

# *The* **SCRIPTURE STANDARD**

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

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## THANKS FOR 1971

IN this last issue of the *S.S.* for 1971 we wish to pay tribute to the many who have proved their interest in the paper through another difficult year. We feel that the old Methodist hymn has found a new fulfilment in our experiences:—

“And are we yet alive and see each other’s face?” Yes indeed we are, thanks above all to the faithfulness of God. We are sure that God has used our varied helpers in maintaining the *S.S.* through the year. So we give God and you thanks.

**THANKS** to the subscribers and givers to the *S.S.*, who provide the necessary funds for its publication and witness;

writers who fill its pages with sound doctrine and uplifting teaching;

regular writers who ensure a source of supply of articles;

agents who circulate the magazine and collect subscriptions and gifts;

Treasurer for keeping our finances straight and to the distributing agent who ensures that the *S.S.* goes “into all the world”;

“Senders in” of news and other items from the churches;

Printer for his workmanship and his counsel and help so generously given;

faithful brethren who remember the work of the paper in their prayers and to all our helpers in whatever way.

EDITOR

# THE PLEA WE ADVOCATE

A Pamphlet by Thomas Hagger (slightly altered and abridged)

UNLESS a religious people have a definite and worthwhile plea and mission, they could scarcely justify their existence as such in this intensely practical age.

The churches generally known as churches of Christ have a plea, and they are convinced that it is one really worthwhile. Put into a concise and yet comprehensive, statement it is this: a complete restoration of New Testament Christianity in its doctrine, its ordinances and its fruits; and Christian unity by so doing.

That plea suggests that certain important elements of New Testament Christianity are lacking in the religious life of today, and that it is necessary to restore those elements:

It is an exceedingly interesting plea to study, whether we consider the plea itself, or its history, or its possibilities. To all three of these aspects attention is called at this time.

## I Its History

In various parts of the United States of America and Great Britain, about one hundred and sixty years ago, little groups of earnest men and women of God, quite independently of and unknown to each other, set out on a search for Christian unity and the simple Christianity of the New Testament. And they arrived at very similar conclusions. Since those beginnings, in various parts of the world similar movements have been started, and later they have discovered others of "like precious faith" with them, or have been discovered. This goes to show that if men will abandon human creed and party they can soon arrive at very similar decisions as to the teaching of the Word of God. And this becomes still more evident when it is borne in mind that some of these started — because convinced that divisions among God's people were wrong — on a quest for unity, and they soon concluded that the only basis upon which such could be brought about would be a return to the Christianity of the New Testament. Others started out convinced that certain teachings and practices to which they had been accustomed were wrong, and in their search for the truth saw that the New Testament teaches that unity, and not division, should be the normal condition among followers of the Christ. And so two things have been emphasized; viz.:

- 1 *The restoration of New Testament Christianity.*
- 2 *The unity of God's people.*

## II The Plea Itself

It is a plea for the restoration of New Testament Christianity in order to the unity of all who love Christ. But what does that involve?

1 *The Name Worn* — In the Guidebook it was found that the wearing of party names met with disapproval (1Cor. 1:10-17). It was also found that those who followed Christ were designated Christians, disciples, brethren, saints, believers, children of God, while the congregations into which they were gathered were generally spoken of as churches and sometimes as churches of God or churches of Christ.

A plea for the restoration of New Testament Christianity demands an abandonment of all denominational names, and a wearing of those only which are applied to the people of God in the New Testament.

2 *The Creed Professed* — The simple creed of New Testament Christianity was an avowal of faith in Jesus as the Christ, and the Son of the living God (Matt. 16:13-18).

The plea for New Testament Christianity demands the abandonment of all human creeds — ancient or modern — a refusal to compile any more, and a return to the simple creed of one article with divine authority that the first churches held.

3 *The Ordinances Recognised* — When the New Testament was searched it was found that there were two such: baptism and the Lord's Supper. The first, the immersion in water of the penitent believer, which brought him into Christ, into the church, and gave him the assurance of sins forgiven (Acts 9:36-38; Rom. 6:4; Acts 2:41; Gal. 3:27; 1 Cor. 12:13; Acts 2:38). The second, the simple memorial feast which was to be observed by those who had been initiated into the Christian society on each first day of the week until Jesus comes again (Matt. 16:26-28; Acts 2:41-42; 20:7; 1 Cor. 11:23-26).

The plea demands that these ordinances shall be observed as taught in the New Testament, without any human attempts at alteration or substitution.

4 *The Worship Offered* — The New Testament shows that the disciples gathered for worship on the "first day of the week" (Acts 20:7), that the chief purpose in that gathering was the breaking of bread, and that such things as teaching, praise, prayer and the giving of money for the Lord's treasury were also attended to (Acts 2:42; 1 Cor. 14:26). It was also discovered that the ministry at such gatherings was mutual, many taking part to the edification of the whole body. No official of any kind was essential.

A restoration of New Testament Christianity demands an abandonment of all clerical orders and a return to the simple form of worship which characterized the first churches.

5 *The Ministry Acknowledged* — Division of the membership of the church into clergy and laity cannot be found in the New Testament. In that book all Christians are God's laity or people, and all Christians are God's clergy or lot. True, there were elders and deacons and evangelists (Phil. 1:1; Eph. 4:11) who were set apart to serve the church; but these were not officials with titles and garb to distinguish them from their brethren, but servants of the Lord and of His church.

A restoration of New Testament Christianity demands an abandonment of the present day ideas of ministry and a return to the simple way of apostolic Christianity.

6 *The Message Proclaimed* — The message delivered in New Testament days was a simple story concerning redemption from sin. It presented a Saviour and told how He triumphed over death. It urged man's acceptance of Him, and told him that he was to believe in the Christ, to repent, to confess Christ before men, to be baptised into Him. It promised forgiveness of sins, the gift of the Holy Spirit and eternal life (1 Cor. 15:1-4; Acts 2:37-40).

A restoration of New Testament Christianity will mean that we can no longer preach a merely ethical or social message, but must proclaim the Saviour and call men from sin to His side.

### III The Way To Unity

This plea has great possibilities wrapped up in it. Our attention is now called to these :

1 *The Possibility of Christian Unity*. Various ways of bringing about unity have been suggested. We have been told that it can be brought about if we will all become Roman Catholics. Some demand that there shall be a recognition of what they call "the historic episcopate", and an acceptance of the Apostles' and Nicene Creeds. Still others have called for compromise. But, while there are many who would be willing for such, there would be just as many, or more, who would rebel against these ideas. These suggested ways can never lead to the unity for which Christ prayed (John 17:20-21) because they lack His authority.

But when all believers are willing to go back beyond the Protestant Reformation, beyond the beginnings of the great Catholic churches, beyond "the historic episcopate", beyond the Nicene Creed, beyond the misnamed Apostles' Creed, right back to the New Testament, to Christ and to the things He has authorised, the day of unity will have dawned. When all Christians wear the names the first Christians wore, profess the creed the first Christians professed, observe the ordinances the first Christians observed, worship in the way the first Christians worshipped, recognise the ministry the first Christians recognised, preach the message the first Christians preached, the work will be done, the Saviour's prayer will be answered. There will be no need for a conference or for any official action. As we harmonise with the New Testament we shall harmonise with one another. And so we cry, "Back to Christ! Back to the New Testament!" Surely the churches known as churches of Christ are raising the right cry and making the right plea.

## WHAT WE PRACTISE AND REASONS FOR OUR PRACTICE

ON the first day of the week we assemble in order to break bread (Acts 20:7). This breaking of bread is more fully spoken of as the Lord's Supper in 1 Cor. 11:22-26.

When assembled to attend to the Lord's feast, we also give attention to the following matters :-

*The reading of portions of Scripture, and teaching and exhorting one another therefrom* (Hebrews 10:24-25). We encourage each one to take part in the teaching and exhortation, so far as he can say anything to the edification of the Church (1 Cor. 14:26).

*Prayers and Praise* (Acts 2:42; 1 Tim. 2:1-2; Col. 3:16).

*Contributing of our means* to defray all expenses undertaken by us as a congregation, and to make provision for any of our number who may be in need (1 Cor. 16:1-2). This part of our practice, like all else just named, we look upon as belonging to those who have first given themselves to the Lord. We, therefore, neither expect nor desire any money from strangers who may visit our meetings.

In public and private, as we have opportunity, we persuade men to search the Scriptures (John 5:39; Acts 17:11).

The natural result of an earnest and honest search of those Scriptures that testify of Jesus is a believing on Him — a trusting to Him as a complete Saviour, Teacher, and rightful King (John 20:31).

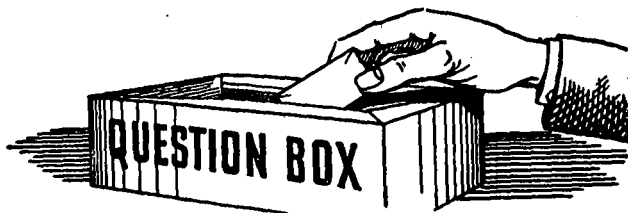
We teach all believers to confess the Saviour in whom they have believed (Rom. 10:9), and not to be like the "chief rulers" (John 12:42-43).

We encourage all believers to be baptised (Mark 16:16; Acts 2:38). We understand baptism to be a burial (Rom. 6:4; Col. 2:12). Therefore we practise immersion.

We urge all immersed believers to associate together for the breaking of bread every first-day, in remembrance of their Redeemer (Acts 2:41-42), and to observe — *practise* — all things He has made known as His will (Matt. 28:20); and to be faithful to the end (Matt. 10:22).

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We cordially commend these matters to the thorough examination of the thoughtful reader, and we invite questions and discussion at any of our meetings, or through the pages of this magazine.




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Conducted by  
James Gardiner

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"On purchasing a Bible the other day I was offered one with, and one without, the Apocrypha.

I was confused because I did not know what the Apocrypha was or what difference it would have made. Could you please explain to me about this matter?"

I am sure that many of us have had a similar experience at one time or another and I shall try to pass on what little I know about the subject.

#### What the Apocrypha is

First of all we must try to avoid confusing the Apocrypha with the Apocalypse, which is quite an easy thing to do. The Apocalypse is a term commonly given to the book of Revelation in the New Testament and the word "apocalypse" means *a revealing*, a disclosing.

We find that the word "apocrypha" however, means almost the very opposite to apocalypse; it means that which is hidden, *not revealed*. Indeed "the Apocrypha" means "the hidden books", and this is the literal meaning of the term. However in actual usage the term "Apocrypha" is intended to refer to a group of books which have in no wise been hidden away somewhere, but, rather, have gone *unpublished as the inspired word of God*. This is a group of books whose authors are unknown; whose authenticity as inspired writings is not admitted and which are therefore not considered a part of the sacred canon of scripture. When the Jews published their sacred books, they called them *canonical and divine*; such as they did not publish were called *apocryphal*. Today the apocryphal books are received by the Roman Catholic Church as canonical, but, generally speaking, have never been so accepted by protestants, This is, I suppose; why some Bibles contain the Apocrypha and why some don't - the publisher is catering to the requirements of the Roman Catholic members of the population and any others who feel that the Apocrypha is part of the Bible. This is, of course, a question of the utmost importance - is it a part of the Old Testament or is it not?

#### Contains Errors

The Apocrypha consists of fourteen books, *viz.*:- 1st Esdras; 2nd Esdras; Tobit; Judith; Esther; The Wisdom of Solomon; The Wisdom of Jesus; Baruch; The Song of the Three Holy Children; The History of Susanna; Bel and the Dragon; The Prayer of Manasses; 1st Maccabees; 2nd Maccabees. The dates of some of them are supposed to be a few centuries B.C., while others were evidently written much later. Most of them were probably written between the third and the first centuries B.C. - a time, as most of us believe, when Divine inspiration was non-existent. Unlike *the Law, the Prophets and the Psalms* (the O.T. scriptures) they were not written in the Hebrew tongue, nor were they ever received or admitted by the Jews as part of the Old Testament. As mentioned before, the authors of the books are unknown and in any case did not make any claims to being inspired men. Indeed, at the end of the book 2nd Maccabees (a book received by the R.C. Church as part of the sacred scriptures) the writer asks to be pardoned for any mistakes he may have made. Where in the Bible can we find an inspired writer conceding mistakes in that which he has penned? The writer of the Book of Wisdom claims that Solomon

was the author but the time-seale surely shows how false a claim it is — and with one falsehood who can believe the rest?

The Apocrypha also contains ideas and suggestions foreign to general Bible teaching and directly opposed to the teaching of Christ. For instance, in 2nd Maccabees we read, "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." Not only are prayers for the dead advocated but a suicide is referred to as "dying nobly". (2nd Maccabees 14:24). Also in the Book of Wisdom (8:19-20) we have the transmigration of souls suggested. It seems to this writer that the book *Bel and the Dragon* would be better suited to a place in Grimm's Fairy Tales or Aesop's Fables. It is said that 1st and 2nd Maccabees contain some useful history but, at the same time they surely contain too many contradictions to be regarded seriously as God's word. In 1st and 2nd Maccabees there are three accounts of the death of Antiochus which completely contradict one another. In 1st Macc. 6:4-16 he is said to have died of mental agony, while in 2nd Macc. 1:13-16 he is reported as having been slain by priests, and in 2nd Macc. 9:28 he is spoken of as having died of some disease. The release of the Jews from the Babylonish captivity as recorded in 1st Esdras 3 and 4 plainly contradicts the Bible account of this historical event as contained in Ezra.

#### Only of Recent Acceptance

It is an extremely important fact that the Council of Trent in 1546 under the immediate control of the then Pope, declared that tradition (the unwritten word) and the Apocrypha would thenceforth be regarded by the R.C. Church as canonical and authoritative. In terms of the age of the Apocryphal books this is a fairly recent declaration (albeit 1546) and tends to show that prior to the Council of Trent the Apocrypha was *not* regarded as canonical or authoritative. This is a fairly well established fact for prior to 1546 most important Catholic teachers rejected and renounced the Apocrypha. I think it can be fairly said that from the writings of the books of the Apocrypha (two or three hundred years B.C.) until the Council of Trent in 1546 *no-one*, generally speaking, regarded these books as divine or canonical; and that from 1546 until the present time only the Roman Catholic Church regards the books as canonical. Even the Church of England does not receive the Apocrypha as sacred scripture, but concedes only that it may contain "moral lessons" (but no doctrine).

#### Not Quoted in Septuagint or New Testament

About 277 B.C. (*i e.* a little over one hundred years after the close of the Old Testament canon) a translation of the Old Testament was made into the Greek language. The Old Testament was, of course, written originally in Hebrew. This translation into the Greek language was made probably because Greek was the language generally spoken throughout the Roman dominated world at the time and was carried out by seventy scholars. Hence it is known as the Septuagint (Septuagint being a latin word meaning "seventy"). This translation was made, as has been said, about 100 years after the Old Testament had been closed and just about the time of the writing of the books of the Apocrypha, and yet it was not until many centuries later that the Apocryphal books began to be associated with the Septuagint. Whatever faults may attach to the Jews they certainly were not careless about their holy scriptures, and they certainly didn't recognise for one moment any of the Apocrypha as being part of their Scriptures. Moreover, had the Septuagint translation really contained the apocryphal books in the days of our Lord, and been generally acknowledged by the Jews as holy scripture, Jesus would surely have raised His voice against it. He did not do so for the simple reason that the Apocrypha was not so regarded. Although there are in the New Testament some 263 direct quotations from, and 370 allusions to, passages in the Old Testament, there is not a single clear and positive reference by Christ, or any of the apostles, to the Apocrypha.

The testimony of Josephus, the Jewish historian who was born in 37 A.D. (and thus a contemporary of the apostles) is powerful evidence indeed that the Apocrypha was not part of the Old Testament. In his work "Against Apion" (Book 1, sec. 8) he wrote, "We have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but *only twenty two books*, which contain the records of all the past times; which are justly believed to be divine; and how firmly we have given credit to those books of our own nation is evident by what we do; for during so many ages as have already passed, *no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them.*" (The 22 books are the same as our 39 books of the O.T. — this is due to a different style of numbering them—the Jews regarding, for instance, the twelve minor prophets as one book). So, according to Josephus, no apocryphal writings were regarded in his day as part of scripture. This seems still to have been the position as late as 315 A.D. for Cyril of Jerusalem refers to the Septuagint and says "Read the divine scriptures — namely *the twenty two books of the Old Testament* which the 72 interpreters translated" (i.e. the Septuagint). Indeed it was not until, possibly, between A.D. 300 and 400 that the Apocrypha began to make its appearance alongside the Septuagint. This was probably why the Greek Church, in A.D. 363 at the Council of Laodicea, denied the inspiration of the apocryphal books and prohibited their use in the churches. The early Christian fathers, including Athanasius, Hilary, Epiphanius, Gregory and Amphilochius, all rejected it, as did Jerome (392 A.D.) Gregory the Great (Pope in 590 A.D.) rejected the two Books of Maccabees (accepted by the R.C. Church today).

#### Uninspired and Unauthoritative

Space has again gone, but all in all we can say that the Bible is complete *without* the Apocrypha and that in fact the Apocrypha should be regarded as *uninspired, unauthoritative and probably best ignored*. Almost all men, even eminent Roman Catholics, rejected it until 1546, and even now it is accepted as scripture only by the R.C. church. My advice — leave it well alone.

(Questions please, to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.)

## SCRIPTURE READINGS

### DECEMBER 1971

5—Genesis 39	Acts 25
12—Genesis 40	Acts 26
19—Genesis 41:1-16	Acts 27:1-26
26—Jonah 1	Acts 27:27-44

### THE ROAD TO ROME

"AFTER I have been there (Jerusalem) I must also see Rome". So said the apostle Paul while at Ephesus before the riot (Acts 19:21); and writing to Rome from Corinth, "Oftentimes I purposed to come unto you" (Rom. 1:13). He had a fixed purpose because he

wanted to stabilise and stimulate the Christians in that mighty city (Rom. 1:13-16). If there was any place in the world of that time where the gospel was needed, and from which it could be spread, Rome was that place. But he must go to Jerusalem first. He had the offerings of the Gentile Christians to take there, and he wanted to witness to his own people too, and convey in person the wonderful news of the work God was accomplishing among the Gentiles. We note he had a warm welcome from James and the elders in the Jerusalem congregations. "They glorified God" (Acts 21:20).

### In Jerusalem

Paul's anxiety in visiting Jerusalem was tied up with his deep appreciation of the need of the church for close co-operation and unity all through the world

and across all national, religious and class distinctions. Obviously the greatest danger of division was between Jewish and Gentile members, owing to the very deep and strong Jewish prejudice, based indeed upon their privileged position as God's people, believing in the Scriptures and seeking to worship and obey the Lord according to the Law. We may feel that the Jerusalem elders were in error in suggesting an obedience to that Law involving sacrifices which at least Paul recognised had ceased to be of effect. We must however bear the situation in mind. The Temple was the centre which had divine approval at least originally, and effectively for so many who loved God and sincerely sought Him in acts of worship and sacrifice. The priestly order was in full operation in accordance with the Word. So the "customs" (21:21) were still being observed by Jews who had become Christians, and it seemed to them that to modify them in any way was "to forsake Moses". It was not difficult so to speak of Paul's preaching and teaching as to make him appear a "heretic"; whereas the fact was, of course, that he was teaching what Moses foretold. However, only some very obvious sign of respect and obedience to Moses could possibly remove the stigma, and that is what was designed in Paul's acceptance of the obligations of the four Nazirites.

While this self-denying and conciliatory effort may have satisfied the Christians concerned, it worked out as the first step on the "road to Rome". It was indeed an uncomfortable and perilous "road". But assurance came from God, when things looked blackest: "Thou must bear witness at Rome" (23:11). That assurance must have upheld Paul through the long patience-trying events which followed. He had to experience the hopelessness of any real consideration or justice from his own countrymen, and hopeless misunderstanding by his other judges. Festus was a better character than Felix but he wanted to conciliate the Jews; and, while he intended an opportunity for justice at Jerusalem, by his offer and suggestion he compelled Paul to make the appeal to Caesar.

### In Caesarea

We know nothing of the two years' confinement at Caesarea except that there was a measure of liberty, and we have ourselves thought of it as an opportunity for contact with many Christians, and for Luke, Paul's faithful companion, a wonderful opportunity to carry out his design "the former treatise" (Acts 1:1) about Jesus for Theophilus. From whence did he get that store of history comprising the gospel by Luke? We certainly regard it as by divine inspiration but what large human agency is involved in "all scripture" (2 Tim. 3:16, A.V.)! Luke was not confined to Caesarea, and his gospel seems to show a close attention to detail which, obtained from eyewitnesses as he says, must have involved personal contact with some at Jerusalem.

Our estimate of Festus seems to be confirmed by his anxiety to prepare a correct statement of Paul's case for the Emperor. The visit of King Agrippa and his sister Bernice provided just the opportunity for getting a better understanding of a Jewish problem, and resulted in a verdict of "Not guilty" by all who heard Paul's defence. We do not know how Festus managed to make out a case at all for sending this prisoner to Rome, but as the appeal had been made it had to go forward. Paul's prayer, and the Saviour's promise (Acts 27:24) of its fulfilment were worked out in a succession of what might be called the normal course of events. We wonder at God's providential working out of His purposes within the framework of human life, and human freedom.

### The Shipwreck

We take, as a further example of this inscrutable and unexplainable outworking in human life, the case of the attempt of the seamen on the doomed ship (27:30-32). They wanted to save their own lives regardless of the rest. Paul saw through their duplicity, and realised that the skill of the seamen was necessary for the safety of all on board. He had a promise that there would be no loss of life, but there would be very little chance of any being saved if the seamen had carried out their plan. He spoke to the centurion,



action was taken and the plot defeated. Paul said "Except these abide in the ship ye cannot be saved" (27:31). Human wisdom, divine promise, human common-sense and finally divine providence brought every person safe to shore, but still everyone had to swim or float himself to land. Moreover seamanship was required to cast off the anchors, loose the rudders, hoist the foresail and run the ship aground. Truly God had charge of that ship, and Paul had prayed for everyone in it.

R. B. SCOTT

### IN THY NAME

In thy name, O blessed Saviour,  
We can come to Thee;  
Sharing in thy full salvation  
Till Eternity.

In thy name, O blessed Saviour,  
We may pray to Thee  
Finding solace, hope and comfort  
Given graciously.

In thy name, O blessed Saviour,  
In communion sweet,  
With our brethren at Thy table  
We thy presence meet.

In thy name O blessed Saviour,  
Preaching only Thee,  
Use us as thy chosen vessels  
In true Unity.

Then at last, Lord Jesus, take us  
All to be with thee;  
May thy name be on our foreheads  
In Eternity.

J. E. B.

## NEWS FROM THE CHURCHES

**Haddington, East Lothian:** With great joy we announce that one of our Sunday School pupils, Douglas McLaughlan, aged 14, was baptised into Christ on Thursday 16th September 1971, at Newtongrange, during a mission held there by our Bro. Leonard Morgan. We pray that our young brother may be kept faithful to the end, and so obtain the crown of life. Douglas is the second of our young people from

the Sunday School to become a Christian, the other being Sister Penny Gell (now Mrs. Fairgrieve).  
J. N.

**Ilkeston, Burns Street:** Bro. Horace Gee was appointed as elder on September 5th. Bro. Gee joins in this work Bro. Reuben Gregory, who on November 19th completed 21 years' service as elder in this congregation.

**Mayfield, Midlothian:** With great joy we announce the winning of another soul for Christ. On 31st October a young lady of 19 years, Annette Lothian, put on her Lord in baptism. The great occasion was during a mission endeavour in the village with Bro. D. Dougall. Much seed has been sown — may the Lord nourish it. Praise the Lord!

A. P. SHARP

**Sinde:** "The LORD bless you..." (Num. 6:24-26) God, in His loving care, has watched over us and brought us safely through these busy months of sowing His word in many places. Souls have been born into His family; others have forsaken "the pleasures of sin" to follow the Lord again. Vacation Bible Schools have been held at Chabalanda, Sinde, Mwiinga, Slachabakubi, and Women's meeting, with souls responding to the word of God. There were 88 women and 49 children camping here. The women came from 27 villages — the church meets in 20 of these villages. To God be the glory through the power of His word! Truly, great things He does — to save our souls from sin, and to show the way to eternal life! God gives to us you dear friends, whose prayers, encouraging letters, and fellowship help so much in reaching the lost. Our hearts are full of humble thanks. "What a fellowship, what a joy divine, Leaning on the everlasting arms...O how sweet to walk in the pilgrim way...O how bright the path grows from day to day, Leaning on the everlasting arms."

May God be with you in your labours which bring glory to Him. Remember "Jesus loves you".

In Christian love,  
ELAINE BRITTELI

## OBITUARY

WE have just received the news that Sis. Hilda Street died on Friday, November 12th in Hull Royal Infirmary, after an illness of nine weeks. Her husband, Bro. Percy Street, informed us of the sad news. Many readers of the S.S. will remember Bro. and our late Sister Street: they had from its inception been warm supporters of the S.S. and the truths for which it stands. We are sure that these many readers will sorrow at the passing of such a personality as Hilda was, and will offer her grieving husband and their three sons their deep sympathy and the assurance of their prayers being offered for the comfort and strength of God to be realised by them.

I first met our brother and sister in Doncaster, when meeting with the church there. She was a fervent advocate for the "old paths"; making known the "good way" wherever she went in her many travels, and loving to meet, in fellowship with the churches and in conferences "with those of like precious faith". By her letters to her numerous friends and brethren, even throughout the world, she strengthened the bonds which bind us to God and each other. She was cheerful and courageous, and the hospitality of the homes of the Streets at various times and places was enjoyed by many, my own family included. She was a Christian of immense spiritual energy and activity, and many are the better for having known and met her. Local assemblies in various parts were blessed by her fellowship — in the Yorkshire churches of East Ardsley, Sheffield, Bentley, Doncaster; in Kentish Town, Ulverston, Barrow (and perhaps other places of which I am not conscious).

"Shall they be missed, though by others succeeded,

Reaping the fields we in spring-time have sown?

Yes, but the sowers must rest from their labours.

Ever remembered by what they have done."

"Shall we be missed, though by others succeeded?" In these days we are losing many great and devoted servants of God, and we do not seem to be replacing them. "Oh, God, to us may grace be given to follow in their train."

CARLTON MELLING

**Bedminster, Bristol:** It is our sad duty to tell you of the passing of our dear Sister Violet Daniell on the 12th October. She was laid to rest on Friday the 15th, Bro. S.W. Collins officiating.

It is difficult to express our sorrow at the loss of so faithful and devoted a servant of the Lord. Though dead her life witness still speaks.

She suffered much but never complained, but rested in the assurance that "all things work together for good to those who love the Lord."

Our prayers of sympathy go out for Bro. Len Daniell and Leslie.

HAROLD DANIELL

### Sister Violet Daniell: An Appreciation

We sorrow deeply with Bro. Len Daniell and his son Leslie at the death of such a wife and mother as Violet Daniell. And we grieve with the church in Bedminster in the loss of such a sister in Christ.

Many brothers and sisters knew her much more intimately and for much longer than I. But from my own recollections I testify to her remarkable personality. Her joy in the Lord was a deep and real thing. Her spiritual-mindedness was apparant. One need be in her presence only a short while to discern her vivacious and infectious joy of living. On entering the home of the Daniells one felt perfectly at home with these people of God. Her happiness constantly found expression in singing of her Lord and in song she shared the praise of her Saviour in the congregation in her leading of its singing. Kindly, compassionate, generous and unselfish, she lived on earth as preparing herself for heaven. For such lives we give God glory and thanks.

CARLTON MELLING

**Buckle:** With great sorrow we record the passing of our beloved Brother Ian Robert Smith, aged 50, on 5th November 1971 at the National Heart Hospital London. Ian had not enjoyed good health for a long time. He loved his Lord and the church, in which he took an active part, and he will be greatly missed.

The funeral took place from the meeting hall on November 13th. Bro. Samuel Hunter conducted the services.

We commend our sister Nancy his wife, and his sons Robert and Gordon to the love and care of our Heavenly Father.

"Blessed are the dead, which die in the Lord."

JOHN GEDDES

**Kiddeminster:** We have been asked to include a note of the death of Sis. Laura Maiden, wife of Bro. Ron Maiden, distributing agent of the S.S. She died on 9th November.

Sis. Maiden was baptised at the same time as her husband several years ago at Summer Lane, Birmingham. Since then their son Raymond has been added to the church.

We remember Sis. Maiden as a cheerful and devout Christian. We always enjoyed to talk with her and Ron, and one could discern their childlike faith and trust. For her last few years Sis. Maiden was almost constantly ill and the death of her father earlier this year was an added grief to her.

We offer to Ron and Raymond our sympathy in their loss and the assurance of our prayer support before God.

CARLTON MELLING

**Beulah Road, Kirkby-in-Ashfield:** With deep regret we announce the passing of our beloved Sister Mary Ellen Warren, widow of our late Bro. James Warren, on 4th October.

Our sister was loved by us all and we mourn the passing of a faithful follower of the Lord. She was constant in attendance at the Lord's Table until, due to her illness, she was unable to come to the meeting-house, and her constancy was an example to us all. Sister Warren.

will be greatly missed by us. She was immersed in 1908 at the age of 12 and it is a joy to know that she gave the greater part of her 75 years in the Lord's service. We feel sure that she will hear that "Well done" from our Master.

The interment took place on 7th Oct. after a service in the meeting-room at Beulah Road, conducted by the writer.

TOM WOODHOUSE

**Motherwell:** The church here has lost a revered sister in the person of Mary Wilson. Our sister was a member for over 50 years and was a regular attender. We will miss her ready smile as she greeted us. We mourn her parting from our fellowship, but rejoice that she remained faithful unto the end and has gone to join that greater fellowship in Christ Jesus her Lord.

L. PURCELL

**SCRIPTURE READINGS-Cards for 1972**  
Bro. R.B. Scott, Kentish Town, London, will again compile the suggested readings for Lord's Days, 1972. Bro. Scott will, God willing, also continue to write the Notes on the Readings for the S.S. We express once more, on behalf of all the readers, our deep thanks to Bro. Scott for these services.

Reading cards will be available in mid-December. Church secretaries and others please order from R. MAIDEN, 41 COMBERTON PARK ROAD, KIDDERMINSTER, WORCS, enclosing 1p for each card, postage extra, and stating numbers required

**CHANGE OF SECRETARY--TRANENT**  
J.K. Kneller, 41 Douglas Crescent, Longniddry, East Lothian. Phone: Longniddry 3212.

**CHANGES AT MAYFIELD**  
All friends are asked to note a change in the time of meeting on Sunday nights. New time of meeting is 6p.m. Friends are also asked to note that the church Secretary is Andrew P. Sharp, 66 Mary Burn Road, Easthouses, Mayfield, Midlothian, through whom all correspondence should be directed.

## FROM THE TREASURER

AS we enter 1972 I am glad to say that we look forward to holding the cost of the **SCRIPTURE STANDARD** at last year's price. This is largely due to the help given by the Printer in absorbing increases by new methods of printing etc, and to continued gifts from Brethren and churches. We stress again our greatest needs, — **MORE SUBSCRIBERS AND PROMPT PAYMENT.** One church still owes for part of 1970's issues, and several still owe for all of 1971. Both types of subscriber should consider prompt payment as a Christian obligation. It is an unworthy position for a Christian to be in debt!

The publishing price is 6 np; postage on one copy is 2½ np. Thus 12 monthly issues by post cost £1.02 we have set the price at £1.00, with a reduction of 12½np on each additional copy — thus two copies per month £1.88; three copies £2.75 less a further bonus of 15 np making three copies £2.60.

If you subscribe through an agent in a church, who takes four or more copies, the rate is £0.90 per year. But please see that you **PAY YOUR AGENT PROMPTLY.** It is wrong to let him stand out of money for you.

The above prices apply throughout the Sterling area, Canada and U.S.A.: \$3.00 per year. Again if you send dollar bills we can afford to supply two copies for \$5.00 or three copies for \$7.00. But please notice that, as U.S.A. and Canadian cheques cost about 25% to redeem, we must impose the flat rate if payment is made by cheque.

We hope to have our Balance Sheet ready for the February issue. Please ensure that all outstanding accounts for 1971 and before are received before 1st January 1972.

PAUL JONES

**THE SCRIPTURE STANDARD** is published monthly.

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**EDITOR: CARLTON MELLING, 133 Long Lane, Hindley, Via Wigan, Lancs.**

**NOTICES.** (Coming Events, Births, Engagements, Marriages, Thanks), 3 lines (minimum) 20p; each additional line 5p. Repeats (if notified when sending original notice) half price.

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