

The SCRIPTURE STANDARD

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

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A THOUGHT FOR THE NEW YEAR

"Watch ye, stand fast in the faith, quit you like men, be strong.
Let all that ye do be done in love."

(1 Corinthians 16:13)

Peace Through Purity

"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." So writes Jude in his epistle (verse 3). I have often wondered if Jude was intending in his own mind to write concerning salvation, but the Holy Spirit "carried him along" (2 Peter 1:21) to write on a different subject.

I had intended this article to be on a very different topic from that conveyed by its title. As I was pondering in my own mind what to write, a brother in the Lord suggested that the subject of Peace through Purity would be fitting for the opening of another year. For peace is something most men yearn for, Christians and non-Christians, religious folk, politicians, industrialists, scientists and people who are—well, just people, without fitting into any of the categories named. Heads of Governments send greetings at New Year, more or less sincere, expressing their hopes for peace and determination to strive for it. Every year, it is hoped, will be a year of peace.

There are some loose ideas about peace. By many it is looked upon as a state when open war is not being waged between nations. Thus men regard these present times as years of peace, although we hear much of "the cold war." All agree that "cold war" is infinitely to be preferred to "hot war." Yet these times are far from being years of peace. Again, the years 1919-1939 are spoken of as years of peace, when history shows that they were a troubled and insecure interval between the two world wars, the first—"the war to end war"—sowing the seeds of the second, and the second, maybe, sowing the seeds of the third, which God forbid.

Peace is positive and strong

In the minds of most men, peace means absence of war, a negative quality. But in God's word it is something very different. It is a strong, positive quality, a mighty force. Philippians 4:7 (R.V.) says that "the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Notice that word *guard*. The picture Paul is conveying is of a Roman garrison of

soldiers occupying a city, guarding it from enemies without and within. Even if we use the King James translation and read "the peace of God . . . shall keep . . ." the picture is still one of strength. We have seen, either in ruins or in good state of preservation, the mighty "keeps" where the garrisons or guards of the castles that dotted the country had their headquarters. From here the occupants were defended, and in the keep they placed their confidence. I have in mind the keep of Conisbrough Castle, near Doncast: still standing, proud, erect and strong after 800 years. The keep of the castle was its strength.

Just so is the peace of God the strength of the Christian. The Greek dictionary defines the word used by Paul as meaning "to keep in a state of settlement or security." Could anything be more applicable to these times? To what do men look to assure peace? In what do they place their security? They speak of "peace through strength," "negotiation through strength," and they look to ever more devilish weapons of war to bring them security. In this the word of God is being constantly fulfilled, for in Jeremiah 6:14 the prophet warns against those who say: "'Peace, peace,' when there is no peace"; and Isaiah (48:22) declares that "there is no peace for the wicked."

In vain, then, do we look to the world for peace. On the other hand Isaiah triumphantly declares that "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee." Those last words, "because he trusts in thee," reveal the secret of the peace of God.

This peace is not automatic, but, as cause to effect, it follows from certain conditions. A mind is kept in perfect peace because it trusts in God. Trust in God is not a vague, sentimental acceptance of what, in any case, we cannot alter, but firm, immovable conviction that, because God says or does a thing, it is therefore right, whether we understand or not. "Shall not the judge of all the earth do right?" (Gen. 18:25); "Though he slay me, yet will I wait for him." (Job 13:15). To the Christian it is absolute confidence that "in everything God works for good with those who love him." (Rom. 8:28).

"Still will we trust, though earth seem dark and dreary,
And the heart faint beneath His chastening rod:
Though rough and steep our pathway, worn and weary,
Still will we trust in God."

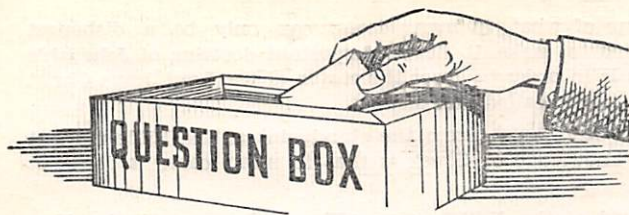
The motto of the United States, inscribed on its coinage, is "In God we trust." The sentiment is splendid, but the reality is hardly to be seen. Far too much trust is put in "the almighty dollar." The same applies to our own nation, which adopts as almost a national hymn "O God, our help in ages past," with its expression "Sufficient is Thine arm alone, and our defence is sure." How many who sing it believe that?

Before we can have peace

Reverting to Philipians 4:7 we find that even the Christian knows the peace of God as effect following cause. For Paul exhorts, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. *And the peace of God . . . will keep your hearts and minds in Christ Jesus.*"

We cannot have the effect without the cause. James (3:17) tells us that "the wisdom from above is *first pure, then peaceable.*" Peace comes through purity. This Paul stresses in Romans 14:17, where he speaks of the kingdom of God being "righteousness, peace and joy in the Holy Spirit." Surely there is divine order in this passage: first must come righteousness, then peace follows; where righteousness and peace prevail, joy ensues. There cannot be peace without righteousness, nor joy without righteousness and peace.

This is the secret of all our relationships, between nations, churches, brethren and individuals. "Seek first the kingdom of God and his righteousness . . .": all the rest that we need will then follow. If our individual lives are pure, if we love as brethren, we shall know afresh the glorious experience of the church of the New Testament (Acts 9:31): "So the church . . . had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied."



CONDUCTED BY
L. CHANNING

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

OWING to Bro. Channing's continued illness, he is unable to conduct this feature in this month's S.S., but will resume as soon as health allows.

Readers will be sorry to hear of Bro. Channing's indisposition. Let our prayers go up to God for him and Sister Channing, and, if possible, let us show our sympathy with letters to him at 9 Ripon Street, Aylesbury, Buckinghamshire.

Before our Father's throne
We pour our mutual prayers:
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flow
The sympathising tear.

The 'New World' Translation of the Christian Greek Scriptures

RECENTLY, I had reason to criticise the reliability of this translation and I was called upon by a 'minister of Jehovah's Witnesses' to "substantiate my opinion with facts."

It should be of interest to Christians to know something about this translation and its effects upon our faith as expressed in the more common versions of the New Testament, such as the Authorised and Revised Versions.

In reply to this "minister," I wrote:

Dear Sir,—I feel if I could outline an example of the unreliability of the N.W.T. I should be supplying something more than just "opinion."

E.g. John 1:1 reads in the Authorised: In the beginning (Greek *arche* 'origin') was the word (Logos) and the word was with God (*Ton Theon*) and the word was God (*Theos*)."

The N.W.T. inserts the indefinite article, "a" before the last word in the verse, thus rendering "a God."

The appendix on page 773 of the N.W.T. attempts to explain away this change, leading up to the expression—"Especially so, since all the doctrine of the sacred scripture bears out the correctness of this rendering" (P.776 N.W.T.).

Scripture does, in fact, teach the full and equal deity of the Lord Jesus Christ (John 5:18; Phillipians 2:6, etc.). In any case there is an appalling lack of consistency in your usage of "a God." Examine these passages in the *New World Translation*, where the article is not used with *Theos*, and see if the rendering "a God" makes sense. (Matt. 5:9, 6:24, Luke 1:35, 78; 2:40, John 1:6, 12, 13, 18, etc.). Of course it does not make sense and the N.W.T. does NOT include the article. Such inconsistency! There is the whole weight of scholarship opposing this rendering of "a God" in John 1:1, which cannot be outlined in this article.

The above example is one of what, in many cases, can only be a dishonest rendering of the word of God to make it fit an important doctrine of Jehovah's Witnesses. (In this case, it is in order to lower the status of the Lord Jesus Christ and refute the doctrine of the so-called "Trinity.")

The damning feature of the *N.W.T.* from the standpoint of the Bible student who cannot claim a large knowledge of Greek is that in many cases it does not translate.

Page six of the foreword of the *N.W.T.* says, "The endeavour of the New World Bible Translation Committee has been to avoid the snare of religious traditionalism." Very noble! But what does it do in practice? It has repeated many traditional errors. Why have you rendered many words as the "traditional translators" have done? To quote: "baptism," "angel," "prophet," to name three. Not one of these words is a translation. The first two particularly have been "transliterated" or "Anglicised" in the Authorised Version, in order to cloud over the then existing practices. Yet the *N.W.T.* has perpetuated these traditional religious words.

If yours were a true translation then we should see "immersion" in place of "baptism," "messenger" in place of "angel," "spokesman" in place of "prophet." Therefore, I fail to see any reason why the *N.W.T.* should be applauded in view of its continuance of such blatant errors. At least, the Authorised and Revised Versions do render honestly the cardinal doctrines of the Christian faith and the organisation of the community of saints is clearly portrayed. In all fairness, I should like to say that the style and modern language are refreshing in the *N.W.T.* It is particularly free-flowing and easy to read.

I pray that my case has been clearly and honestly stated.

G. A. GORTON.

Our Bible. 3

The Great Bible

Cromwell still feared that enemies of the Reformation would discover Tyndale's influence in the Mathew Bible. He also desired that errors appearing in the Coverdale Bible be corrected, so he persuaded Coverdale to undertake the task of publishing a new Bible. Employing at first French printers, but later transferring to English presses, Coverdale brought out a large and beautifully decorated Bible in 1539, sometimes called the Cromwell Bible, because Cromwell had fostered its publication, and also called the Cranmer Bible, because Cranmer wrote the preface to the second edition. It was this version which was ordered to be placed in every parish church in the land and by royal proclamation to be publicly read in services of worship. Between 1539 and 1541 seven editions were issued with various corrections and revisions made. This Great Bible immediately caught the interest of the common people and great numbers would linger in church buildings to read and hear portions of the Bible. Many people saved their money to possess a personal copy of the Scriptures in their own tongue. A great love for the Bible was awakened in English hearts and an increasing knowledge of its truths has profoundly influenced English literature and thought. The Psalms from this version are still found in the Psalter of the Book of Common Prayer of the Church of England.

Taverner's Bible

Richard Taverner, a layman and an Oxford scholar, published a revised Mathew's Bible in 1539, giving evidence in the New Testament of his Greek scholarship in certain places. While dedicated to King Henry VIII, it was never sanctioned royally, was reprinted only once and had little influence on later English versions.

The Geneva Bible

Towards the close of the reign of Henry VIII a royal reaction set in against the Protestant principles, and through the king's decree it became unlawful to possess copies of Tyndale and Coverdale Bible. Only the Great Bible could be read, and

then only by the wealthy. Cromwell had been executed in 1540 and in many places in England Bibles were burned. However, in 1547 Edward VI ascended the throne, and with his reign Protestantism again gained the ascendancy. During his brief reign of six years, no fewer than forty editions of existing English versions were printed, but no new translations of the Scriptures were attempted. The untimely death of the King at the age of 16 brought Roman Catholic Mary to the throne. During her reign a bloody reaction set in to undo the work of the reformers. Mary forbade the printing of English Bibles, and the use of the English Bible in church services. The Bibles that had been placed in the churches were burned. Such leaders of the Reformation as Cranmer, Rogers and Hugh Latimer were among the 300 martyrs burned at the stake during her reign. Coverdale barely escaped. Many fugitives fleeing England went to Geneva, where Calvin's influence was powerful and where Theodore Beza, the greatest Biblical scholar of the day lived. Thus, as a result of the persecutions of "Bloody" Mary, came the next English version, the Geneva Bible. Making use of the work of Beza and a company of French scholars as well as of previous English versions, the reformers in exile after "the space of two years and more day and night" produced a careful revision dedicated to Queen Elizabeth, the new monarch. It omitted the Apocrypha, and was the first to divide the chapters into separate verses following the Stephanus edition of the Bible in 1556-1557. It adopted also from this same edition the use of italics to indicate additions to the text. Printed in 1560 in a small volume, it was easily superior to any previous version in English and found a ready acceptance among the common people in spite of some opposition from members of the hierarchy of the English Church. Although it was never authorised by Queen Elizabeth it passed through more than 160 editions and was printed as late as 1644. This was the Bible of the Pilgrims and the Puritan settlers of America. Sir Frederick Kenyon, the great English scholar, states that next to Tyndale the Geneva Bible more profoundly influenced the King James Version than any of the early versions. Very rapidly it supplanted the Great Bible in the people's affections.

The Bishop's Bible

To offset the great popularity of the Geneva Bible, the Archbishop of Canterbury, along with other bishops of the Church of England, revived the project of a translation made by the bishops of the church to revise the great Bible. Thus the Bishops' Bible appeared in 1568 and continued to be issued until 1606. It was a poor version, however, and never received acceptance among the people. It has been described as the most useless of all the early English versions. Its primary use was in churches where it was ordered by the bishops.

The Rheims-Douai Bible

In response to demands from Roman Catholics as well as the competition of the Protestant translators, the Roman Catholic Church finally acquiesced in providing an English translation of the Bible. It was not because the Catholic Church had changed its expressed policy of opposition to translations of the Scriptures in the vernacular tongues, but because the church felt that it would be better to have the Bible read in a Catholic version rather than in Protestant versions. The English College at Douai, France, was given the task of translation, but it was transferred to Rheims in 1582. Later it was returned to Douai, and here the Old Testament was brought out in 1609—hence the dual name for the version. However, this was a translation made from the Latin Vulgate as Wycliffe's had been, rather than from the original Greek and Hebrew. It was heavily loaded with Latin expressions until in many places it was almost unintelligible. This Bible was never widely used, although the New Testament was reprinted four times between 1582 and 1750. The Old Testament was reprinted only once. In 1750 Challoner made a complete revision of the Rheims New Testament, which is still largely followed by English speaking Roman Catholics to the present time.

The great interest in the Bible in the last three-quarters of the sixteenth century which these numerous versions evidence is one of the most important aspects of the English Reformation, and forms a fitting preface to the King James Version.

(Concluded)

J. NADEAU.

Where is this Tune?

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

7.6.7.6.D. & Chorus

	1	2	3	4	5
1 Dresden (Wir Pflügen)	774	147	1053	351	119
1 I Love to Tell	—	—	46	—	287
1 Stand Up for Jesus (Geibel)	—	—	680	—	438
1 Tell Me	—	145	1131	210	294
1 The Whole Wide World	—	146	—	115	745

7.6.7.6.8.8.

1 St. Anatosus	493	149	—	435	—
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7.7.7.5. or 6.

1 Ambrose	497	—	—	159	—
1 Cape Town	169	155	662	159	—

7.7.7.7.

4 Buckland	—	157	—	—	153
2 German Hymn	108	—	—	218	—
2 Harts	109	—	329	—	399
4 Innocents	110	158	1149	559	319
1 Monkland	1	160	—	169	109
1 Newington	—	—	—	—	448
1 Nottingham	114	—	616	523	582
1 St. Bees	790	162	365	463	397
1 University College	417	164	248	555	430

7.7.7.7. with Chorus

1 Humility	—	166	—	—	—
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7.7.7.7.7.7.

1 Dix	172	167	—	166	209
1 Heathlands	—	169	—	—	—
1 Jesus, Saviour, Pilot Me	—	—	556	250	—
1 Maidstone	507	—	—	—	—
1 Rousseau	601	—	—	—	—
2 Wells	176	—	277	—	300

7.7.7.7.D.

1 Aberystwyth	—	171	227	472	312
1 Christ Receiveth	—	324	390	—	279
1 Everlasting Love	—	—	852	—	380
1 Hollingside	513	172	227	472	312
1 St. George's, Windsor	792	174	1055	137	14
3 Tichfield	181	—	667	91	—

7s. 10 Lines

1 Bethlehem (Mendelssohn)	178	176	30	193	135
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7.7.7.8.

1 Gethsemane	—	178	102	—	170
1 Better World	—	—	—	63	252

IT is hoped, when the series "Where Can I Find that Tune?" is finished, to prepare a series on "The Precentor Precenting." This portion of that proposed series is included now in response to a request from a brother.

How does the precentor know, in the broadest sense, which tune will fit a certain hymn? (We say *fit* rather than *suit* for there is a world of difference, as will be shown in later articles). For example, to attempt to sing "There is a

green hill" to the tune usually associated with "Onward Christian Soldiers," would result in chaos, so each hymn and each tune are shown under a meter, or measure. This is written in numbers and/or letters above each hymn or tune, such as 886.886 or 65.65. Letters are sometimes used, and here we give all, with their equivalent numbers: S.M. means Short Meter, and is equal to 6.6.8.6.; C.M. is Common Meter, 8.6.8.6.; L.M. is Long Meter, 8.8.8.8.; but this latter must not be confused with hymns and tunes where the meter is shown not as L.M. but as 8.8.8.8.

These numbers tell the precentor two things—the number of lines in the hymn and the number of syllables in each line. Take for example 886.886: there are six numbers, so the precentor knows there are six lines to the hymn. Then each of the lines is not the same length, so the meter tells him that the first line has eight syllables, so has the second; the third has six; the fourth and fifth have eight, and the last, six. So that a tune with the same meter will have just the right amount of notes for the hymn and the notes will be arranged in the right number of lines with the right number of notes in a line.

The letter 'D' preceding or following the letters or numbers of the meter indicates 'Double.' So, S.M.D. or D.S.M. mean 6886.6686. The letters P.M. stand for Peculiar Meter and almost invariably indicate that there is but one tune, specially written for or peculiar to the hymn so marked.

There are two words which are used as occasion demands. These are Trochaic and Iambic. They tell the position of the stress. The best example available is to ask the reader to attempt to fit "Love Divine" to "The King of Love My Shepherd is." Both are 8.7.8.7., but "Love Divine" is Trochaic while "The King of Love" is Iambic. The first has the stress on the first, third, fifth and seventh syllables, while Iambic tunes have the stress on the second, fourth and sixth syllables and so on.

Most meters fall clearly into one or other of these divisions, so that it is only in the case where the exception applies, that the "Stress" word is used. The meter, 87.87 is mainly Trochaic; so in the case of "The King of Love" or tunes such as "Dominus Regit Me," the meter is given as 87.87, Iambic. This will explain the earlier caution as regards hymns given as 8.8.8.8.

A Note to Correspondents

Will correspondents please write any news-items or other matter for publication ON SEPARATE SHEETS OF PAPER, ONE SIDE ONLY. Where these items are contained on the same sheet as personal letters or notes they can be easily overlooked or get astray. Thank you.

SCRIPTURE READINGS

THE READINGS FOR 1959

- Jan. 4—Amos 9. Acts 15:1-21.
 Jan. 11—Genesis 9:1-17. Acts 15:22-41.
 Jan. 18—1 Samuel 10:1-13. Acts 16:1-15.
 Jan. 25—1 Samuel 10:17-27. Acts 16:16-40

WE think we can do no better than continue our readings from Acts, in view of our plea for return to Christianity in its original purity and simplicity. A careful re-reading must always do us good. It must be some considerable time since we took readings in the letter to the Roman Christians, and that letter is so full of instruction, historical and practical, as to be invaluable for building up. These readings thoroughly followed, and accompanied by earnest study, must help in our spiritual nourishment. The Old Testament readings are again intended to have a bearing on the subject of the New, or on points connected with them. Nothing is more necessary for the Christian than "instruction in righteousness." With 1960 in view we return to the gospel in December, 1959—and all this is subject to our Father's overruling . . . "if it is the Lord's will, we shall live and do this or that"—James 4:15.

CONFERENCE

The return from the first preaching tour among the heathen was an occasion for much joy in the Antioch church, and the report of the work stimulated that church. The ministrations of Paul and Barnabas would bring much blessing. Into such a prospering church came some who regarded themselves as being a step in advance with superior knowledge of the new faith because of their Jewish culture and origin. They had not realised that the advance was away from

a national to a completely international faith. They considered that the Gentiles had got to take a further step before they could claim salvation.

Both Paul and Barnabas had already come to know by the message itself and the results they had seen among the heathen, that salvation was by grace through faith and obedience. God had stamped His approval, as in the case of Cornelius, by manifesting miraculous powers among the Gentiles.

While Paul might have claimed and proved apostleship to settle this question, he decided to take the whole matter up with the apostles and elders in Jerusalem. It was a divinely arranged method of handling the matter which might otherwise have wrecked the unity of the church then and there. We refer our readers to Galatians 2 as we are sure the visit there mentioned is the one we are now dealing with. Hence we say "divinely arranged" (Gal. 2:2).

The journey to Jerusalem was almost a triumphal procession, for the story of the spread of the truth brought great joy to the Christians visited on the way. It would thus seem that the love of Christ was at work in the hearts of disciples everywhere, and the "rank and file" recognised the receiving of the Gentiles with thanksgiving and joy. This was certainly an extraordinary "conversion" of heart, breaking down the middle wall of partition.

We take notice of the care exercised by Paul with the Apostles and Elders (Gal. 2:2). Here is no self-confident dogmatism but a humble, kindly and thoughtful approach, leading by report of facts and reasoning without strife or bitterness, to a decision which only hardened and deliberate prejudice could dispute. Peter recounted the case of Cornelius as on the previous occasion (Acts 11:1-17), emphasising God's part in the matter—His miraculous outpouring of the Holy Spirit. James then showed how God had long years before indicated this development through His Christ.

Through our distance from the times we may fail to recognise how great development in character the decision meant, but it can be seen in the case of Peter at Antioch (Gal. 2:11-21). There it was only a matter of eating with Gentile Christians, not attempting to make them observe Moses's law, but Peter allowed the old prejudice to get the bet-

ter of his real faith. Perhaps we would be in danger of a similar fault in the case of "colour bar" or national pride—may God forbid!

But the main body of the church certainly approved the true position, and Titus was not involved in any difficulty (Gal. 2:3). We can see the need to impress upon Gentiles the avoidance of certain evil practices, known well to every Jew to be wrong but tolerated and even approved in the Gentile world. "Idolatry, with all the pollutions connected with it, was known to be sinful before the law of Moses was given; and so was fornication. The eating of blood, and, by implication, of strangled animals, whose blood was still in them, was forbidden to the whole world in the family of Noah. (Gen. 9:4) . . . here there is not the slightest extension of the law of Moses, but a mere enforcement upon the Gentiles of rules of conduct which had ever been binding . . ." (McGarvey, Commentary on Acts). The letter and instructions were joyfully received at Antioch, and doubts and fears were removed. What a wise and kind thought it was to send two eminent members of the Jerusalem church with the letter as well! Obviously they were wisely chosen (Acts 15:32). We need not be surprised that Paul and Barnabas stayed so long at Antioch. It was a big city with a cosmopolitan population, and how great a need there was for brethren like them (Acts 14:28 and 15:35).

DIFFERENCE

The danger of accepting false teaching in the church is great, and it is so often "brought in privily," but there is also danger through personal differences. It is a different problem, in some ways less important but certainly to be avoided most earnestly. The illustration we have is perhaps surprising, yet it is revealed so often in scripture as to teach a lesson.

"Let him that thinketh he standeth take heed lest he fall," for the best of us are liable. The suggestion of another journey to revisit Asia Minor commended itself to Barnabas upon Paul's suggestion, and he was minded to take John Mark with them. Paul thought it not good. It may be both had good reason—Barnabas to train his nephew, grown older, wiser and braver; Paul feeling it not wise to put him to the test

again. "There arose a sharp contention," a serious disagreement, an argument. Neither would give way, so they parted. It makes us unhappy to think that two such good men had this difference, but we know that subsequently Paul showed no sign of any continuing feeling against John Mark, but very much the reverse (1 Cor. 9:6; Col. 4:11; 2 Tim. 4:11). Also Barnabas with Mark carried on the work in Cyprus, and Paul and Silas in Asia Minor and Europe. There were two missions instead of one. We do not hear any more of Barnabas. His attitude on this occasion is in keeping with what we know of him as "Son of encouragement." If any of us can emulate either of the contestants in this incident we shall do well, but not their "sharp contention."

R. B. SCOTT.

NEWS FROM THE CHURCHES

Buckle.—On Lord's Day morning, 12th October, the brethren's hearts were gladdened by the restoration to the fellowship of Bro. William Innes. Along with his wife he has attended the gospel meetings regularly. We trust that God will bless him and use him mightily in His work. We would like to take this opportunity of thanking all the visiting brethren we had with us during the summer months. Their services were much appreciated by us all.

JOHN GEDDES.

Great Yarmouth.—Although the voice of experience was silent, forecasters predicted a rich harvest from the sea off the coasts of East Anglia, so we left Scotland with high hopes of a good fishing season materially and spiritually. It proved to be one of the poorest herring fishing seasons on record, and one of the shortest since coming to Yarmouth on mission work. Poor catches at Yarmouth and reports of good fishing on the West Coast of Scotland resulted in the greater part of the fleet sailing for home waters, and we found it necessary to leave for home, only four weeks after the date of our arrival at Yarmouth.

As on former occasions we were able to acquire the Labour Club and Baptist Halls for our meetings, which were held on Lord's Days for Breaking of the

Bread, and Gospel proclamation, and on Saturdays, and some week nights for Bible Study. The number of brethren was smaller than in previous years. We began with four; but it increased to nine. We rejoiced in having renewed fellowship with Bro. Fred Geddes, from Buckie, who was at Yarmouth on holiday. The other brethren were all from Peterhead. Although the number of non-members in attendance at Gospel meetings was not so large as on previous missions, we had some at every meeting. Some also attended the Bible Study. On occasions we visited the homes of the shore-workers, and with the aid of a projector and film strip we lectured on the Three Dispensations of the Bible. We engaged in many discussions on board the boats and on the wharveside, when we sought to present Christ.

Although there were no visible results we believe that good was done by our witness to the truth.

On behalf of the fishermen, allow me to express our sincere thanks to the Church at Cleveleys for once again providing the emblems for the Lord's Table; the brethren who financed the venture; those who encouraged us by their visits, letters, and prayers; and above all to God our Father to whom all praise and glory is due.

DAVID DOUGALL.

Kirkby-in-Ashfield: Beulah Road.—All who joined with us in our 34th anniversary celebrations on 22nd November will agree that we spent a very happy time together. Over 100 sat down to tea and this number greatly increased when we met later to hear the edifying and inspiring addresses of our serving Brethren Tom McDonald and Albert Winstanley. The meeting was ably presided over by Bro. C. Scothern, and Bro. Ralph Limb read the lesson.

Our Lord's Day meetings were no less helpful and we were built up in our most holy faith by the ministering of the word by Bro. Winstanley. We thank him for his labours and to all who supported us we express our appreciation.

T. WOODHOUSE.

Paris.—The work of the church in Paris moves forward with encouraging results. We have had three conversions the past month, one a young lady from a Christian family, and the other two husband and wife, who renounced the errors of Adventism. This makes ten bap-

tisms since moving into our new building last June. We are now located in one of the finer areas of Paris, accessible to all by the Metro (Paris tube).

The church has organised its evangelistic work to the extent that we have a class or service every day of the week except Saturday. Monday afternoon, ladies' Bible class; Tuesday evening, Bible class in English; Wednesday evening, gospel meeting; Thursday afternoon, class for children (who take Thursdays off in France and go to school on Saturday); Friday evening Bible study; and on Sunday we have two services in French and one in English. All of this work for the Lord is finally showing results.

We have just closed a four nights' mission with Brother Hal Frazier of Orleans doing the preaching. We had an average of 45 for each service, which is quite encouraging in Paris. In preparation for this meeting over 300 individuals were visited, 5,000 invitations were distributed and 150 wall posters were strategically planted in our area. God is giving the increase to the seed being sown. The churches of Christ in France (nine in all) salute the brethren in the British Isles.

DONALD DAUGHERTY.

Peterhead.—Again we rejoice in the Lord. On Lord's Day, December 7th, Sister Doris Buchan was baptised.

AIK STRACHAN.

Good Memory Rules

FORGET each kindness that you do as soon as you have done it;

Forget the praise that falls to you the moment you have won it;

Forget the slander that you hear before you can repeat it;

Forget each slight, each spite, each sneer, wherever you may meet it.

REMEMBER every kindness done, whatever it may measure;

Remember praise by others won and pass it on with pleasure;

Remember those who lend you aid and be a grateful debtor;

FORGET each worry and disaster, be hopeful and forgiving;

REMEMBER good, remember truth, remember heaven's above you—

And you will find, through age and youth that many hearts will love you.

School Life

I sat in the School of Sorrow,
The Master was teaching there;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing His face divine,
So full of the tenderest pity
For weary heart like mine;

I only thought of the burden,
The cross, that before me lay;
So hard and heavy to carry,
That it darkened the light of day.

So I could not learn my lesson,
And say, 'Thy will be done!'
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard him say,
'My child, thou must bear thy burden,
And learn thy task today.

I may not tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe.'

So I stooped to this weary sorrow;
One look at that face divine
Had given me power to trust Him,
And say, 'Thy will, not mine!'

And thus I learned my lesson,
Taught by the Master alone;
He only knows the tears I shed,
For He has wept His own.

But from them came a brightness,
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.

ELIZABETH A. GODWIN.

The worth of a Soul

Go and try to save a soul and you will see how well it is worth saving, how capable of the most complete salvation. Not by pondering about it nor by talking of it, but by saving it you learn its preciousness.

OBITUARY

Tranent.—Sister Gunney fell asleep on 22nd November, 1958. She was 94 years old. She was the widow of Bro. Joseph Gunney, who was well known in this area and in the Slamannan district.

Sister Gunney was baptised at the age of 18, and was a member of the Church in Tranent for 53 years. Her Christ-like character has been an inspiration to many of us. She was indeed one of God's saints in the household of faith, and one of God's gentlewomen. We commend all who mourn her to the grace, and mercy of our Heavenly Father.

Bro. D. Dougall officiated at the funeral both in the home and at the graveside. D. SCOTT.

Wallacestone.—The church has suffered a great loss in the passing of two loyal sisters. Sister Freckleton died on the 29th October at the age of 53 years. She had been in fellowship for almost two years, and during that time she displayed her love for the Lord by faithful attendance at meetings and Godly living. She was laid to rest at Muiravon-side Cemetery, Bro. J. Baird officiating at the home and graveside.

We extend our sincere sympathy to her husband and daughter who are both in the Lord, and commend them to the comfort of our Heavenly Father.

Sister M. Wotherspoon died on November 1st, at the age of 79 years. She was immersed in 1921, and since then has remained a loyal member, being very much interested in the Lord's work both at home and abroad. It can be said, "She hath done what she could."

Her mortal remains were interred at Polmont Cemetery, Bro. A. Brown officiating in the home and at the graveside.

We commend all who mourn her passing to our Heavenly Father. "Blessed are the dead who die in the Lord."

Wigan: Scholes.—It is with deep sorrow that we record the passing on November 21st, of our beloved brother in Christ, George Barr, at the age of fifty-six years. A faithful and devoted servant of the Lord, his physical disability and his grief at the recent loss of his two brothers did not prevent his serving his

Master with a joy and patience which were a beautiful example for us all to follow. We can truly say that our late brother George was rich in the knowledge of God's Word, strong in the unity of the faith. He abounded in love and fellowship up to the time of his passing, in peace, because his was a Christlike character. We thank God for every remembrance of him.

We grieve deeply with his two sisters who tended him so devotedly, and we pray that God's blessing and strength will rest upon them at this time of sorrow.

The funeral was conducted by our brother C. Melling. J. ASPINALL.

The major attributes of Leadership

1. Unwavering courage based upon knowledge of self and task.
2. Self-control. He who cannot control himself surely cannot control others.
3. A keen sense of justice.
4. Definiteness of decision.
5. Definiteness of plans.
6. The habit of doing more than paid for.
7. A pleasing personality.
8. Sympathy and understanding.
9. The mastery of detail.
10. Willingness to assume full responsibility.
11. Co-operation with followers.
12. Confidence in others and no fear of competition from followers.
13. Humility that makes one realise that the differences that exist between him and his followers are due to position and appointment.
14. Unselfishness, temperance and loyalty to all. —Selected.

Sin

He who falls into sin is a man.
He who grieves at it is a saint.
He who boasteth of it is a devil.

THOMAS FULLER.

COMING EVENTS

Preliminary Notice

SPRING CONFERENCE AND RALLY

Weekend Meetings, 28th-30th March,
1959.

The Eastwood (Notts.) and Loughborough (Leics.) churches are arranging to have the Spring Conference at Eastwood on Saturday, 28th March; with doctrinal and devotional sessions and discussion at Loughborough on Monday, 30th March, 1959.

Hospitality: Write soon to Bro. G. E. Bullock, 74 Station Road, Ilkeston, Derbys.

All other correspondence to Bro. Chas. Limb, "Che-na-ni," 32 Chewton Street, Brookhill Leys, Eastwood, Notts.

Let us rally round and encourage both churches in their labour of love in the Gospel. A.H.

Preliminary Announcement

Morley Anniversary Meetings: Saturday, February 28th and Lord's Day, March 1st, 1959. Speakers: Brethren L. Morgan (Hindley), L. Channing (Aylesbury).

Further details later. H. Baines, Secretary, 69 Rydal Drive, Low Moor Estate, Morley, Leeds.

THANKS

The Church of Christ meeting in Ince-in-Makerfield (Lancashire) wishes to thank those who have anonymously contributed towards the cost of a new meeting-place. 23rd November, Wigan postmark, £2; 26th November, Reading postmark, £1.

BOOKS WANTED

Bullinger: Critical Lexicon; Zerr: Commentary, Vol. 5: Gospels & Romans; Alexander Campbell: Any works; David King: Any works. Prices to J. H. Maltman, c/o 43a Church Road, Tunbridge Wells, Kent.

CHANGES OF ADDRESS

Geoffrey Lodge, "Westlands," 24 West Park Street, Dewsbury, Yorks.

Will readers also note the new address of Bro. James Grant, Lawyett, Wallacestone, Brightons, Falkirk, Stirlingshire. Bro. Grant is still receiving correspondence at his former address at Seaview Cottage, although his new address was announced in the S.S. many months ago.

Donald Daugherty, 3 rue Leon Bourgeois, Sevres (Set O.), France.

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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 2 Pyke Street, Wigan, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

EVANGELIST FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

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

NYASALAND MISSION. Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

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