was instituted at the command of God Himself by Moses, who placed his own elder brother Aaron in the office. He was the first High Priest of all and Aaron his descendants had the absolutely sole rights of offering sacrifices. No other person was allowed to do this portion of the service to Jehovah. Thus he and his four sons were consecrated as priests. We must bear in mind that EVERY Jew had a covenant relationship with God by birth. The nation was set apart from all others on earth so that it might serve God's

purposes by offering pure and undefiled worship to Him.

The Tabernacle and, later, the Temple were the centre points for this worship, and sacrifices offered at these places alone were acceptable to God. Explicit instructions have been preserved to us in the books of Exodus, Leviticus, Numbers and Deuteronomy for the carrying out of this exclusive worship of the true and only God. While in the desert for forty years the camps were so arranged that every man, woman and child could look to the centre and see the very presence of God through the cloud by day and the fire by night, thus being made to realise their very special relationship with God, and their need of His continued presence and blessing. They would also have the smoke of the continual burnt offering to remind them of their need of forgiveness with the priests standing as it were between themselves and the Almighty by intercession. When Canaan was occupied the same centre point would be constantly in mind, for the law was administered through those who carried out the worship, and the whole tribe of Levi set apart to learn and teach it. These latter dwelled among the people all over the country but had times of duty at the centre as had the descendants of Aaron as priests. This divine economy was of course designed to keep the people together and to develop a nation of godfearing, righteous and holy persons.

The very highest place was that of the High Priest. He only could enter the Holy of Holies, wherein was the ark of the covenant with the mercy seat overshadowed by the cherubim and the Shekinah of God's presence. We may wonder at the choice of Aaron, as he certainly sinned on public occasions as well as sharing the frailties of all. But he was an outstanding man among the people and God, we remember, had given him to Moses as his "mouth." His very weaknesses, as our writer points out, made him the fitter to deal with the erring, for he could well sympathise with sinners, whilst he must also be unbending in his insistence on repentance and righteousness. He had the highest possible standard of holiness, bearing, when fully robed for office, the plate of gold on his forehead with the words "Holiness to the Lord," and having to bear the blood of sacrifice in token of his own need of cleansing. Read in this connection chapters 21 and 22 of Leviticus where the stringent rules for both ceremonial and physical perfection and cleanliness are set out. Also read chapters 28 and 29 of Exodus where the High Priest's consecration and that of all priests are described in detail.

The more we consider the Old Covenant ordinances the more we are impressed with the standards set for

God's people of old, and yet the more we realise the superiority of the New. Especially is this true of the High Priest. How much more fully can the divine mind in the person of our Saviour appreciate all our weakness when the innermost thoughts are "naked before Him"; but how much more fully has He suffered with us, offering on our behalf not just the blood of slain animals, but bearing in His own body our sins on the tree, pouring out His life for us not only on the cross but through all His service while with us in this life. How wonderfully does Jesus our Saviour, both prophet (like Moses), King (like David) as well as High Priest (like Aaron) fulfil our great and continuous need of a mediator at the right hand of the majesty on high! He needed no sacrifice for Himself; no ceremonies were required for His appointment; the robes for glory and for beauty were quite unnecessary. The halo given by the artists was purely imaginary; but we are sure He bore in face and figure the marks of His holiness up to the time when the culmination of His holy life issued in His passion, when "He was despised and rejected of men, a man of sorrows and acquainted with grief," and we "hid as it were our faces from Him." However we know him now as the One who has all authority in heaven and on earth, exalted because He humbled Himself to share our life. If ever there was a High Priest under the Old Covenant who fulfilled his holy office to the full among his people, how much more fully has our Saviour fulfilled ours!

It remains to leave with us a deeper and deeper sense of obligation to respond to the supreme exhibition of the divine love.

R. B. SCOTT.

## CORRESPONDENCE

### THANKS

Bro. Robert Sutcliffe and his children, of Eccles, Manchester, desire to thank all in the churches who wrote letters of sympathy and encouragement, or who expressed their sympathy in the loss sustained by the death of a beloved wife, mother and sister in Christ, Connie Sutcliffe. The letters received are too numerous to answer personally, but Bro. Sutcliffe asks that this notice be taken as a token of his deep gratitude for the love and sympathy thus shown.

### THANKS

SISTER Emma Winstanley and the sons of her late husband thank all those brethren who sent messages of sympathy on the death of her dear husband. It is not possible to reply to these individually, but every one has been deeply appreciated.

**JAMES HOLMES**

DEAR BRO. EDITOR, It is with deep sorrow I have today learned, through the pages of the "Scripture Standard," of the passing of our esteemed Bro. J. Holmes, late of East Ardsley church.

One has good cause to remember Bro. Holmes, for it was in his home in Gordon Street, East Ardsley, way back in November, 1916, that the writer made his decision for Christ and it was Bro. Holmes, who, the following Lord's Day, extended the right hand of Christian fellowship and welcomed me into the church.

His words on that occasion still live. After the words of welcome, he warned of dangers and temptations, urged loyalty and faithfulness, and expressed the hope I should live to give many years to Christ's service.

After the first World War, Bro. Holmes held joint leadership with the late Bro. W. Wintersgill of a Preachers' Training Class. Yes, in those days, the small church at Ardsley ran a Preachers' Training Class (other churches, please note.) and three members of that class, the writer included, are still in service as preachers of the gospel.

Our late brother was well versed in scripture and saw that we, his students, were trained to "handle aright the word of truth." His discourses were true examples to young preachers; clear, forceful, yet kindly given, never harsh, and with conviction. One of many we recall was "Quit you like men, be strong." This was just the sort of man Bro. Holmes was.

We take this opportunity to pay our tribute to a warm-hearted brother to whom we owe so much, whose home was an ever-open door to us young lads, as "babes" in Christ.

We mourn not only his passing, but that of his generation—which produced so many similar characters, men were in very truth, "strong in the Lord and in the power of His might."

May we who are left firmly carry on the work he gave so much of his life to. Sorrowing at his passing, yet we rejoice that we shall meet again.

HAROLD BAINES.

**THANKS**

Arising out of the letter in December "S.S." from Bro. Severe concerning the church at Wendewende, a £5 note has been received by the editor, to be used to help that church. The donor is assured that every effort will be made to this end. In the meantime, warmest thanks.

**AN APPEAL**

DEAR BRETHREN, I am making an appeal on behalf of the brethren in Tunbridge Wells, who still need £1,000 to complete their building.

Let us not see the church in debt, but let us relieve the brethren of the worry

of having to borrow from the bank and pay much more back in interest.

I believe there are one hundred of us who could send £10 each—my £10 has been sent along, so I am number 1. Will you be one of the 99 who care?

A DISCIPLE.

**A HOME FOR OLDER FOLK**

DEAR EDITOR, For several years I have written to put before readers of the "S.S." the claims of various organisations which are meeting urgent human needs. Because of the generous response of individuals and churches it has been possible to send several hundred pounds as an indication of our concern to have a part in these works of compassion.

This time I would like to suggest help for a cause which is nearer home. We have all known cases of older members of our churches who have been unable to continue in their own homes and have needed a place where they can receive adequate care. There is great need for such homes to be centres of Christian fellowship.

Bro. W. Mander of Leicester, is actively concerned in providing such a home and has received many gifts to help to establish one. It is clear that a large amount of capital is required. I suggest that we help forward this first venture in the hope that it may be just the first of a number of eventide homes. Those who wish to have a share in this project are asked to send their gifts to me at 43 Rose Glen, London, N.W. 9.

ERIC McDONALD.

**SIGNS OF THE TIMES**

DEAR EDITOR. It was very heartening to read Brother Barker's article in December "S.S." It was all the more pleasing coming from one of our own brethren; interesting and convincing to all professing Christians. I for one am very disappointed at the silent attitude of our brethren. The devil and the "powers that be" take this for consent and to me on such a question as the Cuban crisis, which could have meant annihilation of millions, once war had been let loose, it is a sin to acquiesce by our silence. What is the use of praying, preaching, day in and day out, for the souls of men, when, in a night, millions of bodies can be destroyed, which are temples wherein dwells the Holy Spirit? Is it not our work to save souls? So to be logical, we should do all in our power to save the **bodies** of men, for if we are out to save souls for Christ we must of necessity preserve their bodies.

Human life is sacred and therefore should not be sacrificed to the god of war—the devil. The Master said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Good or Evil). Regard-



ing preservation of the body and the gospel of salvation, General William Booth had to me the right angle. He said "Fill their stomachs and then give them the gospel." With many so-called Christians, we get the reverse; "bullets instead of bread"—the Bible in one hand and a gun in the other.

Dear Editor, to my previous letters in the "S.S." little or no response from the brotherhood on these issues has been seen. I did not mean to write again on the subject, but I take heart from Bro. Barker's article, and cry again "Christian's Awake." Bombard your M.P.s in a way in keeping with the spirit and letter of Bro. Barker's article. Today God speaks through human vehicles such as you and me—and all who have the spirit of Christ—by the right use of our hands, our tongues and our feet.

H. WILSON.

### *Moral Responsibility*

IT is true that all men, as moral and responsible agents, are required to face all the moral facts of life, and to seek, by every effort of mind and soul to serve the moral problems which present themselves on every hand. Ignorance of facts which is produced by ignoring them, incapacity to solve problems which is begotten of unwillingness to face them, are moral faults, and tend to lower the moral tone of a community which may be otherwise fairly cultured, and will blunt the conscience and degrade the practice of individuals who may be competent men of science—or painful as it is to contemplate—trained theologians. The maintenance of a high standard of public opinion, the moral elevation of the community, the perfecting of individual rectitude, cannot be entrusted to intentions, instincts, feelings. Knowledge is required; and the community, or church, or individual, which wilfully declines its acquisition will assuredly pay the penalty of moral deterioration.—From an Introduction and Notes by Prof. T. B. Kilpatrick, D.D., to Bishop Joseph Butler's "Three Sermons on Human Nature."

### *Object and Chart Lessons.*

THE importance of applying illustration in our mode of teaching and preaching cannot be over-emphasised. All we require is a little boldness to introduce charts, etc., and originality in our design.

#### **The Object of Charts**

Should only be to illustrate the truth of God's Word. Never use them to show

how clever you are with brush or chalk.

Our Lord was an expert in the use of objects to illustrate his teaching, "Behold the fowls of the air"; "Consider the lilies of the field"; "Behold a sower went forth. . ." The writer has proved time and time again that chart and object lessons leave an impression on the mind long after the spoken word has been forgotten.

There are other ways to the heart than the ear. We can go through the eye to the heart. Many of our addresses to adults and children would be more interesting and educative if we applied a little illustration now and again.

#### **Materials Required**

Most art and craft shops will supply you with all you require. Banner cloth, which is lily white and 48 inches wide, is a "must" for painting on. It is hard wearing, folds easily, and is not too expensive. Drawing paper of good thickness can also be used. You can buy it in large sheets for a few coppers.

Then of course, we must not forget old faithful; the black board, and coloured chalks. These boards should be given a coat of blackboard black paint now and again for they soon go grey with rubbing out.

One tool which is very useful and easy to use is the magic ink-marker, made in many colours, and obtainable at almost any art shop for only a few shillings. This can be used with great effect. Indian ink, poster-colours, charcoal, etc., all can be used according to the effect desired. A necessity of good chart and blackboard work is to make your illustrations simple and clear.

Books on alphabets, and chart work can be very helpful when one is stuck for ideas. These can be had from Bro. A. E. Winstanley.

#### **The Uses of Charts and Objects**

I mentioned that we need to be bold in the introduction of this work in our preaching the truth. There is no reason why it cannot be introduced in exhorting and in Bible Study and Gospel Meetings more often. Before we do so, it is wise to seek the permission of the oversight. There may be some who object. Children's meetings are ideal for object lessons. Children love drawings and the placing of objects before them. Our addresses to the children often fall flat because of lack of illustration.

These are only a few points which I hope may help. If I can be of some assistance to any reader, please get in touch with me, A. Allan, Herbert Street, Blackburn, Lancs.

## NEWS FROM THE CHURCHES

**Birmingham (Summer Lane).**—The church rejoices to report another addition. On Lord's Day, 25th November 1962, Stanley Evill obeyed his Lord in the waters of baptism. May this be an encouragement to all Bible School workers, for Stanley came through the school till he was eleven. Since when, for ten years, we have lost sight of him. Yet the Lord has led his footsteps, bringing him into contact again with brethren. Praise be to God who has given the increase.

**Dennyloanhead.**—We report the addition of two young people to the church at Dennyloanhead, Stirlingshire, Catherine Cameron, age 17, and John Wood, age 11 years. These were baptised into Christ on 23rd November. We earnestly pray that the Lord will guide and protect our young sister and brother through life's pathway, and we commit them to the keeping of the Good Shepherd who is able to provide their every need. May they ever hear His voice, and follow in His footsteps (John 10:27-28).

Bro. D. Dougall was with us on this happy occasion, and spoke earnestly and convincingly to those assembled. We were also much encouraged by the support of brethren from other churches.

Your prayers are requested for the work of the Lord in this area.

John M. Wood.

**Hindley.**—It is with great joy we record the immersion into Christ of Vera Kemp, the daughter of Bro. and Sis. Tom Kemp, on Lord's Day Evening, November 11th. We pray she may be a faithful servant of the Lord Jesus. Bro. Norman Price, our speaker, and the church are greatly encouraged.

**Rose Street, Kirkcaldy.**—We rejoice to report that two young men and one young woman made the good confession and were baptised on Lord's Day, November 18th. They were John Somerville, son of Bro. and Sis. W. Somerville and Betty Roberts and Alan Roberts, son and daughter of Bro. and Sis. A. Roberts. We thank God for these young souls, and pray that He will

richly bless them and keep them faithful in the service of Him who died for them.

**Wigan: Scholes.**—A splendid time was enjoyed by all who joined with us during our special week-end Gospel efforts, held in the month of November. Although adverse weather conditions prevailed, both brethren and friends responded in good numbers.

On Saturday, 4th November, Bro. Frank Worgan preached the gospel, and he served the church on Lord's Day. Our endeavours were rewarded by Bro. Worgan's inspiring messages.

On November 17th and 18th, Bro. Albert Winstanley preached the gospel and exhorted the church, and his impartation of the knowledge of the Word of God was a joy and inspiration. Although the faithful efforts of these brethren did not yield their due reward in additions to the church, we take comfort in the knowledge that the power of the Word of God will yet prevail.

We thank Bro. Frank Worgan and Bro. Albert Winstanley for their success on behalf of the Master, and the district churches for the way they rallied to support the meetings. We take this opportunity, too, of thanking all those who so faithfully and willingly serve the church in this way. J. Aspinall.

### TUNBRIDGE WELLS BUILDING FUND

TWO gifts have been sent anonymously by brethren—may we acknowledge through the "Standard"? From a member in Bristol, marked "For the Better Intent," £1. From A.Y. £5 5s. who "wishes it could have been fifty guineas instead of five." We thank God for these evidences of brotherly love.

A. E. Winstanley.

## OBITUARY

**Hindley.**—We are deeply sorry to report the passing of Sister Connie Sutcliffe at an early age of 43 years. Although only a member for 4½ years, she endeared herself to many members in this and many other Churches of Christ. Taken to hospital with a serious complaint, she endured suffering with great fortitude, always expecting to be soon home again, and unaware this was not to be. Hers was a real and lasting faith, an example to us who remain.

To her loving husband and three children (the eldest 14 years old), we tender our sincere love and sympathy and commend them to the care of our loving Father in heaven, and pray they may be upheld in the "everlasting arms."

Connie is safe and at peace, having realised the true meaning of the words from her favourite hymn:—

"Blessed Assurance, all is at rest,  
I in my Saviour am happy and  
blessed."  
Tom Kemp.

**Hindley.** — "Sorrow upon Sorrow." Stephen Winstanley, a brother beloved, and an elder of this assembly, father of Bro. Albert Winstanley, fell asleep in Jesus on Saturday, December 8th. He was 74 years of age. As long back as we can remember, he has been in service to this congregation, one of the last of the few who originally began to worship in Argyll Street.

A lover of children, he served for many long years as Superintendent of the Bible School, only passing this work on when he felt that he was getting "too old" to do the job well.

A lover of music, he led the praises of the brethren, as precentor, for many years, until he was at last confined to his bed, during the last few weeks of his life.

A lover of God, he has faithfully through all the years contended for the faith of Jesus.

He will be a much missed brother. We who remain take gladly the torch he has borne and now passes to us, to continue the good work so willingly and so capably done.

To our Father's comforting care we commend all his dear, loved ones, and look to the day when Jesus shall come bringing our loved ones with Him.

Tom Kemp.

**Mapplewell.**—We lament the passing of Bro. Tom Dand, who died at his home in Mapplewell on November 7th, 1962.

He was born an orphan at Maryport, Cumberland, in 1881, his father, a sea-captain, perishing by shipwreck in early manhood.

He joined the church at Aspatria at the end of the last century, and was a founder member of the church at Mapplewell, Yorkshire, in 1907. Thereafter he devoted a great deal of his considerable energy to furthering of the cause he held so dear, and only in latter years did his powers of service fail.

In matters of faith, he clung to the "old paths," and pressed this plea whenever possible, with a knowledge of the Bible nigh beyond comparison.

Many of his contemporaries have gone before him, but those who remain, who knew and loved him, will remember a true and faithful servant, well-

deserving the inheritance prepared for him.

### Tom Dand: An Appreciation

**Brother Tom Dand**, of Mapplewell, passed away on Wednesday, November 7th, at the age of 81 years. He was baptised at Aspatria, Cumberland in his early 'teens. Later he moved to Yorkshire and eventually settled in the village of Mapplewell. Here he was an active member of the church and was associated with others in the erection of the meeting-room, in Pye Avenue, known in the district as "Happy Valley."

A keen Bible student, Brother Dand loved to talk about prophecy, the return of his Lord, and the Holy Spirit. He did much good work among the churches in Yorkshire and in other districts.

During the second world war, Brother Dand bought plantations of timber in different parts of the country. These were converted into pit props, and though not a pacifist himself, Brother Dand employed many "C.O.s," some of whom proved to be unprofitable servants. At Selby, a large hut was utilised for holding meetings for Bible study.

For many years, Brother Dand suffered from heart trouble and during the last two or three years was unable to leave his home. Sister Dand was a faithful and patient nurse and one wonders how she was able to give almost day and night attention to her husband. How true that, "As thy days, so shall thy strength be." The Lord did give the needed strength. May sister Dand continue to enjoy the comfort and blessing of God. We commend her and her family to God's gracious care.

L. W. Murphy.

**Rose Street, Kirkcaldy.**—It is with regret and sorrow we have to report the passing of our dear Sis. Donaldson on Saturday, 24th November. Always faithful at the Lord's Table and other services, she was of a quiet spirit and her manner of life was a lesson for all. While we mourn her passing we also can rejoice for we know in whom she believed and trusted. To her sorrowing husband and daughter we tender our sympathy and commend them to the love of God who is able to sooth every sorrow.

John Moyes.

**Tunbridge Wells (5 Mount Ephraim Road).**—Albert Victor Bamfield died on October 18th. He was a faithful member of this congregation until a few years ago. He greatly missed opportunity for fellowship with his brethren. Brother Bamfield was an epileptic and suffered much on this account. Whilst he was with us he did what he could. We are glad that his sufferings are over.

A. E. Winstanley.

## COMING EVENTS

**Morley (Zcar Street).**—Church Anniversary, February 23 and 24, 1963. Speaker, Bro. D. Dougall. Saturday: Tea, 4.15 p.m.; Meeting, 6 p.m. Sunday, Feb. 24: Breaking of Bread 2.30 p.m., Gospel Meeting 6.0 p.m.

**Wigan: Scholes.**—April 6th to 14th, 1963, God willing. Gospel campaign, Bro. David Dougall preaching. Details:—

Saturday, April 6th, Gospel meeting 7 p.m. Preachers: Bren. Dougall and Frank Worgan.

Lord's Days, April 7th and 14th, Gospel 7.30 p.m.

Tuesday, Thursday, Saturday, April 9th, 11th, 13th, Gospel meetings, 7.30 p.m.

Your prayers and presence and help in any way will be greatly appreciated.

**Ince - in - Makerfield (Lancashire).**—Gospel Effort, April 12th to April 21st, 1963 (D.V.). Preacher: Bro. Gary Adams (Holland).

This effort will include the holiday weekend (April 12th-15th), when we are planning additional meetings and activities with special interest for young Christians.

Amongst other activities Brethren A. E. Winstanley and Frank Worgan will be conducting discussions on the following subjects:— "The Christian's attitude to modern amusements," and "The Christian's attitude to war." Monday afternoon, April 15th, a ramble will be organised. Early notice of these meetings is announced to enable young Christians (and older ones, too), to plan to be with us. Accommodation will gladly be arranged if you will write, giving details, to Bro. Brian Stevens, 2 Wigan Road, Ormskirk, Lancashire. Fuller details later.

## CHURCHES OF CHRIST HOLIDAY FELLOWSHIP

AS previously announced, this will be held, D.V., from July 20th to August 2nd, 1963.

**Place:** Duncan Hall School, Scratby—five miles north of Great Yarmouth, along the coast.

**Accommodation:** Dormitories only; no private rooms available. Booking will be limited to eighty persons.

**Charges:** Adults, £5. Children (under 14 years) £3 each, per week. Bookings will be accepted for only one or two weeks—no shorter periods.

**Booking:** No bookings will be accepted without a deposit—one pound per adult, ten shillings for each child, regardless of period.

**Subjects:** A special feature of this holiday fellowship will be a series of discussion groups for young people. Brethren at Bangor last year suggested the following subjects: (1) The Importance of Dress; (2) Dating and Courtship; (3) What to do with your spare time; (4) Attitude to older people; (5) How to attract young people to the Lord; (6) A Christian's attitude in his own home.

**Information and bookings:** A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

## CHANGE OF ADDRESS

**Morley.**—Secretary, Michael Gaunt, 35 Harrison Road, Crofton, Nr. Wakefield, Yorks.

## CHANGE OF ADDRESS

Mrs. Mozelle Stephenson, P.O. Box 426, Castroville, Texas, U.S.A.

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

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