

# The SCRIPTURE STANDARD

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

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## UNITY IN THE BODY

IN THE February "S.S." in the article under the title "That the World may Believe" we referred to "the two passages of scripture most quoted in the search for 'Christian unity' (John 17:21 . . . and Gal. 3:28)." In that article we tried to show the purpose of unity among God's people—"that the world may believe"—and said that in a succeeding article we desired to show how this unity is realised.

This article, then, is to examine this second scripture (Gal. 3:28), especially the final sentence—"for you are all one in Christ Jesus." That word "for" is in this setting very important. It is a conjunction, according to the dictionary, "used to connect clauses and sentences; a union, connection." We see at once that the word links up with what has been written by Paul immediately before, cause and effect, so to speak. In the epistle to Hebrews one of the most significant words is "therefore:" almost every chapter is linked with the previous chapter by this word. What is meant is "in view, because of what has been said or written, what follows is . . ." Thus this sentence in Gal. 3:28 can be paraphrased "Therefore, in view, because of what has been stated, you are all one in Christ Jesus."

You will read the word "for" also in verses 26 and 27, signifying that the argument goes back beyond verse 26. Tracing back what Paul writes we can again paraphrase it thus: "For you are all one in Christ Jesus, because of having put on Christ in baptism (v.27), for (because) you are all sons of God through faith" (v. 26). Each successive verse explains the previous one by the use of the word "for." In each case Paul states a truth and follows in the next verse by showing the outcome, the result, the effect of that truth.

Let the New Testament speak for itself. Here are three renderings from modern translations. First, "Twentieth Century": You are all sons of God through your faith in Christ Jesus. For all of you who were baptised into union with Christ clothed yourselves with Christ. All distinctions have vanished; for in union with Christ you are all one." Second, Goodspeed: "For in Christ Jesus you are all sons of God through your faith. For all of you who have been baptised into union with Christ have clothed yourselves with Christ. There is no room for 'Jew' and 'Greek' . . . 'slave' and 'freeman' . . . 'male' and 'emale'; for in union with Christ Jesus you are all one." Third, "New English Bible:" For through faith you are all sons of God in union with Christ Jesus. Baptised into union with him you have all put on Christ as a garment. There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus." (Incidentally that term "one person" expresses a glorious thought. In the great epistle on unity, Ephesians, chapter 2, Paul states (v. 14) that Christ has made Jew and Gentile one; but this oneness is not only one new thing, or even one community, but v. 15) is "one new man").

### The Argument in Galatians

In the earlier part of chapter three Paul has shown that the law (of the Jews), commandments and ordinances of the Old Covenant could only show what sin is, not save from it. "For if a law had been given which could make alive, then righteousness would indeed be by the law" (v. 21). He demonstrates that Abraham, the father of the Jews as they proudly claimed him, was not made righteous by works (for he lived 450 years before the law of works was given)

but that "he believed God and it was reckoned to him as righteousness" (v. 6). In verses 23-25 Paul shows the work, the purpose of the law: it was the "custodian", "tutor", "guardian" to bring men to Christ, as a servant brought children to school. Then he goes on to say "But now that faith has come we are no longer under a custodian, for in Christ Jesus you are all sons of God through faith, for as many of you as were baptised into union with Christ have put on Christ . . . for you are all one person in Christ Jesus."

Is not the argument crystal clear? Can words be plainer or more simple. Understanding them, can there be any division or confusion as to what it means to be "all one in Christ Jesus?" There is nothing complicated or elaborate about it; nothing to warrant the world-wide discussions and intense activity, with so few tangible results, of the Ecumenical Movement. Go God's way and the rest follows. When baptised into Jesus Christ men become members of His body, they become one in Him. Give baptism its proper and scriptural place and God will bring about the rest.

There is a wonderful connection, too, between this "salvation by faith" and Christ's prayer "for those who believe (have faith) . . . that the world may believe (have faith)" (John 17:20, 22).

### "In Christ"

But how and when is one "in Christ" (Gal. 3: 26, 27, 28)? This is a question around which great controversy rages. All of us need to be careful not to allow our own traditions, opinions and preconceived notions to give the answer. On a certain occasion when in a gospel message I had stated that one is brought into Christ in baptism a sister to whom I owe much in the Lord said to me "Why must you brethren always bring baptism into your gospel addresses? You preach the gospel and then spoil it by making its blessings conditional upon being baptised." I felt that I could not give her any better answer than to point out what the New Testament says. Since that time I have been amazed by what the scriptures say concerning baptism: its meaning and purpose and the profound, fundamental doctrines with which baptism is connected, and the great blessings and privileges associated with it. It is true to say that if we who insist upon baptism were to claim for it what the N.T. plainly affirms, we should be accused of perverting the word of God, of teaching salvation by works and not by faith, and of over-emphasising something which plays no part in man's salvation.

It needs no words nor commentary of ours to show the vital connection of baptism with the gospel, the death, burial and resurrection of Christ, the gift of the Holy Spirit, the new life in Christ Jesus, and the being made one with Him in God's purposes. The New Testament is its own best witness. Simply read such scriptures as Romans 6:1-11, especially verses 3, 5 and 11; Gal. 3:27-8; 1 Cor. 12:12-13; Col. 2:12-13 and I Peter 3:21.

There can be no possible ground of unity among Christians other than that of the New Testament. The church is not a human society, group or fellowship. It is the people of God, the saved in Christ Jesus. That being so there is no possible authority for her being and well-being other than in the New Testament. Why is it not possible to agree to take its teaching on this vital matter? In these discussions and writings on unity we hear so little mention made of the divine written word, and so many arguments and so much reasoning of human origin and on a human level. So many of the leaders in the movement are Bible lovers and Bible scholars. Cannot we all agree to be ready to relinquish those precious traditions, doctrines and practices which find no place nor authority in that word?

We must all be humble in this cause that the word of the Lord and the Lord of the word may be glorified, in His people being "one . . . that the world may believe." G. Y. Tickle wrote in one of his hymns:

"We'll plead for unity on this truth alone—  
That Jesus is the Lord."

But Tickle was a member of the churches of Christ! Yet he did not speak any more strongly than Charles Wesley, who in his hymn prayed that "Names and sects and parties fall; Jesus Christ be all in all." We must be ready to see our own particular groups go out of existence if thereby the One Body of Christ be realised in the world.

But in the light of the word of God there can be no misunderstanding of, and therefore no compromise as to what that One Body is and who are in it. It is not within our authority to say who are not in the Body: that is in the province of God; that is in His own power. The scriptures teach quite clearly who are in the Body and how. The New Testament is positive on the matter, and we must

be also. Its teaching is that those who are immersed in the name of Christ, in obedience to Christ, are joined in one in His Body. To assert that any others are is to leave the realm of the certainty of God for the realm of human speculation.

But within the Body we have further responsibilities. We cannot through our wisdom or systems bring about unity. Only God does that, and has done it. The outstanding chapter on unity in the outstanding epistle on unity is Ephesians chapter 4. There (v.3) Christians are pleaded with to be "eager to maintain the unity of the Spirit in the bond of peace." Not to attain, but to maintain unity. We are not to introduce or insist upon any teaching or practice which has not the authority of the word of God behind it. We are not to make views or opinions into fundamentals. We are not to make standards of fellowship which are not so made in scripture. We are not to bring in any expedient, any non-fundamental, which is offensive to or cause offence to, or hurts any member of the Body, or causes division. So to do is to show that we are not "eager to maintain the unity" which Christ by His death has accomplished. As we expect other religious communities to let go those beliefs and practices which Christ and His apostles never taught, so we ourselves must adopt the positive attitude, that a thing is right, before it can be taught or practised in the church.

It is not sufficient that "it is not forbidden; no principle is involved; the word of God is not violated," etc. No church lives to itself, nor does any single member. We are to consider one another, and the effect of our teaching and actions upon the rest of the members of the Body. Christ's standard is that we "walk in love towards one another;" "each to esteem the other better than himself;" and for no-one to put a stumbling-block in the way of his brother. Thus will we show ourselves "eager to maintain the unity of the Spirit in the bond of peace." First must come unity within each member: that will ensure unity within the Body. Only then will the world believe that God has sent Christ, and only then shall we be "all one in Christ Jesus."

EDITOR.

## THE JERUSALEM BIBLE—A REVIEW

"THE Jerusalem Bible" is the English equivalent of a French translation, "La Bible de Jerusalem," which appeared in 1961. The introductions and footnotes are translations, with small variations, from the French, account being taken of the findings of the Vatican Council.

The English biblical text is translated from the original Hebrew and Greek texts by Roman Catholic scholars and the bible is published under the imprimatur: "John Cardinal Heenan, Westminster, July 4th, 1966, by Darton Longman and Todd Ltd., and Doubleday and Company Inc. 84/-."

### **General layout; footnotes; references; paragraph topical headings; supplements.**

The general layout is very pleasing. The book will lay comfortably open on the table without handling. Comprehensive explanatory notes are placed on the lower part of each right hand page; references in the outside margin of each page. Very useful paragraph topical headings appear throughout. The four supplements are (a) Chronological table from the "beginnings" until 155 A.D.; (b) Tables of measures and money; (c) Index of biblical themes in the footnotes; and (d) eight pages of maps.

The index of biblical themes, in itself, is possibly worth the 84/- and more, to the student and teacher alike, provided one is alive to the Roman Catholic bias.

### **Comparison with Authorised and Revised Versions.**

In contrast with the A.V. of 1611 and the R.V. of 1885 the "Jerusalem Bible" is comparable with the Revised Standard Version, being presented in modern English idiom.

### **Comparison with Revised Standard Version (R.C. Edition).**

The "Jerusalem Bible" text is the work of Roman Catholic scholars who take complete responsibility, in contrast with the Revised Standard Version (R.C. edition) which is the Protestant R.S.V. almost unedited but provided with copious Roman Catholic explanatory notes.

### **Apocrypha**

In contrast with Hebrew and protestant versions of the Old Testament, the apocryphal works are included in the "Jerusalem Bible" as in the Vulgate. The

following works which are generally referred to as apocryphal, the "Jerusalem Bible" styles deuterocanonical and insists on their classification as inspired in the same way as Genesis and the other 38 books of the Old Testament which are termed canonical, viz. Tobit; Judith; 1st and 2nd Maccabees; Book of Wisdom; Ecclesiasticus; and Baruch. The works rejected as apocryphal are 3rd and 4th Esdras.

It is of interest to consider how far the faith of the Christian in the Lord Jesus Christ is affected by the differences among scholars as to the canonicity of this, that, or the other work proposed for or accepted into the Old Testament canon. The Christian can accept as canonical every quotation from the Old Testament or apocryphal work which is found in the New Testament.

#### **Value of the "Jerusalem Bible" today**

In common with all modern versions nothing but good will result from faithful efforts of all translators to present the "Word of life" in everyday English. With the further changes in the meanings of words which is characteristic of any living language, within a few years all bibles in today's idiom will be superseded by fresh translations. The value to mankind of the message of the Book is increased according as the original scriptures are faithfully rendered.

#### **Bias**

Inevitably all translations are subject to a bias; explanatory notes are more so. The choice of suitable words in modern use is affected by the vocabulary, perspicacity and wisdom of the translators. In this version bias is responsible for the inclusion of apocryphal works. Bias shows itself of necessity in determining paragraphs and headings, which in this book appear entirely helpful.

But Roman Catholic bias requires that the reader be vigilant and discriminating. This is particularly so in the footnotes of the New Testament which have bearing on the facts relating to our status in the Lord Jesus Christ.

#### **Interpretation**

In common with all translators, theologians of all schools of thought and all preachers, all renderings and footnotes are coloured by interpretations. In every case, no matter what the subject, the interpreter always adds to or subtracts from the original text. Interpretations must of necessity not be accepted in faith, because interpretations consist in deductions which do not appear in the original text. No man should bind any interpretation on himself, or on his fellow, as having the nature and force of the inspired text. Even of this inspired text the believer must read with open mind and heart and distinguish carefully the will of God for today. He must not mix the "law" and the "gospel," i.e., the Old Testament Scriptures and the New Testament Scriptures. He must consider carefully all that any particular author has written and then apply to himself that which is appropriate. Jesus said, "It is not so much I who will judge you. What I say will judge you in the last day." The criteria are the words of Jesus and of those authorised by Him—the apostles. By and large, faith is the acceptance of the biblical text. When I put my faith in the scriptures I am putting my faith in my heavenly Father.

#### **Some quotations and reviewer's notes from the "Jerusalem Bible"**

2nd Timothy 3:16-17: "All scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work."

Eph. 4:11-13: "And to some, his gift was that they should be apostles; to some prophets; to some evangelists; to some pastors and teachers; so that the saints together make a unity in the work of service, building up the body of Christ. In this way we are all to come to unity in our faith and in our knowledge of the Son of God until we become the perfect man, fully mature with the fulness of Christ himself."

"In the introduction to the synoptists, Matthew, Mark and Luke 'These three synoptists may not be history books but they do set out to give historical fact'."

"On the positive side, since the community was the church, its intervention shows the magisterium was exercised from the beginning." **Note on this (A.H.):** It has to be agreed that the canon and the text of the New Testament were fixed as we have it by capable men in the community of the Christ. But what these men had to decide was which writings bore "apostolic" authority not "community" authority. No writings other than apostolic are binding on Christians.

### The status and authority of Peter

Excerpt from the introduction to the synoptic gospels: "The work [Matthew's gospel] can be aptly described as the great charter of the new order which, in Christ, completes God's plan. For Jesus is the Son of God and as his teaching is the new Law that fulfils the old, so the church which he built on Peter and of which he is the keystone rejected by the builders, is the same messianic community as that of the Old Testament but universalised—" together with the following—"Peter's confession of faith; his pre-eminence," which is a paragraph heading, and Matt. 16:18-19: "You are Peter and on this rock I will build my Church—I will give you the keys of the kingdom of heaven: whatever you bind on earth shall be considered bound in heaven—"

**Note by A.H.:** Peter is nowhere spoken of as pre-eminent. He was outstanding among the twelve and was privileged to be the mouthpiece of God when God granted to the Jews and subsequently to the Gentiles "repentance unto life."

Matthew 16:18: "You are *petros* (masculine) and (but?) on this *petra* (feminine) I will build my community." The rock, the *petra*, is Jesus. He is the only foundation.

**Baptism:** As usual, in line with nearly all modern translations, in order to cover up the God-dishonouring practice of infant sprinkling the transliteration *baptismos* (baptism) is retained. In fact to baptise is to "dip in water" except where another element is specified such as Holy Spirit, fire, suffering.

A. HOOD. 3rd Feb., 1967.

## THE ROAD FROM ROME

ON December 20th, 1966, Charles Davis announced that he was leaving the Roman Catholic Church. Many people leave the Roman Catholic Church whose departure does not make news headlines, but Charles Davis was no ordinary Catholic. He was a priest, he was generally considered to be the ablest English theologian in the Roman Catholic Church. He was one of the official experts in attendance at the recent Vatican Council and he was one of the Roman Catholic representatives at the recently opened and much-publicised talks with representatives of the Church of England. When such a man leaves the Church of Rome and gives closely reasoned arguments in support of his action, both Catholics and Protestants may well take note.

We do not propose to repeat his arguments but we can with interest and with profit consider some short extracts from an article which he himself wrote and which appeared in the "Observer" Review of January 1st, 1967.

**"The more I have studied the Bible, the less likely the Roman claims have become."**

This is by no means a novel observation—it is what generations of Protestant Reformers have been saying for more than four-and-a-half centuries—but it is gratifying to hear it from one who was, until recently, one of the most eminent English Catholics of our time.

**"... there is simply no firm enough biblical basis on which to erect so massive a structure as the Roman Catholic claim requires."**

It seems fair to say that Mr. Davis was alienated from the Roman Catholic Church by the unjustified and unjustifiable claims of that Church to be a Divine institution and by the abuses which have flowed from those claims. He was first of all conscious of the abuses. He then saw that they resulted from the claims which the Roman Church made for itself, but when he looked in the Scriptures he could find no authority for those claims. Again, to Protestants, there is nothing new in this discovery but to find a leading scholar within the Roman Church searching the Scriptures and reaching this conclusion is, to say the least, heartening.

**"In discussing the Roman Catholic Church as an institution, the political and social factors of its historical development are much more to the point than any Biblical data."**

The Church of Rome claims that its historical development is proof of the hand of God in the ordering of its affairs. From a privileged vantage point within that Church, Mr. Davis has seen much which has caused him to repudiate that claim and to reject the "increasingly disreputable" workings of the Vatican and the "unfree and inhuman system" under its control.

**"The Church as an institution is . . . more concerned with its own authority and prestige than with the Gospel message."**

Mr. Davis confirms what Protestants have often said but it is to be feared that some Protestant Churches come under the same condemnation. Whilst this attitude persists there is little hope of real progress towards Christian unity or of the really effective proclamation of "the faith once for all delivered to the saints."

**"The imposition of these two points [the dogmas of the Immaculate Conception and of the Assumption of Mary, the mother of Jesus] as matters of Christian faith renders the papal system theologically indefensible . . ."**

The use of its authority by the Roman Church to impose on its members, in the 19th and 20th centuries respectively, as matters of faith two doctrines which would have been more at home in the Dark Ages seemed to many Protestants to be stupidity of the first order. It appears likely, from what Mr. Davis says, that many educated Catholics thought so too. These acts of folly may well have far-reaching consequences in discrediting the claims of the Church of Rome to be the source of eternal truth.

**"My experience of the Church has gradually overwhelmed me with its lack of concern for truth and its lack of concern for people."**

There are two points of interest here. Firstly, we may ask why the Roman Church has such a huge following if it is not concerned about truth. Part of the answer may well be that its offer of an infallible authority appeals to a deeper need in man than does the offer of truth. Secondly, as regards lack of concern for people, it should be noted that Mr. Davis' dissatisfaction with the Church of Rome "reached a climax of revulsion with the callous dishonesty of the Pope's postponement in October of a decision on birth control." Whatever may be the rights or wrongs of this issue, it has placed the Roman Church in a position of the gravest difficulty. Shall it permit birth control and admit that the infallible church has been in error until now, or shall it continue to condemn it and thus alienate the large and growing number of its members who disagree with and disobey it? To find a satisfactory way out of this dilemma the Church of Rome will have to exercise its gifts for casuistry to the full.

**" . . . the Roman Catholic system, in which I have been enveloped all my life and the emotional grip of which is immensely strong . . ."**

Mr. Davis has now married, and there will be those who will say that this is the real reason for his leaving the Church of Rome. Suffice it to say that all Mr. Davis needed to do if he wished to marry was to leave the priesthood; he did not need to leave the Roman Church. The above comment was made by Mr. Davis in the context of the part which the prospect of marriage played in freeing him from the Roman Catholic system. Two points are relevant. Firstly, Mr. Davis will come to wonder, if he does not already wonder, at the strange and presumptuous Roman Catholic belief that the infallible and omniscient authority on marriage and the family is a celibate clergy. Secondly, the hereditary element, which is present in all churches, is especially strong in the Roman Church and has the effect of taking away the freedom of thought and action of many of its members.

It would be easy to over-estimate the significance of Father Davis' departure from the Church of Rome. That Church has survived many severe onslaughts and serious defections in its time and may well survive many more. On the other hand, if his attitude is symptomatic of a widespread unrest in high places in the Church of Rome (he says in one place that the Church of Rome "is now breaking up, and some other form of Christian presence in the world is under formation") we may live to see changes in the religious scene which, even now, we cannot imagine or believe possible. There are today, logically, only two practical solutions to the problem of division amongst professing Christians—the Biblical solution and the Roman Catholic solution. We may yet be seen to be the possessors of a witness of which we have, to date, been unworthy.

It should be said that, in all his public utterances regarding his departure from the Church of Rome, Mr. Davis has spoken with dignity and restraint. He gives the impression of having done what he has done more in sorrow than in anger and consequently what he has to say deserves and will surely command wide respect and attention. We should pray for this man who, in his own words, is aware of "a joyful sense of the value and power of truth as truth" and for all those others who, because of his action, will be led to question beliefs and practices which they would not otherwise have questioned. The spiritual home of all of faith and practice should be the churches of Christ; it is our business to see those who are content to accept the Word of God as the final authority in matters that those churches are worthy of the One Whose name they bear.

T. McDONALD.

# SCRIPTURE READINGS

MARCH 1967

5—Joel 3:9-21	Rev. 16
12—Jeremiah 50:33-46	Rev. 17
19—Jeremiah 51:1-14	Rev. 18
26—Isaiah 34:1-13	Rev. 19

## INEVITABLE JUDGMENT

WE do not need to look far to find a world at enmity with God. We have whole nations set upon removing faith in His very existence, and even some of His professed servants are casting doubt upon His word. What must be the ultimate result of such attitudes? The brighter side of social and political effort indicates some love of fellow-man, but success is sought without any acknowledgment of the Creator, or of an obligation to Him. Materialism is idolatry, and it is written "They exchanged the truth about God for a lie and worshipped the creature rather than the Creator" (Romans 1:25). So the world drifts away from blessing, and curses God for the results (Rev. 16:9, 11 and 21).

The moral standards of our own nation under the persuasion of godlessness and neglect of God's word, has deteriorated so badly that much more accommodation has to be provided for criminals, delinquents of all kinds and mental patients. Enormous sums of money, quite impossible for the ordinary person to realise, are being spent in the mad search for bigger weapons and their counterparts. Man is getting so clever it is suggested he will be able soon to prolong life indefinitely—but for what purpose? Our motor cars continue to murder their hundreds of thousands on the roads, while the authorities advise that alcoholic liquor should not be taken when driving, yet allow the places where it is sold to have car parks for their patrons. Numbers of young men are being trained to use weapons, and paid well for it, while millions starve for lack of food. It is easy to criticise, but perhaps the wickedness of all this, and our apparent helplessness may provoke us to love and good works as we have opportunity, and keep Christians to a closer walk with God, and a very careful walk lest our individual behaviour should add to the confusion.

We know that this world is due for judgment, and that finally there will be a complete victory for God and righteousness. Perhaps this is the most outstanding lesson in the Book of Reve-

lation. Our March readings present the seven plagues which are God's final judgments, and then give details of the fate of the "great Harlot." The unfaithful people of God are repeatedly compared with the unfaithful wife in the Old Testament, and it is not surprising that the apostate church should be so pictured in this vision. It is almost impossible to avoid the identification of the woman with the Papacy, and while we must be careful to avoid individual personal application, we cannot but view the history of that organisation as represented accurately here and in Daniel 7. The anxiety for an appearance of unity among believers makes us "soft-pedal," but the application is undoubtedly right. A very small knowledge of the domination of the Papacy in the Middle Ages, and the fearful persecutions of those times, establishes the fact. The normal historic interpretation fits the 1260 years as from about A.D. 535 to 1795, and the Pope's civil power was curtailed in 1790.

However, in 1870 his infallibility in certain circumstances was declared officially, and still stands. We have a picture of "witnesses clothed in sackcloth" (11:3) indicating times of deep sorrow and distress for faithful followers of Jesus. The wars waged against the Waldenses and other "heretics" witness to the bloodshed, and a few facts should also be stated along this line, lest we be ignorant. "From the year 1540 to 1570 no fewer than 900,000 Protestants were put to death in different countries of Europe" (Barnes, *in loc*). The fearful butcheries by the Duke of Alva in the Netherlands, the massacre of the Huguenots and similar efforts to stamp out the Reformation are undeniable facts. It must be stated that Protestants have also persecuted during the unsettled times while liberty of worship was in the balance.

Persecution is never justified. Christians must rest their cause with God, who will repay with exact justice. The Scrolls, the Trumpets, the Dragon, the Beasts and the Woman are figures of spiritual truths and actual incidents. Their interpretation is difficult and has exercised the minds of many Christians even from the second century, but the main theme is clearly the final triumph of all who put their trust in the Lord Jesus. It is almost epitomised in the words of Jesus, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). It is good to exercise our minds on the scriptures, and to recognise at times that we cannot understand all.

The Vials of God's wrath (not His spite, but His justice) remind us that God is not a God of sentimental weakness but of righteousness and justice. His love is just as real nevertheless, and

His judgments are executed as His "strange work" (Isaiah 28:21) when all the opportunities for repentance have been exhausted. The vision of the beasts is terrifying, but may we realise that the spiritual reality is what we must fear—the falling away from the truth revealed in the Word.

R. B. SCOTT.

#### DO YOU HAVE A REASON OR IS IT A HABIT?

The new husband watched his wife prepare her first ham for the oven and noticed that she cut off a few inches from one end. Asked why she did that, she replied that her mother always did it that way. They called mother, and while she admitted cutting off a few inches, she could give no reason except that her mother had always done it that way. Finally they called grandma, who said, "Oh, I always did that because my pan was too small."

#### THE BIBLE A SAFEGUARD

We wouldn't have to worry about our children being enticed by worldly attractions—dancing, drinking and oh! so many other things; we wouldn't need our courts to see that justice was given, nor prisons nor divorce courts, if our homes had in them more worn-out Bibles and fewer dust-covered ones.

### CORRESPONDENCE

Dear Editor,—Reference my letter on page 21 in the February issue:—

I mentioned those who contributed messages to the first issue in 1935, and said that of these only Bro. John Garnett and myself remain.

Whilst it is true that there was no message from Bro. Robert McDonald he was anxious that the demise of the "Bible Advocate" should not be the end. He was in support of the "Scripture Standard" from the beginning.

A. L. Frith.

### NEWS FROM THE CHURCHES

**Aylesbury.**—We rejoice to report that the power of the gospel continues to be evidenced among us. On January 9th we rejoiced to witness the baptism of John Nicol. He has been attending our services regularly for some time. On January 26th, Jack Wickenden, husband of Sis. Winifred Wickenden, obeyed his Lord in baptism.

Our earnest prayers are with our two new brethren in Christ, that they may grow into mighty servants in His kingdom.

L. Channing.

**Loughborough.**—We enjoyed three evenings of study on Personal Evangelism, led by Bro. L. Channing during his stay here, February 4th-7th. The studies and discussion aimed at helping us all to do more, and do it better, in leading souls to the Saviour. We were encouraged by the presence of brethren from Ilkeston, Eastwood, Hucknall, Birmingham, Corby and Liverpool. Our sincere thanks to them for their support, and to Bro. Channing for his very helpful lessons.

A. E. Winstanley.

**Reading.**—On January 28th, a tea was given for nearly fifty people from Purley Park. The Y.M.C.A. kindly lent their rooms and provided entertaining films etc. Everyone enjoyed the occasion.

**Tranent.**—We rejoice to report another addition to the church here: James Sinclair, younger son of Brother and Sister James Sinclair, was baptised on February 1st.

We rejoice with our brother and sister in that all their family are now in Christ. We pray that our young brother will have a long and faithful life in the service of his Lord.

Mark Plain.

**Ulverston.**—The church had the services of Bro. David Dougall for two months December and January 1966, and his labours were rewarded in one young man being baptised and his mother being restored to fellowship. Bro. Dougall's visits and slides shown in the homes were much appreciated, and we are still hopeful of more interest being taken through the gospel messages given.

We hope and pray that God will bless our young brethren and his mother to dedicate their lives to Jesus.

James Mc F. Black.

**ZAMBIA** December 26th, 1966  
"Whosoever offereth the sacrifice of thanksgiving glorifieth me; and prepareth a way that I may show him the salvation of God."—Psalms 50:23.

Dear fellow Christians and friends,—As this year draws to a close having been filled with the rich blessings of God in so many unexpected ways, it makes me realise more fully that God has a purpose for each lesson of faith and simple trust in His leading. He answers each of His children's prayers and makes all things work together for their good.

Thanks be to God for the wonderful blessing of you, dear faithful friends, who have made possible the gospel to many lost souls and have encouraged



and strengthened the work in this and other areas. Through your love and fellowship many have had the message of salvation through tracts, and others have opened their homes that I may help them learn to sew—an opportunity to speak to them about the Lord and encourage them to meet with other Christians. Perhaps some of these mothers will be like Dorcas—"full of good works and almsdeeds (compassionateness as exercised towards the poor)," using their time and talents for the Lord, for there are many opportunities to serve others. "Inasmuch as yet did it unto one of these my brethren, even these least, ye did it unto me." Matthew 25:40 comes into each of our lives in various ways each day, and how we serve others is our daily service to our God. How often we desire to serve the Lord in a big way, forgetting to do the little acts of service He sends our way each day.

An elderly man at the old folk's home became a son of God Wednesday. Please pray for the new elderly, nearly blind lady at the home, that she will fully trust the Lord: she is seeking the truth.

With three hot, sunny days the road to Sinde was dry enough to pass, so yesterday Charles, Stephen, Danny, Douglas, Mareco, Judah, Josiah, Aaron, Eve, Rebecca, Margaret and baby, Esther, and I were together at Sinde with Titus, Timothy and Jeremiah. We ate a snack, talked of happy times together on the mission, then we walked to Mujula. Douglas spoke on John 3:16; Mareco waited on the Lord's table; Charles led the singing; and others led in prayer. What a joy being together again singing praises to our Saviour. Forty-one had gathered to worship God. However, just as we finished the drums began to sound in the village reminding us of great numbers of lost souls needing the gospel.

The harvest indeed is plentiful and now ready for the reapers to gather fruit unto life eternal. May the Lord direct some of you to come and bring these lost souls to the true light. The sadness of leaving loved ones is soon forgotten as you see souls turning from darkness to Christ and see the change it brings into their lives. Sometimes the way will seem hard and you may become frustrated, still God can use it as a lesson to teach. As Isobel Kuhn, missionary to China, expressed it: "Frustrations have much to do in conforming us into His image. Yes, suffering, but also His sweet consoling fellowship in that suffering. It reveals to us the power of His resurrection, and when He arranges a release for us that no mortal could manipulate we come to know Him." Sometimes I wonder why it has taken so long for an answer for workers to come to Zambia, then I remember God

works all things out according to His plan and is doing what is best. Please pray I will be patient and willing to spend my life more fully in His service.

What a great blessing and encouragement you have been to the work, remembering us in prayer and helping in so many ways through your letters, love, boxes of clothing for the needy, and your part in helping to send forth the gospel. All of us working together can lead more souls to Christ, for God will give the increase when we do our part. You have been often in my thoughts and prayers, even while I've neglected writing to you. The past two months have been what I call "serving others first." Each day seems to bring various opportunities to help others in some small way, besides giving them tracts. May the Lord touch each heart as they read about Him. Tracts have travelled where missionaries have never been. . . .

May the God of love and peace bless, protect and guide you through the coming New Year so that each life you touch will be drawn closer to Him, and that He will guide more workers to untouched fields is my prayer.

In Christian love and hope,

ELAINE BRITTELL.

Sinde Mission, P.O. Box 132,  
Livingstone, Zambia, Africa.

Sis. Brittell adds this footnote to her news.  
January 10th, 1967

Dear friends,—The "Scripture Standard" always gives so many spiritual lessons and poems. I pass them on to others, praying God will bless them too.

Thank you very much. May God continue to bless your testimony wherever you are.

In His wonderful service,

ELAINE BRITTELL.

## OBITUARY

**Devonport.**—It is with great sorrow that we have to report the passing of our beloved Bro. Archibald Vosper last December. Our brother was baptised in 1903. After leaving the church he re-joined us in 1965. His joy was to serve his Lord and Saviour whom he loved so well. He will be greatly missed, yet we sorrow not as others which have no hope, but take comfort and rejoice in the knowledge that "precious in the sight of the Lord is the death of His saints."

**Morley, Zoar Street.**—On Friday, February 3rd, 1967, Bro. Arthur C. Wilson, died peacefully, after a long illness, in Staincliffe General Hospital, Dewsbury, at the age of 80 years.

Bro. Wilson had been a faithful Christian for over 60 years, and he rendered service to the Morley church as an elder, and as one who led the church's praise. He was well-known and respected locally as one who let his light shine and glorified his Heavenly Father.

Bro. Philip Partington conducted the funeral service on Thursday, February 9th, at Zoar Street Chapel, prior to cremation at Cottingley Hall.

We sorrow not for Arthur, but we commend our Sister Wilson and family, who feel the pangs of parting, to our Father's loving care. P.P.

[We share the sorrow of Bro. Wilson's family and of the church in Morley at the death of Bro. Wilson. From personal experience of his hospitality in his home and of fellowship in service in the church we loved and esteemed him. He was gentle, humble and affectionate. It was a joy to hear his rich bass voice in the singing.

"Blest be his memory, and blest His bright example be." Editor.]

Sister Mary Lizzie Slade

Bro. W. H. Slade, Windy Harbour Caravan and Holiday Centre, Singleton, near Blackpool, sends news of the death on January 9th of his mother at the age of 79 years.

Sister Slade and her son and his wife were members of the church in Morley, Yorks, before moving to Blackpool. The brethren and friends in Yorkshire will be sorry to hear of her death.

We will remember the Slades, having met them often in service of the churches in Morley, East Ardsley and Dewsbury. May God comfort Bro. and Sis. Slade in their need, and may they find in fellowship with brethren around Blackpool joy and peace. Editor.

Sister Elsie Hood

I would like to add a further tribute to the memory of Sister Elsie Hood.

For many years she worshipped with us at Hindley, and to know her was only to love her.

My happiest memories of Sister Hood go back to when she was able to preside over our women's meeting, a position she filled with dignity and humility, so much a part of her nature.

Her many experiences of church work as a social worker in her early days, were a joy to listen to, and her words of counsel and guidance made her much loved by all who knew her.

The memory of Sister Hood will live long in our hearts, for she was indeed one of God's gracious ladies.

Doris Morgan.

## COMING EVENTS

### ZOAR STREET, MORLEY:—

A special series of gospel meetings, including our anniversary meetings, will be held from Monday, February 20th to Sunday, February 26th, 1967 (D.V.). Monday 20th to Thursday 23rd (inclusive): gospel meetings nightly at 8 o'clock.

**Saturday 25th:** Tea at 4.15 p.m.; Evening meeting at 6.15 p.m. Chairman, Bro. Philip Partington.

**Sunday 26th:** Bible Classes at 11 a.m.; Breaking of Bread at 2.30 p.m.; Gospel Meeting at 7.30 p.m.

The speaker at all these meetings will be Bro. Frank Worgan (Ince). Accommodation will be provided for any who wish to help us in this effort.

Intimation as to numbers expecting to be with us for tea on Saturday 25th will help us. Details to Michael Gaunt, 1 Hembrigg Gardens, Bridge Street, Morley, Leeds. Phone Morley 5309.

### ZOAR STREET, MORLEY:—

The business session organised by the conference committee will be held here (D.V.) on Saturday, March 25th, 1967, from 2.15 p.m. to 3.15 p.m.

## WEEK-END ACTIVITIES PLANNED BY THE MORLEY CHURCH

### Saturday, March 25th:—

3.15 p.m. Devotional Meeting.

Speakers, Geoffrey Lodge (Dewsbury). Jack Parker (Wigan). 4.30 p.m. TEA.

6.30 p.m. Evening Meeting. Chairman, Donald Hardy (Morley). Speakers, Len Daniell (Bristol). Subject, "Christ and the Teenager"; Chas. Limb (Eastwood).

### Sunday, March 26th:—

11 a.m. Bible Classes. 2.30 p.m. Breaking of Bread. 6.0 p.m. Gospel Preaching. Speaker, Eric Limb (Eastwood).

### Monday, March 27th, 1967:—

10.30 a.m. Prayer Meeting. 1.30 p.m. Ramble (organised by Albert Crosby). 7.0 p.m. Evening Meeting. Speaker, Michael Gaunt (Morley). Subject, "Why be a Christian in the Twentieth Century?"

Brethren desiring accommodation over the weekend are asked to write as soon as possible, giving full details.

It will greatly help with catering arrangements if you will let us know if you will be present for tea on Saturday, March 25th, 1967. Write to Michael Gaunt, 1 Hembrigg Gardens, Bridge Street, Morley, Leeds.

## CAMP HEATHERBELL

(July 8th-22nd, 1967)

A reservation of facilities for a camping holiday has been made for the two weeks, July 8th-22nd, 1967.

## SLICES FROM THE BREAD OF LIFE

To start your day.

April 1—Josh. 3 & 4
April 2—Josh. 5 & 6
April 3—Josh. 7 & 8
April 4—Josh. 9 & 10
April 5—Josh. 11, 12 & 13
April 6—Josh. 14, 15, 16 & 17
April 7—Josh. 18, 19, 20 & 21
April 8—Josh. 22 & 23
April 9—Josh. 24 & Judges 1
April 10—Judg. 2 & 3
April 11—Judg. 4 & 5
April 12—Judg. 6 & 7
April 13—Judg. 8 & 9
April 14—Judg. 10, 11 & 12
April 15—Judg. 13 & 14
April 16—Judg. 15 & 16
April 17—Judg. 17 & 18
April 18—Judg. 19 & 20
April 19—Judg. 21 & Ruth 1
April 20—Ruth 2, 3 & 4
April 21—1st Sam. 1 & 2
April 22—1st Sam. 3 & 4
April 23—1st Sam. 5, 6, 7 & 8
April 24—1st Sam. 9 & 10
April 25—1st Sam. 11 & 12
April 26—1st Sam. 13 & 14
April 27—1st Sam. 15 & 16
April 28—1st Sam. 17 & 18
April 29—1st Sam. 19 & 20
April 30—1st Sam. 21, 22 & 23

For your evening meditation.

Col. 1 & 2
Col. 3 & 4
1st Thess. 1 & 2
1st Thess. 3, 4 & 5
2nd Thess. 1, 2 & 3
1st Tim. 1 & 2
1st Tim. 3 & 4
1st Tim. 5 & 6
2nd Tim. 1 & 2
2nd Tim. 3 & 4
Titus 1, 2 & 3
Philemon
Heb. 1 & 2
Heb. 3 & 4
Heb. 5 & 6
Heb. 7 & 8
Heb. 9 & 10
Heb. 11 & 12
Heb. 13
James 1 & 2
James 3 & 4
James 5 & 1st Pet. 1
1st Pet. 2 & 3
1st Pet. 4 & 5
2nd Pet. 1, 2 & 3
1st John 1 & 2
1st John 3, 4, & 5
2nd & 3rd John
Jude
Rev. 1 & 2

The camping site is at Weston Lodge near Biggar, in beautiful Southern Lanarkshire, at the foot of the 2,335 feet Tinto Hill. The estate covers 53 acres of gardens, lawns, woodlands and playing fields.

Within the estate is accommodation for approximately 120 campers. There is a permanent kitchen and good toilet rooms for the camp site.

Boys will be accommodated in Icelandic-type ridge tents; Girls in chalets.

Besides opportunities for healthful physical exercises, a programme of Bible lessons is being prepared. Each day will be a full day of spiritual and physical recreation.

As we hope to have some young people in residence from non-Christian homes, the opportunity to show how Christians can enjoy themselves, while at all times pleasing the Lord, is given.

Write for more details and application forms to: William Steele, 31 Niddrie Road, Edinburgh 15.

The camp is being organised by five brethren who are members of five different congregations. None of these churches is responsible for the camp. The brethren organising it will be responsible to their local churches for behaviour. This will apply to campers as well as to vigilators. W. Steele.

## HOLIDAY FELLOWSHIP, 1967

THE Holiday Fellowship is to be held, the Lord willing, at the George Hostel, Bangor, North Wales, July 22nd to August 5th, 1967.

1. Accommodation. Single bedrooms will be provided whenever possible. Some have wash-hand basins. Facilities have been greatly improved.

2. Meals. Breakfast 8.15 a.m. (9.00 a.m. Sundays). Mid-morning coffee 10.30 a.m. Lunch 1.00 p.m. Tea 4.30 p.m. Evening meal 7.00 p.m.

3. Terms. Charge for adults 30/- per head per day. Children (14 years and under) half price. All charges include gratuities.

4. Bookings. These will be accepted only if accompanied by deposits. Adults £2; children £1. Those intending to come are asked to book as soon as possible, as fifty places have been reserved for us, and the College authorities want final number at an early date.

5. Information, bookings etc.: A. E. Winstanley, 59 Frederick Street, Loughborough, Leics.

## CHANGE OF SECRETARY

Devonport,—Peter A. M. Lakeman, 598 Budshead Road, Whiteleigh, Plymouth, Devon.

## COMING EVENTS

Aylesbury.—Young People's Weekend, May 27th-29th.

Annual Bible School, July 16th-30th.

Brighton (Oxford Street, off London Road).—Anniversary Meetings, Saturday, April 8th.

Tea 4.30 p.m. Evening Meeting 6 p.m.

Speakers: Bro. P. Jones (Birmingham). Bro. R. B. Scott (Kentish Town).

Bro. Jones will be serving the church on Lord's Day at 11 a.m. and 6.30 p.m.

A warm welcome for all visitors.

Eastwood.—The men's training class of the Midland churches has arranged a meeting to be held on Saturday, March 11th, in the Dora Phillips Hall, Wood Street, Eastwood. Time 2.30 p.m. Bro. C. P. Slate has consented to speak and attempt to prove from scripture the use of individual cups. Chairman, Bro. A. E. Winstanley.

Owing to catering difficulties, intimation of those intending to be present must be received by Eric Limb, 206 Heanor Road, Ilkeston, Derbys, not later than March 5th.

Loughborough (Oxford Street).—Monday, March 6th, 7.30 p.m. Two thirty-minute addresses by Phillip Partington (Morley) and Philip Slate (Wembley) on "Developing the Local Congregation." A discussion period after the addresses.

This meeting is in connection with the "get together" for workers, being held in Loughborough on March 6th-7th. Hospitality enquiries to A. E. Winstanley, 59 Frederick Street, Loughborough, Leics.

Loughborough. Young People's weekend and Mission, March 25th-April 6th.

Preacher: Claude Parrish (Edinburgh).

Saturday, March 25th, 6.30 p.m. Young People's meeting. Subject: "Choosing an Occupation." Discussion period after the address.

Gospel meetings: Sunday, Tuesday, Thursday, March 26th, 28th and 30th; Saturday, Sunday, Thursday, April 1st, 2nd and 6th.

Teacher Training Sessions: Monday, Tuesday and Wednesday, April 3rd-5th. At these meetings Bro. Parrish will conduct studies on "Methods, Materials and Techniques in Bible School Teaching." These sessions are specially designed to assist Bible School teachers and any who wish to develop ability to teach the Word.

Young People's Outing: Monday, March 27th, followed by tea at Hucknall, and gospel meeting addressed by Bro. Parrish.

Information and Hospitality: A. E. Winstanley, 59 Frederick Street, Loughborough, Leics.

Tunbridge Wells.—May 20th-28th. Campaign for Christ; Albert Winstanley to be the preacher on the theme, "Christ the Answer."

Saturday 20th: Anniversary and Tea.

Saturday 27th-Monday 29th. Young people's weekend to be planned with other congregations.

Full details to be announced later, but book these dates and plan to come, and help to lead souls to the Saviour. Enquiries and hospitality to: D. L. Daniell, 38 Hopwood Gardens, Tunbridge Wells. Tel. 23864.

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