

# The SCRIPTURE STANDARD

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

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## "The Millennium"

(Rev. 20 : 1-10)

THIS Scripture text is not printed, but the reader is asked to turn and read Revelations 20:1-10. Upon this Scripture the theory of "the millennium" is based. This is accepted as the bedrock and stronghold for premillenarians. They claim this Scripture as authority for their theory; hence, it is important that we study it and look at it closely.

### Laws of interpretation

There are certain well-known rules which should be followed in the study of the Scriptures. No-one can arrive at the truth and ignore these rules, for "no prophecy of scripture is of private interpretation" (2 Pet. 1:20). No arbitrary meaning can be given to figures and symbols to fit the theory of anyone. These rules are as follows:—

1. The Scriptures must be explained by Scripture; the Bible is its own commentary.
2. Figurative and symbolic language must be explained and understood by plain and literal language.
3. No meaning must be given to figurative language that is not in harmony with plain and simple language.
4. "From the literal to the figurative, from the clearer to the more obscure, has ever been recognised as the law of Scripture interpretation" (Trench, *Notes on the Parables*, para. 43).
5. In the explanation of Scriptures we are to restrict ourselves to what is expressly revealed or declared in the Scriptures.

The plain Scriptures are the touchstone of all sound Biblical exegesis. Inspiration must give us the meaning of figures and symbols; no-one can guess at their meaning. It was conceded by all that Revelations 20:1-10 abounds in figurative and symbolic language; hence the need of the above rules in understanding it.

### The Book of Revelations

The Book of Revelations stands related to the New Testament as Daniel does to the Old Testament. It is confessedly the most difficult book of the New Testament Scriptures, because it is written largely in prophetic visions, symbolic terms, obscure signs, and figurative language. Revelations 20:1-10 is highly symbolical, and is placed in the most figurative and symbolic part of the book. We are not concerned just here why the Holy Spirit has so written this book. We face the stubborn fact that it is so written, and we have to do with it as it is written. In describing the book of Revelations as being a book abounding in figures and symbols, we are only stating facts which are conceded by all Bible students. It seems strange that Millenarians would go to this book for their chief proof text.

### The Figures in Revelation 20: 1-10

There appear in Revelations 19 such symbols and figures as "a white horse" and his rider, called "Faithful and True," with eyes that were "flames of fire," and a crown of "many diadems" on his head, with garments "sprinkled with blood," and his name "called the Word of God"; and "out of his mouth proceedeth a sharp sword, that with it he should smite the nations"; and there was a mighty battle, "and the beast was taken, and with him the false prophet," and "they two were cast alive into the lake of fire that burneth with brimstone." Now, immediately following the vision and symbols in chapter 19 we have the following symbols in chapter 20:1-10: (1) "the abyss," (2) "the key," (3) "sealed over," (4) "thrones," (5) "the souls," (6) "the beast," (7) "his image," (8) "a thousand years," (9) "mark upon their forehead and upon their hand," (10) "the first resurrection," (11) "the second death," (12) "loosed out of prison," (13) "the four corners of the earth," (14) "Gog and Magog," (15) "the camp of the saints," (16) "reigned with Christ," (17) "the beloved city," (18) "fire came down out of heaven," (19) "lake of fire and brimstone," (20) "a great chain," and "Satan bound."

In the midst of this group of symbols the millenarians get the foundation of their theory. Why should they go to this group of symbols and select one and give their own interpretation to it? If premillenarians insist on being literal, then literal they must be and take every word in this vision in its literal, physical, sense. For any one of them to stand and put a finger of one hand on a symbol or text and then point with the finger of the other hand to an event, and say the one absolutely means the other, is to become dogmatic and speculative. No wonder they are involved in inextricable confusion; premillenarians are lost in a dense forest of tangled fancies and obsolete vagaries.

The writer believes that every event denoted in prophecy is to be literally fulfilled, be the language figurative or simply indicative. But this does not enjoin upon anyone to accept the interpretation of the millenarians. The event, or fact, or series of facts, designated in the Scripture will be literally fulfilled—that is, fulfilled to the letter, just as the prophetic version says. The dictionary of the meaning of the figures and symbols compiled by uninspired man is not to be accepted on a par with the inspired record. We are not forced to take the imaginary meanings of speculators.

### Souls of the Beheaded

In this vision John "saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God." There is no mention made of the "bodies" of these saints; he simply saw the "souls" of the martyrs. It is not accidental that the term "souls" was used here; hence, "the resurrection" mentioned here cannot be that of the bodies. This is fatal to the millennium theory that Jesus will come personally at the beginning of "the thousand years" and reign here on earth with "souls." Sometimes "soul" is used to represent the entire man, but in such passages it is clear that the soul is in the body and represents a living man (Acts 2:41; 27:37). "Soul" comes from the Greek *psyche* and sometimes means life (Matt. 6:25; 10:25; 16:26, 27). The "souls" that John saw symbolically represent the lives of the classes which he mentioned here. They reigned with Christ because their lives are imitated by other saints on the earth. Those on the thrones are further described as "souls" of those who had been "beheaded for the testimony of Jesus, and for the Word of God." This means that they were martyrs for the cause of Christ. There is nothing in this that lends any encouragement to the millennium theory. Again, one wonders why the advocates of this theory go to this text. Is it because they can go to an obscure and symbolic passage and put an interpretation that fits their theory? Do they wish to go to a Scripture that is not generally understood and put their own construction upon it without the fear of being contradicted?

### "The Thousand Years"

The term "thousand years" is used six times in this Scripture. Millenarians are fond of calling attention to this fact. Is this term literal or symbolic? It is found in the midst of a large group of symbols. Millenarians admit that other

terms here are symbolic, but insist on giving a literal meaning to the "thousand years." They stoutly affirm that Christ will come personally and sit on David's throne in Jerusalem, and there reign exactly, to a day, one thousand years—his term of office or length of his personal reign is just one thousand years. The only proof that they have for this is their own affirmation. We do know that many numerical terms are used in the Bible to denote indefinite quantities and numbers. For example, figures three, seven, ten, and twelve are used to represent different quantities. Even the term "thousand" is frequently used in the Bible to denote great numbers or quantities. The law declares that God would show "lovingkindness unto thousands" (Ex. 20:6), which means that He would show loving-kindness to all of the class mentioned. Again, John uses it figuratively in Revelations 5:11 when he says: "And the number of them was ten thousand times ten thousand, and thousands of thousands." This simply means a countless number; so it is in this passage. There is nothing in the text or the context to show the "pretext" of the millenarian claim. The only Scripture upon which premillenarians rely for their proof does not mention the second coming of Christ, His reign on earth, nor a bodily resurrection; neither does it include any except the martyrs for Christ; it does not mention Christ on earth. Yet all these are essential to the theory.

H. L. BOLES.

## When Churches have trouble

WHEN people hold things against one another, they are on the road to disfellowshipping one another. They may not speak to each other, sometimes refuse to shake hands. This says loudly, "I DON'T APPROVE OF YOU, I DON'T FELLOWSHIP YOU: I DO NOT REGARD YOU AS A BROTHER." The act of refusing to shake hands, whether it is intended to convey it or not does convey to the one rejected and to all who observe it, that one is disfellowshipping another. This act spells out in loud terms that something is wrong, that something cries for correction. It tells the world that things are complicated. This blights the cause in the community. It bespeaks division between friends and neighbours; it reveals the fact that things are entangled. Can we be helpful under such conditions? Does this church really want to get things righted? If it wants it, it can get it. Do you want it? Do you will it? Are you willing to suffer a little to bring it about? Or do you expect all things to come easy? Do you think that forgetting an evil, a misrepresentation, will cure it?

It will require an investigation to get the threads that are all tangled up, straightened out again. When mother used to knit, the skeins of her work sometimes got entangled. When this happened, she would stop and patiently pull the threads apart, then start over again. Fifty-five years ago when her little boy got the string he played with tangled up, she would quit her work and pull out the tangles. This required knowledge on her part to untangle the threads that I had got all mixed up. It required patience and care for me to take the time to help me out of my difficulty. Even so with us now. We must believe that things can be done right, that we can get men who know how to help to untangle us and we must suffer the words of exhortation, correction (Heb. 13:22; 12:15-16).

In view of the foregoing facts, I recommend the following things:

1. That each side read what the Bible says to do and make up his mind that he will obey God in the matter (Lk. 17:3; Matt. 18:15-17; 5:22-23).
2. That each one pray over the matter for God to help him do what is right (Eph. 6:18).
3. That each side get a man to help present their cause, charges, defence, etc., someone whom they trust, one who knows and loves the Bible and one who has had some experience in dealing with such matters (Matt. 7:12; 1 Jno. 5:16; Deut. 13:14 and 17:19).

4. That we meet the accused and the accuser with all their evidence and investigate each charge separately (2 Cor. 13:1; 3 Jno. 10).

In church investigations several things must be kept in mind:

1. Each person's conscience will be his judge (Prov. 21:2). I will not be the judge in any case. Nor will I ask a man to do what he cannot be convinced is right for him to do, nor is he to expect others to do what they are not convinced is right for them to do. If two make charges on another and cannot be led to agree, let each choose a man in the group and let the two choose the third and then agree to abide by their decision (1 Cor. 6:4-5).

2. Any time a person fails to establish his charge on his brother, he is to apologise for bringing a doubtful or untrue charge (Rom. 14:23; 1 Thes. 5:22). But if he establishes his charge so as to convict the one he is prosecuting, the guilty will apologise (Jas. 5:16; 1 Jno. 1:9).

3. Anyone apologising is to be forgiven of that charge no matter how many times he has sinned in the same thing (Mt. 18:21-22; Eph. 4:32).

4. All must conduct themselves in an orderly manner, or be reproved before all for not doing so (1 Cor. 14:40; 1 Tim. 5:20). All are to go through with the investigation until it is finished.

5. All charges are to be brought out, none held back (1 Pet. 2:1).

These recommendations are made in full knowledge of the truth, "A house divided against itself cannot stand." It is my responsibility to show how to handle things. It is your responsibility, that of each member, to demand that things be handled and difficulties disposed of. May God help us to do it.

L. W. HAYHURST  
in *Firm Foundation*

## Every man a Priest

To carry through a beautiful figure of the priestly sacrifice and to emphasise his special mission to the Gentiles, Paul applied the term *leitourgos* to himself in Rom. 15:16: ". . . my divine commission as a priest (also translated 'minister' and 'servant') to the Gentiles in the service of God's gospel, my aim is to make the Gentiles an acceptable offering." Since the clergy-laity classification is properly rejected by members of the churches of Christ, the priestly connotation of this term has application today only as every Christian is a priest.

Like *baptizo*, the Greek word *diakonos* has found its way untranslated into English as "deacon." However, it is frequently rendered "minister" or "servant" in such places as: "Paul and . . . Apollos, . . . servants by whom you believed" (1 Cor. 3:5); "Tychicus, the beloved brother and faithful minister in the Lord" (Eph. 6:21); the magistrate "is God's servant for your good" (Rom. 13:4); and, strikingly, "our sister Phoebe, a deaconess of the church at Cenchreae" (Rom. 16:1). Here we have a case in which a woman is a "minister" of a church. Obviously this is no office or position which she held, for there is no office or position in God's church—only responsibilities, obligations, duties, and privileges. The term does not even describe her work. It explains a relationship.

Thus these conclusions present themselves: (1) That in any congregation there are as many "ministers" as there are working Christians. That there can be no minister "in a special sense" any more than there can be a Christian in a special sense. That it makes as much Biblical sense to say "the Christian of Bigtown church of Christ" as to say "the minister of Bigtown church of Christ." (2) That we have made the term "minister" apply to a special man, with special duties and special power within a congregation, contrary to the broad meanings of the New Testament terms from which that word is translated. (3) That the term "associate minister" or "assistant minister" has no Biblical root, and makes sense only in

modern clerical language like "assistant pastor," for the term becomes ridiculous when rendered "assistant slave."

Clearly such language with its current meanings is not "speaking where the Bible speaks." This modern language (and practice) of orthodoxy has pauperised our understanding of our spiritual relationship with Christ, and tended to obscure the pivotal truth of the Christian system, namely, that disciples are bought slaves of the Lord Jesus. The real problem, however, lies less in the misuse of New Testament language than in the tendency to transform Christianity from a way of life into an institution with offices, means of preference, and instruments of power. A frank recognition of the problem points to the remedy.

NORMAN L. PARKS, in *Gospel Advocate*.

## SCRIPTURE READINGS

7—Psalm 107:24-43. Acts 27:27-44.  
 14—Deuteronomy 10:12-22. " 28:1-15.  
 21—Psalm 67. " 28:16-31.  
 28—Psalm 110. Rom. 1:1-13.

### They changed their minds

This is another way of saying they repented, but it does not necessarily involve repentance from wrong to right doing. In the case we are thinking of the change was from one wrong thought to another (28:6). Certainly it was a better opinion that Paul was a god than that he was a murderer. We say "Sometimes wise men change their minds, fools never," and it is right to have an open mind to receive new truth. However long we may live we shall never get beyond learning something new.

However, we want to look at some changes in our concluding portion of the "Acts." Contrary winds had hindered the voyage from Myra so much that at Fair Havens there was a council to decide whether to take any more risks, or to winter in safety but not in comfort there. The minds of the majority were made up, and were only changed when it was too late. They changed their minds in relation to Paul. From regarding his opinion as having no weight, apart from actual navigation, they looked to him for encouragement and guidance—and got it. Their change was good for all because it was from wrong to right. Thus the centurion followed Paul's advice without hesitation when the sailors tried to desert the ship. He thus saved the situation by keeping those who could best handle the ship as she was beached.

Again he contributed to the success of the final operation by saving the prison-

ers for Paul's sake. The soldiers were only going to follow routine by murdering their prisoners rather than risk their escape. What a change again for the better! What centurion would normally allow a prisoner to stay "seven days with the brethren" at Puteoli? Something had certainly happened to change his mind, namely the life and character of an outstandingly good man. "Peradventure for a good man someone would even dare to die" (Rom. 5:7).

Doubtless God also used His faithful servant in the lives of many in Melita (Malta) to change their minds from serving idols to love and serve the true God and Jesus Christ whom He sent. Paul would have no sympathy with the opinion that he was a god, but his healing work by the power of Christ would bring the light of the gospel into many lives through faith, repentance (change of mind) and obedience. We cannot think the time was lost—he redeemed it by preaching and teaching Christ. Little wonder then that the inhabitants of the island honoured their unbidden guests, and made up for their lost possessions by putting on board their next ship all necessities. They had lost all but their lives in the wreck. The islanders had shown uncommon kindness and it had come back to them in much blessing by the hands of Paul. Even the Governor had the same experience, and so kindness bore kindness, and it was shared by all. Let us do good to all as we have opportunity, and the love will be multiplied.

The remaining change of mind is what Paul hoped to bring about in the hearts of his own countrymen in Rome. Fortunately up to the time of Paul's arrival in Rome no evil report had been sent by the Jerusalem Jews to those in Rome, so that there was opportunity for Paul to put the gospel before them without

having to face an already embittered prejudice. Nevertheless it seems he knew what to expect. The "sect" to which he belonged was evil spoken of—strange that the most harmless and inoffensive folk were by that time "everywhere spoken against." The trouble was that their simplehearted goodness was a rebuke to the wicked and to those who professed a religion they did not practise. It appears he did get a good hearing "from morning till evening," and the result was a division among his hearers—some were prepared to change their minds to accord with truth, others would not.

The passage from Isaiah made the appeal for the change of mind in the prophet's day. Now Paul uses it in his. It is comforting to know that some accepted the truth. It was allowed to work in their minds and produce the change from obedience to Moses to obedience to Christ, of whom Isaiah wrote and to whom he pointed. The others were not prepared to change and thus missed the Lord's healing—"Lest . . . in their minds they should understand, and should turn, and I should heal them" (28:27). It is true that without repentance there cannot be forgiveness, but it must be sincere and it must be "from dead works to serve

the living God." Serving that God demands "the soul's collective powers" in the effort, by God's own favour, both to know and to do His good pleasure. The one source of knowledge is His revelation in His word, New Covenant Christianity. Once this change has taken place—the new birth issuing in the new life—it must be maintained. The warning from experience and history is that it is all too easy to fall back. It is written of the heroes of faith that "if they had been thinking of the land they had left, they could have found opportunities to return," so a positive looking forward is the safeguard.

#### Paul's letter to Roman Christians

We shall find this portion of the New Covenant writings full of instruction, warning and encouragement. Some of the most profound problems are handled with spiritual discernment, and some of the simplest truths stated with beautiful expression—e.g., "God commendeth his love . . ." (5:8). It was written from Corinth during Paul's third missionary journey, recorded in Acts 18:23 to 21:17, more particularly in 20:2, where his stay in Greece for three months is mentioned. Passages to study in this connection are Acts 19:21; Romans 1:11 and 13; 15:24; 16:2 and 23.

### *Things you should know about the Lord's Church*

1. It was planned and purposed in the mind of almighty God (Eph. 3:10, 11).
2. It was built by a divine builder—Christ (Matt. 16:18).
3. Its foundation is the truth that Jesus Christ is the Son of God (Matthew 16:16-18).
4. It was established on the day of Pentecost in the city of Jerusalem (Isa. 2:2-4; Matt. 16:18, 19; Luke 24:46-49; Acts 1:8-11; 2:1-4, 47).
5. Jesus Christ, by the appointment of God, is the head of the New Testament church (Eph. 1:20, 21; Col. 1:18).
6. The terms of membership into the New Testament church are given in the New Testament: hearing the gospel, believing the gospel, repenting of past sins, and baptism for the remission of sins (Acts 18:8; 2:38, 41, 47).
7. The creed book and book of discipline for the New Testament church are the same, the "apostles' teaching" (Acts 2:42; 2 John 9-11; 2 Tim. 3:16, 17; Jude 3).
8. The local congregation is the unit of organisation of the New Testament church (Phil. 1:1; Acts 14:23; 20:28; 1 Pet. 5:1-4).
9. The mission of the Lord's church is threefold: "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4:12).
10. The members of the Lord's church are the saved" (Acts 2:47; Eph. 5:23, 24).
11. The "seed" of the kingdom, the church, is the word of God (Luke 8:11).
12. The Lord's church was called: "my church," "church of the Lord," "church of God," "churches of Christ," etc. (see Matt. 16:18; Acts 20:28; 1 Cor. 1:1, 2; Rom. 16:16).

## Lesson Outlines

SERIES ONE. LESSON THREE

**Conversion:** Acts 5:14. "And more than ever believers were added to the Lord, multitudes both of men and women."

**Lesson Verses:** Acts: 5:1-16.

**Memory Verse:** Acts 5:31.

**Objective:** Acts 5:29. "We must obey God rather than men."

**Time:** A.D.30?

**Place:** Solomon's Portico in the Temple in Jerusalem.

**Audience:** Disciples, including Ananias and his wife Sapphira. More believers than ever. Rulers among the Jews. Prison officials. An angel of the Lord. A teacher of the law—Gamaliel. The council and all the senate of the children of Israel.

**Preachers:** The apostles with Peter as chief speaker.

**Message:** In those days the mass of believers were united heart and soul, and not one claimed any of his possessions as his own. They had all things in common. Barnabas sold a farm and brought the money to the apostles, but Ananias, after selling a possession and making an agreement with his wife Sapphira, brought only a part of the money to the apostles. Three hours after Ananias, Sapphira followed into Solomon's Portico. Peter reproved both for their effort to deceive. "How is it that you have agreed together to tempt the Spirit of the Lord? You have not lied to men but to God." Both fell dead when reproved.

**Results:** "Great fear came upon the whole church, and upon all that heard these things.

By the hands of the apostles many signs and wonders were performed among the people." Sick people were placed so that the shadow of Peter might fall on them as he passed. The multitudes from the cities round about Jerusalem brought their sick folk and those vexed with foul spirits, and every one of them was cured.

More and more believers were added to the Lord, men and women.

The rulers of the Jews again arrested the apostles and put them in jail. But an angel of the Lord opened the doors of

the prison and told the apostles to go back to the Temple, and go on proclaiming this Message of Life to the people. The apostles re-entered the Temple at daybreak but were again apprehended and brought before the high priest, who said, "We charged you not to teach in this name, but you are trying to make us responsible for that man's death." Peter answered: "We must obey God rather than men. God raised up Jesus whom you slew and hanged on a tree. God has exalted him to his right hand to afford Israel repentance and forgiveness of sins."

They would have killed the apostles but were stayed by Gamaliel, the teacher under whom Paul was a scholar. Gamaliel told them that they might find themselves fighting against God. "If these men act under divine inspiration you cannot suppress them."

**Emphasis:** The happiness of men and women throughout all time has been, and will continue to be, dependent upon obeying God, our loving heavenly Father.

Let us each acknowledge the Lord Jesus Christ as his saviour and obey God in all things.

A. HOOD.

## NEWS FROM THE CHURCHES

**Aylesbury.**—We rejoice to report that once again the power of the gospel has been manifested amongst us, another four persons having obeyed the Lord. All were baptised on Thursday, April 30th. They are: Sheila Tweedie, aged 11, youngest daughter of Bro. and Sis. Charles Tweedie; the writer's daughter, Pamela Channing, aged 12; Mrs. Joyce Allen, who has been attending our meetings for some time; and John Falvolgy, a Hungarian, who has been studying with the aid of a Hungarian Bible, assisted by Bro. Arki. We pray that each one who has put on Christ, may so grow in grace and knowledge that they may become mighty servants in His Kingdom.

L. H. CHANNING.

**Birmingham (Summer Lane).**—It is with joy that we report the immersion of one of our Bible School scholars, Stephen Trevor Williams. On Lord's Day evening, April 19th, he made the good confession and was buried with his Lord in

baptism and started on the new life. This is an encouragement to school workers, for Trevor has come right up from the primary department. We pray he may be kept faithful to the end.

F. C. DAY.

**Kentish Town.**—We had the joy of witnessing the baptism of four from Aylsbury on Thursday, April 30th, and of Mr. and Mrs. Sawkins who have been considering scriptural baptism for some time. They made their decision during the meeting and were baptised the same hour of the night. We look forward to their continuing steadfastly with us in the Lord's service.

**Morley.**—The church concluded a mission held during April. Meetings were well attended, and we were well supported by the local churches of Ardsley and Dewsbury. Use was made of a loud-speaker van (loaned by Bro. Donald Hardy), but, in spite of intensive advertising in the local Press, few of the general public responded. We have no converts to show for our efforts yet.

We have, however, had two restorations, for which we thank God: Sis. Mrs. Robson, a former member who has been attending our meetings for some time, expressed a desire to renew fellowship and was duly received back into the church on Lord's Day, April 26th. Trevor Pickersgill also desired to renew fellowship and was duly welcomed on Lord's Day, May 3rd. Mrs. Robson is a sister of Brethren J. H. and F. A. Hardy, and Bro. Trevor Pickersgill is the son of our church treasurer, Bro. Fred Pickersgill. We thank God for the drawing power of His love.

On April 25th, we had a tea and rally to wind up the mission. The speakers through the month were Bren, Alex. Allen (Blackburn) and J. G. Breakell and Ralph Limb (Eastwood). This meeting, under the chairmanship of Bro. Tom McDonald (Dewsbury), was addressed by Bro. F. C. Day (Birmingham), who was serving the Dewsbury church that week-end and kindly consented to help us; and Bro. Tom Kemp (Hindley). Bro. Kemp also served the church on the Lord's Day. We are deeply grateful to all these brethren for their faithful service, the church at Dewsbury for joining forces with us in the rally, and the churches

of Ardsley, Doncaster, Eastwood, Blackburn, Hindley and East Kirkby for their support.

On Lord's Day, May 10th, the church held a tea in honour of the seventieth birthday of Bro. J. H. Hardy, to which members had been invited by his family. Our brother ("Jimmie" to his close associates) first attended the Lord's Day School when he was four years old, was baptised at the age of sixteen, and for fifty-four years has maintained a consistent and unbroken membership. We were happy, as a church, to honour him on attaining his three-score years and ten, and hope he will be long spared to be of service to the church. He regularly presides at the Lord's Table, and still attends the Lord's Day School, with which he has so long been associated.

HAROLD BAINES.

**Peterhead.**—Sister Janette Strachan, wife of Bro. Jimmy Weir Strachan, obeyed her Lord and was buried with Him in baptism on April 12th. They were visiting Peterhead whilst on honeymoon from Toronto. As they have now returned to Canada, we pray that Jimmy and Janette will be faithful workers in the church where they shall have fellowship.

ALEXANDER STRACHAN.

**Slamannan District.**—The half-yearly conference of Bible School teachers was held at Haddington on Saturday, 9th May. A most enjoyable and profitable time was spent in an upper room in the Town House. After tea, Bro. Tom Nisbet, chairman, gave an exhortation on 1 Cor. 16:13: 'Watch ye stand fast in the faith, quit you like men, be strong.' He said that teaching the young was a most important work and entreated us not to be spineless but to be ever alert, strong, deep rooted in the faith and to quit ourselves as men to enable us to perform our duty of presenting the pure word of God.

Bro. David Dougall, speaking on 'Teaching,' gave an illustration of how a wise farmer sows the seed most suited to the soil: likewise, a teacher should so teach the word in a manner most suited to the child. Dividing childhood into different age groups, he went on to show the chief characteristics of each group and suggested stories and lessons for that particular age, advising teachers also on how to deal



with the problems which may arise. A certain amount of discipline is necessary, he said, but care should be taken to study each child and help them in all things, giving the true answers to all questions and endeavouring to gain their confidence. Remembering that, 'teaching, is to cause to learn,' drilling is necessary, *e.g.* a quiz or memorizing texts. As children are imitative a teacher should have her own character patterned on the model teacher Jesus. In the early youth group he thought it wise to have a man to teach the boys and a woman to teach the girls as this is the period when difficult questions are asked. Love and comradeship should always exist between teacher and pupil. Finally no effort should be spared in our preparation as we undertake a great work to love and save the most precious thing in the world, the soul. The usual question time followed, this ending a lovely day in the Master's Service.

BETHIA DAVIDSON

**Woodstock, South Africa.**—We rejoice that on Lord's Day, April 12th, the wife of the man who was a patient at the chest hospital, whom I visited (since discharged, for which we rejoice) was baptised. After a few visits to their home, she expressed her wish to be baptised. Also the daughter-in-law of two of our aged members was baptised on the same day.

I was privileged, with my family, to entertain Sister Maureen Naylor and her little daughter, though their stay was just for a day, April 16th. We wish her God's richest blessing in Southern Rhodesia, where she joins her husband. She had come from Leicestershire.

The Bridgetown work continues to encourage. Some are counting the cost of surrendering their lives to Christ in my home area and in Capetown. Pray that God may open up channels, to the intent that my three years' prayer might be answered, in obtaining transport for the work which has grown so much.

T. W. HARTLE.

## Where can I find this Tune?

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

|                       | 1   | 2   | 3    | 4   | 5   |
|-----------------------|-----|-----|------|-----|-----|
| <b>8.8.7.8.8.7.</b>   |     |     |      |     |     |
| 1 Evening Hymn .....  | 589 | 238 | 288  | 433 | 175 |
| <b>8.8.8.</b>         |     |     |      |     |     |
| 1 St. Aidan .....     | 225 | 239 | —    | —   | —   |
| 1 Tryphena .....      | —   | —   | —    | —   | 385 |
| <b>8.8.8.4.</b>       |     |     |      |     |     |
| 5 Almsgiving .....    | —   | 240 | —    | 173 | 33  |
| 3 Humility .....      | —   | —   | —    | —   | —   |
| 3 Southport .....     | 593 | 243 | —    | 315 | 537 |
| <b>8.8.8.6.</b>       |     |     |      |     |     |
| 4 Agnus Dei .....     | 595 | —   | —    | 516 | 354 |
| 4 Misericordia .....  | —   | 246 | —    | —   | 585 |
| 5 Silverstone .....   | 229 | 247 | —    | 447 | —   |
| 1 Woodworth .....     | —   | —   | 473  | —   | 354 |
| <b>8.8.8.8.6.</b>     |     |     |      |     |     |
| 1 St. Margaret .....  | —   | 252 | 633  | 521 | 571 |
| <b>8.8.8.8.</b>       |     |     |      |     |     |
| 1 Celeste .....       | —   | 251 | —    | 130 | —   |
| 1 David .....         | 230 | —   | —    | —   | —   |
| <b>8.8.8.8.8.8.</b>   |     |     |      |     |     |
| 5 Eaton .....         | 235 | 255 | —    | 467 | 241 |
| 1 Euphony .....       | —   | —   | —    | —   | 62  |
| 2 Melita .....        | 604 | 258 | 1061 | 394 | 461 |
| 1 Monmouth .....      | —   | 259 | —    | —   | 11  |
| 5 Pater Omnium .....  | 605 | —   | —    | —   | 363 |
| 4 St. Catherine ..... | —   | —   | —    | 203 | 269 |
| 1 St. Matthias .....  | 608 | 260 | —    | 441 | 40  |
| 1 Sovereignty .....   | —   | —   | —    | —   | 337 |
| 2 Stella .....        | 239 | —   | —    | —   | 490 |
| <b>9.8.9.8.</b>       |     |     |      |     |     |
| 1 St. Clement .....   | —   | 266 | —    | 564 | 798 |

|   | 1   | 1   | 3    | 4    | 5   |
|---|---|-----|------|------|-----|
| <b>9.9.9.8.D.</b>                                 |   |     |      |      |     |
| 1 Redemption .....                                | —   | —   | 16   | —    | 353 |
| <b>10.4.10.4.10.10.</b>                           |   |     |      |      |     |
| 1 Lux Benigna .....                               | 865   | 271 | —    | —    | 265 |
| 1 Sandon .....                                    | 618   | 272 | —    | 222  | 265 |
| <b>10.4.10.7.4.10.</b>                            |   |     |      |      |     |
| 1 Wonderful Love .....                            | —   | 273 | —    | —    | 281 |
| <b>10.10.</b>                                     |   |     |      |      |     |
| 1 Pax Tecum .....                                 | —   | 275 | 332  | 524  | 529 |
| <b>10.10.10.10.</b>                               |   |     |      |      |     |
| 9 Ellers .....                                    | 624   | 282 | 291  | 565  | 697 |
| 3 Eventide .....                                  | 876   | 283 | 279  | 460  | 797 |
| 2 Morecombe .....                                 | —   | —   | —    | 402L | 70  |
| 6 St. Agnes .....                                 | 877   | —   | —    | —    | 736 |
| 8 Toulon .....                                    | 249   | 285 | 489  | 133  | 688 |
| <b>10.10.10.10.4.</b>                             |   |     |      |      |     |
| 1 It Passeth Knowledge .....                      | —   | 287 | 620  | —    | 77  |
| <b>10.10.10.12.</b>                               |   |     |      |      |     |
| 1 Birmingham .....                                | —   | 280 | —    | —    | —   |
| <b>10.10.10.10.10.10.</b>                         |   |     |      |      |     |
| 1 Finlandia .....                                 | (Tonic Sol-fah supplied on request).<br>Christian Hymnary Supplement. |     |      |      |     |
| <b>11.9.11.9.</b>                                 |   |     |      |      |     |
| 1 Arnold's (must be adapted) ....                 | 23  | —   | 610  | —    | 101 |
| <b>11.10.11.10.</b>                               |   |     |      |      |     |
| 7 Berlin (Raynolds*) .....                        | 632   | —   | *925 | —    | 211 |
| 1 Dawning .....                                   | 633   | —   | —    | 593  | —   |
| 3 Hold Thou my Hand .....                         | —   | 295 | 550  | —    | 453 |
| 2 O Perfect Love .....                            | —   | 297 | —    | —    | 723 |
| 1 Strength and Stay .....                         | —   | 299 | —    | —    | —   |
| <b>11.11.11.11. (See 6.5.6.5.D.)</b>              |   |     |      |      |     |
| 1 Away in a Manger .....                          | —   | 305 | —    | 15   | —   |
| 1 Franconia .....                                 | 129   | —   | —    | 79   | —   |
| 1 Go Bury Thy Sorrows .....                       | —   | —   | 777  | —    | —   |
| 1 Lion of Judah .....                             | —   | —   | 847  | —    | —   |
| 1 Montgomery (without slurs) ..                   | 83  | 63  | 900  | —    | —   |
| 1 My Jesus I Love Thee (affection)                | —   | 307 | —    | —    | 524 |
| 1 My Jesus I Love Thee<br>(without repeats) ..... | —   | —   | 659  | —    | —   |
| 1 Ruth .....                                      | —   | 99  | —    | 327  | 121 |
| 1 St. Denio .....                                 | —   | 308 | —    | —    | 16  |
| 2 St. Luke .....                                  | 636   | —   | 721  | 405  | 36  |
| 1 Take Time to be Holy .....                      | —   | 309 | 608  | —    | 414 |
| <b>12.10.12.10.</b>                               |   |     |      |      |     |
| 1 Epiphany Hymn .....                             | 252   | 294 | —    | 189  | 134 |
| 1 Sanctissimus .....                              | 638   | 313 | —    | —    | 12  |
| <b>12.12.12.12.</b>                               |   |     |      |      |     |
| 1 To the Work .....                               | —   | 314 | 751  | —    | 568 |
| <b>14.14.4.7.8.</b>                               |   |     |      |      |     |
| 1 Lobe Den Herren .....                           | —   | 316 | —    | —    | 39  |

## *Pride Rebuked*

THE life and the death of our Lord Jesus Christ are a standing rebuke to every form of pride:

Pride of birth: "Is not this the carpenter's son?"

Pride of wealth: "The Son of man hath not where to lay his head."

Pride of reputation: "Made himself of no reputation."

Pride of personal appearance: "He hath no form nor comeliness."

Pride of superiority: "I am . . . as one that serveth."

Pride of ability: "I can of mine own self do nothing."

Pride of will: "I seek not mine own will."

Pride of resentment: "Father, forgive them,"

## CORRESPONDENCE

### To the Editor:

Why not witness for the truth in Christchurch, New Zealand? Yes: why not? Two hundred and ten thousand souls, the second largest and fastest-growing city of New Zealand, a typical English town on the east coast of the South Island, with good sea, land and air services. Over twenty suburbs are merged into the old city area by business houses. Employment is to be had in most trades, a forty-hour, five-day week is worked. I am sure that my English brethren will find it hard to understand how steady labour is in demand, and the high wages some tradesmen earn.

In this lovely city, with its sunshine, its tree-clad fifteen miles of river, its acres of beautiful parks and reserves, colleges and university, *the Lord's church is not represented*. Once a week, in the local daily paper, you are able to read the advertisements of about twenty sects. Included in that number are four churches who date their origins to the days of the "Restoration," yet churches that have lost their identity. When I visited this city Billy Graham was there, and was fostered on to the people as the greatest evangelist since the apostle Paul. Yet, this man is not even a member of the same church as the apostle Paul, and would fear to speak as Paul did, but people turned out by the thousand to hear him. I am sure we also shall have a fair hearing some time.

We shall be moving (D.V.) to Christchurch before the end of this year. We hope again to be useful and to see the Lord's church established there, as we have seen in Aylesbury, Gt. Britain, and Nelson, New Zealand. This will be at the sacrifice of home and friends, to start again. It may well prove to be the hardest thing we have ever attempted, but souls of men are at stake, and "How shall they hear without a preacher?"

Do you, reader, desire a home here? Do you seek work to provide well for your needs? Then write to me now. Do you mean it when you sing, "Anywhere with Jesus I can safely go"? Do you seek to be useful in the Lord's church? Do you have a sincere desire to see the church grow, and the true spirit of evangelism not lag? Do you wish to in-

spire others to do as the first Christians did? Then why not join us in Christchurch, N.Z.?

W. J. COLE & FAMILY.

155 Mitton Street,  
Nelson,  
New Zealand.

## OBITUARY

**Iikeston.**—Martha Ann Gregory: An Appreciation—Sister Gregory, who died on Wednesday, 6th May, 1959, aged 89, had been a member of the body of Christ for almost 69 years.

She was a woman of indomitable spirit and sturdy independence. She brought up a large family during hard times and had more than her share of adversity. For the last three years of her life, she was an invalid, but was never cowed by her experiences. Her mental vigour was remarkable. The writer believes that this was due to her utter dependence upon God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

She was transparently honest. Simply, bluntly, she spoke the truth—but her bluntness was never offensive, for she rang true. She was without guile. Her simple faith in God was of a rare quality. She spoke to God as freely and naturally as most of us converse with one another. I have never known anyone to whom the presence of God was such a reality and all came from her sick room both humbled and blessed. Like Moses she "endured, as seeing him who is invisible."

"As some rare perfume in a vase of clay  
Pervades it with a fragrance not its  
own,

So when Thou dwellest in a mortal soul  
All heaven's own sweetness seems  
around it thrown."

Her conviction about spiritual realities was deep, and she longed to go into her Father's keeping. She could not understand how anyone could doubt about heaven, or the blessed hope of the saints. She was certain that she would live with her Lord hereafter, because she lived with him on earth. Such are truly "the salt of the earth." "Blessed are the dead that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

A. E. WINSTANLEY.

## COMING EVENTS

**Wigan: Jackson's Square, Scholes.** — Gospel Mission, June 13th to 29th (D.V.) Preacher: Bro. A. E. Winstanley, Tunbridge Wells.

The campaign will commence with a prayer meeting on Friday, June 12th, at 7.30 p.m., to which brethren in the district are especially invited.

**Gospel Meetings:** Saturdays, Lord's Days, Tuesdays and Thursdays, June 13th to 28th; Saturday, June 20th, Tea, to which all will be warmly welcome—5 p.m.

**Children's Meetings**—Mondays, June 15th, 22nd and 29th, 6.30 p.m.

**Open-air Meetings**—Saturdays, 6.30 p.m.

We earnestly ask for your prayers, your presence and your help in this special endeavour to save souls and to strengthen Christ's church in these perilous times. Come and enjoy fellowship with us, and bring your friends to hear the gospel.

**Marriage.**—On Saturday, 9th May, 1959, at Hope Chapel, Prince of Wales Road, Kentish Town, Margaret, daughter of Brother and Sister R. B. Scott (Kentish Town) to Derek, son of Brother and Sister A. L. Daniell (Bedminster). A. E. Winstanley officiated.

## U.B.S., 1959

August 15th to 22nd, 1959.

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

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

Meetings will be as last year: Monday, Tuesday, Thursday and Friday morning sessions. First session: a lecture on "The Christian Home." Second session: Forums or Questions Answered. Afternoons free of meetings. Evening devotional and singing sessions. On the Wednesday we shall go by special bus to the seaside.

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

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

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

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

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A Friend: One who knows all about you and loves you just the same.

— Elbert Hubbard.

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

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