

The SCRIPTURE STANDARD

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

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Hindley Bible School, 1957 Impressions of a Visitor

THE twelfth annual Hindley Bible School has come and gone. We say 'annual,' because it is now almost taken for granted that the school will be held every year. Yet at its inception in 1946 it was an experiment. However, such needs did it fill in the life of the churches that the School has become an annual event and, we hope, will continue to be.

First, the deepest thanks of all visitors to the church at Hindley for again making possible such a gathering. We understand to some extent the careful preparations, the vast amount of work and the devoted service involved in arranging the School. These are willingly and gladly undergoing attendance at the School is the best proof of the appreciation of growing attendance at the school is the best proof of the appreciation of visitors, and is regarded as ample reward by the Hindley brethren and others from churches in the district who so generously welcome us into their homes and hearts. But let us remember to show our thanks also in a tangible way.

At the Bible School I am always reminded, and I say it reverently, of the Epistle to the Hebrews, in the sense that the significant word is 'better.' For each school has in some way or other been better than preceding ones. It is my confirmed opinion, and that of all with whom I spoke, that this year's Bible School was the best yet held—in attendance, happy fellowship, depth of Scripture exposition, and the proved power of the gospel.

Several pleasing features stand out. First is the presence of so many young brothers and sisters from near and far. To see them and to hear them talking together on the deep things of the Spirit warmed one's heart and caused one to realise that, with such young lives consecrated to Christ's service, the future of His Church is bright. And with it all are respect and humility towards more experienced brethren, and a desire to learn from them, as evidenced in the many questions to which answers were sought. There was none of the attitude of 'we are it,' no seeking to 'remove the ancient landmarks,' or to throw over the guidance of 'old fogies,' so deplorably apparent among many gatherings of young people. Just the right relationship was maintained.

Another encouraging aspect of the School was the number who stayed through its whole period. In previous years there has been a noticeable thinning-off of attendance in the last two days, but this was not so apparent this year. It was grand on the last day to see the meeting-house comfort-

ably filled for the day sessions and crowded in the evening for the gospel meeting. Every night accommodation had to be provided for an overflow meeting.

The depth and spiritual power in the morning prayer meetings set the tone for the day's gatherings. The lectures on Religious Delusions were devastating exposures of Mormonism, Christian Science, Seventh Day Adventism, and Jehovah's Witnesses. The morning Forums and afternoon discussions on the Lord's Table brought out the many aspects of the blessings connected with this feast of the Lord.

The 'Questions Answered' session was as popular as ever and many answers were eagerly discussed—and at times vigorously disagreed with! The preaching of the word was blessed in the yielding of five young lives to the call of the Saviour, and we are convinced that much more fruit will yet be borne as the result of seed sown in the messages given.

The spiritual joy, love and fellowship of these Bible Schools always pass description. As the old Scotswoman said: 'It's better felt than tell't.' May it be that in coming years, by God's will, many more will realise this experience. We are sure that the Hindley brethren and those in neighbouring churches will do all they can to provide for even larger numbers of those wishing to share in such joy.

And now, brethren, we are back in service in our own congregations. Let what we have received at Hindley this year not grow dim or be regarded as an experience simply to be cherished. Let it rather result in more devoted zeal in the cause of Christ. For we have the glorious calling of which Peter tells us in 1 Pet. 2:9 not to keep these joys to ourselves but to 'show forth the excellencies of him who called you . . .' Christ was present among us through His Holy Spirit and we were fed with 'the meat which abideth unto eternal life.' Now our responsibilities and privileges are greater than ever. So

'The banquet over, from the feast we go,
Strong in the strength of this celestial meat,
To tread the path of life with firmer feet,
To work the works which Thou hast bid us do.'

C. MELLING.

The Organisation and Government of the Church of Christ

IF the Scriptures of Truth are the all sufficient guide for us that we maintain them to be, then the Word of God has surely not left us helpless as to how His Church should be governed, how its officers should be appointed, and His Church extended.

It is on these questions that brethren desire to be enlightened. I believe we are all God-fearing and sincere, but we may be sincerely wrong, in which case we should be prepared to submit to correction by the Scriptures, from whatever direction it may come. The only way to find out if we are right or wrong is to do as the Bereans, 'search the scriptures, to see whether these things are so.' Then, and then only, shall we know what is the right way, and, what is more, we shall know that that way is founded, not on the shifting sands of human error and opinion, but on the rock word of God Himself.

Division in the Church

This failure to be guided by the Holy Spirit through His word has been the cause, not only of the division in our ranks which has led to separation from the Association of Churches of Christ, but also of the present state of

division among those churches which are not members of that Association. In one case, this departure commenced in errors of organisation leading to the more serious complications of errors in doctrine; in the other cases, the departure has commenced in errors of organisation only. In both cases, however, the origin may simply be classified as departure from the Word of God.

It may be argued that there is no division as yet among the non-Association churches in this country, but where there is variance is there not division? And is variance not one of the 'works of the flesh' condemned by Paul, in the 5th chapter of his letter to the Galatians? We are exhorted to 'be of one mind' and to 'think the same things.' It is not possible to differ if those things on which we are to think are contained in the New Testament Scriptures. Is it not possible to be other than of one mind if we have 'the mind of Christ,' and that mind is revealed in the same New Testament Scriptures. It is not sufficient to say that because a thing succeeds it has God's blessing and must be right. It may succeed for a time, as it has done in the past, in both cases of Association and Committee, but what are the results which now stare us in the face? Since both methods are failing, the obvious answer is that God's blessing is not present, and it is not present, I believe, because any method which is not in accord with God's will as revealed in His Word, must sooner or later fail.

Organisation of the Church

What then say the New Testament Scriptures on the organisation of the Church, in which our difficulties seem to lie at the moment? If we go to that Word, in humility and meekness and allow it to direct us, shall it not be made clear wherein we have gone astray from the Divine plan, the plan of the Head of the Church? Do we need any further inducement than that to search the Scriptures and find out where we stand?

We have no difficulty with regard to membership of the Church, which is entered by submission to the Lord's command to be immersed, following upon belief in His name. It is when we come to the offices of elders, deacons and evangelists that we find the seat of most of our difficulties. What then is the mind of Christ regarding these offices? In the one case, we are told that an evangelist was appointed or ordained by the laying on of hands by the presbytery (*i.e.* the elders) of the Church (1 Tim. 4:14); in the other case, that the evangelist should appoint or ordain elders in every city wherever, presumably, there was a church or gathering of members (Titus 1:5). It has been argued that, since an evangelist was one who preached the good news or gospel, anyone who does so might be considered to be an evangelist, and this certainly was done, before elders or evangelists came into being. But on further reflection we can see that this is not so. It is true that any church member may act at times like an officer in the church, but this does not mean that he is one. Ephesians 4:11 declares what these offices are, the authority for such offices being no other than the Lord Himself. The following passages: 1 Tim. 3:1; 1 Tim. 4:14; 2 Tim. 1:11; Titus 4:5 show clearly that the officers of the church held a definite position, distinct from the other church members, and that the offices which they held were by appointment or ordination.

Appointment of Elders and Deacons

In the case of the Apostles, we know it was our Lord who personally chose them for that office and that he appointed them by ordination. (John 15:16). Subsequently the elders, deacons and evangelists were appointed, their ordination being the outward and visible sign of that appointment. By whom, however, were they appointed?

Although Paul instructed the evangelists Timothy (1 Tim. 5:22) and Titus (Titus 1:5) to appoint elders, (hence the reason for his detailed instructions as to their qualifications—1 Timothy 3 and Titus 1), the fact that elders and deacons existed before these instructions were written by Paul, clearly shows that these officers were originally appointed by the Apostles themselves, before these powers were delegated to evangelists.

Does this then mean that the Church has no power in the appointment of officers of the Church? I think this follows: that the Church has no power to appoint elders and deacons. This does not mean that the Church has no say in the appointment of elders and deacons. It has a say, and a very important one, but an examination of Acts 6:3 shows clearly the extent and scope of that say. Here, in the appointment of the seven deacons, we see that the Church only chose these brethren from among their number, but that it was the twelve Apostles who appointed them. This is even more clearly shown in verse 6 of that chapter: after the Church had set these chosen men before the Apostles, the latter, in fulfilment of their command in verse 3—'whom we may appoint'—'laid their hands on them.'

Is it not clear, then, that this 'laying on of hands' by the Apostles constituted the appointment? And were not the Apostles also evangelists, since the greater always includes the lesser? And who were better qualified to confirm the choice of the Church than these men with their inspired knowledge of the qualifications which such officers of the church were required to possess? Which came first—the evangelist or the elders and deacons? Undoubtedly, the evangelist, the one who had a full knowledge of the requirements of God's Word. Hence the great wisdom of our Lord's method in leaving the appointment of such officers to them.

How much trouble caused by misplaced appointments in the latter office would be avoided if we would only obey the Divine order. Indeed, is this not the reason why Paul states the qualifications of such an office to both Timothy and Titus? Why trouble to do so, if it was the church and not the evangelists who were to make these appointments? For let it be remembered that these Epistles were written specifically and primarily to these evangelists, to enable them to carry out that particular duty, among others. These Epistles were intended only secondarily for the information of the church and might be considered credentials to substantiate the evangelists' 'authority' in the matters with which they had to deal.

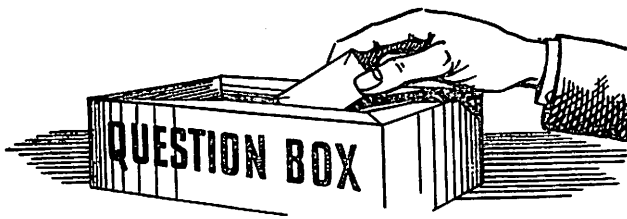
'Authority' in the Church

It is important here to interpolate a warning that these remarks are not intended to detract in any way from the 'authority' of the elders in matters of church government. We must be careful at all times to view each item of church organisation, in its proper perspective, and it would be wrong to assume that because an evangelist 'appointed' elders, he had by that fact the right to interfere in church affairs. That he has such a right is true, as we shall see later, under 'Their qualifications and duties,' but only within certain well-defined limits or when particular conditions prevail which warrant the exercise of such 'authority.'

It will be observed that the word 'authority' has been placed in inverted commas. The reason for this is that no one has actually any 'authority' of himself in church affairs. It is Christ the Head of the Church who exercises authority. This is revealed in the directions contained in His Word, and He exercises this authority through the officers of His Church. They in turn must obey these directions or see that they are put into practice, if the church is to progress as He intended it to do. Hence the Church is not, as many erroneously suppose, a democracy. Nor is it an oligarchy or aristocracy, but it is a Divine autocracy in the best sense of the term. (Matt. 28:18 and Eph. 1:22).

(To be continued)

W. BROWN,



CONDUCTED BY
L. CHANNING

Send your questions
direct to L. Channing,
9 Ripon Street,
Aylesbury, Bucks

**(Conclusion of answer to query on how long
Jesus was in the grave before His resurrection).**

NOW let us bring some scriptures together, all taken from the R.V. Mark 15:42, 43, 46: 'And when even was come, because it was the preparation, that is the day before the sabbath [the sabbath a high day, John 19:31], there came Joseph of Arimathaea . . . and asked for the body of Jesus . . . And he bought a linen cloth, and taking him down, wound him in the linen cloth.' John 19:41-42: 'Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never yet man laid. There because of the Jews' preparation (for the tomb was nigh at hand) they laid Jesus.' Luke 23:54: 'And it was the day of preparation, and the sabbath drew on' (a high sabbath). Mark 16:1: 'And when the Sabbath was past [a high sabbath], Mary Magdalene, and Mary the mother of James, and Salome, bought spices that they might come and anoint him.' Luke 23:56: 'And on the sabbath [the weekly sabbath], they rested according to the commandment.' Luke 24:1-2: 'But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb.'

If the bringing together of these scriptures is correct the events are as follows: Jesus celebrated the Passover after 6 p.m. on Tuesday evening. He died at 3 p.m. on Wednesday, the 14th Nisan. The Jews were concerned lest the dying thieves should be still hanging after the commencement of the 15th Nisan, the High Sabbath. Joseph of Arimathaea likewise only just had time to embalm temporarily the body of Jesus and lay it in the tomb. After the High Sabbath on Friday, 16th Nisan, the women purchased the permanent embalming spices. But they had no time for the embalming, for having prepared the spices, which would take some time, the regular weekly Sabbath was upon them, in this case the 17th Nisan, so they rested. When they came to the tomb on the first day of the week, the 18th Nisan, they found it empty.

This theory certainly has some merits, for it gives the full 72 hours for Jesus in the tomb. We may not be accustomed to thinking that the first day of the week began for the Jew after 6 p.m. on Saturday, but according to their reckoning, Jesus could have arisen any time after this. The women come to the tomb in the early dawn—John says it was still dark—and Jesus had arisen. One of the weaknesses of this theory lies in the distinction between the Sabbath mentioned in Luke 23:54 and that mentioned in verse 56, which seems artificial.

Here then are the various views in regard to this matter. It is for each student of the scriptures to draw his own conclusions.

However, it may be asked why there seems such ambiguity about the day on which the Lord was crucified, and the number of hours he was in the tomb. Well, of one thing we can be certain, this is not a mere accident, or inattention to such details. The Holy Spirit has a deliberate purpose in this, as in all other things to do with the Word of God. The purpose seems to be that these things have been deliberately withheld, so that the day of our Lord's death and burial should not be elevated above any other day.

To celebrate so-called Good Friday, or any other day appointed by man, is directly in opposition to this design (Gal. 4 : 9-11). The only day which the Lord would have us celebrate is the day of His resurrection, on which clear and significant emphasis is laid by all gospel writers.

Of one thing we can be certain, and that is that the prophecies uttered by the Lord concerning His death, burial and resurrection, together with those given in the Old Testament, were fulfilled to the very letter, not only in regard to the manner, but also in regard to the time. The Jews understood them very well, as the attempt at the prevention of their fulfilment shows (Matt. 27 : 53-64). Nor could they question them on any point, when the facts were afterwards widely proclaimed by the Apostles.

Q. There is a certain Church which is called Ethiopian Church then these people are just going in the villages and be preaching the gospel of God in a different way. They say that when God created Adam He also created Adam's wife on the same day. Then God gave the name Lilian to the wife of Adam. Then after some days or months Satan came and stole Adam's wife and run away with her. Now when God saw that Adam had no wife He made him asleep and and took one rib from him. Then God made the second wife Adam, whose name was Hava, meaning that she was misunderstanding. Is it true? but I am not find in the Holy Bible this name of Lilian, therefore when I read in the Book of Genesis chapter 1, verse 26-27, I am find only Adam, and his wife Hava, therefore I am doubt where they have took this name or this preaching. And by asking them, they say we have a big Book which no one or other mission have, I will be glad if you will answer me with reference in S.S.

A. This question from an African brother, though quaintly worded, involves an important principle which is of interest to every Christian. At the root of this problem is the claim of extra revelation in addition to the Bible. This is not confined to this particular sect, whoever they may be, with their claim of 'a big Book,' but is the basis of many of the religious cults—Joseph Smith and the *Book of Mormon*, Mrs. Eddy's *Science and Health*, Mrs. Ellen G. White's so-called revelation of the Law, on which Seventh-Day Adventism is built—to mention only a few.

In the first place, such claims pervert the Word of God. Such talk as this, of Adam having two wives, is childish, but no more childish than the claims made by many other sects, as far apart as Roman Catholicism on the one hand to Mormonism on the other. Once depart from the Word of God, and there is absolutely no limit to what one may claim, or to what gullible human nature will swallow! In the second place, such claims are a flat contradiction of the Word of God, for the scriptures leave no room for any such additional revelations.

In John 16 : 13 Jesus makes the promise to His apostles, 'Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth.' Note that the Spirit will guide them into all truth, not just part of it, with more to be revealed centuries later? Further, Jesus leaves no doubt as to what the statement 'all truth' means. In John 14 : 26 He says, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' Again in John 16 : 13, '. . . and he will shew you things to come.' The revelation of the truth to the apostles, then, was to be absolutely complete and comprehensive, covering things past, present and future.

Again, Paul assures Timothy (2 Tim. 3 : 16-17, R.V.) that the scriptures alone cover every need, whether it be '. . . for teaching, for reproof, for correction, for instruction which is in righteousness : that the man of

God may be complete, furnished completely unto every good work.' If these so-called 'latter-day revelations' are true, then Paul uttered a falsehood, for there was no hope of any man of God being completely equipped with the truth in New Testament days.

A similar claim is made in 2 Peter 1:2-3, R.V.: 'Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord seeing that his divine power hath granted unto us *all things* that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue.' There is not only no place for additional revelations in this statement, but Peter clearly shows there is no need for them either, since God has given us through Christ, *all things* that are necessary to life and godliness.

Jude 3 R.V. says, 'Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.' Note, that the faith is *once for all* delivered to the saints, needing neither alteration nor addition.

At the end of the Bible is found a solemn warning: Rev. 22:18-19 R.V.: 'I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.' Although in the immediate sense these words apply to the book of Revelation, the principle applies to every part of the Word of God, for the warning is found throughout the Bible (see Deut. 4:2; 13:32; Prov. 30:5-6).

The final word is found in 2 John 9-11 R.V.: 'Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and Son. If any man cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works.' Since, as has been pointed out, all claims to additional revelation either pervert or contradict the clear teaching of the scriptures in regard to this matter, this statement of John eliminates the consideration of all such claims as far as the child of God is concerned.

I Married a Catholic

[Editor's note: The following is here reprinted from the September, 1953, issue of the *20th Century Christian*. It is an actual letter written to advise a girl contemplating marriage. This letter is printed with all kindness toward those who are Catholics. But our differences in matters of faith are such that marriage presents problems, as this letter indicates.]

SOME friends of yours have asked me to write you concerning your approaching marriage to a Catholic. I, myself, married a Catholic, so I can tell you first-hand what it involves.

I was 'raised' in the church of Christ. We accepted the fact without question that on Sundays we attend Bible classes and church twice a day, on Wednesday nights prayer-meeting, and on Sunday afternoon singings near enough to attend. We also were present each night throughout meetings, sometimes driving many miles. Many of the best-known preachers have I heard. Bible discussions have always been freely held in my parents' home. Christian papers were in abundance.

It was therefore quite a shock to my parents to learn I was dating a Catholic boy. At that time I lived away from home. Acting on their wishes, I quit my job and returned home. They told me their feelings about

marrying out of the church. Then, as it was my decision, they left it up to me to work out my answer.

Advice I sorely needed, for I was deeply mixed up. I desired the minister there to talk with me, for his sister was married to a Catholic. But being quite reticent, I couldn't approach him with questions. In search of answers I read many library books, but none contained the knowledge that was needed. Then I obtained a job in the same city as this boy in order to be near him and hoping this situation could be worked out.

Face the Facts

There was never any question that we deeply loved each other, then or now. We had a wonderful courtship. We enjoyed with few exceptions the same things; hours were spent in conversation on endless subjects, except religion. Neither of us faced the facts. This boy had been raised by Catholic parents, attended all Catholic schools, knew why and what he believed, and lived up to the Catholic ideal of life.

We had already started the necessary procedure in order to be married by a priest when I made an attempt to talk with a minister. Inside I was sick with wanting this person so much. I wanted to be his wife, to have his children. But was I doing what was right before God? Then it seemed if only we could get married, all would be well.

Agreement before Marriage

Would you like to know how my marriage has worked out? At first we attended our own church, sometimes accompanying one another. Before I continue this letter, I'd like to quote the antenuptial agreement: 'I, the undersigned, not a member of the Catholic church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word of honour that I will not in any way hinder or obstruct the said John Doe in the exercise of his religion, and that all the children of either sex, born of our marriage, shall be baptised and educated in the Catholic faith and according to the teaching of the Catholic church, even though the said John Doe should be taken by death. I further promise I will marry John Doe only according to the marriage rites of the Catholic church and that I will not, either before or after the Catholic ceremony, present myself before a Civil Magistrate or Minister of the Gospel.'

The Catholic attitude toward this is that inasmuch as the Catholic is convinced that his religion alone is the true one, while the average non-Catholic usually believes in the principle that one religion is as good as another, the non-Catholic does not sacrifice a religious principle. The fact that non-Catholics sign these promises so readily proves that their faith is not very strong.

Infant Baptism

What a wonderful, glorious experience to have a baby! But my joy was short-lived. Do you know what is said and done in a 'christening'? In infant baptism, after questioning the sponsors, the priest *breathes* upon the baby's face, saying, 'Depart from him, thou unclean spirit and give place to the Holy Ghost, the Paraclete.' Then he makes the sign of the cross upon the baby's head and breast. Blessed salt is put into the child's mouth. The priest again bids the unclean spirit come out of the child, repeating the sign of the cross. Continuing, he lays hand upon the baby's head and holding hand extended prays again. The Apostles' Creed and the Lord's Prayer are repeated. Again the priest bid the unclean spirit be gone. Then taking a little *saliva* on his thumb, he touches ears and nostrils of the baby. The baby is questioned, with sponsors answering the questions. The child is anointed with oil on breast and shoulders. Then

with sponsors again answering questions, the priest pours water three times on the baby's head, saying, 'I baptise thee in the name of the Father, and of the Son, and of the Holy Spirit.' The baby is anointed on the head, the sponsors given a candle, and then dismissed. By that time, the baby is half undressed, and either crying from the salt put in his mouth or the water poured on his head. I've witnessed this scene several times. The agony inside me was almost unbearable. I wanted to snatch my baby and run out of there—their saying my baby is 'unclean,' and what a mockery of baptism!

Slowly things began to change between my husband and myself. Without realising it, we started a vicious circle—he drinking, and I nagging. By this time, we had three small children. Where was the love that was going to work out all things? We both wanted the children to attend church with us. There is no room for love if one is filled with hate, for as misery increases, happiness decreases. Fortunately, we both realised what we were doing to ourselves and our children, but unfortunately not before doing much emotional harm to our children (the results of which are still obvious).

Catholic Schools

My husband before marriage promised me our children would attend public school. They attend parochial schools! Catholic teaching is included in all subjects. Catholic attendance at a specified Mass is required on Sundays. They are told what to wear, what to do, and what to think. Now my eldest is preparing for his first holy communion. (Sometimes I feel as if I cannot possibly stand to see him do it). This is copied from his paper which he has to memorise: 'Form for Confession. Sign of the Cross. Bless me, Father, for I have sinned. I am seven years old. These are my sins (name and number of sins). For these and all my sins I beg pardon of God and penance and absolution from you, Father (the priest). (Listen to what Father will say and to the penance he gives. After Father speaks, say act of contrition). Before leaving say, "Thank you, Father."'

Recently while helping the children with their lessons, one lesson included these words: 'Honour thy father and thy mother.' For the first time, it struck me that I had not honoured my parents with respect for their wishes. I knew then and now that all they wanted was *my* happiness. Under the circumstances in which I live, I can never be completely happy. My husband thinks church once a Sunday sufficient. He has no interest in discussing religion. He was taught to accept the church as authority in *all* matters. We do not even pray alike.

Religion Colours Everything

With the exception of our religious difference, which colours everything, I could ask for nothing more in a husband. He has quite a happy disposition, and we have lots of good times together. But when Sundays come, and I sit alone in church and see children older than my own being baptised as the Scriptures teach, well? Do you know what my children want to be when they grow up? The girl a sister (nun) and the boys, priests!

Yes, we have each other, but I can never give my husband all I'd like to be able to give. A man needs a wife who can back him up in all things important to him. He would like me by his side at church, kneeling together, saying the same prayers. We disagree about money given to church. Why should I like our money donated to build Catholic churches, convents, and schools? How do you think my husband would feel about my contributing to help our missionaries in Germany, Japan, and especially Italy?

This has been an extremely hard letter for me to write, for I've had to face again many things. It would be comforting if I could blame someone else for having permitted me to make a marriage with so many obstacles to happiness, but I know it was by my own wilful doing. I failed to meet the responsibility that is irrevocably attached to the formation and maintenance of a Christian home. How can I properly train up my children in the nurture and admonition of the Lord?

Make the Right Decision

Yours is one of the hardest decisions any girl could make. I know. May God in his divine wisdom guide you to make the right one. One may marry for love, but marriage is composed of everyday living together, which love can enrich. But it cannot overcome insurmountable obstacles.

Not long ago I almost lost my little boy. He spent hours in an oxygen tent fighting for his very existence. He is up and playing now, but time after time during the night I've gone in to see if he is covered. Can't you see that if his physical well-being means that much to me, how much more his spiritual welfare means to me?

And so, if possibly your parents' ideas seem contrary to your own, remember it is because they love you so very, very much. They have reared you, fed you, clothed you, taken care of you when you were sick, and tried to teach you what is right since you were born. Isn't it natural they are deeply concerned now?

What does God think?

Actually what has troubled me more than anything else is: What does God think? God is a jealous God. I have read in the Old Testament what happened to those who inter-married with the other faiths. Are you aware that many objects in the Catholic church, and their 'Ember Days' are derived from pagan customs? I've heard lots of things in Catholic churches—laughter of the whole congregation because some people to-day still believe in immersion as the only form of baptism, glorying that each mass is again an unbloody crucifixion of Jesus Christ.

Dear friend, it is a high price to pay for love. I urge you to stop and count the cost. Don't sell your children's birthright as I did.

I trust that in some measure this letter is helpful to you in determining what your own duty to God and yourself is. It has not been my intention to tell you what to do, only to show you what it is like. And it is not only what you do to yourself, but what you do to the one you love, that makes it doubly tragic!

—*Gospel Tidings* (U.S.A.).

SCRIPTURE READINGS

July 7—Deut. 4:1-14.	Gal. 1.
„ 14—1 Kings 12:1-17.	„ 2.
„ 21—Deut. 21:22-22:12.	„ 3:1-14.
„ 28—Gen. 12:1-9.	„ 3:15-4:11

ANATHEMA

Paul's letter to the Galatians was written when perversions of the simple gospel of Christ and the practice of His way were just beginning. It is invaluable as a stimulant and instruction for

all who desire the fulfilment of the Lord's prayer for the unity of His Church. We observe that the remedy is to **return** because the disease is **departure** (1:6), and the return is to the original gospel and practice. We can easily see this because a look around the almost innumerable variations in both reveals the sad fact of disunity. To take the extremes, we look first at the Roman Catholic Hierarchy. Its constitution, its history, and its present position in the world make perfectly clear that it is a counterfeit, not a continuation of the Church as originally set up by the apostles. Then there are the 'holy rollers' who have brought ridicule upon Christ and the Holy Spirit by claiming

to be inspired thereby. It is, however, not so simple to reach the exactly correct present-day Church of Christ. While utterly satisfied that the plea for return to divine authority for all things in the Church is the only possible way back, we are faced with a changed world, and so many opinions as to what that divine authority requires. It is only in the realm of expedients that there is difficulty, provided that we recognise the Word of God, that is the New Testament writings, as that authority. The movement of which *Scripture Standard* readers are (in general) a part can only remain effective while it is satisfied that 'Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation' (Anglican Article of Religion, No. 6).

Variations of the gospel must be responsible for all falling away from the original pattern, and therefore Paul pronounces all who bring them as 'accursed' (A.V.) or 'anathema' (R.V.). It is a hard and terrible thing to apply this term to any person, and so we must recognise the very serious nature of a sin of this kind—yet it is common, and we are all liable to be guilty once we start doing or saying something which is not justified by scripture, and what shall we say of those who have belittled the scripture and thrown doubt upon it? Many such hold high places in the present religious world, for the 'higher criticism' was promulgated by professing Christians, and some still talk of its assured results and sanctified scholarship. More respect is often paid to theories of evolution than to the Word of God, and such are taught in schools.

The word 'anathema' means literally anything laid up or suspended, and comes to be applied to things set apart for special purposes. We have the idea in the Old Testament in the case of those persons and things which were set apart for destruction, or for use in the sanctuary. Here (Josh. 6:13) the Hebrew equivalent is translated 'accursed' by the Authorised Version and 'devoted' by the Revised Version. The idea remains of separation for a purpose. We have it in Luke 21:5 translated 'gifts' (A.V.) and 'offerings' (R.V.), applied to money or goods set apart for Temple use. However, we have to consider it in our reading in the sense of a punishment for guilt, and we have quite a number of applications by Paul, and some illustrations of action taken.

In Romans 9:3 Paul states that he would almost be willing to be 'anathema' from Christ for the sake of winning his Jewish kinsmen for Christ. Obviously

he means 'cut off from,' 'separated from.' Could anything be worse for him—or for us—than this? A good deal of controversy has taken place over what exactly this means, but such is a waste of time, seeing that his being cut off could bring his Jewish unbelievers into Christ. It surely suffices to know that this is the final loss of salvation, and culminates in separation from God eternally. Again in 1 Corinthians 12:3 Paul states that no man speaking in the Spirit of God 'saith, Jesus is anathema,' which rather than having the thought of separation, simply expresses the worst opinion or belief about Jesus that it is possible to conceive. The use of the worst expletives—a very common practice to-day—signifies hatred, contempt and loathing.

In relation to Christ Himself, no doubt the Jews in Paul's day applied the term, as they did in fact in His lifetime e-communicate believers (see John 9:22; 12:42 and 16:2). It is no doubt in this expletive sense that Peter anathematised (Mark 14:71)—a very sad thought, but the word is used there. Paul uses it again in the conclusion of his first letter to the Corinthians (16:21), where it probably has the very simple but terrible meaning of 'cut off.' Used as it is there in conjunction with 'Maran-atha' (Our Lord cometh) the term again calls for a very solemn consideration of the individual member's attitude to His Lord. How deep is my love for Him, and am I ready to meet Him? Would it not be a very suitable and right thing with which to conclude a letter containing so many warnings and so much instruction, the refusing or acceptance of which decides eternal destinies? It would not do to say 'What does it matter to me what the apostle Paul said to the sisters at Corinth?'—as I regret to say one sister once said to me.

Separation from the Church is obviously in view in some cases. This brings us to our dictionary definition — 'a solemn curse, excommunication, an accursed thing'—and the verb 'anathematise' used to-day for pronunciation of a curse against any person or thing. This has been an action taken by Popes and Cardinals from time to time in an official sense, as well as severe condemnation spoken by individuals. Paul required the Church at Corinth to separate from the incestuous person, and himself delivered unfaithful members of the Church to Satan on two occasions (1 Cor. 5:5 and 1 Tim. 1:20). We note that in both cases there was the purpose of bringing back the persons concerned to a proper condition, and surely the same object must always be in view if the Church acts through its oversight in this way. We have instruction to 'withdraw (keep away) from every brother that walketh disorderly,' and Timothy was required to do the same (2 Thess. 3:6; 1 Tim 6:5).

All these cases indicate that Christians must keep separate from certain persons and teachings, because they are contrary to 'sound, healthful doctrine' (1 Tim. 1:10; 2 Tim. 1:13; 4:3 etc.) and will therefore if accepted or tolerated do harm to the body of Christ (2 Tim. 2:17).

We conclude that Paul's 'anathemas' are necessarily severe and, while being from his authority as an apostle of Christ divine declarations, are absolutely reasonable and based on common-sense application of rules of conduct we all agree to in our normal everyday treatment of persons and things. The obvious working out of Galatians 1:8 and 9 is a strict regard for New Testament Christianity, and a very careful watch upon our own preaching and teaching. We must reject uncompromisingly all man-appointed additions to, or subtractions from, or variations of the gospel as it is set forth in God's word. Our study of this particular letter should help us in this. Probably this study by Martin Luther had a large share in bringing in the reformation of the sixteenth century, to which we owe, under God's providence, such tremendous benefits, spiritual, political and material. Much time has passed since the noble apostle penned his words, and the accumulated rubbish of man-invented creeds, doctrines, habits of thought, and large bodies of sectarian institutions, have made it nearly impossible to get back to where he was. Every step in that direction must be good, however, and pleasing to God, in spite of so many imperfections and misunderstandings. It is remarkable and encouraging to be able to quote Article 6 (see above) written centuries ago as showing that godly men of all ages have realised the truth that there is a divine standard for divinely appointed things and that it is wrong to impose any other matters as 'an article of the Faith.' We come back again always to divine authority as the only right and safe basis.

Christians must be prepared to be anathematised for true loyalty to Christ and His teachings. Four outcomes of the worldly attitude are mentioned in Luke 6:22: hate, separation from company, reproach and casting out as evil. The suffering of such is to be counted as real cause for happiness, not because it is enjoyed—for we want all people to accept Christ—but because it proves faithfulness to divine standards and guarantees the blessing of our Father. The Galatian Christians were being won back by subtle influences from their original love and loyalty to Christ, to an easier way. We trust that the earnest effort of 'truth in love' illustrated by Paul's letter restored them again—to his great joy, and their eternal benefit.

R. B. SCOTT.

CORRESPONDENCE

INDIVIDUAL CUPS AT THE LORD'S TABLE

[Last month we closed the correspondence on this subject between Brethren Wood and Findlay. However, we print the following two letters in justice to the brethren writing them.]

Dear Editor,—On reading the June issue of the *Scripture Standard* I note that Brother C. P. Findlay says he has 'forced no practice into a congregation,' and that 'there has been no division here.'

During Brother Channing's labours in Edinburgh last October, I was baptised into the Lord, and the following Sunday I received fellowship in the Edinburgh church, when only one cup was used at the Lord's Table. During the following two weeks my wife and I visited at Dunfermline; we had fellowship with the brethren there. On returning to Edinburgh we were informed that Brother C. P. Findlay had introduced individual cups. As we are opposed to the use of individual cups on Scriptural grounds, we had no alternative but to withdraw from the Edinburgh church.

We have fellowship with neighbouring churches on the Lord's Day where only one cup is used at the Lord's Table.

JAMES BROWN.

Dear Editor,—When Bro. Findlay announced his intention of introducing individual cups in Edinburgh, I and a few others protested.

After the cups had been introduced I again pressed the matter and was told in effect by Bro. Findlay that he was prepared to defend his practice in debate with any brother of the Church.

THOMAS JAMIESON.

[The letter below was written before the correspondence was closed, but was received too late for insertion in last month's S.S.]

Dear Editor,—The set-up of Bro. J. Wood's carefully-assembled theme, 'The Cup of the Lord,' in May S.S., topples around his phrase, 'for the sake of argument.'

It is not, as Bro. Wood suggests, the question of using individual cups which is 'disturbing and dividing the Church,' but it is when brethren speak for the sake of argument. That is the 'sad reflection on present-day ways of thinking.' Surely the Christian criterion in thought, word and deed is 'for Jesus' sake.'

Any lower motive for our searching the Scriptures makes us mere scripturalists. Paul warned that 'the letter killeth, the Spirit giveth life.' Are we becoming so concerned with our correctness of belief, even to the administering of the cup of the Lord, that we are neglecting if not forgetting (in a spiritual sense) the 'cup of cold water in the name of a disciple'? Doctrinal teaching is in danger of taking precedence over the preaching of the gospel.

Were our congregations as large as they should be, we would need at least several cups at the Lord's Table—or to spend a much longer time there.

Why should this doctrinal hair-splitting stop at the cup? Into how many pieces did Jesus break the unleavened bread? Why don't we all meet in an upper room? Neither that which holds the fruit of the vine, nor the place where the Lord's Supper is held is all that important, but that which holds us together—the love and memory of Jesus.

There is great need for Christians to labour in word and doctrine, but greater still is the need for the next step—as Paul says—'to adorn (show the beauty of) the doctrine of God our Saviour in all things.' This adornment is shown when our greatest concern is for those who know not Jesus as Saviour. Every daily contact should reveal in some way our relationship to Him.

Let us remember that we will not be judged according to our correctness of belief but according to our measure of love (Matt. 25:45, 46).

The word of doctrine may be used 'for argument's sake' but, with God's help, the adornment of doctrine in the life of the Christian is shown for Jesus' sake, and consequently for the sake of those who know Him not, and for the sake of those who wish to know Him better.

M. DARROCH.

A PREACHER WHO WOULDN'T DO.

A church was in need of a preacher. One of the elders was interested in finding out just what kind of minister the church wanted. In order to do this he composed a letter as though it had been received from an applicant and read it to the other elders:—

'Gentlemen,—Understanding that you are in need of a preacher, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed with power and have some success as a writer. Some say that I am a good organiser. I have been leader in most places I have gone.

'Some folks, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three or four years at a time. In some places I have left town after my work caused riots and disturbances. I have to admit that I

have been in jail three or four times, but not because of any wrong-doing. My health is not too good, though I still get a good deal done. I have had to work at my trade to help to pay my way. The churches I have preached in have been small, though located in several large cities.

'I have not got along too well with the religious leaders in different towns where I have preached. In fact some of them have threatened me, have taken me to court, and even attacked me physically. I am not too good at keeping records. I have been known even to forget whom I have baptised. However, if you can use me, I shall do my best for you, even if I have to work to help with my support.'

The elder asked if they were interested in the applicant. They replied that he would never do for their church. They were not interested in any unhealthy, contentious, trouble-making ex-jailbird, and were insulted that his application had even been presented. But one of them did ask the preacher's name, and the elder replied: 'The apostle Paul.'—

Old Paths Advocate.

JESUS

Long, long ago to a distant land,
Where men spoke a language we don't understand,
Where the land was dry and skins were brown,
And the sun shone hot on the white-walled town:

To this far land our Saviour came,
To teach and heal in His Father's name.
He cured the sick, gave sight to the blind,
Made lame men walk, new lives to find.

He walked by the shores of Lake Galilee,
Where fishermen sat by the strand of the sea;
Softly He called them to follow Him then,
Saying, 'Come, I will make you fishers of men.'

And even though tired and worn He would be,
He said, 'Suffer the children to come unto Me;
O do not forbid them, but let them draw nigh,
For of such is my Father's kingdom on high.'

He sacrificed life, endured pain on the Cross,
But the world didn't know just how great was its loss.
O soon may the children with one glad accord,
All over the world, sing of Jesus, their Lord.

JUDY STEVENS.

(Judy is aged sixteen and of Bedminster Bristol Church).

NEWS FROM THE CHURCHES

Bedminster, Bristol.—The work in Bedminster began over ninety years ago, although the records have only been maintained since 1894, so that we are celebrating our sixty-third year of service for the Lord.

On May 25th a good company of brethren sat down to tea, and this was followed by a social meeting which was largely taken up by the younger members of the church. For many it was their first attempt at public work. There is clearly some talent among our newest converts. Bro. R. McDonald of Dewsbury served us well both on Saturday and on Lord's Day, and the church is much encouraged in its witness for the Lord and the proclamation of His truth.

During the year just closed the Lord has added seven, and we are grateful for this encouragement. Bro. F. Wills gave his report upon relinquishing the duties of secretary, which he has faithfully carried out during the eight years he has filled the post.

A. L. DANIELL.

Birmingham, Summer Lane.—We rejoice to announce the immersion of Stella E. Jones, the younger daughter of Bro. and Sister Paul Jones, at our meeting on June 16th. The decision was made at Hindley during the Bible School mission. We are very glad indeed and pray she may be kept faithful to the end.

FRED. C. DAY.

Holland, Haarlem.—On Lord's Day, May 28th a young married couple were baptised in Haarlem, making the twelfth baptism for the first five months of this year, and the third young couple. Three of the others are young men between eighteen and twenty, and there is also a girl, baptised on May 19th, who is seventeen years of age. We feel that the fact that so many of our new members belong to the younger age group is promising for the work here.

Each Tuesday we travel to Groningen, a city some 125 miles from here. There we hold a gospel meeting, and travel home the same night. This means that we get home very late and very tired, but we feel that there are prospects in that city, and we have already two members living there.

Just returned from two missions in Germany, one at Kaiserslautern and the other at Frankfurt. Each mission was of one week's duration and there were five additions. In Frankfurt my messages were instantaneously translated so that

Germans, listening through headphones, were able to follow the sermon. Highest attendance was 165.

FRANK WORGAN.

Ilkeston.—We thank God for uplifting times at our seventy-seventh anniversary meetings. On Saturday, June 1st, after tea, Bro. Fred Gregory presided over a fine public meeting. We were grateful for the fellowship and support of many brethren from near and far. The meeting was addressed by Bren. Paul Jones, of Birmingham, and A. E. Winstanley, of Tunbridge Wells. Bro. Jones led us into the regions of the justice, mercy and love of God. Bro. Winstanley afterwards caused us to examine the two words, "blotted out" very closely in their Biblical settings, leading up to the blotting out of sin. Special items of praise rendered by Birmingham and Ilkeston brethren, a report of church activities by the secretary, with our united praise, prayers and thanksgiving were all ingredients of this fine spiritual repast.

Lord's Day gatherings were likewise enjoyed as Bro. Winstanley continued his ministrations in the Word. Sixty-two gathered around the Lord's Table in the morning. In the afternoon and evening the children took their part very well in recitation and song under the capable leadership of Sister Gwen Smith. Bro. Winstanley skilfully got the Gospel message over to the children and the many friends present. As a winding-up of the day's programme we had a very enjoyable time with the friends we meet with every month at the Old People's Home. We were able to collect during the day £13 2s. for Dr. Barnardo's Homes. We thank God and take courage. S. JEPSON.

New Zealand—

In a letter recently received from Bro. W. J. Cole, Nelson, New Zealand, he writes: Please note permanent address, Wilfred James Cole, 185 Milton Street, Nelson, New Zealand. We are now established in our new home; we expect to reside here (D.V.) for many years ahead.

We are not now working for the church at Richmond, for the distance is too great, and they are able to continue without our aid. E. Paul Mathews hopes to be able to move shortly to works in other parts of this land, and we know that we shall be needed in this young work at Nelson. There is much visiting to be done. W. Nash, over seventy years of age, has been of great service to the church. He takes us to homes of various people interested in spiritual things, and by so doing has opened up much work in teaching the truth for the Lord and Master. At present the number in the church stands at thirteen souls. But many are on the borders of the Kingdom. Many are the letters that I owe to the brethren, and trust that I shall be able to make some headway with

them shortly, but in the meantime do write us; one of the greatest joys that we have is to look in the postbox and to hear of your wellbeing, so please write us.

W. J. COLE.

Peterhead.—Once again we have reason to rejoice. On May 22nd we witnessed the baptism of Sister Fraser and on June 6th Pauline Smith was also baptised. We are also happy to report the restoration of two young brothers. Pray for us, brethren. May these converts be true disciples for the Lord and grow daily in grace.

A. STRACHAN.

Tranent.—It is with great joy that we record the addition of two precious souls to our number, and one through restoration. Catherine Bell, a young girl, and Mrs. Betty Plain, a young married woman, put on the Lord in baptism on June 2nd, and Sister Charles Plain was restored to fellowship on Sunday, June 9th. We thank God for this further proof of the power of the Gospel with salvation, and earnestly pray that others may follow.

We wish to record our sincere appreciation to Bro. D. Dougall for the tireless way he is labouring with the Church. We are benefitting greatly from his exhortations and his preaching of the pure Word of God. To God be all the glory.

D. SCOTT.

Wigan, Albert Street.—On Saturday, April 28th, we entered into mission services for two weeks. We again had the pleasure of a visit from Holland of Bro. Bill Richardson, and gospel meetings were held on Saturdays, Lord's Days, Tuesdays and Thursdays. They were well attended and a party of brethren and friends from the American air base at Burtonwood also attended some meetings. These held a meeting one Lord's Day afternoon and Bro. Richardson baptised two adults. The gospel was preached with power and conviction, yet in simplicity, and all were inspired and friends interested. We had the joy of seeing four follow Jesus in the way He has appointed; one was from the air base and the others two sisters and one brother.

We extend our thanks to all the churches in the district and to the brethren at Burtonwood for their help and support; and to Bro. Richardson for all his labours. We pray that the seed sown may bear more fruit in the near future. To God be the glory. W. SMITH.

Woodstock, Capetown.—On alternate Lord's Day afternoons we have been privileged to conduct a Bible class of about sixty boys at an industrial school at Ottery. When it was my turn on May 5th, 1957, I was more than surprised to find 600 instead of the usual sixty boys—a wonderful opportunity. The gentle-

man in charge of the boys said he would give me this opportunity again in the near future.

On May 7th the children of our Bible School received their annual prize books. This marked the nineteenth anniversary of the school.

Gospel meetings at Simonstown from May 13th to 18th resulted in a woman being baptised on Lord's Day, May 19th.

T. W. HARTLE.

OBITUARY

Canada.—It is with sincere regret that we record the death of our young sister, Catherine Webb (née Sneddon), wife of our young Bro. Walter Webb, and daughter of Bro. and Sis. Jas. Sneddon.

Catherine died on May 9th, while on her honeymoon, only four days after she had been married. She was baptised in Tranent at the age of ten, and emigrated shortly afterwards with her parents and young brother Jim. The news of her death came as a great shock to the church at Tranent.

Our deepest sympathy goes out to our young Bro. Webb, and to Bro. and Sis. Sneddon, and to her brother, for the great loss they have sustained. May the peace which passeth all understanding fill their hearts and minds and keep them faithful.

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life is overcast.
Hush! be every mourner dumb:
It is only till He came.

D. SCOTT (Tranent).

Wallacestone.—It is with deep regret that we record the passing of Sister Storrie on March 8th at the age of seventy-two years. For many years her attendance at the Lord's Table was accomplished at great sacrifice as she suffered considerably from bodily affliction. But she was seldom absent. Her faithfulness amid trial and difficulty has been an example to many.

Her mortal remains were interred in Grandsable Cemetery near Polmont on March 11th, Bro. David Dougall officiating both at her home and the graveside.

To all those who mourn her loss we offer our sincere sympathy, yet we sorrow not as those having no hope. 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' JAMES GRANT.

[We very much regret the late appearance of this notice. It was sent in many weeks ago and should have appeared in April S.S. The omission is due to its having been misplaced.—Ed.]

COMING EVENTS

The Conference at Ulverston.—As the conference of loyal brethren and sisters in Christ is to be held, if the Lord will, on Saturday, September 28th at Ulverston, we shall be glad if those intending to be present will kindly let us know as early as possible so that arrangements for catering can be made. The church here has not a large membership but we will gladly do our best to lodge any who desire to stay overnight. All communications to W. Crosthwaite, Ford Villa, Ulverston, Lancs.

Loughborough.—Kindly book the date, September 21st, for the 116th anniversary Tea and Social Meeting. Speakers: Bro. Andrew Gardiner (of Scotland) and Bro. J. E. Breakell, of Eastwood, Notts.

Kentish Town.—God permitting, we shall be holding our usual anniversary meetings on Saturday, October 5th. Bro. F. C. Day has kindly consented to serve us on the occasion, and on the Lord's Day following. Visitors from all parts will be warmly welcomed. Afternoon 3, tea 5, evening 6.30.

CHANGE OF ADDRESS

The address of the secretary of the Church of Christ meeting at Wallacestone is now James Grant, Seaview Cottage, Wallacestone, Stirlingshire, Scotland.

KING-BRADLAUGH DEBATE

Does any reader have one or more copies of this debate for disposal? If so, please send me details and prices.—A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

BIRTH

To Isobel and Frank Worgan, Haarlem, Holland, a son (Stephen John), 7th June, 1957.

NYASALAND FELLOWSHIP

Reading, Berks, postmark, two pounds. 'Another Sister in Christ,' six pounds. Gratefully acknowledged. William Steele.

A GIFT

Bro. F. A. Hardy will give to any church proposing to build a place of worship the following window frames: Three lights with transomes; two lights with transomes; three lights without transomes; two lights without transomes, and a few smaller ones with transomes. Pay your own transport.—Inquiries to: F. A. Hardy, 'Windyridge,' Baghill Green, West Ardsley, near Wakefield.

COMING TO CANADA?

When in the Toronto district, the brethren of the Maplewood Avenue congregation extend a hearty welcome to all who desire to worship. The meeting-house is situated at 10 Maplewood Avenue, near the corner of Vaughan Road, Toronto, Ontario.

Services for the week are as follows:—
Lord's Day—

- 10 a.m.: Bible School for all ages.
- 11 a.m.: Worship & Breaking of Bread.
- 7 p.m.: Preaching of the Gospel.

Wednesday—

- 8 p.m.: Prayer and Bible Study.
- Maplewood Avenue Church of Christ.

Secretary: John D. MacKay, 7 Locust Street, Toronto 9, Ontario, Canada.

AN INVITATION TO CLEVELEYS

Last year 129 visiting brethren met with us to break bread and were greatly encouraged by their presence and help. As the summer once more approaches we renew our invitation to all who visit this area to have fellowship with us in the Co-operative Hall, Beach Road. We meet at 10.30 a.m. for breaking of bread and at 6.30 p.m. to preach the gospel.

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All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, c/o James Melling, 2 Pyke Street, Wigan, Lancs.

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

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

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

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